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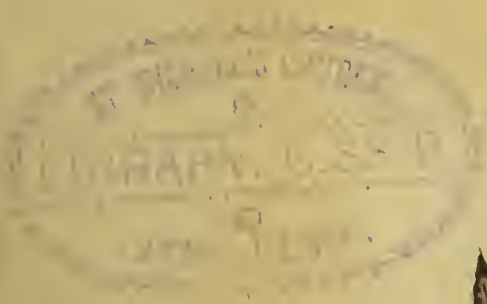
[1891.

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"Ut Ecclesia adificationem accipiat."

1. Cor. xiv. 5.



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CASUS DE MATRIMONIO.

LABANUS, nunquam baptizatus, matrimonium inierat cum Maria, quæ ad universalistarum sectam pertinens, et ipsa nunquam fuerat baptizata. Elapsis decem annis, petiit et obtinuit a curia civili divortium propter adulterium suæ uxoris. Hæc igitur jam sola vivebat, cum, universalistis valedicens, ad methodicam sectam accessit et, recepto apud eam baptismo, virum methodistam duxit in matrimonium. Labanus vero nuper, ad Catharinam, puellam catholicam, oculos convertens, ipsam petiit in matrimonium; sed cum illa recusasset se unquam matrimonium inituram cum viro qui non esset catholicus, Labanus adivit P. Jacobum ut instrueretur in vera religione, et promisit se catholicum evasurum spe ducendi Catharinam.

UNDE QUÆRITUR.

I. Utrum possit Labanus, postquam catholicus evaserit, novum matrimonium contrahere cum Catharina, Maria adhuc vivente?

II. Quid practice agendum sit P. Jacobo?

Resp. I. Quod unice obstare videtur novo matrimonio

Labani est impedimentum vinculi oriens ex pristino suo matrimonio cum Maria, ac proinde ut certo assequamur num adsit revera hujusmodi impedimentum, ad trutinam revocandæ sunt diversæ circumstantiæ quæ vel comitatæ vel consequutæ sint prædictum matrimonium. Hæ autem circumstantiæ reducuntur 1^o ad carentiam baptismi in utroque contrahente; 2^o ad subsequens divortium obtentum a curia civili propter adulterium Mariæ; 3^o ad ingressum Mariæ in sectam methodistarum; 4^o ad proximam veram conversionem ipsius Labani. Examinemus igitur quatuor ista, ut videamus num matrimonium Labani invalidum fuerit ab initio, aut, si validum, num dissolutum fuerit vi divortii aut privilegii Paulini.

1. Ac primo quidem dicendum est carentiam baptismi in utroque contrahente non invalidasse *per se* matrimonium; nam baptismus requiritur profecto ut matrimonium sit sacramentum, non autem ut sit verus et validus contractus vi juris naturæ indissolubiliter initus ab uno viro cum una femina. Quod autem talis dicendus sit contractus matrimonialis, evidenter colligitur ex iis quæ de primæva sua institutione in Scripturis traduntur, et a theologis passim docentur. Quamvis enim Christus hominum Salvator matrimonium divinitus elevaverit, atque adeo majorem ei indiderit firmitatem, exinde concludendum non est veram unitatem et indissolubilitatem ipsius unice pendere ex ratione sacramenti, ita ut, hac deficiente, liberum sit alicui conjugii, vel pluribus, vel uni non in perpetuum adhærere. Vera enim unitas et indissolubilitas ab eo momento matrimonium intime affecerunt quo masculus et femina, simul conjuncti in officium naturæ, ita a Deo ipso pronuntiati sunt *una caro*, ut nulli hominum fas sit eos separare. Hæc quæ, ut nuper dixi, passim traduntur a theologis, Summus Pontifex Leo XIII solemniter confirmavit in sua Encyclica *arcanum* sequentibus verbis: “Nota omnibus et nemini dubia commemoramus; posteaquam sexto creationis die formavit Deus hominem de limo terræ, et inspiravit in faciem ejus spiraculum vitæ, sociam illi voluit adjungere, quam

de latere viri ipsius dormientis mirabiliter eduxit. Qua in re hoc voluit providentissimus Deus, ut illud par conjugum esset cunctorum hominum naturale principium, ex quo scilicet propagari humanum genus, et, nunquam intermissis procreationibus, conservari in omne tempus oporteret. Atque illa viri et mulieris conjunctio, quo sapientissimis Dei consiliis responderet aptius, vel ex eo tempore duas potissimum, easque imprimis nobiles, quasi alte impressas et insculptas præ se tulit proprietates, nimirum unitatem et perpetuitatem. Idque declaratum aperteque confirmatum ex Evangelio perspicimus divina Jesu Christi auctoritate; qui Judæis et apostolis testatus est, matrimonium ex ipsa institutione sui dumtaxat inter duos esse debere, scilicet virum inter et mulierem; ex duobus unam veluti carnem fieri; et nuptiale vinculum sic esse Dei voluntate intime vehementerque nexum, ut a quopiam inter homines dissolvi aut distrahi nequeat.”

Quod si dicas hæc omnia ostendere quidem Labanum et Mariam potuisse vere et indissolubiliter contrahere, non obstante carentia baptismi, non autem ostendere eos de facto ita contraxisse; plures enim quotidie videre est adolescentes, præsertim si nulla religione sint adstricti, qui vel joco, vel ad tempus, vel passim et pro lubito matrimonia incunt certo invalida, responderi potest concedendo libenter possibilitatem hypothesis. Et hæc est ratio, cur ab initio dictum sit matrimonium Labani *per se* esse validum, quia scilicet supponi potest illud forte per accidens esse invalidum aliqua ex prædictis rationibus. Verum id quod facile supponi potest disputando, aut potius conjecturando, nullo modo supponi potest cum ad praxim devenitur, et actio judicialis aut quasi-judicialis ponenda est in casu aliquo particulari; non solum enim in foro externo nemo præsumendus est malus, sed potius præsumitur recte factum quod de jure faciendum erat.

2. Ex dictis patet etiam responsio ad id quod secundo loco quærebatur; nam si matrimonium inter Labanum et Mariam pro vero et legitimo habendum est, atque adeo divino et naturali jure indissolubile, jam sequitur illud non

posse invalidari aut dissolvi per divortium quod a quacumque curia civili, quacumque de causa obtineretur; siquidem nequit ulla hominum auctoritas separare quod Deus ipse conjunxit. Huc facit Propositio 67 Syllabi quæ sic se habet: “Jure naturæ matrimonii vinculum non est indissolubile, et in variis casibus divortium proprie dictum auctoritate civili sanciri potest.”—

3. Examinandum nunc venit num prædictum matrimonium potuerit dissolvi vi privilegii Paulini, cum Maria, recepto baptismo apud methodistas, ad novas nuptias convolavit. Privilegium istud divinum proprie est, quia cognoscitur a Deo ipso saltem mediate fuisse concessum in favorem fidei, sed vocatur *Paulinum* aut *Apostolicum*, quia ab Apostolo Paulo fuit promulgatum, prouti legitur Epist. I. ad Cor. viii. 12, et seqq.—Quænam autem sint ejus conditiones et in quouam proprie consistit fuse traditur a theologis, et ut breviter omnia hic complectar, fere verbatim referam prænotanda quædam quæ Congr. S. O. nuper præposuit nonnullorum dubiorum solutioni. Igitur privilegium Paulinum in eo consistit, quod, stante matrimonio legitime in infidelitate contracto et consummato, si conjugum alter Christianam fidem amplectitur, renuente altero in sua infidelitate obdurato, cohabitare cum converso, aut cohabitare quidem volente, sed non sine contumelia creatoris, hoc est, non sine periculo subversionis conjugis fidelis, vel non sine execratione Sanctissimi Nominis Christi, et christianæ religionis despicientia, tunc integrum sit converso transire ad alia vota, postquam infidelis interpellatus aut absolute recusaverit cum eo cohabitare, aut animum sibi esse ostenderit cum illo quidem cohabitare, sed non sine creatoris contumelia. Verum juxta idem divinum privilegium, conjux conversus ad fidem, non in ipso conversionis puncto intelligitur solutus a vinculo matrimonii cum infideli adhuc superstite contracti, sed tum solum quando transit cum effectu ad alias nuptias.

Ex his facile colligitur duas esse conditiones omnino necessarias ut privilegium Paulinum in usum adduci possit, scilicet

cet conversionem ex parte unius conjugis, et discessionem ex parte alterius. Ut ergo videamus utrum applicari possit in casu de quo agimus, videndum est imprimis num Maria dici possit conversa ad fidem, et deinde num Labanus revera discesserit. Porro, ut opinor, utrumque videtur desiderari. Etenim ex parte Mariæ duo urgeri possunt dubia; unum quod respicit *factum* baptismi, et alterum quod *jus* ipsum attingit. Scilicet dubitari primum serio potest num Maria valide fuerit baptizata apud methodistas; scimus enim in hac secta baptismum sæpe mancum esse sive ex parte materiæ sive ex parte formæ. At forte dices hoc nihil esse, nam sicut validum ordinarie esset matrimonium inter methodistam et catholicum, obtenta prius solum dispensatione ab impedimento *mixtæ religionis*, etiamsi a parte rei methodista revera non esset valide baptizatus, et hoc ignoraretur; ita etiam in casu nostro baptismus Mariæ reputandus est validus in ordine ad usum privilegii Paulini. Sed respondetur negando prorsus paritatem, quia relate ad matrimonium valide contrahendum cum methodista Ecclesia potest supplere defectum baptismi, non quidem faciendo ut baptismus qui nullus est revera validus sit, sed auferendo impedimentum dirimens *disparitatis cultus*, et si præterea cognoscatur, ut constat ex multis declarationibus Romanarum Congregationum, ipsam de facto velle hujusmodi impedimentum auferre, nullum dubium remanere potest de validitate matrimonii. At alio prorsus modo et alia ratione requiritur baptismus ad applicationem privilegii Paulini, nam hoc est de jure divino, et non probabilem tantum aut facile præsumptam, sed certam requirit conversionem.—Præterea supponendo nunc baptismum Mariæ fuisse indubitanter validum, num cum veritate dici potest Deum voluisse suam concessionem ad eos etiam extendi, qui baptismum recipiunt apud sectam methodisticam, aut quamcumque aliam communionem christianam a catholica Ecclesia sejunctam?—Sunt qui id docent: imo P. Ballerini cum narrasset Card. C. Tarquini opusculum hac super quæstione conscripsisse, addit se nihil dubitare,

“quin, spectatis rationibus ab ipso (Tarquini) allatis, in ejus sententiam, quæ affirmativam partem tenet, quisque sit concessurus.” At pace tanti viri, de hoc ipso multi dubitabunt; nam privilegium Paulinum cum datum fuerit a Christo prout est institutor et caput Ecclesiæ, non ideo præcise concessum fuit ut nullum obstaculum poneretur simplici regenerationi in Christo per verum baptismum, sed potius datum fuit in favorem veræ fidei quam quisque externe etiam profiteri debet inter vera membra unius veræ Ecclesiæ.

Quod si nunc inspiciamus Labanum, videbimus ex ejus etiam parte desiderari conditionem omnino requisitam ab Apostolo et ex ipsa natura privilegii ab eo promulgati. Labanus enim discessit non in odium fidei, non propterea quod Maria baptismum recepit, sed unice quia inventa est adulterium commisisse: adde nullam factam fuisse interpellationem, et Mariam statim post ejus adoptionem inter methodistas, duxisse virum methodistam. Tenendum igitur est vinculum matrimonii inter Labanum et Mariam adhuc intactum, saltem probabiliter, perseverare postquam hæc, suscepto baptismo, ad novas nuptias convolavit.

4. Examinemus modo num privilegium Paulinum applicari possit Labano, postquam iste evaserit catholicus, ita ut tuto ducere queat Catharinam, quæ tantam spem facit in bonum religionis. Prima fronte videtur nullam adesse difficultatem, nam si Labanus baptizetur a P. Jacobo, ipsius conversio plenissima dicenda esset ad mentem Apostoli; ac proinde, accedente discessione ex parte Mariæ, de qua facile poterit constare, si, facta interpellatione, Maria recuset cohabitare, jam conditiones omnes videntur perfecte locum habere. At difficultas seria exurgit ex eo quod Maria, suscepto baptismo probabiliter valido, jam nequit dici certo mulier infidelis. Baptismus igitur a Maria susceptus, vi suæ probabilitatis, hincinde agit, et impedit quominus vel unam vel aliam partem tuto amplectamur: impedit scilicet quominus ipsa dici possit mulier vel certo *conversa* vel certo *infidelis*. Ad hanc solutionem confirmandam juvat hic afferre responsionem

quam Congr. S. O. recenter dedit dubio quod ita proponebatur: “Apud quosdam infideles detestabilis viget consuetudo, juxta quam vir, post commissum adulterium cum uxore alterius, administrat remedium uxori adulteræ, cujus affectus erit inferre mortem super legitimum maritum, eo ipso quod postea habebit connexionem cum uxore sua. Unde postulatur, utrum vir legitimus, qui nolit cohabitare cum uxore sua post adulterium commissum, si convertitur ad fidem, poterit dispensari a vinculo matrimonii sui contracti in infidelitate, et ducere alteram uxorem, etiamsi infidelis uxor adultera vellet et ipsa baptizari?” Porro S. Congregatio ita respondit: “Matrimonium etiam in infidelitate contractum natura sua est indissolubile, et tunc solum quoad vinculum dissolvi potest virtute privilegii in favorem fidei a Christo Domino concessi, et per apostolum Paulum promulgati, quando conjugum alter Christianam fidem amplectitur, et alter nedum a fide amplectenda omnino renuit, sed nec vult pacifice cum conjuge converso cohabitare, absque injuria Creatoris, ideoque non esse locum dissolutioni quoad vinculum matrimonii legitime contracti in infidelitate, quando ambo conjuges baptismum susceperunt vel suscipere intendunt.”

II. Quid igitur practice agendum est P. Jacobo? Potestne subvenire Labano atque ei spem confirmare ducendi optimam Catharinam? Profecto potest, sed magna prudentia agat. Quare instruat imprimis Labanum, eumque doceat primarias veritates a catholico tenendas. Probet ipsius constantiam et quatenus constet eum moveri ad accipiendum baptismum ex vero religionis motivo, illum regeneret in Christo, et acceptam fidem et gratiam augeat et foveat aliis, quibus capax est, sacramentis. Deinde recurrat ad Ordinarium, et, re bene explicata, facile poterit, eo mediante et urgente, debitam dispensationem a Romano Pontifice obtinere ut totum negotium componatur. Nam vel baptismus Mariæ supponitur validus vel invalidus: si primum, obtineri poterit dispensatio a matrimonio rato et non consummato propter urgentes rationes; si alterum, locus erit privilegio Paulino. Huc facit respon-

sio ad septimum ex octo dubiis solutis a Congr. S. O., quæque sæpe hic commemoravi.

Cf. Encyclicam Leonis XIII, quæ incipit *Arcanum*, apud Acta S. Sedis, Vol. XII., p. 358.—Bened. XIV, *de Syn.*, lib. vi., cap. 4.—Conc. Plen. Balt. III., n. 123 et seqq.—Lehmkuhl, Vol. II., n. 709.—De Augustinis, Thesim VIII., p. 274 et seqq.—Nouvelle Revue Théologique, Vol. XXII., p. 55 et seqq.—Acta S. Sedis, Vol. XXII., p. 745 et seqq.—Sabetti, n. 858 et seqq.

A. SABETTI, S. J.

VENTILATION IN OUR SCHOOLS.

IT might seem needless to plead in favor of fresh air for our school-rooms. Yet the importance of this factor in the education of children can hardly be overrated. Poisonous gases are the main source of malarial diseases; and the atmosphere of a badly ventilated school-room becomes quickly charged, not only with carbonic acid, a narcotic poison, but with subtile streams of organic matter exhaled from lungs and skin. The experiment of passing an electric beam through the air thus laden has shown it to carry abundant germs of pestilential diseases. The air which is turned out of the lungs contains ordinarily about one hundred times as much carbonic acid as the fresh atmosphere which we inhale. At the same time, its oxygen, which constitutes the vital element of our breath, is constantly being used up.

The hurtful effects of contaminated air in a school-room show themselves in various ways. A general depression of the senses, intellectual stupor, and dulness are often traceable solely to this cause. Statistics, especially in the schools of Germany, where the attention of the authorities is principally devoted to the mental discipline of the children, seem to prove conclusively that short-sightedness at an early age is due in the main to ill-ventilated school-rooms. That the tainting of the blood produced by the feeding of the lungs

with noxious air often lays the foundation for diseases in later life, cannot be doubted.

Nor is this defect compensated for by the warmth of the atmosphere. It is true that the heating-apparatus of the schools may be made an aid to good ventilation. But in order to effect this, a carefully planned disposition of the registers has to be observed. Very frequently the location of the heating-apparatus will hinder good ventilation, and by its consumption of oxygen and moisture in the atmosphere increase the noxious elements, and parch lungs and skin. Arrangements, therefore, to bring into the school-room a constant supply of fresh air are essential to the well-being of the children.

A good system of ventilation, which goes usually hand in hand with the method of heating a building, may be at times a matter of considerable expense. Catholics are under some disadvantages in having to build their own schools, and it may frequently suggest itself to economize, not only in the location of portions of the building unfavorable to good air draughts, but even in the construction of flues and chimneys. Yet is it by no means a matter of indifference where we place, for example, the water-closets of a school and the air-holes which admit the atmosphere that is to feed the room. Economy may under certain circumstances be a sin as it is a danger and an injury to the very interests which our school-education is designed to promote. "When the public shall have comprehended, that one breathes more than ten times the number of pounds of air that one eats of food, and that it is of ten times the importance to have pure air than it is to have pure food; and further, when the public shall have determined to make a liberal expenditure of time, money, and thought to procure this constant supply of pure air, . . . it will probably soon learn that there has been an exceedingly small amount of common sense applied to the accomplishment of the object aimed at."¹

¹ From *Ventilation and Warming*. By L. W. Leeds.

Whilst it is beyond our scope to lay down elaborate details regarding ventilation in schools, we intend to point out some general rules and cautions which may be of service to those who are planning for school-buildings, or it may suggest measures by which to improve ventilation where it is defective. A skilled architect would not need such direction; but our builders are not always architects. They frequently look but to the arrangement of the rooms, corridors, and the convenience of accidental appointments, symmetry, etc. In our treatment of this subject we follow in the main the directions published by the "American Public Health-Association."¹

In computing the amount of fresh air which is to be provided for by separate contrivances of ventilation, the size of the room and the number of pupils which it is to accommodate must of course be taken into account. The usual size of rooms in well-built schools is calculated for the accommodation of from forty to fifty-six pupils, allowing to each child from 160 to 220 cubic feet of breathing space. The sanitary service in Belgium, which is considered one of the most efficient, requires 240 cubic feet per head as the minimum in schools. This would limit the accommodation of school-rooms of ordinary size to 40 pupils. Allowing 259 cubic feet for each of 56 pupils, would require a room 36 feet long, 27 feet wide, and 14 feet high. Small children need less breathing space than those that are grown.

The fact that, in order to preserve the air of the average school-room perfectly pure, an introduction of 25 to 30 cubic feet of fresh air per minute and head is required, may give some idea as to the necessity of providing inlets for fresh atmosphere. It may be suggested that it is an easy matter to open the windows and admit the air from time to time. The opening of windows is not always practicable, and, moreover, would often prove dangerous owing to the draughts which

¹ *The Sanitary Conditions and Necessities of School-houses and School-life.* By Dr. D. F. Lincoln.

it creates. Besides, whilst an unequal current of air through the room considerably diminishes the heat and chills, it does not always promote ventilation, as will be seen hereafter in the course of these remarks. An even temperature of the room should be looked after almost as much as fresh air. The human body requires a temperature of 98 degrees to sustain the life-process, and with children this is an important factor. The proper method, therefore, of ventilation, without needless loss of heat and danger from draughts, is, to have several moderate air-currents pass continually through the room. In less pretentious schools, heated by a stove and without registers, the windows and doors are of course the only available means of ventilation. In such cases the windows should be kept constantly lowered an inch or two from the top. In order to let the draught, which is simultaneously caused from below, pass over the heads of the children, a strip of board, several inches in width, may be placed beneath the lower sash in such a position as to deflect the current of air upwards. Ventilation is materially aided in such cases by placing a screen or jacket of sheet-metal around the stove, and leading the fresh air by a conduit into the space between the stove and the screen. If there be a window sufficiently low, the stove might be placed near it, and the cold air entering by the open window brought into this space without much loss of heat to the room, and with very good effect upon the ventilation. "There is no question of the good done by temporary opening of windows and doors for a minute or two, whilst the scholars are exercising. The effect may be supposed to disappear in two minutes or so, but when combined with a short physical exercise in a standing posture, its effect, both moral and physical, is undeniably good. In a very carefully conducted school known to the writer, this is done every hour, the period of five minutes being allotted for that purpose, unless there is a regular recess. At recess-time, too, it is the rule that no child shall remain in the rooms, but that all shall go to their play-rooms under the

charge of their teachers, the windows in the mean time being opened by scholars deputed for the task. These measures, well carried out, greatly relieve the condition of a school which has no sufficient system of flue ventilation."¹ Where there are air-flues, their working power is materially enhanced if they are conducted through the chimney into which the stove-pipes lead.

The various ventilating apparatus usually constructed in new buildings are supposed to carry the foul air by means of flues through the roof. They are expected to do away with cold draughts from open windows. Their proper construction implies that they are so placed as to favor the natural current of air, wide enough, if possible perpendicular, without angles, and smooth within. This latter point is important, since even a moderate friction offers considerable resistance to the passing air. Hence the flues should not be finished in rough brick, but plastered or lined with sheet-metal. "Suppose a single room to be ventilated by a single brickflue, straight and well made; and suppose the only force to produce the current is the warmth of the air leaving the room at 68 degrees. It is probable that, if the flue is of moderate height, with no fire, the upward draught will seldom exceed the rate of two feet per second. An average of two would be a liberal allowance. If there are 56 pupils, the chimney is expected to discharge 28 cubic feet per second, and in order to do this, it must be at least 14 feet in sectional area, or 4 by 3½ feet inside measure. The register opening to this flue should be at least as large."² These dimensions would take away a considerable amount of space otherwise available; but they are not necessary if the furnace smoke is carried up through the ventilating flue in a castiron pipe, which, by increasing the heat, increases the velocity of the air current. The position of the registers is likewise of great importance. A large inlet at the bottom

¹ Loc. cit., p. 22.

² Loc. cit., p. 14.

and a large outlet at the top may create a strong current in one direction without considerably promoting the circulation of the atmosphere throughout the room. Ordinarily the outlet of foul air should be larger than the inlet of fresh air. We have before us the plan of the Bridgeport High School, which is said to be one of the best ventilated schools in Connecticut. The schoolrooms are on both sides of a central corridor. The walls which divide the corridor from the rooms enclose two large brickshafts, which unite into one in the attic story. As these shafts pass by the schoolrooms they carry the foul air from each room through a large opening near the level of the floor. The inlet for fresh air is near the ceiling. The tin flues which supply the hot air also pass through these shafts. As the windows are on the opposite side from each shaft, a circulating movement of the air is produced in the room. The inlet of hot air being near the ceiling, the current travels toward the windows, a descending current near the windows, originating in the cooling effect of the glass, continues the movement, and finally there is a strong outward movement of air at the inner corner of the room, on the level of the floor.

There are other contrivances for ventilating, such as large fans placed in the basement and driven by steam power, which force air through openings into the rooms at a high point, allowing it to escape at a low level through flues in the outer wall.

We have already said that heat is an important agent in the production of ventilation. Through the inequality of temperature in different parts of the room the air is set in motion. Hence, the arrangements for heating and ventilating should be planned by the same person and with a view to sustaining each other. As regards, therefore, the location of stoves, furnaces, and steam-coils, it is well to consult not only convenience, economy of space, or appearances, but the direct effect their position has in establishing moderate air currents. The most perfect system provides inlets of fresh

air on both sides of a room, in such a way as to control their use according to the changes of the weather-vane. A strong wind exerts a pressure of many tons upon one side of a building, and this pressure, which varies with the change of wind, can be utilized for the purpose of ventilation, if regulated. As to furnaces, they are better near the centre of a house than to one side. There is an advantage in having them low, so as to allow the greatest possible inclination in the distribution of air-tubes, since thus the ascensive force of the air-currents is heightened. To keep the atmosphere from becoming too dry, an open copper vessel with a watersurface of from two to four feet square should be kept near the level of the hot air source. The heat of schoolrooms should not exceed 70 degr. F., nor fall below 58 degr. Since children frequently come to school with damp and cold feet, Dr. Lincoln suggests an arrangement in the hall or basement, which might serve as a foot warmer. It simply consists of an iron plate, $2\frac{1}{2}$ or 3 inches thick, set on a flat steam-coil.

Another thing already alluded to as essential to good ventilation is the guarding against contaminated air entering the flues that lead to the schoolrooms. If the inlets of fresh air are on the outside of the building, they should not be too near the ground, but some feet, perhaps 8 or 10, above it. The ducts ought never to lead close by the waterclosets. In order that the hot air coming from the furnace may at the same time be fresh, the cellars should be kept absolutely clean, and fresh air should be allowed constantly to enter them.

PEDAGOGOS.

DESICCATION—A RECENT PHASE OF CREMATION.

AT the late international Congress held in Berlin for the purpose of furthering the cause of cremation, proposals were made—especially, it is said, by the Italian representatives—to urge upon the civil authorities throughout the world the necessity of enforcing cremation as a sanitary measure, at least for the more populous cities. The experience of the past ten years had proved that, in spite of the organized efforts of the various societies which had undertaken to promote this method of disposing of the dead, it had found comparatively little sympathy among the common people. The principal obstacle seemed to be what has been called the traditional religious prejudice of the masses and—the outspoken attitude of the Catholic Church toward the measure. Signor Crispi therefore advocated, as the shortest way to secure public safety and deliverance from the ancient thralldom of religion, the enforcing of cremation as a civil law.

American advocates of cremation, whilst evidently no less anxious than their European brethren for the public safety in a sanitary point of view, have nevertheless shown a much broader spirit of tolerance. They respect the religious feelings of their countrymen, and grant their right to retain a system of burial which, whilst they deem it to be senseless and superstitious, they recognize at the same time to have a strong hold on humanity. The outcome of this attitude on the part of those who are interested in the cause of cremation in America is that a new system has been devised and is gradually being popularized, which, it is argued, will command on the one hand the approval of those who seek to better the hygienic conditions in our large communities, whilst on the other it will save the pious prejudices of the masses. By this new method, it is said, the dead body will

be rendered incapable of germinating disease; whilst at the same time it will be entirely preserved, so as not to wound the sensitiveness of people who, whether on religious or sentimental grounds, have hitherto objected to cremation because it involves a complete destruction of the dead body by fire. Dr. G. Bayles, of Orange, N. J., is reputed to have been the first to bring this system to the notice of the Public Health Association some years ago. But it is only of late that sanitarians and scientists are giving it their closer attention, and "in due time," says Dr. Peacocke,¹ "it will be presented for public attention and investigation."

The method proposed is that of *Desiccation* or drying up of the body by the application of heated air-currents, which, leaving the body in the main intact, destroy only the moisture in the corpse, so that subsequent putrefaction is rendered impossible. The process is described as follows: "The corpse is placed in a chamber constructed with pipes so arranged as to bring fresh dry air into them and conduct it through the casket and, by forced draughts, through a central furnace, where all the gases and fluids taken from the body are consumed. The air-current is sufficiently rapid to make an entire change in the space of every two seconds. When desiccation begins, the chamber containing the body is hermetically sealed, except as respects the inlet and outlet passages for air, which are closed when the process is completed."

In view of the known attitude of the Church against the practice of cremation, we are asked what view the Catholic Church is likely to take of the proposed new system. Could any objection be made on religious or theological grounds to desiccation, such as has been made against cremation? In entering upon the question here, we do not, of course, assume to forecast any authoritative statement which may or may not be made on the subject by the Church. It is a

¹ *The Disposal of the Dead.* By John M. Peacocke, M.D. P. 20. Paper read before the Medical Society of Kings Co., Ap. 16, 1889.

matter which belongs to the domain of ecclesiastical discipline. This discipline is not built up of arbitrary judgments of individual rulers, but upon what has been happily called the instincts and accidents of faith. Laws of Church discipline are not laws of faith, but the preservation of the faith among men depends mainly on discipline, inasmuch as right practice preserves the life of faith. Thus, whilst neither cremation nor desiccation can be said to be intrinsically wrong, the motives which prompt these practices and the results to which they lead may make the one and the other a proper object of censure in the Catholic Church. She, as guardian of faith and morals, acts like a parent who forbids his child certain practices and associations, although they be not positively wrong, simply because of the danger to which they expose the child. To ascertain, then, the sense of the Church on this subject of desiccation, we must examine the motives which prompt her authoritative judgments under similar circumstances, and follow the lines upon which her wisdom condemns or approves practices and measures the results of which are not at once apparent. We shall attain our object if we revert to the document by which the practice of cremation has been censured. If the reasons there assigned are not in the main applicable to the system of desiccation, we may suppose that, in view of the supposed hygienic advantages of the method, the Church would at least tolerate if not positively approve of it. If, on the other hand, the causes of desiccation and cremation are identical in the principles which have called forth the censure of the latter system, then we may safely conclude what the position of authorized Catholic teachers on the subject will be.

THE CHURCH AND CREMATION.

In May, 1886, when the question of cremation had for some time been violently agitated, the Holy See was asked for an authoritative judgment as to whether Catholics might give their consent to having their bodies or the bodies of those

who belonged to them, burned after death by the method called cremation or incineration. Another question proposed in connection with the above was, whether Catholics might give their names as members to certain associations formed for the purpose of promoting cremation. The answer of the S. Congregation in both cases was: *Negative*.¹ Attention was at the time called to the fact that the document which contained these answers made no reference as to the intrinsic merits or demerits of the practice of cremation. However, the S. Congregation indicated very plainly the motives of the condemnation, and, as it was well known that cremation, as a hygienic measure, was principally advocated by professedly atheistic and masonic societies, which at the same

¹ We give the decree here in full, for the guidance of those who wish to judge of its import for themselves.

Feria IV. die 19 Maji 1886.

Non pauci Sacrorum Antistites cordatiquè Christi fideles animadvertentes, ab hominibus vel dubiæ fidei, vel massonicæ sectæ addictis magno nisu hodie contendî, ut ethnicorum usus de hominum cadaveribus comburendis instauretur, atque in hunc finem speciales etiam societates ab iisdem institui: veriti, ne eorum artibus et cavillationibus fidelium mentes capiantur, et sensim in eis imminuatur existimatio et reverentia erga christianam constantem et solemnibus ritibus ab Ecclesia consecratam consuetudinem fidelium corpora humandi: ut aliqua certa norma iisdem fidelibus præsto sit, qua sibi a memoratis insidiis caveant; a Suprema S. Rom. et Univ. Inquisitionis Congregatione declarari postularunt:

1. An licitum sit nomen dare societatibus, quibus propositum est promovere usum comburendi hominum cadavera?

2. An licitum sit mandare, ut sua aliorumve cadavera comburantur?

Eminentissimi ac Reverendissimi Patres Cardinales in rebus fidei Generales Inquisitores suprascriptis dubiis serio ac mature perpensis, præhabitoque DD. Consultorum Voto, respondendum censuerunt:

Ad 1. Negative, et si agatur de societatibus massonicæ sectæ filialibus, incurri pœnas contra hanc latas.

Ad 2. Negative.

Factaque de his Sanctissimo Domino Nostro Leoni Papæ XIII relatione, Sanctitas Sua resolutiones Eminentissimorum Patrum adprobavit et confirmavit, et cum locorum Ordinariis communicandas mandavit, ut opportune instruendos curent Christifideles circa detestabilem abusum humana corpora cremandi, utque ab eo gregem sibi concreditum totis viribus deterreant.

JOS. MANCINI S. Rom. et Univ. Inquis. Notarius.

time showed themselves openly hostile to Christian institutions, and more especially the Catholic Church, the document reminds the inquirers that those who join any secret society, even though it were under the sole plea of advocating cremation, would fall under the censure of separation from the Church (excommunication) which those who belong to masonic societies ordinarily incur.

The objections of the competent Church authorities against the practice of cremation, so far as they are stated in the document of the S. Congregation, are:—First, that the method tends directly to diminish man's reverence for the dead, which reverence is a natural and, in the Christian, a religious sentiment, based, not upon prejudice or feeling, but upon a reality or upon facts of faith. Secondly, that the system of cremation tends to annihilate, not only the natural and religious reverence due to the dead, but many other convictions respecting the supernatural in a Christian people; that, as regards the Catholic Church, it would interfere with many of her old established rites and ceremonies which, in virtue of their institution, have become means of daily sanctification to the faithful. These helps to devotion and channels of graces, to which the *requiem* service in the church gives especial occasion owing to the dispositions it elicits, would gradually cease, and with it faith itself would be weakened. Thirdly, that the value of the religious sentiment which is maintained by the old custom of burying the dead cannot be gauged upon any mere material or utilitarian basis, such as that upon which the advocacy of cremation rests. Finally, that the practice being advocated almost exclusively by those who do not recognize the supernatural claims of the Christian religion, and who believe neither in the existence of an after-life nor of God, its tendency is sufficiently indicated as making against revealed religion under the plea of philanthropy and humanity. We may state here at once, that the arguments advanced by Christian moralists and the Church in her discipline against cremation

hold with nearly equal force against the proposed method of desiccation. Although in the latter method the organs of the dead body are preserved, whilst in cremation they are reduced to ashes, nevertheless the same principle underlies both systems. To make this clear, we shall have to go over briefly the arguments which prevent our admitting the value of cremation as a sanitary measure when compared with the losses it inflicts upon the moral and religious convictions of the community.

NATURAL REVERENCE FOR THE DEAD BODY.

Men, ordinarily, yield to death with reluctance and only under necessity. They prefer pain and wretchedness of almost any kind to certain death. When a man takes his life, we mostly attribute it to a fit of insanity ; the exceptions seem wholly unnatural. In the same way man will not take his fellow's life or shorten it consciously and deliberately even if he were asked to hasten death as a means of relief from sufferings. Our better nature shrinks from interference with life, even when it appears a useless burden, and only the monster who has trained himself to cold cruelty will account it less than a sacrilege to hasten what in the course of nature seems the saddest necessity of earth. This innate repugnance to precipitate the destruction which nature herself ordains and accomplishes continues beyond the hour of death, and prevents us from hastening the annihilation of the lifeless body. That body which we did not dare to quiet whilst it was a source of torture to the living, we now handle with reverent care, though it lacks the sense and feeling which before claimed our compassion. Mankind holds in horror the soulless wretch who robs and mutilates a dead body, though it feels not the outrage and needs no longer the gaudy trumpery to deck its ugliness. We pardon sooner him who wounds and robs the living, than him who digs into the grave to satisfy his greed or need. Why? Because we have within us a natural feeling of repugnance

against all violence done to the body, and more so when that body has, as in death, lost the means of self-defence. Necessity alone sanctions a violation of this instinct. The isolated practices of the dissection room must be looked upon in the same light as amputation is regarded in the living body. They are exceptional interferences with nature's process of destruction. This cannot be said to be the case with cremation or desiccation. The plea upon which the latter practices are proposed is not one of necessity but of expediency. Their advantages are commended as are those of certain methods of drainage, public baths, etc., systems which are beneficial, and in odd cases may suggest themselves as a necessity, but not at the expense of religion and natural reverence, such as would be demanded by any method of disposing of our dead which savors of force or violence.

It is alleged as a proof against this natural reverence of man for the dead body, that the pagans burned their dead. Yes, among the pagan nations there have been such as did burn their dead. However, not only were they pagans, but such among pagan nations as had reached a stage of civilization which systematically attempted to destroy every humanizing principle; which made the most abominable slavery a fixed institution; which ordained by public law that the deformed child and the helpless dotard should be strangled, lest either become a burden and an eyesore to the commonwealth; which commended suicide as a proper means of escape from disgrace or extreme physical pain. The principal value of life under the pagan system consisted in its material utility to the community—precisely the view which the advocates of cremation and desiccation put prominently before the public. And as the value of life is at the root of that reverence which we feel for the human body, so the esteem in which that body was naturally held lessened in proportion to the low value set upon life. For when life became a mere utilitarian factor, men cared no more for its

instrument, the body, when it ceased to serve material interests. They burnt it, lest it might after death interfere with these same interests of common utility, just as they would have destroyed the life of the cripple or the maniac, as a disagreeable and useless object in their midst. But among those pagan nations whose laws show a realization of the supernatural and a belief in the immortality of the soul, there we find that not only did they reverently bury their dead, but they embalmed the bodies and kept them without anticipating the hand of nature, or rather of God, who, having fashioned the body, would in his own gradual way bring it back to the earth whence it was made.

Nor are the pretended facts that the early Christians, following the Roman custom, burned their dead, true. De Rossi, whilst he acknowledges the worth in other respects of Merivale's "History of the Romans under the Empire," clearly confutes this assertion.¹ But there remains no doubt as to what was the practice of those nations which had accepted the revelation, whether of the old Testament or since the days of Our Lord. Both the doctrinal and historical portions of the S. Scriptures point out the existence of this natural reverence for the human body as shown in the universal practice of burying the dead, and that this practice was never allowed to yield to the principle of utility as affecting the living. In truth, Dr. Bell, who strongly defends the necessity of some measure like cremation or desiccation,

¹ "Since burial has always been accounted among civilized nations more or less a religious act, and been accompanied with religious ceremonies, we must be prepared to find also certain differences between them (and Pagan customs of burial). And this has not been sufficiently borne in mind by a modern historian of eminence (Merivale, *Hist. of the Romans under the Empire*) when he says that the early Christians burnt their dead after the Roman fashion, gathered their ashes into the sepulchres of their patrons, etc. Indeed, for the first part of Dr. Merivale's statement we cannot find a vestige of authority in any ancient writer whatever; the only direct testimony we know of which bears upon it, says distinctly the opposite. 'Christians execrate the funeral pile and condemn burial by fire,' says Minucius Felix; and again, 'we follow the ancient and better plan of burying in the ground.'" —*Roma Sotteranea*. Engl. edit., bk. II., chap. iv.

admits this when, in introducing the author of the pamphlet above referred to, he says: "Honoring the dead without regard to the living appears to have been the prevailing sentiment in all time."¹ Surely, the prevailing sentiment of all time proves itself to be a sentiment belonging to man as an essential prerogative of his humaner nature.

THE SENTIMENT IN THE OLD REVELATION.

From Genesis to Macchabees there are countless illustrations of the religious anxiety with which the people who were under God's special guidance looked to the burial of their dead in the ground in preference to any other method of disposing of them. Sarah, the wife of Abraham, dies in a strange land. The Patriarch deeply mourns her departure, "and after he rose up from the funeral obsequies, he spoke to the children of Heth, saying: I am a stranger and sojourner among you: give me the right of a burying place with you, that I may bury my dead." They said to him: "Bury thy dead in our principal sepulchres: and no man shall have power to hinder thee." But Abraham insisted upon buying a field and paying the just price for it, that he might call it his own for the burial of the dead.²—When Jacob had died, Joseph, his son, "commanded his servants, the physicians, to embalm his father." He then sends word to Pharaoh: "My father made me swear to him, saying: Behold I die. Thou shalt bury me in my sepulchre which I have digged for myself,"³ etc. Upon his deathbed Tobias calls his son: "Hear, my son, the words of my mouth, and lay them as a foundation in thy heart: When God shall take my soul, thou shalt bury my body."⁴ Constantly we meet with the expression "and they buried him," even where mention is made of a whole life in but few words, as if the sacred writers were conscious of the importance of this act of reverence. And that the words *burial* and buried in these cases mean *interment* of the body,

¹ Loc. cit., p. 22.

² Genes. xxiii. 3, 6, 13, etc.

³ Ibid. i. 2. 5, 6.

⁴ Tob. iv. 3.

needs no proof. They permitted, indeed, such treatment of it as, like embalming, implied that they wished the remains to be preserved intact as long as possible; but that wish was in its nature the very opposite from the fear of contamination or the feeling that the dead are a useless encumbrance, which is at the root of systems like cremation or desiccation. It is significant also, that, whilst the Hebrew ritual is so minute as to extend its prescriptions to the least details of public and private religious life, there is no ordinance regarding burial in the earth. A writer in Smith's "Dictionary of the Bible"¹ says, that from this fact we may conclude "that natural feeling was relied upon as rendering any such injunction superfluous. Similarly, to disturb remains was regarded as a barbarity, only justifiable in the case of those who had outraged religion."² The Rabbis quote the doctrine 'dust thou art and to dust thou shalt return' as a reason for preferring to entomb or inter their dead; but that preferential practice is older than the Mosaic record, as traceable in patriarchal examples, and continued unaltered by any gentile influence; so Tacitus (Hist., V., 5) notices that it was a point of Jewish custom 'corpora condere quam cremare.'"³ Yet the Jews often lived in densely crowded cities and in a hot climate, which made it necessary to dispose of their dead after a few hours, so as to avoid pestilence; but we never read of them burning their corpses. Indeed, we have striking examples of the horror with which they regarded the refusal of this privilege of interment. They saw in it the most ignominious punishment inflicted by the providence of God Himself. Of Jason, who in the blindness of an evil ambition had sought the High-Priesthood, and set up in Jerusalem places of exercise for young men, and "began to bring over his countrymen to the fashion of the heathens, and disannulled the lawful ordinances of the citizens, and brought in fashions that were perverse,"³ it is re-

¹ Art. *Burial*.

² Cf. II. Kings xxiii. 16, 17 and Jer. viii. 1, 2.

³ II. Machab. iv. 7, 9, 11.

lated as a special retribution of heaven that "he who had cast out many unburied, was himself cast forth both unlamented and unburied, neither having foreign burial, nor being partaker of the sepulchre of his fathers."¹ There is in Jeremias a very significant passage which bears on our subject. The prophet announces to the Jews the desolation which is to come upon them on account of their sins: "Thus saith the Lord of hosts: Even so will I break this people—and *they shall be buried in Topheth, because there is no other place to bury in.*"² Now *Topheth* among other significations has the meaning of a *place of burning*. Here stood at one time "the altar of Baal, the high place of Moloch, resounding with the cries of burning infants"—

"Tophet thence—

And black Gehenna called, the type of hell" (Milton).³

What we find taught in the Old Covenant is only emphasized in the New Law.

THE CHRISTIAN SENTIMENT.

The Catholic Church treats eternal life as a reality. All her practices are based upon this truth and aim to bring it home to her children. If she concerns herself with the temporal care of men, it is because life on earth with its different faculties of body and mind is a necessary means to secure immortality, and as such must be maintained, within proper limits. Her rites and ceremonies point to eternity by their symbolism; but they also contain a virtue which aids the pilgrim in the progress toward that eternity. Her sacraments have a mystic language which appeals to every heart and every right intelligence, but they likewise create a change in that heart and mind by what is called in the language of the school the virtue *ex opere operato*. They act like those metallic rings which, whilst they may remind the wearer of his plighted troth and thus strengthen his conscious fidelity to

¹ Ibid. v. 10.

² Jerem. xix. 11.

³ Smith's "Dictionary of the Bible."

the elect of his heart, may at the same time heal him of some disease of the nerves. Thus she applies her blessings and prayers not only to the soul, but to the body; and to the body even when the soul has departed from it. For the body to her is still the temple of an immortal creation which she honors and reverences as the work of God. It is more so to her than are other creatures which may have served the soul as instruments for reaching its end, because she consecrated that body in Baptism; she sanctified it in an especial manner, and now that it has become useless, she lays it by with reverent ceremonial as a sacred thing, not to be disturbed until God Himself returns it to ashes. This reverence for the consecrated temple of the soul she teaches her children, and who that knows aught of the life of Catholic faith will misunderstand her jealous anxiety to guard these sacred doctrines and the ceremonies with which they are bound up as so many evidences and pledges of faith and hope and mutual charity. So long as there remains any other means by which the sanitary conditions of living communities can be secured, she would not sanction the violation of a sacred instinct so universal, so beneficent, and with which the devotional life of her earthly communion is so closely allied.

DESICCATION OPPOSED TO THESE SENTIMENTS.

All we have said thus far explains the reasons indicated in the document by which the S. Congregation has expressed the sentiment of the Church as opposed to cremation. Does it apply with equal force to the system of desiccation? We believe so. No doubt it may be said with truth that desiccation is not a destruction of the body; that it is merely a process of petrifying or purifying hardly differing from the manner of embalming; that the body could be interred with all the ceremonies of the Church, and that to all this we may add the advantage of improved sanitary conditions for the living. Nevertheless it cannot be denied that to sub-

ject a dead body to the proposed process of being heated and dried appears like a disturbance of the dead, which would have come under the censure of the Rabbis in the Old Law, as a barbarity which prevents dust to return to dust. But we should not insist over much upon this view, although it certainly commends itself to the Christian. What warns us against this new system is the principle that underlies the motive for its adoption, and which means destruction of the graveyard. For the motives upon which desiccation is advocated are identical with those which recommend the building of crematories in place of our present cemeteries. And in this it is not the fact we contend against, but the effect; for with the destruction of the graveyard is associated the destruction of religious belief in several ways.

The advocates of desiccation, as those of cremation, are opposed to the existence of cemeteries because they are beds producing germs of disease, and because they occupy a vast area of valuable real estate, which, especially in our large cities, could be placed at the disposition of the living, and to better purpose, than as sinks for useless and mouldering carcasses. This, then, is the kernel of the virtuous fruit which the new system recommends with philanthropic grace. What the Gospel calls covetousness of the eyes and pride of life, infidelity offers to us in the shape of public usefulness and interests of health and wealth. Death with its repulsive admonition of eternity is so disagreeably near that its foul breath conflicts with the pleasant aromas of society. The helpless dead take up so much room already, and they will continue to trespass on the valuable sites of the living, that some measure has to be devised to save our real estate. Men are too comfortably seated to move and make room for graves; hence the dead must give way. The cemeteries of Brooklyn, we are gravely informed, take up "nearly two thousand acres of real estate, which includes some of the choicest building sites." Health interest drawn out of ground rents is the real factor that opposes so much of

sentiment which men miscall religion. Mausoleums are to be built by corporate and responsible companies, and the dried bodies are to be stored away in them for a consolation to those who may wish to know that they are not all consumed. Theoretically there may be a difference in our feelings when we are placed before the alternative of charring a body into a torrid substance, which retains the form of a human being, and burning it into ashes. Practically there is no difference. The feeling of aversion to desiccation as well as to cremation is not one which arises in the Christian from the manner in which either method affects the dead body. It is immaterial whether the form of the corpse is preserved or not; but our aversion is directed against the motives, call them philanthropic or bluntly commercial, which prompt a hastening of annihilation, and thus diminishes that innate reverence which man feels for the dead body, in spite of its repulsive form.

The history of Jerusalem's royal tombs, of Rome's catacombs, and other large cities which found room for their dead without hindrance to the living, might be adduced to answer the plea of sanitary improvement and general prosperity; but we should oppose it on the sole ground that it is an attempt to uproot the sentiment of inborn reverence for the instrument of life, an instrument sanctified by the Christian religion. Both natural and supernatural motives conspire against our approval of a measure which is injurious to religious life and which has never been countenanced except among pagans ancient or modern, with whom this life was the sum total of existence. We, as Christians, believe that the body once quickened by the breath of God, the habitation of a soul which cost the ransom of the Precious Blood of Christ, anointed and sanctified as a vessel of a priceless treasure, even though the soul dwell within it no longer, must be treated with reverent care and left to return to the earth until the spring of eternal joy call it forth from thence to join the soul in a purified state. This is what the

Apostle of the Gentiles teaches when he says: "Know you not that your bodies are the members of Christ? or know you not that your members are the temple of the Holy Ghost?—For you are bought with a great price. Glorify and bear God in your body."¹

THE PROBABLE ATTITUDE OF THE CHURCH.

From what has been said, it will not be difficult to form some opinion as to what attitude the Church would take under present circumstances if the subject of desiccation were proposed to her judgment. For whilst the system is not in itself immoral, and therefore might be admitted under conditions which necessity or even prudence imposes, it carries with it in its present aspect a tendency to destroy what is of infinitely higher value than sanitary safety or landed possession. Hence, if the Church were to pronounce on the subject, she would do so not in her capacity as teacher and arbiter of truth, but in her character as guide and parent, warning her children against practices and associations which, though apparently harmless, would be likely to weaken their hold on faith and morals. This, indeed, is the sole meaning and force of her disciplinary decrees, which are not to be confounded with dogma, wherein she interprets what is and what is not of the divine deposit of faith.

As in the case of cremation, so in that of desiccation, would the Church examine the sources whence the proposal comes and the grounds on which it is urged and the methods by which it is propagated. These mark the character of the enterprise: "*Animadvertentes, ab hominibus dubiæ fidei vel masonicæ sectæ addictis, magno nisu hodie contenditur, ut ethnicorum usus . . . instauretur.*"² The fact that the practice is pagan in its origin might alone suffice to make us look on it at least with caution. Were the bodies of the dead never offensive heretofore in cities more crowded than those of

¹ I. Cor. vi. 15, 19, 20.

² Vide Documentum supra citatum de Crematione.

our Eastern States? If this whole scheme is one of humane-ness, why was it discarded with the beginning of Christianity, which is synonymous with the introduction of the highest civilization and the most unselfish philanthropy?

“Veriti ne—fidelium mentes capiantur et sensim in eis imminuatur existimatio et reverentia erga Christianam constantem et solemnibus ritibus ab ecclesia consecratam consuetudinem fidelium corpora humandi,” etc. She cannot sanction a practice which is in fact but a weapon to uproot a deep-seated belief in the sacred purpose of human life, and of the body as an instrument of sanctification; and only dire and absolute necessity could make her tolerate a measure which is ostensibly utilitarian. As we have said, the advocates of desiccation were before and are still advocates also of cremation. They advise desiccation merely as a concession to the religious prejudice of a large portion of the human family. Dr. Peacocke tells us plainly that he believes there is nothing fundamentally irreligious in the practice of cremation, since Abraham, at the express bidding of God, prepares to burn his son; and the Church herself, he says, honors the cremated remains of her martyrs. This is sad reasoning. By the same logic we should see nothing irreligious in infanticide, since God commanded the father to kill his son Isaac. The sacred text has a very different—aye, the opposite—meaning, inasmuch as it shows the strength of God’s test in regard to Abraham’s fidelity, when he bids him do what was *unnatural* and contrary to every pious instinct. Hence God does not allow his servant to carry out the command. And as for the martyrs, surely the fact that we venerate their ashes does not tend to prove that we honor the method which put them to death.

For the rest, it would be folly to argue that the Church is opposed to the sanitary improvement of the human family. The unprejudiced student of her history will have abundant reason to admire her matchless systems of public charity, her organized methods of fostering noblest self-sacrifice to

aid the wretched in every age, in every place and circumstance.

Would you protect health and life, ye champions of the public good—see that the licensed dens of iniquity be closed, whence issue daily living corpses, which reek with the foulness of physical and moral corruption! Hold your meetings rather to frustrate than to facilitate by so much whitened science the social crimes which sap the nerve and marrow of our nation, and produce a sickly generation of men and women, whose languid lives are quickened only by the brief fever spells of pleasure and the restless search for material gain. Teach men reverence for the body on supernatural principles, and they will guard its health in the observance of temperance and chastity and all the virtues that go with these. This is the teaching of the Church, who has the care of all the poorest and most wretched among men, and if she does not succeed always, it is because she is not seconded by the patrons of philanthropy, Catholics or non-Catholics, in bringing about sanitary conditions which, whilst they sustain the life of earth, do not destroy the hope of eternal life.

As for the necessity of securing healthy localities, and the dangers which threaten from the quick increase of our population—surely, this great and generous land of ours should find room for the poor dead. Considering the rights of those who appeal from the grave to our sense of humanity and the rights which the assertion of our religious convictions implies, we should maintain the graveyard and bid the living seek a lot for their homesteads elsewhere. Corporate unions and the benefits accruing from large cities having no need of cemeteries may be desirable for people of pagan principles, but the Christian finds in the old method what no advantage in the new can counterbalance.

“Hinc maxime cura sepulchris impenditur”—(Prud. Cath. X).

THE EDITOR.

OUR NEW SEXTON.

IT was of no use to attempt to reform the old Sexton. He was very good-natured indeed, and faithfully attended to the reverend boots, and looked after the penny collection Sundays and holidays; but beyond this he had no qualities that to my mind recommended him for the service of Church and sacristy. He was not remarkable for cleanliness, which was of course a difficult virtue in his case, considering that most of his time during the day was spent in the back kitchen, doing odd jobs for the servant. People sometimes complained of his impudence, and even those who worshipped in the front pews, late on Sunday mornings, were not wholly exempt from his condescending ways, by which he intimated to them the superior claims of the Church:—that is, of himself and the pastor. What displeased me most, however, were the slipshod ways he had about the altar and the church generally, and the disorderly condition of everything in the sacristy and choir. He was absolutely impervious to hints or correction, and smiled away every rebuke without changing a whit. A new sexton was the sole solution to the difficulty. But the new sexton should not only have to be a man suitable by disposition to the office of sacristan, but it would be necessary to instruct him definitely on the different duties which would devolve upon him. Besides the work which should daily occupy him, certain principles were to serve him as a line of conduct in cases where the duties of his position would take him away from his ordinary routine. If he represented the church and its pastor, as the sexton would have many occasions to do, his training should save him from blunders and the parish from discredit. With this view I looked over some books like “Dale’s Sacristan’s Manual,” and selected what seemed to me the material whence to construct an outline for practical guidance in the choice and training of a sexton. The

following may help some of my brother-priests on the mission.

I.

DISPOSITION AND CHARACTER.

In order that your sexton may prove an efficient aid in the promotion of Church work, says an experienced writer on the subject,¹ you must select him with a view to his efficiency, train him by precept and example, observe him, and treat him always with respect. The English have a proverb: "*Pater noster* built churches, and our father pulls them down." This is true of pastor and sexton, unless they are animated by the same principles of religious zeal and respect for the Church of God. The personal relations of the sexton towards priest and people, the holy places which he attends and the sacred objects which he constantly treats, give him a special dignity in the eyes of the faithful. If he lower this dignity by his conduct in or out of the church, he injures the interests of religion much as a priest would do if he gave scandal to the people.

Hence the man who is to be the keeper of the sanctuary, the representative of the priest in many things pertaining to the administration of the church, and an example to the faithful in the respect which they owe to the holy place and its guardians, the clergy, must be of good repute. If there be a stain upon his moral character, it will be brought out more prominently by his presenting himself in the sanctuary. It will reflect upon the pastor and clergy. It will diminish the horror for vice, which it must be the constant object of the priest to inculcate. Since much of the temporal business connected with the church must be transacted with his assistance and under his confidence, it is essential that the sexton be a man of tried honesty and integrity. If there appear in his speech and manner a tendency to equivo-

¹ "Der Katholische Küster." Von Leop. M. E. Stoff.—Kirchheim, 1881.

cate, a disposition of duplicity or of greed, he is not the man who will serve the true interests of his pastor. Apart from the evidence of unimpeachable honesty, he should possess a sound judgment, at least ordinary prudence, and that conservative disposition of character which gives assurance that he will not be likely to meddle with the affairs and disputes of others, whether they concern the church or not.

There are also certain outward qualifications required in a good sexton. In his appearance there should be that which constitutes the essence of gentlemanliness, that is, a natural courtesy, which ordinarily indicates kindness of temperament. If in his habits, dress, bearing, we discover the sense of order and cleanliness, we might expect to find these same marks in the appearance of the church and sacristy which are under his care. Punctuality is not only an evidence of a trained mind, but it is also a safeguard of good habits and order. Next to a sexton who is dumb without being deaf, provided he knows his business thoroughly otherwise, the most desirable person for the office of sacristan is one who knows how to govern his tongue. The regulations of the parish service can easily be printed and posted or distributed so as to give to all concerned the necessary information; but the unguarded words and the self-authorized prescriptions of a church warden may create endless mischief in a parish and undo much of the pastoral influence by giving undue importance to the sexton's utterances. If the latter has to receive people and give directions to them, it can almost always be done in a few words, since on important subjects the priest will be called upon personally. The knowledge which a sexton naturally obtains regarding those who have dealings with the pastor is likely to betray him into treating these persons accordingly either with more or less show of regard or antipathy. Sometimes servants make great blunders (and which their masters find it difficult to remedy) by using their own judgment in estimating the importance of a visitor or his errand, and settling the

matter without reference to the master of the house. It is a good rule to give to domestics who attend the door of our houses, but especially to sextons, who receive people in the name of the pastor in the vestry, that they should treat every one absolutely with equal courtesy. Whether the person who presents himself is known to be a friend or an enemy of the Church and pastor, whether he be simply dressed or richly, it must be immaterial to the attendant, unless he has particular instructions to transact the business, for which the pastor selects him as the proper person. We were once called upon by a gentleman to attend a sick-call which lay out of our jurisdiction. The reason given was that the attendant at the church had refused to call the priest, saying that Father X. did never wish to be disturbed before two o'clock P. M. The case was urgent, and the family of the sick person, although very good Catholics, took no precaution to hide their indignation. Yet we know perfectly well that in this case the blame was due to the impertinence of the priest's servant.

Although the virtue of temperance does not require total abstinence in all cases, it is not only a safe precaution but wholly becoming that the attendant in church and sacristy should give the example of exceptional virtue in this respect. There is an element of self-government in the practice of voluntary temperance which acts beneficially upon the whole man who is otherwise imbued with truly Christian sentiments. That these latter may be further strengthened, a pastor should require that his sexton frequent the sacraments regularly and often, thus giving an example of fidelity to the rest of the faithful and securing for himself the graces necessary to the worthy performance of his functions. But a prudent selection of a man well qualified for the work of sacristan is not all that is necessary to secure his efficiency. It is the wisdom of a good master to keep his eye upon those who are of his household. For this reason he should be observed in the performance of his duties, and as there

are some things which will scarcely come to the knowledge of a pastor as to the conduct of those about him, unless he take particular care to inform himself, it is well to ascertain occasionally from some prudent and trustworthy person the impression which the new sacristan makes upon the congregation or on strangers. Without giving any opportunity for suspicion or needless following up of details, we may soon learn whether we can safely rely upon the discretion of our sexton, and whether his speech or manners are likely to compromise us without our recognizing the true source of the mischief.—Lastly, the sexton should possess at least a certain measure of education. He should be able to instruct the altar-boys, inform himself by aid of the ceremonial books of what is required on special occasions in the service of the church, and he should have a general knowledge of book-keeping and letter-writing.

II.

DUTIES OF THE SEXTON.

The functions which fall to the sexton are so manifold that it will be difficult to speak of them in detail with such accuracy as the subject properly demands. One half or more of the work to be done lies in the proper appreciation of how it is to be done. Thus, if our sexton has a lively conviction of the presence of the Bl. Sacrament on the altar of the church, his work about the altar will be proportionately well done. On the other hand, we can produce this conviction, and be assured of its constantly deepening, if from the outset we insist upon a certain attention to fixed external observances. Let our sexton understand that he must never pass before the Bl. Sacrament without reverently genuflecting to the ground on one knee—and we may be sure the sanctuary lamp will be well attended to, the sexton will not talk loud in the church, and the altar boys will act reverently in the choir. In the same way, if we insist that he wash his hands before han-

dling the sacred vessels, we may safely rely upon his cleaning the altar belongings and guarding off the irreverent treatment of holy things by those who may take part in the work of the sacristy on special occasions. If we require from him punctuality to the minute in opening the church at the appointed time, we may count upon the Angelus bell at the striking of the clock, and upon the presence of servers for Mass when they are needed.

The sexton should be given all necessary aid to keep the church clean. A certain pride in the appearance of every portion of the sanctuary, nave, and gallery is not only praiseworthy but one of the best methods of leading a congregation to take interest in the improvements which may be needed in the church from time to time. A good sexton can help more in this respect than any other of the hundred devices for raising funds among the people when additions or changes are required in the building or decoration. The same may be said of the sacristy. If the appointments in it are such as to allow everything to be stored in its proper place, there will be a saving of considerable expense in regard to vestments, cruets, books, etc., things which suffer from being left in disorder.

This is taking for granted that there be a properly arranged sacristy and storeroom for the keeping of all that is required in the service of the church. Besides the altar and its suitable decoration, special attention is required in regard to the furniture of the sanctuary, the credence-table with its linen cover, holy communion card, and cruets, each of which should have their proper place when not in use. The seats of celebrant and servers, bells, prayer cards, gospel and announcement books, torches, sanctuary lamp, incense and asperges vessels, should be kept always clean and in condition for use. It is his special care to see that the breads for the altar are fresh and scrupulously clean and white. If he do not bake them himself, he should see that they be renewed every week or at least every twenty days. The key of the tabernacle,

though it is not to be kept by him, should not be allowed to lie loosely about, but under lock in a box used for that purpose alone. Next, he is to see that the sacrarium be in good order, clean, locked. The baptismal font likewise, the blessed salt, clean towels, and other necessities, are to be kept in such condition as by their appearance to suggest reverence for the sacraments of the Church. The same may be said of the confessional, the holy water fonts, pictures and ornaments in the body of the church; likewise of the pews, organ loft, and vestibule of the church. The keeping of the registry books of the church, the proper transcribing of notices of special masses and other sacred functions so far as they are under his direction, require constant and careful attention. If there be anything wanting for the service, anything broken, soiled, or otherwise useless, he should be made to understand that, whilst economy is a virtue in other respects, it is never to be exercised at the loss of reverence. This refers especially to the use of vestments, which, unless dire poverty prevent it, should be of the best material, made according to the rubrics, and never shabby, torn, or soiled. The candles used on the altar and generally in the liturgical functions should be of wax only. Saving in this respect is spending one's soul and is sure to bring sorrow when we are to be judged. In order to secure punctuality in all particulars, there should be a clock in the sacristy, both as part of his care and as a reminder of his duties.

Everywhere in Catholic countries the sexton is required to wear a cassock, something like that of the religious. This is a great advantage, and it is to be wished that the custom obtained in the United States as well. Nothing is so repulsive to the devout than to see a layman step about or even upon the altar in the fashion of a mere workman. The very restraint which the wearing of a gown puts upon a person is a reminder of his office to him, and inspires not only self-respect but the respect of others. There are some faults of carelessness which most sextons get easily into and which

diminish the devotion of the people who see it. It is a sort of mechanical moving about the altar, which betokens an absence of conscious devotion and respect for the Bl. Sacrament. With it are generally found the habit of half-running genuflections, loud talking in the church, as if the precepts of reverence were not for sextons, a noisy way of emptying the baskets containing the offerings, a curious staring into the body of the church to see who is present or absent, and many kindred habits. To the sexton belongs ordinarily also the superintendence of the altar boys. To dwell on the subject of what kind of training these require would lead us too far in this article. At all events, his example and discipline must teach them to conform in spirit to the sacred offices of ministers who in former days were admitted to this service only by a special ordination to minor orders.

The use of the "Ordo" and that intelligent interest in the ceremonies and rubrical observances of the Liturgy, which contributes so much to devotion and the sanctification of our people, can best be taught and inculcated by the priest. Our own ritual books, and such works as Canon Oakeley's "Catholic Worship," may serve as guide in these matters; but they are hardly necessary. There are other special duties which will devolve upon the sexton, and to these he may be easily trained, if the main characteristics as to disposition and the understanding of his sacred functions in the church itself are recognized in him. We may mention in conclusion only that the cleaning of the sacred vessels, that is the chalice, paten, ciborium, lunula, and pyx for the sick, are not to be done by lay-persons but by the priest himself. These objects are never to be touched by the sacristan except with a clean cloth or gloves used only for that purpose. The baptismal font should likewise be washed by the priest. As to the methods of cleansing objects of metal, etc., and of preserving the sacred vestments and cloths, carpets and the like, from moths and destructive influences generally, we must refer our readers to other sources and perhaps future occasional

contributions to the *Ecclesiastical Review* which permit of their treatment in detail. This much I am convinced of: a good sexton is a treasure, and one that is absolutely essential to make the work of priests in a large congregation fruitful. Hence any sacrifice of personal inconvenience or money on the part of the church authorities to secure a first class sexton and to keep him in first class order must be considered as a prudent investment. Whether he should be young or old, married or single, what should be his salary, and similar questions, must be answered according to the circumstances under which he is employed. If there be not enough work about the church to keep him constantly and definitely engaged, then, of course, it is better that he have his own home-stead, where he may be useful in other ways. In large churches, enough work can always be found to keep a young and active man constantly engaged. Of course, such work should be pointed out, for where one person sees no end of labor to be done, another may find nothing to do. "Hangers on" are a disgrace and mostly also an impediment to good about a church or a priest's house. The good sexton is industrious as well as sober, clean, orderly, reticent, and devout.

CATHOLIC PSYCHOLOGY.*

Catholic Manuals of Philosophy. Psychology, by Michael Maher, S. J. Benziger Bros. 1890. Pp. x. 569.

I.

THE radical inherent cause of the unsteady condition of recent scientific speculation is its lack of a definite ontology. No one can safely theorize on the data of experience

* By Catholic Psychology is here meant the system authorized by the Church to be taught in her schools. It represents in the main the truths as demonstrated and explained by St. Thomas Aquinas. Though it must be in conformance with the dogmata of faith, yet its principles and conclusions are accepted by its followers not on authority but on *intrinsic evidence*.

who has not carefully analyzed the universal notions which form the basis and framework of all science. It is this careful grouping and sifting of the primary and pervading aspects of things which many of the leaders of so-called thought regard as worthless, because, as they maintain, objectively unfounded. They look upon ontology as a tissue of ideas wrought by the labored self-introspection of mind. The individual, the concrete, the fact, is the only reality. All else is transcendent, beyond the ken of man in his present state. This negation or at best ignoring of first truths, this growing disregard or outright denial of metaphysics, is based on the prevailing psychology, which confounds sense with intellect. The proper object of intelligence is the essence of things¹—the universal. Hence the denial of the immateriality of the intellectual faculty, the making it one in kind with sense, includes the denial of the fundamental universal.

Psychology thus for a double reason lapses into a mere experimental science. Its rational side, its study of the nature, origin, future state of the human soul, must be relegated to impossible metaphysics. We contend that it is illogical to divorce empirical from rational psychology. No satisfactory account of mental phenomena can be given unless they be referred to the substantial entity of the vital principle in man, which those phenomena apodictically demonstrate to be immaterial, created, undying. We admit a mental distinction between the two parts of the one science. The devotees of empirical psychology would worship their idol by itself. They abandon questions regarding the soul's essence to *philosophy*. If the outcome of pure empiricism left an instrument whereby the field of philosophy, or metaphysical psychology, could be worked, we might tolerate *methodi causa*, a severance of the two sides of mental science. But

¹ Sensus non apprehendit *essentias* rerum, sed *exteriora accidentia* tantum; similiter neque imaginatio, sed apprehendit solas similitudines corporum. Intellectus autem solus apprehendit *essentias* rerum; unde in 3 de anima dicitur (text. 26), quod objectum intellectus est *quod quid est*. - S. Thom. I. q. 57. a. 1. ad 2.

unfortunately the result is the contrary. No immaterial intellect is found by the mere empiricist necessary to explain psychic phenomena. How he can reach and state such a conclusion, nay, how he can classify the data of his study and formulate psychic laws without employing a universalizing faculty, would be difficult to understand, did we not know that excessive study of sensile effects dims the vision of these effects, and that the wish to find no immaterial entity in man easily fathers a materialistic theory.

Whilst, however, on the one hand we must deplore the disruption of psychology, both for logical and for ethical reasons, on the other hand we are fully alive to the good which will result from physiological psychology, especially when its advocates do not deny, but simply prescind from the *nature of mind*. We believe that the guidance of Divine Providence in the workings of human thought is as real as it is in the evolution of social history, and that consequently the results of the intensely active experimental spirit of to-day will at no very distant time make for the perfecting of Christian philosophy. The long-continued mental toil of the giant schoolmen and their followers laid broad and deep the supports of all true science. These men built wiser than they knew. Though with the worthiest of them the empiric method was not neglected, on the contrary, much used and insisted on, as a glance at the writings of Aristotle, Abert the Great, St. Thomas, Suarez, etc., proves, yet necessarily, from the character of their studies, and the backward state of physics, the *a priori* way was mainly followed. Probably the exaggeration of the deductive method on the part of its less able representatives hastened the reaction which came with modern philosophy. The strong impulse which Bacon gave to the inductive method brought out its forces and allies with more effect, and since his day empiricism, with varying fortune in its conflicts with broader scepticism and idealism, has marched onwards and is now in firmer and wider possession of men's minds than ever before.

In the meanwhile the scholastic principles have lived

their ever busy life in Catholic theology and philosophy. The command of Leo has called them forth to larger spheres of influence. Now it is the union of these unbending truths with the assured results of experimental methods which will make the metal of human science as perfect and enduring as we may hope to have it in the present life.

When the strong and weaker blend,
 Then we hope a happy end.
 Whenever strength with softness joins,
 When with the rough the mild combines,
 Then all is union sweet and strong.

We may not live to see the day of their union, but we believe that the time is coming when the old philosophy will combine with the new science, to grow, not each for itself, but as trunk and branch and flower and fruit of one grand organism of human thought. The advance to harmony will not come, of course, from sensism, which looks with disdain on metaphysics. But there is vigorous and long-tried life in the principles of Catholic philosophy, and their vital energy will eventually permeate the principles and be felt in the conclusions of physical science.¹ The union will be effected by Catholic philosophers becoming more and more familiar with the results of experimental research and interpreting the latter in the light of fundamental truths. This is no fond dream caught from biassed love of scholasticism. We might find abundant proofs of its likelihood in the advanced character of our philosophical literature which has appeared during the last decade in our Latin texts as well as in our

¹ Whilst the mind thoroughly imbued with scholastic principles, looking outward on the physical sciences, sees the continuity of the two domains of truth, the mind versed in physical science alone may easily fail to recognize that continuity; or viewing the underlying principles in their isolated, not in their intimately correlated positions, may fancy he sees an opposition between the two orders. There is a notable example of this partial view and its consequences in Mr. Mallocks' critiques, in the late numbers of the *Fortnightly Review*, on the Scholastic proofs for the existence of God. He does not grasp the full meaning of those arguments, because he has not thoroughly studied them in their ontological and psychological bearings.

higher Reviews, especially of France, Germany, and Italy. In both these classes of literature we see the scholastic principles reaching out and drawing to themselves more and more of the best things of natural science. We could give here and now ample illustration from many points, but the Manual of Catholic Psychology cited above will serve our present purpose. *Ex uno disce plura.*

II.

Two features stand out so strikingly in this book as to mark it *facile princeps* amongst *English* works of its kind. This, however, we know to be faint praise. In one of these traits it rivals one of our best *Latin* texts, in the other it surpasses them all. The first is its firm, comprehensive grasp of sound psychological *principles*. The second, its great command of the best wealth of empirical, including physiological psychology. It shows these strong characteristics in every chapter: in the introduction, where the domain of psychology is mapped out, its points of contact with other branches of knowledge carefully indicated; the introspective method defended, yet fullest welcome given to the objective method as subsidiary. The most radical empiricist could find no fault with the allowance here made in favor of ethnology, comparative psychology, physiology, etc., as supplementary aids to psychic study, whilst the defence of the "faculty hypothesis," the explanation of the nature of psychic faculties and their groupings, will gratify the most conservative neo-scholastic. In the first part of the volume (empirical psychology) we find copious use of the results of recent observation and experiment in mental phenomena, whilst the second part (Rational Psychology) brings out prominently the strength of scholastic principles in support of the spiritual nature, created origin, and immortal life of the soul, as also its relations to the body.

The vital point in scholastic psychology touches the nature of intellect as distinguished from sense. From the so-

lution of this question, as from a principle, flows the whole body of conclusions concerning the nature of the soul. The arguments, therefore, establishing the immateriality of the intellectual faculties must be unshakable. Let us note somewhat of this statement in the present manual. "Intellect we may define broadly as the *faculty of thought*. Under thought we include attention, judgment, reflection, self-consciousness, the formation of (universal and abstract) concepts, and the processes of reasoning"¹ (p. 234). These phenomena of thought are immediately present to consciousness, hence cannot be consistently denied. Must they logically be referred to a supersensuous activity? Let us see. "By attention is meant the special direction of the cognitive energy of the mind towards something present to it, or, in scholastic language, *applicatio cogitationis ad objectum*. The word is sometimes used in a vague sense to signify the fact of being more or less vividly conscious of the action of a stimulus; but in its strict signification it implies a secondary act, an interior reaction of a higher kind superadded to the primitive mental state. When from a condition of passive² sensibility to impressions we change to that of active attention, there comes into play a distinctly new factor. In the former state the mind³ was wholly excited and awakened from without, in the latter it presents a contribution from the resources of its own energy. In this exercise of attention an additional agency, which reacts on the existing impres-

¹ It should be noted that these states of consciousness are simply alluded to here as pointing to the supersensuous character of intellect. Each of them is elaborately explained in the four succeeding chapters of the book.

² The author does not mean that *sensation* is a mere passive impression. On the contrary, elsewhere he explains very clearly the scholastic doctrine regarding the *species impressa* and *expressa*. "The reaction of the mind as an act of cognitive consciousness was styled the *species expressa*" (p. 51). The term *passive* is here used in contradistinction to the *act of attention*.

³ Mind is sometimes used as synonymous with intellect. The author defines it as the thinking principle, that by which a man feels, knows, and wills, and is animated. He uses *mind* here in a stricter sense, for the "*animating principle as the subject of consciousness*" (p. 1).

sions, is evoked into life, and aspects and relations implicit in the original impressions are apprehended in a new manner. The mind grasps and elevates into the region of clear consciousness hitherto unnoticed connections, which lie beyond the sphere of sense. It fixes upon properties and attributes and holds them up for separate consideration, while the uninteresting qualities are for the time ignored. This complementary phase of attention, by which the neglected features are ignored, is called by modern writers *abstraction*. It is the necessary counterpart of the former. By the very act of concentrating our mental energy on certain aspects of an object we turn away from others. Both the positive and the negative side of the activity manifest its difference from sense" (p. 235 sq.). For instance, as my eye follows my pen gliding over the paper before me, I am conscious of the present existence of the latter, but I direct no special *attention* to it. My *attention* is fixed on the thoughts which I wish to write; now, with a view to illustrate my theme, my will energizes and directs my *attention* to the paper. I note its color, then advert to its size; now I attend to its smoothness, its texture; pass on to consider its origin, the process of its manufacture, etc.; compare it in one or another or in all of these respects with different kinds of paper by my side, etc.

"Now, in all these operations something more is implied than sensation. A sensation can neither attend to itself nor abstract from particular attributes, and it can still less apprehend relations between itself and its fellows" (ibid.). The supersensuous character of attention is still more apparent when the mind passes to explicit judgment, particularly when the two terms are universal and abstract, and the judgment necessary in its matter. For instance, if I say: "Justice is a virtue;" "An effect supposes a cause;" "Two and two make four," etc., whilst there hover in my imagination faint outlines of the lettered words, there is an activity within me which, I am *conscious*, represents to me not individual objects, varying accidents, nor mere oral terms, but

essential notes of the objective ideas compared; which represents to me, moreover, *relations* between those ideas, all of which transcend the ken of sense—relations, too, which hold so necessarily and universally, that I perceive the *unthinkability* of their opposites. “It is not merely that I cannot *conceive* in the sense of being able to *imagine* the opposite. It is not that I am under a powerful persuasion, an irresistible belief, on the point. It is not that one idea inevitably suggests the other. There is something distinctly over and above all this. The blind man cannot conceive color. A few centuries since most people would have found it hard to believe that people could live at the other side of the earth without tumbling off. On the other hand, a man’s name, or his voice, irresistibly revives the representation of his face; and the appearance of fire inevitably awakens the expectation of heat. Yet in the former cases the mind, after careful reflection, does not pronounce the existence of an absolute *impossibility*, nor does it assert in the latter a *necessary* connection. We cannot affirm them to be impossible or necessary, because the intellect does not clearly apprehend any such impossibility or necessity. But it is completely different in the class of judgments we have indicated above. The moral law must hold for *all* intelligence, the principle of causality and the axioms of mathematics must be *necessarily* and *everywhere* true.¹ Now this necessity cannot be apprehended by sense. The sensuous impression is always of the individual, the contingent, the mutable. It informs us that a particular fact *exists*, not that a universal truth *holds*. Snow may be black, ground glass may be wholesome and nutritious food, and a number of the laws of physical nature may be changed every twelve months in distant stellar regions; but the truths of mathematics, the principle of causality, and the moral law are as immutable there as with us. This immutability is dis-

¹ To prove the absolute necessity of these truths belongs, of course, to material logic, not to psychology. Their defense is strongly made by Fr. Rickaby in the second volume of the present Series of Manuals, ch. VI.

tinctly realized by the mind, and such realization is certainly not explicable by mere sense" (p. 243).

Probably the immateriality of intellect is best seen in the old argument from self-consciousness and reflection, which is stated by our author: "We find that we can observe and study our own sensations, emotions, and thoughts. We can compare them with previous states, we can recognize them as our own, we can apprehend them as our own, and we can apprehend the perfect identity of the subject of these states with the being who is now reflecting on them, the agent who struggles against a temptation and the agent who knows that he is observing his own struggle. Every step of our work so far has involved the reflexive study of our own states, and consequently the exercise of an intellectual power. To analyze, describe, and classify mental phenomena, an activity distinct from and superior to sense is required, and it is only because we are endowed with such a supra-sensuous faculty that we can recognize ourselves as something more than our transient states" (ibid.).

But may not these acts or states of attention, judgment, and reflection be the outcome of brain energy, or the manifestation of some molecular change, the character of which physical science has not as yet determined? We hear the whispering of Locke suggesting the unknown forces of matter. No; though we have comparatively little knowledge of matter and its energies, yet we do know that it *cannot* have the attribute of thinking. This is apparent if we notice closely the character of self-consciousness. In this "operation there is realized a species of perfect identity between agent and patient which is utterly incompatible with any form of action that pertains to a corporal organ. Thus I find that I cannot only think or reason about some event, but I, the being who thinks, can reflect on this thinking; and, moreover, I can apprehend myself, who am reflecting, and who know myself as reflecting, to be absolutely identical with the being who thinks and reasons about the given event. But, evidently, such an operation

cannot be effected by a faculty exerted by means of a material organ. One part of matter may act upon another; it may attract or repel it, it may be reflected or doubled back upon it; but the same atom can never act upon or reflect upon itself. The action of a material atom must always have for its object something more than itself. This indivisible *unity of consciousness* exhibited in the act of knowing myself is therefore possible only to a *spiritual agent*, a faculty that does not operate by means of a material organ" (p. 246). In other words, extension of matter, an attribute that follows the minutest atom of protoplasm in the nerve cell, excludes thought from matter. Thinking matter, whether as a huge mass or as an infinitesimal atom, impugns the principle of contradiction, the *prima lex essendi et cogitandi*.

The same truth is manifest from the representative aspect of thought. "The characteristic notes of the organic or sensuous state consist in its representing a concrete material phenomenon, and its being aroused by the impression of the object on the organ. The intellectual act, on the contrary, whether it manifests itself in the shape of the universal concept, of attention to relations, or in the apprehension of necessity, does not represent an actual concrete fact, and is not evoked by the action of the material stimulus. The formal object of *sense* is the concrete individual; that of *intellect*, is the abstract and universal. An organic faculty can only respond to definite corporal impressions, and can only represent individual concrete objects. But universal ideas, abstract intellectual relations, and the necessity of axiomatic truth do not possess actual concrete existence, and so cannot produce an impression on any organ. Yet consciousness assures us that they are apprehended by us; consequently it must be by some supra-organic or spiritual faculty." (ib.).

The reader of philosophy will notice that these arguments are familiar forms in other clothing. He will see, however, that the author has clearly apprehended the scholastic proofs, and dressed them becomingly. It was simply to give a

sample of this feature that we have cited them. We fear we have done so all too sketchily.

To illustrate the other striking merit of the work, its assimilating to the old principles the data of more recent investigation, and its explaining the latter in the light of the former, we should have to draw largely from the First Book on Sensuous Life, especially from the chapters explaining the outer senses (ch. v.), the perception of the material world (ch. vi.), the development of sense-perception (ch. vii.), imagination (ch. ix.), memory, and mental association (ch. x.). The latter chapter is especially timely and thorough. But to make extracts from these chapters would be to present threads which would be unfair samples of the well-knit tissue whence we should have to detach them. Perhaps it will be safer to call attention to Mr. Maher's judicious criticism of recent Psycho-Physics. Psycho-Physics, as the reader may be aware, is a department of physiological psychology. The latter is one of the new sciences that have sprung up during the past forty years. It claims to be non-metaphysical in its spirit; to have for its end the study of mere phenomena; to conduct its inquiry as much as possible by the aid of the biological sciences. As is usual in all novel movements in sciences, it has two sets of followers: the moderate, conservative, cool-headed investigator, who expects from it nothing more than it can give, viz., descriptions of the physical or neural phenomena accompanying psychic action and their bearing on the lower forms of the latter; and the extreme, hot-headed enthusiast,¹ who hopes at least to do away with the human soul by explaining all mental states as the mere "other-side" or material correlative of nervous

¹ M. Ribot is probably one of the most sanguine of this class. He grows quite warm in his denouncement of the "old psychology," because it is possessed by the "metaphysical spirit"—is the "science of the soul," uses "internal observation, analysis, and reasoning as its favorite processes of investigation," etc. He comforts himself, however, by pronouncing it "old, feeble, childish, doomed," etc., and by indulging in high eulogy of the "new psychology."—"German Psycho. of to-day." *Intro.*, *passim*. There is much curious information in this book, but it is not reliable. See *Encycl Britt.*, Art. *Psychology*.

action. Well, as we have said, psycho-physics has been introduced into this experimental side of psychology, with a view of giving to the latter the character of an exact science by the employment of quantitative measurement of conscious states. Some curious results have been reached on this line of inquiry, chiefly in regard to the relations existing between varying degrees of stimulation and the corresponding excited sensations. An elaborate series of experiments has led to the generalization known as the Weber-Fechner Law, which may be thus worded: "*To increase the intensity of a sensation in arithmetical progression, the stimulus must be increased in geometrical progression, or the sensation increases as the logarithm of the stimulus.*" Thus, if a pressure of four ounces can be barely discriminated from that of three, the sensation caused by twelve ounces will be similarly just distinguishable from that of nine. It was further found that the stimulus must reach a certain degree of force in order that any sensation can be felt. This minimum force measures the *absolute sensibility* of the organ or part of the organ in question" (p. 54).

Much has been written for and against Weber's Law,¹ but we are concerned with it here only in so far as it points to the direction of psycho-physical research. It is on the value of the latter as a method in our science that we wish to present Mr. Maher's criticism. "In the first place, it may be objected that the cardinal doctrine of most psycho-physicists is erroneous. Because accuracy of quantitative measurement is a good criterion of the perfection of a physical science, it does not follow that the same rule holds for our knowledge of the mind."

¹ Three explanations have been offered to account for this law. *a.* The physiological seeks the peculiar relation of stimuli to sensation in the structure of the nervous system, especially in the end organs. *b.* The psycho-physical rests on the unfounded "double-aspect" theory, i. e.,—that mind and body are not two distinct entities, but simply two aspects of one and the same thing. There is a very able refutation of this theory in the Manual before us (ch. xxii). *c.* The psychological refers the law to "our apprehension in consciousness of the relation of our own feelings." The whole subject lies as yet under deep shadow.—Conf. Ladd., *Elements of Physiological Psychology*, p. 379. This is the most exhaustive and well-balanced English work on its subject matter.

The realities with which the psychologist deals are quite different *in kind* from those of the physicist, and the attempt to coerce them into a common mould must prove injurious to both (p. 55). Mathematics deals with *quantity*. Psychology with *quality*. This effort to bring mental within the range of material science, besides its merging mind and matter under one category, offends against the logical principle that each science must follow the method demanded by the nature of its object and seek the degree of certainty warranted by that object. Aristotle complains of the idle striving of philosophers (probably the Pythagoreans) to find mathematical certitude in every science. St. Thomas, in his third lecture on the Ethics of the Philosopher, shows the impossibility of reaching mathematical certitude in a science dealing with *quality*, and then sums up his advice: Ad hominem bene instructum pertinet ut tantum certitudinis quærat in unaquaque materia, quantum natura rei patitur.”¹ This confounding of methods and certitude in the different sciences was revived in modern times by the Baconian and Cartesian philosophy, fostered in one way by German transcendentalism, which sought to deduce all knowledge from one supreme *a priori* principle, but receives stronger impulse from present sensism, which strives to explain all phenomena, subjective and objective, by atoms and force.² But to return. The coveted method can at best be applied only to “a small

¹ Cf. I^o 2^æ, q. xcvi. a 1 ad 3 and ii., Met. lv.

² We were present recently at a lecture delivered before a scientific institute by Dr. H. Henseldt of Columbia College, N. Y., in which the Atomic Theory was subjected to a startling strain. After indulging in much offensive abuse of the “old school” of science, and in ill-founded laudation of the “new” (a leading feature of the latter being its exclusive dealing with *material facts*, to the ignoring of all else), having offered for the theory that the earth’s interior is a molten mass an utterly unproven substitute, he declared that all things that now are, existed in the primeval nebulæ. Nay, that any one who knew aught of the calculus of permutations must see that the original atoms in their myriad changes must have repeatedly assumed the present cosmical form—that “his own humble (?) self was present” in that fiery cloud. Yes, that *billions of years ago you all* [meaning his audience] *were here in this building and listening to me* [himself]!

part, and that the most unimportant part, of mental life. Emotions, volitions, and all intellectual processes are obviously beyond the reach of any form of quantitative measurement." Again, there may be raised an objection against the conclusions of psycho-physicists even within the restricted sphere of sensational consciousness, an objection which strikes at the possibility of any kind of quantitative estimate of mental phenomena. An assumption involved in all Weber's experiments, and lying at the root of the chief psycho-physical law, implies that, while sensation increases in quantity or intensity, the *quality* remains unaffected. A locomotive of twenty-horse power can drag a load twice as heavy as an engine of ten-horse power. The force exerted in such a case may be rightly described as double *quantity*, yet similar in *quality*. But we can hardly say this as regards the energies of mental life. Sensations of light, sound, temperature, and the rest, increased in intensity, do not appear to preserve the same quality of consciousness. The transition from black to white, from hot to cold, from the trickling of the fountain to the roar of the waterfall, is not merely a variation in quantity. In small increments, the alteration in quality may escape notice, but when the effects of large changes in the degree of the stimulus are compared, introspection seems to affirm changes of quality as well as of quantity.¹

There is another excellence in this Manual which we must not fail to note. Not only are its questions discussed as

¹ "At best, Weber's law is only an approximately correct statement of what holds true of the relative intensity of certain sensations of sight and hearing, and less exactly of pressure and the muscular sense, when these sensations are of moderate strength, and other causes for variations in their intensity, besides objective changes in the amount of the stimulus, are as far as possible excluded. . . . Other conditions than mere increase in the objective quantity of the stimulus largely determine its effect upon the resulting amount of sensation. *Stimuli and sensation are not connected quantitatively in such a simple manner that we can measure one off in terms of the other*: so much feeling for so much amplitude of wave-lengths, or work done on the end-organs by mechanical pressure. Numerous factors, some of which are individual and extremely obscure and variable, constantly mix with the purely quantitative relations between sensations and their stimuli."—Ladd, *Elements* (ibid.).

they live in the mind and writings of English thinkers of to-day, both in and out of Catholic schools, but admirable summaries are here and there appended, in which the whole history of important subjects is sketched, e. g., on the theories of external perception, the origin of ideas, etc. These digests are important not only as offering a birds-eye view of the range of thought on their special subjects, but more particularly for their pithy, suggestive criticism."¹

In conclusion, we warmly recommend the book, first, to ecclesiastical students. It will help to fill up gaps, to classify, and give a timely and practical turn to the principles of their class manuals. Secondly, to the clergy who wish to refurbish and extend their knowledge of psychology gained in former years from older works. In fine, to all who desire to see the truths of Catholic psychology explained in straightforward English and shown *en rapport* with the late results of observation and experiment in mental science.—F. P. SIEGFRIED.

LETTERS TO A RELIGIOUS, ON ART.

VI.

IN my last letter I explained what are the characteristic changes which the human face undergoes from childhood to old age; and how the proportions which serve us as a norm whereby to judge of perfect form at the age of maturity will not apply entirely to that of childhood or old age. There is likewise a noticeable difference of proportion in faces belonging to different races or even nationalities. Thus, whilst in the Caucasian, or white man, the forehead is usually arched, it is nearly square in the Mongolian and markedly depressed in the negro races. It would carry us too far from our main purpose to enter into details regarding these differences. Besides, they may be easily mastered, if need be, on the general principles laid down in

¹ Yet one other feature should be mentioned. To each chapter the author adds suggestions for more extended reading. These "readings" point to the best and most timely works on their respective subjects.

these letters. Let us confine ourselves to the study of the Caucasian face.

Having before us the general framework of skull and front face, the different cavities are filled in with fleshy or muscular substances, which partly help to form the sense organs, and partly clothe the bones around which they are bedded. These fleshy portions are not altogether inert, that is, they are not all mere layers of cartilage and fat serving to hold the veins and bloodvessels; on the contrary, many of them have a peculiar power of contraction, so as to control the motions of the face. They consist of numberless fibres, gathered in well ordered bundles and generally attached with one extremity to some bone, and in most cases they reach out to just below the surface of the skin. These are the muscles of the face; they are of various size and strength, some of them being extremely delicate and easily excited into activity by an interior motion, so as to escape frequently the energy of the will. As these muscles produce the dominant expressions of the face under varying emotions, we shall have to mark at least their main location. I say, main location, because the human face has so many of these muscles, and they frequently combine so closely, that it is quite difficult to group them separately and distinctly. We shall note their action in the regions of the principal sense-organs, and thus get some practical estimate of their use to the artist.

From the forehead down there descends a group of threads, whose lower extremities are attached to the eyebrows. Their object is to raise the latter, as occurs under sudden surprise, etc. Part of this muscle passes further down and attaches to the bridge of the nose. The function of this descending slip is to draw down the eyebrows. It is met obliquely, a little further up, by a packet of fibres whose object is to draw the eyebrows together, as when a person frowns. Apart from these muscles, there are others completely surrounding the eye. They not only produce the closing and opening of the eyelids, but are the agencies of

that wonderful variety of expressions which have been usually attributed to the eye itself as a mirror of the soul, but which are in greater part due to the action of its surrounding portions. Most of these muscles belong exclusively to the human face and have no counterpart in the anatomy of the lower animals.

Another important group of muscles, indicating emotions of various kind, is that which controls the cartilages of the nostrils. They pass from below the eye, along the outer nostrils, down to the upper lip. Both nostril and upper lip are raised by their aid, and they move simultaneously with the breathing organs. Hence excitement of any kind frequently shows itself by a dilation of the nostrils and a raising of the upper lip regulated by the beat of respiration. The movement of the upper lip is perhaps least noticeable under ordinary circumstances; but Sir Bell, whose teaching I summarize for you in this portion, points out that it is quite noticeable in the case of a moustached face. There are corresponding muscles below the wings of the nose, which draw the nostrils down.

Perhaps the most remarkable muscles of the face are those which gather around the mouth. As spontaneous levers and agents of motion they have different functions. Some serve the process of mastication, enabling us to turn the morsels conveniently under the teeth. Others facilitate utterance in speech. Others again, and these are more delicate, give outward form to the feelings of the soul. It is the unequal blending of the simultaneous action of these muscles which brings about that countless variety of expressions in the human face, whence the principal difficulties of producing an exact likeness arise. Altogether, the proper delineation and shading of the portions about the mouth is a secret of the good portrait painter, and it depends on an exact observance of the play of these muscles, whether the expression be faithful or not. A large number of small muscles are inserted in the angles of the mouth. They ra-

diate in every direction toward the eyes, cheeks, and chin; some of them joining the muscles of the neck. As they come close towards the lips they meet a central coil of fibres continuously surrounding the lips. This is called the orbicular muscle of the mouth, and it acts in opposition to the other muscles which concentrate here, coming from the various parts of the face. By the successive tension and relaxation of these fibres the many degrees of joy and merriment are produced, marking good humor in the curve of the cheek, or leaving a dimple in its plump surface. The particular muscle which is brought into action when we laugh runs nearly parallel with the line of the lips from the cheek toward the mouth, and is called *Risorius*. Of the orbicular muscle, which closes around the lips, Sir Bell says: "This circular muscle is affected in various emotions: it tremblingly yields to the superior force of its counteracting muscles, both in joy and in grief: it relaxes pleasantly in smiling; it is drawn more powerfully by its opponent muscles in weeping."—Some other muscles, more powerful than those which I have mentioned, rise from the lower jaw toward the angles of the mouth, or rest on the chin. Their principal function is to depress the lips.

I said that the muscles about the mouth serve the three-fold purpose of mastication, of speech, and of portraying emotion. There is, however, a noticeable difference in their separate action. In eating, the entire face, from the temple down to the throat, is in motion; in speech, only the lips move perceptibly; whilst the feelings are to be traced in the motion of the softer portions around the mouth. The fact of so many muscles gathering at the corners and above and below the lips makes certain portions about the mouth protrude somewhat, a thing which we notice more in thin and muscular persons than in those whose faces are round and fleshy.

In my next letter I shall have to speak of the features which mark both character and emotion. You will then re-

call the position of the muscles of the face, for through their action are the lines marked by which the skilled draughtsman catches the peculiarities, not only those which are permanent and habitual to the individual, but also those which are momentary and common to many. Addio, and may God bless your labor of instructing the young.

TITULAR FEASTS IN JANUARY.

I. ST. GENOVEFA (JANUARY 3).

(Six Churches in 1888.)

- Jan. 2, Pro utroq. Cler. Vesp. de seq. sine com.
 3, Sabb. *Alb.* S. Genovesæ V. Dupl. 1. cl. sine oct. Omnia de commun. Virg. 1. loco nisi ubi speciale offic. concessum. Nulla com. Cr. Præf. Apost. In 2. Vesp. com. seq.
Pro Clero Romano, omnia ut supra.

II. EPIPHANY (JANUARY 6).

(Four Churches in 1888.)

Omnia ut in Calendario per totam Octavam.

III. ST. ANTHONY, ABBOT (JANUARY 17).

(Eighty-Five Churches reported in 1888 as dedicated to St. Anthony, many of which are probably of St. Anthony of Padua.)

- Jan. 16, Pro utroq. Clero vesp. de seq. sine com.
 17, Sabb. *Alb.* S. Antonii Abb. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *Justus.* Reliq. ut in Calend. Cr. per tot. Oct. In 2. Vesp. com. seq. et Dom. Ad Compl. *Jesu tibi sit gloria.*
Pro Clero Romano, omnia ut supra.
 18, Nihil de Octava.
 Fer. 2. 3. 4. 5. 6. pro utroq. Cler. ut in Calend. ritu infr. oct. cum com. Oct. in Vesp. Laud. et Miss. Fest. S. Timoth. permanent. mutand. in 14. Februar., nisi antea jam fixum fuerit; pro Cler. Rom. mutand. idem in 28. Martii, nisi jam antea fixum, et fest. Cathed. S. Petri ulterius transferend. in 1. Mart.

- 24, Sabb. *Alb.* Octava S. Antonii, Dupl. Lectt. 1. Noct. ut in Calend. 2. Noct. ex Octavar. *Gaudete* vel ut in fest. 3. Noct. ex Octavar. *Si istum* vel ut in fest. 9. Lect. de hom. et com. Dom. anticip. in Laud. et Miss. fest. Cr. et Evgl. Dom. in fine. In Vesp. cum com. ut indic. in Calend.

Pro Clero Romano, omnia ut supra.

IV. HOLY NAME OF JESUS (JANUARY 18).

(*Twenty-eight Churches in 1888.*)

Jan. 17, Pro utroq. Cler. Vesp. de seq. Com. Dom. tant. *Jesu tibi sit gloria* per tot. Oct.

- 18, Dom. *Alb.* Fest. SS. Nominis Jesu. Dupl. 1. cl. cum oct. ut in Calend. sine com. S. Priscæ. In 2. Vesp. com Dom. et seq. tant.

Pro Clero Romano, omnia ut supra.

Fer. 2. 3. 4. 5. 6. et Sabb. pro utroq. Clero ut in Calend. ritu. infr. oct. cum com. Oct. in Vesp. Laud. et Miss.

De die Octava hoc anno fit ut simplex.

- 24, Pro utroq. Clero in 2. Vesp. com. Dom. et oct. (ut in 1. Vesp.).

- 25, Dom. in Septuag. *Viol.* De Dom. Semid. ut in Calend. sine Suffr. et Precib. 2. or. Octavæ tant. Præf. Nativ. Domini. Vesp. de seq. Com. Dom. et Oct. (ut in 2. Vesp.).

Pro Clero Romano, omnia ut supra.

V. ST. AGNES (JANUARY 21).

(*Thirty-six Churches in 1888.*)

Jan. 20, Pro utroq. Clero Vesp. de seq. sine com.

- 21, Fer. 4. *Rub.* S. Agnetis V. M. Dupl. 1. cl. cum oct. Off. pr. Cr. per tot. oct. In 2. Vesp. Com. seq.

Pro Clero Romano, idem.

Fer. 5. 6. Sabb. Dom. Fer. 2. 3. et 4. pro utroq. Clero ut in Calend. ritu infr. oct. cum com. Oct. in Vesp. Laud. et Miss. Fest. Cathed. S. Petri ulterius transferend. in 3. Febr. et Fest. Convers. S. Pauli hinc movendum in 14. Febr.

Pro Clero Romano, Fest. S. Joan. Chrysost. ulterius figend. 28. Febr. nisi antehac prius fixum, et Fest. Cathed. S. Petr.

Rom. hinc transferend. in 3. Mart., unde Fest. Convers. S. Pauli movend. est in 11. ejusd. Fest. autem Cathed. S. Petr. Antioch. hoc anno celebr. 14. Mart. et S. Cyrill. Alex. 16. Martii.

- 28, Fer. 4. *Alb.* Octava S. Agnetis Dupl. Lectt. 1. Noct. Script. occ. 2. Noct. 1. Lect. Beata Agnes (hujus diei) 2. et 3. de commun. vel ex Octavar. *De Virginibus* vel ex Breviar. *Quoniam.* 3. Noct. ex Octav. *Intendat* vel ut in fest. Miss. ut in fest. except. or. *Deus qui hujus.* Vesp. a cap. de seq. Com. præc.

Pro Clero Romano, omnia ut supra.

VI. ST. TIMOTHY (JANUARY 24).

(*Five Churches in 1888.*)

- Jan. 23, Pro utroq. Cler. Vesp. de seq. sine com.
24, Sabb. *Rub.* S. Timothei Ep. M. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *A Mileto.* Reliq. ut in Calend. 9. Lect. de hom. et com. Dôm. 3. post. Epiph. anticipat. in Laud. et Miss. Cr. per tot. Oct. Evgl. Dom. antic. in fine. In 2. Vesp. com. Dom.

Pro Clero Romano, omnia ut supra.

Dom. Fer. 2. 3. 4. 5. et 6. pro utroq. Cler. ut in Calend. ritu infr. oct. cum com. Oct. in Vesp. Laud. et Miss.

Fest. S. Petri Nolasci perpet. mutand. in 14. Febr., pro Clero Rom. in 28. Febr., unde hoc anno ulterius transferend. in 3. Mart. Fest. Cathed. S. Petr. Rom. et Fest. Convers. S. Paul. celebrand. 11. Mart. Fest. vero Cathed. S. Petr. Antioch. 14. Mart., et Fest. S. Cyrill. Alex. 16. Martii.

- 30, Vesp. de seq. (ut in 1. Vesp.) Com. præc.
Pro Clero Romano, Vesp. a cap. de seq. Com. præc.
31, Sabb. *Rub.* Octava S. Timothei Dupl. Lectt. 1. Noct. Script. occ. 2. Noct. ex. Octavar. *Tempus* vel ut in fest. 3. Noct. ex Octavar. *Sumptus* vel ut in fest. Miss. fest. In 2. Vesp. com. Dom. et S. Ignat. M.

Pro Clero Romano, omnia ut supra.

VII. ST. FRANCIS DE SALES (JANUARY 29).

(*Thirty-eight Churches in 1888.*)

- Jan. 28, Pro utroq. Clero Vesp. de seq. sine com.

- 29, Fer. 5. *Alb.* S. Francisci Salesii Ep. C. Dupl. 1. cl. cum oct. ut in Calend. Cr. per tot. Oct. In 2. Vesp. com. seq.

Pro Clero Romano, idem.

Fer. 6. Sabb. Dom. 2. 3. et 4. ut in Calend. ritu infr. oct. cum Oct. (except. Fest. Purificat.) in Vesp. Laud. et Miss. Fest. S. Philipp. a Jesu perpetuo mutand. in 14. Febr., pro Clero Rom. in 28. Febr., unde hoc anno ulterius transferend. Fest. Cathed. S. Petri. Roman. in 3. Mart., et Fest. Convers. S. Pauli. celebrand. 11. Mart. Fest. vero Cathed. S. Petri Antioch. 14. Mart., et Fest. S. Cyrill. Alex. 16. Mart.

Febr. 4. Pro utroq. Cler. Vesp. a cap. de seq. (ut in 1. Vesp.) com. præc.

- 5, Fer. 5. *Alb.* Octav. S. Franc. Sales. Dupl. Lectt. 1. Noct. Script. occ. 2. Noct. ex Octavar. *Sollicitissime* vel ut in fest. 3. Noct. ex Octavar. *Luceat* vel ut in fest. Miss. fest. Vesp. a cap. de seq. Com. præc. et S. Dorotheæ V. M.

Pro Clero Romano, omnia ut supra. Vd. Calend. de com. S. Doroth.

H. GABRIELS.

CONFERENCE.

The Gloria in Votive Masses.

Qu.—Kindly inform me, if, after what De Herdt says in his *S. Liturgiæ Praxis*, vol. I., nos. 28 and 43, the Gloria should be said in Votive Masses, when the feast or office is Semiduplex. Ex. gr., last Thursday our Ordo prescribes the Votive Office of the Bl. Sacrament, and I wanted to sing the Votive Mass of the Holy Ghost. Should I have said the Gloria *propter festivitatem SS. Sacramenti*.

Resp. If the Votive Mass of the Holy Ghost was a Missa Cantata *Solemnis*, the Gloria should have been said. The reason, however, would *not* be *propter festivitatem SS. Sacramenti*, but *propter solemnitatem ex gravi causa*. Hence the same privilege would not extend to private Votive Masses, which are said on Thursdays when the office is de SS. Sacramento.

The passages referred to in De Herdt must be understood of Votive Masses celebrated within octaves or on the feast-days of the same saints or mysteries of whom the Votive Mass is said, although they may have no proper office. For example: Any of the Votive Masses of the Bl. Virgin might be said within the Octave of the Assumption, for instance, on the 18th of August, 1891. In this case the Votive Mass would have the Gloria, although this would not be the case at other times of the year, unless on Saturdays. The reason here is *propter festivitatem*.—Again, a Votive Mass may be said of St. Marius M., who has no special office, but is commemorated together with other martyrs in the office of St. Canut. If this Votive Mass of St. Marius be said on the 19th of January, it has Gloria, *propter festivitatem*, since it occurs on the feast of the Saint.—But the Credo is not said in such Votive Masses even if it happen to occur in the Mass of the day.

The following may serve as a general rule in similar cases:

The Gloria is said: 1. In *votivis solemnibus*, that is, Masses celebrated with special solemnity for grave reasons, either by the express authority of the Sovereign Pontiff or the bishop, or with the approbation of the latter. Votive Masses said in purple or violet vestments never have Gloria.

2. In the Votive Masses which were granted in 1883. These have Gloria, whether they are celebrated solemnly or privately,

3. In the Votive Masses of the Bl. Virgin on Saturdays.

4. In the Votive Masses of the Angels.

5. In the Votive Masses of saints whose feast occurs on the same day, or within octaves of feasts in whose honor the Votive Mass is being said.

ANALECTA.

Encyclical on the Condition of Italy.

TO THE BISHOPS, THE CLERGY, AND THE PEOPLE OF ITALY,

POPE LEO XIII.

VENERABLE BRETHREN AND BELOVED CHILDREN,

HEALTH AND APOSTOLIC BLESSING.

From the height of the Apostolic Throne, where Divine Providence has placed Us to watch over the salvation of all nations, We look upon Italy, in whose bosom, by an act of singular predilection, God has established the See of His Vicar, and from which come to us at the present time many and most bitter sorrows.—It is not any personal offence that saddens Us, nor the privations and sacrifices imposed upon Us by the present condition of things, nor the outrages and scoffs which an insolent press has full power to hurl every day against Us. If only our person were concerned, and not the ruin to which Italy, threatened in its faith, is hastening, We should bear these offences without complaint, rejoicing even to repeat what one of our most illustrious Predecessors said of himself: “If the captivity of my country did not every moment for each day increase, as to the contempt and scorn of myself I should joyfully be silent.”¹—But, besides the independence and dignity of the Holy See, the religion itself and the salvation of a whole nation are concerned, of a nation which from the earliest times opened its bosom to the Catholic Faith and has ever jealously preserved it. Incredible it seems, but it is true; to such a pass have we come, that we have to fear for this Italy of ours the loss even of the faith.—Many times have We sounded the alarm, to give warning of the danger; but We do not therefore think that We have done enough. In face of the continued and fiercer assaults that are made, We hear the voice of duty calling upon us more powerfully than before to speak to you again, Venerable Brethren, to your clergy, and to the whole Italian people. As the enemy makes no truce, so neither you nor We must remain

¹ St. Gregory the Great: *Letter to the Emperor Maurice* (Kings V.).

silent or inert. By the Divine mercy We have been constituted guardians and defenders of the religion of the people entrusted to our care, pastors and watchful sentinels of the flock of Christ; and for this flock we must be ready, if need be, to sacrifice everything, even life itself.

We shall not say anything new; for facts have not changed from what they were, and We have had at other times to speak of them when occasion was given.—But We now intend to recapitulate these facts in some way, and to group them into one picture, so as to draw out for general instruction the consequences which flow from them. The facts are incontestable which have happened in the clear light of day; not separated one from another, but so connected together as in their series to reveal with fullest evidence a system of which they are the actual operation and development. The system is not new; but the audacity, the fury, and the rapidity with which it is now carried out are new. It is the plan of the sects that is now unfolding itself in Italy, especially in what relates to the Catholic religion and the Church, with the final and avowed purpose, if it were possible, of reducing it to nothing.—It is needless now to put the Masonic sects upon their trial. They are already judged; their ends, their means, their doctrines, and their action, are all known with indisputable certainty. Possessed by the spirit of Satan, whose instrument they are, they burn like him with a deadly and implacable hatred of Jesus Christ and of His work; and they endeavor by every means to overthrow and fetter it. This war is at present waged more than elsewhere in Italy, in which the Catholic religion has taken deeper root; and above all in Rome, the centre of Catholic unity, and the see of the Universal Pastor and Teacher of the Church.

It is well to trace from the beginning the different phases of this warfare.

The war began by the overthrow of the civil power of the Popes, the downfall of which, according to the secret intentions of the real leaders, afterwards openly avowed, was, under a political pretext, to be the means of enslaving at least, if not of destroying, the supreme spiritual power of the Roman Pontiffs.—That no doubt might remain as to the true object of this warfare, there followed quickly the suppression of the Religious Orders; and thereby a great reduction in the number of evangelical laborers for the propagation of the faith amongst the heathens, and for the sacred ministry and religious service of Catholic

countries.—Later the obligation of military service was extended to ecclesiastics, with the necessary result that many and grave obstacles were put to the recruiting and due formation even of the secular clergy. Hands were laid upon ecclesiastical property, partly by absolute confiscation, and partly by charging it with enormous burdens, so as to impoverish the clergy and the Church, and to deprive the Church of what is necessary for its temporal support and for carrying on institutions and works in aid of its divine apostolate. This the sectaries themselves have openly declared. *To lessen the influence of the clergy and of clerical bodies, one only efficacious means must be employed: to strip them of all their goods, and to reduce them to absolute poverty.* So also the action of the State is of itself all directed to efface from the nation its religious and Christian character. From the laws, and from the whole of official life, every religious inspiration and idea is systematically banished, when not directly assailed. Every public manifestation of faith and of Catholic piety is either forbidden or, under vain pretences, in a thousand ways impeded.—From the family are taken away its foundation and religious constitution by the proclaiming of *civil marriage*, as it is called; and also by the entirely lay education which is now demanded, from the first elements to the higher teaching of the universities, so that the rising generations, as far as this can be effected by the State, have to grow up without any idea of religion, and without the first essential notions of their duties towards God. This is to put the axe to the root. No more universal and efficacious means could be imagined of withdrawing society, and families, and individuals from the influence of the Church and of the faith. *To lay Clericalism (or Catholicism) waste in its foundations and in its very sources of life, namely, in the school and in the family;* such is the authentic declaration of Masonic writers.

It will be said that this does not happen in Italy only, but is a system of government which States generally follow.—We answer that this does not refute, but confirms what we are saying as to the designs and action of Freemasonry in Italy. Yes, this system is adopted and carried out wherever Freemasonry uses its impious and wicked action; and as its action is wide-spread, so is this anti-Christian system widely applied. But the application becomes more speedy and general, and is pushed more to extremes, in countries where the government is more under the control of the sect and better promotes its interest.—Unfortunately, at the present time the new Italy is of the number of these countries.

Not to-day only has it become subject to the wicked and evil influence of the sects; but for some time past they have tyrannized over it as they liked, with absolute dominion and power. Here the direction of public affairs, in what concerns religion, is wholly in conformity with the aspirations of the sects; and for accomplishing their aspirations, they find avowed supporters and ready instruments in those who hold the public power. Laws adverse to the Church and measures hostile to it are first proposed, decided, and resolved in the secret meetings of the sect; and if anything presents even the least appearance of hostility or harm to the Church, it is at once received with favor and put forward.—Amongst the most recent facts we may mention the approval of the new penal code, in which what was most obstinately demanded, in spite of all reasons to the contrary, were the articles against the clergy, which form for them an exceptional law, and even condemn as criminal certain actions which are sacred duties of their ministry.—The law as to pious works, by which all charitable property, accumulated by the piety and religion of our ancestors under the protection and guardianship of the Church, was withdrawn altogether from the Church's action and control, had been for some years put forward in the meetings of the sect, precisely because it would inflict a new outrage on the Church, lessen its social influence, and suppress at once a great number of bequests made for divine worship.—Then came that eminently sectarian work, the erection of the monument to the renowned apostate of Nola, which, with the aid and favor of the Government, was promoted, determined, and carried out by means of Freemasonry, whose most authorized spokesmen were not ashamed to acknowledge its purpose and to declare its meaning. Its purpose was to insult the Papacy; its meaning that, instead of the Catholic Faith, must now be substituted the most absolute freedom of examination, of criticism, of thought, and of conscience: and what is meant by such language in the mouth of the sects is well known.—The seal was put by the most explicit declarations made by the head of the Government, which were to the following effect:—That the true and real conflict, which the Government has the merit of undertaking, is the conflict between faith and the Church on one side and free examination and reason on the other. That the Church may try to act as it has done before, to enchain anew reason and free thought, and to prevail; but the Government in this conflict declares itself openly in favor of reason as against faith, and takes upon itself the task of making the

Italian State the evident expression of this reason and liberty: a sad task, which has just now been boldly reaffirmed on a like occasion.

In the light of such facts and such declarations as these, it is more than ever clear that the ruling idea which, as far as religion is concerned, controls the course of public affairs in Italy, is the realization of the Masonic programme. We see how much has already been realized; we know how much still remains to be done; and we can foresee with certainty that, so long as the destinies of Italy are in the hands of sectarian rulers or of men subject to the sects, the realization of the programme will be pressed on, more or less rapidly according to circumstances, unto its complete development.—The action of the sects is at present directed to attain the following objects, according to the votes and resolutions passed in their most important assemblies,—votes and resolutions inspired throughout by a deadly hatred of the Church. *The abolition in the schools of every kind of religious instruction, and the founding of institutions in which even girls are to be withdrawn from all clerical influence whatever; because the State, which ought to be absolutely atheistic, has the inalienable right and duty to form the heart and the spirit of its citizens, and no school should exist apart from its inspiration and control.—The rigorous application of all laws now in force, which aim at securing the absolute independence of civil society from clerical influence.—The strict observance of laws suppressing religious corporations, and the employment of means to make them effectual.—The regulation of all ecclesiastical property, starting from the principle that its ownership belongs to the State, and its administration to the civil power.—The exclusion of every Catholic or clerical element from all public administrations, from pious works, hospitals, and schools, from the councils which govern the destinies of the country, from academical and other unions, from companies, committees, and families,—an exclusion from everything, everywhere, and forever.—Instead, the Masonic influence is to make itself felt in all the circumstances in social life, and to become master and controller of everything.—Hereby the way will be smoothed towards the abolition of the Papacy; Italy will thus be free from its implacable and deadly enemy; and Rome, which in the past was the centre of universal Theocracy, will in the future be the centre of universal secularization, whence the Magna Charta of human liberty is to be proclaimed in the face of the whole world.* Such are the authentic declarations, aspirations, and resolutions of Freemasons or of their assemblies.

Without exaggeration, this is the present condition and the future prospect of religion in Italy. To shrink from seeing the gravity of this would be a fatal error. To recognize it as it is, to confront it with evangelical prudence and fortitude, to infer the duties which it imposes on all Catholics, and upon us especially, who as pastors have to watch over them and guide them to salvation, is to enter into the views of Providence, to do a work of wisdom and pastoral zeal.—As far as we are concerned, the Apostolic office lays upon us the duty of protesting loudly once more against all that has been done, is doing, or is attempted in Italy to the harm of religion. Defending and guarding the sacred rights of the Church and of the Pontificate, we openly repel and denounce to the whole Catholic world the outrages which the Church and the Pontificate are continually receiving, especially in Rome, and which hamper us in the government of the Catholic Church, and add difficulty and indignity to our condition. We are determined not to omit anything on our part which can serve to maintain the faith lively and vigorous amidst the Italian people, and to protect it against the assaults of its enemies. We therefore make appeal, Venerable Brethren, to your zeal and your great love for souls, in order that, possessed with a sense of the gravity of the danger which they incur, you may apply the proper remedies and do all you can to dispel this danger.

No means must be neglected that are in your power. All the resources of speech, every expedient in action, all the immense treasures of help and grace which the Church places in your hands, must be made use of, for the formation of a clergy learned and full of the spirit of Jesus Christ, for the Christian education of youth, for the extirpation of evil doctrines, for the defence of Catholic truths, and for the maintenance of the Christian character and spirit of family life.

As to the Catholic people, before everything else it is necessary that they should be instructed as to the true state of things in Italy with regard to religion, the essentially religious character of the conflict in Italy against the Pontiff, and the real object constantly aimed at, so that they may see by the evidence of facts the many ways in which their religion is conspired against, and may be convinced of the risk they run of being robbed and spoiled of the inestimable treasure of the faith.—With this conviction in their minds, and having at the same time a certainty that without faith it is impossible to please God and to be

saved, they will understand that what is now at stake is the greatest, not to say the only interest, which every one on earth is bound before all things, at the cost of any sacrifice, to put out of danger, under penalty of everlasting misery. They will, moreover, easily understand that, in this time of open and raging conflict it would be disgraceful for them to desert the field and hide themselves. Their duty is to remain at their post, and openly to show themselves to be true Catholics by their belief and by actions in conformity with their faith. This they must do for the honor of their faith, and the glory of the Sovereign Leader whose banner they follow; and that they may escape that great misfortune of being disowned at the last day, and of not being recognized as His by the Supreme Judge who has declared that whosoever is not with Him is against Him.—Without ostentation or timidity, let them give proof of that true courage which arises from the consciousness of fulfilling a sacred duty before God and men. To this frank profession of faith Catholics must unite a perfect docility and filial love towards the Church, a sincere respect for their bishops, and an absolute devotion and obedience to the Roman Pontiff. In a word, they will recognize how necessary it is to cease from everything that is the work of the sects, or that receives impulse or favor from them, as being undoubtedly infected by the anti-Christian spirit; and they will, on the contrary, devote themselves with activity, courage, and constancy to Catholic works, and to the associations and institutions which the Church has blessed, and which the bishops and the Roman Pontiff encourage and sustain.—Moreover, seeing that the chief instrument employed by our enemies is the press, which in great part receives from them its inspiration and support, it is important that Catholics should oppose the evil press by a press that is good, for the defence of truth, out of love for religion, and to uphold the rights of the Church. While the Catholic press is occupied in laying bare the perfidious designs of the sects, in helping and seconding the action of the sacred Pastors, and in defending and promoting Catholic works, it is the duty of the faithful efficaciously to support this press,—both by refusing or ceasing to favor in any way the evil press; and also directly, by concurring, as far as each one can, in helping it to live and thrive: and in this matter we think that hitherto enough has not been done in Italy.—Lastly, the teaching addressed by us to all Catholics, especially in the encyclicals “*Humanum genus*” and “*Sapientiæ Christianæ*,” should be particularly applied to the

Catholics of Italy, and be impressed upon them. If they have anything to suffer or to sacrifice through remaining faithful to these duties, let them take courage in the thought that the Kingdom of heaven suffereth violence and is gained only by doing violence to ourselves; and that he who loves himself and what is his own more than Jesus Christ, is not worthy of Him. The example of the many invincible champions who, throughout all time, have generously sacrificed everything for the faith, and the special helps of grace which make the yoke of Jesus Christ sweet and His burden light, ought to animate powerfully their courage and to sustain them in the glorious contest.

So far We have considered only the religious side of the present state of things in Italy, inasmuch as this is for us the most essential, and the subject which eminently concerns us by reason of the Apostolic office which we hold. But it is worth while to consider also the social and political side, so that Italians may see that not only the love of religion, but also the noblest and sincerest love of country should stir them to resist the impious attempts of the sects.—As a convincing proof of this, it suffices to take note of the kind of future, in the social and political order, which is being prepared for Italy by men whose object is—and they make no secret of it—to wage an unrelenting war against Catholicism and the Papacy.

Already the test of the past speaks eloquently for itself.—What Italy has become in this first period of its new life, as to public and private morality, internal safety, order and peace, national wealth and prosperity, all this is known to you by facts, Venerable Brethren, better than we could describe it in words. The very men whose interest it would be to hide all this, are constrained by truth to admit it. We will only say that, under present conditions, through a sad but real necessity, things could not be otherwise: the Masonic sect, with all its boast of a spirit of beneficence and philanthropy, can only exercise an evil influence—an influence which is evil because it attacks and endeavors to destroy the religion of Christ, the true benefactress of mankind.

All know with what salutary effect and in how many ways the influence of religion penetrates society. It is beyond dispute that sound public and private morality gives honor and strength to States. But it is equally certain that without religion there is no true morality, either public or private.—From the family, solidly based on its natural foundations, come the life, the growth, and the energy of society. But with-

out religion and without morality, the domestic partnership has no stability, and the family bonds grow weak and waste away.—The prosperity of peoples and of nations comes from God and from His blessings. If a people does not attribute its prosperity to Him, but rises up against Him, and in the pride of its heart tacitly tells Him that it has no need of Him, its prosperity is but a semblance, certain to disappear so soon as it shall please the Lord to confound the proud insolence of His enemies.—It is religion which, penetrating to the depth of each one's conscience, makes him feel the force of duty and urges him to fulfil it. It is religion which gives to rulers feelings of justice and love towards their subjects; which makes subjects faithful and sincerely devoted to their rulers; which makes upright and good legislators, just and incorruptible magistrates, brave and heroic soldiers, conscientious and diligent administrators. It is religion which produces concord and affection between husband and wife, love and reverence between parents and their children; which makes the poor respect the property of others, and causes the rich to make a right use of their wealth. From this fidelity to duty, and this respect for the rights of others, come the order, the tranquillity, and the peace which form so large a part of the prosperity of a people and of a State. Take away religion, and with it all these immensely precious benefits would disappear from society.

For Italy, moreover, the loss would be sensible.—All its glories and greatness, which for a long time gave to it the first place among the most cultured nations, are inseparable from religion, which has either produced or inspired them, or certainly has given to them favor, help, and increase. Its communes tell us of its public liberties; of its military glories we read in its many memorable enterprises against the enemies of the Christian name. Its sciences are seen in its universities, which, founded, fostered, and privileged by the Church, have been their home and theatre. Its arts are shown in the numberless monuments of every kind with which Italy is profusely covered. Of its institutions for the relief of suffering, for the destitute, and the working classes, we have evidence in its many foundations of Christian charity, in the many asylums established for every kind of need and misfortune, and in the associations and corporations which have grown up under the protection of religion. The virtue and the strength of religion are immortal, because religion is from God. It has treasures of help and most efficacious remedies, which can be wonderfully adapted to the needs of every

time and epoch. What religion has known how to do and has done in former times, it can do also now with a virtue ever fresh and vigorous. To take away religion from Italy, is to dry up at once the most abundant source of inestimable help and benefits.

Moreover, one of the greatest and most formidable dangers of society at the present day is the agitation of the *Socialists*, who threaten to uplift it from its foundations. From this great danger Italy is not free; and although other nations may be more infested than Italy by this spirit of subversion and disorder, it is not therefore less true that even here this spirit is widely spreading and increasing in strength every day. So criminal is its nature, so great the power of its organization and the audacity of its designs, that there is need of uniting all conservative forces, if we are to arrest its progress and successfully to prevent its triumph. Of these forces the first, and above all the chief one, is that which can be supplied by religion and the Church; without this, the strictest laws, the severest tribunals, and even the force of arms, will prove useless or insufficient. As, in old times, material force was of no avail against the hordes of barbarians, but only the power of the Christian religion, which, entering into their souls, quenched their ferocity, civilized their manners, and made them docile to the voice of truth and to the law of the Gospel, so against the fury of lawless multitudes there will be no effectual defence without the salutary power of religion. It is only this power which, casting into their minds the light of truth, and instilling into their hearts the holy moral precepts of Jesus Christ, can make them listen to the voice of conscience and of duty, and, before restraining their hand, restrain their minds and allay the violence of passion.—To assail religion, is therefore to deprive Italy of its most powerful ally against an enemy that becomes every day more formidable.

But this is not all.—As, in the social order, the war against religion is becoming most disastrous and destructive to Italy, so, in the political order, the enmity against the Holy See and the Roman Pontiff is for Italy a source of the greatest evils. Even as to this, demonstration is not needed; it is enough, for the full expression of our thought, to state in few words its conclusions. The war against the Pope is for Italy, internally, a cause of profound division between official Italy and the greater part of Italians who are truly Catholic: and every division is a weakness. This war deprives our country of the support and co-operation of the party which is the most frankly conservative; it keeps up in

the bosom of the nation a religious conflict which has never yet brought any public good, but ever bears within itself the fatal germs of evil and of most heavy chastisement.—Externally, the conflict with the Holy See, besides depriving Italy of the prestige and splendor which it would most certainly have by living in peace with the Pontificate, draws upon it the hostility of the Catholics of the whole world, is a cause of immense sacrifices, and may on any occasion furnish its enemies with a weapon to be used against it.

Such is the so-called welfare and greatness prepared for Italy by those who, having its destinies in their hands, do all they can, in accordance with the impious aspiration of the sects, to overthrow the Catholic religion and the Papacy.

Suppose, instead of this, that all connection and connivance with the sects were given up; that religion and the Church, as the greatest social power, were allowed real liberty and full exercise of their rights.—What a happy change would come over the destinies of Italy! The evils and the dangers which we have lamented, as the result of the war against religion and the Church, would cease with the termination of the conflict; and further, we should see once more flourish on the chosen soil of Catholic Italy the greatness and glory which religion and the Church have ever abundantly produced. From their divine power would spring up spontaneously a reformation of public and private morality; family ties would be strengthened; and under religious influences, the feeling of duty and of fidelity in its fulfilment would be awakened in all ranks of the people to a new life.—The social questions which now so greatly occupy men's minds would find their way to the best and most complete solution, by the practical application of the Gospel precepts of charity and justice. Popular liberty, not allowed to degenerate into license, would be directed only to good ends, and would become truly worthy of man. The sciences, through that truth of which the Church is mistress, would rise speedily to a higher excellence; and so also would the arts, through the powerful inspiration which religion derives from above, and which it knows how to transfuse into the minds of men.—Peace being made with the Church, religious unity and civil concord would be greatly strengthened; the separation between Italy and Catholics faithful to the Church would cease, and Italy would thus acquire a powerful element of order and stability. The just demands of the Roman Pontiff being satisfied, and his sovereign rights

acknowledged, he would be restored to a condition of true and effective independence; and Catholics of other parts of the world, who, not through external influence or ignorance of what they want, but through a feeling of faith and sense of duty, all raise their voice in defence of the dignity and liberty of the supreme Pastor of their souls, would no longer have reason to regard Italy as the enemy of the Pontiff.—On the contrary, Italy would gain greater respect and esteem from other nations by living in harmony with the Apostolic See; for not only has this See conferred special benefits on Italians by its presence in the midst of them, but also, by the constant diffusion of the treasures of faith from this centre of benediction and salvation, it has made the Italian name great and respected among all nations. Italy reconciled with the Pontiff, and faithful to its religion, would be able worthily to emulate the glory of its early times; and from whatever real progress there is in the present age it would receive a new impulse to advance in its glorious path. Rome, pre-eminently the Catholic city, destined by God to be the centre of the religion of Christ and the See of His Vicar, has had in this the cause of its stability and greatness throughout the eventful changes of the many ages that are past. Placed again under the peaceful and paternal sceptre of the Roman Pontiff, it would again become what Providence and the course of ages made it—not dwarfed to the condition of a capital of one kingdom, nor divided between two different and sovereign powers in a dualism contrary to its whole history, but the worthy capital of the Catholic world, great with all the majesty of Religion and of the supreme Priesthood, a teacher and an example to the nations, of morality and of civilization.

These are not vain illusions, Venerable Brethren, but hopes resting upon the most solid and true foundation. The assertion which for some time has been commonly repeated, that Catholics and the Pontiff are the enemies of Italy, and in alliance, so to speak, with those who would overturn everything, is a gratuitous insult and a shameless calumny, artfully spread abroad by the sects to disguise their wicked designs, and to enable them to continue without obstacle their hateful work of stripping Italy of its Catholic character. The truth, which is seen most clearly from what we have thus far said, is that Catholics are Italy's best friends. By keeping altogether aloof from the sects, by renouncing their spirit and their works, by striving in every way that Italy may not lose the faith, but preserve it in all its vigor,—may not

fight against the Church, but be its faithful daughter,—may not assail the Pontificate, but be reconciled to it,—Catholics give proof by all this of their strong and real love for the religion of their ancestors and for their country.—Do all that you can, Venerable Brethren, to spread the light of truth among the people, so that they may come at last to understand where their welfare and their true interest are to be found; and may be convinced that only from fidelity to religion and from peace with the Church and with the Roman Pontiff can they hope to obtain for Italy a future worthy of its glorious past.—To this we would call the attention, not of those affiliated to the sects, whose deliberate purpose it is to establish the new settlement of the Italian Peninsula upon the ruins of the Catholic religion, but of others who, without welcoming such malevolent designs, help these men in their work by supporting their policy; and especially of young men, who are so liable to go astray through inexperience and the predominance of mere sentiment. We would that every one should become convinced that the course which is now followed cannot be otherwise than fatal to Italy; and, in once more making known this danger, we are moved only by a consciousness of duty and by love of our country.

But, for the enlightening of men's minds, we must above all ask for special help from heaven. Therefore, to our united action, Venerable Brethren, we must join prayer; and let it be a prayer that is general, constant, and fervent: a prayer that will offer gentle violence to the heart of God, and render Him merciful to Italy, our country, so that He may avert from it every calamity, especially that which would be the most terrible—the loss of faith.—Let us take as our mediatrix with God the most glorious VIRGIN MARY, the invincible Queen of the Rosary, who has such great power over the forces of hell, and has so many times made Italy feel the effects of her maternal love.—Let us also with confidence have recourse to the holy Apostles PETER and PAUL, who subjected this blessed land to the faith, sanctified it by their labors, and bathed it in their blood.

As a pledge meanwhile of the help which we ask, and in token of our most special affection, receive the Apostolic Benediction, which from the depth of our heart we grant to you, Venerable Brethren, to your clergy, and to the Italian people.

Given in Rome, at St. Peter's, on the 15th of October, 1890, the thirteenth year of our Pontificate.

POPE LEO XIII.

Addition of Alcohol to Altar-wines.

Responsum S. et U. Inquisitionis in Dub. Massil.

“ In pluribus Galliæ partibus, maxime si eæ ad meridiem sitæ reperiantur, vinum album quod incruento missæ sacrificio inservit tam debile est ac impotens, ut diu conservari non valeat, nisi eidem quædam spiritus vini quantitas (spirito alcool) admisceatur.

1. An istius modi commixtio licita sit.
2. Et si affirmative, quænam quantitas hujusmodi materiæ extraneæ vino adjungi permittatur.
3. In casu affirmativo, requiritur ne spiritus vini ex vino puro seu ex vitis fructu extractus?

RESPONSUM.

Feria quarta die 30 Julii 1890.

In congregatione generali habita per Em. ac Rm. DD. Cardinales in rebus fidei et morum Generalis Inquisitionis, proposita subscripta instantia, præhabitoque RR. DD. Consultorum voto, idem Em. ac RR. patres rescribi mandarunt: Dummodo spiritus (alcool) extractus fuerit ex genimine vitis, et quantitas alcoolica addita una cum ea quam vinum, de quo agitur, naturaliter continet, non excedat proportionem “ duodecim pro centum,” et admixtio fiat quando vinum est valde recens, nihil obstare quominus idem vinum in missæ sacrificium adhibeatur.

Sequenti feria V die 31 facta de his SS. D. N. Leoni PP. XIII relatione, Sanctitas Sua resolutionem Em. Cardinalium adprobavit et confirmavit.

J. MANCINIUS S. R. et U. I. Not.

L. S.

BOOK REVIEW.

ORBIS TERRARUM CATHOLICUS sive totius ecclesiæ Catholicæ et occidentis et orientis conspectus geographicus et statisticus elucubratus per O. Werner, S. J., ex relationibus ad sacras congregationes Romanas missis et aliis notitiis observationibusque fide dignis.—Friburgi Brisgoviæ, Sumptibus Herder, (B. Herder, St. Louis, Mo.). 1890.

Nothing so distinctly impresses the student of Church-history with the fact that there is but one Church of Christ, and that she alone, who is styled and truly is "Catholic," can lay just claim to that title, than to look over the statistics which give evidence of her vitality in every clime, at all times, and under the most contrasting conditions of social and political life. Ever persecuted, ever at war with the principles of worldliness, she is the one religious communion about which men who are not of her fold agree in united hatred, about which the foulest slanders are repeated age after age, without the world ever growing weary of them or discrediting them. Yet she remains the one powerful influence which no ingenuity of human contrivance nor the iron might of kings and nations can weaken, much less break. Outside of her, where could we find the trace of that Church of which its divine Founder said that it shall embrace the ends of the earth and never be prevailed against? The Christian sects are not at one in doctrines which in turn are claimed and rejected as truths of God's own revealing and essential to salvation. The sole argument that remains to them in common, is this, that the charity of Christ unites them. But what of the teaching of Christ? Has it no purpose? Can it contradict itself? If so, in what is the rule of conduct different in the Christian and the Pagan? what need of a Church or churches which only breed dissensions about points of Christ's doctrine?

As we look over the statistics of the Eastern and Western Churches, united under the Supreme Pontiff at Rome, the element of her beauty becomes apparent. She is one, all her fundamental doctrines have but one meaning, lead to the same end in practice. Nevertheless, there is that wonderful variety which belongs to the perfection of beauty because it allows of harmony. Her rites differ in the East and West, yet by a singular virtue, each rite becomes to the worshipper the native expression of the same dogma. It is but the accustomed language in which he hears the wonderful truths of the new evangel. All that the prophets

foretold; all that the pilgrim on earth looks for in search of heaven, is verified of this beautiful city of God, which is the antechamber to and the counterpart of the celestial Jerusalem.

Prescinding from the advantages, not to say the pleasure, to be derived from the work before us, it is difficult to estimate properly the labor expended by P. Werner in its composition. If it were not for the minuteness and accuracy with which accounts are preserved in the archives of the different congregations at Rome, the work could not have been accomplished with any degree of correctness. One point alone will make this abundantly clear. Whilst the reports of the Western Church and missions are easily accessible through the annual publications of the Propaganda in the Latin tongue, the transactions of the Oriental Church are only partially published, and have to be made up of separate reports in many different languages and dialects. Unlike the Latin, which does not differ in its ecclesiastical and literary character, so as to be understood and spoken by most clerics of the Roman Church, the oriental languages have frequently several dialects used for the clergy or for separate classes of the people. These had to be interpreted by competent persons so as to be available for P. Werner's purpose. Besides, the political as well as geographical positions of many regions inhabited by Catholics made it necessary to obtain reports from different sources, which had to be compared, so as to guarantee some safe measure of reliability. The sources, in short, from which the author has taken pains to draw his information are in every case the best available. This is to be said also of the statistics of non-Catholic population, which are collated from government statistics of the various countries, amended by the reports of missionary authorities, both Catholic and Protestant, according to their own showing, and in such a way as to cite several sources where they differ in any notable way.

The result of the survey justifies the following assertions:

The statistics up to the year 1830 show that Christianity had more actual adherents at that time than any other form of belief; and that the Catholic Church counted more adherents than all other Christian denominations together. After the first half of the present century, we find that the Catholic Church holds the following position relative to the great religious divisions of the world. Computing the inhabitants of the earth to be above 1,400,000,000, we have of this number about 230,000,000 professing the Catholic faith; 215,000,000 denominational

Christians belonging to different sects; 210,000,000 Mahommetans; 448,000,000 Buddhists, embracing both Confucians and Shamahs; 188,000,000 Brahmans; 120,000,000 Pagans; 6,500,000 Jews. This tallies on the whole with reports of Protestant statisticians up to 1886.

If the predominance of numbers by itself did not point to the orthodox Catholic Church as the true foundation of Christ, because of its universality, the additional fact of its unity would mark that distinction beyond all doubt. Under the Sovereign Pontiff at Rome are united the Latins, Greeks (orthodox), Syro-Maronites, Syrians, Armenians, Copts, Syro-Chaldeans, and Syro-Malabares, counting in all about two hundred millions or more belonging to different rites. The Eastern Schismatics on the other hand have as many separate heads with different doctrine as they have different rites. Altogether, including Greeks (schismatic), Jacobites, Armenians (Gregorian), Copts (Monophysite), Ethiopians, and Chaldeans (Nestorian), they count about 70,000,000. Protestants, i. e., Lutherans, Anglicans, Unitarians, Calvinists, Methodists, Presbyterians, Baptists, and the minor sects, computed at about 80,000,000 or more, have not only as many heads as there are denominations, but frequently individual preachers interpret the doctrine of Christ in ways which others of their own sect hold as untenable and heretical.

Turning from the general contents of the work to the part which treats of America, we have the whole divided into four sections,—treating of South America; Central America, which includes Mexico and the Antilles; the United States; and, lastly, Canada together with Newfoundland. The matter concerning the United States is arranged in three groups. The first of these gives the statistics of the colonial missions, that is, such as were at one time under English dominion. The second part contains the missions about the Mississippi River, and the last portion is devoted to the missions along the Pacific Ocean.

We have hardly discovered any errors that could have been avoided. The statistics are singularly accurate if compared with those given elsewhere. The charts, which are aptly called *Synopses evolutionis diœceseon* show the gradual development of each diocese in the form of genealogical schemata. There is also a considerable amount of original matter introduced, which the author has gathered from the archives of the Propaganda, and which, being found probably nowhere else in duplicate, must prove of value to the compilers of local Church history. Together with P. Verner's previously published Church atlases, this work

makes a reliable reference library for those interested in the study of contemporary ecclesiastical history.

BOOKS RECEIVED.

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

SHORT SERMONS on the Gospels for every Sunday in the year. By Rev. N. M. Redmond. 1890. Fr Pustet & Co. New York and Cincinnati.

SERMONS AND LECTURES. By Rev. J. F. Loughlin, D.D.—H. L. Kilner & Co., Philadelphia. 1890.

ANALECTA LITURGICA. Fascic. VI. 1890. W. H. James Weale, London.

DE PHILOSOPHIA MORALI PRÆLECTIONES quas in Collegio Georgiopolitano Soc. Jesu anno MDCCCLXXXIX—X habuit P. Nicolaus Russo, ejusdem Soc. Neo Eboraci, Benziger Fratres, 1890. p. 309.

A HAPPY YEAR : or the year sanctified by meditating on the maxims and sayings of the Saints. By the Abbé La Sausse. Translated from the French by Mrs. James O'Brien.—New York, Cincinnati, Chicago. Benziger Bros. 1890.

JUS CANONICUM generale distributum in articulos quos collegit et ordinavit A. Pillet, presbyt. Cambr., juris canon. prof. ordin.—Parisiis: Lethielleux, edit. 1890.

COMPENDIUM JURIS CANONICI ad usum cleri et seminariorum hujus regionis accommodatum. Auctore Rev. S. B. Smith, S. T. D.—Neo Eboraci: Benziger Fratr. 1890.

CURSUS SCRIPTURÆ SACRÆ : Commentarius in S. Pauli Apostoli Epistolas auctore Rudolpho Cornely, S. J.—Prior Epistola ad Corinthios. Parisiis: Sumptibus P. Lethielleux, Edit. 1890. Fr. Pustet & Co., New York and Cincinnati.

MISCELLANY, Historical Sketch of the Congregation of the Most Holy Redeemer. Rules and Constitutions of the Congregation of the M. H. R. Instructions about the Religious State. Lives of two Fathers and of a Lay Brother, C. SS. R. Discourses on Calamities. Reflections useful for Bishops. Rules for Seminaries. By St. Alphonsus Liguori, Doctor of the Church. Edited by Rev. Eugene Grimm, C. SS. R.—New York, Cincinnati, Chicago: Benziger Bros. 1890.

LEBEN DER ALLERSELIGSTEN JUNGFRAU UND GOTTESMUTTER MARIA. Auszug aus der "Geistlichen Stadt Gottes" von Maria von Jesus. Herausgegeben von P. Franz Vogl, C. SS. R.—1890. Regensburg, New York, and Cincinnati: Fr. Pustet.

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THE SIGNIFICANCE OF THE LIGHTS AT MASS.

THE Church employs wax, the fruit of the bee, in her liturgical service. In the celebration of the holy mysteries she admits no other light: “Nulla lumina nisi cerea vel supra mensam altaris vel eidem quomodocumque imminetia adhibeantur.”¹ Neither a venerable tradition, which had its origin in the darkness of the catacombs, nor the lawful desire of throwing a special splendor around the Christian worship are the real causes of this stringent law. We might glean this from the very fact that theologians without exception account it a “peccatum mortale” to celebrate without light, and even if a priest have proceeded in the Mass to the very consecration, and the lights fail, he is to desist from continuing the holy sacrifice. Whether it be lawful to celebrate for the purpose of giving the viaticum to a dying person when it would be impossible to procure lights for the holy sacrifice has thus far remained an unsettled question between the gravest moralists. Nor can the defect be supplied, without special dispensation, by any other but wax-light, as is

¹ S. R. C. Decr. 31 Mart. 1821.

evident from the authorized teaching of Catholic liturgists.¹

The object, then, of the Church employing lights in her worship is not to dispel the material darkness, nor simply to enhance the splendor of her ritual. It has a higher sense. Light on her altars, and wherever it is prescribed as part of her religious service, is distinctly a symbol of religious truth and an expression of sacred mystery. And the meaning of the religious truth and of the sacred mystery thus symbolized depends to a large extent on the material of which the liturgical light is composed. The prayers of the Church and her blessing lose their application if this material be changed. In the matter of lights for the Mass she speaks only of beeswax, and she gives us in the prayers of her ritual the reasons why she means to bless the fruit of the bee. Nor are the words of the Bride of Christ an idle form of speech. The benison which issues from her lips imparts a sacramental virtue to the lights which she blesses. The heavenly power communicated to the created objects dispels the clouds which shroud the demons, and cures the manifold ills of human souls and human bodies; for He who gave healing power to many plants in the first creation, imparts similar power to other creatures by the second creation, in which the face of the earth is to be renewed.

In making use of wax as the instrument by which to communicate special blessings, and to teach certain truths of faith, and to symbolize certain mysteries of religion, the Church has respect to the qualities which render this particular material an apt expression of her threefold purpose. She refers in the opening prayer on the feast of the Purification, when she blesses the lights destined for the liturgical service, to the wax before her as the product of the bee. "Deus, qui omnia ex nihilo creasti, et jussu tuo per opera apum hunc

¹ Sine ullo autem *cereo* cum solo lumine ex alia materia, ut oleo, sebo, celebrare, *per se*, secundum communem sententiam grave peccatum censetur esse; attamen non ita grave, ut non causa mediocriter gravis prorsus excuset. Vd. S. Alphons. . . . Imo *Gobat*, *Suarez* alique id pro uno alterove casu ex sola devotione concedunt licite fieri, *si cereus haberi non possit*.—Lehmk., P. II., 233, 4.

liquorem ad perfectionem cerei venire fecisti." The working bee has ever been proverbially an image of virginity. The wax which she yields as the fruit of assiduous labor is possessed of an aromatic fragrance which combines the sweet but tempered odors of the flowers whence she has gathered her honey. Its refined color has a delicacy and pearly softness which, while it reflects perfect purity, retains the natural color peculiar to itself and distinguishable from that artificial whiteness which indicates absence of color rather than anything positive. The extraordinary cleanliness of the bee, not allowing a speck of dust in her hive, and the care and labor which she expends in gathering and preparing the wax for the holding of "the fruit which has the chiefest sweetness,"¹ suggest the idea of a vessel chastened and cleansed by laborious care. When finally the same material has been fashioned into a light for the Catholic worship, wherein it yields through a living flame the gathered fragrance, and diffuses the soft and steady lustre of its native elements to be consumed for the glory of the Most High, it has reached the end for which the Church consecrated it in her service.

The burning wax light on the altar is the mystic image of the God-Man, the stainless holocaust offered for the sins and unto the sanctification of man. The purity and virginal qualities of the bee fitly represent the Virgin Mother, who, free from original as from actual sin, brings forth the Light of the World, which is to enlighten those who sit in the shadow of death; which is to be consumed as a burnt-offering, a votive sacrifice filling the heavens and earth with the sweetness of its odor and shedding a grateful lustre upon the worship of our altars.

The Ambrosian Missal, in the blessing of the Paschal candle, makes a beautiful allusion to the flower of Jesse, whence the Bl. Virgin, symbolized by the bee, derives the sweet odor of her heavenly fruit, whom the inspired

¹ Ecclus. xi. 3.

writer calls the flower of the field and lily of the valley."¹

There is, indeed, a singular propriety in the fact that these lights representing the Christ are blessed with expressive solemnity on the feast of the Purification of Our Bl. Lady. She, the lily elect of Israel, exempt by a wonderful privilege of divine mercy from the necessity of being purified, offers in the Temple on this day the fruit of her chaste womb, that through Him all the world may be purified, not only from original but from actual sin.

Durandus, and many other liturgical writers with him, understand the burning wax lights upon our altars to be an image of Christ in the following manner: The wax itself signifies the pure body of our divine Lord, a sacrifice to His heavenly Father, to be consumed for love of man upon the altar of the cross. The cord or wick, which draws up the wax toward the flame, is the soul, the medium, as it were, which joins the two natures of God and man in the one divine person. The burning flame signifies the divinity, the eternal love, the celestial light drawing all hearts toward itself, annihilating what is human or converting it into a heavenly sacrifice, the sweet odors of which arise daily to the throne of the Eternal Father.

It has been said that all material light has its source in the sun; that the illuminating gas which we draw from the coal hidden in the earth was originally stored there by the action of the sunlight, and by concentrating in its dark recess has generated a power apparently distinct. The same might be said of the diamond, whose remarkable brilliancy comes to us seemingly from the deepest darkness. But by a natural

¹ "Quid enim magis accommodum, magis iestivum, quam ut Jesseico flori floreis excubemus et tædis? Præsertim cum et sapientia de semetipsa cecinerit: Ego sum flos agri et liliium convallium."

The following words, with which the above preface in the Ambrosian Missal continues, expressly deprecate the use of any other material than beeswax in this blessing: *Ceras igitur nec pinus exusta desudat, nec crebris sauciata bipennibus cedrus illacrymat, sed est illis arcana de virginitate creatio, et ipsæ transfiguratione nivei candoris albescunt.*—Cf. Gehr, *Messopfer*, II., § 31, note.

instinct, light, and particularly the light of the sun, has among all nations been considered as a symbol of the Divinity. We see, then, in the material light a participation in the divine personality and attributes. These attributes are reflected in a singular manner in the burning light. The ideas of brightness, of beauty, of truth, of spirituality are all synonymous with that of light. The flame of fire is to our minds something distinct; yet it may communicate itself to all things around it and convert them into its own substance or annihilate them. But it creates as well as annihilates. There is no material power on earth which may not be controlled by the element of fire. It becomes the generator of heat, which in turn moves everything around it. Man may utilize it by drawing it into certain channels which his intelligence teaches him to construct; but even when not so used it acts silently upon every object within its reach, setting the tiny particles of the air in motion, and thus generating gradually a power which confronts us at some time in a sudden change of the things we have been accustomed to see. And what is here said of the material light is applicable to the spiritual light, the divine nature of Our Lord. Distinct in His personality, He is nevertheless communicable to every soul not only through grace, but by and in His very nature of God and man, when the creature communicates in the Bl. Eucharist. The presence of that "Light of the world," in the hypostatic union, annihilates the darkness; it generates new life and motion; it offers itself as an instrument in the hands of weak man to control every power on earth; it silently and gradually and orderly, yet irresistibly, draws all things to itself. It spiritualizes our human nature, and converting it into a warmer and subtler matter, raises us to heaven, attracted to the Eternal Sun, in whose beauty it is to be absorbed.

Moreover, as the material light sheds its lustre upon the things around it, dispelling the darkness which prevents us from recognizing them as they are, and at the same time gives to them the peculiar beauty which only light can add to earth-

ly objects—so the symbolized light of Christ is, in the words of holy Simeon, a light for the revelation unto the gentiles and a glory to the chosen people of God, “*lumen ad revelationem gentium, et gloriam plebis tuæ Israel.*” It reveals the truth, whilst it dispels the darkness of sin and error, and the gloom that hovers about everywhere outside of the gate of heaven. How aptly the antiphon chanted during the procession on this day of the Purification sets forth this idea: “*Adorna thalamum tuum, Sion. . . amplectere Mariam, quæ est cœlestis porta: ipsa enim portat regem gloriæ novi luminis: Subsistit Virgo, adducens manibus Filium ante luciferum genitum.*” Yes, the Sun of Justice, begotten before the star of day, whom the Virgin Mother leads by the hand, is the Eternal Truth, the Unchangeable Beauty, the Splendor of the Glory of the Father. As it reveals and enlightens and beautifies, so, like the sun above in the sky, it warms and fructifies. Hence the priest, as he blesses the symbolic candle, prays that, illumined and taught by the doctrine of the heavenly light, we may not only recognize it as it is, but faithfully embrace it in a living charity. “*Ut Spiritus sancti gratia illuminati atque edocti te veraciter agnoscamus et fideliter diligamus.*”

But whilst the light of truth and grace opens our minds and hearts to the teaching of the Gospel and the observance of the law of Christian charity, we learn another lesson from the burning wax candle upon our altars. As its fragrance rises to heaven, as its light unites with the rays of the sun, the wax is being consumed. We have said that the wax signifies the spotless Body of Christ. In the pure fruit of a spotless body we discover every excellent quality of the Virgin who brought it forth. The religious instinct of the pagans caused them to assign to the bee an origin partly divine, partly human, and to believe that Ceres, injured in the cruel death of her friend Melissa, found her noble revenge in bestowing upon the children of men this small yet most richly gifted and beneficent of animals. The Greeks and

Romans saw in this "bird of the muses"¹ a messenger and warning of heaven. In the Hebrew language the root from which the word which signifies Bee (*Deborah*) is formed, is the same for the word *oracle*, and, what may seem even more remarkable, for the Greek *logos*, the latin *verbum*, in the sense in which we apply it to the Incarnate Word of God. One of its significations is the *inner Sanctuary of the Temple*.² Whether or not the connection of ideas in these cases has any other source than the accidents of human invention, it is a fact, as naturalists who have closely observed the labor of the bee assure us, that this little animal combines in its nature and activity all the qualities which distinguish the most virtuous intelligence.³ A delicate sense of purity, which does not tolerate the least dust in the hive; a devotion to labor and a care in the selection of the material for the production of wax and honey; a swiftness in its movements and a directness toward the end which suggest both diligence and purity of motive, make its work justly one

¹ The bee was called *musis dicata, volucris musarum*. Dio mentions that the entire Roman army took it as a sign of some prodigious omen when a swarm of bees deposited their wax upon the altar. *Eorum aris ceras apes allinebant*. Cf. Sil. Ital., VIII., 634, annot. edit. Dausq. Sanct. edit. 1618, where other similar examples are cited.

² Cf. Gesenius, *Lex. Hebr.*, *dabar*, to speak

³ Not only have they a perfectly organized community, with exact discipline, fixed methods of building, provisioning, hygiene (artificial ventilation) and economy; but they exhibit what has all the appearance of certain virtuous instincts, such as extreme deference and care for the queen and for the weaker members of the hive. Whilst they do not tolerate idlers (the drones are ejected or killed), you will find a strong bee begin the building of a cell, and let a weaker one finish it, whilst she goes to the next work. They have regular nursing bees, who do all the light housework and feed the young, first chewing the pollen so that it might be the easier digested by the baby bee. It was from careful examination of the cells of the bee that mathematicians have learned to solve the problem of combining efficiently the greatest strength with the largest capacity and the least expenditure of material. In short, the virtues of scrupulous purity, constant devotion to their tasks, consummate skill, which has all the appearance of exact calculation, even under exceptional circumstances, together with a union which makes them one and formidable against any foe who disturbs their peaceful labor, show that the precious fruits of wax and honey are not the results of low qualities.

which men prize. And as the bee bears no other fruit than this, we see in it the emblem of the sacred body which is to be consumed a sacrifice for the benefit of man. Thus the burning taper upon our altars speaks to us of the suffering life of Our Saviour that is to end in the death of the cross, being spent for our enlightenment and our healing. It is a life which teaches us, in the burning love exhibited in the thirty three years, every virtue to the most exalted degree. When the Christ is dead, when the solemn chants of Holy Week entone the *Tenebræ*, the Church employs unbleached wax, as she does in the office of the dead, in order to mark the change in the body, now lifeless, which is symbolized by the wax.

Such is briefly the meaning of the tapers which are kept burning upon our altars during the Holy Sacrifice, and which are employed in the liturgical service wherever they are expressly prescribed. The material of wax is chosen above all the rest, because it is so precious and because it is so full of symbolical significance. A less precious material would not be the proper instrument for the sacramental virtue which the Church communicates in her blessing of the candles, and the same reasons which cause her to exact gold and silver for the vessels of the Eucharistic service, induce her to adorn her altars only with the precious fruit of the virginal bee: quatenus sic administret lumen exterius, ut lumen Spiritus Sancti nostris non desit mentibus interius.

THE EDITOR.

MARRIAGE DISPENSATIONS IN THE CASE OF JEWS.

ACCORDING to the traditional law of the Church, a marriage between a Catholic and a person not validly baptized is null and void, and in order to its validity, requires a dispensation from the Sovereign Pontiff. In Catholic countries this dispensation is restricted; but in the United

States, and missionary countries generally, where mixed congregations abound, special faculties are granted to the bishops by which they may dispense in such cases according to prudent judgment. Among the "Facultates Extraordinariæ D," which are usually given without limitation, to our bishops for use within their jurisdiction, is the following, n. 2 :

"Dispensandi cum subditis exceptis Italis¹ de quibus non constat Italicum domicilium omnino deseruisse, atque excepto insuper casu Matrimonii *cum viro vel muliere Judæis*, super impedimento disparitatis cultus, quatenus sine contumelia Creatoris fieri possit, et dummodo cautum omnino sit conditionibus ab Ecclesia præscriptis ac præsertim de amovendo a Catholico conjuge perversionis periculo, deque conversione conjugis infidelis pro viribus curanda, ac de universa prole utriusque sexus in Catholicæ Religionis sanctitate omnino educanda : servata in reliquis adjecta instructione, etc."

It will be noticed that the above faculty contains a limiting clause. The dispensations from the impediment called "disparitatis cultus," in which the validity of a marriage is in question, cannot be applied to a Catholic who intends to contract marriage with a Jew.²

¹ The restriction in regard to "Itali" no longer exists.

² The reason of this limitation is not to be found in any unjust discrimination against the Jews, but in the more positive danger to which a Catholic who marries a Jew is exposed of losing his or her faith. In all other respects the Church has invariably treated the Jewish people with great respect, not only protecting them from aggression of fanatical believers in Christianity, but building them synagogues and allowing them the full liberty of exercising their religion in Rome and other centres of Catholicity. Examples of this kind abound in the history of the Popes, and special laws to this effect are found in the Theodosian and Justinian codes. Nevertheless, the extreme tendency of the Jews to form castes, and their almost instinctive detestation of all that is Christian, which allow them to make no compromises, render it morally certain that a Catholic who marries a Jew will have to forego, for the sake of domestic peace, the privileges of his or her religion. On this account the laws of the Church are exceptionally stringent in regard to marriages between Catholics and Jews, and, as a matter of fact, they hardly ever occur unless the Jewish party shows a disposition to accept the true faith. Catholics do not and cannot accept revelation as meaningless, and the religion which they profess is to them the one true message and command of God, by which they abide at the risk of all else on earth.

With the advance of rationalism in modern Jewish society, the strict adherence to the law of Moses, which is supposed to characterize the true Hebrew, has yielded to the adoption of various so-called reforms, which reduce the belief of many persons of Jewish descent to a mere philanthropic cult. They discard the ancient and distinctive mark of their faith, circumcision, and from a religious point of view can no longer be called Jews. A question has thus been raised as to the interpretation or application of the above-mentioned faculty to persons who have entirely abandoned the Jewish cult, and are thus only Hebrews in race or by descent. The S. Congregation of the Office, on being questioned on the point, answers that the word *Judæis* used in the faculty referred to embraces all Jews, whether they are circumcised and practise their religion, or not. The following is the original document embodying the decision, which, as the date shows, was given last April a year ago, but was not made public, as the question had been answered at the request of a local prelate. We understand, however, that its publication will interest many bishops who have had practical doubts on the subject.

EX S. CONGREGATIONE S. OFFICII.

Romæ, Die V. Aprilis, 1889.

Illmo e Rmo Signore,

Nella Congregazione di feria V. 3 corrente, proposto il quesito di N.N., in qual conto, trattandosi di dispense matrimoniali, debbano tenersi quegli Ebrei che non osservano punto le pratiche della loro religione, anzi i piu non sono neppure circumcisi, gli Eminentissimi Cardinali Inquisitori Generali hanno decretato :

Respondeatur in usu Formulæ D. n. 3 de Propaganda Fide : Hebræos de quibus agitur non esse excipiendos.

Colgo, etc., etc.

S. CRETONE *Segretario.*

Cfr. il numero 5845-1888.

It may be in order to advert here to a difficulty which is of not unfrequent occurrence in these days. If a Protestant, validly baptized, is married to a Jew, and both wish to become Catholics, are we to treat their marriage as invalid, and must they renew their mutual consent after having been received into the Church? Benedict XIV answers the question in the affirmative. The Protestant, in this case, simply makes a profession of faith, and the Jew is baptized. After this they revalidate the marriage by renewing their mutual consent. "Exorta, uti accepimus," writes the Sovereign Pontiff to Cardinal Henry of York, in a letter dated Feb. 9th, 1749, "hæc controversia est, utrum scilicet, cum Hebræus e secta Protestantium uxorem duxerit, quæ aut hæresim ejuravit aut ejurandæ parata est, utrum, inquam, initum matrimonium post acceptum ab Hebræo Baptisma, sit iterandum. Te igitur hac nostra epistola certiore facimus, ambos, postquam Catholicæ fidei nomen dederint, per Baptismum alter, altera per hæresis detestationem, rursus esse matrimonii vinculo conjungendos. Nam quod ante inierant, irritum omnino fuit propter impedimentum dirimens, quod vocatur disparitatis cultus."

Cf. Bullar. Bened. XIV., tom. III., p. 4. Edit. Rom. 1753.

THE BEGINNINGS OF PHILOSOPHY.

I.

SILVESTER Maurus heads his list of Philosophical Problems with this query: Must *Perfect Knowledge* explain things by their causes? ¹ True to his Aristotelian instinct, he looks for the predicate in the definition of the subject. Knowledge, he argues, is essentially representative. Perfect knowledge, therefore, must be perfectly representative. An object is perfectly represented in the mind when its

¹ Quæstionis Philos., Q. I. — Utrum cognitio perfecta debeat esse per causam rei.

mental state is in right accord with its extra-mental mode of being. In the latter condition the object is *per causam*. Therefore, so must it be when perfectly reflected in and by the mind. Again, equally faithful to the Philosopher, he appeals to experience for verification of his *a priori* argument. Knowledge is imperfect so long as it leaves the mind restless and curious for deeper knowing. It becomes perfect only when the mind rests and asks no longer the "why" of things. But knowledge of an effect, with ignorance of the cause, leaves reason uneasy and curious as to the existence and nature of the cause; whilst the knowledge of the cause gained by means of its effect, leaves the mind in unrest regarding the manner in which it came to know the cause—*de ipso modo cognoscendi causam*. Only when we know the cause, and through it look out upon the effect, is our natural curiosity satisfied. Thus we see how the Aristotelian definition of science, or perfect knowledge—*cognitio rei per causam*—rests upon the verdict of consciousness.

Commenting on the truism in which the Philosopher generalizes the fact of experience that "all men *naturally* desire perfect knowledge,"¹ St. Thomas finds a triple reason for this universal phenomenon. First, in the native condition of the human mind. All things naturally tend towards their own perfection. By nature the mind is in an incomplete condition; it is ever passing from potentiality to act. Knowledge completes or perfects it. Hence its ceaseless craving for perfect knowledge. Again, there is in every thing a spontaneous tendency to emit its peculiar form of energy. But intellectual action or energy, which reaches below the outer phenomena, and reads, as it were, beneath the surface the underlying causes and inter-relations of things, is the specific activity of mind. Hence again the radical, native striving of mind for perfect knowledge. Lastly, things are perfected when they reach the term of their striving, their final end, which is also at the same time their first principle.

¹ Omnes homines natura scire desiderant.—Met., L. I, l. I.

The final end of man, union with which constitutes perfect happiness, and hence ultimate human perfection, is an intellectual being. Therefore the natural movement towards final perfection must show itself in the mind's gravitation towards perfect knowledge. What does all this subtle analysis of an obvious phenomenon point to, but the fact that nature, which in one sense has given, in another sense declares man's thirst for adequate knowledge of things, has at the same time placed an insurmountable barrier to his reaching in this life the object of his longing; for in his present state not one thing can he know perfectly, since even of the more proximate causes of things he has properly no perfect intuition, but only imperfect, abstractive perception, whilst of the final cause his media of knowledge can offer him but a faintly drawn sketch, an image of an object seen through a glass darkly. Philosophy, therefore, like any other science, can be but tasted on earth. Its full possession must be the soul's dowry when wedded to its Beginning and End; and knowing Him, the Ultimate Cause and Reason of all reality, as He is, it shall through Him see all things as they are. In lumine ejus videbimus lumen.

Still, we face the fact of the inborn craving for the knowing of things through their causes, even through their radical causes, and like every other native striving it can reach its mode of completion in the present order. This attainable intellectual endowment, representative of the most general groupings of all things reduced to their ultimate reasons, principles, or causes, and by these explained, is what men call philosophy. A vast thing this and high. Vast, because it embraces the Universe of Being—Real, Mental, Moral. High, because it ascends to the Supreme Cause and takes His view of Himself and His outer workings. High, too, because, as far as mere natural power can go, it is the temporal substitute of the eternal vision. Surely, so lofty and far-reaching a fabric must rest on broad and deep-lying foundations. When and what are the grounds of philosophy?

not the first stones in the building itself, but the plane on which the mental structure must rest? In a word, what are the pre-suppositions of philosophy—the facts and principles, if such there be, which must be accepted before we can begin to philosophize?

Logicians distinguish two methods of reaching ultimate truth:—the *a priori*, deductive, synthetic; and the *a posteriori*, inductive, analytic. The former way starts from the cause and leads to the effect; from the general to the particular; from the compound to the simple. The latter method reverses the way just described. Though philosophy is classed amongst *a priori* sciences, because in expounding it men adopt chiefly the deductive method, yet in the order of investigation we may start inductively, and having reached radical principles, which the mind will then see to be in themselves really *a priori* and implicit in the whole inductive process, we may from these principles deduce the body of conclusions which constitute properly the *science* of *philosophy*. So, too, in quest of the truths underlying the germinal principles, we might start inductively. The complex web of our cognitions is spread out before us. We might strive to disentangle it, separate inferences from principles, and work our way to the presuppositions of the latter. But the process would be long and unsafe, though it might satisfy the ambition of a novel system builder. Besides, the whole work has been done long ago by patient thinkers, and we shall save valuable time and labor by accepting their results—accepting them not on authority, but on the intrinsic grounds which commended them to sound reason.

II.

The search for the Ultima Thule of philosophy began, as far as we can find, in the twilight history of human thought, and like the seeking for the North Pole nowadays, the end is not yet, at least outside of Catholic schools. To record the results would require many a volume. *Scepticism* absolute

and hypothetical, universal and partial; and Dogmatism,¹ more or less extended, mark the character of the general outcome of the efforts. Scepticism absolute and universal reaches the conclusion that there is no beginning, nor middle, nor end of philosophy—that philosophy is a figment,—because we can know nothing. The monstrosity of this theory, whose child destroys its parent, is evident. Partial scepticism is hydra-headed, especially in modern times. One form will allow us to start with sensation and to end with the sensible, all beyond rejected. Another will start with an idea and stop at the ideal. Another begins with feeling, another with instinct, another with faith, and so on. The radical principles of partial scepticism make directly towards universal doubt. For, if we must doubt the capacity of one human faculty, e. g., sense or intellect, to reach truth in its domain, or if in one order we are unable to discern true from false evidence (these are the principles of partial scepticism), we have no means of reaching a criterion for distinguishing certain truths in any order, and must needs strive to accommodate ourselves to the impossibilities of nescience. In favor, however, of hypothetical scepticism in its better guise, as *methodical doubt*, something can be said, though not, indeed, as to the form in which it is often attributed to Descartes as to its parent. What method of doubt Descartes really followed, is by no means certain. This is evident from the many divergent views honest critics take of his system.² His meditations seem to point to his starting from absolute doubt, at least as to speculative and naturally acquirable truth. Practical and revealed truths

¹ An offensive meaning frequently runs with this word. In philosophy it expresses the contrary of scepticism, viz., that system which maintains the possibility and fact of certitude in the human mind.

² Some regard the Cartesian method as the chief cause of the revolution in modern science, others brand it as an absurdity because it extends doubt to the veracity of reason as well as to all rational facts and principles, and hence becomes self-destructive. So Ubaghs and Zigliara. Others judge *it in itself*, apart from its *particular applications*, as justifiable. Thus Balmes and Kleutgen. See an excellent critique of the whole subject and its correlations in Schmid, *Erkenntnislehre*, vol. I., p. 101.

he appears certainly to have exempted from doubt. When pressed, however, by adversaries with the contradictions of his starting point, his answers point to doubt simply for the sake of method, i. e., to mental suspension until he had weighed the arguments for and against assent. If the latter interpretation be the true one, and such it would seem to be for weighty intrinsic and extrinsic reasons, his method in itself, when at least differently limited, is commendable. Descartes certainly inconsistently restricted his method of doubt overmuch on one extreme, and extended it beyond all warrant on the other. If it be possible to doubt of all so-called truths in the speculative order, like possibility runs equally well in the practical; for the practical order differs from the speculative merely in its connoting the motive power of will. It is, however, quite impossible even *methodi causa* to doubt of all speculative truths. The mind cannot work itself into utter suspense regarding, e. g., the first principle; otherwise, even in its assent to the consciousness of its own doubt and existence, the possibility of no doubt and no existence would oppose it. Not after wiping out all our cognitions, and standing mentally blind, save in regard to existing doubt and self, do we take our first step in the realities of knowledge; but in the very assertion of our doubting self we have at least implicit vision of a principle which is metaphysically and logically prior both to ourselves and assertion, and consequently only by implication of such principle have we any basis for assenting to the existence of our doubt and self. Descartes' famous primary, however,—*cogito, ergo sum*—when adequately analyzed, points to the real groundwork of philosophy.¹

¹ Philosophy cannot rest on doubt. It must therefore rest on certainty; we say "therefore," because, although between doubt and certitude we distinguish the mental state *opinion*, with its objective motive *probability*, still probability cannot give an ultimate basis, for probability presupposes certainty. Whoso admits that he is in doubt or opinion, is certain in advance as to what is doubtful or probable, and that his mental state of doubt or opinion differs from that of certitude. He is certain, moreover, of the existence of the motive of his opinion and of its mental apprehension.

III.

Modern scholastic philosophers are wont to single out three truths which they hold to be absolutely primary, each in its own order, and so to constitute the presuppositions of all science the plane above which the philosophic fabric must rise, if it can rise at all. These three are: 1. the *first fact*: the existence of the thinking subject; 2. the *first principle*: the principle of contradiction; 3. the *first condition*: the mind's capability of reaching certain truth. The *first fact* is primary in the *subjective* order. The *first principle* is primary in the *objective* order. The *first condition* is primary in the *logical* order, i. e., in the mental connecting of object with subject. That these truths are absolutely primary is evident from the fact that the mind can make no statement without implying them. If I say—"I think, therefore I am," I *explicitly* perceive my own existence, though indirectly, or *per accidens*, as the subject of my thought. I *implicitly* perceive the impossibility of my simultaneous non-existence; and *implicitly*, too, that I know that I exist. The reason of the inclusion of the three primaries in every mental assertion lies in the nature of the judicial act, which not only pronounces on the relation of a predicate with its subject, but, being a conscious act, announces at least implicitly, in *actu exercito*, non in *actu signato*,—as the school phrase goes—the conscious apprehension of such relation. For instance, if I say "God exists," and I *perceive* the *motive* for my attributing the predicate to the subject, my judgment, though actually one, is virtually twofold, viz., "God exists," and "I am certain that God exists." What we have said of the subjective judgment, "I think, therefore I exist," applies equally well to the objective, only that, whilst the former pronounces *explicitly* the *first fact*, and the other two primaries only *implicitly*, the latter contains *implicitly* all three primaries.

Now, that these three truths are really the necessary pre-

suppositions, the underlying ground, not, of course, the *fontal principle*, of all certain knowledge, follows: 1. From the fact that to deny or doubt them would be to render all certitude impossible; for the negating or doubting act would imply the perception of their opposites, which would mean absolute, universal scepticism with all its monstrous contradictions. 2. From the fact that their admission includes the possibility of certitude in relation to any evident object; for certitude simply requires: (a) the perception of any object; (b) of which object as logical subject a predicate is affirmed or denied; (c) because of some objective motive perceived. Now it is plain that these conditions are verified regarding any evident object when the three primaries are admitted. Therefore their admission involves the possibility of certitude.

Moreover (a) there can be no thought without a thinker, hence no certain thought without the certain preperception (at least implicit) of the thinker's existence; (b) certitude involves the perception of the possibility of the opposite of that to which the mind firmly adheres; therefore it involves the perception of the principle of contradiction; (c) whilst the possibility of certitude surely includes mental aptitude for reaching certain truth.

Again, the radical character of these primaries is equally evident from their necessarily anteceding all demonstration. How, for instance, prove one's own existence? The premises should needs be the affirmation of some conscious affection. e. g., thought or volition, and so would have to take the form "I think, I will," to *conclude* from which "Therefore I am" would be the most flagrant sophism. The principle of contradiction,¹ too, permeates all proof, expressing as it

¹ It may be objected that Aristotle proves that the same thing cannot at once be and not be, from the fact that the same attribute cannot be affirmed and denied. We answer, that the principle of contradiction may be expressed in its logical or metaphysical form, and the former inferred from the latter, and vice versa. In *reality*, however, the two forms are identical. Aristotle expressly denies the *demonstrability* of the principle. Ueberweg contends for its demonstrability by means of

does the basis of necessity in premise, sequence, and conclusion, whilst the *first condition* is essentially presupposed to any attempt at demonstration.

This preventing the possibility of proof is no imperfection in the *three primaries*; on the contrary, it is the mark of their high dignity. They shine by no borrowed light. They flash their natural splendor on the mind and compel its immediate act of vision. Themselves light, no other light is needed to illumine them.¹

We have called the "first condition" the *mind's* aptitude for acquiring *certain truth*. Essentially connected with this primary is the *per se infallibility* of every cognoscitive faculty taken *singly*. Were every such faculty not thus natively

the concepts of *truth, judgment, affirmation, and negation*, and in fact states his proof thus: "The truth of affirmation is the same as the agreement of the mental representation with the real object, and is therefore identical with the falsity of negation. On the other hand, the truth of negation is the same as the disagreement of the mental representation with the real object, and is therefore identical with the falsity of affirmation. Consequently, if an affirmation be true, its negation must be false; and vice versa. Q. E. D." This is, however, plainly no demonstration, but a mere logical expression of the metaphysical principle. If an objector denied the metaphysical form of the principle, his suicidal position might be brought to his consciousness more vividly by placing it before him in its logical dress. Contingit quidem prædictum principium demonstrare argumentative (redargutive, elenchice) solum si ille qui ex aliqua dubitatione *negat* illud principium, aliquid *dicit*, i. e., nomine significat?—Pesch, *Inst. Log.*, n. 591.

¹ We cannot prove everything, for this would imply an infinite chain of proofs every link of which would hang on nothing, that is, be incapable of proof. We cannot prove everything by mediate evidence, but we can show that we are justified in assuming certain things. We cannot prove that two straight lines cannot enclose a space, but we can show that we are justified in saying so. We can do so by the application of certain tests." McCosh, *Realistic Philos.*, p. 34.—First of these tests is *objective* evidence.

The certainty which is prior to all examination is not blind; on the contrary, it springs either from the clearness of the intellectual vision or from an instinct conformable to reason; it is not opposed to reason, but is its basis. Our mind, in discursive reasoning, knows truth by the connection of propositions, or by the light which is reflected from one truth upon another. In primitive certainty the vision is by direct light, and does not need reflection. Balmes, *Fund. Philos.*, ch. 2.—The first three chapters of this work give a most lucid exposition of primitive certitude.

endowed, that is, if any faculty of knowledge, regarded *intrinsically*, in its very *nature*, could tend towards error, then farewell to all certitude. To the outer darkness of absolute scepticism we should be inevitably doomed. Nature is invariably the same, and so the hypothesis would mean for us unvarying error. Fortunately, however, the supposition is self-destructive. A cognitive faculty gravitating towards error is a contradiction. It would mean cognition of nothing, no cognition, no cognizing power; and since our faculties of knowing are all interrelated, *spontaneity* to go wrong on the part of one would draw all its fellow-workers, and hence the individual person and the whole human race, into the absurdities of utter nescience. See how we owe our logical salvation to the principle of contradiction!

Essential infallibility, however, is all we can attribute to our instruments of knowledge. In their present state they are all more or less subject to *accidental fallibility*. In their action they are immediately or mediately dependent on external conditions, a lack in which will entail deficiency in their working, and consequently of conformity between their inner act and the real condition of the outer thing. Nay, more, if we take man with his full set of faculties, we must call him *fallibilis per se*. We need not look outside of him for causes inducing toward error. Internal causes, the positive and negative influence of *will* inherent in him, are adequate enough for the baneful effect.¹

It seems at first sight a hazardous thing to separate from the

¹ *Fallibilem per accidens eum dicimus, qui propter causam suæ naturæ externam errare potest; infallibilis ex toto dicitur, qui nullo modo errare potest. Jam vero si homo spectetur pro toto complexu facultatum suarum dici potest et debet fallibilis per se; in eo enim complexu facultatum reperitur id quo homo in errorem ferri potest citra aliam causam homini externam. Si autem attendatur sola cognoscendi facultas, hanc negamus esse per se fallibilem. Quod quidem directe demonstrari non potest; supponendum enim esset id quod in questionem est tractum. Potest tamen declarari argumento indirecto (Pesch, *ibid.*, n. 595). Nevertheless error in regard to all things is intrinsically repugnant. For a cognitive power is necessitated to apprehend an *evident* object. And all things cannot be inevident.*

widespread and apparently interminably interwoven tissue of human thoughts a certain few and to designate them radical. We feel the appositeness of Mr. Spencer's remark in this respect. He opens his chapter on the Data of Philosophy¹ thus: "Every thought involves a whole system of thoughts, and ceases to exist if severed from its various correlatives. As we cannot isolate a single organ of a living body, and deal with it as though it had a life independent of the rest, so from the organized structure of our cogitions, we cannot cut out one, and proceed as though it had survived the separation. . . . Overlooking this all-important truth, however, speculators have habitually set out with some professedly simple datum or data, have supposed themselves to assume nothing beyond this datum or these data; and have thereupon proceeded to prove or disprove propositions which were by implication already unconsciously asserted along with that which was consciously asserted." In view of this close interlacing of all our thoughts, and the difficulty of severing any definite ones as absolutely radical, some recent scholastic philosophers admit other primaries. It is sufficient, they hold, that the above-mentioned truths "are primaries, and further, that among primaries they deserve a special prominence to be given to them, because of their importance. But in addition to them, the principle of identity is primary; so is the principle of sufficient reason, that nothing can be without an adequate account for its existence; and so is the principle of evidence, that what is evident must be accepted as true. To compile a catalogue of all the truths which are self-evident, and cannot be reduced to components simpler than themselves, would be a tedious work. . . . If, however, we are called upon to emphasize any beyond the three mentioned primaries, it will be the principle of sufficient reason."² Nevertheless, whilst it is undoubtedly true that the number of self-evident truths

¹ *First Principles*, p. II., c. ii.

² *First Principles of Knowledge*, John Rickaby, S. J., p. 174.

is beyond easy count, still we think Occam's razor should be applied mercilessly to the *absolutely* radical. Amongst the BEINGS which are not to be multiplied without necessity, *first truths* should hold front rank. The principle of *identity* differs not really from that of *contradiction*. The principle, too, of *sufficient reason* is reducible to the same basis. The same may be said of any other immediate truth.¹

Fr. Lahousse is in favor of restricting the primaries to *two*. The *first condition* he thinks susceptible of proof. Either, he argues, we must admit the mind's capability (of acquiring certain truth) *blindly* or on *demonstration*. To admit it *blindly* is to contradict the very conception of an intellectual act—which act is essentially *vision*. Hence we accept it on *demonstration*, i. e.—*a posteriori*. The act, the effect, of the faculty is the medium of the proof; for it is only in the *act* of thought that we can gain cognizance of the existence and consequently of the capability of our mind.² We do not think this sufficient reason for dethroning the *first condition* from its place of honor. We do not first apprehend our mental acts or states in the abstract, and thence move on to knowledge of our mind and its aptitude for truth, but in the one conscious act we perceive ourselves perceiving, and consequently capable of certain cognition.³

¹ "*Dices*: Præter principium contradictionis requiritur etiam ut cognoscatur in omni iudicio certo saltem implicite principium causalitatis vel rationis necessariæ sive sufficientis. Secus enim ex effectu qui est mea cognitio, concludere non possum ad causam qua est res cognita. *Resp.*: Negandum est cognitionem per se in ejus generis 'conclusionem' resolvendam esse. Ceterum principia rationis omnia ad principium contradictionis reduci possunt" (Pesch., *ibid.*)

² *Prælectiones Logicæ*, p. 163.

³ Quamvis meipsum intervenientibus affectionibus meis cognoscam, tamen non primo affectiones has in abstracto cognosco, ex quibus cognitis ad cognitionem meipsius progrediar, sed statim ab initio meipsum sic affectum cognosco, sive meipsum in affectionibus mecum quasi concretis, et deinde per abstractionem affectiones ut formas quasi a subjecto distinguimus, quum dico: "Ego sum cogitans" (Pesch, *Inst. Log.*, n. 591). The same holds good in regard to our perception of the *first condition* in every mental act. Lest, however, it should seem that the *first condition alone* is sufficient basis for after certitude, Fr. Pesch is careful to note "opor-

IV.

From what has thus far been said it seems plain that philosophy may start with the facts of consciousness. Sifting these facts, the philosopher finds within himself a ceaseless, invincible tendency to know—to know himself and his environment. Contact with his fellow-men produces within him other facts of consciousness representative of the fact that the same craving for knowledge exists in the consciousness of all men.¹ He is conscious, moreover, that prior to any philosophical reflection he gives assent constantly, uniformly, to certain facts and principles; and experiences within himself no radical, spontaneous tendency to call such in question; on the contrary, he feels their controlling influence on his mind, which influence reflection on his inner experience shows immediately to be the absolute objective necessity of the facts and principles presented to him. Again communication with his fellow men shows him that they, too, have essentially like states of consciousness. Reflecting further on this universal fact, he can find adequate explanation of it only in an equally universal, constant, uniform reason or cause. This he sees cannot be education, prejudice, or some such partial motive, but solely the peculiar make-up of human nature when brought in immediate relation to objective truth. If he chance to read such speculative works as Mill's *Examination*, or Herbert Spencer's *First Principles*, he will at first be shocked at their efforts to cast suspicion upon his primitive cognitions; but weighing the arguments of these writers in favor of their tentative scepticism, he finds them futile and quite contradictory. When, too, he seeks the reason of their scepticism, he finds it at bottom to be the difficulty of throwing the

tere ut *etiam* aliquo modo percipiatur is *cui* veritas manifestetur, percipiaturque *etiam* rem ita esse, sicut percipiatur, et aliter esse non posse" (Ibid., n. 594).

¹ A separate treatise would of course be necessary to show adequately how this takes place, and the logical value of this new state of consciousness. We are justified, however, in introducing it here as a licit inference from what we have said regarding the *primary condition* and its *essential implications*.

bridge from mind to object. But a difficulty of explanation he sees to be no reason for denying or doubting a fact. Moreover, he finds that the advocates of primitive doubt are very few; that they pose as such only when they have donned their philosopher's robes; that in all practical life they accept first truths with the same firm grasp as do other rational beings. If, therefore, the arguments of sceptics move him in the least, he resigns himself to the fact that, if there be danger of erring either in accepting or doubting what clamors for his assent, and whose rejection forces him to do violence to his conscious radical tendency, then it were at least safer to cast his lot with the sum total of humanity rather than with a handful of its oddities.

Thus far our philosopher has not critically tested the value of this primitive natural assent to what he calls first truths. Can it claim the prerogatives of genuine certitude, and how does it differ, if differ it does, from strictly philosophical certitude. Examining the attributes of certitude, he finds them to be chiefly two: 1. firm mental adhesion to an object; 2. based on a motive *really objective*. Now, 1. his assent to primitive truths he is conscious to be unshaken and unshakable. The cavils of sceptics may at first surprise him, but when consciously at proper balance, he swerves not the least from his first position. This, again, he finds to be the mental state of practically the human race relative to the same truths. 2. In his own case as well as in that of other men, he perceives that the final motive of assent is the objective evidence of the truth presented to the mind. The mind in perception is conscious that the objective truth cannot be otherwise than it is, and so is necessitated to assent. All the objective motives need not be apprehended, nor all the relations of the truth presented: not even one motive must be *distinctly* perceived. The *clear* cognition of *one* objective motive in the object's presentation, showing the object's necessity, suffices. Now, in the presentation of primitive truths, this necessity is clearly presented to the mind, antecedent to all philosophical re-

flection. Therefore his mental state may be designated as certain. Natural certitude, whilst agreeing in kind with philosophical, differs therefrom *in degree*. Though in both mental states there is firm assent motivated by objective evidence, there is difference in the cognition of that motive. The child and the untutored man, in their assent to immediate truths, indirectly, implicitly—in *actu exercito*—perceive their motive of adhesion; whilst the philosopher draws out of his cognitive act its motive or motives, and views these directly and explicitly. Greater distinctness, therefore, in the perception of the motive of his assent, or a larger possession of motives, causes the philosopher's certitude relative to first truths to rise in *degree* above that of his less reflecting fellow-men.

Thus we see how the beginnings of philosophy are in perfect accord with common sense. She warps not human nature, but taking it as she finds it, she analyzes it methodically, draws out its best energies, and thus endowing it with its highest mental perfection, equips it for its temporal life work, and so prepares it, if will but follow her leading, for its unending vision of all things in their ultimate cause.

F. P. SIEGFRIED.

THE SCRIPTURE LESSONS OF THE BREVIARY.

(*The Winter Season.*)

THE Nocturns are part of the morning office (matins) in the Breviary. They are called *Nocturns* or night-watches, because they are intended to be recited before the dawn of day and before the celebration of Mass. Some offices, such as those of the ferial days and the Octaves of Easter and Pentecost, have but one nocturn; but ordinarily there are three, each of which consists of three distinct lessons with corresponding psalms, responses, and prayers.

If we examine the disposition of these nocturns in detail, they reveal a wonderful system of thought, a perfect code of law whereby to regulate our daily lives. The entire office is indeed nothing else than a manual of instructions for the training of the soul, and contains suggestions for the teacher, the preacher, the man of action and of affairs, the guardian and consoler of the poor, the sick, and the troubled in spirit. Whilst it is a professional guide-book for the priest, it is also a prayer-book, a Manresa for meditation, a legend of saints, and a text-book of theology, ascetical, Scriptural, and practical, wherein we find explained the mysteries of faith, the meaning of the sacred writings for our own edification, and of the Gospels for the instruction of the faithful.

As the hour of matins embodies and explains the leading thought in the daily office of the Church, so the lessons of the first nocturn present the foundation upon which that thought develops. Hence these lessons are taken from the S. Scriptures. They are the infallible word of God, selected to be expressive of and in harmony with the season or festival which the Church celebrates in her annual cycle, representing the life of Christ and the economy of salvation. These Scriptural readings are so divided that a cleric, by reciting his daily office, will in the course of a year have read the entire body¹ of the S. Scriptures. Some portions are passed over, but these are the so called supplementary books of Holy Writ. Their substance is contained in other parts of the S. Scriptures, and their purpose appears to be simply to confirm the authenticity of the facts recorded in the inspired volumes.²

The ecclesiastical year opens with the first Sunday of Advent. From that time to the eve of Christmas the Messianic

¹ Owing to the disposition of the ecclesiastical seasons, it sometimes happens that only the beginnings of certain books can be read.

² Such are the three last books of the Pentateuch, likewise Josue, Judges, Ruth, Paralipomenon (which means "Supplementary"), Esdras, and Nehemias. The Book of Canticles makes up a large part of the office of the Bl. Virgin on her different feasts throughout the year.

prophecies of Isaias are read every day in preparation for the coming of the Saviour. The Book of Isaias is not only the most emphatic and clear but the most charmingly expressed prediction of Christ's coming.¹ The writer may be called by excellence the Prophet of the Incarnation. His very name, Isaias, signifying "The Salvation of God," is indicative of his high mission as the forerunner of the Evangelist historians. In the Old Law he holds the place of first among the great prophets.² He is mentioned by the sacred writers who follow him, sometimes as the high-priest and the king of the prophets, sometimes as "the Prophet of divine mercy." From his youth he had been marked as having the seal of prophecy upon him, and his burning words, falling from lips anointed with the balm of the promised salvation, thrilled the inhabitants of Jerusalem and Juda for more than half a century, until the angry pride of those who had set their hearts on earthly hopes dragged away the old man of eighty, and severed limb from limb, so that even in his martyrdom he might foretell of the great bloody sacrifice near the walls of Sion.

The Book of Isaias consists of two main parts, with a suitable introduction, in which the Prophet puts forth, as it were, his credentials and announces his subject. This introduction, which covers six chapters of the sixty-six comprised in the entire book, is read in the office of the first week. On

¹ "Magnum et admirabilem aut divinum" immo "maximum et divinissimum" prophetam eum appellarunt Eusebius et Theodoretus; "magniloquentissimum" S. Gregorius Naz. et Chrysostomus; SS. Cyrillus, A. Hieronymus, Augustinus eum evangelistam et apostolum potius, quam prophetam, appellandum dixerunt, quia evangelicæ prædicationis splendore vaticinia sua exornasset. Similibus laudibus eum celebrarunt juniores interpretes omnes, inter quos aliqui eum omnibus oratoribus et historicis et poetis fuisse graviorem, ornatorem, sublimiorem jucundiorum censent, ut si latine scripsisset, Latinorum, si græce, Græcorum omnium gloriam obscurasset (Cfr. *Sanct. in Is. Proem.* 13). Inter sacros scriptores, si oratoriam artem attendis, solus ei Apostolus Gentium comparari potest.—*Introd. in S. Libros Compend.*, Cornely, p. 380.

² The Talmudists have placed him after Jeremias and Ezechiel, but this is contrary to the practice of the Masoretic writers.

Saturday the incident of Achaz, the king, who receives a sign from God, the assurance that a virgin is to bring forth Emmanuel, i. e., "God with us," is related. The three next chapters (viii.-x.), in which the thought of this promise is developed, are passed over. The next day, the second Sunday of Advent, draws an outline of the character of this wonderful child, the promised Messiah. Upon Him are to rest the spirit of the Lord: the spirit of wisdom, of understanding, of counsel, of fortitude, of knowledge, of piety; and He shall fill the earth with the spirit of holy fear. He will not judge men by the measures of the world. He will look to the poor and the meek. Justice and peace shall be the marks of His presence.—Then follow in succession pictures of how the powers of darkness will rise against the elected nation of God. But Babylon is to perish, and all the Gentiles surrounding Juda shall be laid low; the calamities which befall the chosen people on every side are to cease, and a remnant at least will be saved and become the seed of a new and faithful generation. It is with a note of beautiful confidence that the third week of Advent is ushered in: "O Lord, Thou art my God—Thou hast been a strength to the poor, a strength to the needy in his distress!" And forthwith the seer breaks forth into a hymn of expectant joy. It sounds like the *Adeste fideles*: Open, ye gates—the old error has passed away—peace, peace, because we have hoped in Thee. My soul has desired Thee in the night; yea, and with my spirit within me early in the morning I will watch Thee. Awake and give praise, ye that dwell in the dust, for the dew is the dew of the light; for behold the Lord will come.

The lessons of the fourth Sunday of Advent terminate the first portion of the prophecy. This portion is mainly historical and shows the gradual development of the Messianic predictions as verified among the nations. The second part is rather an application of the facts hitherto foretold. With this thought, the blessing promised to the children of earth, the last week before Christmas is occupied. The deliverance

of Israel from exile merely foreshadows, as Isaias explains, the deliverance of man from the bondage of sin. The new era of freedom, which the coming of Emmanuel brings, is one of exceeding peace to men of good will, that is, for those who comply with the laws of justice and charity inculcated by the Gospel of the great King Christ, who is to rule all the nations. This idea the Prophet repeats in twenty-three distinct appeals, sometimes called sermons, because each is complete. From this portion only such parts are selected for the reading in the office as are of separate significance to the idea of the development of the Christian Church as the work of the Messias. The lessons of Isaias are concluded on the day which precedes the vigil of Christmas: "You shall see, and your heart shall rejoice, and your bones shall blossom like herbs—for behold, the Lord is coming!"¹

It has already been said that this prophecy is one of the most magnificent among the inspired writings. In point of oratorical art none of the sacred writers reaches the same excellence, unless perhaps St. Paul in his Epistle to the Romans. It might seem as if the Holy Ghost had especially selected these two men naturally as the fittest instruments, the one to clothe in graceful thought and expression the announcement which, like distant harmony, foretold the coming of the Prince of Peace; the other—to catch the echoes of the King's sweet voice just after He had risen to His heavenly Father, and enraptured by the charms of that music, to repeat the melody to every man and child on earth. If Isaias is the Prophet of Christmas, St. Paul is the Evangelist of the Epiphany.

We are not surprised, then, that in the reading of the Scripture lessons St. Paul follows immediately upon Isaias. The first nocturns from the Sunday within the Christmas Octave to the Sunday within the Octave of the Epiphany are made up of the Letter to the Romans. Then follow in succession the Epistles to the Corinthians Galatians, Ephesians,

¹ Is. lvi. 14.

Philippians, Colossians, Thessalonians, the two Epistles to Timothy, one to Titus, Philemon, and last the Epistles to the Hebrews, which ends the sixth week after Epiphany. Then Septuagesima opens with the reading of the Book of Genesis. The Epistle of St. Paul to the Romans gives us the key to his character as well as to his mission and the rest of his writings. The Church of Rome was founded by St. Peter and had been organized for more than fifteen years before St. Paul wrote this letter. We know that the other apostles had each portioned out their special field of labor. What business, then, had St. Paul in Rome? Was not the address of a pastoral letter to the people over whom St. Peter presided, and a promise to come to them that he might "impart unto them some spiritual grace," an assumption and interference in jurisdiction? No. To understand the action of the Apostle of the Gentiles, we must recall the conditions of the great capital at the time.

When St. Peter first came to Rome, he found there a great number of Jews. He confined himself in preaching the Gospel mainly to these. St. Paul himself leads us to this conclusion when he says: "To me was committed the gospel of uncircumcision, as to Peter was that of the circumcision."¹

The Church of Rome, thus principally composed of Jews, had existed for about nine years when the Emperor Claudius issued his edict of eviction of the Jews. As this embraced also the Christians who had become converts from Judaism, there remained in the city but a sprinkling of so-called proselytes, that is, Greeks who had first become converts to the Mosaic Law and afterwards embraced Christianity. Besides these there were, of course, some converted pagans of Roman or foreign birth. As these grew in numbers during the absence of the Jewish converts, the Church of Rome assumed a more œcumenical character, and when after the death of Claudius the Jews were permitted to return to the

¹ Galat. ii. 7.

Eternal City, they found themselves in a comparatively strange atmosphere. The result was a strongly marked division between the Christians who were converts from Judaism and those who had abjured paganism. The one claimed superiority of origin as belonging to the race whence the Messiah had sprung. The other appealed to their superior knowledge and social position, and taunted the Jews with having rejected the promise of the Messiah and thus proved themselves unworthy of the new evangel. To produce union among these parties, so as to do effectually the work of the Christian Church, was a work which required not only prudence and tact but a certain social position, which would disarm prejudice on both sides. Whilst St. Peter might effect much with the Jewish converts, he would be less capable of inspiring the pagans with anything but a personal esteem. He was too pronouncedly a Jew. He lacked that classic learning which at this time was still the pride of the Romans. But St. Paul was the man. Though a Jew by birth, and of the royal tribe of Benjamin, he was a Roman citizen by inheritance, a man of culture and of worldly experience. He had many friends at Rome, whom he had formerly met in his travels. Some of these, government officials and at one time residents in the Grecian and Asiatic colonies, were converts, and influential at the Roman court. All this gave him special prestige with both parties. Hence, though not of the twelve selected to the companionship of Our Lord, he is eminently the apostle, the evangelist, of the Gentiles.

The principal thought which pervades the entire Epistle to the Romans is the proof that the coming of Christ has brought salvation to all men; that it is a gospel essentially of universal peace and grace.

In point of form it is a perfect work of rhetorical composition. As if he were conscious that he is speaking to ears that had not yet forgotten the charms of Tullian eloquence, he adopts the method of the prince of orators. Having

introduced himself and stated his proposition with chaste simplicity, he turns gracefully aside to captivate the benevolence of his hearers. Men speak of you, he says, everywhere in praise. Thus he raises their self-respect and disposes them to accept his injunction to justify in all detail the lofty trust which is reposed in them. Next he takes up the *dogmatic* portion of his theme.

During the three days that intervene between the Sunday office after Christmas and the feast of the Circumcision inclusive, the Apostle successively exhibits man as he is under the law of nature, under the Law of Moses, and under that of Christ. He shows how, whilst man aspires to higher things, unaided reason cannot guide him, and how without special grace he gradually turns that aspiration into a worship of the senses. He draws similar arguments from the history of the Jews. Although they were the chosen people, and governed by a theocratic rule, the law of grace was only foreshadowed in them. They received the promise of a reign of perfect grace, to which fact all their prophets bore witness, implying that the Mosaic Law was insufficient to satisfy, and only indirectly intended to lead mankind to the realization of the end which a natural longing pointed out to them as their ultimate destiny. This end he shows to have been accomplished in the coming of Christ.

From the day after New Year to the eve of the Epiphany the lessons set forth the exceeding great graces of the New Dispensation. Christ as God reconciles us with our heavenly Father unto the adoption of that son-ship which we had lost in paradise (v. 12-21). We are no longer God's freedmen simply, as were the Jews, but we are his children (vi.-vii. 6).

Just here, on the feast of the Epiphany, the Church inserts one chapter (or rather the parts of several chapters which had been omitted before, joined into one to form the three lessons of the first nocturn) from the prophecy of Isaias. It is a gladsome *magnificat*, pouring forth exuberant joy and

gratitude, and affectionate desires that the light and the love of the new-born King might not be lost. "Gaudens gaudebo in Domino, et exultabit anima mea in Deo meo, quia induit me vestimentis salutis—non quiescam donec egrediatur ut splendor justus ejus, et salvator ejus ut lampas accendatur.—Surge, illuminare Jerusalem: quia venit lumen tuum.—Omnes sitientes, venite ad aquas."

After this the lessons from St. Paul are again taken up. He reminds us that flesh and blood, or birth, give no claim to the title of salvation; that the mercies of God are the fruit of fidelity to His law. With the second day after the Epiphany the dogmatic portion of the address is concluded, and the moral or exhortatory part is taken up in the following nocturn. It begins with the admonition, "Brethren, by the mercy of Christ I beseech you that you make your bodies a living sacrifice, holy, pleasing to God, a reasonable offering. And be not conformed to this world." This thought is carried out to the end. The Apostle bids us guard the spirit rather than the outward form of the law. He inculcates, first in general, then in particular, the different Christian virtues: sincerity, mercy, patience, longanimity, all the domestic virtues which promote peace and charity. The conclusion of this letter contains the affectionate salutations which the apostle sends from Corinth through Phœbe to his friends and former associates individually, who are now at Rome.¹ For the Sunday following the Epiphany the opening of the First Epistle to the Corinthians is assigned, which letter is continued through the week. The Second Epistle to the Corinthians takes up the next week, so that on the third Sunday after the Epiphany the Epistle to the Galatians is begun, the other epistles covering each only one, two, or three days, except that to the Ephesians, which takes up four days, and the letter to the Hebrews, which fills the week just before Septuagesima.

¹ This portion is generally omitted, unless the Epiphany itself occur on a Sunday, in which case the Epistle to the Romans is ended on the following Saturday.

The letters to the Corinthians are of special importance, as they explain the dogmatic precepts of the Church in detail. The other letters bear their purpose upon their surface. They instruct in special lines of faith and discipline; they admonish, correct, and reprove with singular force and unction. Although the Book of Genesis is taken up after this, and its regular reading is carried into the Lenten and Spring season of the ecclesiastical year, we find selections from the letters of St. Paul supplying on special occasions the lessons of the first nocturn, as for example on the first Sunday of Lent, when the reading is taken from the Second Epistle of the Corinthians. But this is going beyond the limits of the present paper. Of the Book of Genesis we might speak likewise in treating of the Spring quarter of the office at another time. Our main purpose was to indicate the ingenious meaning which the Church exhibits in her disposition of the nocturns. This would be still more apparent if we could compare the parallel motives that underlie the triplet of lessons in the three nocturns of each successive office. These nocturnal lessons are eminently fitted to give food for reflection. Upon the word of God in the first nocturn we see built up the developed doctrine in the different mysteries of faith celebrated in her feasts and illustrated by the lives of her saints. This is the object of the second nocturn. In the third we have the leading motive suggested by both the preceding thoughts and couched in some Gospel precept or figure, which receives its interpretation from the hallowed writings of great and holy men representing the tradition of Catholic faith unbroken from the days of the apostles unto our own. Such is the substance of the lessons in the office of matins. To effect their purpose as real lessons, to exercise that influence and fulfil the designs which inspired the Church to make the Breviary a source of constant and best information, and withal of manifold graces—this, our daily ledger, must be read before the distractions of the day have weakened our

sensitiveness to grace and have dulled the edge of that supernatural intelligence which is given to the priest, but which the world may easily rob us of. The thoughtful reading of the office improves the intelligence, and if reverence is added to the thoughtfulness, it instils the gift of piety, which is useful unto all things.

THEOLOGICAL MINIMIZING AND ITS LATEST DEFENDER.

IN a volume of a little more than 300 pages, under the title "Les Critères Théologiques," Canon di Bartolo has given us a concise treatise de locis theologicis.¹ He speaks of "the Value of Reason in Catholicism," "The Teaching Church," "General Councils," "the Roman Pontiff," "Tradition," "Sacred Scripture," etc. Moreover, this learned rival of Melchior Cano has undertaken the difficult and delicate task of reducing the rules for the use of these theological criteria to a series of negative and positive propositions, adding "the proofs which sustain and explain them." In this way, Canon di Bartolo assures us, "the constitutive elements of the criteria of Catholic theology will be seen as they really are, *without any exaggeration or attenuation of the truth*" (p. 37). This is an excellent rule, as is every rule dictated by common sense. However, we think no one has ever yet written on theological subjects without declaring explicitly or implicitly that he was opposed to all exaggeration and attenuation of the truth. This declaration, therefore, has a familiar look. It will be found in express terms in the prefaces of many works on moral theology. All assure us that they will lead us through the difficulties of that vast science "*aurea illa via media.*" They profess

¹ We have in our hands the first edition of the original "I criteri teologici," Torino, 1888, and the French translation, "Les Critères Théologiques," Paris, 1889. We quote from the latter, because it is from the second Italian edition, revised and improved by the author.

that they hold in equal abhorrence the "exaggeration" of the rigorists and the "attenuation of the laxists." But when we hear this same declaration from Patuzzi, a thorough rigorist, and Caramuel, whom St. Alphonsus calls "princeps laxistarum," we begin to think that such maxims no more make impartial men than the habit makes the monk.

I.

Now, what is to be understood by *exaggeration*? A theologian exaggerates when he gives the name of dogma, that is to say, revealed truth proposed as such by the Church to the faithful for their belief, to a doctrine which has not received this supreme sanction of the Church. He exaggerates when he enumerates among the "res fidei simpliciter" (revealed immediately by God) things which are only "corollaria fidei or veritates theologicæ" (deduced with certitude from revealed truth by human reason). He exaggerates when he places in the same rank those truths which, to use the language of dogma, form the "*substantia fidei*" (revelation) and those which are called "res ad fidei *integritatem* pertinentes" (truths which are connected with revelation as contained in it: "veritates theologicæ causaliter," and truths belonging to the domain of natural reason or history, but at the same time connected and interwoven with the substance or purpose of revelation: "veritates theologicæ finaliter;" e. g., the meaning of an expression, text, or testimony; a dogmatic fact). He exaggerates when he applies to a doctrine a theological censure graver than that applied by the Church, and when he takes it on himself to censure opinions which may be held without any want of respect to the authority of the Church. In all these cases a theologian so acting will not escape the reproach of ignorance or arrogance. In other words, when speaking of the submission due by the Catholic to the divine authority which speaks in the magisterium of the Church, the theologian should inquire before all what are the truths which must be believed "*fide divina*

et Catholica" (dogmas properly so called). Then he must distinguish between the truths which are held *fide immediate divina* (because they are revealed explicitly or implicitly), and those which are held *fide mediate divina* or *fide ecclesiastica* (i. e., which are not revealed, but which are connected with revealed truths, and on which the Church has pronounced a definitive and infallible judgment in virtue of the infallible authority of her magistracy as revealed by God). Finally, the Catholic theologian will not confound such an infallible decision of the Church with a doctrinal *precept*, which, though emanating from the supreme authority, being, for example, a decree of the Holy See, does not exact an act of faith, but only what theologians call the "assensus religiosus." For, on the one hand this precept comes, in the case supposed, from that authority which provides for the *security* of a doctrine—an authority to which the Catholic owes true obedience;—and, on the other hand, the Church does not exercise her power in all its intensity, i. e., by an infallible judgment.

Thus it is that no private theologian, no matter who he be, can make or widen the scope of the *lex credendi* in the Church. He himself belongs to the *ecclesia discens*, and he is neither the "*testis authenticus*" nor the "*judex authenticus*" of the faith. He has to content himself with understanding and making others understand this divine law imposed upon the reason, this divine light enlightening the reason; and this he must do only under the influence and authority of the visible organ of the Holy Ghost, knowing well that thus and only thus can he preserve to the "Queen of the sciences" the proper character of *sacra scientia*.

Exaggeration, however, is not the fault of Canon di Bartolo. The only exaggeration of which we might venture to accuse him is his exaggeration of attenuation, or of minimizing, in dealing with some of the theological rules of which we have spoken above. We have thought it well to lay down these rules openly and clearly first, as a statement

of our theological *credo*, and, secondly, to indicate the point of view from which we shall examine the book. *Amici cari, patti chiari.*

II.

Canon di Bartolo promised in his preface to give us the theological criteria "without attenuation." Has he been faithful to that promise? We are compelled to say frankly, he has not. In more than one point he has "attenuated" Catholic doctrine, and, what is more, he enjoys that minimizing to his heart's content. He has developed it into a system which runs like a red streak through the whole book. Now, of this system we must confess that we believe it not at all in harmony with the spirit of the Church; we believe it is injurious to her authority, and we consider it opposed to that filial obedience due her from her children. Therefore do we think that this is a dangerous system, dangerous especially at this epoch, one of the chief characteristics of which is the denial or at least the attenuation of authority.

This, then, to our mind is the chief defect of the book, and it is to caution others against it that we write these lines. The bold opinions which the author advances have something attractive about them, and the considerateness he shows for what is commonly called the spirit of the time cannot but impress us favorably. But boldness can become rashness, and considerateness may become weakness, and every concession made to error implies a corresponding sacrifice of truth. Long ago St. Augustine said that the so-called "time-spirit" is like a river which often sweeps away the most eminent and most noble souls. The history of theology, especially during the last two centuries, and, in our own days, the history of a certain liberal school in France and Germany, show us many examples of learned men who started out with the very best intentions to reconcile the Church and the world according to their own peculiar ideas, but at last became themselves unable to keep aloof

from the dangerous errors which this spirit hides under the most specious forms. We shall no doubt be called extreme, reactionary, behind the times, and so on. It concerns us very little indeed, for we are in very good company.¹ Most certainly, reason has its rights, and Catholicism grants them their fullest extent and defends them in all their integrity: "Credere non possemus, nisi rationales animas haberemus." But even to the enlightened reason of the nineteenth century she is compelled to say that it has no right, and can have no right, as against the Supreme Truth and His infallible organ on earth. In what concerns the dominion of Faith, the Catholic will without fear and without compromise say to reason: Thus far shalt thou go, and no farther; and thus hinder what the Vatican Council so well calls "*eorum qui sunt fidei occupatio*," "*eorum qui sunt fidei perturbatio*." The first constitution of this same council speaks also of a condescension towards the modern spirit which may become dangerous. It says clearly that this spirit is the cause, "*ut plures etiam e catholicæ ecclesiæ filiis a via veræ pietatis aberrarent, in iisque diminutis paulatim veritatibus, sensus Catholicus attenuaretur*." Thus, the Council continues, the "*integritas et sinceritas fidei*" have been endangered. Therefore, it concludes, the theologian must adhere to the decisions of the Holy See, "*quoniam satis non est, hæreticam pravitatem devitare, nisi ii quoque errores diligenter fugiantur, qui ad illam plus minusve accedunt*." Of "attenuation" of this kind we speak now, and of attenuation of this kind we believe we must accuse our

¹ See the Allocution "Jamdudum," March 18, 1861; also Syllabus, prop. 80. In these documents the Pope replies to those who proclaim the reconciliation of the Church with so-called modern progress, liberalism etc. The Vatican Council repeats the recommendations made by Pius IX chiefly to Catholic theologians, urging them to *combat* whatever in the spirit of the time is anti-Christian, revolutionary, or opposed to the lawful authority of the Church. When pointing out the means to be employed—the arms to be used in this combat,—the Council does not say a word about a new theology, but follows faithfully the constitutions and decrees of the Holy See which reject and condemn the errors of our days.

author. Canon di Bartolo in his work gives proof of vast erudition ; in fact, it overpowers the reader when once he has become fascinated by the new and original character of the criteria. La Rochefoucauld says in his *Maximes*, " La vérité n'a peut-être pas fait autant de bien dans le monde, que son apparence y a fait de mal." Convinced that there is a core of truth in this hyperbolic phrase, we have made a special examination of the argumentation employed by the author, and have taken the trouble to verify his references as far as time and opportunity would permit. We have found in more than one instance that the proofs given are in no way in accord with the thesis ; that the references are often irrelevant, often inexact, and sometimes, we regret to say, unfaithful.

As we shall be compelled to compare some of the doctrines of Canon di Bartolo to the tenets of certain schools or certain theologians whose theology is oftentimes even more than suspected, we hope we shall not be accused of want of charity. The sincere, Catholic sentiments and the good intentions of Canon di Bartolo are above all suspicion. He would have good reason to blame us if we felt obliged to emphasize this fact explicitly. Judges more competent than we have said it elsewhere before us. The numerous letters of distinguished personages prefixed to the book prove this.¹ Here we treat only of the book and of the doctrines contained in it. The gravity of the questions to be discussed, the loyalty which we owe to truth, and which alone will render a discussion practically useful, and finally the justice due to the author, lay upon us the duty of saying exactly what are the views in the book which we believe faulty, and what are the dangers which we fear will result from them. Now,

¹ While perusing these letters the reader will no doubt remember that compliments are not always an argument for or an approbation of the contents of a book. Besides, certain of these letters contain reservations on certain points naturally not specified. Finally, those who give their approbation without any restriction refer specially to the first twenty criteria "On the value of Reason in Catholicism," which had been printed separately.

history above all things contains many warnings for theologians, and it is to recall these warnings that we refer to the errors of certain schools and their consequences. And if it should appear to us that some of our author's opinions so deflect from the *via media*, that our false friends or our enemies—both of them inexorable logicians and keen observers wherever the authority of the Church is at stake—may abuse them, in such a case the trend of our criticism is expressed exactly in the words of St. Augustine:—"Hoc qui sentit nonne cernis quam contra Apostolum [Ecclesiam] sentiat? Quod quidem non ipse sentis, sed hoc sequitur illa quæ sentis. Muta ergo antecedentia, si vis cavere sequentia."

III.

Before entering on a detailed examination of Canon di Bartolo's Theological principles, let us give an example which will show the justice of our remarks. We take a question which is always interesting and always practical, namely, the Temporal Power of the Pope. To this question Canon di Bartolo gives a special proposition under the third criterion, "the Roman Pontiff teaching *ex Cathedra*." Do we learn there what Catholics are to believe concerning this matter? No. Just as the general plan of his book obliges him to indicate especially the matters on which the Church and Pope are not infallible, and which consequently, in the author's opinion, we are not bound to believe or admit, so likewise here he treats this delicate subject in a negative proposition (p. 112).

The positive doctrine on the question he gives in a single sentence in a foot-note, and this sentence is so vague that it does not cast much light on the principal subject. We are not concerned here with the historical aspect of the matter; it does not come within the purpose of "Les Critères Théologiques" to prove the legitimacy of the temporal power

or to explain the circumstances which may render it necessary. The author has to treat the subject solely from the standpoint of theology or dogma. In the face of the many and luminous declarations in which the Popes, and notably Pius IX and Leo XIII, have affirmed the necessity of the temporal power for the free and independent exercise of their apostolic authority, it should suffice us to find a clear and precise reply to the following questions:—Are these declarations of the Popes decisions or decrees of the Holy See to which Catholics are bound to give their *assensus religiosus*, that internal and external obedience which the sacred authority of the Head of the Church demands? Or do they exact more than this? that is, have the Popes in the allocutions and apostolic letters delivered a definitive and infallible judgment on this matter, and must Catholics respond to the infallible teacher by an act of faith—not indeed an act of divine and Catholic faith, which can be only given to *revealed dogma* proposed by the Church, but the act of mediately divine faith, with which we must accept the teaching of the Church when she pronounces definitively on doctrines or on facts *connected* with revealed truths? In other words, what is the meaning of the Syllabus where it declares that all Catholics *must firmly hold* (“omnes Catholici firmissime retinere debent”) what the Popes have taught “*proposita et asserta doctrina*” on the necessity of the temporal power in the documents cited explicitly by the Syllabus itself (prop. 75, 76)? The Popes have therefore proposed a “doctrinal teaching” to the Church on this point.—Let us now consult “*Les Critères Théologiques*” of the Italian theologian to find our obligations “without exaggeration and without attenuation.” Canon di Bartolo lays down the opinion, in the “NINTH NEGATIVE PROPOSITION: *The Roman Pontiffs are not infallible in asserting their right to the temporal dominion of the Pontifical States* (p. 112).

Considering the documents quoted above, this statement is certainly bold; but we might let that pass and say *transcat*,

adding, *tantum valet quantum probat*. Let us examine the proofs in which, as the preface promises us, "we shall find that rigid logic which governs the development of the faith itself" (p. 37).

Here, then, is the proof: "The temporal dominion is merely a fact on which God has manifested his will neither to the Prophets nor to the Apostles. Consequently it cannot be an object of the infallible magistracy." This is all; absolutely all the intrinsic theological proof given. Of the authorities alleged we shall speak soon. A foot-note refers us to another criterion, and this, in turn, refers us to others, from all of which we learn that "the Church and Pope are infallible only in doctrines *indissolubly* connected with revealed doctrines" (p. 96).

Now, what shall we admire more, the profound theology of the proposition, or the "severe logic" with which it has been developed? We must certainly render this testimony to Canon di Bartolo: "*Les Critères Théologiques*" are logical on one point at least—they follow closely and logically the lines of his peculiar theology so characteristic of the book—a theology which denies the infallibility of the Church and Pope *in the definition of dogmatic facts*.

We shall follow the author on this field step by step in our further explanations; here it will suffice to make the following remarks:—

1. The question of the object of the infallibility of the Church has become since the time of Jansenism the touchstone of Catholic theology.

2. To restrict the infallibility of the Church to revealed dogmas, or at least to truths which may become dogmas because they are contained in revelation or "indissolubly connected with revealed doctrine," formed the quintessence of the theology of Jansenism, Josephinism, Febronianism, and in our times Doellingerism.

3. To deny the infallibility of the Church or of the Pope when they pronounce a definitive judgment on doctrines or

on facts exclusively or principally connected with revelation, is to shake the very foundations of the infallibility of the Church. It would bring many of these definitions under the judgment of "theologians," or Catholics in general, who would first contest the *right* of their mother, in order to find some pretext for disobeying her. It would be, consequently, a grave danger, leading to the denial of the supreme rule of faith even in the domain of dogma, inasmuch as the theologian might discover that such a defined doctrine "was not revealed to the Prophets or to the Apostles." Every one knows that the Doellinger school came to heresy and apostasy by this very route.

4. That the Church and the Pope are infallible also in regard to doctrines not directly revealed, or to dogmatic facts, is now the common opinion of Catholic theologians, who declare that it cannot be denied without falling into a *grave error*, and consequently committing a grievous sin against faith.

We shall not cite here Franzelin, Mazzella, Zigliara, Palmieri, Scheeben, Hettinger, Hurter, Heinrich, etc. (all these authors are quoted with a certain fondness by Canon di Bartolo in other questions, though often irrelevantly), as we intend to return in detail to our author's doctrine on this point. We shall only add:—

5. Canon di Bartolo's argument *as it lies in the "proof" referred to above, destroys the infallibility of the Church in all that is not or cannot be a dogma properly so called*, at least, whenever she would pronounce upon a fact which has not been explicitly or implicitly revealed.

We see, then, where "the severe logic" of Canon di Bartolo would lead us, and what entirely false principles could be drawn from his book by those who would seek therein the true criteria of theology. We shall see below to what lengths he himself goes in applying his system of attenuation in this regard.

With reference to the particular question we are now treating, we would add:—

6. Certain Italian and Italianizing theologians, turning theology into “politics,” were fond, and still are, of the following style of argumentation:—If the Pope and all the bishops of a general council should decide that in the present circumstances the Sovereign Pontiff has need of the temporal power, we should not be obliged to submit—we would not be excommunicated even if they fulminated their most formal sentences of excommunication,—because they would not speak as doctors of the Church (“*come maestri della Chiesa*”), because their judgment would have for its object matters which have not been revealed (“*il giudizio non verserebbe sopra materie rivelate.*”¹)

This is Jansenism pure and simple—the distinction between the *right* and the *fact*. They pretend to admit the infallibility of the Church, but repudiate it as soon as she exercises it; and yet they boast themselves true Catholics—Catholics better and more enlightened than the Pope and the Episcopate.

We shall not discuss here whether or not the necessity of the temporal power be really defined in the documents given above. This question, to which we would here answer neither *yes* nor, much less, *no*, is of no importance in our present argument. We simply repeat that the reasoning

¹ Thus the “*Mediatore*,” “*giornale politico, religioso, etc.*” The acts of the Vatican Council refer at length to this journal. It was against its arguments that the theologians of the Council had drawn up a plan for a *conciliar definition* on the temporal power. See *Acta et Decreta C. Vat.* (Coll. Lac., § vii., p. 572, 619 ff.) The definition was placed in the schema de ecclesia c. xii., where it was also proposed to define the object of infallibility, c. ix. The “*adnotationes*,” after having explained the “*Mediatore's*” theory, the substance of which is given above, add: *Sed doctrinæ sunt istæ plane detestabiles, perversæ penitus ac perniciosæ, seditiois ac scandali plenæ, quasque piæ aures non ferunt*” (p. 622). We know well enough that a plan for a definition is not a definition; but this scheme, elaborated by order of the Pope, approved by him and by the Episcopal Committee, submitted to the Bishops of a Council, surely furnishes us at least with a new proof of the *definability* of the doctrine in question.

quoted above destroys the infallibility of the Church. If the Church pronounces judgment definitely on any matter, she thereby declares by that very act that she is competent to define in such matter. "The first thing required," says Hettinger, with Franzelin, "nay, the essential supposition for the action of the Church's *magisterium*, is that this teaching authority cannot deceive itself when judging concerning the range of its power and the extent of its object." Her competency, then, is defined by the very fact of the definition; *in actu exercito*, as is said in the schools.

The Encyclical "Quanta Cura," Dec. 8, 1864, indicates clearly that the infallibility of the Church and of the Pope extend also to "things which bear on the general good of the Church" ("res ad bonum generale Ecclesiæ pertinentes"). Who can for an instant doubt that the full and entire freedom of the Head of the Church, his complete independence of every human power—which is a revealed truth—is not of interest "to the general good of the Church?" If the faithful are bound to believe *fide divina* the right and the necessity of this independence, who does not see how important it is to know the *means* which in certain circumstances constitute the principal and also the only way of assuring it. But in our days the circumstances, the relations between nations, for example, are such, that the Pope must necessarily be the subject of a secular prince if he is not a temporal sovereign himself. Therefore this temporal sovereignty is intimately connected with the full liberty which belongs to the Holy See by divine right. Hence it can well be an object of an infallible decision, even though it be a *fact*, because it has become and is a *dogmatic fact*.

Schiller, the German poet, complains in his *Xenien* that politics often shapes in its own fashion "Virtue, that unwelcome guest."¹ In Italy, as we have seen, it also lays hold on theology. Has this false and anti-Catholic patriotism

¹ "Aus der Æsthetik, wohin sie gehöert, verjagt man die Tugend; Jagt sie, den læstigen Gast, in die Politik hinein."

blinded Canon di Bartolo? We do not know, and it is not our business. We only see with regret that his book faithfully reproduces what is called in Italy "Il fondamento dottrinale dell' unità Italiana." Anyhow, we can thus easily understand another fact:—Canon di Bartolo, in this criterion of the infallibility of the Roman Pontiff, treats a special question. Now, the best and most authentic sources for this subject are the pontifical documents issued concerning it. But though the book all through abounds in such references, here on this point there is *not the slightest mention* of the views of the Holy See, which might be considered at least respectable authority on such a subject. But we have forgotten; there is a note, the one we mentioned above. It is neither fish nor flesh, as they say, and we understand its opportuneness better than its meaning. In it the author takes occasion to introduce the name of Pius IX. We transcribe the note in full:—

"It by no means follows (from the proposition) that the Roman Pontiff has not a divine right to the independence of his apostolic ministry, and also the right to exact, according to the times, all the extrinsic conditions indispensable for the free exercise of this ministry. See Conversation of Pius IX with Cesare Cantù, Storia Universale, edit. 10, disp. 84, 1886, p. 216, note 8." Sapienti sat!

Let us come to the extrinsic proofs given by Canon di Bartolo for his thesis, that is to say, to his quotations. He wishes to prove and must prove that the Popes are not infallible in asserting the right in question. To support his thesis he cites two passages from the Civiltà Cattolica; then he refers to the Bishops of America in the Seventh National Council of America, 1849,¹ and to a French author, Perreyve. *Now, not one of these authorities has a single word about the author's thesis!* All without exception merely state that the temporal dominion is not *absolutely* necessary for the *existence* of the Church and of the Papacy; that it does not belong

¹ Should be: Seventh Provincial Council of Baltimore.

to the *essence* of the one or the other ; but all affirm at the same time, and in the same places from which the author quotes, the moral necessity of the temporal power, i. e., its necessity in the present circumstances to guarantee the full independence of the Holy See. From the standpoint of "severe logic" this argument is a sophism which bears the not very flattering name of "ignoratio elenchi," and we have here the worst form of what logicians call "simulata probatio." The definition of it can be found in any elementary treatise of philosophy, and if it does not commend the "logic" of a book, it is still less commendatory of its sincerity. Canon Bartolo ought to know that the authors which he quotes do not view things as he does, and that they would protest against his manner of arguing. But we must now prove our assertion, or rather, we should say, our accusation.

The celebrated Jesuit Review "La Civiltà Cattolica" has the well-earned reputation of being one of the most remarkable Catholic periodicals in the whole world. The deepest questions of theology, the most subtle subjects in philosophy, the most interesting problems of natural science and of public and international law, the social interests of the various countries and of the whole world, are treated with a master hand. Moreover, the Civiltà has distinguished itself by its indefatigable zeal in defending the rights of the Holy See. Since 1870, following the example set by the Popes themselves, it has let pass no opportunity of proclaiming the necessity of the temporal power and of reminding the Catholics of the whole world in general, and the Catholics of Italy in particular, of their duties in this matter. We can therefore well understand how it is that Canon di Bartolo opens his series of citations with an appeal to the great organ of the Society of Jesus. Immediately after the argument given above, he continues: "The theologian of the Civiltà Cattolica has written the following: 'No one has ever dreamt that the temporal power is or could be the object of a dogmatic

definition, which is never issued except regarding revealed truths' (Jan. 15 1876); and the same theologian wrote still more explicitly, on the 19th of February, 1887: 'The temporal sovereignty does not enter into the essence of the papacy, which can exist without it, as it did in fact for a long time.'"

Bearing in mind always what Canon di Bartolo is bound to prove, namely, that the Church cannot deliver an infallible judgment on the question, let us hear now the witness which he cites to support it. The article in the *Civiltà* was written against a book of a certain Dr. Borroni, a layman who attempted in his turn "andar in sacristia," that is to say, who wished to pose as a deep theologian in order to attack the temporal power of the Pope. Dr. Borroni naturally professes the greatest love for the Church; he also loves the Pope; but more than these he loves the Prophets and Apostles. He believes in the infallibility of the Church, but he reserves to himself to control her teachings and to hold up against her, if necessary, the Prophets and Apostles... of United Italy! With an air of triumph he proclaims: "Never can Pope or Council raise to the dignity of a dogma the principle of the temporal power!"

The theologian of the *Civiltà Cattolica* first refers the Doctor to his catechism, tells him that his whole argument is beside the question ("fuor di proposito"), that there can be no question of dogma (See the phrase cited by Bartolo), and then he continues *immediately* after:—

But the sincere Catholic does not limit his obedience to dogmas alone. He gives it to all the doctrines and teachings of the Church. This doctrine and teaching embraces, besides dogmas, many truths which are either dependent on dogmas, or connected with them by an interior or exterior bond.

Now the necessity of the temporal power of the Roman Pontiff at the present time, although, as we said, it is not and cannot be a dogma, is, however, contained in the doctrine and teaching of the Church, because it has been solemnly proclaimed by all the

Bishops of the Catholic World and by their Head, the Pope."¹

So Canon di Bartolo has had the hardihood to lay before his readers as a proof of his thesis a mutilated text from a writer who refutes that thesis explicitly, and who declares that the theology of it is unpardonable even in a layman who has studied his catechism.

And the climax of what we should be inclined to call, if the matter were not so serious, "this pleasantry," is that our author avails himself against us of a witness who frankly classes him among insincere Catholics. Frederick II. had good reason to say, "Give me three lines of any man's writing, and I will hang him on it." Truly,

Difficile est satyram non scribere ; nam quis . . .

Tam patiens . . . tam ferreus, ut teneat se !

After the remarks quoted above, the *Civiltà* relegates the Doctor to his place, by adding: "And here every man of good sense must feel indignant in presence of these doctors and lawyers, who believe they know more about the rights of the Church than the Bishops or the Pope. As if God had committed to them and not to the latter the care and the government of His Church."

The second reference of Canon di Bartolo is taken from an article in which the *Civiltà* refutes the famous Bonghi, former state-minister and occasionally a liberal theologian, as he loved to be called. There the theologian of the *Civiltà* develops the same ideas as in 1876, and attacks the same 'sophisms,' as he terms them. In a word, if we would make

¹ "Niuno ha sognato mai di dire che il poter temporale sia o possa essere oggetto di definizione dommatica, il che non compete che alle sole verità rivelate. Ma il sincero cattolico non restringe la sua obbedienza ai soli dommi; bensì la presta a tutto ciò che è dottrina e insegnamento della Chiesa. La qual dottrina e il quale insegnamento abbracciano, oltre i dommi, moltissime verità che o dai dommi dipendono, o coi dommi si collegano per alcun vincolo interno od esterno. Or la necessità del poter temporale del romano Pontefice nei tempi presenti, benchè, come dicemmo, non sia nè possa esser domma, è contenuta nondimeno nella dottrina e nell' insegnamento della Chiesa; per essere stata solennemente proclamata da tutti i Vescovi dell' orbe cattolico, con a capo, il romano Pontefice.

a collection of propositions—we say *propositions*, not *articles*—in which the Civiltà has formulated for the past twenty years the theses *diametrically opposed* to that laid down by Bartolo, this collection alone would fill a volume fully as large as “Les Critères Théologiques.”

And now a word on the “Thirty Bishops of America.” In 1849, Pius IX, driven from Rome by the Revolutionists, was in exile at Gaeta. Our pastors in Baltimore could not but offer a new and eminent proof of the filial and faithful attachment of Catholic America to the head of the Church. They did so in a pastoral letter, which was conceived in such noble and lofty terms that it was received and read on both sides of the Atlantic with heartfelt admiration. Perrone, (whence di Bartolo has taken it) gives it almost entire in his work “Protestantism and the Rule of Faith,” to prove the intimate union between the august Exile and our episcopate. Here are the words of our Catholic and Apostolic pastors:—“Although the Kingdom of Christ is not of this world, and the successor of Peter has of divine right no temporal dominion, yet through the munificence of Christian princes, and the spontaneous acts of a people redeemed from bondage by the paternal influence of the Bishop of Rome, a small principality has been attached, during more than a thousand years, to the Holy See, under the name of Patrimony of St. Peter.

“... Willingly would we persuade ourselves that the outrages committed against his authority are to be ascribed to the desperate machinations of a small number of abandoned men. . . . We must at the same time avow our conviction that the temporal principality of the Roman States has served, in the order of Divine Providence, for the free and unsuspecting¹ exercise of the spiritual functions of the pontificate, and for the advancement of the interests of religion, by fostering institutions of charity and learning. Were the Bishop of Rome the subject of a civil ruler, or the citizen of a republic, it

¹ Minimeque suspectam (Editor).

might be feared that he would not always enjoy that freedom of action which is necessary that his decrees and measures be respected by the faithful throughout the world."

Now, by what artifice does Canon di Bartolo make use of these words to support his thesis? He quotes only the first sentence of it;¹ then he adds: "No one could say, in more clear terms, that the temporal power is a *purely human fact*, on which, *consequently*, an infallible judgment cannot be given."

The reader will appreciate and form his judgment on this method of procedure. If by the equivocal expressions, "a purely human fact, *on which consequently*," Canon di Bartolo wished to insinuate that the pastoral letter is in harmony with his logic and his theology, we would protest most indignantly against such an aspersion on the memory of our Fathers in the Faith.

(*To be continued.*)

J. SCHROEDER.

TITULARS IN FEBRUARY.

I. ST. BRIGID.

Feb. 1, in Domin. Sexages. quæ tantum commemoratur. Feb. 3. fit de Octava, et Convers. S. Pauli transfertur in 14. Feb. Commem. Octavæ per reliquos dies Oct. et etiam in die Octava quæ occurrit in Dom. Quinquag.

Pro Clero Romano, ut in Calend. cum com. Oct. infr. Oct. et in Dom. Quinquag.

II. PURIFICATION OF THE B. V. MARY.

Feb. 2, ut in Calend. Com. Oct. per omn. dies Oct. De hac fit 3. Feb. et in die Octava, unde fest. S. Cyril. permanent. mutand. in 14. Febr.

¹ He omits the last words, "under the name of *Patrimony* of St. Peter." For what does n?

Pro Clero Romano, idem, cum com. Oct. per dies Oct. et officio Octavæ in die octava, unde in primam diem liberam perpetuo movend. fest. S. Zosimi.

III. ST. AGATHA.

Feb. 5, Comm. Oct. quotidie usque ad 10. Feb. inclus., quando terminat. Oct. propt. Quadrag. Fest. S. Philip. a Jesu celebr. 12. Feb., *pro Clero Romano* 18. Feb.

IV. ST. APOLLONIA.

Feb. 9, Octava partialis terminatur 10. Feb. ubi commemoratur. Fest. S. Cyrill. permanent. mutand. in prim. diem liberam; item *pro Clero Romano* fest. S. Zosimi.

V. ST. SCHOLASTICA.

Feb. 10, sine octava propt. Quadrag.

VI. ST. MATTHIAS.

Feb. 24, Idem.

VII. ST. WALBURGA.

Feb. 25, Sine octava. Uterius transfertur fest. Cathedræ S. Petri in diem sequentem, et *pro Clero Romano* fest. S. Felicis figend. 1. Mart., ubi de eo hoc anno fiet ut simplex.

H. GABRIELS.

 CONFERENCE.

Adulteration of Beeswax.

As the obligation of using only beeswax in the celebration of the Holy Sacrifice (and likewise in the administration of the sacraments) is being recognized everywhere in the United States, it will be timely to call attention to the fact that the wax-traffic in America has some features with which the clergy who are desirous of obtaining only the genuine material may not be generally familiar.

At present there is no dearth of pure beeswax in the United States. For a number of years we have exported

large quantities of it. Much of this export has presumably gone to supply the Catholic Church in Europe, since statistics show that the consumption of pure wax in Catholic countries exceeds that of other lands in the proportion of ten to one.¹

The late Bishop of Alton, in order to refute the objection that sufficient wax could not be raised in this country to supply the Catholic Church for purposes of worship, took the trouble of computing, from Government statistics and information gathered at the various custom houses in the United States, the amount of wax readily available as a commercial commodity. The result of his calculation showed that the amount of wax which was exported in a single year from the States to foreign countries alone was sufficient to supply all the Churches for five years with unadulterated wax for lights, supposing that every priest celebrated Mass daily.

The wax which we obtain from American bee-culture is said to be fully equal in quality to the ordinary European wax. Its price is not above that of the foreign markets. Nevertheless the wax sold by our dealers as pure is often largely adulterated, in order to satisfy the demands of competition created by the current market prices. One form of adulteration is the admixture of starch in varying quantities. This may be detected by simply placing a piece of the supposed wax in oil of turpentine. The wax is at once dissolved, and the starch remains as a residue. The addition of stearine may be discovered by dissolving a portion of the candle in two parts of oil, adding acetate of lead, which produces a solid precipitation. Tallow may be secreted in a similar way.

Of course, a priest purchasing wax candles may not always care to undertake this sort of chemical analysis, simple as it is; there is, however, a means for discovering deception nearly as certain and in some cases more so. This is a price which is practically below that for which pure wax can be

¹ In Russia (Greek Schismatic Church) the proportion is four to one.

furnished. It is an error to estimate the value of wax candles upon a scale that suits lights made of other and cheaper material, such as sperm candles. If it were simply a question of lights, we should act prudently in keeping within a certain range of prices; but it is not a question of having lights but of getting pure wax for symbolical and mystical reasons. We cannot allow ourselves to be deceived into buying an article which the dealer styles wax, but which is in reality a mixture of various ingredients with probably less than one half or one third of the genuine material. If we ask for the best consistent wax, we can obtain it, no doubt; but we must expect to pay a suitable price, and economy in this case, if it exceed certain limits, would expose us to the danger of being duped. This we can hardly be willing to submit to, any more than to have cheap imitations of flour, or wine, or linen imposed upon us as the articles which we need for the altar service.

We sometimes hear of complaints of bad wax, which, though apparently pure, is either brittle, or too soft, so as to bend easily in moderately heated churches, or smokes, and is of an unpleasant odor. These evils are likewise incident to cheap wax. The good article requires considerable preparation by frequent heating and gradual bleaching. By lessening the expense of the labor, and making use of chemicals for the bleaching, especially with nitric acid, an inferior grade of wax is produced. There is also a kind of wax, very much like beeswax, produced from a certain vegetable substance indigenous in this country. It is commonly called myrtle-wax (*myrica cerifera*), and is of a greenish yellow color.

There is, then, a positive danger of defeating our own intention if we look solely to the cheapness of the material offered for sale as wax. Bishop Ludden, having occasion to address a prominent dealer on the subject, writes: "It is positively certain that the candles commonly sold and in common use are not pure beeswax. Nay, there is no assurance that they contain less than twenty per cent of extraneous matter. . . .

Considering the price of the raw material, its shrinkage in bleaching and refining, the cost of manufacture, the legitimate profit to dealers, it is absurd to expect a genuine article for the price commonly charged."

Tripe and Lard on Days of Abstinence.

Qu. Is it allowed to eat Tripe on Fridays or fastdays? I am informed by a French priest that Tripe is eaten on Fridays in France.

It is permitted, I think, to use pork grease in preparing clam-chowder. Could beans baked with pork be eaten on Friday, provided the meat be left aside? Pies, cakes, etc., are allowed on days of abstinence, although *Lard* is used in cooking them.

French people are in the habit of boiling quantities of meat, from which they make soup for Fridays, leaving the meat for following days.

Is this right?

Resp. *Tripe*, being the large stomach of ruminating animals, i. e., flesh meat, is forbidden by the law of abstinence.

In France *tripe* means something very different, namely, a plant (lichen) having a bitterish taste. Mixed with the roe of fishes, it is used as a favorite Friday-dish. The French gentleman had probably this in his mind. The plant is found in North America, and cold and rocky regions, and goes under the name of *tripe de roche*.

Lard, liquefied, is allowed instead of butter in the preparation of vegetable food, as also of bread, cake, etc. Neither the soup nor the beans above referred to seem to be allowable, unless poverty or other necessity dispense with the law of abstinence. Gury-Ballerini (vol. I., n. 486) considers that the use of food cooked "cum magna carnis quantitate" is a *peccatum grave*, although he adds: "facilius autem excusantur a gravi vel etiam levi peccato pauperes, qui cum butyrum emere non valeant, exigua sagiminis quantitate ad condiendam offam utuntur."

It must be remembered as a fundamental principle, judging in given cases like the above, that the dispensations from the law of abstinence are always based on the sup-

position of a more or less stringent and universal necessity, and that they are not meant to abrogate the law.

The question of "wild ducks" as abstinence food is a lengthy one—historically; our American wild ducks appear to come under genuine flesh meat.

ANALECTA.

LITTERÆ CIRCULARES DE SERVITUTE AFRORUM ABOLENDA et de missionibus catholicis in Africa juvandis, ad omnes Episcopos totius Orbis Terrarum.

VENERABILIS FRATER,

SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Catholicæ Ecclesiæ, quæ omnes homines materna caritate complectitur, nihil fere antiquius fuit inde ab initio, ceu nosti, Venerabilis Frater, quam ut servitutum, quæ misero iugo premebat mortalium quamplurimos, sublatam cerneret penitusque deletam. Sedula enim custos doctrinæ Conditoris sui, qui per se Ipse et Apostolorum voce docuerat homines fraternam necessitudinem quæ jungit universos, utpote eadem origine cretos, eodem pretio redemptos, ad eandem vocatos beatitudinem æternam, suscepit neglectam servorum causam ac strenua vindex libertatis extitit, etsi, prout res et tempora ferebant, sensim rem gereret ac temperate. Scilicet id præstitit prudentia et consilio constanter postulans quod intendebat religionis, justitiæ et humanitatis nomine; quo facto de nationum prosperitate cultuque civili meruit optime.—Neque ætatis decursu hoc Ecclesiæ studium adserendi mancipia in libertatem elanguit; imo quo fructuosius erat in dies, eo flagrabat impensius. Quod certissima testantur monumenta Historiæ, quæ eo nomine plures commendavit posteritati Decessores Nostros, quos inter præstant S. Gregorius Magnus, Hadrianus I, Alexander III, Innocentius III, Gregorius IX, Pius II, Leo X, Paulus III, Urbanus VIII, Benedictus XIV, Pius VII, Gregorius XVI, qui omnem curam et operam contulere, ut servitutis institutio, ubi vigebat, excideret, et caveretur ne unde exsecta fuerat, ibi ejus germina reviviscerent.

Tantæ laudis hereditas a Prædecessoribus tradita repudiari a Nobis non poterat: quare nulla prætermissa a Nobis occasio est improbandi

palam damnandique tetricam hanc servitutis pestem ; ac data opera de ea re in litteris egimus, quas III Nonas Majas anno MDCCLXXXVIII ad Episcopos Brasiliæ dedimus, quibus gratulati sumus de iis, quæ pro mancipiorum libertate in ea regione gesta fuerant laudabili exemplo privatim et publice, simulque ostendimus quantopere servitus religioni et humanæ dignitati adversetur. Equidem cum ea scriberemus, vehementer commovebamur eorum conditione qui dominio subduntur alieno ; at multo acerbius affecti sumus narratione ærumnarum, quibus conflictantur incolæ universi regionum quarumdam Africæ interioris. Miserum sane et horrendum memoratu est, quod certis nunciis accepimus, fere quadringenta Afrorum millia, nullo ætatis ac sexus discrimine, quotannis abripi per vim e rusticis pagis, unde catenis vincti ac cæsi verberibus longo itinere trahuntur ad fora, ubi pecudum instar promercialium exhibentur ac veneunt.—Quæ cum testata essent ab iis qui viderunt, et a recentibus exploratoribus Africæ æquinocialis confirmata, desiderio incensi sumus opitulandi pro viribus miseris illis, levandique eorum calamitatem. Propterea, nulla interjecta mora, dilecto Filio Nostro Cardinali Carolo Martiali Lavigerie, cuius perspecta Nobis est alacritas ac zelus Apostolicus, curam demandavimus obeundi præcipuas Europæ civitates, ut mercatus hujus turpissimi ignominiam ostenderet, et principum civiumque animos ad opem ferendam ærumnosæ genti inclinaret.—Quam ob rem gratiæ Nobis habendæ sunt Christo Domino, gentium omnium Redemptori amantissimo, qui pro benignitate sua passus non est curas Nostras in irritum cedere, sed voluit esse quasi semen feraci creditum humo, quod lætam segetem pollicetur. Namque et rectores populorum et Catholici ex toto terrarum orbe, omnes demum quibus sancta sunt gentium et naturæ jura, certarunt inquirere, qua potissimum ratione ac ope conniti præstet ut inhumanum illud commercium evellatur radicitus. Solemnis Conventus non ita pridem Bruxellis actus, quo Legati Principum Europæ congressi sunt, ac recentior cœtus privatorum virorum, qui eodem spectantes magno animo Lutetiam convenere, manifesto portendunt tanta vi et constantia Nigritarum causam defensum iri, quanta est ea qua premuntur ærumnarum moles. Quare oblatam iterum occasionem nolumus omittere, ut meritas agamus laudes et gratias Europæ principibus ceterisque bonæ voluntatis hominibus, atque a summo Deo precamur enixe, ut eorum consiliis et orsis tanti operis prosperos dare velit eventus.

At vero præter tuendæ libertatis curam gravior alia pressius attingit

apostolicum ministerium Nostrum, quod Nos curare jubet, ut in Africæ regionibus propagetur Evangelii doctrina, quæ illarum incolas sedentes in tenebris, a cæca superstitione offusis, illustret divinæ veritatis luce, per quam nobiscum fiant participes hereditatis Regni Dei. Id autem eo curamus enixius, quod illi, hac luce recepta, etiam humani servitutis ab se jugum excutient. Ubi enim christiani mores legesque vigent, ubi religio sic homines instituit, ut justitiam servent atque in honore habeant humanam dignitatem, ubi late spiritus manavit fraternæ caritatis, quam Christus nos docuit, ibi neque servitus, nec feritas, neque barbaria extare potest; sed floret morum suavitas, et civili ornata cultu christiana libertas.—Plures jam Apostolici viri, quasi Christi milites antesignani, adire regiones illas, ibique ad fratrum salutem non sudorem modo sed vitam ipsam profuderunt. Sed *mensis quidem multa, operarii autem pauci*; quare opus est, ut alii quamplures eodem acti Spiritu Dei, nulla verentes discrimina, incommoda, et labores, ad eas regiones pergant ubi probrosum illud commercium exercetur, allaturi illarum incolis doctrinam Christi veræ libertati conjunctam.—Verum tanti operis aggressio copias flagitat ejus amplitudini pares. Non enim sine ingenti sumptu prospici potest Missionariorum institutioni, longis itineribus, parandis ædibus, templis excitandis et instruendis, aliisque id genus necessariis, quæ quidem impendia per aliquot annos suscinenda erunt, donec in iis locis ubi consederint evangelii præcones, suis se sumptibus tueri possint. Utinam Nobis vires suppeterent quibus possemus hoc onus suscipere! At quum votis Nostri obstant graves, in quibus versamur, rerum angustix, te, Venerabilis Frater, aliosque sacrorum Antistites et Catholicos omnes paterna voce compellamus, et Vestræ eorumque caritati commendamus opus tam sanctum et salutare. Omnes enim participes ejus optamus fieri, exigua licet collata stipe, ut dispartitum in plures onus levius cuique toleratu sit, atque ut in omnes effundatur gratia Christi, de cujus regni propugnatione agitur, eaque cunctis pacem, veniam peccatorum, et lectissima quæque munera impertiat.

Propterea constituimus, ut quotannis, qua die in quibusque locis Epiphaniæ Domini celebrantur mysteria, in subsidium memorati operis pecunia stipis instar corrogetur. Hanc autem solemnem diem præ ceteris elegimus, quia, uti probe intelligis, Venerabilis Frater, ea die Filius Dei primitus sese gentibus revelavit dum Magis videndum se præbuit, qui ideo a S. Leone Magno, decessore Nostro, scite dicti sunt *vocationis nostræ fideique primitivæ*. Itaque bona spe nitimur fore, ut

Christus Dominus permotus caritate et precibus filiorum, qui veritatis lucem acceperunt, revelatione divinitatis suæ etiam miserrimam illam humani generis partem illustret, eamque a superstitionis cœno et ærumnosa conditione, in qua tamdiu abjecta et neglecta jacet, eripiat.

Placet autem Nobis, ut pecunia, prædicta die collecta in ecclesiis et sacellis subjectis jurisdictioni tuæ, Romam mittatur ad Sacrum Consilium Christiano nomini propagando. Hujus porro munus erit partiendi eam pecuniam inter Missiones quæ *ad delendam potissimum servitutem* in Africæ regionibus extant aut instituentur : cujus partitionis hic modus erit, ut pecunia profecta ex nationibus, quæ suas habent catholicas missiones ad vindicandos in libertatem servos, ut memoravimus, istis missionibus sustentandis juvandisque addicatur. Reliquam vero stipem idem Sacrum Consilium, cui earumdum missionum necessitates compertæ sunt, inter egentiores prudenti judicio partietur.

Equidem non ambigimus, quin vota Nostra pro infelicibus Afris concepta, benigne excipiat dives in misericordia Deus, ac tu, Venerabilis Frater, ultro collaturus sis studium operamque tuam, ut ea expleantur cumulate.—Confidimus insuper, per hoc temporarium ac peculiare subsidium, quod fideles conferent ad inhumani commercii labem abolendam et sustentandos evangelii nuncios in locis ubi illud viget, nihil imminutum iri de liberalitate qua Catholicas missiones adjuvare solent collata stipe in Institutum quod Lugduni conditum a *propagatione fidei* nomen accepit. Salutare hoc opus, quod fidelium studiis pridem commendavimus, hac nunc opportunitate oblata novo ornatus laudis testimonio, optantes ut late porrigat beneficentiam suam et læta floreat prosperitate. Interim Tibi, Venerabilis Frater, Clero, et fidelibus pastoralis vigilantia tuæ commissis, Apostolicam Benedictionem peramanter impertimus.

Datum Romæ apud S. Petrum, die xx Novembris anno mdcccxc, Pontificatus Nostri decimo tertio.

LEO PP. XIII.

OFFICIAL LETTER OF CARDINAL RAMPOLLA
 concerning
 the attitude of the Holy See towards the various forms
 of government.

We publish the following letter addressed by the Pontifical Secretary of State to the Bishop of Saint Flour as a direct evidence against the gratuitous assertions which have been recently made in France and elsewhere to the effect that the Holy See had manifested its dissatisfaction with the republican form of government as unfavorable to the maintenance of the principle of authority. The clergy must be perfectly familiar with the Catholic teaching on this subject, and we give the letter here simply as an official document to which it may be necessary to refer at an opportune time. Able refutations of the assertions referred to have already been made in the English press, notably one by the Archbishop of Dublin.

Illustrissime et Reverendissime Domine,

Redditæ mihi sunt literæ ab Amplitudine Tua die xix novembris datæ, quibus erat injecta mentio dissidii sententiarum quod nuper exitum est in Galliis super re gravissima, quòd dissidium eo magis abesse oporteret, quo magis necessaria est inter catholicos omnes summa voluntatum conjunctio.

Quæ mens ac sententia sit Apostolicæ Sedis ea super re, facile dignoscere potes ex doctrina explicata in actis quæ ab eadem prodire. Patet ex illis catholicam Ecclesiam, cujus divina missio tempora et loca omnia complectitur, nihil in sua constitutione et doctrinis habere quod ab aliqua abhorreat reipublicæ forma, quum singulæ optimum civitatis statum parare ac tueri possint, si juste ac prudenter adhibeantur. Scilicet Ecclesia assurgens supra mutabiles imperii formas ac contentiones et studia partium, spectat imprimis religionis incrementa et animarum salutem, quod bonum supremum est, cui curando ac provehendo studium operamque omnem sedulo debet conferre.

Hæc cogitans et animo intendens Apostolica Sedes, traditionem sequens ætatum omnium non modo, civiles potestates observat (sive unius, sive plurium imperio regatur respublica), sed etiam cum iis agit missis exceptisque nunciis et legatis, et consilia confert ad transigenda negotia et definiendas quæstiones quæ mutuas rationes Ecclesiæ et reipublicæ attingunt. Perfunctio hujus muneris, cujus amplitudo humanas res supereminet, nullum infert præjudicium juribus quæ forte ad aliquos spectare possunt, velut sapienter declaravit sanctæ memoriæ Pontifex Gregorius XVI, decessorum suorum vestigia sequens, in Litteris Apostolicis die vii Augusti datis anno 1831, quarum initium: "Sollicitudo."¹

Itaque eodem studio curandi religionis bonum quo ducitur Sancta Sedes in negotiis agendis colendisque mutuis officiis cum rectoribus civitatum, ducantur etiam fideles oportet in actibus non modo privatæ vitæ sed etiam publicæ. Quapropter, ubi id postulent religionis rationes, nec ulla justa ac peculiaris causa impediatur, par est ut fideles ad rem publicam capessendam accedant ut eorum industria et auctoritate institutiones ac leges ad justitiæ normam exigantur, ac religionis spiritus et benefica vis in universam rei publicæ compagem influat.

Jamvero quod ad catholicos attinet qui in Galliis sunt, dubitandum non est quin opportunum ac salutare opus gesturi sint, si, perpensa conditione in qua jampridem eorum patria versatur, eam velint inire viam quæ illos ad nobilem, quem dixi, finem expeditius et efficacius perducat.

Ad hoc opus efficiendum, multum conferre potest sapiens et concors episcoporum actio, multum fidelium ipsorum prudentia, plurimum denique vis ipsa progredientis ætatis. Interim vero, cum necessitas tuendi religionem et principia quibus socialis ordo continetur curas in præsens in se convertat virorum omnium quibus humanæ societatis salus cordi est, expedit summopere ut Gallici fideles in unum consentiant et hanc sibi provinciam suscipiant, in qua actuosas vires ac zelum magnanimum exerceant.

Qui vellent Ecclesiam viresque catholicas in aciem angustioreni deducere iisque uti ad concertationes studiis partium excitatas, hi averterent

¹ Si . . . (a Nobis vel a successoribus Nostris) cum iis qui alio quocumque gubernationis genere rei publicæ præsent, tractari aut sanciri aliquid contigerit, nullum ex actibus, ordinationibus et conventionibus id generis, jus iisdem attributum, acquisitum, probatumque sit, ac nullum adversus ceterorum jura. . . discrimen jacturæque et imputationis argumentum illatum censi possit ac debeat.

animum a cogitatione bonorum maximorum ad quæ vires illas converti oportet; frustra illas absumerent nullum salutis vel gloriæ fructum edituras; gravem denique inferrent illustri Gallorum nationi perniciem, sinentes in ea imminui ea summa recti verique principia, ea opera egregia et catholicas traditiones, quæ quasi communis gentis thesaurus validas illi semper præbuerit vires et præclara laudis ornamenta.

Ceterum mihi certa spes inest fore ut Galliarum catholici, quorum compertum est eximium religionis studium et singularis caritas in patriam, probe percipiant quæ sint officia sibi ab hac temporum necessitate imposta, et dicto audientes pastoribus suis opus aggrediantur summa animorum consensione et conjunctione virium quæ sola potest tuto ad optatum finem perducere.

Hac fiducia fretus, sensus Tibi profiteri gaudeo peculiaris existimationis, qua sum ex animo, Amplitudinis Tuæ, etc.,

M. CARD. RAMPOLLA.

Aquæ Benedictio in festo Epiphaniæ.

Dubium. Quum in nonnullis Diœcesibus usus vigeat perficiendi in Vigilia, vel in festo Epiphaniæ Domini solemnem aquæ benedictionem peculiari adhibito ritu, a Sacra Rituum Congregatione jampridem quæsitum fuerat, an ejusmodi ritus licite servari valeat. Sacra vero eadem congregatio, antequam ejusmodi quæstionem definiret, voluit ut ea sub omni respectu expenderetur, simul exquisitis virorum in rebus liturgicis apprime peritorum votis, præsertim quoad hujusce ritus varietatem, quæ in supradictis ecclesiis obtinet, propter Sacræ Liturgiæ latinæ a græca, unde ritus ipse desumptus est, discrepantiam; quæ vota una cum cæteris omnibus documentis rem ipsam respicientibus a R. P. D. Promotore S. Fidei collecta, additoque novo præfati ritus schemate ab ipsomet exarato, sacri cœtus discussioni subjicerentur.

His itaque comparatis, Emi. et Rmi. Patres Sacris tuendis Ritibus præpositi in ordinariis comitiis subsignata die coadunatis, accuratum examen instituerunt super natura enuntiati ritus, ejusque ab Orientali derivatione, nec non super causis.

quæ illius usum in aliquibus ecclesiis latini ritus consuluerunt, inspectis insuper variis ipsius formulis hincinde usitatis; ac demum perpensis rationibus quibus permitti posset, vel tolerari ejusmodi ritus, saltem in locis ubi inductus fuit, prohibendi tamen ne alibi unquam adhibeatur, utpote omnino proprius Græcæ Ecclesiæ, atque ab indole latini ritus plane alienus. Hinc per me infrascriptum Cardinalem eidem Congregationi Præfectum proposito dubio: *An in aquæ benedictione quæ in Vigilia vel in festo Esiphaniæ in aliquibus locis cum aliqua solemnitate fieri consuevit, permittendus sit ritus alius quam qui præscribitur a Rituali Romano ad faciendum aquam benedictam?*

Emi et Rmi Patres Sacris tuendis Ritibus præpositi, omnibus in re mature expensis, rescribendum censuerunt:

Negative. Die 17 Maji 1890. Quibus per infrascriptum Secretarium SSmo Dno Nostro Leoni Papæ XIII relatis, Sanctitas Sua Rescriptum Sacræ Congregationis ratum habuit et confirmavit. Die 11 Junii anno eodem.

L. S. C. Cardinal. ALOISI MASELLA, S. R. C. Præf.
Vincentius Nussi, S. R. C. Secr.

BOOK REVIEW.

ANALECTA LITURGICA. Fascic. VI. 1890. W. H. James Weale, London.

Mr. Weale's collection does not grow less interesting as it continues to appear. We have in the present issue the Kalendarium Narbonense of 1528, and the Lubicense of 1486, reaching to the 22 October. These Kalendaria are mainly remarkable as proving the permanency and harmony of Catholic devotion throughout different ages and countries. Now and then we meet with peculiārities of rite and festivals which have gone out of use, such as for example the feast called "Divisio Apostolorum," celebrated in the office of Luebeck and elsewhere on the 15th of July, and for which there is also a special hymn given before.

Of *Prose* we have here quite a long and interesting series. One hymn which will strike the reader at once because of its title, is "De

Beatis Sororibus Gloriosæ Virginis" (No. 276). The opinion which was prevalent at the date of the missal containing this hymn (1543) has been long ago condemned by the Catholic sense of the theological world. But our wonder that men like Gerson, the Chancellor of the Paris University, and Dr. Eck, the opponent of Luther, should have defended the belief that St. Anna was married to St. Joachim, to Cleophas, and to Solomas, is lessened when we remember the exaggerated devotion of another faction, who maintained the opposite extreme, namely, that St. Anna conceived by purely miraculous intervention. This latter opinion has been explicitly censured by the Congregation of the Index as *cultus indiscretus*, whilst the other has been allowed to die out. Accordingly the verses—

O quam felix, quam præclara
Anna mater, et quam cara
Trinam gignens filiam!

may be looked upon as a liturgical curiosity rather than an offence against that *pietas fidei*, which inspires Catholics of a less turbulent religious age to believe that the Bl. Virgin was an only child. What has been said of this hymn is equally true of the one entitled "De Sancta Anna," showing that the belief referred to was not confined to France alone. In the latter prose the following passage occurs :—

Anna parit tres Marias
Quarum primam Isaias
Prædixit divinitus, etc.

Another hymn belonging to this category is that taken from the Missal of Rennes, 1492. It is entitled "De Tribus Sanctis Mariis," and begins :—

Ex Anna est orta splendida maris stella,
Exaltata supra sidera cœli cuncta,
Trium sanctarum sororum primitia, etc.—No. 310.

Indeed, we know nothing of the parentage of Our Bl. Lady except what tradition tells us. An old Roman Breviary, of 1536, names a holy man Garizi as the father of our Bl. Lady.

Of the universal belief at this age in the Immaculate Conception of the Bl. Virgin we have ample evidence in the hymns then in common use in the churches of France and Germany. There are several of them in this collection.

An attractive hymn is that which is assigned for Tuesday after Pentecost. It belongs to the Church of Auxerre, and begins:—

Veni, Sancte Spiritus,
Nos perfunde cœlitus
Rore novæ gratiæ, etc.

As regards the last verse of the third strophe, we would suppose that the “*planta morum germina*” (which the learned commentator deems superfluous and interfering with the rhythm) was intended as a substitute for the line “*nostra delens crimina*,” and thus finds its place, not without good grace and, as it seems to us, considerable improvement of the sound. There are numerous other hymns in this collection, which are remarkable for their beauty and adaptability to the devotional service of the Church in our day. Few of our modern compositions can equal the fulness of sentiment and sweet simplicity of these medieval chants, and we have no doubt the author who has brought them to the knowledge of the public in their present complete and critical form does not wish to serve the cause of sacred archæology alone, but also that of practical devotion.

SHORT SERMONS on the Gospels for every Sunday in the year.

By Rev. N. M. Redmond. 1890. Fr. Pustet & Co. New York and Cincinnati.

These sermons were originally written at the request of Bishop Marty, to serve the scattered people in the out-missions of Dakotah, “who could not well avail themselves of the blessing of regular Sunday instruction.” They are on the whole rather exhortations than doctrinal expositions, but pithy, full of healthy teaching on the practical duties of Catholics, and not without that peculiar ingredient of feeling which reaches the heart of the hearers.

SERMONS AND LECTURES. By Rev. J. F. Loughlin, D.D.—H. L. Kilner & Co., Philadelphia. 1890.

Although the writer protests in his dedication to Bishop Shanley, that these sermons and lectures are juvenile productions, of which he himself doubts whether they deserve publication, most of them bear the stamp of maturity, and all show elaborate care both in composition and in language. Among the nine subjects there is a sermon on the Bl. Sacrament, another on St. John, and a lecture on the Isle of Destiny, which are especially attractive. The paper entitled “the Sixth Nicene

Canon and the Papacy," reprinted from the *American Catholic Quarterly Review*, is not less readable because it is more learned than the rest.

DE PHILOSOPHIA MORALI PRÆLECTIONES quas in Collegio Georgiopolitano Soc. Jesu anno MDCCCLXXXIX-X habuit P. Nicolaus Russo, ejusdem Soc. Neo Eboraci, Benziger Fratres, 1890. p. 309.

It has been noted elsewhere in the *Review* that our text books of philosophy are steadily assuming a more timely aspect. Manuals of scholastic philosophy printed twenty or more years ago, though marked by sufficient depth and clearness, appear to the average reader to show little bearing of their subject-matter upon contemporary thought. The ancient ghosts of Democritus, Pyrrho, and Epicurus haunt their pages, whilst Descartes, Kant, Fichte, Hegel *et id omne genus* are forever being resurrected, seemingly for the purpose of giving them a disgraceful funeral. But of living thinkers doing battle for or against sound philosophy, there is unfrequent mention. Still, he were a superficial reader who would disparage the philosophers of a generation ago, because they did not take nominal note of their contemporaries. The errors with which they deal, whether born in the far off twilight of philosophy's history, or in the brighter light of modern times, have never died outright. They live to day, it may be in new guise and name, but substantially unchanged. It was only a week ago that we listened to a public eulogy of Democritus. The *noumenon* of Kant is the unknowable of Herbert Spencer. Hume's scepticism is the prototype of to-days "cultured" agnosticism. To the student who is able to grasp and unfold radical principles it makes little difference when a false system sprung up or by whom founded or supported. He holds the secret of its evil and of its good, of its falsity and its comingling verity. For the majority of students, however, it is better that systems be exposed as they exist in the writings of contemporary, and, especially *apud nos*, American and English thinkers. This good point is particularly noticeable in our more recent philosophical works. We have a sample of this timeliness in these lectures on moral philosophy delivered during the past year by Fr. Russo in the Jesuit College at Georgetown. In them we have the ethical principles of Catholic philosophy well established and in proportion to the compass of the work well developed. This is especially true of the chapter on the first principles of morals concerning man's final end. A mark, how-

ever, of its timely character is, for instance, its treatment of the question regarding the right of property. This subject is of course radically discussed by all recent writers on natural ethics, but our students will be more deeply interested and better equipped when they see its inner principles in contact with the theories of a writer like Henry George. Fr. Russo has extracted the leading objections against landed property found mostly in Mr. George's *Progress and Poverty*, and to each he presents an apposite solution.

Another sign of the living thought in this work is its handling of the difficult problem concerning the relations between Capital and Labor. This burning question is seldom discussed by our ordinary Manual of Ethics. Fr. Russo enters on it, as he says, "non sine quadam animi trepidatione;" and well he may, for whilst its roots are in morals, its trunk and branches go off among the sciences of economics and jurisprudence. Nevertheless he exposes the moral principles clearly and quite fully, especially in relation to the fixing of just wages, and to labor or capital organizations and strikes.

Still another subject of living interest here treated is the school question. The duty and consequent right of educating their offspring is shown to belong to parents. "The State, therefore, cannot arrogate to itself such right, and much less compel parents to send their children to public schools. Its function as regards education is performed by supplying material aids, building colleges and similar institutions, and providing for their proper government." This is a prudent statement of the general teaching of Catholic moralists, and cannot be gainsaid by any one holding sound elementary principles on the nature and scope of domestic and civil society. The State, of course, has no native right to educate. The drawing out of mental faculties does not enter *per se* into the external order, the maintenance and perfecting of which is the end of the State. We think, however, that *per accidens* the State may acquire the right of exacting from its subjects a certain measure of education, and that in ethical treatises intended to inform the minds of our youth it is well to note this accidental right. It seems plain that in a country like ours, whither emigrants flock from almost every nation under the sun, the civil power may require and exact that amount of education which is necessary to bring and keep the heterogenous mass in good order. These lectures on Ethics, added to their author's *Summa Philosophica*, make a good text for a Seminary course of Philo-

sophy. They can readily be mastered within the average time allotted to that course, and still leave opportunity for an introduction to some kindred work of St. Thomas.

A HAPPY YEAR : or the year sanctified by meditating on the maxims and sayings of the Saints. By the Abbé La Sausse. Translated from the French by Mrs. James O'Brien.—New York, Cincinnati, Chicago. Benziger Bros. 1890.

A timely gift, which will hardly disappoint those who wish to lead a devout life amid the occupations of the world, and find it difficult to make a regular morning meditation. Spiritual books translated from the French are rarely satisfactory to the English reader. This is not due so much to the difference in the two idioms, as to the difference in the genius of piety, if I am allowed to use such an expression,—there being a marked distinction in the quality of imagination in the two nations. Ordinarily the sensitive devotion of the French can only be acquired at a very early age through education; its mere adoption savors of affectation. This book is rather an exception to the rule, since, avoiding the French methods of eliciting devotion, it simply groups pithy maxims of the saints in such a way as to bear on the exercise of a certain virtue during the month. Each day marks a different aspect of this virtue, and a short prayer at the end facilitates its acquisition. We heartily recommend this book for those especially who are inclined to omit their morning meditation because the ordinary systems require too much mental exertion.

JUS CANONICUM generale distributum in articulos quos collegit et ordinavit A. Pillet, presbyt. Cambr., juris canon. prof. ordin.—Pariis: Lethielleux, edit. 1890.

COMPENDIUM JURIS CANONICI ad usum cleri et seminariorum hujus regionis accommodatum. Auctore Rev. S. B. Smith, S. T. D.—Neo Eboraci: Benziger Fratr. 1890.

The first of these two books is a remarkably brief and lucid exposition of Catholic Canon Law. At first sight it would seem as if so small a volume could hardly give a complete survey of the matter, yet the author has so carefully avoided everything of a purely argumentative and historical character, in which the text books on Canon Law usually abound, as to retain the compact kernel of principles and laws holding the substance of the old *Corpus Juris* and the Tridentine Decrees, together with those essential modifications which have been added in

later times. An appendix gives the Syllabus, the Constitution of Pius IX *Apostolicæ Sedis*, and the more recent document of the S. Congregation, *Instructio de causis clericorum*, approved by Leo XIII in 1886.

But whilst there is no attempt at demonstration, but rather at accurate definition, which fact makes the book a good text for the class, the professor or closer inquirer into the *rationale* and history of the subject or its application is aided by copious and accurate marginal references to larger works of both ancient and recent date. These comprise well known authorities in Canon Law, such as Reiffenstuel, Ferraris, Benedict XIV, and the later ones—like Soglia, Vecchiotti, Camillis, Santi, Grandclaude, Craisson, Philippus de Angelis, and others, whose name is a guarantee for the correctness of the principles of Dr. Pillet. Whilst the method of the work is catechetical, and well adapted for easy mastery, the disposition of the subject-matter hardly differs from that ordinarily pursued in similar works; viz., the opening chapter, *De Legibus*, finds its application in those *De Personis, Rebus, Judiciis* with their different branches.

Whilst this little book, if sufficiently known, will be likely to take the place of larger texts hitherto used in our classes of Theology, as being more comprehensive and practical because free from that local bias which seems to cling to more pretentious treatises, it requires for that very reason a supplement, which makes the general principles and laws applicable to the several local conditions of the Church in different parts of the Christian world. Such a supplement we have in the above work of Dr. Smith, whose method in commenting on our national Church-legislation has done more to make it appreciated and understood than any other adopted for that purpose.

The collected Acts and Decrees of the Plenary Councils of Baltimore represent a digest of Ecclesiastical Law and Discipline which can hardly be surpassed in point of practical worth. The value of this code as a norm of local legislation lies principally in this, that its statutes, whilst they are definite, are not so stringent as to lose their application by a change of circumstances. This characteristic is a result of their peculiar growth. They were made to answer missionary conditions, which implied not only rapid changes from one social state to another under the same hierarchical constitution, but the Catholic legislators who put them in form had to provide in turn a rule of harmonious government to suit simultaneously the most diverse elements. That the canon law

of the Church should allow of such an adaptation without becoming untrue to the principles of her existing laws is one of the most striking proofs of her inherent and divinely secured wisdom. If these decrees are carried out upon the lines which prudent judgment and unselfish zeal suggest, they will be found to answer every difficulty in practical administration. Appeals are, on the whole, not the offsprings of a necessary doubt as to the interpretation of laws, but often simply attest the quarrelsome disposition of those who do not reckon it a loss to themselves if they create public scandals for the purpose of testing the strength of their self-will. But the excellence of our constitutions is no guarantee of our apprehending their proper spirit. This requires training. The seminaries are the places where respect for the law and for authority must be inculcated, and inculcated not by the recital of commandments and the enforcing of subjection, but rather by an appeal to the reasonableness, the absolute necessity, and the all-sided advantages of exact and consistent discipline. Neither age, nor dignity, nor individual virtue of any sort can dispense a body of men who are to work for a common end from the observance of a judiciously enforced discipline according to laws made with a view to serve the end for which they combine. Order is the law which nature points out for the preservation of every organism, material or spiritual. If the members of any organization happen to be intelligent, it can only have the effect of making the observance of order more easy to them, since there is a pleasure in recognizing the wisdom of a law, distinct from the other advantages of its observance; but the superior intelligence of the members of an organization can never dispense with the discipline by which its object is to be secured and maintained. Hence the necessity of mastering the laws both in their principles and application. This is the purpose which such books as the above accomplish. Dr. Smith greatly facilitates the mastery of the essential points in our own code of ecclesiastical law by the plain and clear manner of his writing. Where the terminology is likely to present any difficulty to those not familiar with the old curial and code styles, he puts the English terms in parenthesis, and frequently refers to that other useful book from his own pen, the *Elements of Eccl. Law*, the popularity of which has been proved by several editions.

We have not been able to find any errors in the book; a few things we miss however. The question defining the right of suspended clerics to sustenance has received some light from Fr. Nic. Nilles, S. J., and is

important. On the other hand, it would hardly seem necessary even to mention forms of legislation, etc., which have not only fallen into desuetude, but never found warrant under other conditions than where Church and State were a unit for the reformation of clergy and people. Thus nothing would be lost of the integrity of the chapter on *Pænæ Vindicativæ temporales* by omitting—nor is there any call for emphasizing by translation—the barbarian practices of a feudal age, the rationale of which no man understands properly except in the light of the history of the times which called them forth. However, in this the author simply follows other modern canonists, who treat the same subject in the traditional way.

CURSUS SCRIPTURÆ SACRÆ: Commentarius in S. Pauli Apostoli Epistolas auctore Rudolpho Cornely, S. J.—Prior Epistola ad Corinthios. Parisiis: Sumptibus P. Lethielleux, Edit. 1890. Fr. Pustet & Co., New York and Cincinnati.

The high standard of criticism adopted by the learned Jesuits to whose scholarship and united aim we owe the monumental work of the present *Cursus S. Scripturæ* is fully maintained in this Commentary on the first Epistle to the Corinthians. Next to the letter addressed to the Romans, these two epistles written to the Christians of Corinth are the most remarkable tracts on dogmatic and moral theology which we have from the Apostle of the Gentiles. As theologian, he is more profound than any of the other inspired writers. He lacks indeed the lofty tranquillity of St. John, whose steady gaze penetrates the serene regions of mystic theology, opening the way for those whose lightsome hearts are readily lifted through affection. But if the beloved Disciple rises on angelic wing to the eternal light of love, St. Paul snatches the willing flame from on high and carries it to men, casting about him the love which burns too greatly to be contained within his own bosom. He understands men. He values the price of the gift bequeathed to them in the sacramental graces flowing from Christ's sacrifice on the Cross. Hence we find him so apt a teacher in regard to the doctrines of the Holy Eucharist, the Real Presence, Matrimony, the Resurrection of the flesh, the disciplinary and dogmatic authority of the Church, etc.

The authenticity of these letters never having been questioned on any solid ground, the commentator loses no time in refuting the vaguely supported assertions of Bauer, and more recently of Lohmann, who seem bent on holding an anomalous position in this regard. We do not care

to enter here into a discussion as to the time when this epistle was written. Fr. Cornely puts the date in the year 58, and he places the letter to the Romans after it in the order of time. Agus has lately shown good reason why the letter to the Romans should be assigned to the year 54. There is evidence of an immense amount of careful and critical labor in the examination of the text of St. Paul. Fr. Cornely follows the Vatican Codex, as giving in many respects a preferable reading to that of the Vulgate edition of Pope Clement. But we are never left in doubt as to the value of the commentator's choice, for he adds in every important instance the varying readings of the Codices Alphabetici, which, together with the Polyglot editions of earlier date, he has consulted in great number. In adjusting his interpretation, he takes account of the notable writers who have successively explained this epistle, that is, the Fathers of the Church, both Greek and Latin. The commentators of a later date are divided into three groups: from the ninth to the fifteenth, from the sixteenth to the eighteenth, and those who wrote during the present century. The reason of this division is obvious. Nor are the Protestant and rationalistic critics passed over wherever their opinion rests on solid argument.

Incidentally much light is thrown on questions of dogma and moral theology. Nowhere do we recognize the influence of exegetical interpretation upon questions of ecclesiastical discipline better than in the treatment of the Pauline doctrine regarding mixed marriages; p. 179. The teaching of Trent and the decisions of the Sovereign Pontiffs on various occasions are shown to be in perfect harmony with the inspired instinct of St. Paul, which Gregory XIII has well expressed in his Constitution *Populis et nationibus*: "Connubia inter infideles contracta vera quidem, non tamen adeo rata esse dicit, ut necessitate suadente solvi nequeant."—We can but urge the student to make himself further familiar with the details of this work, which bears exceptional testimony to the excellence of the Apostolic teaching, extending to almost every portion of Catholic theology.

LEBEN DER ALLERSELIGSTEN JUNGFRAU UND GOTTESMUTTER MARIA. Auszug aus der "Geistlichen Stadt Gottes," von Maria von Jesus. Herausgegeben von P. Franz Vogl, C. SS. R.—1890. Regensburg, New York, and Cincinnati: Fr. Pustet.

The life of Our Lord on earth is the pattern of man's perfect life. It absorbs in one grand central act all the exalted teaching of the Old and

New Testaments. The first and by far the longest period of that life is but briefly mentioned by the Evangelists. They speak of the birth, the childhood and youth in Bethlehem and Egypt, the momentary appearance in the Temple school of Jerusalem, upon which follow the silent years in the peaceful home of Nazareth. Three years it took to establish the doctrine and to outline the economy of the future Christian Church; three days to drain the chalice of bitterest suffering of mind and body, and three hours to consume the Sacrifice of the Redemption by the uplifting of the cross. But the thirty years that preceded these great facts were the training time, so to speak, which the Most High had designed for the fitting out of the Son of Man for His divine mission. The imagination cannot run over that space of time without being arrested by the picture of the lovely Virgin Mother, on whose bosom rests the heavenly Child, into whose eye the growing boy looks as into an immaculate mirror, fixing there the image of His own uncreated perfection. He was sweetly subject to her, and if the Apostles, who in later years were His companions, could interpret the divine Teacher to us, how much more she, a true daughter of David, whose royal blood coursed in His veins.

Little as the Gospels contain of our Bl. Lady's life, they tell enough to show how loftily intimate was the union to the last moment, when our divine Lord gave with His dying lips the care of her to one whom of all others He loved with a marked affection. There is a wonderful depth of pathos in that bequest wherein Our Lord consigns to a mutual love the two souls on earth who had come in closer contact with His Sacred Heart than any others. Had we no further key to Mary's position in the divinely human affection of Our Lord, it would suffice to paint the happiest scenes of domestic life in Nazareth and give us the fairest portrait of the Virgin daughter of Sion.

But we have more. The apocryphal Gospels may be credited with some authority, although they cannot rank as inspired writings. They are nevertheless so old as to represent a large measure of worthy tradition. Apart from these, we have accounts from holy persons who, appearing from time to time in the history of the Church, have said wonderful things under peculiar circumstances, throwing light upon the life of Our Bl. Lady as upon that of Our Lord. Whilst these revelations might at times be regarded as the dreams of exalted piety, there were as often such unmistakable evidences of a supernatural influence, that only a fanatical sceptic could refuse to admit their weight. It is not a

mark of credulity to suppose that God might make known to certain chosen souls some secrets of His dealings with men, whether the object be warning, or edification, or simply the approval of divine love. As God walked with Henoah and dealt familiarly with the prophets and seers of old, as He revealed to Samuel the details of Heli's life and approaching end, without apparently any purpose that could not have been accomplished otherwise, so we need see no repugnance in His lifting the veil from the inner sanctuary of His earthly life to reward or instruct those who affectionately meditate His words and strive to imitate His life on earth.

Superstition and faith, though opposite, lie very close to each other. The dreams of narrow minds, and revelation made to chosen souls that have divested themselves of egotism, are often hardly distinguishable from one another. To ascertain their real character, we must not simply scan the results, but examine the sources and the intermediate channels whence they flow. Benedict has summarized, in a very thorough treatise on this subject, the methods by which the true ecstatic may be recognized from the hysteric devotee who pretends to private revelation. If we hear of a devout peasant girl like Catherine Emmerich explaining with great simplicity, yet wonderful minuteness, the manner of Our Lord's acting on a certain occasion but briefly mentioned by the Evangelist, we are inclined to attribute such a picture to the pious imagination of a child whose mind has become habituated to thinking of the subject by the reading of the Gospel narrative. But when we discover that the poor invalid, speaking under pain and with reluctance of the matter, is perfectly acquainted with the topography of the Holy Land and the surrounding countries; when she gives with perfect accuracy the original names in a foreign tongue of places which have long ceased to exist, mentions persons and laws and customs with which she could have had no means of becoming familiar, and the knowledge of which is confined only to special students of Biblical archæology; if her statements in regard to distances, to the value of coins, the Hebrew and Phœnician measures, the fashions of dress in different classes of Jewish and Pagan society, and phrases and epithets in a foreign tongue hardly spoken for centuries,—if all these things tally with the latest researches of Biblical archæologists, we may have reason to doubt whether there are here only idle imaginings. If, then, all this knowledge is tested by men of every shade of belief, yet of thorough education; if the ecstatic is confronted

with pretended contradiction of her own, every word of hers being committed to writing; if this examination is carried on for years with every precaution against imposition; if the past is examined almost to the single days of her life, and it is found that, the few years of her childhood excepted, her life was spent on the bed of sickness, with no books about her but the "Following of Christ," and that the lovely disposition of the maiden, her patience, simplicity, and purity, have been without interruption a source of edification, notwithstanding the suspicions of the curious and countless trials brought unnecessarily upon her from strangers; if all this be demonstrated beyond doubt of reasonable men—then we may lawfully ask, whence does the extraordinary knowledge of this child come? Yet the theologian would demand still more security before allowing that there is here a supernatural agency at work. We know that the angel of darkness envelops himself at times in a cloud of light. Hence the question turns upon the inner life of the ecstatic, apart from the visions which she claims. Thence the motives are judged which might prompt any such manifestation. Does she desire them? Does she show any anxiety to communicate them? Is there any evidence of vanity? Any reluctance to attribute them to mere imagination? Above all, is the will active in eliciting them, or do they come spontaneously in prayer or Holy Communion? Is there throughout an absence of those disturbances of temperament which belong to the human spirit, or does on the contrary every act evince that perfect tranquillity and repose which is the proof of union with the divine will under all circumstances, even those most trying to human nature? And when all this is established, when the whole past life and present actions have been examined to see whether they support the assumption of any supernatural communication—only then does the Church give her passive approbation to the publication of these personal revelations. Even in these cases they only have a private and devotional character, that is to say, they are looked upon as edifying narratives, which may warm the heart to a greater appreciation of divine truth and aid the mind to their easier understanding. No dogmatic definition is ever built upon them. They are never objects of faith, but only of piety. This is their limit and their advantage. Such is the value of the "Mystic City of God." We have dwelt longer than might seem needful upon the general character of such works; because it would be idle to recommend it in any other way. There is a tendency in these days to make light of the things which in

the ages of faith were readily understood and believed, and to which at times perhaps too much importance has been given. But when scepticism is rife there is need of enforcing greater reverence for reading such as this.

The saintly Mary of Agreda was a model of holiness to those who lived with her in monastic seclusion. When her singular knowledge of Holy Scripture, of philosophy and theology, and of the exact sciences, which proved that she had an intuition into the laws of God's creation, became known to those outside, she was sought after by men of profound learning and high estate. King Philip IV. of Spain consulted her in all important and difficult matters concerning his reign and the doubts of his soul.

For more than ten years the V. Mary of Agreda had been under an impulse of committing to writing what presented itself before her mind relative to the life of the Bl. Virgin. Nevertheless she did not act until the learned ascetic P. Andrea de la Torre, discerning that the impulse came from God, obliged her to do so as her spiritual superior at the time. She began the work of the "Mystic City" in 1637, and completed it some years later. The confessor extraordinary who visited the community periodically, learning of the existence of this book, yet not being told of the circumstances under which it had been composed, condemned it at once as the idle and dangerous dreaming of an exaggerated devotion, which could only foster pride, and hence bade her throw the manuscript into the fire. This she did without the slightest remonstrance or explanation. It was only years afterwards when her ordinary confessor, hearing of this act, commanded her to write anew the entire work. This she did under obedience, and finished it in 1660, a few years before her death. Afterwards the manuscript was examined by a number of theologians and then transmitted to the diocesan bishop of Taragona, who had it again examined, and caused its publication, in 1670, at Madrid.

The seventeenth century was an age of false mysticism, which made caution in the promulgation of such works as this a necessity. Hence the S. Inquisition, not having been previously consulted, forbade for the time the circulation of this book until it had received the proper approbation of the Holy See. This did not take place until nine years later, when Innocent XI sanctioned the publication as free from hetero-

dox teaching. This judgment was subsequently confirmed by Alexander VIII and the S. Congregations.

Nevertheless the Gallican faction of the Sorbonne took exception to statements in the book, notably to the matter regarding the Immaculate Conception. It was a way in which they wished to emphasize their opposition to the Holy See. Against the Doctors of the Sorbonne arose as champions of the book the Universities of Salamanca, Alcalá, Saragossa, and Granada; and later on also the faculties of Toulouse and Louvain. Strange to say, the book appeared on the *Index* in 1704. However the error had crept in, it was promptly removed by order of Pope Clement XI.

The work has been printed in every European language, including a translation in Greek and another in Arabic. Although objections have been raised periodically against the book by those who, like the infamous minister of state Choiseul, saw in it the condemnation of the false theories which they advocated in religion and ethics, the main body of theologians have not only declared it free from all censurable utterance, but of a most edifying and healthy character. There is no good reason for the assertion that a disciple of Duns Scotus had interpolated the manuscript and influenced the theological bias of the book. An erudite apology in five volumes, entitled, "Grandeurs et Apostolat de Marie, ou La Cité Mystique justifié," appeared some years ago from the pen of a Passionist priest, which disposes of all the objections formerly made against the work. The illustrious Dom Guéranger has also written a spirited defence of the work.

For the rest, the devotional worth of the book is well expressed in the words of the learned Jesuit Mendo, who was appointed official censor of the work. "The reading of this book has with every line aroused fresh fervor and admiration in my soul. I have learnt more from it concerning the things which it treats than from the study of many years in other books. The pointedness and accuracy of expression, the unmistakable clearness of interpretation solving every difficulty, arrest the admiring attention of the reader. It is plain that this doctrine comes from heaven, and that a higher hand has directed this pen. The entire work is a light which illuminates the understanding, a flame which kindles the will and dispels lukewarmness, whilst it excites to the striving after the highest virtue. He who studies in this work will become learned; he who meditates its contents will be drawn on to holiness.

It is a precious fountain opened to enrich the fold of the Church." This judgment has been endorsed by men of greatest authority within the last two centuries.

The German work placed at the head of this review is an extract from the work published in four volumes by Pustet & Co. But in this abbreviated edition the words of the original have been carefully preserved. To many this shorter form will be more directly useful, whether for meditation or instruction. We conclude with the words of Benedict XIV as to the orthodoxy of the teaching contained in the volumes of the V. Mary of Agreda. After making an analysis of the *Mystica Ciudad de Dios*, the Pontiff concludes: "Ex his omnibus ineluctabiliter et evidentissime sequitur: De istarum Revelationum qualitate supernaturali ac divina non est ullo modo dubitandum."

THE DISAPPEARANCE OF JOHN LONGWORTHY. By Maurice Francis Egan.—Notre Dame, Ind.: Office of the Ave Maria. 1890.

Mr. Egan shows in all his stories a superior motive. They are real, yet neither commonplace nor ever simply interesting. Whilst he gives us a deeper knowledge of the world, he makes us grow better in doing so, which is assuredly a rare merit. The name of Father Hudson, with whom the author gracefully divides the credit of his inspiration, doubles the value of this little book, for which we bespeak a large circle of readers apart from those who habitually enjoy the pages of that choicest of periodicals, the "Ave Maria."

SONGS OF THE CATHOLIC YEAR. By Francis A. Cunningham. Boston: Flynn and Mahony. 1890.

The taste which characterizes the outward form in which these songs are presented to the public is also found within. They breathe intelligent devotion, and in some instances mark the theologically trained mind. "St. Thomas Aquinas" and "Corpus Christi" are full of religious beauty, which is the highest kind of beauty. There is perhaps the faintest want of polish repeatedly noticeable in rhythm and rhyme; but that offends little, considering the general character of the verses, which is edifying throughout.

BOOKS RECEIVED.

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

- THE YOUNG MAN IN CATHOLIC LIFE. By Condé B. Pallen, Ph. D.—St. Louis: B. Herder. 1891.
- TIMOTHEUS. Briefe an einen jungen Theologen. Von Dr. Franz Hettinger.—Freiburg im Breisgau. Herdersche Verlagsbuchhandlung. 1890. B. Herder. St. Louis, Mo.
- ERKENNTNISZLEHRE von Dr. Al. Schmid, o. e. Professor an der Universitaet Muenchen. Erster Band, 8^o, pp. vii, 498.—Zweiter Band, pp. v, 428. Freiburg im Breisgau, Herdersche Verlagshandlung. 1890. B. Herder, St. Louis.
- PHILOSOPHIÆ THEORETICÆ INSTITUTIONES, secundum doctrinas Aristotelis et S. Thomæ Aq. traditæ in Pont. Collegio Urbano de Propaganda Fide a Sac. Benedicto Lorenzelli, Philos., S. Theol. utriusq. Juris Doctore. Vol. I., complectens Log. et Metaphys. Generalem. 8^o pp. 318. Vol. II., complectens Philos. Naturalem et Metaphys. Specialem. Pp. 509—Romæ: Phil. Cuggiani.
- THE CHRIST, THE SON OF GOD. A Life of Our Lord and Saviour Jesus Christ. By the Abbé Constant Fouard. Translated from the fifth edit., with the author's sanction, by George F. X. Griffith, with an introduction by Cardinal Manning.—Two Volumes.—New York and London: Longmans, Green & Co. 1891.
- DIE LEHRE VON DER GENUGTHUUNG Christi theologisch dargestellt und eroertert von Dr. Bernhard Dærholt.—Paderborn: Ferdinand Schœningh. 1891. New York and Cincinnati: Fr. Pustet & Co.
- MISSA DE NATIVITATE DOMINI, including Gradual and Offertory for Christmas, for two voices, Soprano and Alto, with organ accompaniment. Composed by Bruno Oscar Klein.—New York: J. Fischer & Bro. 1890.
- SUMMA APOLOGETICA de Ecclesia Catholica, ad mentem S. Thomæ Aquinatis. Auctore Fr. J. V. De Groot, Ord. Præd., S. Theol. Lect.—Ratisbonæ: Inst. Libr. pridem G. J. Manz. 1890. Fr. Pustet & Co., New-York and Cincinnati.
- THEOLOGIA MORALIS juxta doctrinam S. Alphonsi de Ligorio, Doctoris Ecclesiæ. Auctore Josepho Aertnys, C. SS. R. Editio altera, aucta et recognita Tom. 1 and 2.
- SUPPLEMENTUM AD TRACTATUM de Septimo Decalogi præcepto secundum Jus Civile Gallicum. Paderbornæ, Ferdinand Schœningh, 1890. Fr. Pustet & Co., New York & Cincinnati.

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THEOLOGICAL MINIMIZING AND ITS LATEST
DEFENDER.

(Continued.)

IV.

OUR MOTIVES.

“Ferendus est disputator in aliis quæstionibus non diligenter digestis, nondum plena auctoritate Ecclesiæ firmatis; ibi ferendus est error, non tantum progredi debet, ut etiam fundamenta Ecclesiæ quatere moliatur.”
St Augustin. Serm. 294, n. 17, S. 14 De Verb. Apost.

“We may allow,” says the great Doctor of the Church whose words we quote, “we may allow in theology discussions on questions which have not yet been sufficiently explained, which have not yet been fully established by the authority of the Church. In such cases we may even tolerate error, provided however that this error does not go so far as to sap the very foundations of the Church.” This rule is certainly broad enough. In fact it requires some words of explanation to understand what the great Doctor means by questions “nondum plena auctoritate Ecclesiæ firmatis.” He gives us the following explanation in the context

of this quotation and in several other places in his writings, and his opinion is entirely in accord with that which the Church has clearly expressed on the liberty allowed Catholics, and especially theologians in matters of faith.¹ We take the words of the saint in the widest sense. We shall not controvert any opinion of Canon di Bartolo which a theologian is at full liberty to hold; we do not even intend, unless perhaps *en passant*, to touch some of his propositions, which seem to us to be outside of the sphere of free discussion, and moreover to be false and untenable. Following strictly the rule of St. Augustine, we shall strive to mark out those doctrines of Canon di Bartolo which seem to us *to sap the foundations of the Church*.—The Church is the “*columna et firmamentum veritatis*,” she is the “*infallibilis testis, magistra et iudex veritatis*.” This is her divine mission, the reason of her existence, her very essence. Now we assert that the Criteria push minimizing to such an extent, attenuate Catholic truth to such a degree, that they destroy the very foundations of the Church, that is to say, *her infallibility*. We fully understand the gravity of this assertion. We do not forget what we said at the beginning of our first article:—“A theologian exaggerates when he applies to a doctrine a theological censure graver than that applied by the Church, or when he takes it on himself to censure opinions which may be held without any want of respect to the authority of the Church. In all these cases a theologian

¹ For a long time the maxim “*In necessariis unitas, in dubiis libertas, in omnibus caritas*” has been cited in theological controversy. It is commonly ascribed to St. Augustine; but no one has ever yet given the place from which it is taken. The words are certainly beautiful and their wide use shows that everybody considers them so. However the maxim is used in every school of theology, in every camp of hostile opinions, and everybody interprets it in his own fashion. This proves that it can hardly be used as a rule, because a rule must be above all things clear and unequivocal. What does *necessarium* mean; and what are we to consider *dubia*? Protestants use it to bolster up their theory of “*fundamentals*;” the Liberal Catholic school in France, Germany, Belgium, employs it on a large scale, while Minimizers, especially Holden and Chrisman, proclaim it with great emphasis.

so acting will not escape the reproach of ignorance or arrogance."

We will go even farther and say that in the present case this ignorance or arrogance would be the more blameworthy and unpardonable because it touches so delicate a subject as the orthodoxy of doctrine. We must choose between two things:—either our assertion is groundless and the teaching of the Canon is perfectly orthodox, or at least not as erroneous as we contend; and then Canon di Bartolo has the right to accuse us of ignorant calumny, and we ask for no mercy; or our accusation is well grounded: and in this case every one will understand how important it is to expose such doctrine and by sounding a clear warning to put all Catholic readers, especially the young students of theology, on their guard. Justly do the latter desire to gain above all things an intimate knowledge of that Church to which they devote all the powers of their intellect, and all the aspirations of their souls. Their love for the Church, their zeal for her honor and glory will be in proportion to the knowledge which they have acquired of the Spouse of Christ, of the greatness and extent of her divine mission, and of her high prerogatives. To sow in these young hearts the least distrust of the Church, to teach them to criticise her doctrine, is to stifle the noblest emotions of ardent and generous souls, to chill their fervor with the frost of Jansenism,—to do the worst possible injury to the Church and to her ministers, and consequently to the faithful.

Canon di Bartolo is not a layman who might be easily pardoned a passing inexactness in the expression of theological truths; he has not set forth his doctrines as *obiter dicta* while treating of another subject; but he writes *ex professo* on these matters, he boldly declares that he means to give the true theological views, that he wishes to contribute to the "real progress" of theology. Yet he attacks explicitly and implicitly, on the most important questions, doctrines which are common to all Catholic theologians. Moreover, as

we have already said, this book becomes attractive at first sight by a certain originality in the statement of its propositions; besides, the dangerous doctrines are set forth in a very deceptive fashion and under the appearance of perfect orthodoxy. All this urges upon us to give our opinion in full sincerity and with all openness, to say frankly and without reservation what we believe to be the truth and the whole truth. Nature has refused us the gift of artfully hiding the expressions of severe criticism, and we are far from possessing the beauty of style which we should desire to use. We therefore hope that no one will judge our intentions or our arguments from our manner of expressing them, if that manner should at times recall Horace's "Homo sermonis amari." "*Veritas liberabit vos.*" *All for the Church and nothing against her*—these are the sentiments which guide us.

We do not intend to confine ourselves to a simple criticism of Canon di Bartolo's work. We will take advantage of the opportunity to place before our readers a clear exposition of the Catholic doctrine which forms the basis of our argumentation. In this way the examination of the book will be deeper and more useful; for we understand a doctrine better, enter more profoundly into its spirit and express it with more precision when we have before our eyes a practical example of its denial or attenuation (minimizing).

In order to avoid in this discussion any wild or ill-grounded charge, we shall be careful to formulate distinctly our objections against the author's theology. In the first question which now occupies our attention we shall state why and how Canon di Bartolo's teaching appears to undermine the foundations of the infallibility of the Church.

The French translation of the "Criteri" was authorized by the Vicar-general of Rhodes, only with the significant restriction: "*Imprimatur cum notis ab interprete additis.*" In these notes, at the end of the book, the translator takes with very good reason exceptions to several doctrines of the Canon, as *f. i.* on Transformism, Ontologism, but notably also on the chapters with which we are concerned. Thus he finds that the question of the temporal power of the Pope is "très-grave," and adds very aptly: "The Sovereign Pontiff is the *only competent judge.*" He also

reminds the reader that Bartolo's doctrine on dogmatic facts is "repoussée par la grande majorité des théologiens anciens et la pre-sque unanimité des modernes." The explanation which C. Bartolo gives of the *inspiration* of Holy Scripture, the translator thinks "très-dangereuse." His estimate is very just; but, to our mind, not quite enough. For C. di Bartolo has borrowed his theory on this question from *Holden*, a minimizer of the seventeenth century. Holden's theory when made public called forth at once universal indignation from all theologians. It is refuted in every manual of dogmatic theology as absolutely untenable and opposed to the definitions of the Councils of Florence, Trent, and the Vatican. Scheeben does not hesitate to call it *directly* opposed to dogma. But we repeat it, Bartolo's system is nothing else than *Holdenism*. The Council of the Vatican not having mentioned Holden by name (nor, for that matter, any other writers whose errors it condemned) Bartolo tells us that "this author has never been condemned by the Church;" and adopting his doctrine informs us that "he has corrected whatever is excessive in Holden's expressions,"—"l'asprezza" as the original has it. Indeed, Canon di Bartolo has changed the expression of the theory and disguised the latter under the mask of a *more orthodox terminology*, but 1, fundamentally, i. e., in *substance* Bartolo's theory is entirely the same as Holden's; 2, in fact, it is even *worse* than that of his master. Holden would at least not admit any errors in Sacred Writ, not even in those places which he held were not inspired. Bartolo maintains that the whole Scripture is inspired, but for matters which do not pertain to religion ("les matières d'ordre extra-religieux") he lights upon a *fallible* inspiration, which he calls a "*minimum of inspiration*," and remarks that "this minimum of inspiration gives no guarantee for the infallibility of the human co-operation" (namely, in writing the holy book). Full inspiration ("*le degré maximum d'inspiration*"), according to him, we find only "when the hagiographer speaks of doctrines of faith or morals, or when he narrates facts *essentially connected* ("en connexion essentielle") with those doctrines" (p. 247, ff.). This last thesis is pure Holdenism, as Dr. Hettinger remarks in his criticism of the first Italian edition of the "Criteri Teologici" (*Literarische Rundschau*, 1889, p. 327 ff.), where he adds that the "*inevitable consequence*" of this system is the theory favored by almost all modern Protestant theologians, namely, "that Holy Scripture *is not*, but only *contains* the word of God." Nay, according to Holdenism as formulated by C. di Bartolo, this could not even be said of all that is *contained* in Holy Writ. For outside of the sphere of doctrines on faith and morals or of essential facts, he admits error and falsehood in the Scriptures. (Bartolo has no right to cite in favor of this opinion the theologian Schacfer, who clearly states his contrary opinion on p. 89 of his book, *Bibel und Wissenschaft*). Bartolo's "correction" of Holden's 'harshness' consists, therefore, in adopting first the manifestly false theory of this minimizer concerning inspiration, and secondly, in rendering it still more dangerous by assertions, against which Holden himself strongly protests when he says in his 'Analysis fidei:' "falsitatis arguere non licet, *quidquid* habetur in sacro codice." Not only theology, but logic itself protests against our author's theory; for a *divine fallible inspiration* is simply a 'contradictio in adjecto.'

The French translator rejects no less Canon Bartolo's ideas concerning the public right or law of the Church; he finds there doctrines opposed "au sentiment commun;" others upon which he makes "ses réserves les plus formelles," because they seem to him "difficilement conciliables avec le sentiment catholique" (p. 331 ff.). Perfectly true! for the ideas of the French *Regalista*, reflected in our author's theses, can absolutely not be reconciled with the Catholic sentiment so clearly expressed in many decisions of the teaching Church.

We really cannot see why the translator, a priest of the Oratory of Rennes, should have considered it worth the trouble to make the 'Criteri' accessible to the public at large, when he found it necessary to make formal reserves and objections to doctrines so important. We are bold to add: 'ne bis in idem!' and venture the hope that our confrères of America and England will save us from a similar importation.

V.

CANON DI BARTOLO AND THE INFALLIBILITY OF THE CHURCH.

Taking for granted what we have said in our first paper, p. 127, that Catholics must believe *fide divina*, i. e., *propter auctoritatem Dei revelantis*, truths revealed by God, and that they must believe *fide ecclesiastica*, or *mediate divina*, that is to say, *propter revelatam infallibilem auctoritatem Ecclesiæ*, what she defines as true, though not revealed; supposing this, we will sum up our argument as follows:—The very foundation of the infallibility of the Church is undermined when we deny that infallibility in matters in which the Church supposes herself infallible. Because "it is the prerogative of the supreme power possessing divine authority to determine the *extent* of its own infallibility and the *objects* upon which it is qualified to exercise it . . . Whenever it actually makes a judgment, it implicitly determines that the object of the same is within its province . . . An infallible authority must know the limits of its revealed message. If authority can make a mistake in determining its own limits, it may make a mistake in a matter of faith."¹

The basis of the full and entire submission, interior and exterior, which is due from the faithful to all the definitions

¹ Very Rev. A. Hewit, in "The Divine Authority of the Church," *Catholic World*, XLII, 1885: p. 160. See our first paper, n. III, p. 123, 124.

of the Church, is swept away, and the obligation of the *assensus fidei ecclesiasticæ* is destroyed, by denying the duty of this adhesion of the intelligence—of this act of faith, in decisions for which the church demands it from all her children. (See above p. 117.)

Infallibility is denied to many decrees proposed by the teaching Church, by Councils and Popes as infallible decisions and accepted by the faithful as such; doubt is cast on all the condemnations pronounced by the supreme teaching authority of the church on heresies or errors whether contained in writings or laid down in specified propositions; a means is furnished to disobedient catholics and even to heretics to admit the infallibility of the church in theory and to deny it in practice; approval is given to the famous distinction of the Jansenists between the right and the fact; finally, to sum up the whole matter in a few words, the church is robbed of her prerogative of "*Magistra et Judex veritatis*" and is reduced to the rôle of a mere "*Testis Veritatis*":—when it is laid down as a theological principle, that the domain of the infallibility of the church is only revelation in the strict sense of the word; that the church can deliver an infallible judgment only on doctrines or facts which have been explicitly or implicitly revealed; that she does not possess the gift of infallibility in definitions which have for their object doctrines or facts not revealed, but only connected with revelation.

"Quare merito," says Card. Mazzella, "Fénélon demonstrat, '*haec sublata infallibilitate* (namely in facts dogmatic, and especially: *ecclesiæ declarantis orthodoxiam vel heterodoxiam propositionum in sensu auctoris objectivo*) *totam ruere infallibilitatem Ecclesiæ*; decipi enim semper posset in intelligendis textibus Patrum, in intelligendis propositionibus hæreticorum, decretis Conciliorum; ac proinde posset præbere ut hæreticam doctrinam, quæ reipsa orthodoxa est, aut e converso judicare uti orthodoxam doctrinam, quæ sit hæretica, et sic eludi posset quodvis Ecclesiæ judicium. Ex hoc

præterea fieret, ut infallibilitas Ecclesiæ *theoretice* semper admitteretur, *practice* semper eluderetur; omnia illius anathemata lata in doctrinam, quam judicavit hæreticam, ex. gr. Nestorii, Pelagii, Lutheri, Calvini, essent inane terriculum; tunc ipsa inermis, et succiso censuræ nervo, imbecillis jaceret; unde portæ inferi prævalerent adversus eam. Hæc autem omnia exemplis illustrat." (*De Religione et Ecclesia*, p. 632.)

Now on the one hand, the Church has always claimed and still does claim the authority to decide infallibly on questions of doctrine or fact which though not revealed, are connected with revelation; therefore she has always obliged and still obliges her children to give a full outward and inward assent, a true *assensum fidei* (fidei mediate divinæ or ecclesiasticæ) to these decisions; she thus teaches by the very fact of her decisions, that her infallibility, revealed by God, extends to these same matters. Thus, for example, the first councils condemned as heretical not only the doctrines of heretics, but also their writings: the Council of Nice proscribes the "Thalia" by Arius; the bishops at the Council of Ephesus solemnly declare that they condemn not only the heresy of Nestorius but also his epistle which contained it, "omnes Nestorii epistolam et dogmata anathematizamus"; the fifth general Council condemns the "Three Chapters" and flings anathema at those who dared to defend "impia conscripta Theodoretii." The Council of Constance, approved in this matter by Martin V., condemns 45 articles of Wycliffe, and 30 of Huss, and obliges all the faithful to condemn them; whoever is suspected of his faith is to be examined "utrum credat, Wicliff et. . . fuisse hæreticos et libros eorum fuisse et esse perversos." At the time of Jansenism, Pope Innocent X., condemned the famous five propositions contained in the book "Augustinus" by Jansenius "in sensu ab auctore intento," i. e., in sensu objectivo; and the French clergy were bound to sign the formula: "ore et corde sensum quinque propositionum in ejus libro contentarum con-

demno." Alexander VII., again condemned the propositions "in sensu ab eodem Cornelio intento," and in the new oath which every prelate had to sign, he affirmed "me esse obligatum in conscientia" and "in sensu ab auctore intento damno." To pass over all the other examples furnished in the history of the Church to support our proposition, we will only call attention to the words of the Vatican Council: "Ecclesiæ. . . jus etiam et officium divinitus habet, falsi nominis scientiam proscribendi." (Const de fide cath. c. iv.)¹

On the other hand "les Critères théologiques" explicitly deny the infallibility which the Church claims for herself. Canon di Bartolo teaches in many places that "the magisterium of the church has for its *sole domain* revelation," (p. 39) that this magistracy cannot define infallibly doctrines or facts "*which are not found explicitly or implicitly in revelation,*" (p. 65); the "Critères" denies the infallibility of the Church not only on some specific dogmatic fact (as for example the canonization of the saints), but it lays it down as a *theological principle* that the Church is *fallible generally in all questions of facts, in all her decisions on dogmatic facts.* (58 seq.) Canon di Bartolo declares not only implicitly, but also explicitly enough that the *Jansenists defended the true doctrine* on this capital point; he even says in express terms, in spite of all the contrary decrees of the popes, in spite of the assent given by the Bishops to these decrees, that the Church could not declare infallibly "*that the book of Jansenius sins against orthodoxy*" (p. 65); he does not admit, that the faithful should respond to such definitions by an *act of faith*, due to the infallible teaching of the church! (ibid. et passim.)

VI.

CANON DI BARTOLO AND THE CATHOLIC THEOLOGIANS.

Let us look at this same question from another point of view. The common and constant consent of theologians

¹ See also below, where we treat *ex professo* on the object of the infallibility of the Church.

when they state that a doctrine must be held by all the faithful, is one of the criteria of divine tradition, a legitimate witness of the teaching of the magistracy of the church. We cannot deny such a doctrine without weakening the authority of the teaching Church herself. It was for this reason that Pius IX., declared in his celebrated letter of Dec. 21, 1863, addressed to the archbishop of Munich: “*Sed cum agatur de ea subjectione, qua ex conscientia ii omnes catholici adstringuntur, qui in scientias contemplatrices incumbunt, ut novas suis scriptis Ecclesiæ afferant utilitates, idcirco ejusdem conventus viri agnoscere debent, sapientibus catholicis haud satis esse, ut præfata dogmata recipiant ac venerentur, verum etiam opus esse ut se subjiciant. . . . iis doctrinæ capitibus, quæ communi et constanti theologorum catholicorum consensu retinentur ut theologicæ veritates et conclusiones ita certæ, ut opiniones iisdem doctrinæ capitibus adversæ, quamquam hæreticæ dici nequeant, tamen aliam theologicam increantur censuram.*” (Acta S. Sedis, vol. viii, p. 436. ff.)

Now according to the common and constant consent of theologians the infallibility of the Church in the definition of dogmatic facts, in all that regards the “*depositum late sumptum*” is a “*certain theological truth* ;” the opposed doctrine is commonly characterised as “*gravissimus error.*” And yet Canon di Bartolo formally denies this infallibility of the Church, and he professes to teach this most grievous error, and that under the name of true theology !

The consent of theologians on this question is so unanimous that one of the deepest theologians of the Vatican Council, Mgr. Gasser, Bishop of Brixen (Austria) speaking in the name of the “*dogmatic deputation*” said before the whole council:—“*At vero cum veritatibus revelatis veritates aliæ magis vel minus stricte cohærent, quæ licet in se revelatæ non sint, requirantur tamen ad ipsum depositum revelationis integre custodiendum, rite explicandum et efficaciter definiendum. Hujusmodi igitur veritates, ad quas utique etiam per se pertinent facta dogmatica, quatenus*

sine his depositum fidei custodiri et exponi non posset, hujusmodi inquam veritates, *non quidem per se ad depositum fidei, sed tamen ad custodiam depositi fidei spectant.* HINC OMNES OMNINO CATHOLICI THEOLOGI CONSENTIUNT, *Ecclesiam in hujusmodi veritatum authentica propositione ac definitione esse infallibilem*, ita ut hanc infallibilitatem negare GRAVISSIMUS ESSET ERROR. Sed opinionum diversitas versatur unice circa gradum certitudinis, utrum scilicet infallibilitas in hisce veritatibus proponendis, ac proinde in erroribus per censuras nota hæreseos inferiores proscribendis debeat censeri dogma fidei, ut hanc infallibilitatem Ecclesiæ negans esset hæreticus; an solum sit veritas in se non revelata sed ex revelato dogmate deducta, ac proinde solum theologicè certa.”¹

The question of the infallibility of the Church was treated in the first dogmatic constitution ‘De Ecclesia Christi,’ principally with regard to the *subject* of this infallibility. The object is only generally stated by declaring that the *object* of the Pope’s infallibility is *the same* as the object of the infallibility of the Church: “R. P. . . . *ca* infallibilitate pollere, qua divinus Redemptor *Ecclesiam suam* in definienda doctrina de fide vel moribus instructam esse voluit.” The more precise determination of the object of infallibility was reserved for the second constitution ‘de Ecclesia.’ The Council would have taken it into consideration immediately after the definition of the first if the unhappy circumstances, which every one knows, had not hindered its continuance. The preliminary labors of the theological commission and the ‘dogmatic committee’ were already finished, and here is how the schema proposed to define the object of infallibility:—Objectum igitur infallibilitatis tantum patere docemus, quantum fidei patet depositum *et ejus custodiendi officium postulat*; adeoque prærogativam infallibilitatis, qua Christi Ecclesia pollet, ambitu suo complecti *tum* universum Dei verbum revelatum, *tum* id omne, quod licet in se revelatum non sit, est tamen ejusmodi,

¹ Acta et decreta conciliorum, Coll. Lac., vii, p. 415.

sine quo illud tuto conservari, certo ac definitive ad credendum proponi et explicari, aut contra errores hominum et falsi nominis scientiæ oppositiones valide asseri defendique non possit." Acta l. c. p. 570, cap. IX.

The "Acta" also show that in the definition of the infallibility of the Pope *terms* were chosen which are equally applicable to the infallibility of a definition of dogmatic facts: "Cum doctrinam de fide vel moribus ab universa ecclesia *tenendam* definit." They designedly avoided such expressions 'cum *dogma* proponit,' or 'cum doctrinam ut *revelatam* proponit,' or 'cum doctrinam *fide divina* credendam proponit,' or 'cum contrarium ut *hæreticam* damnat.' We do not say, therefore, that the infallibility of the Church in dogmatic facts has been defined by the council, as some, e. g. Andries in Germany, have maintained; but only that the Council proposed to define it, and that in the definition on the subject of infallibility it has indicated the object in a general way, making however use of such expressions, as, far from excluding dogmatic facts rather include them. In any case the acts of the Council furnish a *peremptory* argument on the *sensus et consensus Ecclesiæ* relative to the subject under discussion.

Why did the author of the 'Criteri,' when he proposed to write for the Catholic world a new 'Regula fidei,' a guide in Catholic doctrine, not consult the schemata of the Vatican Council and the lengthy discussions of its theologians, in order to know the consentient mind of Catholic Theology? These Schemata he could have read in Bishop Martin's collections, to which he himself refers; the schemata together with the observations of the fathers and the theologians of the Council were at hand in the collections published by Friedberg and by Friedrich.

Besides, Canon di Bartolo was acquainted with the important letter of Pius IX., mentioned above. He quotes it in two places, p. 41 and 141, and calls it a "remarkable letter;" but each time he only cites the *preceeding passage*

referring to dogmatic doctrines which must be believed *fide divina*, and stops at the “*Sed*” of the phrase which follows immediately, just as we saw him in a former citation from the “*Civiltà*.”

Canon di Bartolo quotes, *after the same fashion*, theologians who declare that the doctrine of the Criteria is a very grave error. All naturally teach that we must believe all dogmas *fide divina*; all add that *the rule of faith does not stop here*. But Canon Bartolo’s rule of faith recognizes only dogmas, and the “*fides divina proprie dicta*,” which is due them. He excludes everything else, and yet he *quotes for the support of his teaching those very theologians who protest loudly against this restriction*. The artifice consists in giving only a portion of their doctrine, and in preserving a ‘discreet silence’ on the remainder. Thus on p. 41 Canon Bartolo says: “The learned theologian Heinrich sets forth in the following terms the idea of the Church’s teaching.” Then follows a literal version in German of the words of the Vatican Council: ‘*fide divina et catholica ea omnia credenda*’ etc., and the explanation which Heinrich gives of it. But this very learned theologian and deep lover of the Church and of her teachings, does not give, as Bartolo implies in this place the idea of the “teaching church.” He speaks of the rule of faith in general which he gives in the words of the Council. The concept of “the teaching church” he gives in chap. 5 under the clear heading “*The church, the infallible teacher, judge and proximate rule of faith*.” He warns the reader that this is “the most important point of the rule of faith” and puts him on his guard against the “disastrous errors” of those who “construe and measure this fundamental point according to human views, modern ideas or political analogies.” (II, 158). Heinrich afterwards exactly determines the object of infallibility (p. 534–608) and nearly every one of his theses contains a solid refutation of the ‘criteria’ on this point, and proves that the “idea of the teaching church” given by Bartolo is false, erroneous, contrary to the Catholic senti-

ment, and that Bartolo's propositions merit a theological censure more or less grave. We do not wish to give a name to this method of 'proving' the criteria by quotations—the most severe judgment on it would be to indicate the school which cultivated it to a masterly degree;—we will simply state that on this fundamental point Canon di Bartolo 'constructs' the doctrine of the church truly "himself" without the Church and contrary to the sentiment of the Church.

On page 55 Canon di Bartolo quotes the following sentence from Hettinger's "Fundamental Theologie":—"All theologians agree in the assertion that truths deduced from premises one of which is revealed and the other known from reason only, are not of divine faith, because "conclusio sequitur debiliorem partem." But he refrains from placing before his readers what the great theologian adds *in the same place*:—"No theologian denies that a truth thus deduced can be infallibly proposed by the Church as a truth *de fide*. (Conc. Vatic. de Eccl. c. iv: doctrinam. . . . tenendam). We believe these propositions *fide mediate divina seu ecclesiastica* because their truth is guaranteed by the testimony of the infallible Church. Sec Lugo, Suarez etc." (op. cit. 765). In this same chapter Hettinger explains the object of the infallibility of the Church; he especially proves the extension of this infallibility to dogmatic facts in general and in particular, pp. 768-782. He considers his doctrine so certain that the only adversaries he names are the Jansenists "who were the first to distinguish between the right and the fact in order to prove the incompetence of the Church to condemn the ("Augustinus");" and the *Hermesians* "who have tried in our times to defend the doctrines of their master by the same reasons" (l. c. 772).

VII.

CANON DI BARTOLO'S COMPLIMENT TO CATHOLIC THEOLOGIAN.

Here we may be permitted to ask a question. How does it come to pass that Canon di Bartolo never tells his readers that all the great theologians of our days, whom he quotes with such *aplomb*—if with so little relevancy,—do not share his opinion? That on the contrary all call it a very grave error?—That this very grave error is called by all an invention of the *Jansenists*, a specimen of the famous theology of Port Royal, of which Arnauld and Nicole were the prophets? The theologians of Port Royal made it a specialty to speak “in the name of all theologians;” for in their eyes there were no theologians outside their school. They held by the same title a monopoly of *Logic*. Thence came that ridiculous arrogance with which Nicole writes: “*The opinion that we must believe the Church in the definition of dogmatic facts, is contrary to the opinions of all theologians and cannot be sustained without shame and infamy.*”¹

Leaving aside all the odium connected with that traitorous sect, since Canon di Bartolo is convinced that *on this point* Nicole and his party were right in principle, why does he not say frankly and clearly to the Catholic theologians:—It is you who are deceived; you accuse the Jansenists of having invented a new theory on infallibility, you call the proposition which I uphold a very grave error, some of you even call it heresy;² it is you modern theologians who

¹ “L’opinion, qu’on doit en croire l’Eglise sur un fait dogmatique, est une erreur contraire aux sentiments de tous les théologiens et qu’on ne peut soutenir sans honte et sans infamie!” Lettres sur l’hérésie imaginaire, l. 6. p. 10. See De Maistre, De l’Eglise Gallicane, c. ix.

² “Hæc extensio infallibilitatis omnibus theologis consentientibus veritas est theologica ita certa, ut ejus negatio error esset gravissimus, vel ex plurium sententia etiam hæresis, quamvis hactenus explicite hæreseos damnata non sit.” Franzelin, de traditione, p. 123. This “eminent Theologian” as Canon di Bartolo justly calls him cites among the older theologians Lugo, Bañez, Suarez, etc.

have fallen into a very grave error, you who defend an anti-Catholic doctrine which your predecessors invented in the seventeenth century. It is you, Perrone, Franzelin, Mazzella, Hergenröther, Hettinger, Heinrich, etc., who do not understand this capital dogma of the infallibility of the Church." Canon di Bartolo's thesis that the Church is fallible in questions of fact, a very shibboleth of his, appears under one form or another not less than twenty times in his book. The author explains his mind more clearly in pp. 58-67; there he insinuates that this thesis of the "Jansenists and Quesnellists" was true and their only blame that "*they insolently abused* this doctrine, according to which the Church is fallible in question of fact." "The Catholic theologians," continues Bartolo, "were *frightened* by it, and *doing violence to their convictions*—though with the best of intentions—entrenched themselves in the opposite doctrine" (p. 63). Two pages farther on he says:—*In order to affirm that a fact is the object of infallibility, because it is connected with the right, one must also maintain that it is found explicitly or implicitly in revelation. But who will seriously maintain that we find in revelation that Arius was a heretic—that Francis of Assisi is a saint—that the relics of the true cross at Jerusalem and Rome are authentic, (!!)*—THAT THE BOOK OF JANSENIUS OFFENDS AGAINST ORTHODOXY. *Let us stick close to the principles of logic and the harmony of doctrines so that Catholic Revelation may be more easily accepted by our separated brethren.* (p. 65)

We shall return to this page which is in our eyes one of the most regrettable in the whole book, as much for what it asserts or insinuates as for the consequences which flow from it,—as well for what is contained in the assertion as for the manner of arguing, to describe which the word superficial is certainly not too strong. We shall also speak of the *Church of the Future*, in which we must reunite with our separated brethren and of the "*Theological Communionism*" which according to the ideas of Canon di Bartolo—typified, we are forced to say, in Doellinger—must prepare the way for the "*Full Religion of the Future.*"

But we must here limit ourselves to the compliment paid by Canon di Bartolo to Catholic theologians. With regard to the Catholic theologians of the times of the Jansenists, he says:—The Jansenists made a distinction between the right and the fact: this was logical. They taught that Pope Innocent X., could not condemn Jansenius's Book by an infallible judgment: this was equally logical; because this fact is “neither explicitly nor implicitly revealed,” and on the other hand, “logic” and “the harmony of doctrine” clearly teach that the only object of infallibility is “revelation.” The Pope therefore claimed an infallibility which does not belong to him. What were Catholic theologians to do? They could only reply: You Arnauld, Nicole, Pascal, you are right: you are by no means bound to believe that Jansenius's book is unorthodox. But do not “insolently” abuse this doctrine, do not insult the Pope and the bishops, who order you to believe and who oblige you to sign formulæ containing this act of faith. Stand for your rights and your doctrine “in a becoming manner” “without any spirit of rebellion.” (Bartolo's style!) But what did happen? Catholic theologians did not have the courage to take up the defense of truth and of what they knew to be the truth. “Frightened”¹ (By the Pope? or by the bishops?) they “*did violence*” to their beliefs—which simply means that they embraced a doctrine, erroneously proposed as a Catholic doctrine, and taught with Pope and bishops that it should be believed while they knew well that this doctrine was false! Instead of becoming Jansenists—at least on this point—as was the dictate of their conscience, “they entrenched themselves in the opposite doctrine,” and preached a lie! The only excuse which they have in the face of

¹ All the faithful children of the church all, the theologians were “frightened,” to hear Catholics call the authority of their mother in question: they were frightened at the novelty of a doctrine opposed to tradition and the sentiment of the faithful. They were frightened to see hypocrites revolt against the church while proclaiming themselves her devoted sons.

history is the "purity of their motives!"—They did evil to draw good out of it believing that this end justified even the betrayal of truth.

And the later theologians? How does it happen that they continued and still continue teaching the same doctrine? There can be but one explanation: that since then treason and hypocrisy have become common in the Church. Theologians one after another have "done violence" to themselves and have embraced the opposite doctrine in spite of their convictions. Or else they have finished by taking their predecessors' word for it and without caring for logic, or the harmony of doctrine or revelation, they have become the champions of error, "the illustrious Perone," the "eminent Franzelin," the "learned Heinrich," at their head.

Conclusion: Let us therefore correct not only dogmatic theology but also history. Up to this we have always believed that the Jansenists distinguished themselves not only in insolence but also in hypocrisy.¹ Canon di Bartolo informs us that their only fault was insolence; that it is Catholic theologians who should be stigmatized as hypocrites. With regard to the theologians of the nineteenth century if they teach the infallibility of the church in dogmatic facts without "doing violence to their convictions," if they have come to see no more the want of logic and of harmony in their doctrines, they still owe thanks to Canon di Bartolo who forgives them their ignorance or at least does not reproach them openly with it; who even carries his condescension so far as to heap praises on them and to quote them—in his own way—on almost every page of his work!

(*To be continued.*)

J. SCHROEDER.

¹ Well described by De Maistre, l. c. chapter iii: "Le Jansenisme, portrait de la secte."

THE POET OF PASSION-TIDE.

In his own verse the poet still we find,
 In his own page his memory lives enshrined,
 As in their amber sweets the smothered bees,—
 As the fair cedar, fallen before the breeze,
 Lies self-enbalm'd amidst mouldering trees.

O. W. HOLMES.

WE shall indeed find our poet, Venantius Fortunatus, in his own verse. It furnishes us with the details of the poet's life, and with the pleasant views we catch of that simple, cultured, tender, sparkling, and devout soul that runs, a plainly discovered undercurrent, in the flow of his rapid numbers. But his poetry is more to us than a record of the man—it is a record of the times in which he lived. His works are valuable as historical documents, giving us many details of the lives of bishops and princes whose names (to borrow a thought of Cicero's) would have sunk into the oblivion of the same tomb that covered their bodies, if Fortunatus had not played for them the part of another Homer.¹ So that it has been said that nearly all the writers who have touched the history of France in the sixth century have drawn from this fount. He is a prominent figure in the pages of those who would trace the growth of our modern civilization out of the wreck of ancient splendors. An Italian by birth, a Roman in taste, tradition, and culture, he carried, like Æneas of old, his household gods into a new land; and the rude courts of the Franks listened to the voice of the exile chanting the songs of a new order to the melodies of the old civilization. In hymnology, he is the link that binds the ages of Prudentius and Sedulius to those of Notker, Herman-

¹ Quocirca tuto illud affirmare possum, plurimi jam sive episcoporum illius temporis, sive procerum regni Galliæ nomina ac res gestæ perpetua in oblivione jacuisent, nisi eadem suis litteris Fortunatus seræ posteritati prodidisset.—Migne, *Patr. Lat.*, T. 88, p. 11.

nus Contractus, and St. Bernard. He has been styled "the last of the classics." Important as the poet becomes to us when viewed in these lights, he is drawn nearer to us and made more familiar as the author of the two grand Passion hymns, *Vexilla regis prodeunt*, and *Pange lingua gloriosi prælium certaminis*. This Passion season has suggested a translation of the hymns, together with a slight sketch of the author's life.

Venantius Honorius Clementianus Fortunatus was born about the year 530, near Ceneda, in Treviso; perhaps, if we may judge from passages in his writings, of somewhat distinguished parentage. We naturally find him a student at Ravenna, which under Theodoric the Ostrogoth, had become a centre of literary culture as it had been of political activity. There he applied himself to grammar, rhetoric, and poetry, and touched the subject of jurisprudence. In his life of St. Martin of Tours he sings thus of himself and his early studies:

Ast ego sensus inops, Italæ quota portio linguæ?
 Fæce gravis, sermone levis, ratione pigrescens,
 Mente hebes, arte carens, usu rudis, ore nec expers,
 Parva grammaticæ lambens reflumina guttæ,
 Rhetoricæ exiguum prælibans gurgitis haustum,
 Cote ex juridica, cui vix rubigo recessit,
 Quæ prius addidici, dediscens, et cui tantum
 Artibus ex illis odor est in naribus istis:
 Non prætexta mihi rutilat toga, pennula nulla;
 Jam mea nuda fames superest de paupere linguæ.

We must not interpret this modest dispraise of self too literally. It is a characteristic trait of our poet to lavish a wealth of praises on the mediocre talent of his friends, and to pass harsh criticisms on himself. He has been censured by unsympathetic biographers for the exaggerated encomiums he bestows on his fellows. But if we interpret his praise of others by his self-dispraise, we shall perchance discover in him that simple modesty which is peculiar to gifted souls

Let us add that if an exacting criticism find herein an insufficient apology for the too complimentary phrases in which he abounds, possibly a more benignant interpretation would find in the prevailing customs of that age a sufficient exoneration. We may, with Cardinal Luchi, dissent from Brower's opinion, that Fortunatus was not well versed in letters at that time.¹

For that could scarcely have been other than a devoted and earnest apprenticeship to the arts of poetry and eloquence which made Fortunatus a foremost man of letters of his day, and which made it possible for him to bequeath to posterity some highly finished and artistic poems. And now we come to a period of his life filled, not with the tranquil silences of study, but with restless wanderings through many lands. Perhaps the shadow of the Lombards was darkening the political skies of Italy,—that land so long given up to invasion after invasion, conquest after conquest. Ravenna, lying in the midst of its protecting lagoons, reached a sad eminence in the history of the time, as being well-nigh impregnable to a naval armament, and a very desirable stronghold for conqueror or besieged. The memories of Honorius, of Odoacer, of Theodoric, and of Belisarius were not memories of peace—it must be the prize of the fresh horde of Alboin. With Goldsmith he might have said :

To kinder skies, where gentler manners reign,
I turn ; and France displays her bright domain.

Still, it is probable that our poet, *meliora sperans*, contemplated only a temporary exile, until the storm should have passed over. While the political disturbances of the times

¹ Hinc opinatur Browerus, c. 2 *Vite Fort.*, ita illum leviter litteris imbutum fuisse, ut neque togam prætextatam, publice gestimuneris insigne unquam adeptu sset, neque pennulam docendi causa sumpserit. At multo verisimilius est Fortunatum, præ animi modestia ac propositæ vitæ instituto, ultro ab illis, si qui erant, honoribus abstinuisse, quam hominem non vulgari ingenio nec mediocri doctrina præstantem illa honorum insignia, quæ plerisque patebant, pro scientiæ tenuitate et litterarum inopia assequi non potuisse.—Luchi.

might have been a partial reason for leaving Italy, they very likely but furnished a last argument for the immediate fulfilling of a vow which Venantius had made to visit the tomb of St. Martin of Tours, there to offer thanks for a miraculous cure wrought for him through that Saint's intercession.¹ In his pilgrimage thither he visited many circles of Gallo-Roman culture, and enjoyed the fellowship of many distinguished personages, before he knelt to fulfill his loving duty to the great patron of Tours. Like Goldsmith, he had but the spirit of Poesy for boon companion; but, unlike Goldsmith, he could remember no place.

. where the rude Carinthian boor
Against the houseless stranger shuts the door :

everywhere he was received with the most flattering courtesies. Of him could be said what Cicero said of Archias: "All men who had skill in discerning genius thought him worthy of fellowship and hospitality." Nay, he tells himself how the rough children of the North caught up his improvised verses with greatest satisfaction.² Filled with wonder at the number of princes and great men whose friendship he gained in his exile, Liruti would seek an explanation of his success in some nobility of birth; but Luchi's surmise is more probable, as well as more favorable to the poet.³

¹ Suffering, while at Ravenna, from some serious affection of the eyes, he determined to seek help from St. Martin, to whose memory an altar was dedicated in the basilica of the martyrs SS. John and Paul. He hastened to the church, reverently anointed his eyes with oil taken from a lamp that burned before a picture of the saint, and found the cure he so ardently wished for.

² Thierry, who, however, is no admirer of Fortunatus, says very graphically: Les Barbares l'admiraient et faisaient de leur mieux pour se plaire à ses jeux d'esprit (Fort. lib. I., Proem ad Greg. Turon.): ses plus minces opuscles, des billets debout pendant que le porteur attendait, de simples dystiques improvisés à table, couraient de main en main, lus, copiés, appris par cœur; ses poèmes religieux et ses pièces de vers adressées aux rois étaient un objet d'attente publique.—*Récits des Temps Mérovingiens*, Récit 5me.

³ Atque in hoc ipso per Germaniam et Galliam itinere cum nobilissimis ac virtute et honore præstantibus viris amicitiam inire, ac eorum sibi gratiam promereri, facile potuit, cum ob vitæ innocentiam ac morum suavitatem, tum ob laudem litterarum

In the year 567 we find Venantius at the court of Sigebert, the eldest son of Hlothar or Clotaire, to whom, when the Frankish kingdom was divided, Austrasia, lying, roughly, between the Meuse and the Rhine, was given. Here he wrote an *epithalamium* for the nuptials of Sigebert and Brunehilda. Shortly afterwards he went to Tours, knelt at the tomb of St. Martin, and formed a close friendship with S. Euphronius, then bishop of Tours. But now that his devotion was satisfied, instead of returning to Italy, he proceeded to Poitiers, where he spent, with some interruption, the rest of his life. We can easily find a reason for his continued absence from Italy in the disturbances to which Treviso and the neighboring regions, "positæ in ipsius Germaniæ ore ac faucibus," were peculiarly exposed. Another reason, too, is that which he gives himself :

Martinum cupiens, voto Radegundis adhæsi,
Quam genuit cælo terra Toringa sacro.

Indeed, it is not strange that he should have been invited to visit the convent at Poitiers, and so won the esteem of St. Radegunda.¹ Herself a scholar, a reader of the Latin and Greek Fathers, and by the rule of the convent a constant student, she quickly recognized of what service to her own

et ingenii, in primis vero ex quadam Musarum commendatione, quæ vel peregrinos et ignotos homines exteris nationibus probare semper consuevit.--Luchi, in *Proleg. ad Ven.*, etc.

¹ A daughter of Berthar, a pagan king of the Thuringi, she received in early life a Christian education, and married Clothaire I. From the moment of her baptism she gave herself up to those practices of piety and mortification which adorned her whole life. When Clothaire caused her brother to be unjustly killed, she obtained leave to retire from the world into the seclusion of a religious life. She founded and endowed a large convent at Poitiers, over which she placed a holy virgin, Agnes, as abbess, while she herself performed in her turn the menial duties of convent life. She adopted the Rule of S. Cesarius of Arles, part of the provisions of which was a studious cultivation of letters: "Omnes literas discant. Omni tempore duabus horis, hoc est a mane usque ad horam secundam, lectioni vacent. Reliquo vero diei spatio faciant opera sua. . . . Reliquis vero in unum operantibus una de sororibus usque ad tertium legat."

progress in letters this scholar from the home of culture would prove. She saw, too, in him those qualities of modesty, simplicity, ability, and poetic feeling, which had so won the admiration of the outside world. Many of the shorter poems of Venantius were suggested by the thoughtful kindnesses of the abbess and St. Radegunda. These poems have made him the subject of much censure from modern critics. They are declared to be frivolous and puerile.¹ Still, the apologist might suggest that if sometimes his muse descends to chant the bread and butter of life in lordly Latin—*dulce est desipere in loco*; if he celebrates in profusion of evident hyperbole the kindness of his entertainers, he sinneth in a very, very large company, and might plead much precedent, and find complete exoneration in very much subsequent fashion. If his simplicity describes the details of his repast, he must not be construed too literally, abounding, as is his wont, in poetical hyperbole. And aside from the fact that the language of poetry is not that of mathematics, the age of Fortunatus is not ours, nor is the temperament of author and audience the same. But there is the higher excuse suggested by Ozanam, when he says: “perhaps these puerilities, which are not always

¹ E. g., Guizot, in his *History of Civilization*, says: The pieces addressed to St. Radegunda, or to the abbess Agnes, are incontestably those which best make known and characterize the turn of mind and the kind of poetry of Fortunatus. On these only shall I dwell. One is naturally led to attach to the relations of such persons the most serious ideas, and it is, in fact, under a grave aspect that they have been described; it has been mistakenly; do not suppose that I have here to relate some strange anecdote, or that his history is subject to the embarrassment of some scandal. Here is nothing scandalous, nothing equivocal, nothing which lends the slightest conjecture, to be met with in the relation between the bishop and the nuns of Poitiers; but they are of a futility, of a puerility, which it is impossible to overlook, for even the poems of Fortunatus are a monument of them. He then gives the titles of sixteen out of twenty-seven pieces addressed to S. Radegunda or to the abbess: to S. Radegunda, “upon violets,” “upon flowers put on the altar,” “upon flowers which he sent her,” “S. Radegunda for her to drink wine;” to the abbess, “upon flowers,” “upon chestnuts,” “milk,” “*idem*,” “a repast,” “sloes,” “milk and other dainties,” “eggs and plums,” “a repast,” “*idem*,” “*idem*,” “*idem*.” He then gives two extracts in further confirmation:

without charm, were necessary in order to introduce Latin letters into the education of the ladies."¹

It seems that Fortunatus was at first secretary of the convent. After some time he was ordained priest, and then became chaplain and almoner to the convent. His residence was not an idle one. Besides performing the duties of his position, he applied himself to philosophy and the ecclesiastical sciences, and wrote many Lives of Saints, an explanation of the Lord's Prayer, and other shorter pieces.² His merits of life and labor raised him finally to the See of Poitiers, where he died, about the year 609.

The judgments passed on his merits as a writer embrace extremes. Paul the Deacon³ says of his poetry, "nulli poetarum secundus, suavi et diserto sermone composuit." Luchi thinks his poetry ahead of, and sometimes behind, the culture of the age in which he lived. Guizot says: "There is in many of these small lay and religious poems a good deal of imagination, of intellect, and animation." Duffield says, "he has written what will live with the best." Trench considers two or three of his poems "inconceivably superior to the mass out of which they are taken." His works show us something better, however, than mere literary facility; they show

¹ "Tandis que Radegonde la Thuringienne rassemble autour d'elle les filles des Francs pour les exercer aux méditations du christianisme, Fortunat la soutient de ses louanges, il la félicite de lire les Pères grecs et latins; c'est pour elle qu'il réserve ses plus gracieuses compositions. S'il lui adresse des vers pour déplorer le moment ou elle s'enferme dans sa cellule, et d'autres pour célébrer le jour ou elle en sort; des vers pour le remercier d'une jatte de lait, des vers en lui envoyant une corbeille de châtaignes, des vers avec des fleurs; il fallait peut-être ces puérilités, qui ne sont pas toujours sans charme, pour faire entrer les lettres latines dans l'éducation des femmes. "A. Fr. Ozanam, La Civilisation Chrétienne chez les Francs, ch. ix.

² His works include e'even books of *Miscellanea*, written mostly in elegiac verse, and on all kinds of subjects:—hymns, such as the *Vexilla regis*, the *Pange, lingua*, etc; twenty-eight *Epitaphia*; letters to various bishops, many of them being addressed to S. Gregory of Tours, etc.; he also wrote four books of a Life of St. Martin, in heroic verse, following the plan of the prose work of Sulpicius Severus; verse on the destruction of Thuringia; eleven Lives of Saints, of which the life of S. Radegunda is considered the best; an exposition of the Catholic Faith, etc

³ *De Gestis Longobard.*, lib ii., cap. 13.

us tender piety, good-will towards all men, esteem and love for venerable personages; they are full of that sweet instinct of modesty which, baffling every suggestion of envy, can discern only the worth of others and the worthlessness of self. The ability of the scholar is veiled in the simplicity of the man; and virtues we know not of hide, doubtless, under the humility of the Christian. What else could explain the universal esteem in which he was held? his close fellowship with the best spirits of his time? his elevation to the see of Poitiers? or, finally, his canonized sanctity, which makes his memory a benediction for all time to the devout people of that diocese?

VEXILLA REGIS.

1. Vexilla regis prodeunt,
Fulget crucis mysterium,
Qua vita mortem pertulit
Et morte vitam protulit.

2. Quæ vulnerata lanceæ
Mucrone dirò criminum
Ut nos lavaret sordibus,
Manavit unda et sanguine.

3. Impleta sunt, quæ concinit
David fideli carmine,
Dicendo nationibus:
Regnavit a ligno Deus.

4. Arbor decora et fulgida,
Ornata regis purpura,
Electa, digno stipite
Tam sancta membra tangere.

5. Beata, cujus brachiis
Pretium pependit sæculi;
Statera facta corporis,
Tulitque prædam tartari.

6. O Crux, ave, spes unica,
Hoc passionis tempore
Piis adauge gratiam,
Reisque dele crimina.

Behold the banners of the king,
The mystic splendors of the cross,
Where on hath Life endured loss
That He through death our Life might
bring.

The spear that pierced His sacred side
Hath given gracious fountains birth;
And blood and water bathe the earth,
That we may wash in that blest tide.

Fulfilled is all the prophecy
That David sang in faithful song,
Unto the sleeping gentile throng—
Lo! God hath reignèd from a tree!

O Tree, all splendidous and fair,
With the king's purple all bedecked,
Worthy and noble, sole elect
The Saviour's sacred limbs to bear!

O blessed Tree, from whose wide arms
Hung sinful man's Redemption great!
O balance bearing Jesus' weight,
To ransom us from hell's alarms!

O Cross, our only hope, we pray,
Pour out in blessed Passiontide
New grace, where grace and love abide,
And wash the sinner's stains away.

7. Te fons salutis Trinitas
Collaudet omnis spiritus,
Quibus crucis victoriam
Largiris, adde præmium. Amen.

Salvation's fountain, Trinity,
Let every spirit shout thy praise !
Give them reward of endless days,
Who by the cross win victory ! Amen.

PANGE LINGUA.

1. Pange, lingua, gloriosi
Lauream certaminis,
Et super crucis trophæo
Dic triumphum nobilem,
Qualiter Redemptor orbis
Immolatus vicerit.

Sing, my tongue, the Saviour's battle,
Sing the crowning laurel wreath,
And the cross, the trophy-symbol,—
Sing it with triumphant breath,
How the world's Redeemer conquered
In the awful arms of death !

2. De parentis protoplasti
Fraude Factor condolens,
Quando pomi noxialis
In necem morsu ruit,
Ipse lignum tunc notavit,
Damna ligni ut solveret.

When the first of men had eaten
Death in the forbidden food,
Pitying the fall, his Maker,
Still all-merciful and good,
Chose the tree that should forever
Lift the evil of that wood.

3. Hoc opus nostræ salutis
Ordo depoposcerat,
Multiformis proditoris
Ars ut artem falleret,
Et medelam ferret inde,
Hostis unde læserat.

For the scheme of our Redemption
Had in justice planned it so,
That the wisdom of the serpent
Be by higher art brought low ;
And the cure be found, and healing,
In the weapon of the foe !

4. Quando venit ergo sacri
Plenitudo temporis,
Missus est ab arce patris
Natus, orbis conditor,
Atque ventre virginali
Carne amictus prodiit.

When at last the blessèd fulness
Of the sacred time had come,
God the Son, the world's Creator,
Sent from forth the Father's home,
Came, a Son of man, amongst us,
Clothed with flesh in Virgin's womb.

5. Vagit infans inter arcta
Conditus præsepia,
Membra pannis involuta
Virgo Mater alligat,
Et Dei manus pedesque
Stricta cingit fascia.

Lying in a lowly manger,
List his tender infant cries !
See, in swaddling clothes, the Virgin
Wraps the Prince of Paradise !
Hands and feet and limbs, she binds
Him,
While all helplessly He lies.

6. Sempiterna sit beatæ
Trinitati gloria,
Æqua Patri Filioque,

To the Trinity be glory,
While the endless ages run :
To the Father, Son, and Spirit,

Par decus Paraclito,
Unius Trinique nomen
Laudet universitas. Amen.

Equal be the honor done:
And the Universe forever
Praise the mighty Three in One!
Amen.

LUSTRA SEX.

1. Lustra sex qui jam peregit
Tempus implens corporis,
Sponte libera Redemptor
Passioni deditus,
Agnus in Crucis levatur
Immolandus stipite.

2. Felle potus ecce languet;
Spina, clavi, lancea
Mite corpus perforarunt,

Unda manat et cruor ;
Terra, pontus, astra, mundus
Quo lavantur flumine.

3. Crux fidelis, inter omnes
Arbor una nobilis !
Silva talem nulla profert
Fronde, flore, germine.
Dulce ferrum, dulce lignum
Dulce pondus sustinent.

4. Flecte ramos, arbor alta,
Tensa laxa viscera,
Et rigor lentescat ille,
Quem dedit nativitas,
Et superni membra Regis
Tende miti stipite.

5. Sola digna tu fuisti
Ferre mundi Victimam
Atque portum præparare
Arca mundo naufragis,
Quam sacer cruor perunxit
Fusus Agni corpore.

6. Sempiterna sit beatæ
Trinitati gloria,
Æqua Patri Filioque,

Thirty years are ended; mortal
Space of life is nearly worn;
Willingly He goes to suffer
All the anguish and the scorn;
And the Lamb of immolation
Upward on the cross is borne!

Drink of gall they give the Saviour
As He fainteth on the rood!
Thorns and nails and lance have pierced
Him;

Water floweth forth and blood!
Earth and sea and sky are bathed,
Oh, in what a precious flood!

Faithful cross ! of all the forest
Only one and noble Tree!
For in foliage, fruit, or flower
Woodland offers none like thee:
O sweet wood, and O sweet iron,
Sweetest weight is hung on ye!

Bend, O noble tree, thy branches:
Let thy fibres yielding be!
Let the rigid strength be softened
Which in birth was given thee,
That the limbs of my dear Jesus
May be stretched most tenderly!

Worthy thou alone, the Victim
Offered for the world to bear:
As an ark, for shipwrecked creatures
Safest harbor to prepare:
With the sacred blood thou'rt sprinkled,
Which the Lamb shed hanging there.

To the Trinity be glory
While the endless ages run:
To the Father, Son, and Spirit,

Par decus Paraclito,
 Unius Trinique nomen
 Laudet Universitas. Amen.

Equal be the honor done:
 And the Universe forever
 Praise the mighty Three in One!
 Amen.

NOTES.—VEXILLA REGIS.

The use of this hymn in the Divine Office for Passion-week, and in the *Reposition* of Good Friday, have made its stirring thought and melody a familiar strain to us.¹ The chant melody is full of sublime strength and feeling, and emphasizes the grand picture of the opening stanza with a martial swing which in the other verses can strangely tone itself down to a moan of supplication. Gounod has taken the plainest form of the chant-melody and made it the subject of his great "March to Calvary" in the *Redemption*—the chorus chanting the words with stately measure. It is not strange, then, that this hymn, wedded to a sublime melody, and filled with the memories of Passiontide, should be dear to Catholics. But, stripped of all melody and all associations, it still is a grand hymn. It has been translated by several Protestants, and finds a prominent place in their collections of Church hymns. Neale calls it "a world-famous hymn, one of the grandest in the treasury of the Latin Church;" Duffield, "surely one of the most stirring strains in our hymnology."

To understand the hymn aright, we must recall the occasion of its composition. St. Radegunda had "already enriched the church she had built with the relics of a great number of saints, but was very desirous to procure a particle of the true cross of our Redeemer, and sent certain clerks to Constantinople for that purpose. The emperor readily sent her a piece of that sacred wood, adorned with gold and precious stones; also a book of the four gospels,

¹ It is sung from Passion Sunday to Wednesday of Holy Week, at Vespers; in the procession on Holy Friday; also on the feast of the Invention of the Holy Cross. "Præterea, proprium est festivitibus sanctæ crucis: denique cum illo quod sequitur (i. e., the Pange Lingua) plerumque in illis celebritatibus cantatur, quibus singulæ ecclesiæ memoriam Christi pro nobis crucifixi reverenter solent recolere.—Daniel, *Theol. Hymn.*, p. 161.

beautified in the same manner, and the relics of several saints. They were carried into Poitiers, and deposited in the church of the monastery by the archbishop of Tours in the most solemn manner, with a great procession, wax-tapers, incense, and the singing of psalms.”¹ “Fortunatus festivam hanc pompam celebravit versibus. . . . tunc enim sanctus poëta ille composuit duos istos celebratissimos hymnos, quorum unus incipit: “Pange lingua gloriosi prælium certaminis;” alter vero “Vexilla regis prodeunt;” qui ad celebranda sanctæ crucis præconia hactenus in Ecclesia usurpantur.”² We see, then, a long procession wending its way to the church. All the pomp of ceremonial is there—banners fluttering in the air, rich vestments reflecting the rays of the sun, bishops, priests, and princes adding dignity to the occasion, while above all a gilded cross gleams high in the air—*fulget crucis mysterium*. That cross, and the near presence of a piece of the true cross, suggest readily the theme of the poet’s song. It shall be a song of the Passion. The sacred symbol of our Redemption shall explain to us the theme and the contexts of the hymn.³ The theme, then, is the cross. *Passio Domini venit*, says S. Ambrose, *et quia venit, debemus de ipsa aliquid dicere. Dicamus quod vexilla regis Christi prodeunt.*

Vexilla—according to some interpreters, baptism, the sacrament of the altar, and the other sacraments of the Church. Clichtoveus explains: “Vexilla sunt signa militaria principum et regum, quæ in bello eriguntur, ubi manus conseruntur cum hostibus. Haud aliter insignia sacra passionis Domini nostri, ut flagella, corona spinea, crux, clavi, lancea, sunt ejus vexilla, quibus antiquum debellavit hostem et principem hujus mundi ejecit foras. This latter Daniel considers better. Kayser very well dissents from both. Indeed, the *vexillum*

¹ Butler’s *Lives of the Saints*, Aug. 13.

² *Acta Sanc. Aug.*, t. III., p. 59.

³ “Dieses heilige Symbol giebt dem ganzen Gesange seine Richtung, seinen Inhalt, da dieses allein das fromme Gemueth des begeisterten Sängers beschæftigt.”—Joh. Kayser, *Beiträge zur Geschichte*, etc., 2d Ed., p. 397.

is the standard of the cross. The old cavalry-standard of the Romans became under Constantine a Christian symbol. Now, it consisted of a square piece of cloth depending from a bar placed across the upper part of a gilt pole, surmounted no longer by the Roman eagle, but by the cross. The old Roman devices embroidered in the tapestry gave place, similarly, to Christian symbols.¹ Kayser has an elaborate criticism of this point, p. 397 seqq.

Mysterium—the mystic cross, symbolizing the mystery of our Redemption.

Unda et sanguine.—Says Daniel (who adopts the reading *unda sanguine*):

Unda ex mea sententia non de aqua est explicanda, e Servatoris latere profluente, sed nihil aliud voluit poeta nisi quod hymno sequenti (i. e., the *Pange lingua*) expressit: mite corpus perforatur, sanguis unda profluit. Vetusti interpretes cogitant de sacramentis baptismi et sacræ cœnæ, aqua et sanguine ex corde Christi manantibus præfiguratis. Nevertheless the poet had probably in mind the description found in John xix. 34, so that "et" is a better reading. So we have translated.

In nationibus—(Ps. xcv. 10) Dicite in gentibus quia Dominus regnavit a ligno. The Italic version had it: Tell it out unto the gentiles, that the Lord hath reigned from a Tree (Tertullian Adv. Marcion. l. iii., c. 19). Age nunc si legisti penes David: Dominus regnavit a ligno. Justin Martyr accuses the Jews of having corrupted the text (*Dialog. c. Tryphonem*, c. 63).

Purpura is, of course, the Most Precious Blood.

Statera.—"Dominus noster in statera crucis pretium nostræ salutis appendit. . . . plus dedit quam totus mundus valeret. (S. Aug., *serm. 41 de Pass. Dom.*). So too S. Bernard: *Crux facta est statera Corporis Christi, quod est ecclesia; cum*

¹ "Quid enim est crux Domini aliud quam. . . . vexillum cœlestis militiæ, arbor navis ecclesiæ, lignum vitæ in medio paradisi?"—Bellarmine, *Concio xxix. in Dom. Pass.*

enim ipse crucifigeretur, cum ipso appensa sunt peccata quæ committimus (*Hom. I. de vig. Paschæ*). March (*Lat. Hym.*, p. 254) has: *statera corporis*, the payment of the body having been made; others read *facta est*; many read *statera sæculi*, the price of the world." We have considered it as subject of *facta (est)*, as an ablative absolute would require the *a* of *statera* to be long, whereas the metre forbids—only the odd feet in iambics allowing a long *thesis*.

The last two stanzas are not by Fortunatus. The Breviary leaves out two stanzas of the original hymn, and alters the position of a few verses. While there is no definite plan of rhyming adopted in the hymn, the frequent recurrence of assonances could not have been quite accidental.

PANGE, LINGUA, GLORIOSI PRÆLIUM CERTAMINIS.

The *Pange lingua*, and the *Lustra sex* make one complete hymn. It is commonly supposed to be the work of Fortunatus.¹ The magnificent swing of its rhythm needs no comment. Schaff calls it "the master-piece of Venantius Fortunatus. . . . and one of the finest hymns in the Latin language." Daniel thinks that no one at all acquainted with the genius of sacred poetry will deny it a place in *pulcherrimorum numero*² We may therefore agree with Schaff in saying that "Trench strangely omits the two best productions of this gifted poet." It was composed probably for the same occasion as the *Vexilla regis*. It is written in the favorite trochaic tetrameter catalectic, Fortunatus grouping three verses into a stanza.

The theme is the Passion of Christ.

Lauream,—in the original, *prælium*. Neale does not admire

¹ Clichtoveus and G. Fabricius give it to Fortunatus, others to Mamertus Claudianus.

² Hymnum supra positum in pulcherrimorum numero cerensendum esse, id nemo infitias ibit, nisi qui quæ sit vis et naturasacræ poeseos prorsus ignoraverit. Quæ de re nunquam deficit carmini singularis quædam ecclesiæ cura atque auctoritas. Ponitur in Dominica et Hebdomade Passionis, tanquam dominicæ passionis et suavissimum præconium et devotissima adoratio. *Theol. Hymn.*, p. 166.

the change. "The recension of Urban VIII here entirely spoils the original,

Pange lingua gloriosi
Prælium certaminis,

by substituting the word *Lauream*. It is not to the glory of the termination of Our Lord's conflict with the devil that the poet would have us look, but to the glory of the struggle itself, as indeed he tells us at the conclusion of the verse." The original at first sight seems to be tautological. But it is not so. *Certamen*, as distinguished from *prælium*, signifies not the battle itself, but rather the energy and striving of the soldiers. So Hirt. de B. Gal, "Fit prælium acri certamine." *Prælium certaminis* would indicate the fierceness of the battle. *Certamen* was also a zealous competition for some prize; and so here the phrase would signify the struggle between Christ and Satan for the prize of the human race. Kayser considers the substitution of *lauream* "eine Änderung, welche keineswegs eine glückliche zu nennen ist."

Trophæo.—The *trophæum*' trophy, was first a tree stripped of its boughs and adorned with various spoils of war. Perhaps the poet hinted at this, as well as the mere symbol of victory.

Notavit.—Mrs. Charles gives this version of the mediæval legend. "When Adam died, Seth obtained from the guardian cherubim of Paradise a branch of the tree from which Eve ate the forbidden fruit. This he planted on Golgotha, called the place of a skull, because Adam was buried there. From this tree, as the ages rolled on, were made the ark of testimony, the pole on which the brazen serpent was lifted up, and other instruments; and from its wood, at length, then growing old and hard, was made the cross."

Multiformis.—Satan appears to Eve as a serpent; in the temptation of Christ, as a man; to St. Antony, in many horrible shapes; nay, he can transform himself into "an angel of light," as the Apostle says (2 Cor. ii, 14). St. Augustine speaks of "milleformes dæmonum incursum."

Medelam ferret inde.—"Qui salutem humani generis in ligno crucis constituisti, ut unde mors oriebatur, inde vita resurgeret, et qui in ligno vincebat, in ligno quoque vinceretur" (Præf. de Cruce). And S. Bernard: "Victoria de diabolo etsi alio modo potuit, tamen alio modo impleri non debuit. . . . Necessarium fuit, eum per hominem vinci et per lignum, qui hominem vicerat per lignum, ut unde mors oriebatur, inde vita resurgeret," etc. (*De Pass. Dom.*, c. 46).

Plenitudo temporis.—"Ubi venit plenitudo temporis misit Deus filium suum factum ex muliere," etc. (Gal. iv. 4).

Conditus.—*Orbis conditor* is now *conditus*—"the poet plays with the sound and sense, like Shakespeare."

Fascia,—the subject of *cingit*.

Lustra.—The "lustration" or purification of the Roman people in the Campus Martius took place every five years. Hence *lustrum* came to mean the period between the lustrations.

Potus,—pass. part. perf.

Crux fidelis.—Schaff thinks this stanza "a gem of rare beauty."

Viscera, fibres.

Arca.—"Mare transeundum est, et lignum contemnis? . . . quia lignum humilitatis ejus tibi necessarium erat; superbia enim tumueras et longe ab illa patria rejectus eras, et fluctibus hujus sæculi interrupta est via, et qua transeatur ad patriam non est, nisi ligno porteris" (*In Evang.*, John ii. 4).

H. T. HENRY.

GREEK CATHOLICS AND LATIN PRIESTS.

WITHIN recent years immigration from the Austro-Hungarian Empire has brought into the United States large numbers of people belonging to the different Slavonic nationalities. The great majority of these are Catholics, that is to say, they acknowledge the Sovereign Pontiff

of Rome as the supreme head of their Church. As the Slavonic countries occupy what might be called the borderline between the Eastern and Western Church, the Catholics who come from these districts belong to various rites. It is well known that the Church consists of two great divisions, the Latin and the Greek, which, like two arms belonging to the same body, labor in unity for the maintenance of the apostolic doctrine, and, whilst they give scope to the characteristic activity of the Oriental and Western nationalities, are directed in their labors for the preservation of Christianity undefiled by one and the same head, the successor of St. Peter at Rome. Besides the Greek Catholics who are in communion with the Holy See, there are others who live under separate patriarchs more or less subject either to the Czar or to the Turkish government. These are distinguished as Greek schismatics, whilst the Catholics are called "united Greeks." Although we have properly no concern with the former, as they are not subject to the Holy See, there is at present a decided movement, favored by powerful elements on both sides, to bring back the Greek schismatics to Catholic union.

As to the orthodox Greeks who have settled in the United States, various questions have been raised in reference to the attitude which the Latin clergy are to hold towards them, since in the absence of a regularly constituted hierarchy and sufficient number of priests belonging to the Greek rite, many of these Catholic immigrants are left without the proper ministrations of their religion.

Nor can this evil, which apparently exposes thousands of the Slavonic people to the loss of their faith in this country, be summarily remedied. As to our own clergy, the situation is entirely a new and unusual one. For, although the Greek Catholics profess the same faith with ourselves, their hierarchical constitution, ecclesiastical discipline, ritual, and liturgical service differ both in form and language from our own. There has never been any occasion or necessity for the spe-

cial study of the Eastern Church and the rites by which it administers the sacraments to the faithful, and the student of theology has had no opportunity to familiarize himself with the usages of the Greeks. On the other hand, these Catholics are not accustomed to our ritual, and with the natural reverence for tradition which goes with the Eastern character, they can only with difficulty be persuaded to adopt any other rite than their own. Besides, they can hardly be said to have chosen permanent domicile in any particular spot in the United States. They frequently move from one place to another, according as they find work, especially along the railroads and in the mining districts.

The Holy See has not only at all times respected the diversity of discipline and rite in the Greek Church, but in many instances has legislated for its preservation, inasmuch as it expresses the spirit of respect for lawful tradition without interference in doctrine. These facts have prompted us to attempt a general survey of the present status in the Church, of these Catholic immigrants, so as to throw some light on the relative position which we hold towards them in this country.

It is difficult at the present time to obtain anything like reliable and complete statistics as to the Catholic Slav element professing the Greek rite in the United States. Those immigrants who have settled chiefly in the States of New York, Pennsylvania, New Jersey, and the Western States, particularly Minnesota, are for the most part Ruthenians, and only a comparatively small portion speak the Hungarian dialect. Separate congregations have been formed, with resident priests from the Ruthenian dioceses of Eperies, Muncacs, and also from the archdiocese of Lemberg. These priests are under the jurisdiction of their respective bishops in Europe, but they hold commendatory letters from the Propaganda at Rome, which insure them liberty of action and the exercise of jurisdiction within their own sphere, and a certain protection on the part of our bishops. Churches

exclusively for the use of Greek Catholics have been erected in a few places.¹ In some instances they worship in our ordinary parish churches according to their own rite whenever they can obtain the services of a Greek priest. They understand for the most part that the obligation of hearing Mass and receiving the sacraments can be equally satisfied in the Latin churches, although they naturally prefer to have the ministrations of religion in their own way, especially as they meet with not a little prejudice from our people, who have not been accustomed to the difference of rites in the Eastern and Western Churches. Where there are not a sufficiently large number of Greek Catholics to form distinct congregations of their own rite, such as we have at Shenandoah (Archdioc. Philadelphia); Shamokin (Dioc. Harrisburg); Kingston, Freeland, Olyphant, Wilkesbarre, and Hazelton (Dioc. Scranton); Jersey City and Passaic (Dioc. Newark); Minneapolis (Archdioc. St. Paul) etc.,—they sometimes combine with the Hungarian Catholics of the Latin rite in building a church, with the understanding that a priest of their own rite be allowed to officiate therein from time to time. No doubt it will not be long before the Holy See appoints a regular bishop for these Catholics in the United States, so as to have priests of their own rite ordained here who are familiar with the manners and methods of the new world, thus facilitating the amalgamation of the races without prejudice to their sacred rights and privileges.

¹ A careful inquiry into the actual status of the Greek Church in the United States, at the present time gives us the following data:

There are about 150,000 Catholics professing the Greek rite in the United States. These have nine priests of their own rite administering to their spiritual necessities, and who are properly accredited by the Holy See and their respective bishops in Europe, viz. Rev. Theofan Obuszkiewicz (Galicia) at Shamokin, Shenandoah, and Mahonoy City, Pa.—Rev. Alexius Toth (Hungary) at Minneapolis, Min.—Rev. Joannes Zapotocky (Hungary) at Kingston, Pa.—Rev. Gregorius Hruszka (Galicia) at Jersey City, N. J.—Rev. Alexander Dzubay (Hungary) at Wilkesbarre, Pa.—Rev. Eugene Volkay (Hungary) at Hazelton, Pa.—Rev. Gabriel Vislocky (Hun-

Any one who comes in closer contact with these Catholics, who generally pass under the name of Hungarians, will be struck by the fact that there is a considerable difference, even among themselves, as to language, customs, and religious observances. Among the Hungarians who come to this country there are Greek Catholics of the Ruthenian, of the Roumanian, of the Slovenic, and of the Armenian rites. To understand this difference among people of apparently the same race, we must advert to their position in the country from which they come. In Hungary proper there are eleven ecclesiastical provinces of the Latin rite, two ecclesiastical provinces of the Greek rite, together with several dioceses not included in the jurisdiction of the latter, and an archbishopric with exclusive jurisdiction over Catholics of the Armenian rite.

The different dioceses of the (United) Greek Church represent several distinct rites using their own language and liturgy, although in matters of doctrine they are all in harmony with the Roman Church, whose head is, as we said before, their own. Thus in Galicia and Upper Hungary the Greek Catholics follow what is called the Ruthenian rite, using the Ruthenian language in the liturgy.² The inhabi-

gary) at Olyphant, Pa.—Rev. Cyrillus Gulovich (Hungary) at Freeland, Pa.—Rev. Stephan Jackovich at Nikisport, Pa.

On the 29th of last October eight of the above-named priests of the Greek Church met in conference at Wilkesbarre, Pa. for the purpose of petitioning the Holy See through their respective bishops to appoint a Vicar General with authority over all the Catholics of Greek rite in the United States. In all probability this step will soon be taken and thus some of the difficulties which arise out of doubtful jurisdiction in certain cases will be removed.

² The Ruthenians (Russniacs) appear to have originally come from Russia, although their present language and even character show a marked difference between them and the Muscovites. They settled in Panonia prior to the arrival there of the Magyars, and it is said that they professed the Catholic faith at the time of SS. Cyril and Methodius. As the first missionaries to Hungary came from the East, the Greek rite was universally adopted throughout Hungary. Such we find it at the time of St. Stephan I., at the end of the tenth century. Large bodies of Ruthenians immigrated on subsequent occasions, notably under the reign of Louis the Great (1342

tants of Transylvania who profess the Greek rite use the Roumanian language¹ in the public service, whilst the Greek Croats employ the ancient Slovenic language. The so-called Armenian Catholics have likewise their own ritual and language. Those who inhabit Galicia and the duchy of Bukovina are under the separate jurisdiction of the Armenian archbishop, but the many scattered Greek Catholics throughout Hungary and Transylvania belong to the jurisdiction of the local Latin bishops. Among the Armenian Catholics we must distinguish the Mechitarists.² They are, generally speaking, subject to the Latin bishops, although there is a resident archbishop of this rite at Vienna, who exercises jurisdiction over Galicia.

Where the Greek Catholics are under the jurisdiction of Latin bishops they nevertheless retain the privileges attached to their own Church. In Vienna the church of St. Barbara belongs to the Greeks; and both the Ruthenians and Roumanians worship in it. The Armenian Catholics likewise have their own churches in Vienna, Trieste, Venice. Altogether the proportion of Catholics professing the Greek rite to those belonging to the Latin Church is, for Austria, about one to seven; for Hungary, about one to five.³

-1382). Gradually the Latin rite prevailed in Hungary, under the influence of Latin civilization and political predominance.

¹ The Roumanian Catholics (Moldo-Wallachians) obtained a separate hierarchy under St. Stephan, in the tenth century, who erected the diocese of Alba Julia (Kaisburg). Subsequently the Latin archbishop of Kolocza exercised jurisdiction over it as Metropolitan. The Empress Maria Theresa procured the erection of another diocese for the Roumanians (Gross-Wardein) as part of the Metropolitan See of Gran. In 1854, Pius IX established the separate province of Fogara, which, united with the diocese of Alba Julia, constitutes the Metropolitan See, embracing under its jurisdiction the bishoprics Lugos, Gross-Wardein (Nagy-Várad) and Szamos-Ujvar. The archbishop resides at Blasendorf.

² Named after the founder of a religious community according to the rule of St. Benedict.

³ Details under this head may be found in the excellent work of Fr. *Nicolaus Nilles, S. J., Symbolæ ad illustrandam historiam Ecclesiæ occidentalis in terris coronæ Sti. Stephani. Oeniponte, 1885.* Complementary works on the subject are the historical atlases by the same author, published by B. Herder.

It is a matter of some practical importance to know how far a priest of the Latin rite may use his canonical faculties in regard to those Catholics who are not properly under the jurisdiction of our bishops. The disciplinary laws of the Church provide that a priest may not baptize or marry or administer the last sacraments outside of his own parish, unless in cases of absolute necessity. In the same way the faculties of bishops are restricted under ordinary circumstances. All this is intended to preserve good order and favor an equitable administration in matters of external religion. In the case of Greek Catholics it is frequently impossible for them to apply to their own priests at a distance, much less to their bishops in Europe, for the requisite faculties in order to obtain the ministrations of their religion. Under such circumstances a certain amount of discretionary power seems to be demanded as imperative. How far missionary priests are to exercise jurisdiction in these cases must be determined by the ordinaries of the different dioceses in whose territory Catholics of the Greek rite may be found. The Propaganda ordinarily sends private instructions in such cases to individual bishops. This is done in order to test the basis upon which a general legislation to suit anomalous and novel circumstances may subsequently be formed. The faculties, therefore, accorded to bishops of the Latin rite in Austria, and by which they exercise jurisdiction over the clergy and people of the Oriental Church, cannot be presumed to be applicable in the United States, unless where the Holy See has intimated it expressly; the more so, as our bishops have not any direct jurisdiction whatever over these Catholics. If such jurisdiction be eventually given, with a view of bringing the two Churches into a closer union, it would probably be upon the lines marked out for the Greek Catholics in Italy who live under the jurisdiction of the Latin bishops, rather than upon any model established in the Austro-Hungarian provinces. The fact that the Slavonic element must in progress of time lose

much of its characteristic form and become Americanized will also tend to eliminate the distinctive religious features in them, and whilst the Eastern habits and traditions make a perpetuation of this national side of religion a necessity and probably an advantage not easily compensated for at home, it is by no means so in this country, where the conditions of society and government make a harmonious activity on the part of all citizens the only real guarantee of national peace and prosperity.

Benedict XIV in his Constitution *Etsi pastoralis* has drawn up a number of regulations which set forth the relative duties of the Greek and Latin clergy in regard to each other and towards Catholics not of their own rite living in the Italian Peninsula or the adjacent islands.

According to these rules each his to administer the Sacraments only in his own rite, and not to adopt any part of the ceremonial of the other. In all cases the Latin rite is, however, looked upon as becoming the normal condition, and, other things being equal, enjoys, as we should expect, the preference over the Greek rite. Thus, if Greeks wish to have their children baptized according to the Latin rite, they are free to do so; but the Latin Catholic cannot lawfully have his children baptized according to the Greek rite. If the father belongs to the Latin rite and the mother to the Greek, the child is to be baptized according to the Latin rite; but if the father be a Greek and the mother a Roman Catholic, the child is to be baptized in the Greek rite, although it may, if the father so allows it, be baptized in the Latin Church. The children belong invariably to the parish of the church in whose rite they have been baptized. However, the children of Greek Catholics who have received baptism according to the Latin rite through necessity, i. e., because they were in danger of death or because there was no priest of the Greek rite to administer it—are to be still considered subjects of the Greek Church, unless they elect otherwise after having obtained the use of reason. Greek

Catholics who have once voluntarily adopted the Latin rite, or have been baptized in the same, unless in case of the afore-said necessity, cannot return to the Greek rite. The reason is plain: "Ritus enim latinus propter suam præstantiam, eo quod sit ritus sanctæ Rom. Ecclesiæ, omnium ecclesiarum matris et magistræ, sic supra Græcum ritum prævalet. . . . ut non modo ab ipso ad Græcum transitus nullatenus permittatur, verum etiam a Græcis semel assumptus absque apostolica dispensatione deseri nequeat."¹ In cases where a Greek wishes to join the Latin rite, the consent of the Latin bishop is required.

In regard to the Sacrament of Confirmation, which is usually given in the Greek Church conjointly with Baptism, the Greek clergy in Italy are forbidden from conforming to this practice. Hence Catholics baptized according to the Greek rite in Italy can be confirmed by the Latin bishop in the absence of a Greek bishop. Priests of the Greek rite can receive the holy chrism from the Latin bishop; the other sacred oils are to be consecrated according to their own rite.²

If in case of necessity a Greek priest absolves a Latin Catholic, he is to use the form of absolution prescribed by the Council of Florence for that purpose.

A Latin priest is not permitted to say Mass at an altar especially consecrated for the Greek rite; but if through necessity a church has to accommodate both Greek and Latin Catholics, a separate altar is to be erected for the use of the Latin priest. Each celebrant is obliged to adhere to his own rite, nor can a Latin priest distribute holy Communion in fermented bread, or the Greek in unfermented bread, but the sacred particles of each are to be guarded in a separate Tabernacle, only to be opened by the priest of the re-

¹ Doc. cit., § 2, xiii.

² The Baptismal water blessed with the respective ceremonies of each Church cannot be used by a priest administering the sacrament in another rite than the one for which it has been blessed.

spective rite to which the altar is dedicated. A Roman Catholic cannot receive holy Communion from a Greek priest; but a Greek Catholic, if there be no church of his own rite, can receive holy Communion from the Latin priest. In some places, however, where the contrary custom has actually obtained, of Latin and Greek Catholics receiving the H. Eucharist under either form, the Holy See has tolerated it, but with the injunction of gradually abolishing the practice, which fosters confusion and laxity of discipline.¹ The Greek clergy may celebrate upon altar stones consecrated by the Latin bishop, but a Latin priest may not celebrate upon the *antimensia* of the Greeks.

A cleric who has received subdeaconship or deaconship in the Greek Church, if he be subsequently promoted to the priesthood in the Latin Church, has first to receive the order of exorcist, which is not given in the Greek Church. The minor orders of acolythus and ostiarius need not be supplied, as they are supposed to be conferred in the order of subdeaconship as given in the Greek Church. A Latin bishop cannot ordain subjects of the Greek rite nor make use of their ceremonial.

The marriage ceremony is to be celebrated in the Latin church and according to the Latin rite, if the husband be a Roman Catholic, though the wife be a Greek. If the husband belong to the Greek Church, and the wife to the Latin, the ceremony is to be performed according to the Greek rite and by a Greek priest, unless the husband desire to have it done in the Latin rite. The Roman Catholic may not adopt the Greek rite of his wife, but the latter may follow the religious practice of her Latin husband. If she does so, she cannot return to the Greek Church after his death. The preference of the Roman rite is accordingly everywhere emphasized as being that of the mother Church and the supreme teacher, who, whilst she respects the traditions and indulges the national peculiarities of her children,

¹ Cf. Docum. cit., § 6, xiv.

nevertheless aims constantly to draw closer the bond of unity in doctrine and discipline among them, so that, as there is one shepherd, there may be but one fold even in the outward form, as in the spirit which unites these many nations of East and West.

In concluding what we feel to be a very incomplete account of the subject, we would call attention to the fact that there are among the immigrants who profess the Greek Catholic faith some who belong to the schismatic body. These do not acknowledge the Holy See as supreme head of the Church, although they have validly ordained priests, who, if received into the orthodox Church, may be canonically authorized to exercise the functions of the Catholic priesthood. Outside of this their claims must be a matter of caution to our bishops and clergy.

THE EDITOR.

MORAL THEOLOGY AND CIVIL LAW.

(*A Review.*)

Le Code civil commenté à l'usage du clergé dans ses rapports avec la Théologie morale, le Droit canon et l'Economie politique. Par M. le Chanoine Allègre, Docteur en Théologie et en Droit canon.—Paris. Delhomme, 1888. Vol. I (x et 752 App. i—iv pp. 94.) et vol. II (pp. 1050).

THE importance of the study of civil law as a branch of the ecclesiastical disciplines cannot easily be overrated, particularly in our own day and country. The laws of the State, unless they are manifestly unjust, bind in conscience according to the gravity of the duties which they enjoin.¹ As they are bound up with, and to a large extent regulate, the moral relations of citizens towards each other, as for example in marriage contracts, testamentary dispositions, adjustment of property rights and the various other claims of

¹ Bouquillon : Theol. Moral. fundament. Ed. II, n. 209 seq

contracting parties, it becomes the positive duty of the acknowledged moderator and guide of consciences to familiarize himself with the laws of the land in which he lives and performs his priestly functions.

The position of confessor alone frequently places the most important affairs of his penitents in the keeping of a priest. An error in judgment resting upon ignorance of facts dependent on the civil law, may make him even involuntarily the abetter of injustice and serious losses of which he alone bears the responsibility. To have disappointed the confidence of people who trusted no less to our knowledge than to our sincerity, is often equivalent to estranging them from the religion whose minister had become to them a source of distrust. Apart from the tribunal of penance and the direction of souls, the social position of the priest among his own people, who look upon him as a father and judge will frequently oblige him to act as arbiter in common or private disputes. But the mission of peace-maker must rest its judgments not only on a sense of equity, but also on the actual provisions of law, and in settling a difficulty upon the principle of what seems fair, a priest may be confronted with the charge of having arrogated to himself rights which belong to the State and are defined by civil legislation.

The study of Civil Law has always been recognized as an essential complement of the study of Canon Law. Where the canonical norms were deficient the church always made use of the Roman Law not only in ecclesiastical trials but for the formulating of statutes and prescriptions in Diocesan Synods. To this day we meet constantly not only with the terminology of, but with citations from, the *Institutiones*, the *Pandectæ* and the *Codex*.

Canonists distinguished these laws under the name of *leges approbatæ* (canonizatæ), *reprobatae*, and *neque approbatæ neque reprobatae*; these last however, as being *a jure canonico tacite approbatæ*, are of value; so that the ecclesiastical judge having no definitely ecclesiastical laws to abide by must pass sen-

tence according to these laws. St. Alphonsus mentions this briefly (Moral, lib I. n. 106); for having just previously (in no. 104) spoken of the obligations of the Civil Law in general, after referring to the Decrees of the Cardinal-Congregations, the Decisions of the Rota, and the Regulæ Cancellariæ, it is evident that the holy doctor refers here to the Civil Law in the sense indicated above.¹ Benedict XIV treats this subject at length in his great work *De Synodo diocesana*.² Towards the close of the last century the Roman Law, as is well known, was in many States supplanted by a code of civil statutes deviating in many respects from the old norm. Accordingly the question arose whether and how far such laws, not rejected by the Church as an equitable norm of state government could be adopted in place of the *Jus Romanum*, for ecclesiastical trials? Bouquillon (n. 102, p. 263-264), gives the answer to the question, and we have what is called two probable opinions, the affirmative of which would seem to be the stronger. Be this as it may, certain it is that these modern State laws, *posistis ponendis*, bind in conscience like the Roman Law, and that, therefore, those, who follow the decisions of the older Theologians in certain cases where the modern laws depart from the Roman Law, act very unreasonably, inasmuch as the older Theologians were obliged to appeal to the *Jus Romanum*, and its commentators, having no other code. Thus for example according to the *Jus Romanum* it was doubtful whether a contract, a testament, a legacy, to which only the formalities prescribed by law were wanting, was, before the judicial sentence, valid or not, according to the *jus naturale*. Of the various opinions of Theologians on this question (Lehmkuhl, I, n. 1071-1074; 1147-1148) St. Alphonsus selects only those two which appear of most weight in the matter, and framing a third opinion on the reasons of these two, decides according to the *principium possessionis* (St. Alph.

¹ Bouquillon, l. c., n. 210, p. 418.

² L. cap. 10-14.

III. [al. IV.] n. 711 et 927. Allègre Vol. II, p. 213 et seqq). But in more recent legislation, especially in the French, such a contract, when it concerns only the rights of private individuals,—a testament or legacy, of this kind is according to the unanimous opinion of Jurists *most certainly valid*, even in the case where the nullity of such a legacy, etc., is expressed in the statutes. With these decisions of the Jurists before us, it is clear that the case must be decided in accordance with their judgment.¹ From what we have said, it must be quite evident that the confessor who rests his decisions in matters of conscience and exclusively upon the opinions of the older Theologians and Casuists, may fall into error. Modern legislation whilst it cannot change the underlying principles of justice or equity, nevertheless may modify their application in various ways.

It is therefore with genuine pleasure that we call attention to a work which performs this task of adjusting the Moral and the Civil law under varying circumstances with a singular thoroughness supported by solid reasoning and erudition. Canon Allègre's book, the title of which heads this article, presents two goodly volumes covering about two thousand pages. The author has primarily in view the French legislation of to-day. But those who are familiar with the constitution of the present French republic will concede that it admits a very close comparison with the American law. And as Canon Allègre has pointed out both the advantages and the defects of the French code as viewed from the Catholic and moral point, the study of his work is calculated to do good and timely service among ourselves.

In 1843 Cardinal Gousset, then Vicar-general of Langres, published a work under the same title as the above. It was much smaller in compass, and has reached an eleventh edition. But within the last fifty years many and great changes have

¹ See Lehmkühl, l. c. and especially *Marres De Justitia lib. I, n. 365-375, III, n. 22-37, Bouquillon, n. 225.*

occurred in French legislation so that a new treatment of this same subject became a necessity. Canon Allègre has certainly brought to the performance of his task not only careful and conscientious toil, but, as we said above, deep and thorough learning. Nothing seems to have been passed over which could throw light both on the bright and the dark sides of French legislation, so as to enable the priest under all circumstances to fulfil his office without violence to his conscience and with justice towards the souls entrusted to his care. It is well known that the French code, especially the Code Napoléon has been held in high esteem by men such as Pius IX of holy memory, whose testimony the author cites among others.¹ But if the French code has its excellent points, it has also its striking defects, especially as it exists in its present form, and defects of such a nature as prevail in almost all recent state legislation. In laying open the weak points of the French law the learned writer calls the attention of the legislators to the just claims of Catholics; and, in order to give to his argument a more practical turn, he makes a careful study of the leading French political parties in the light of national economy.

The *plan* pursued by the author throughout the work may be outlined thus: First he prefaces each title by a rapid sketch of the historical development of the subject-matter treated therein, from the Roman and older Gallic law down to the latest form of the latter, at the same time pointing out the principles of the *jus naturale* which underlie both. Next he gives a short exposition of each article; and finally to make clear the application of the particular laws, he subjoins in their proper places, cases and practical suggestions.

The author devotes much consideration to the laws respecting matrimonial contracts.² The dogmatical side of Mat-

¹ Cfr. Vol II, p. 1040.

² They are treated in Vol. I., pp. 121-336; then again at pp. 657-751, and in the Appendix annexed to this Vol. I., pp. 1-75 and pp. 88-94; and lastly what relates to the disposition of personal property of the married pair in Vol. II., pp. 459-580—making altogether about 462 pages.

rimony is also carefully dealt with, while in what belongs to Canon Law the *Impedimentorum Matrimonii Synopsis*,—a tract which has already been separately reviewed in the American Eccles. Review,¹ and recommended by P. Bucceroni in his Enchiridion² is embodied in the present work which follows, however, the third edition.

The burning question *de divortio* which agitates political and religious society in France, as elsewhere, is discussed in detail, and the debates in the French Chambers on this head, in which Bishop Freppel took so distinguished a part, as well as the masterly conference of the celebrated P. Felix on the same subject, are given in full at the end of the first volume. From the many single points touching this matter, all of which deserve careful study, we select only one, namely, the question whether the *secular* power can place *impediments* to matrimony, that would invalidate the marriage of unbaptized persons, such as Jews, or Pagans. In recent years distinguished canonists and theologians have answered this question absolutely in the negative.³ In former times however the contrary was the more common opinion. To this latter opinion Canon Allègre subscribes,⁴ and he supports it by reference to Cavagnis⁵ who has written solidly on this point, and cites a decision of the S. Cong. de Prop. Fide, given June 26th, 1820 in favor of this opinion. The theologians of this Congregation had expressed a similar opinion on Oct. 8th 1631, as may be seen in the *Collectanea Missionum* n. 921. But the most solid argument for this opinion, namely, that the State has the power to institute such impediments, is adduced by Resemans.⁶ With us a question such as this might become a practical one, if for example, in the State of Virginia, where according to Kent⁷ this impediment exists,

¹ 1890, May, p. 394.

² Page 190.

³ Cfr. Feije de Imp. Matr., n. 67 seq.

⁴ Vol. I., p. 126 ad 9.

⁵ Institutiones juris publici ecclesiastici, Romæ 1883 Vol. III., n. 176 et seq.

⁶ De competentia civili in vinculum conjugale infidelium.—Romæ 1887.

⁷ Commentaries, Vol. II., Part IV., p. 49, n. 85, note (a).

we should have a case if an unbaptized man, having contracted matrimony with the sister (also unbaptized) of his deceased wife, wished to become a Catholic.

There is considerable learning shown in the discussions and remarks, particularly relating to the acquisition of property, to testaments, the right to testate according to the *jus naturale*, etc.¹ In the question so much argued among theologians concerning the obligation arising out of contracts *de re turpi* the author decides according to Marc. n. 1036, and St. Alph. III, (al. IV,) n. 712. notwithstanding that the French Statutes (Art. 1131), deny all effects to such a contract. Worthy of particular notice also is the opinion of the author on the question; *An si quis velit incendere domum Titii inimici, et incendat (ex errore) domum Caji amici teneatur Cajo restituere damnum?* St. Alph. III, (al IV,) n. 629. As is well known there are two opinions on this question. St. Alphonsus regards the negative as probable, and gives a full statement of the reasons for this opinion. Lehmkuhl inclines more to the affirmative side, (I, n. 977.). Canon Allègre goes still further and maintains that in practice, this opinion namely the affirmative, is the only one to be followed ("seule à suivre en pratique"). This we think is claiming too much. For granting that it is advisable to follow the affirmative opinion in practice, there are nevertheless found confessors, who in certain circumstances consider the negative more beneficial to their penitents, and moved by the reasons of St. Alphonsus which are certainly not without weight would decide accordingly.²

With money loans and interests *ex titulo legis*, the author deals comprehensively and thoroughly.³ Starting from the fundamental principles of St. Thomas and Benedict XIV, as explained by the latter in his Constitution "Vix pervenit"⁴

¹ Vol. II., p. 130 et seq.

² It is an error to say that St. Alph. calls the affirmative, the "sententia communis Theologorum."

³ Quoted in extenso at p. 1031.

⁴ Vol. II., pp. 719-734; pp. 1001-1036.

and guided by the most solid authors and various ecclesiastical decisions, he shows the gradual development of the present practice of the Church, and her wise attitude in regard to the customs of *mutuum* in ancient and modern times. He also enters into some interesting details regarding the methods used in banking. As to ecclesiastics participating in these matters, Canon Allègre follows the milder practice, but with this very just restriction, that the ecclesiastic, in purchasing *actions i. e.* shares (not bonds) of a commercial and industrial character, may make a safe and fruitful investment of his money, but cannot invest it in speculations which are without definite security; which is to say, that he should be morally certain of the safety not only of his capital but also of the percentage. For this opinion the author quotes Icard, le Canoniste contemporain, and Vecchiotti. He could also have quoted Aertnys ¹ in as far as this theologian declares the milder opinion *non improbabilis*, while he holds the more rigorous opinion, which considers all participation in these matters on the part of ecclesiastics, when carried on by means of shares, as illicit, as *probabilior*. Bishop Aichner writing on this point ² appeals to the "Zeitschrift für Katholische Theologie," ³ and puts the question thus: "Quæritur: num venditio et retentio actionum industrialium et commercialium (sacerdotibus) licita sit? Respondeo licitam esse, quatenus agitur tantum de necessaria sortis elocatione, sed illicitam si fit potissimum quæstûs et lucri causa."

Throughout Canon Allègre's work we have to admire the solidly Catholic tone of his sentiments, the soundness of his theological teaching, and the lucidity of his expositions, which may be said to be a characteristic of French writers of this class. ⁴

JOS. PUTZER, C. SS. R.

¹ E l. 1., Lib. v. n. 70. qu. 2. ² Comp. jur. eccles., ed. 6 p. 245.

³ Innsbruck 1877, p. 453.

⁴ Passing over several slight inaccuracies (e. g., Rossius for Bossius. Vol. I., p. 669, Bengen for Bangen, ib. p. 707.) we would remark *en passant* that the American

LESSONS OF THE FR. MATHEW CENTENARY.¹

THE centenary of Father Mathew has come and gone. Both here and in America, and wherever the English tongue resounds, men have been made familiar with the life and labors and glorious triumphs of our great countryman. From the pulpit and the platform the beautiful story of his life has been told; and our modern current literature, in all the various shapes which it assumes, has done its duty.

In thus honoring one whose virtue was conspicuous, whose life was spent in conferring upon his fellow men benefits that were immense and indisputable, we have but honored ourselves. The real significance of the late celebration lies rather in the fact that it gave a new impulse to the work of Father Mathew. It is for us to show in the present and in the future—and let us hope that it shall be shown—that the celebration was not unworthy of the man or of the cause—no transient ebullition or idle pageant. There ought to be, and there assuredly shall be, something more practical and more abiding to mark the centenary of the great reformer. The “reviving of his spirit and giving a new fillip to the work of his life,” that must be the work and fruit of Father Mathew’s centenary. The action of the bishops and priests of Ireland,—and their example has been followed largely outside of Ireland,—will be at once its fittest celebration and its most abiding fruit. The key-note of that action was struck, early in the year, by the Archbishop of Dublin. In reply to a letter of invitation to a meeting in the Mission-House over

Council cited in Vol. I., p. 147, was not held, as the author believes, in 1867, but in 1866, being no other than the Second Plen. Conc. of Baltimore, and that the proposal to abolish the *Caput Tametsi* (ib. p. CXLV. n. XVII.) is to be understood in the sense of n. 340.

¹ A paper on the subject of Father Mathew comes with special appropriateness from the home of the Apostle of Temperance, and will, no doubt, be welcome to most of our readers who are interested in the promotion of the total abstinence cause.

—Edit.

which the Lord Mayor presided, his Grace wrote to say that it seemed to him a mockery to erect statues and halls to the memory of Father Mathew, unless they were prepared, at the same time, to learn the great lessons of his life; and that, till some movement was organized to take up his work, he could take no part in what seemed an empty ceremony.

It is not too late, then, nay it is just the time to look back and ask what advantages the great festival has brought us, and what lessons it has taught.

In the first place, that event at least demonstrated that the memory of Father Mathew is sustained in the hearts of his countrymen, and of millions besides; that his services can never be forgotten, and that his name is destined to take a high place among the greatest of Irishmen, and among the best benefactors of the human race. Wherever great and unselfish efforts in the cause of virtue and of mankind are appreciated, there the centenary of the great Temperance Apostle brought joy.

One could not help feeling, too, that Father Mathew's work is not wholly dead. The lessons he taught are not quite forgotten; and the seed he cast must bear fruit forever. It is the beautiful thought of Cardinal Manning that much or all of the temperance movement of our time is grafted on the trunk of the tree which Father Mathew's hand planted. We know that we have fallen off from our first fervor, that we have forgotten much, and that many will cavil with the words which we here write. But there is a public opinion to-day very different from that against which Father Mathew had to labor. Total abstinence principles have at least toleration everywhere, and total abstinence is no longer an indication of oddity. The clergy of all denominations are more favorable; the medical faculty may be said to have come over to our side; large and well organized temperance societies abound; there are powerful organizations laboring for the total abolition of drink traffic in our midst, and a resolution in favor of the principle of Local Option has been

passed in the English House of Commons on three several occasions, and with ever-increasing majorities. But let us fix our attention for a moment on this public opinion, the existence of which we can certify, and the importance of which we cannot over-rate. The 100,000 people that took part in the late demonstration at Cork were not all or nearly all total abstainers, but they all came there to honor the memory of the greatest preacher of total abstinence, and to honor, at the same time, the men who walked in procession with badges on their breasts, which indicated that they held to the teachings of Father Mathew.

Let us take another instance. In the ancient town of Roscrea we have a branch of the League of the Cross, with a membership of nearly a thousand. On last St. Patrick's Day we determined to have a temperance demonstration in honor of Father Mathew. About five hundred men and boys marched through the town with band and banners. A great crowd came from neighboring parishes to witness the procession; the on-lookers must have been about 10,000 persons. Now, none of these latter were total abstainers, and St. Patrick's Day in the past time used to be the drinking day above all others in the year; and yet we have the assurance of one who carefully noted the facts, for saying, that on that occasion not a single drunken man was to be seen. Why? Because it was a *temperance day*, and because public opinion demanded that at least moderation should be observed by all.

It is, nevertheless, also apparent that much of Father Mathew's work has been undone, and that his teaching has been, to a large extent, forgotten. Let us take a few facts and figures. We live in a country of periodic famines, and yet we spend in drink eleven millions a year! The Drink Bill of last year for those countries amounted to 132 millions, a considerable increase on those of the years immediately preceding. And Mr. Goschen, in his Budget Speech (April, '90), after speaking of this "rush to alcohol" as one of the

first indications of returning prosperity, used the following words: "I call the special attention of the House of Commons to this extraordinary circumstance, a circumstance that will be deplored by almost all for many reasons, and which places on the Government and on the House an increasing liability to deal with the question of alcoholic drinks. . . . It is an extraordinary historical fact, that in the year '75-'76, which was the greatest drinking year on record, there was precisely the same rush, in precisely the same proportion of those different classes of spirits." Testimonies of another kind might be here adduced to show how far the countrymen of Father Mathew, at home and abroad, had forgotten his teachings; those solemn words, for instance, spoken by the bishops of Ireland from the Maynooth Synod. But such testimonies must be familiar to us all; and we conclude this point with the astounding figures which Mr. White gives as the sum total of the annual cost of our drinking customs—£ 310,000,000.¹

A thought which seems to follow naturally from all this is the duty of the State to aid our efforts, and its neglect of that duty hitherto. There is neither need nor time to reply to the silly thought of those who insist that the State has no duty in the matter,—that it is the business of religion only, or of education, or of an enlightened public opinion. Fr. Mathew thought otherwise; for at the end of his career he hailed with delight the formation of the U. K. Alliance. Cardinal Manning thinks otherwise; for he declared² that the moral and religious labors of us all will not suffice to save men from drunkenness, while the Legislature studiously, year by year, multiplies profusely the temptations to drink."³

¹ "Cost of our Drinking Customs:"—Paper read before Manchester Statistical Society, April 9th, 1889.

² Speech at City Hall, Glasgow, Sept. 24, 1872.

³ Our own Legislature here in Ireland, indeed, has been very busy for long, on the subject; but its efforts were directed, almost exclusively, to passing and amending licensing acts. Much may be said on this head, but we prefer to add here a word on our executive, which in this matter has proved itself entirely worthy of the Legisla-

The Centenary of Fr. Mathew has given occasion to examine and criticise his methods, and to compare them with those of modern temperance organizations. The criticisms we refer to were those of friends, and the blame, where blame was due, belonged to others rather than the great reformer himself. His crusade, it has been said, lacked organization, and his methods were too much of the human, and too little of the supernatural kind. Enthusiasm and his own great personal influence had a large share in his work. These and such as these were the criticisms of many; and if we must admit that in them there is much truth, we must also in justice acknowledge, that in the circumstances and difficulties of the time we shall find much to say in reply. Our modern temperance associations, such as the League of the Cross at

ture. The licensing system is practically in the hands of the magistrates; and they have used the powers conferred upon them by multiplying indefinitely the number of public-houses. So ruinous has been the effect of this action, that the licensing justices, as they are called, now acknowledge their mistake; and in a memorial recently presented to the Lord Lieutenant, and signed by a large number of magistrates from all parts of Ireland, we find them stating, "that, were it not for the unlimited temptation in the excessive number of public-houses, our work as magistrates *would become a minimum*, and our work-houses, hospitals, and jails would be more than half empty." They add that under existing circumstances the "police are powerless to prevent irregularities," and then, after suggesting as a standard one public-house for 500 inhabitants in a town, they append the following extraordinary and highly curious list, to show the excess, in a few cases "taken at random."

Ennis, . . .	6,300 population, has	100 public houses;	only required,	13
New Ross, . . .	5,000	"	106	"
Mill street, . . .	1,450	"	32	"
Ennistymon, . . .	1,350	"	25	"
Mil own-Malbay, . .	1,400	"	36	"
Castleisland, . . .	800	"	51	"
Kiltemagh, . . .	900	"	25	"
Portumna, . . .	1,100	"	36	"
Macroon, . . .	3,000	"	53	"

21,300

464

44

44

420 in excess.

home, and your C. T. A. Association in America, have in all these respects profited by the lessons of the past. In proof take the four fundamental rules of the League of the Cross : 1. That the pledge shall be total abstinence, and without limit as to time. 2. That only Catholics can be members. 3. That all members shall *live as good practical Catholics*. 4. That none but *practical Catholics* can hold any office in the League. Here we touch upon a point about which there seems considerable divergence of opinion. It is the action and duty of the priests who lead in the work of temperance. The League-rules, as approved of by Cardinal Manning, do not require absolutely that the Rev. presidents shall be total abstainers. True it is also that all are not bound to total abstinence, and that we may not coerce any one ; but public opinion seems to demand that the officers in the great movement shall be found in the ranks, and not on some distant hill-top, and the laity have made it very evident that the clergy—those at least who take a prominent part in the movement—must teach by example as well as by precept, and that such teaching will be the measure of their efficiency. We have great leaders, like Cardinal Manning on our side, and Archbishop Ireland, the Fr. Mathew of America, on yours, to proclaim aloud : “ I will go to my grave without tasting alcoholic drinks.” We must have men of influence and position, whether lay or cleric, prepared to subscribe to the very eloquent words of that eminent specialist, Dr. Norman Kerr, “ It shall ever be to me a source of grief and remorse that I had not sooner the moral courage to openly take and wear that badge of true freedom, that emblem of perfect liberty, that decoration of the most honorable order of Christian usefulness—the Total Abstinence Pledge.”

The centenary of Fr. Mathew was one which must have appealed to every class of men; for it was in honor of one whose constant lesson was good-will to all men. Whoever has read the charming biography by Mr. Maguire will not have failed to observe how universal was the praise which

the great temperance reformer won. From many testimonies we select only one, not without design, as shall be seen. It is that of the eminent author of the "Irish Sketch Book." It is complimentary, of course, but with the observation "that he (Fr. Matthew) does not wear the down-cast demure look which, I know not why, certainly characterizes the chief part of the gentlemen of his profession." The remark deserves notice, because it has somehow attracted much attention, and has been often quoted. What the great novelist's ideal of clerical propriety was we have no means of determining; but if it would substitute face-staring for the modest "demure look" which it seems he everywhere found, we think his disappointment is a legitimate matter of congratulation. Elsewhere, it would appear, those of the "demure look" sought their ideals, and as the following passage contains the solution of the puzzle of Mr. Thackeray, and presumably of thousands of his readers, we quote it at length. "Sic decet omnino clericos, in sortem Domini vocatos, vitam moresque suos omnes componere, ut *habitu, gestu, incessu, sermone, aliisque omnibus rebus nil nisi grave, moderatum, ac religione plenum præ se ferant*. . . . et eorum actiones cunctis afferant venerationem (Conc. Trid., sess. ii.). Not only here, but generally, have the Irish priesthood fared ill at the hands of English novelists and publicists. We can well understand how it was so. Coming among us with the prejudices of early education, they came in contact only with those who had nothing in common with the priests or people of Ireland. Nor can we wonder so much at the pictures of Lever and Thackeray, when we find the author of a recent notable novel, himself an Irishman, and Irish of the Irish, giving us clerical characters of which we feel bound to say that one is a libel, and the other a caricature of Ireland's priesthood. In this respect the charming work above referred to is a happy contrast. Mr. Maguire had no difficulty in finding characters more life-like than Monsignor McGrudder or Fr. Con. Sullivan. A splendid figure is Canon Collins; amiable, if somewhat rough,

is dear old friar Donovan, while of the subject of the book itself Mr. Gladstone writes, in a letter given in the preface:—

“ But, so regarded and so understood, what a glorious career it was of apostolic labor and self-sacrifice! And, even apart from the whole subject of temperance, what a character have you shown us, in its simplicity, its earnestness, its deep devotion, and, above all, in that boundless love which caused him to show forth, in deed and truth, the ‘beauty of holiness,’ and to present to his fellow-creatures so much of the image of our Blessed Saviour! I can truly congratulate you on having known and loved him; on having been able to write of him in a spirit of such intelligent sympathy; lastly, let me presume to say, on having composed your able book, from one end of it to the other, as a true continuation of his living work, and in the very temper, as towards God and men, which he would have himself desired.”

We may fittingly conclude with a thought that comes to us from your own country and shows how closely allied America is in this, moreover, with Ireland. “I am one of those,” writes an American priest, “who believe that Ireland is a kind of university, giving the tone in religion and morals to English-speaking Catholics. . . . We are concerned with intemperate habits imported from Ireland. We are wounded, and injured by habits of intemperance allowed to grow and poison the people over there.” And Archbishop Ireland in his recent article:—¹

“Total abstinence in Ireland is total abstinence across oceans and over continents. And total abstinence in Ireland is to be had for the asking. God has not created a people more docile to their spiritual leaders than the children of St. Patrick. May I dare speak across the Atlantic, and name the means, so easy and so simple, by which Ireland will be made a sober nation of the earth, and without which labors most herculean must fail? It is this: let the words of Father Mathew reverberate in the seminaries, the monasteries, and the

¹ “Father Mathew,” *Catholic World*.

presbyteries of Ireland—‘Here goes in the name of God!’ The magic persuasiveness of Father Mathew’s appeals lay in his own total abstinence pledge. In their own pledges will the priests of Ireland conquer. ‘In hoc signo vinces.’”

Strange destiny, mysterious influence of this little island of ours! More than a thousand years ago its children went out to teach the nations; and when disputes arose, they looked back to Ireland, and clung tenaciously to its customs. And lo, now, in this nineteenth century, we hear a great prelate, from beyond the ocean, declaring that “total abstinence in Ireland is total abstinence across oceans and over continents.” It is a touching testimony, a new motive for effort on the part of the bishops and priesthood of Ireland. May the appeal to us from our brethren in distant lands be not made in vain. May the centenary of Fr. Mathew mark a new departure in favor of Fr. Mathew’s work; and may his countrymen everywhere resolve, that now at last they shall cast off forever what has been in the past the curse, and blight, and shame of their name and race.

JAMES HALPIN.

FOUARD’S LIFE OF CHRIST.

The Christ, the Son of God. A Life of Our Lord and Saviour, Jesus Christ, by the Abbé C. Fouard. Translated from the Fifth Edition with the Author’s sanction, by G. F. X. Griffith. With an Introduction by Cardinal Manning. New York and London, Longmans, Green, & Co., 1891.

OUR reading public desires to study men in the light of their daily life, to learn their character from an exact picture of their ordinary actions. While the artist seeks to satisfy this craving for an exaggerated realism, he runs the risk of disfiguring his hero with the flippancy of an endless detail, instead of ennobling the detail by the grand delineation of the heroic. In sketching the life of our Saviour, this tendency presents an even greater danger than in treating

of profane subjects. The mere gift of a happy historical fancy or of pious meditation is not sufficient to picture Christ's life successfully. A cool reflective reader will often consider as an outgrowth of sentimentality, and of a passing caprice, what has pleased others most in the hour of silent prayer and has perhaps advanced them in their inner life. When Delitzseh wrote "Ein Tag in Capernaum"¹ he no doubt had a clear vision of the Galilean routine of life; but who is not shocked at his speaking of Simon's mother-in-law slamming the door in the face of Jesus and rebuking him for being late again?

The Abbé Fouard has successfully avoided all these extravagances. His picture of the Christ is exact in its detail, and still imposing in its grand completeness. The thousand human actions of the God-man stand out in clear relief, but are always surrounded by the halo of the divine. In general, the work follows the dictates of exact science and theology, but it also glows with the warmth of a personal love for Christ. The Messianic character of Jesus unfolds itself as naturally as the blossom is followed by the fruit and seed, and all the while our hearts are growing warmer with admiration and love for His sacred person. The author has indeed drunk deeply in his Gospel studies of the knowledge and love of Him who is our way, our truth and our life.

To find faults in a work like this must seem mere pedantry to any one who has carefully read it. The learned writer has assumed such a modest tone in all unsettled questions that controversy will hardly dare to assail him. What we shall have to add must, therefore, be understood as expressing rather a difference of view on disputed points than a censure of the author of the *Life of Christ*.—Scientifically speaking the title "the Christ" employed throughout the work, is more exact than the common appellation "Christ." But it will take long before the Catholic public fully grasps the identity of this name with Messiah or Anointed, so as

¹ The Abbé Fouard gives this work in his Bibliographical List.

to speak of Jesus the Christ instead of Jesus Christ.—The statement¹ that the name Christ was in Ps. 44, (45), viii, revealed to David as that of the Saviour, must not be taken too literally. Not every one anointed bears the appellation “the Anointed,” the Messiah, or the Christ.—The author probably asserts too much when he tells us² that “the knowledge of Hebrew antiquities has become as entire and intelligible to our generation as the archæology of Greece and Rome.” May the day be near when the Bible as well as the Iliad will have its Schliemann.—In explaining the words “what is it to me and to thee?”³ the Abbé Fouard has somewhat fallen below his common standard of lucid exegesis. He says “it is of frequent use among sacred writers, sometimes to denote a lively objection, sometimes only a simple dissent.” Though both may be given “with the forms of highest courtesy,” neither is in keeping with our view of the perfect harmony existing between Jesus and His blessed Mother.—Where the identity of Mary of Bethany with Mary Magdalen and the sinful woman of Galilee is discussed⁴ a fairer statement of the authorities for both sides of the question might be expected. If Tertullian, Cyprian, Jerome, Augustin, Gregory the Great, Clement of Alexandria are cited as witnesses for the identity, it seems but fair that Origen, Theophylactus, Euthymius, Chrysostom and the ritual of the Greek Church should be mentioned as holding the contrary opinion. Though Jerome in his Prolog. in Osee holds the affirmative, in his commentary on St. Matthew’s gospel he holds the negative. Ambrose⁵ keeps a doubtful attitude.⁶ The reference to Rabbinic legends concerning Mary Magdalen does not excite pleasant memories, if one has read them fully.—In the explanation of the genealogical tables⁷ we are told

¹ Page 15, Vol. I.

² Vol. I. p. xvi.

³ John II. 4, see Vol. I. p. 144.

⁴ Vol. I. p. 289, ff.

⁵ Sup. Luc.

⁶ Comp. Fillion, Evang. Selon. S. Luc. p. 166; Migne, Patrol. I. at. 183 p. 889 Jansenius Gand., Comment. in Conc. c. 48.

⁷ Vol. I. p. 374.

that St. Luke's text¹ "must be twisted and deprived of its natural meaning in order to make it read as if it were the descent of Mary." If Mary was an heiress, as the author supposes² her husband would be legally considered the son of her own father.³ Thus viewed, the passage reads "and Jesus . . . being, as it was supposed, the Son of Joseph, who was (legally the son) of Heli. . . ." The Abbé himself having recourse to the interpretation of legal sonship by means of levirate marriages in order to reconeile the two genealogical tables, we fail to see why he should consider the above explanation as twisting the text and depriving it of its natural meaning.—In one passage⁴ the temple is by a slip of the pen located on Mount Sion; another passage it gives its true site, Mount Moriah.—According to Abbé Fouard⁵ "antiquity . . . always regarded the Feast (of the Jews)⁶ as either the Passover, the Pentecost, or the Feast of the Tabernacles." "There can be no question of the two last named, the author continues, for . . . Jesus returned to Galilee . . . sometime after these two feasts." But why can not the Pentecost which followed upon the return of Jesus to Galilee be meant? Fouard himself identifies the Feast with the Passover after Jesus' return to Galilee, and he must have been acquainted with the opinion of those who identify it with the Pentecost of the same year.

A similar tendency of setting forth one side of a probable opinion in such a manner as to leave the reader under the impression that the other side has few or no arguments, makes itself most felt in the appendix on the Chronology of the Passion.⁷ An unexperienced reader would take all the arguments given for Christ's death on the 14th day of Nisan as fully conclusive, while they really are but skilful evasions of the proofs for the contrary opinion. If the term *Parasceve* generally refers "to *Friday*, the eve of the Sabbath,"

¹ III. 23.² Vol. I. p. 29.³ Numb. 36, 6 ff.⁴ Vol. I. p. 390.⁵ *Ibid.* p. 360.⁶ Vol. *Ibid.* p. 390.⁷ Joh. v. 1.⁸ App. x. vol. II.

why must the Parasceve of the Pasch signify "the Friday immediately preceding the Paschal Solemnity?" May it not mean the Friday on which the Paschal Solemnity fell, as Easter-Sunday means the Sunday on which Easter falls? The Mishna always (with *one* exception) calls the day preceding the Paschal Solemnity either 'Arbaah 'Asar (the 14th) or 'Arbe Pesachim (the evenings of the Passover;) only in the late Midrash Ruth and the present Jewish calendars is the eve of the Passover called 'Arubath Pasha "and 'Ereb Pesach," which terms may be taken as equivalents for Parasceve of the Pasch. Hence this phrase favors the opinion that Jesus died on a Friday coincident with the Paschal Festivity, *i. e.*, on the 15th day of Nisan.—If St. John ¹ says that the last supper took place "before the Feast," he does not necessarily imply that it occurred *a whole day* before the Feast, that in other words the last supper occurred on the evening of the 13th day, while the Feast began in the evening of the 14th. We are told that the Paschal lamb was eaten between the two evenings, *i. e.*, between second vespers of the 14th and first vespers of the 15th; hence if Our Lord observed the regular time for eating the lamb, St. John might well say that the supper occurred "before the Feast." Moreover, we know from the Jerusalem Talmud,² the Mishna³ and the testimony of Relandus⁴ that in reckoning *sacrificial* times, the night *followed* the day. Consequently, speaking of the sacrifice of the Paschal lamb, St. John rightly placed it "before the Feast," since in sacrificial language the Feast began only the following morning.

The other passages of St. John's Gospel which the Abbé Fouard cites for his own opinion, are no less in favor of the opposite view. Why should the Apostles believe that Judas left their company⁵ to buy what was requisite for the Feast, if a full day intervened between the last supper and

¹ 13, 1.

² Joma xxxviii. 2.

³ Beraktho I. 1; Menachoth xi. 9; Chullin V. 5; liii. 1.

⁴ Antig. Sacr. iv. 1. 15

⁵ John xiii. 29.

the Feast? Why should the Jews be anxious to avoid contamination that they might eat the Pasch¹ if by Pasch they meant the Paschal lamb eaten after sunset at which hour the contamination would have ceased? They evidently must refer to the Chagigah, eaten before the end of the day and before the time for contamination would cease.² The "Great Sabbath"³ was the name of the Sabbath within the Passover week. It should seem, therefore, that the fourth Gospel points rather to the 15th than to the 14th day of Nisan as the day of the crucifixion.

In his arguments from the synoptic Gospels the Abbé Fouard is less emphatic; he seems to feel himself that they are too explicit in indicating the 14th day of Nisan as that of the Last Supper, and the 15th as that of the crucifixion. According to St. Matthew⁴ the disciples ask, "where wilt Thou that we prepare for Thee to eat *the Pasch*? . . . and they prepared *the Pasch*." St. Mark⁵ is equally clear: "whither wilt Thou that we go, and prepare for Thee to eat *the Pasch*? . . . and they prepared *the Pasch*." St. Luke agrees with the other Evangelists⁶ "Go, and prepare for us *the Pasch*, . . . where I may eat *the Pasch* . . . and they . . . made ready *the Pasch*. . . With desire have I desired to eat *this Pasch* with you before I suffer." Now *the Pasch* was eaten on the 14th day of Nisan.⁷ Consequently Jesus ate the Pasch, the Last Supper, on the 14th, and died on the 15th day of Nisan.

Calmet denies in the face of the above Gospel-testimony, that Jesus ate the *legal Pasch*. The author of "The Christ" prefers Sepp's opinion, according to which the *Paschal Lamb* was not eaten by Jesus and the Apostles at the Last Supper, all the other ceremonies being religiously observed. But we must remember that the Paschal lamb constituted the principal element of the Pasch. How then can we suppose

¹ John xviii. 28.² Cf. Pesach ix. 5.³ John xix. 31.⁴ xxvi. 17 ff⁵ xiv. 12 ff.⁶ xxii. 8 ff.⁷ Comp. Exod. xii. 6, 16, 18. Deut. xvi. 1, 6. Joseph. Antiq. iii. x. 5.

that three Evangelists, without giving a word of explanation, repeatedly assert that Jesus ate the Pasch, if its principal element was wanting, and if the supper happened at an illegal time, on the 13th day of Nisan? The synoptic Gospels are almost explicit in asserting the contrary. St. Luke¹ says that the supper happened on "the day of the unleavened bread, on which it *was necessary* that the Pasch should be killed." The above texts from Exod., Deut., and Joseph., show that it was necessary that the Pasch should be killed on the 14th day of Nisan.—Again Lightfoot,² and Josephus³ tell us that the vigil of the solemn Passover was the first day of the unleavened bread, or of the azymes. Now the synoptic Gospels agree in placing the Last Supper on the first day of the unleavened bread.⁴ Consequently, the synoptic Gospels agree with the fourth Gospel in placing the Last Supper on the 14th, the crucifixion on the 15th day of Nisan.

Nor is the Abbé Fouard's argument from tradition of any more value. Apollinaris, Hippolytus, Clement of Alexandria, Irenæus, Tertullian, and Peter of Alexandria are cited⁵ as witnesses for Christ's crucifixion on the 14th day of Nisan. But it might have been added that Apollinaris⁶ testifies clearly for the tradition favoring the opposite opinion. Several of the above witnesses⁷ rather reason "a priori" on the time of Christ's death, than give testimony of existing traditions on the subject. They proceed from the erroneous principle that Christ must have died, when the Paschal Lamb was slain, and they seem to forget that the institution of the Holy Eucharist contained as true a sacrifice as was offered on Mount Calvary. But besides all this, we have a number of early Fathers who are explicit in stating that Jesus ate the Paschal Lamb according to the Jewish rite,

¹ xxii. 7.

² Minist. Templ. xii. 11.

³ Antiq. II. xv. 1.

⁴ Matt. xxvi. 17; Mark xiv. 12; Luke xxii. 7.

⁵ Vol. II. p. 390. ff.

⁶ Chronic. paschale, Ed. Dind. tom. I. p. 13.

⁷ Apoll. Clement of Alex., Hippol. etc.

and therefore on the 14th day of Nisan. Not to speak of Latin Fathers, we simply refer to Justinus ¹ Irenæus ² Origen, ³ Apost. constit. ⁴ an anonymous writer, ⁵ Epiphanius. ⁶ Even the rationalistic Tübingen school takes the fact that tradition favors the 15th day of Nisan as the day of crucifixion for so evident that it starts from it as a first principle in one of its arguments against the authenticity of the fourth Gospel. "Tradition, they say, coming down from SS. John and Philip assigns the 15th day of Nisan as the date of Christ's crucifixion; the fourth Gospel fixes it on the fourteenth. Consequently St. John cannot be its author." Having already shown the second statement to be false, we may here content ourselves with expressing our satisfaction that the Gospels and tradition are so well in unison on the probable date of our Lord's death.

Finally a word about the "movement and stir inexplicable if occurring in the very midst of the sacred repose of the Paschal Feast." ⁷ If we analyze this "movement and stir" we find that it contains four elements: the trial, the flagellation, the crucifixion and the burial of Jesus. We shall not insist on the fact that the flagellation, the crucifixion and the greater part of the trial were performed by Gentiles, not bound by Jewish Law; nor shall we repeat what has been proved above that sacrificial feasts were counted from morning to morning, while the Jewish part of the trial of Jesus took place during the night; but we shall fairly consider the elements one by one in the light of the Jewish Law. As to the trial, the Abbé Fouard himself confesses. ⁸ "It is true that no law interdicted the administration of justice on Feast days." The same is inferred from the Mishna Jom Tob (v. 2.) and Shabbath (1 ff.). Regarding flagellation the Jerusalem Talmud ⁹ states; "Flagellation may take place

¹ Tropho III. Mign. Patol. Gr. 6. 731. ² Adv. hæer. 2. 22, 3; M. Pat. Graec 7, 783.

³ In Matt. xxvi. 17; Patol. Graec. 13, 1728. ⁴ 5, 15, Patol. Graec. 1, 883.

⁵ Spicileg. Solesm. i. 10. ⁶ Hæer. 30. Pat. Graec. 41, 442.

⁷ Vol. II. p. 389.

⁸ Vol. II. p. 389.

⁹ Betza v. 2.

on a festival day, but not on the Sabbath." As to the execution, St. Matthew tells us,¹ that the Jews had decided not to kill Jesus on the festival day, *lest a tumult should arise* among the people. Consequently it must have been lawful to kill condemned criminals on the festival day. Moreover, the Mishna,² gives a decree that a certain class of criminals—offenders against legal traditions,—should suffer their punishment on a festival day. Jesus was manifestly considered as belonging to this class. Concerning burial, the general law prescribes³ for a person being deceased on the Sabbath let everything necessary be done, provided he be not moved from the place where he died. Executed criminals, however, not only could be buried on a festival day, but they must be buried according to the Mekilta Nezikin (4) and the law of Deuteronomy.⁴

It must be confessed, however, that this characteristic of the Abbé Fouard's *Life of the Christ*, simply stating the arguments for but one side of a disputed question gives the book, in other respects a superior interest and attraction. Too much precision in the statement of facts, as to their scientific value, and of contrary views is apt to weary the unscientific reader. In several instances we should have been sorry indeed, had a more scientific method been adopted. And if the author's manner of writing attracts but one heart more to that of his Saviour than a more learned way would do, he is amply justified in having adopted it, in spite of all the disputes of learned men.

The high literary authority under whose patronage the translation of the *Christ* has been made, insures its faithfulness, and unexceptional excellency. Unless our judgment be biassed by an acquaintance with the French editions, the English translation lacks a little of the original crispness of style; some of the metaphors, too, have been altered in the translation, or they have not been sustained with sufficient

¹ xxvi 5.² Sanhedrin x. 3, 4.³ Mishna, shabb. xxiii. 5.⁴ xxi. 2, 3.

effect. But these sacrifices of style, are usually more than compensated for by an unwonted clearness of expression.

A. J. MAAS, S. J.

TITULARS IN MARCH.

I. ST. CASIMIR.

Mart. 4, Dupl. i. cl. sine octava propter quadrages. *Pro Clero Romano* idem, et fest. S. Lucii perpet. mutatur in diem seq.

II. ST. THOMAS AQUINAS.

Mart. 7, Dupl. i. cl. sine oct. *Pro Clero Romano* idem.

III. ST. JOHN OF GOD.

Mart. 8, Domin. Fit de Titulari. Dupl. i. cl. sine oct. Com. Domin. *Pro Clero Romano* idem.

IV. ST. FRANCES OF ROME.

Mart. 9, Dupl. i. cl. sine oct. *Pro Clero Romano* idem.

V. FORTY HOLY MARTYRS.

Mart. 10, Dupl. i. cl. sine oct. *Pro Clero Romano* idem.

VI. ST. GREGORY THE GREAT.

Mart. 12, Dupl. i. cl. sine oct. *Pro Clero Romano* idem.

VII. ST. PATRICK.

Mart. 17, Dupl. i. cl. sine oct. *Pro Clero Romano* idem.

VIII. ST. GABRIEL, ARCHANGEL.

Mart. 18, Dupl. i. cl. sine oct. *Pro Clero Romano* idem.

IX. ST. JOSEPH.

Mart. 19, Dupl. i. cl. ut in Calend. sine oct. *Pro Clero Romano* idem.

X. THE SEVEN DOLORS.

Mart. 20, Ubi ex speciali privilegio festum hoc ut Tituli celebratur in Quadrag. Dupl. i. cl. sine oct. Alioquin celebrand. mense Sept.

XI. ST. BENEDICT, ABBOT.

Mart 21, Dupl. 1. cl. sine oct. *Pro Clero Romano* idem.

XII. ANNUNCIATION OF THE B. V. M.

Mart. 25, Hoc anno propter habdomad. sanctam transferend. in 6. April. ubi celebrabitur ut indicatum in Calendar. sine octava *Pro Clero Romano* idem.

XIII. ST. RUPERTUS.

Mart. 26, Hoc anno transferend. sine octava in 7. Aprilis et fest. S. Cyrilli inde movend. in 8. April fest. vero S. Isidori celebrand. 9. April *Pro Clero Romano* S. Rupertus Titularis celebrabitur etiam 7. Apr. ut dupl. 1. cl. sine octava cum translatione S. Cœlestini in 10. April.

H. GABRIELS.

 CONFERENCE.

Error in the American Ordos.

Qu. On the 19th of January Pustet's Ordo had the feast of St. Canute, *semid.* The Baltimore Ordo gave the feast of Cathedra Petri [transferred from Sunday]—which is right; and why? As the office of St. Canute is not, like that of St. Remigius, [1st of October] a *semiduplex ad libitum vel simplex de præcepto*, but merely a *semiduplex ad libitum* [that is to say, it may be celebrated or not; but if it is celebrated it ranks invariably as a *semiduplex*], it would seem that the day occupied by it cannot properly be called a *dies impedita*, and that if its place is demanded by some transferred office, that of St. Canute must give way.

Again: There are three Ordos published, “*Pro Clero Statuum Fœderatorum Americæ.*”¹ Now, who is to decide whether or not an office *ad libitum*, like that of St. Canute, is to be inserted in the Ordo? If it be said that the bishops of the country leave the matter to the editors of the Ordos, would it not be advisable for those gentlemen to consult with one another in a doubtful case like the above, and to come to an agreement before their respective Calendars are published?

¹ At Baltimore, Lucas; New York and Cincinnati, Pustet; and St. Louis, Herder.

Resp. Referring to a decision of the S. R. C. dated Feb. 16th, 1669,¹ De Herdt appears to conclude that a feast *ad libitum*, such as that of St. Canute, is either a *dies impedita* or a *dies libera*, which latter would admit a transferred feast, like that of Cathedra Petri, according to the preference of the cleric who recites the office. "Impedimentum esse ad libitum; *impedire* enim, si amat officium festi ad libitum recitare, *non impedire* si ab eo abstinendum censet."

According to this, both the Baltimore and New York Ordos were at fault this year; the former, in giving absolutely the feast of Cathedra Petri as transferred; the other, in placing St. Canute on the 19th of January without indicating that there was a free choice, which should have been left to the cleric and not determined by the compiler of the Ordo.

There are other disagreements between the Ordos: *v. gr.* in regard to the obligation of the votive offices on Thursdays and Saturdays outside of the seasons of Advent and Lent. It would certainly be desirable, as our correspondent suggests, that the compilers of the Ordos should come to some understanding which would bring about uniformity in the offices of the churches in the United States.

The League of the Cross.

The Pastoral Letter recently addressed by the Bishop of Antigonish (N. S.) to his clergy on the subject of temperance has attracted wide notice outside of that diocese. As the Bishop urges priests, and especially the pastors of his flock, to enroll their people under the banner of the "League of the Cross," which association enjoys special blessings granted by the Vicar of Christ to its members, we answer the various queries of American priests as to the character of that society, by giving below a sketch of the principles and rules of the League as published some time ago in England by order of Cardinal Manning.

There is every evidence that a temperance society, in

¹ *Praxis*, Vol. II., n. 284.

which the Catholic principle of Christian self-denial and respect for the ordinances of the Church are not dominant features, becomes a prey to fanatic leaders and self-opinionated demagogues who establish a tyranny worse than that of drink.

Origin, Principles, and Necessity of the League of the Cross.

1. The Catholic Total Abstinence League of the Cross was founded in 1873, for the purpose of uniting Catholics, both clergy and laity, in a holy warfare against intemperance, and of thereby raising the religious, social, and domestic state of our Catholic people, especially of the working classes.

2. Total abstinence from intoxicating drinks is for all persons the surest safeguard, and for vast numbers of persons it is the *only* safeguard against intemperance. Those, therefore, who abstain from intoxicating drinks for the sake of Christian prudence towards themselves, or of Christian charity towards others, by so doing please Almighty God.

3. The need of this prudence and charity is seen in the great injury done to nations, to society, to families, and to the souls and bodies of men, women, and children, by the abuse of intoxicating drinks; it has been recognized by the Holy See in granting indulgences to the League of the Cross; and it is shown by the earnestness with which the League has been established and extended in Great Britain and Ireland and elsewhere.

Fundamental Rules of the League.

1. The pledge is of total abstinence, and is taken without limit as to time.

2. Only Catholics can become members of the League.

3. All members, after they have joined the League, must live as good practical Catholics.

4. No one who is not a practical Catholic can, as long as he fails to practice his religion, hold any office in the League.

The members are exhorted to go to Confession and Holy Communion at least once a month.

Organization of the League.

1. Wherever the League is established by the authority of the Ordinary, the indulgences may be gained ; and if the four fundamental rules are observed, a branch may have whatever organization and other rules are found most suitable.

2. Persons at a distance from any branch may become members of the League by taking its pledge and sending their names to any place where the League is established.

League Guild for Children.

In many branches a League of the Cross Guild is established for children. The members are enrolled in the League with their parents' consent ; and they have their Guild meetings, with special devotions.

RESOLUTIONS.

The following temperance resolutions are read in the churches of all dioceses of England on the *first Sunday of every month* :

The wide-spread habit of intemperance is the prolific cause of a multitude of evils which afflict this country. It degrades and destroys the body and soul of innumerable Christians, and is perpetually offering before the throne of God most heinous offences against His Divine Majesty.

Wherefore, the Cardinal Archbishop and Bishops of England have determined to invite the whole of their flock to unite with them in an earnest and persevering endeavor to stem the tide of these evils and to offer becoming acts of reparation to the offended Majesty of God.

All here present are therefore *invited* to make *one or the other of the following resolutions*, according to their *discretion*, namely :

1. To offer up Mass and Benediction this day for the suppression of drunkenness, the preservation of those who have taken a pledge, and for the spread of the virtue of temperance.

2. To say the Rosary once a week for the above intentions.

3. To practice habitually some specific act of mortification in the matter of drink, under the direction or approval of a confessor.

4. Never to taste intoxicating drink in a public house.

5. Never to take intoxicating drink out of a meal time.

6. To abstain from intoxicating drink on Friday and Saturday in honor of the Passion of Jesus and the Sorrow of Mary.

7. To abstain absolutely from the use of ardent spirits.

8. To take the total abstinence pledge for a year.

9. To take the total abstinence pledge for life.

The priest may here read the following words, which the people can repeat after him either aloud or to themselves:

“I firmly purpose, by God’s help, to keep the resolution which I have made to His honor and glory, in reparation for sins of intemperance, and in promotion of the salvation of souls. Through Jesus Christ our Lord. Amen.”

ANALECTA.

EX S. CONGR. S. R. U. INQUISITIONIS.

Instructio De Status Libertate ante Nuptias probanda.

This Instruction was principally intended for and sent to the Bishops of the Oriental Church, but its application in many cases to the conditions of the Church in the United States must be apparent at first sight.

Ut sua christifidelium nuptiis stet unitas, utque in iis contrahendis nullitas vitetur, Suprema Congregatio Eminentissimorum Patrum una mecum Generalium Inquisitorum, auctorante SSmo D. N. Leone XIII, sequentem instructionem exarandam et cum Episcopis Orientalibus communicandam mandavit, quæ inter difficultates, quibus undique

premuntur, magno illis usui et adjumento foret ad probandam status libertatem eorum, qui matrimonio jungi desiderant.

1. Status libertas triplici via detegi et juridice probari potest; *a.* publicationibus in Ecclesia faciendis; *b.* documentis; *c.* examine testium.

2. Publicationes faciendæ sunt in loco domicilii vel quasi domicilii. Expedi etiam ut fiant in loco originis, si contrahentes ibi morati fuerint post adeptam ætatem ad matrimonium contrahendum idoneam; atque insuper in locis ubi saltem per decem menses commorati fuerint, nisi jam a pluribus annis domicilium fixerint in loco, ubi matrimonium contrahendum est.

3. Testium examini si in civitate episcopali fiat, præsit Vicarius generalis, si in aliis locis Diœcesis, parochus. Interrogationes vero, et responsiones scripto diligenter mandentur præmisso singulorum testium juramento de veritate dicenda.

4. Ad testimonium ferendum in hac materia etiam feminæ possunt admitti, et recipiuntur magis consanguinei, nempe parentes, fratres, sorores, etc., quam externi, quia præsumuntur melius informati; et cives magis quam exteri.

5. Fides, aliaque documenta quæ a partibus, vel de partibus producuntur, munita sint sigillo non parochi tantum, sed potissimum Ordinarii illius Diœcesis, unde manarunt. Semper autem attente providendum erit, ut fides, seu testimonia bene et conclusenter identifcent personas de quibus agitur.

6. Si post probatam status libertatem duo, aut tres menses transierint, quin matrimonium fuerit celebratum, regulariter novus processus pro hoc temporis spatio fieri deberet; ast pro casuum varietate res relinquitur prudenti arbitrio Ordinariorum.

7. Si quis ex contrahentibus fuerit in articulo mortis, intra quem probabiliter tempus non suppetat instituendi diligentias necessarias, processus præscriptus poterit omitti, ita tamen, ut si infirmus convalescerit, debeant fieri diligentia, seu processus antequam simul conveniant.

8. Si contrahentes sint vagi, non concedatur licentia contrahendi, nisi doceant per documenta Ordinariorum suorum se esse liberos; quod si fides singulorum Ordinariorum, in quorum diœcesibus per aliquod temporis spatium, annum non excedens, commorati sunt, haberi non possit, Ordinarius loci in quo matrimonium est contrahendum, eos ad juramentum suppletorium admittere poterit, pro illis tantum locis, ex quibus fides authentica haberi non poterit. Insisten-

dum tamen erit semper ut contrahentes inducant testes fide dignos in respectivis locis examinandos. Si tamen id difficulter admodum fieri possit, admitti poterunt in Curia loci ubi contrahitur matrimonium, testes fide digni qui status libertatem tempore vagationis concludenter probant; et si Ordinario opportunum videatur, admitti etiam poterit sponsus ad juramentum suppletorium, constituto tamen sibi ipsum esse fide dignum.

9. Quodsi dubium circa status libertatem contrahentium oriatur vel ex matrimonio, catholico modo, a catholicis celebrato; vel ex conubio ab hæreticis aut schismaticis juxta diversarum sectarum statuta contracto, et postea per sententiam talium tribunalium dissoluto; aut ex contracto inter infideles, qui postea recissus, aut nullus declaratus fuerit, standum Instructioni hujus Supremæ Congregationis Sanctæ Romanæ et Universalis Inquisitionis datæ die 20 Septembris 1883, art. 4. (Cf. Conc. Plen. Balt. III App. pag. 274.)

10. Testis examinandus moneatur de gravitate juramenti in hoc negotio ferendi, ac deinde interrogetur de nomine, cognomine, patre, patria, ætate, conditione, et habitatione, tum, an sit civis vel exterus; et quatenus exterus, a quo tempore sit in loco, in quo deponit. An ad examen accesserit sponte vel requisitus. Si dicat se accessisse sponte a nemine requisitum, dimittatur, quia præsumitur mendax; si requisitum, interrogetur a quo, vel a quibus, ubi, quando, quomodo, coram quibus, et quoties fuerit requisitus, et an sciat adesse aliquod impedimentum inter contrahere volentes. An sibi pro hoc testimonio ferendo fuerit aliquid datum, promissum, remissum, vel oblatum a contrahere volentibus, vel ab alio eorum nomine. An cognoscat contrahere volentes, ipsorum indolem, mores, conditionem, et a quo tempore, in quo loco, qua occasione. Si responderit negative, testis dimittatur, si vero affirmative, interrogetur, an iidem sint cives, vel exteri. Si responderit esse exteros, supersedeatur in licentia contrahendi, donec per litteras Ordinarii ipsorum doceatur de eorum libero statu, pro eo tempore quo in ejus diœcesi morati sunt.

11. Ad probandum vero eorundem statum liberum pro tempore reliquo, scilicet usque ad tempus, quo volunt contrahere, admitti poterunt testes idonei, qui si concludenter probent rationem reddendo propriæ scientiæ, necesse non erit deferre attestaciones Ordinariorum locorum, in quibus contracturi moram duxerint. Si vero responderint eos esse cives, interrogentur sub qua parochia hactenus habitaverint vel.

habitent, an sciant alterutrum vel utrumque quandoque matrimonio copulatum fuisse, aut professum in aliqua religione approbata, vel suscepisse aliquem ex ordinibus, cui adnexa sit lex cælibatus, vel alio impedimento matrimonium dirimente esse obstrictum. Si ad hæc negative responderint, interrogentur de causa scientiæ, et an sit saltem possibile ut alteruter habuerit uxorem, vel maritum, aut aliud impedimentum, quod ab ipsis testibus ignoretur. Si responderint affirmative, supersedeatur, nisi ex aliis testibus contrarium concludenter probetur. Si vero responderint negative, interrogentur de causa scientiæ, ex qua deinde colligere poterit, an hujusmodi testibus fides sit adhibenda. Si responderint nupturientes habuisse uxorem vel maritum, sed esse mortuos, interrogentur de loco et tempore, quo sunt mortui, et quomodo et unde sciunt eos fuisse conjunctos et respectivam eorum uxorem vel maritum esse mortuos. Si respondeant mortuos esse in aliquo hospitali, vel se vidisse eos sepeliri in aliqua certa ecclesia aut cœmeterio, non detur licentia contrahendi, nisi prius recepto testimonio authentico a rectore hospitalis, in quo prædicti decesserunt, vel a rectore ecclesiæ aut cœmeterii, in quo humata fuerunt eorum cadavera. Si tamen hujusmodi testimonia haberi non possunt, non excluduntur aliæ probationes, quæ de jure communi possunt admitti, dummodo sint legitimæ et sufficientes. Interrogentur insuper, an post mortem alterutrius conjugis ad secunda vota transierint; et quatenus negative, an fieri potuerit, ut aliquis ex illis transierit ad secunda vota, quæ ab ipsis testibus ignorentur; et quatenus affirmative supersedeatur a licentia, donec producantur testes, per quos negativa coarctetur concludenter. Si vero negative, interrogentur de causa scientiæ, qua perpensa, judex poterit judicare an sit concedenda licentia, necne.

Datum Romæ, diè 29 Augusti an. D. 1890

R. CARD. MONACO.

BOOK REVIEW.

/ MISCELLANY, Historical Sketch of the Congregation of the Most Holy Redeemer. Rules and Constitutions of the Congregation of the M. H. R. Instructions about the Religious State. Lives of two Fathers and of a Lay Brother, C. SS. R. Discourses on Calamities. Reflections useful for Bishops. Rules for Seminaries. By St. Alphonsus de Liguori, Doctor of the Church. Edited by Rev. Eugene Grimm, C. SS. R.—New York, Cincinnati, Chicago: Benziger Bros., 890.

The last volume of the Centenary edition, excepting the Collection of Letters which is still to follow, is not by any means the least in the important series placed before the English reader through the intelligent zeal of Father Grimm. In some respects we have here St. Alphonsus revealing his inmost self. The Constitutions and Rules of the Order which he founded, the counsels which he gives to those who would embrace the religious life, the exhortations to the young novices—all these combined represent the mental framework animated by the vivifying charity of the saint. We see him as he constructs and plans with scales of infinite accuracy; we see him select the material, piece by piece, with a trained eye and careful hand; how he guides and directs the different faculties which are to coöperate in raising that grand edifice of religious perfection which is to touch the very heavens—yet without confusion of tongue or mind, because it is done not in pride but in humility.—We do not know whether the original which the present editor followed observed the same order of subjects, but it was a happy thought so to group the material of the Miscellany as to bring the Lives of Father's Cafaro and Sarnelli, and of that pure soul, Brother Vitius Curzius, immediately after the treatise on the Religious State.

We pass over the discourses and those healthy reflections on the duties of the episcopate which the Saint had the courage to send to the bishops of Italy, notwithstanding the fact that he was a simple priest and had written very little to make him known. The earnest tone, the unquestionable truthfulness of his words, however, made a deep impression, and we have still on record the reverential acknowledgment with which the bishops received these reflections from the Saint. The rules for seminaries are already well known, although they can never be pondered sufficiently, especially at this time, when there is occasional proof of misunderstanding as to the value of discipline in preserving a true spirit of liberty.

Apart from so much that is useful in this volume as furthering a truly ascetical life, it contains in its concluding portion a very practical treatment of the social question. We only need change the names and make the application. St. Alphonsus knew men. He also grasped the fundamental principles of government, and with this double knowledge every problem of society and state may be solved if there be a man strong enough to lead in the movement which is to shape or rather to inform itself by these principles. To rule by the will of the masses may mean

two things and two opposite things, which represent freedom with loyalty or serfdom with anarchy. To save ourselves from the latter, we must be imbued and fill our people with the principles laid down by the holy Doctor Alphonsus.

THE YOUNG MAN IN CATHOLIC LIFE. By Condé B. Pallen, Ph. D.—St. Louis: B. Herder. 1891.

The purpose and spirit of this pamphlet is excellent. Our young men are rendered conscious in a practical way of the duty they owe to themselves and to society. This duty demands of them first of all a sensible knowledge of their faith and the facts which support it, so as to enable them to give a reason for their being Catholics, and thus to draw others to the recognition of truth. The language in which Mr. Pallen clothes his thoughts is often highly poetical and quite apt to attract. We gladly recommend it.—But who says that Galileo was burnt for holding that the earth moves? (pag. 16).

BOOKS RECEIVED.

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

IPSE, IPSA : IPSE, IPSA, IPSUM : WHICH? [The Latin various readings, Genesis III, 15]. Controversial letters in answer to the above question, and in vindication of the position assigned by the Catholic Church to the ever Blessed Mother of the world's Redeemer in the divine economy of man's salvation.—In reply to the Rt. Rev. Dr. Kingdon, coadjutor-bishop (Anglican) of Fredericton, N. B., and "John M. Davenport, Priest of the Mission Church," Ritualist Minister, St. John, New Brunswick.—By Richard F. Quigley, LL. B., [Harvard and Boston Universities] etc. Fr. Pustet & Co. New York and Cincinnati.

A NOVENA IN HONOR OF ST. CATHARINE DE RICCI, a Religious of the Third Order of St. Dominic. Drawn from devotions used in the monastery where the saint lived and from other sources. By the Dominican Sisters, Albany, N. Y. With a preface by Rev. J. O'Neil, O. P.—New York, Cincinn., Chicago: Benziger Brothers. 1891.

THE HEART OF ST. JANE FRANCES DE CHANTAL. Thoughts and Prayers compiled from the French by the Sisters of the Divine Compassion. With a preface by the Rt. Rev. Thomas Preston, D. D.—New York, Cincinn., Chicago: Benziger Brothers. 1891.

- SKETCH OF THE SOCIETY OF JESUS. By Rev. D. A. Merrick, S. J.—New York, Cincinn., Chicago: Benziger Brothers. 1891.
- COMMENTARIUS IN DANIELEM PROPHE TAM. Lamentationes et Baruch. Auctore Jos. Knabenbauer, S. J. (Cursus Scripturæ Sacræ auctoribus R. Cornely, J. Knabenbauer, Fr. de Hummelauer aliisque Soc. Jesu presbyteris)—Parisiis: Sumptibus P. Lethielleux, edit. 1891.
- AN ORDER OF DIVINE PRAISE AND PRAYER for Congregational use in Churches.—New York: Office of the "Catholic World." 1891.
- DIE PRIESTERWEIHE und ihre vorbereitenden hl. Weihen, nach der Lehre und Liturgie d. Kath. Kirche. Von Dr. Otto Zardetti, Bischof v. St. Cloud, Minn.—New York, Cincinn., Chicago: Benziger Bros. 1890.
- ST. JOSEPH. Short meditations for March. By Richard F. Clarke, S. J.—New York, Cincin., and Chicago: Benziger Bros. 1891.
- MANUAL OF INDULGENCED PRAYERS. A complete Prayer book, arranged and disposed for daily use by Rev. Bonaventure Hammer. O. S. F.—New York, Cincin. and Chicago: Benziger Bros. 1890.
- MISSION WORK AMONG THE NEGROES AND INDIANS. What is being accomplished by means of the Annual Collection taken up for our Missions.—Baltimore: Foley Bros. 1891.
- OFFICIA NOVISSIMA A SS. D. N. Leone XIII per Decretum S. R. C. sub die 19 Augusti 1890. Ecclesiæ universæ concessa.—Ratisbonæ, Neo Eboraci et Cincin: Fr. Pustet. 1891.
- MISSA (Fol.) S. JOANNIS DAMASCENI Conf. et eccl. Doct. Fr. Pustet. 1891.
- LETTERS OF ST. ALPHONSUS Maria de Ligouri. Eighteenth volume of the Centenary edition of the works of St. Alphonsus.—New York, Cincinnati, Chicago: Benziger Bros. 1891.
- CHRISTIAN ART IN OUR OWN AGE. By Eliza Allen Starr.—Notre Dame, Indiana: Office of the Ave Maria. 1891.
- MISSA DE NATIVITATE DOMINI, including Gradual and Offertory for Christmas, for two voices, Soprano and Alto, with organ accompaniment. Composed by Bruno Oscar Klein.—New York: J. Fischer & Bro. 1890.
- SUMMA APOLOGETICA de Ecclesia Catholica, ad mentem S. Thomæ Aquinatis. Auctore Fr. J. V. De Groot, Ord. Præd., S. Theol. Lect.—Ratisbonæ: Inst. Libr. pridem G. J. Manz. 1890. Fr. Pustet & Co., New York and Cincinnati.
- THEOLOGIA MORALIS juxta doctrinam S. Alphonsi de Liguorio, Doctoris Ecclesiæ. Auctore Josepho Aertnys, C. SS. R. Editio altera, aucta et recognita Tom. 1 and 2.
- SUPPLEMENTUM AD TRACTATUM de Septimo Decalogi præcepto secundum Jus Civile Gallicum. Paderbornæ, Ferdinand Schœningh, 1890. Fr. Pustet & Co., New York & Cincinnati.

A M E R I C A N
ECCLESIASTICAL REVIEW.

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CLOISTRAL SCHOOLS.

Principles and Practice of Teaching, by James Johonnot. New York, D. Appleton & Co. 1881.

I.

WE name this book only to call attention to the character of its statements. They are many of them wild and misleading. We are told, for instance, that the cause of deficiency in the civilization of the Chinese is to be found in the fact that their whole education was a system of memorizing. This is news indeed. But it is an assertion that is likely to go unchallenged. Few of Mr. Johonnot's readers interest themselves in the complex machinery of Chinese education. Then the author starts off with what he calls the monkish method of memorizing. What that method was, he does not tell us; instead, he lays before us what he considers a toothsome piece of information. Here is the sweet tid-bit on which our public-school teachers have been chewing for the past ten years: "The effort of the monkish teachers was as much directed to the exclusion of such knowledge as did not directly suggest their views and authority, as it was to promulgate that of the opposite kind. The school did little

or nothing to banish ignorance from the people. Science was interdicted by the Church as opposed to religion. 'For centuries,' says Hallam, 'to sum up the account of ignorance in a word, it was rare for a layman of whatever rank to know how to sign his name.'"¹ It is indeed difficult to hold one's soul in peace under the provocation of such reckless writing. Does Mr. Johonnot know that Hallam's assertion has been thoroughly refuted by Maitland in his *Dark Ages*? But it is clear that the light which Maitland has thrown upon this period has shone in vain for Mr. Johonnot.

Now, we have not far to go to find an opposite teaching. Since Hallam wrote, and Maitland wrote, men are in a position to know better. They can make at the present day no more sweeping assertions concerning the Middle Ages than they can concerning the nineteenth century. We pick up the latest magazine that comes upon our desk, and we read: "If the fourteenth century village was less ill off than we are apt to imagine it in regard to the medicines of the body, it appears that the training of the mind was less absolutely non-existent in the rural class than it has been our habit to assert. Many of the laborers on the farms of Bonis could sign their names, though probably their science in writing ended there. But every tenant farmer in an age when the accounts of tenant and landlord were peculiarly complicated, was obliged to know a certain amount of book-keeping; doubtless the steward was often more learned than his lord. Hedge-schools were common; in every considerable village, if not in every hamlet, there was a school-master, appointed generally by the patron of the village-living."² This is history; this is truth. It is the outcome of painstaking research. But we dare say, the myth of Hallam's rare layman who could sign his name will continue to pass down upon the tide of prejudice until Macaulay's

¹ Principles and Practice of Teaching, p. 170.

² *The Fortnightly Review*, December, 1890. Art. "Rural Life in France in the 14th century," by A. Mary F. Robinson (Madame James F. Darmstetter).

forthcoming New Zealander shall label it in some future museum with his sketch of the ruins of St. Paul's. But in the meantime we ask ourselves in all earnestness: How comes it that we find disseminated among our public-school teachers, as knowledge, as clear-cut information, statements so reeking with ignorance and prejudice and bigotry? Why is it that the intelligence of this respectable body must be insulted by such gross, unhistorical assertions? Surely, of all men, should educators be familiar with the latest and most accurate word in history, in literature, or in science.

Note how Mr. Johonnot groups all mediæval education under the one heading "monkish," and then brushes it away with a single sweep of his pen. Has it occurred to him—does he know—the number and variety of schools that existed in the early and middle ages? There were rural schools; there were episcopal schools; there were cathedral schools; there were grammar schools; there were cloistral schools; there were the early seminaries, the colleges, the palace school, and the University. Thus do we find the monastic school only one out of many. However, since the author unwittingly called attention to the education given by the monks, it may be of interest to examine the methods followed and the education imparted in the cloistral schools.

II.

Cloistral schools begin with the establishment of monastic institutions. We find them flourishing under Pachomius at Tabenna in the first half of the fourth century. The doors of his monastery were open to children as well as to men. Lessons were given three times a day to those whose education was deficient. All were required to be familiar with the Psalter and the New Testament. Each house contained its own library. Three times a week did a brother, set apart for the purpose, explain at length the truths and mysteries of Faith. Catechumens were also instructed at stated times. The rules enter into such details as give us insight

into the educational methods of the East. Should the aspirant to religious life not know how to read he shall be sent to a brother appointed to teach, and standing before him, he shall learn with all thankfulness. Afterwards he shall learn to write letters, syllables, words and names, and he shall be compelled to read whether he will or no. None shall be permitted to remain in the monastery who has not learned to read and who does not know some of the Scriptures—at the very least the Book of Psalms and the New Testament.¹ As on the banks of the Nile, so was it in the monastery at Bethlehem.² And in the latter half of the fourth century, St. Basil organized similar schools in Cæsarea. So great was the reputation of this saint as an educator that the magistrates of the town urged him to direct their public school; and when he declined, the people assembled in a body and besought him to comply with their request. But Basil had another field of labor, into which he threw all his energies.³ In the fifth century, Lerins under St. Honoratus became a nursery of learning and piety. There St. Eucherius had his two sons educated, the oldest being scarcely ten years when, in 410, he entered.⁴ There St. Loup kindled the torch that he afterwards brought to Troyes. In the monastery of Our Lady, outside the walls of this city, he established a school that became famous. In like manner does the chivalric and large-hearted St. Martin of Tours establish schools near Poitiers, and at Marmoutier, near Tours. Then, at the beginning of the sixth century, we come upon a celebrated school of nuns at Arles, under the guidance of St. Césaire. Their rules require that they be instructed, and that they devote not less than two hours daily to reading.⁵ There are no less than two hundred of them, and they become renowned for the beautiful work-

¹ *Regula S. Pachonii*, Cap. 139, 140

² Mabillon, *Etudes Monastiques*, Paris, 1691, p. 11.

³ Fleury, *Hist. Eccles.*, t. iii., liv. xiv., p. 545.

⁴ *Lerins au V^e Siècle*, par Abbé Goux.

⁵ *Regula S. Cæsarii*, xvii. Ed. Migne, t. 67. col. 1109.

manship they produce in copying manuscripts both sacred and profane.¹ From the sixth to the eighth century these cloistral schools flourished. But the one who organized them, as he did all monastic life, in the West, was St. Benedict.

We will not enter upon an account of his life. It is too well known. Suffice it to say here that to St. Benedict the civilized world owes a debt of gratitude of which it can never be quit. He established a rule that was for his day and generation a marvel of wisdom. In this rule, manual labor seems to predominate; but a glance at the temper and spirit of the times will show how thoughtful this great man was in giving out-door occupation to strong natures but ill-suited to pore over books. As time wore on, and men grew more civilized, and the desire of mental culture became more general, the monks were found equal to the emergency; and so their influence spread from clime to clime, till all lovers of learning hold them as blessed in memory as they are blessed in name.

True it is that the rules of St. Benedict say comparatively little about study, but it were false reasoning to conclude therefrom that all study was proscribed. Within the limitations of the strictest rules there is always freedom of action on many unnamed things according to times and places. And when Benedict recommends his brothers to write in a style brief, simple, and modest,² he presupposes that those brothers pursued preliminary studies. And so they did in fact. During his own life-time Benedict took the young sons of the Roman nobility and educated them. These children were trained with the youths whose parents had consecrated them to the service of God up to their fifteenth year. Then they made choice either to remain and enter the novitiate or to withdraw into the world. Already, in the fifth century, we see the effects of this religious grounding upon men

¹ Vita S. Cæsarii, Cap. v. 44.

² Rule, chap. 54.

living in the world. Thus Sidonius, singing the praises of Vectius, a distinguished military officer, says: "He reads frequently in the Holy Scriptures, especially at his meals, thus partaking at the same time of food of the soul and food of the body. He often recites the Psalms, still oftener sings them."¹ Later, Eginhardt, the biographer of Charlemagne, tells us that that great monarch had some one to read to him during his meals; among the subjects mentioned are ancient history and the works of St. Augustine, especially that saint's master-piece, *The City of God*.

Herein is a new ideal of greatness already established. St. Chrysostom, noting the great benefit of this religious education, thus exhorts parents: "Do not withdraw your children from the desert before the time. Let the principles of holy discipline be impressed upon their minds, and virtue take root in their hearts. Should it take ten or even twenty years to complete their education in the monasteries, be not troubled on that account. The longer they are exercised in this gymnasium, the more strength they shall acquire. Better still, let there be no fixed time, and let their culture have no other term than the ripening of the fruits thereof."² This is a remarkable passage, showing the prevailing custom of the East and also the extensive course of education that must have been given in those monasteries. Indeed, Pope Syricius is so impressed with the order and discipline of the cloistral schools, that he strongly recommends priests to be ordained from candidates chosen almost exclusively from the monasteries.³

III.

To understand the rule of Benedict and the writings of the early Fathers as regards literary culture, we must remember that the training of the intellect, as well as the training of the hand in manual labor, were not for their own sake.

¹ See Fauriel, *Histoire de Gaule Méridionale*, i., p. 404.

² *Adv. Persecut. Monach.*, lib. iii. cap. 16.

³ *Syr. Pap. Ep. i. ad Himerium Tarracon.*, Hardouin, p. 857.

They were simply means to an end. It was the disciplining and the developing of the whole man towards something higher. It was the growth of soul towards perfection. All else is subordinate to this aim. He who enters upon this course must be a willing candidate. "According as one advances in the way of piety and faith, the heart expanding and becoming more generous, one runs in the way of the commandments of the Lord by a sentiment of love and an ineffable meekness."¹ Therefore, manual labor is not ordained for its own sake; it is simply laid down as an antidote to laziness, and seemingly as a means by which the intellect becomes freshened for study. Thus we are told that, laziness being the enemy of souls, the brothers shall give certain times to manual labor, and certain other times to the reading of holy things. They shall labor from the first hour of the day till the fourth, and from the fourth till nearly the sixth they shall devote to the reading of holy things. Ignorance is not only a shame, it is very injurious for religious men. We should not be degenerate children of those Fathers of the Church so illustrious in every species of doctrine. But discipline and a method simple and easy for all are indispensable in order to acquire science. If anybody is desirous to read in particular, he may do so, provided he incommodes nobody. In winter, having risen from the table, the brothers shall devote the remaining time to reading or learning the Psalms. At the beginning of Lent a book shall be given to each brother, that he may read it from beginning to end. The whole of Sundays shall be passed in reading, except by those having offices and particular occupations. A brother shall be appointed to see that the time assigned for reading and study is so employed, and not otherwise.² Even casual visitors to the monastery must not leave without having the bread of life broken to them. And so, one of the points observed in receiving visitors is that a brother shall

¹ Preface of St. Benedict to *Rules*.

² *Rules*, chap. 48.

sit before them and shall first read some passage from Holy Writ, and he shall afterward receive them with all possible graciousness.¹ A beautiful custom this, sowing the seeds of many a rich harvest.

Such was the intellectual side of the rule of St. Benedict. Dom Morel, commenting upon it, says: "The reading that St. Benedict gives us as a fruitful remedy against laziness, comprises also study; and of both reading and study, as of manual labor, we should say that they must needs be of such a nature as to belong to our state, otherwise they would not guard us against idleness or loss of time."² It was in this spirit that Benedict insisted that the brothers should not lose time upon mere works of the imagination. He considered sufficient time spent on them during the period of preparatory study. Hence the solid character of the work done by those men from Cassiodorus down to Dom Guéranger and Cardinal Pitra. Peter the Venerable has clearly and beautifully expressed the Benedictine spirit of study and writing in the following words: "We cannot always plant or water; we must sometimes abandon the plow for the pen, and instead of working fields, we must turn up the pages of holy letters. Scatter upon paper the seeds of the word of God, which in harvest time, that is, when your books are finished, shall nourish your famished readers by the abundance of its fruits, and with celestial bread shall banish the immortal hunger of their souls. Thus will you become a silent preacher of the holy word; while your lips shall be mute, from your hand shall resound a powerful voice among many people, and after your death the merit of your works shall be all the greater before God in proportion as their life shall be the more durable."³

With the advance of civilization the Benedictine studies broadened, and Benedictine labors in the literary field grew

¹ *Ibid.*, chap. 53

² *Méditations sur le Règle de S. Benoit.* Paris, 1752, p. 512.

³ *Acta Ordin. S. Bened.*, Sæc. v., pref. observ. x. Antiquar. labor.

apace. Grammar, rhetoric, and philosophy had their respective places in the program of the advanced student. His profane readings he learned to sanctify by prayer and mortification and the practice of obedience. In this lay the secret of the strength and great influence of the Benedictines. It is with permissible pride that the erudite and indefatigable Mabillon could write: "Almost alone, the order of St. Benedict, for several centuries, maintained and preserved letters in Europe. There were no other masters in our monasteries, and frequently the cathedral schools drew theirs from the same source. It is only towards the end of the tenth and beginning of the eleventh century that secular clerics begin to teach."¹

The masters were carefully chosen. Benedict laid stress upon three qualifications to be considered in electing a dean; namely, "his person, his wisdom, and his doctrine;"² and commentators agree that the word "doctrine" here includes learning. In the Rule as it was in vogue one hundred years after Benedict's day we read: "At hours appointed for reading the young religious shall be instructed by a skilful master."⁴ We are told that St. Ferreol dispensed the abbot from all manual labor, that he might have time to study all he should teach his religious.³ It was his duty to see that the master was equal to his position. He should devote three hours a day to the school of the professed Brothers. He decided what studies each should pursue, according to respective talent, taste, and inclination. Those teaching in the classes, or pursuing special studies and researches, were exempt from manual labor and the night-offices; but they rose for their devotions at four in the morning. If it is noticed that a teacher is brutal or incompetent, he is to be removed at once and replaced by another of mature age, who shall be distinguished for his experience, and shall have given proof of certain meekness of character. From the master let us turn to the schools.

¹ *Etudes Monastiques*, p. 135.

² *Rules*, chap. 20.

³ Chap. 50.

⁴ Mabillon, *Etudes Monastiques*, p. 18.

IV.

The primary aim of the monastic school was to prepare candidates for the recruitment of the religious life. This it was that gave tone and color to studies and discipline. This was the uppermost idea with St. Basil when he was drafting the rules and regulations of these schools. In fact, he puts the question: "Should there be a master to instruct secular children?" And he answers that under certain conditions secular children may be admitted: "The Apostle has said: 'And you, fathers, provoke not your children to anger, but bring them up in the discipline and correction of the Lord.' If parents bringing their children here do so in this spirit, and if those receiving the children so offered can rear them in the discipline and correction of the Lord, let us observe the precept contained in these words: 'Suffer little children to come unto me, for of such is the Kingdom of Heaven.' But beyond this end and this hope I deem that it would not be agreeable to God, or convenient for us, or really useful."¹ Basil received orphans into his schools, and also children from the hands of their parents before witnesses. He must have received girls as well as boys, for the great doctor lays stress on their being kept apart.

Benedict ordained a solemn ceremony to accompany the offering of a child to the service of God. The child's hand, together with the offering accompanying the child and the written promise in which the parents testified that they freely, of their own accord, without coercion of any kind, devoted this child to the service of God as a religious, were all tied together in the altar-cloth or veil.² The abbot or one deputed by him received the child as a sacred trust, to guard and protect against all evil and to bring up in the fear and love of God. But, as has already been seen, besides children so consecrated to religious life, and the orphans of which St.

¹ *Regulæ Brevius Tractate*, Interrog. ccxcii.

² *Rules*, chap. 59.

Basil speaks, there were children placed within the shadow of the sanctuary to shield them from temptation and confirm them in religious discipline and a knowledge of their religion; these might afterwards honorably return to the world. In this way were St. Maurus and St. Placidius brought up by St. Benedict from their youth with many other children of the first families of Rome.¹

These children had a rule of their own. They had their own hours for study and play, for rising and retiring; they sang in the choir and became gradually accustomed to the discipline of religious life. Benedict devotes a chapter to the manner in which old men and children should be treated. The brethren are commanded to have due regard for their feebleness. They must not observe rigorous fasts and must eat more frequently. But we can best learn the spirit and scope of monastic schools from their great organizer, the large-minded Basil.

Boys are admitted when five or six years old. They should be kept apart from the older members of the community, by whom they should always be edified; "for," he adds, "he who is intellectually a boy is not to be distinguished from him who is a boy in years."² He would have their play-grounds so situated that in taking exercise and recreation they could not disturb the older members of the community. Their diet should be substantial and suited to their age and strength. For the daily prayers they were permitted to join the ancients; but they were exempt from the night-offices.

Basil felt that the touchstone of all education is the formation of character. On this point he enters into details as minute as they are instructive. Does the boy quarrel with his companions? Let him be punished properly, and let both then make up. Does he eat or drink out of time? Let him fast the greater portion of the day. Has he lied, or uttered

¹ Mabillon, *Etudes Monastiques*, p. 65.

² *Regulæ Fusius Tractatae*, Interrog. xv. *Patrol. Migne*, 31, col. 952.

words of pride or vanity, or violated the rules seriously?—Let him be chastised by abstention from food and by silence—*et ventre et silentio castigetur*. Has he been eating immoderately or been otherwise unruly at meals?—Let him be removed from the table, and notice how the others eat with all the politeness prescribed by the rule. A boy is angry with a companion. Let him apologize to that companion, and even wait upon him for some time, according to the gravity of the fault; “for the continuance of this state of humiliation stifles the last spark of anger in the soul, while, on the contrary, a state of superiority disposes the soul for this vice.” The faults of the child should always be corrected with paternal indulgence and with moderate language, and the mode of punishment should be according to the measure of the delinquency. Basil did not permit every master to administer punishment indiscriminately. There was one set apart for that duty, and for all serious faults the child was brought to him. This whole system of discipline tended to self-control.¹

His rules for study are no less admirable. Indeed, his conception of the youthful intellect is such as would unqualifiedly approve itself to any modern educator. The key to all success lies in controlling the power of attention in the child. In order to repress wandering of the mind, he would have all the child’s time filled with one occupation or another. And he counsels the master to ask the boys from time to time where their minds are, and of what they are thinking. He likens the mind of the child to soft wax, which may easily be moulded. It must be a constant study of the master to preserve the pupil’s mental elasticity. With this view the master should question frequently and give rewards for compositions and exercises in memory, “in order that they may give themselves to study as a recreation of the mind, without fear and without repugnance.”

The subjects studied were at first the elements of grammar

¹ *Ibid.* xv. 2.

and rhetoric. At an early age the children were made familiar with Scriptural words and phrases. Instead of poetic fables of pagan times, they were taught "to narrate the admirable facts of sacred history and the sentences of the Book of Proverbs." In these early days, when the lines were sharply drawn between Pagan and Christian, that upon which greatest stress was laid was the religious training of the child. All else was subservient. The public schools of ancient Greece and Rome were disappearing before the light of Christianity; parents sought a more moral atmosphere for their children, and knocking at the door of the monasteries, they besought for them the refuge and the religious training that could only be found in those asylums of prayer and study.

What parents desired, and the sentiment with which the Church responded to their desire, may be best expressed in the charge of a bishop of Metz to those ecclesiastics having the care of children: "Let these children reared or instructed in congregations be so well guarded by ecclesiastical discipline, that their fragile age, inclined to sin, may not find an outlet for a single fault. Let a brother of irreproachable conduct be given them to watch over them and to instruct them in the spiritual sense of the Scriptures. Let them all be assembled in the same hall under the authority of a master of age and experience, capable of giving them advanced lessons and good example; or in case he does not teach, let him be in position to hold supervision over them."¹ Jonas, a bishop of Orleans, writes a treatise for the laity, which the Benedictine D'Achery calls a "golden book." It is a practical treatise on the use of the sacraments, on the mutual duties of husband and wife, of parents and children, and on such spiritual topics as death, judgment, and the like. A chapter is devoted to the instruction of children; but the only point on which the good bishop lays stress is that from their tenderest years

¹ *Spicilegium Acherii*, t. i., p. 574.

children be taught the necessary truths of their religion.¹

But we must not imagine for a moment that Catechism was at any time the sole subject taught in the cloistral schools. The grammar of those days, for instance, covered a wider field than the mere technicalities now attached to the name. However, we find that St. Basil anticipated modern times in another respect. Much is spoken and written at present concerning manual training and the formation of trades-schools. Now, it so happens that, as a matter of course, and as something essential, without which education would be incomplete and monastic life would experience a want, Basil regulated for a certain number of trades to be learned and practised. Children should begin to learn some one or other as soon as they are able. Among those recommended are: weaving and tailoring within certain limitations; architecture, wood-work and brass-work, and above all agriculture.² Surely, the school training of skilled hands in all these trades is not to be despised.

But even though the regulations are silent, we can elsewhere find indications that the teaching imparted in cloistral schools was both thorough and practical. The student of old books bearing upon history and literature—and what printed volume does not tell an interesting story to him who has the secret of reaching the heart of a book?—is familiar with the book of formulas prepared towards the end of the seventh century by the Monk Marculf, by command of Landri, Bishop of Paris. It contains royal charts and formulas of wills, deeds, transfers, and the like, such as it behooves a practical business man to be familiar with. Now, Marculf is careful to tell us that he wrote these formulas not for the learned, but with a view “of exercising children who are beginners.” “I have done,” he adds, “as best I could with simplicity and clearness, in order that good will may profit of it.”³

¹ *Spicilegium*, pp. 258–323. *Jonæ Aurelianensis Episcopi Libri tres de Institutione Laicali*. Jonas lived in the reign of Charles the Bald.

² *Regule Brevius Tractate*, Interrog. xxxviii.

³ *Prologus. Patrol.*, Migne t. lxxxviii. Col. 696.

In the seventh century Irish monks overran the Continent, introducing a taste for Greek and mathematics, and initiating the young brothers into their beautiful style of copying and illustrating manuscripts. Moengall brings Irish studies, Irish methods and Irish enthusiasm to the cloistral schools of St. Gall's, and under his direction discussions in grammar and philosophy were carried on with a degree of subtlety that would have rejoiced Dante's own master in the Rue de Fouarre.

The course of study in the monastery of St. Hilary of Poitiers extended over seven years. From the lips of St. Achard we learn something of the working of a cloistral school in his day. He was blessed with a master "of such great doctrine and sanctity, that in living with him one had no thought but for wisdom, no action but for justice." Old and young were assembled in the same room. At the beginning, the child was not compelled to learn. He was placed on the front bench, where he listened to the older pupils reciting their lessons. When Achard's teacher, Ansfrid, asked him what he was most desirous of learning, the boy replied: "First the things pertaining to God; afterwards I shall learn the elementary branches of study."¹ During the first two years the youth learned only such things as were calculated to open the intelligence. The master exercised all his ingenuity in giving an elevated and spiritual turn to the most trivial things. The next five years were devoted to the usual courses of trivium and quadrivium. The principles of Canon Law were included in the course at Poitiers.¹

The method was practically the same in the schools attached to all the Benedictine monasteries. The daily routine of school-life followed by Ecgberht, brother of the King of Northumbria and bishop of York, has been handed down to us. No doubt it was that pursued by his old master Beda.

¹ *De rebus ruralibus*, what is taught in the rural schools. This is the construction Cardinal Pitra gives to these words. *Vie de S. Leger*.

² Ozanam, *Etudes Germaniques*, ii., p. 541.

The traditions of Jarrow were transferred to York. "He rose at daybreak," we are told, "and when not prevented by more important occupations, sitting on his couch, he taught his pupils successively till noon. He then retired to his chapel and celebrated mass. At the time of dinner, he repaired to the common hall, where he ate sparingly, though he was careful that the meat should be of the best kind. During dinner an instructive book was always read. Till the evening, he amused himself with hearing his scholars discuss literary subjects. Then he repeated with them the service of Complin, after which each knelt before him and received his blessing. The students afterwards retired to rest."¹

Among the pupils so taught was Alcuin. He has left us an account of his studies pursued under the learned Albert. He says: "The learned Albert gave drink to thirsty minds at the fountain of the sciences. To some he communicated the art and the rules of grammar; for others he caused floods of rhetoric to flow; he knew how to exercise these in the battles of jurisprudence, and those in the songs of Adonia; some learned from him to pipe Castalian airs and with lyric foot to strike the summit of Parnassus; to others he made known the harmony of the heavens, the courses of the sun and the moon, the five zones of the pole, the seven planets, the laws of the course of the stars, the motions of the sea, earthquakes, the nature of men, and of beasts, and of birds, and of all that inhabit the forest. He unfolded the different qualities and combinations of numbers; he taught how to calculate with certainty the solemn return of Easter-tide, and above all, he explained the mysteries of the Holy Scriptures."² This course Alcuin afterwards carried out when organizing the educational system of Gaul. He made all human knowledge a basis on which to build up Holy Writ. "Despise not human sciences," wrote he, "but make of them a foundation; so teach children grammar and the doctrines of

¹ *Vita Alcuini*, p. 149.

² *De Pontiff. Eborac.*, 1431-1447.

philosophy, that, ascending the steps of wisdom, they may reach the summit, which is evangelical perfection, and while advancing in years they may also increase the treasures of wisdom.”¹ And in another place he speaks of improving the memory by “exercise in learning, practice in writing, constant energy in thinking, and the avoidance of drunkenness, which is the bane of all serious study, and destroys alike the health of the body and the freshness of the mind.”² In the course of studies mapped out by Charlemagne for the episcopal and monastic schools of his dominion are mentioned reading, the study of the Psalter, arithmetic, plain-chant, and writing; and he further ordains that there be placed in the hands of the pupils correct and approved Catholic books. One of Alcuin’s chief merits was that he made strenuous efforts to procure correct copies of the various text-books required, and especially of the Holy Scriptures. The Scriptorium which he established and supervised at Tours became world-renowned for the accurate and elegant work done in it. When he retired from court to the monastery, he organized and directed the studies, and he thus describes the labor of love in which he was engaged: “I apply myself in serving out to some of my pupils in this house of St. Martin’s the honey of Holy Writ; I essay to intoxicate others with the old wine of antique studies; one class I nourish with the delicate fruits of grammatical science; in the eyes of another I display the order of the stars.”³ Alcuin’s own works are a good criterion of the intellectual level of his day. They comprise treatises on theology, lives of saints, a book on the liberal arts, works on rhetoric, logic, grammar, orthography, arithmetic, and a handbook of school-method.⁴

¹ Ep. 221.

² Alcuini Opera Omnia, p. 1346. Ed. Duchesne, Paris, 1617. There is a fragment of this dialogue between Charlemagne and Alcuin in the Vatican Library (Codex Vat Lat. 4162), very old and well-thumbed. I have transcribed portions of it containing variations from the printed copy. It might have been part of the very copy that Alcuin had presented to Charles. The fragment is bound up with other fragments, the first beginning with an explanation of the Athanasian Creed.

³ Ep. xxxviii.

⁴ See Duchesne’s edition of 1617, or the Migne edition.

An examination of the lives of saints from the fifth to the twelfth century reveals to us the fact that in the cloistral schools youths were taught reading, writing, arithmetic, grammar, logic, the principles of versification, liturgic chant, the Old and the New Testament, theology, sometimes canon law, and later on Aristotle. There was a difference of opinion as to the extent to which the ancient classic authors should be cultivated. Some, like Alcuin, following in the footsteps of St. Jerome, taught the ancient classics extensively enough; others, like St. Owen, declared against their introduction beyond what was barely requisite to illustrate grammatical rules. "Even though the teachings of the Church," says the saint, "should have at their disposal the charm of profane eloquence, they should fly from it, for the Church should speak, not to lazy philosophic sects, but to the whole human race. Of what use are grammarians' disputations which seem more suitable to throw down than to build up?"¹

But his reasoning will not hold. Certainly Charlemagne did not agree therewith. He would see every priest and every monk use classic and graceful language, so that all who would hear them, charmed with the science that their reading and singing would reveal, might leave rejoicing and thanking God.² Banish all profane learning, and you banish the tools and implements with which to cultivate religious learning. Thereafter it will not be long before the broad joke of Rabelais becomes a literal truth: "*Je n'étudie point de ma part,*" says Frère Jean. "*En nôtre abbaye, nous n'étudions jamais, de peur des auripeaux.*"³ *Nôtre feu abbé disoit que c'est chose monstrueuse voir un moine sçavant.*"⁴

¹ Vita S. Eligii, Prologus. Migne Patrol, t., 87, p., 439. See Ozanam, *Etudes Germaniques*, pp. 458 sqq. Ozanam thinks the saint was denouncing the quibbling methods of the Toulouse school of grammarians. But unless the whole is a mere flourish of rhetoric, the saint would also condemn to oblivion all classic authors.

² *Capitularies*.

³ ear-aches.

⁴ *Gargantua*, liv. i., chap. xxxix.

But the cloistral school had its hours for play and rest as well as its hours for study. Having examined the methods and the matter taught, let us look at the students in their amusements. Now it so happens that we have ready at hand a picture of a celebrated cloistral school in the tenth century. The picture is skilfully drawn, and brings home to us very clearly that those were other days than ours, and they had other manners and other customs, that cannot be judged by our standards. But it brings the period so much nearer to us that I shall not curtail an essential detail. We are in the celebrated monastery of Saint Gall's. It is the year 992. Don't be frightened by that noise, those shouts of joy that you hear. It is the feast of the Holy Innocents, and the scholars are celebrating the anniversary of a visit made by the Emperor Conrad in 913. The monarch had on that occasion instituted three days holiday for the younger students. The door of the recreation hall opens; a prelate appears; it is the Abbot Solomon, who has recently been made bishop. Immediately the more roguish boys put their heads together and concoct a plan; for there exists a custom that the students can lay hands on every stranger coming to the school, and keep him prisoner till he redeems himself. It is this custom that the boldest among them wish at present to put into execution. But a difficulty exists. The prelate is also the abbot of the monastery, and as abbot he believes himself above molestation. But he has been reckoning without the logic of the young dialecticians. 'Let us capture the bishop,' say they, 'and leave the lord abbot.' He yields to their humor. They take him and place him in the professor's chair—*in magistri solium*.

The Bishop submitted, and addressing the boys, said: "Since I take the place of your master I have the right to use his privileges; take off your clothes, to be punished. The pupils were amazed, but they obeyed at once, asking, however, that they be permitted to redeem themselves as they were wont to do with their professor. 'How is that?' asked the

good abbot. Thereupon, the little ones began to speak to him in Latin as well as they could; the medium ones addressed him in rhythmic language, and the most advanced in verse. Each class defends itself as best it can. 'What evil have we done to you,' says the middle class, 'that you should harm us? We appeal to the king, for we have acted only within our right.' The versifiers by the mouth of their poet said: 'We did not dream of being punished, since you are a new visitor.'² The Abbot then rose, rejoicing to find that studies which had always flourished at Saint Gall's were still held in honor, and embraced and kissed every child as he was in his shirt—*omnes, ita ut erant in lineis, exurgens amplexatus et osculatus*—and said: 'While I live I shall redeem myself, and shall reward such assiduity.' He then had the chief brothers to assemble before the door, and he decreed that in future all the scholars and their successors should have meat on the holidays instituted by the emperor, and that they be served during these days with dishes and wine from the abbot's own cellar. The chronicle adds that the custom continued to be faithfully observed long afterwards.³

V.

Monastic schools varied in number and in efficiency with different countries and with different epochs. They flourished greatly from the sixth to the ninth century. This educational period has been characterized as the Benedictine period. The Benedictine monks controlled all the schools. The smaller monasteries confined themselves to elementary instruction; the larger ones, in addition, taught the higher branches. The Council of Aix-la-Chapelle decreed in 817 that those youths aspiring to the religious life,—*oblatis*,—should be taught in a school apart from those who were to return

¹ Quid tibi fecimus tale ut nobis facias male:

Appellamus Regem, quia nostram fecimus legem.

² Non nobis pia spes fuerat cum sis novus hospes,

Ut vetus in pejus transvertere tute velis jus.

³ Ekehardus Jun.: *De Casibus Monasterii S. Galli*. Ed. Goldast. t. i. p. 21.

to their homes. But both schools had the same lessons and frequently the same teachers.¹ In the eighth century Charlemagne gave a new impetus to learning. From far and wide he gathered learned men, and under the guidance of Alcuin organized them into a great educational association. He stirred up bishops and abbots and clergy. To the Bishop of Mayence he wrote: "Desiring as you do God's help in making a conquest of souls, we are astonished at your lack of zeal for the instruction of your clergy in letters; for you must everywhere behold the darkness of ignorance diffused among your people, and while you might enlighten them with the rays of science, you let them languish in the night." And alluding to the monasteries, he was not less pointed: "Many letters have of late years come to us from the monasteries. The brothers vied with each other in the expression of their zeal and devotedness to ourself; but we have noticed that in nearly all these compositions, while the sentiments were excellent, the language was rude; what a laudable devotion dictated to their thoughts, they could not express without grave defects, because negligence in study made their style barbarous."² There was no mistaking this language. It is the language of a man in earnest. He spared neither money, nor time, nor personal comfort to procure good schools throughout his empire. And so the sacred flame of learning shot up from village and hamlet, from cathedral and monastery, and above all from his own palace, and shed a lustre upon the man and the period that time cannot efface. But wars and dissensions soon undid the good work.

Already, in 830, the Deacon Florus bewails the decline of learning. "Formerly," he says, "we saw but one prince and one people; law and the magistrate ruled every town... Throughout, youths learned the Holy Volume; the heart of children expanded beneath the influence of letters and

¹ *Histoire Littéraire de France*, t. iv., p. 231.

² Baluze, i., 201.

arts. . . . Now is all the boon of peace destroyed by cruel hates."¹ Not that efforts had not been made both by Louis the Pious and Charles the Bold to encourage schools. The latter especially surrounded himself with learned men, and we are told that he was wont to exhort the abbots to consecrate all their efforts to the education of children, and he loved to see the brothers give gratuitous instruction, with the view "to please God and St. Martin."² These efforts were of slight avail.

The ninth century set in darkness. The tenth opened up an era of warfare and bloodshed and ravagings, and on the ruins began the building up of a new order of things. It is the beginning of the epoch of feudalism. During the two following centuries there was much ignorance. Here and there, away from the scenes of warfare and depredation, the lamp was kept lighted, and monks labored in silence at the work of writing chronicles and preserving and copying manuscripts. But they are the exception. Synod and Council of that period, especially in France, bewail the darkness. The Council of Troslei, held in 909, in all sadness speaks of Christians who lived to old age ignorant of their creed and not knowing the Lord's Prayer. It also tells of abbots, who, when asked to read, scarcely knowing a word in their abecediary, might reply, "*Nescio literas.*"³ We are elsewhere told of a prelate who gave no time to study, and who only knew how to count the letters of the alphabet on his fingers, in other words, who had the merest rudiments of knowledge.⁴ In Italy letters flourished more extensively. Pope Eugenius II. in 826 confirmed the laws of Charlemagne and Louis, and gave a new impetus to the study of letters in this classic

¹ *Carmina de Divisione Imperii*, i. Ed. Migne, t. 119, Col. 257.

² De Chevriers, p. 82.

³ Bibliothèque de Cluny, p. 150.

⁴ Et studii quem nec constrinxerit una dierum;

Alphabetum sapiat, digito tantum numerare,

Adalberonis Carmen ad Robertum Regem Francorum. v. 49, 50.

land.¹ RATHERIUS, bishop of Verona—he was consecrated bishop in 931—speaks of three orders of schools from which priests may be ordained. He tells us that he will ordain no young man who will not have studied letters either in the episcopal schools, or in some monastery, or under some learned master.² In Spain, also, during this long night, there were flourishing schools, and science was advancing.

Gerbert (d. 1003) studies under the guidance of his uncle at Vich, and brings back so many new educational improvements that he is regarded by the ignorant as a dangerous man. He introduced an abacus that simplified greatly the science of arithmetic. He made important discoveries in astronomy, and explained the heavens and the earth by means of globes. He simplified the science of music, “so that,” remarks Odo of Cluny, “children could learn in three or four days an office that it formerly took experienced singers years to master.” Fulbert (d. 1028) was another light who had many brilliant disciples. “Ah!” exclaims Adelman, “with what moral dignity, and solidity of thought, and charm of language he explained to us the secrets of a profound science.” Lanfranc (1005–1089) carried to Bec the learning of Italy. The torch that he kindled illumined France. His school was thronged with youths from all parts of Europe. He taught without fee; such offerings as were made went to the building up of the monastery. Before he became known in England as a great statesman and the conseller of William the Conqueror, he had won the esteem of thousands whose studies he directed. On occasion of his visit to Rome, Pope Alexander II rose to meet him, saying: “I show this mark of deference to Lanfranc, not because he is archbishop, but because I had sat under him with his other disciples in the school of Bec.”³ And the indefatigable Ordericus Vitalis cannot find words in which to express

¹ See Tiraboschi, *Storia della Lett. Ital.*, t. vii., lib. iii, cap. xvii., xxiii.

² *Synodica ad Presbyteros*, § 13. Migne, t. 136, col. 564.

³ See William of Malmesbury, *Antiq. Libr.*, p. 324.

his eulogy of this great light: "Forced from the quiet of the cloister by his sense of obedience, he became a master in whose teaching a whole library of philosophy and divinity was displayed. He was a powerful expositor of difficult questions in both sciences. It was under this master that the Normans received the first rudiments of literature, and from the school of Bec proceeded so many philosophers of distinguished attainments, both in divine and secular learning. . . . His reputation for learning spread throughout all Europe, and many hastened to receive lessons from him out of France, Gascony, Brittany, and Flanders. To understand the admirable genius and erudition of Lanfranc, one ought to be an Herodian in grammar, an Aristotle in dialectics, a Tully in rhetoric, an Augustine and Jerome and other expositors of the law and grace in Sacred Scriptures."¹ And of Anselm (1034-1109) the successor of Lanfranc—his successor in the school and successor in the See of Canterbury—the same author is no less eulogistic: "Learned men of eminence," he says, "both clergy and laity, resorted to hear the sweet words of truth that flowed from his mouth, pleasing to the seekers of righteousness as angels' discourses. . . . all his words were valuable and edified his attached hearers. His attentive pupils committed to writing his letters and typical discourses; so that, being deeply imbued with them, they profited others as well as themselves to no small degree."²

Nor was this learning confined to the priors. The same trustworthy witness bears testimony to the general culture of the monks of Bec. "The monks of Bec," he says, "are thus become so devoted to literary pursuits, and so exercised in raising and solving difficult questions of divinity, and in profitable discussions, that they seem to be almost all philosophers; and those among them who appear to be illiterate, and might be called clowns, derive from their intercourse with the rest the advantage of becoming fluent grammarians."³

¹ *Hist. Eccl.*, lib. iv., cap. vii.

² *Ibid.*, cap. xi.

³ *Ibid.*, cap. xi.

From this great seat of learning went forth monks into all parts of France and England, to light up the dark ways.

But the simple enumeration of all the cloistral schools that history mentions in the darkest period would scarcely be contained within the covers of this REVIEW. Among others, there was the school of St. Benedict on the Loire, which was frequented by more than five thousand pupils, each one of whom upon withdrawing was required to present the monastery with two manuscripts.¹ There was the monastery of Hildesheim. Under Bernward its school became famous. Bernward himself was one of the most remarkable men of his day. His activity seemed to know no other limit than his power of endurance. He was always questioning, or writing, or engaged in manual labor; never idle. He was skilled in the mechanic arts. An expert joiner and blacksmith, and a good architect, he taught these things to the students of the Seminary himself. He also copied and illuminated manuscripts.² Meinwerk, a disciple of Bernward, established a celebrated school at Osnabruck. Idamus (d. 1066) inherited his genius, piety, and learning, and continued to make the school famous. The course of studies was extensive, and the discipline severe. Even parents were forbidden to visit the students, lest they might distract them in their studies.³ Indeed, throughout all the mediæval schools the discipline was severe. The birch was considered indispensable as a medium of instruction. The younger pupils were subject to the closest vigilance day and night. Withal, the students were treated with a paternal care and tenderness that was not unfrequently pathetic.

With the twelfth century dawned a new era. There is an upward movement of the people. The Crusades help to break down the barrier of caste. There is a general fermentation of thought. Schools become secularized. Men run

¹ Chateaubriand, *Etudes historiques*, t. iii., p. 144

² *Vita S. Bernwardi*, § 2, 3, Mabillon, p. 181.

³ Theiner, *Histoire des Institutions d'Education Ecclésiastiques*, p. 173.

hither and thither, devoured by a thirst for knowledge that no known source seems sufficient to satiate. The period of scholasticism has set in. Men, in their eagerness to dispute, break down the barriers dividing the diverse subject-matters they should teach. Under pretence of teaching grammar they are found to be indoctrinating their pupils in some philosophical subtlety. These are the men whom Hugh of St. Victor's criticises as indulging in a perverse custom: "When grammar is their subject, they discuss the nature of syllogisms; when treating of dialectics they will occupy themselves with the inflection of words."¹

St. Victor's was one of the great centres of learning in the twelfth century. William of Champeaux brought thither some of the fires of Bec, and Anselm of Laon took thence that bright flame that attracted even the genius of an Abelard. The master-hand of Hugh has sketched for us a beautiful picture of student life in this monastery. It is too valuable to leave unquoted: "Great is the multitude and various are the ages that I behold—boys, youths, young men, and old men; various also are the studies. Some exercise their uncultured tongues in pronouncing our letters and in producing sounds that are new. Others learn by listening at first to the inflections of words, their composition and derivation; afterwards they repeat them to one another, and by repetition engrave them on their memory. Others work upon tablets covered with wax. Others trace upon membranes with a skilled hand diverse figures in diverse colors. Others, with a more ardent zeal, seem occupied with the most serious studies. They dispute among themselves, and each endeavors by a thousand plots and artifices to ensnare the other. I see some who are making computations. Others with instruments clearly trace the course and position of the stars and the movement of the heavens. Others treat of the nature of plants, the constitution of man,

¹ *Eruditionis Didascalice* lib. iiii., cap. vi.

and the quality and virtue of all things.”¹ This represents the kind of work that has been done for centuries in the larger cloistral schools. Hugh’s account is almost literally that which we have seen Alcuin give of his own school-days. But as the cloistral school led to the decline of the episcopal school, and in a great measure superseded it, even so did the University lead to the decline of the cloistral school.

BROTHER AZARIAS.

WHY IS THERE NO INDIAN PRIEST? .

WHEREVER the Catholic Church has gained a foothold, it has endeavored to form a native clergy. In this it has followed the practice of the Apostles, who, having gone forth from Jerusalem to convert the world, ordained as they went along priests and bishops from among the peoples they converted. In age after age, its popes have urged missionaries to train up for the service of the altar sons of the races which they brought to the faith, and they themselves have established in Rome national colleges in which students from distant countries may prepare for the priesthood with the purpose of returning home after their ordination to exercise the sacred ministry among their kin.

This desire of the Church for a local clergy was conspicuously demonstrated at the Catholic Congress which was held in Baltimore, Md., in November, 1889. For there were present, either as delegates or as spectators, priests of as many nationalities—with one exception—as there were races represented in that assembly. Every country in Europe had its sacerdotal scion at the meeting, and even Africa was honored by the presence of the one negro priest in America.

¹ *De Vanitate Mundi*, lib. i., D. col. 707, t. iii., Migne Ed.—Cf. John of Salisbury, *Metalog.* lib. ii., cap. x.

The one exception, made all the more striking because it came from the aboriginal race of this continent and because that race had two of its chiefs at the gathering, to attest the Catholicity of their tribes, was the Indians. There was no red-skin priest at the first Catholic American Congress. There is no ordained representative of that people, of full blood, in the Church in all North America to-day.

Why is it that only in this part of the world has the Church failed to raise up a native clergy among the aborigines? In China and Japan, there is a multitude of Asiatic priests, and in the Dark Continent a number of blacks have received Holy Orders. Why have the Indians, who have given martyrs and virgins to the Church, not one of their own in the sanctuary of their religion? It is four hundred years since the first Catholics came to this continent and several centuries have elapsed since Catholic missionaries first entered the primeval forests in what is now the United States and the Dominion of Canada. Why, then, has no aborigine been called to offer the great sacrifice?

This question was laid before a hundred priests and bishops now laboring in the Indian missions, and on their answers this article has been built.

The first difficulty in the way of priestly vocations among the Indians, is their lack of preliminary civilization. "In my opinion," says Rev. Aloysius Brucker, S. J., of Colorado, "the aborigines of America have been, in time and space, the remotest of all nations from Christian civilization, if we except some anthropophagi tribes of Africa and Oceanica. Thus it takes more time to civilize them. And although the Catholic Church has, through laymen and priests, been represented on this continent for four hundred years, I would not assert that missionaries have been with the Indians for that period; for, in every instance, either the white settlers or the governments have interfered with and interrupted the work of our missionaries, so that we are unable to form a judgment upon what might have hap-

pened if the Church had been at work for four centuries at the spiritual regeneration of the Indian."

"I would not attempt to speak," writes the Rev. Martin Kenel, O. S. B., of Standing Rock Agency, North Dakota, "for any tribe but the Sioux, among whom I have been working for six years. As far as they are concerned, Christianity is too new among them to produce already the crowning fruit of vocations to the priesthood. If we consider the scarcity of such vocations among our so-called native Americans, so that they mostly prosper only in families of solid and sound Christian home-traditions brought over from the old countries, we need not be surprised to experience something similar among the Indians. It needs religious home-training and pious influences, such as we perceive in white families blessed with vocations to the holy ministry, which are as yet totally wanting among the Indians, and will be more or less for generations, perhaps, before a good foundation is laid for a higher spiritual life."

"I don't know whether or not any Indian of North America ever became a priest," remarks the Rev. Joseph M. Cataldo, S. J., of Spokane Falls, Washington, "but I am unaware, also, of any Indian tribe in the United States having been evangelized for a length of time necessary to fit a tribe to give one of their own to the priesthood, i. e., for seventy-five years at least."

"The first school and Church for the Sioux," testifies Rt. Rev. Bishop Marty, of Dakota, "was established in 1876."

"The Northwestern races," observes the Rt. Rev. Bishop Glorieux, of Idaho, "were first converted only about fifty years ago."

The second obstacle in the way of the elevation of the Indians is their nomadic life. Their wandering custom has unfitted them for the sedentary requirements of study and has deprived them of opportunity for that home-training in piety which usually precedes and cultivates the aspiration towards the altar.

The third obstruction to religious vocations among the aborigines is the system of reservations. It has broken down their spirit and substituted no good trait in place of their once independent and self-reliant character.

“The Indian reservation system,” says Father Kenel, “according to which the Indians are penned up within a small district, is likewise unfavorable to such vocations, whilst it is otherwise beneficial in many respects. But it does not give them the chance to witness the development of Catholicity and Catholic life, the beauty of the Catholic worship, etc., which are so many potent factors in helping to produce such vocations.”

“The Church,” says Father Cataldo, “has done a great deal for the Indian tribes of the United States, but the government in every case has destroyed the good done by the Church, with a perseverance worthy of a better cause, and this work of destruction is going on in these very days of boasted liberty. I should be very much obliged to you if you would give me an instance of an Indian tribe having had a Catholic priest for a resident pastor for seventy-five years. In these missions we have the Cœur d’Alene tribe in Northern Idaho. This tribe has been blessed with the presence of a priest since 1842. All the members of it are practical Catholics, good and industrious citizens, and promise well for the future; and, now all the powers of earth and hell are combining to destroy it.”

In an interview published in a New York newspaper in January, Chief Red Cloud said: “the officers of the army could have helped us better than any other [government officials], but we were not left to them. An Indian department was made, with a large number of agents and other officials drawing large salaries, and these men were supposed to teach us the ways of the whites. Then came the beginning of trouble. These men took care of themselves but not of us. It was made very hard for us to deal with the government except through them. It seems to me that they

thought they could make more by keeping us back than by helping us forward. We did not get the means to work our land. . . . We tried, even with the means we had, but, on one pretext or another, were shifted from place to place, or were told that a transfer was coming. Great efforts were made to break up our customs, but nothing was done to introduce the customs of the whites."

"If the Catholic Church," declares the Rev. Francis M. Craft, of Dakota, "had full control of the Indians on its missions, and could be allowed to carry out its plans without opposition, the so-called 'Indian problem' would soon be solved. This, however, will probably never be. The chief obstacle to complete success is the present system of the Indian department. It is supposed to be so conducted as to end the present transition state of the Indians from their old life to civilization, as soon as possible, but is actually so conducted as to perpetuate that state, which tends to the moral and physical corruption and ultimate extermination of the Indians. The present system provides places for politicians and makes the continuance of their positions and salaries depend upon the perpetuation of the Indians' transition state."

The greatest bar, however, to the uplifting of the aborigines, has been the Indian himself. He is a child. His character is unstable. His moral fibre is not sturdy enough to endure prolonged sacrifices. His ideas are gross and his sentiments are not refined. He is too near nature to live a supernatural life.

"Want of spirituality," Father Kenel states, "may be one reason accounting for the absence of priestly vocations. In this respect the Eastern nations are naturally better fitted for higher studies. Many of them have inherited a certain degree of civilization. Their religious and philosophical systems leave more or less a mark on all classes of the population. To prepare for the priesthood needs perseverance, more even in many cases than for becoming a martyr, which

might be the outcome of some inspired enthusiastic moments — of course, always giving the grace of God its proper place and share. If we consider the endurance of the Indians in such performances as the sun-dance and others, we need not be surprised to find them on the list of martyrs; but the continual martyrdom of self-denial and sacrifice (celibacy, etc.), the course of persevering study and virtuous preparation, such as are required for the priesthood, are apt to discourage persons of the character and stamp of the Indians. Religious vocations are always more abundant among the pious sex. Of the four or five Indian Sisters now in convents of the West, some are half-breeds who had unusual advantages from home surroundings and school training. There are to my knowledge, only two full-bloods among the Sioux, both in Dakota. The colored people of the South have had better advantages than the Indians. They have been in the midst of civilizing influences, which if not always of the best, have yet in many ways been elevating. Besides, their number is greater. It is not surprising to me that there is one colored priest in the United States, but that there is only the one, whilst colored Sisterhoods have existed for many years."

"Most probably," writes Bishop Glorieux, "the principal reason of there being no Indian priests in the United States, is because the Indians are too inconstant, and perhaps also they could not observe celibacy,"

"The fault lies with the Indians," concludes a Jesuit missionary in the Rocky Mountains, "that is, with their nature and customs as they actually are: materialistic heaviness of intelligence, crookedness of judgment, and especially inconstancy of will and purpose, is the general rule. Of course, we know of some exceptions, but we must confess that it is owing to special graces from above. We should not despair, however, in course of time, to see the exception become the rule, but it will take time and continuity in the civilizing (catholic) process. As a comparison, we know from

reliable sources that in China our fathers are obliged to take candidates when still little children and keep them away from their family the whole time of their studies, in order to ensure their vocation to the priesthood. Another instance, more to our point,—as our Mexicans are half, and some of them more than half, Indian—is to be found in the Mexican, and especially in the old New Mexican clergy. I heard one of our oldest missionaries here declare that he did not know of one Mexican priest of New Mexico, who was faithful to his duties to the last; and, as to the young Mexican candidates, there are but two left and these were educated in a Catholic college. We see the same inconstancy in our New Mexican Sisters and lay Brothers. I know personally a dozen at least, out of fourteen from one locality, who came back from the convent.’ Heavy intelligence, narrow ideas and low sentiments, no strength of purpose, these are the causes. The Indian in them remains. As a consequence, there is no enthusiasm, they will not follow a rule, and continence is to them nearly impossible.”

What is true of the Indians in the United States, is applicable to the Redskins of Canada. “The cultivation of that portion of the Lord’s vineyard, comprised by the diocese of St. Albert, in the Northwest Territory,” writes the Rev. V. Végréville, O. M. I., “was begun only at the eleventh hour. When, in 1853, in the second year of my sojourn in the northwest, I was sent to the Isle of the Cross, ten years had hardy elapsed since Father Thibault, a Canadian priest, had first announced the glad tidings of the Gospel to the Nation of the Crees at Fort Pitt. In 1855, Father Lafleche, at present Archbishop of Three Rivers, and Father Tache, now Archbishop of St. Boniface, took up their residence on the Isle of the Cross. Thence, little by little, the various missions in the diocese have been established. Consequently, I have seen two Nations of the Crees, and the Montagnais, in the fullness of the pagan and savage condition, and later, in the Christian state, and participating in the civilization

which the missionary had brought them together with the faith.

“The Montagnais, heathen or Christian, is a big child. He has the candor and frankness of childhood. He follows his inclinations without fore-thought or regret. He easily takes the impressions one desires to make on him. When Christian, he is religious, even pious; but he is not serious. He is incapable of grand sacrifices, especially if they must last.

“The Cree is older. He knows what life is and the means of profiting by it. He is cunning and suspicious. He always finds the means to get away from impressions that one tries to give him. He adapts himself less easily than his savage neighbor to religious ideas. As a Christian, he is more in earnest than the Montagnais. Still the tendencies of nature always hold him down, and he, also, is almost incapable of real sacrifice.

“These two tribes are, therefore, in their childhood. Religion has not had time to take root in them sufficiently to form families in which the religious sentiment has become like second nature. I may say that religion among them is still a stranger in a strange land.

“Besides, these people are composed of families so sparse in the immense territory which they occupy, that it is next to impossible to train them in the social virtues.”

Another veteran missionary, the Rev. Cornelius Scollen, of St. Stephen's Mission in Wyoming, furnishes this testimony: “Let me say that, having now been twenty-eight years a missionary priest among five different tribes of Indians, I should know a good deal about the nature of an Indian. Twenty-five of these years were spent in the far north-west of Canada, with the Blackfeet, Crees, Ojibwa and Sarcee. At present, I am with the Arapahoes and Shoshones here.

“I can assure you that there is only one reason why Indians do not become priests, and that is—they must marry.

In the northwest of Canada we have thousands of Catholic Indians, who are as good and fervent as any other race I ever met, but somehow, they cannot embrace celibacy, with the exception of a few women who enter the convent from time to time and become nuns; as, for instance, at Winnipeg, where there are five or six natives, members of the Sisters of Charity (Grey Nuns) of Montreal."

Yet, the evidence on this point is not all against the Redskins, for Rev. A. Jouvenceau, of Santa Fé, New Mexico, says: "There is no fault of the Indians. Our natives, although deficient in spirituality, can be educated and trained properly for the priesthood. Of course it will require many years yet before we will be able to recruit our clergy among the aborigines, but the fact of their aptitude for spirituality, when properly directed and governed, cannot be put in doubt."

The testimony at hand regarding the fifth difficulty, the intellectual capacity of the Indians, is also conflicting.

After eleven years spent among them, the Rev. A. Parodi, S. J., of Colville Mission, Washington, declares: "In spite of all the efforts of missionaries and teachers, they can scarcely be brought up with principles of civilization. Their dull understanding and savage nature, which they retain to the last, are the causes why they cannot reach the required knowledge, not only for the priesthood, but even to be employed as clerks in a store."

"I was under the impression," comments Bishop Glorieux, "that the Indians could never learn philosophy or theology, but one of the Fathers at De Smet gives as his opinion that it is not so, and that some Indians are as capable as any white people of learning the high branches of education."

The Rocky Mountain missionary, already quoted, attributes to the Indians, "heavy intelligence, narrow ideas, and low sentiments," but the Rev. G. Terhorst, of Baraga, Michigan, is persuaded that "it is not the want of talent that prevents the Indians from becoming priests." This

opinion is corroborated by Father Végréville, who thinks that "they are often endowed with talents above mediocrity."

The sixth hindrance to vocations is the number of their own dialects, and their slowness in mastering the languages of the whites.

"A great difficulty is this," remarks Father Végréville, "all the savages speak their own tongue at home in their lodges. Although often endowed with talents above mediocrity, they learn with difficulty to pronounce English passably, and have still more trouble with French. The practical result is, they grasp with slowness and uncertainty the instructions which are given to them outside of their own tongue."

"I suppose you are aware," writes Father Cataldo, "that one Indian tribe differs from another in language more than European nations differ from one another. For instance, in Montana alone we have seven different Indian languages differing more from one another than the Latin from the Greek."

The Church has been faithful to its traditions even among the Indians, for it has made repeated efforts to educate some of them for the priesthood. But these attempts have, except in the case of two or three metis (half-breeds), proved futile.

"I found two Indian boys," says the Right Rev. Bishop Marty, of Sioux Falls, South Dakota, "who wanted to be priests. After a tolerably good English education, they began Latin and got along nicely the first year. The second year one of them died with quick consumption. The other one, also, began to feel the effects of hard study and confinement, and broke down during the third year. He has now had a year of vacation, and is anxious to resume his studies. Last summer, too, another young man, a half-breed, began to study Latin, with the view of becoming a priest. Both are pious and intelligent, and I have some hope of their final

success. But, as a rule, I think we shall have to wait for the second generation, that is, for the children of these young men and women that are now being trained in our Catholic schools."

"I know of one effort made to have Indians become priests," writes Father Terhorst, "but it proved abortive. About the year 1847, two young Indian students were sent by the then Bishop of Detroit to Rome to study at the Propaganda for the priesthood. They both belonged to the Otchipwe tribe of Indians, and were from Mackinac or its surroundings. One of them died in Italy, it was said from home-sickness; the other one, whom I met in Mackinac in 1857, came back and got married. He was a good scholar, but had no vocation, as the event proved. He was a good moral man, however. I never heard of any other effort being made."

"A few years ago," relates Bishop Glorieux, "the Jesuit Fathers sent an Indian to Woodstock (if I mistake not) for the purpose of having him study for the priesthood, but it seems that, for some reason that I could never ascertain, he did not persevere."

"We had two students," testifies the Benedictine Father Kenel, "who intended to study for the priesthood, both former pupils of this mission school—full blood Sioux—Fintan Martohna and Giles Tapetola, who commenced their classical studies in the Benedictine monastery of St. Meinrad, in Indiana. Fintan died after he had been in the college four years. Giles continued his studies there, was afterwards one year in St. Thomas Seminary, St. Paul, Minnesota, and one year in the Benedictine monastery at Conception, Missouri. He is now at the Indian Mission at Crow Creek, taking a rest, as he is delicate in health. Whether or not he will continue his studies, I do not know, but his intention was to become a priest. Weak constitution, from which the Indians suffer greatly in their transition period, also often proves an obstacle to prolonged

studies, as their present mode of life is not at all healthful. If it would not need more to make a Catholic priest than a Protestant minister, there would be by far more vocations, as the other side seem to be blessed with them."

"As regards food, lodging and habits," says Father Végréville, "the savages are so different from the whites that their contact with the latter under social conditions, is, as it is said, mortal. It will therefore be extremely difficult to make whites of them and, later, priests. This, however, has been tried by Bishop Grandin, who sent to Canada one of the best subjects of the Montagnais tribe. This young man could not endure the college life, nor even family life—he died in the first year. I myself brought from Deer's Lake to St. Boniface two Montagnais children, in good health, one a boy, of eleven years, the other, a girl, of nine. The boy died in the first year afterwards, the girl at the end of the second. Near here, at Fort Saskatchewan, a young man and a young woman, aged eighteen or twenty, were brought from the Little Lake of Slaves, and were placed in families who were in comfortable circumstances, but who had to work for their living. It was apparently the best arrangement that could be made for their health. Nevertheless, although up to that they were in robust health, they did not survive two years.

"On the 9th of March, 1890, Mgr. Grandin imposed his hands on Rev. Edward Cunningham. He is the first metis, native of the Northwest, who has ever been raised to the priesthood. His father was a half-breed, Irish-Cree, at first a Protestant, later a Catholic, converted a long time before the birth of Edward. His mother, too, was a half-breed, of Canadian mixed with the blood of the Crees, and the Assiniboines. He is twenty-eight years of age, speaks fluently French, English, and Cree, and possesses the virtue and the learning that promise his persevering as a good priest."

[Further interesting details about Father Cunningham are

supplied by Father Scollen, who writes: "In that same country, we have one native priest, Rev. Edward Cunningham, O. M. I., of the Diocese of St. Albert, Saskatchewan. I had him under my own care when he was a boy, and taught him the first rudiments of Latin. In 1881, I brought him to Ottawa College, Quebec, when he was eighteen years old. He is now a missionary among his own people, and one of the best and sincerest in the whole country. He is to the Indians what Father Tolton is to the negroes."

This is not an entirely fair comparison, for Father Cunningham is more white than Indian, whereas Father Tolton is of pure negro stock.

Besides Father Cunningham, there is another priest in whom some of the blood of the Aborigines flows. He is the Rev. Francis M. Craft, of Dakota, who was recently wounded at the massacre at Wounded Knee Creek, near the Pine Ridge Agency. He is descended from the Mohawks. He succeeded Spotted Tail as head chief of the Sioux, and was by them called Hovering Eagle. He resigned the chieftainship in 1888, and gave it to the Sacred Heart, thus making God the last supreme chief of the Dakotas.

"Some years ago," says Father Végréville, "there was at St. Boniface a half-breed priest, notable for his learning. He returned to the Diocese of Quebec, from which he had come." But Cardinal Taschereau, when questioned in reference to him, wrote: "I never knew of such a person in the Diocese of Quebec."

But, if there is no Indian priest at present in North America, the Church looks hopefully to the future for Aborigines fit to be ordained.

"The present encouraging progress made in Catholicity," remarks Father Kenel, "by our neighboring Indians during the last few years, even under very discouraging circumstances, justifies the hope that, with grace from above, such vocations will prosper in future."

Perhaps at the next Catholic American Congress, which

is to be held in Chicago in 1893, an ordained representative of the Redskins may take his place among the clergy, in further proof of the universality, and the democracy of the Catholic Church.

L. W. REILLY.

THE PASCHAL CANDLE.

IT is not my intention to treat in this article of the use of lights or candles in the liturgical services of the Church, but to confine my remarks to the Paschal Candle; a subject rendered opportune by the ceremonies of Holy Week, which will be performed soon after this comes into the hands of the reader.

The origin of making and blessing the Paschal Candle has not been ascertained with certainty either as to time or place. It has been attributed by some writers to Pope St. Zosimus, who ascended the throne of St. Peter in the year 417; but it seems more probable that the rite had been introduced before his time, at least in the greater basilicas. It is not mentioned of this Pope that he instituted the ceremony, but only that he permitted the Paschal Candle to be blessed in the parish churches. What still more pleads, says Cardinal Wiseman, for the antiquity of this rite, is the existence of it in distinct churches, and some of these in the East. For St. Gregory Nazianzen, who was a contemporary of St. Zosimus, mentions it, as do other Fathers also. I think it may then be said to have been in general use early in the fifth century.

Some of the Paschal Candles were very large, weighing thirty, fifty and even a hundred pounds. A favorite weight in many churches was thirty-three pounds, in honor of the thirty-three years of the life of our divine Lord upon earth, whose most pure body the virginal whiteness of the wax aptly typifies. In early times the offices of the entire year,

which began with Easter, were inscribed on the Paschal Candle. Later, as their number increased, they were written on a parchment, and attached to it, sometimes by means of one of the grains of incense, to be noticed later on. This custom continued in certain dioceses of France as late as the middle of the last century. But with the multiplication of feasts the practice became impossible; and with the invention of printing, unnecessary. The candle was also frequently decorated with flowers, or, as it is still done, with designs in wax or other material; and it had openings for the five grains of incense, as we now have them.

Before the beginning of the fifth century mass was not celebrated during the day on Holy Saturday; the offices did not begin before the hour of *one*, or three o'clock in the afternoon; and the people kept vigil in the churches till midnight, when Mass was celebrated. This custom continued till the latter part of the Middle Ages; and it accounts for the frequent reference to *night* both in the blessing of the Paschal Candle and in the Preface and Canon of the Mass of Holy Saturday. It served also to impart a more striking significance to the candle, which shed its light in the natural darkness, and symbolized more perfectly than at present the risen Savior as the light of the world. It served better to explain, too, the joyous character of the Mass of Holy Saturday, which was then *in point of time* as well as in tenor, a more perfect anticipation of the glories of Easter, than now; since the Mass came nearer to the joys of Easter morn than to the dolorous scenes on Friday afternoon.

The custom of celebrating Mass on Holy Saturday night is found to have existed as early as the time of Tertullian, that is, at the close of the second century; and it is spoken of by that writer as something common and well known, and not as a ceremony but lately introduced. St. Jerome attributes the keeping of the vigil of Easter to apostolic tradition. But about the middle of the twelfth century, as we are informed by Hugo of St. Victor, a custom be-

gan to be introduced of anticipating the offices, although it did not come into full possession for some three centuries at least; and vestiges of the old custom were found still later.

No little diversity of opinion exists with regard to the authorship of the *Exultet*, chanted for the blessing of the Paschal Candle. Father O'Brien, in his *History of the Mass*, says: "It is almost universally admitted that the composition of this is the work of St. Augustine, but that the chant itself is Ambrosian." Cardinal Wiseman is more probably correct when he states that: "The beautiful prayer in which the consecration or blessing of the Paschal Candle takes place, has been attributed to several ancient Fathers: by Martene, with some degree of probability, to the great St. Augustine, who very likely only expressed better what the prayers before his time declared." And he continues: "It very beautifully joins the two-fold object of the institution. For while it prays that this candle may continue burning through the night, to dispel the darkness, it speaks of it as a symbol of the fiery pillar which led the Israelites from Egypt, and of Christ, the ever true and never failing light." The chant is said to be the only example of the pure Ambrosian found at present in the liturgy of the Church.

I shall not pause to speak of the ceremonial of the blessing of the new fire, the five grains of incense, or the lighting of the candle, and from it of the lamps. We all are familiar with these, and they are sufficiently explained in the rubrics of the missal and the directions of the ceremonial. But it is worthy of remark that it is the deacon and not the priest—or, in smaller churches, the celebrant as deacon and not as priest—who blesses the Paschal Candle, to signify that it was not to the apostles but to others that was entrusted the privilege of preparing the dead body of our Savior—which the candle not as yet lighted typifies—for the holy sepulchre. The five grains of incense, which are blessed to be inserted in the candle, represent by their number and ar-

rangement the five wounds of our Blessed Lord, which were inflicted before His death, but retained after His resurrection; and the material of these grains represents the spices with which His sacred body was prepared for the holy sepulchre. Hence they are put into the candle before it is lighted, and remain there afterward.

The manner in which the Church attaches mystic significations to many of her sacred rites and ceremonies, leads us naturally to inquire into the mystic meaning of the Paschal Candle; and we have the more reason to expect a special mystic reason both from the time and circumstances attending the blessing of the candle itself, and from the days on which it burns. In the first place, it represents our divine Redeemer Himself, dead, and then risen to a new life to die no more, as the Apostle declares; for the candle is not at first lighted, but only after the performing of a part of the blessing. The grains of incense, too, are inserted in it before it is lighted, to represent the wounds which caused the death of the Savior of the world. The virginal wax of the candle typifies His sacred body while the flame and light show Him to be the Word of the Father, enlightening everyone that cometh into this world. Hence it burns on the Sundays from Easter to the Ascension, these being the days on which especially the Word is preached for the enlightenment of the people. It also typifies, as we have seen, the cloud and the pillar by which the chosen people were guided in their wanderings during forty years in the desert on their way to the Promised Land.

During the blessing of the baptismal font, the Paschal Candle, as representing our Savior, is thrice lowered into it, the celebrant praying meanwhile that the virtue of the Holy Ghost may descend into the sacred font and sanctify it, as He descended upon Our Lord when He was baptized in the Jordan, thereby imparting to water the power of cleansing from sin those to whom it is applied according to the institution of Christ.

Considerable diversity of opinion exists with regard to the times during which the Paschal Candle should be lighted. The following from De Herdt, is perhaps as fair a summary of these opinions as can be had, and will serve all practical purposes. According to a decree of the Sacred Congregation of Rites, of May 19th, 1607, it is to be lighted at the solemn Mass and Vespers of Easter Sunday and on the two following days, on Easter Saturday, and on all the Sundays to the Ascension, on which day it burns only to the end of the gospel, when it is finally extinguished. It is not to be lighted on other days or feasts, celebrated within the Easter time, unless in churches where such a custom exists, which custom may be continued. According to the *Memoriale Rituum* of Benedict XIII., it is to be lighted also on the feasts of Our Lord, and on the feasts of precept of the saints occurring during the same season. Gavantus holds it to be a pious custom to light it during the entire octave of Easter. In the opinion of Merati it would be proper to have it burn on the feasts of the Apostles, of the Patron, Titular and of the dedication of the church, also on other feasts celebrated with solemnity; during the Masses, though not solemn, on Sundays; and during the celebration of solemn votives, provided the color of the vestments is not violet. It is not to be lighted on the Rogation Days. After the Gospel on the feast of the Ascension it is extinguished, and removed, and is not lighted again except for the blessing of the baptismal font on the eve of Pentecost. I think the custom most generally followed in this country, though by no means universal, is to have the Paschal Candle burn on Sundays at all the Masses and at Vespers.

Another important question regarding the Paschal Candle is deserving of a few remarks. It is seldom or never entirely consumed; Can it be blessed a second time? This is sometimes done, after it has been scraped and cleansed from drippings so as to appear in some measure new. Is this in harmony with the rubrics and their interpretation by

the best authorities? De Herdt, who has summarised the authorities on this point, shall answer. He says: The candle must be new, or not blessed; or, if not new, must be entirely remodeled, or remoulded (*refectus*); and, if not remoulded, other wax must be added, and this in a greater quantity than the old wax, otherwise the axiom will hold: *Major pars trahit ad se minorem*.* And, discussing the views of those who hold that the same candle may be blessed more than once, without remoulding, or addition, he draws a distinction that is worthy of attention. A repetition of the blessing of things, he says, is permitted when the blessing is that which is called *invocativa*, by which the divine protection merely is besought, as in the case of food, etc. But with regard to that form of blessing which is known as *constitutiva*, by which the things blessed become holy in such a manner that they cannot afterward be devoted to profane uses, such as the blessing of a church, of sacerdotal vestments, and, *beyond doubt, of the Paschal Candle*, so long as the articles retain their proper form, it cannot be repeated. I take this to be the meaning, in this place, of the phrase: *quamdiu ipsæ res integræ existunt*.

There is also a relation between the Paschal Candle and the *Agnus Dei*, which is deserving of notice. As has been said it is seldom that the Paschal Candle is entirely consumed before the Feast of the Ascension. It was not the custom in early times to remould the remnant of the candle left when it was finally extinguished, but the faithful were accustomed to procure small portions of it, and keep them in their homes as a sacred amulet to protect them against evils, especially against tempests. All authors are agreed that it was from this pious custom that the *Agnus Dei*, which, almost universally worn by pious Christians, derives its origin.

A. A. LAMBING.

* Sometimes the lower part of the Paschal Candle is a separate and heavily ornamented piece of wax which serves as a sort of pedestal or candlestick. This may be used each year provided it has not been blessed with the Paschal Candle proper during the ceremony of Holy Saturday. (Editor's note).

THEOLOGICAL MINIMIZING AND ITS LATEST DEFENDER. ¹

(Continued)

VIII.

THE PORTRAIT OF JANSENISM.

WE shall borrow this portrait from De Maistre. His masterly description will give us the best logical and psychological explanation of the fact, that even in our days the deceptive system of the sect still finds victims and that men like the author of the *Criteria* can fall into the old trap.

“Since her origin” says de Maistre²” the Church never encountered a heresy so extraordinary as Jansenism. Every heresy separated itself at its birth from the universal communion and even gloried in the fact that it no longer belonged to a church, the doctrine of which it rejected as erroneous on certain points. Jansenism took another course. It denied that it was cut off—it even composed books on Unity, the indispensable necessity of which it proved to a demonstration. It held without blushing or trembling that it was a member of the Church which anathematized it. Up to now if we would know whether a man belonged to a particular society or not, we had to interrogate the society itself; that is to say the heads of it, no moral body having a voice except through them. The moment they said: He never belonged to us or he does not belong to us any more, all was said. Jansenism alone imagined itself able to escape this eternal law. Of it we may well say: *illi robur et æs triplex*

¹ Correct the following *Errata* in the previous numbers on this article;

Pag. 119, line 15 from above, read: *quæ* twice for *qui*.

Pag. 174, line 3 from below, omit the brackets.

Pag. 177, line 14 from below, omit the words inserted in brackets.

² De l’Eglise Gallicane.

circa pectus. It had the incredible pretention to be of the Catholic Church in spite of the Catholic Church. It proved to the Church that she did not know her own children; that she was ignorant of her own dogmas; that she did not understand her own decrees, and finally, that she did not even know how to read. It mocked at her decisions. It appealed from them. It trampled them under foot and at the same time proved to other heretics that she is infallible and that they (the other heretics) had nothing to excuse them."

"A French magistrate, of the old race, a friend of Abbe Fleury, at the beginning of the last century, painted a naive picture of Jansenism. His words deserve quotation:—"

"'Jansenism,' he says 'is the most subtle heresy that evil has yet woven. The Jansenists saw that the Protestants by separating from the Church wrote their own condemnation, and that the separation had been a reproach to them. They therefore laid it down as a fundamental maxim never to separate exteriorly and to protest continually their submission to the decisions of the Church, at the expense of finding every day new subtleties to explain these decisions away so that they might appear to submit without changing their sentiments.'"

"This portrait is truth itself, but if we would gain amusement together with instruction, we must hear Mme. de Sévigné, the charming daughter of Port Royal, telling the world family secrets while believing that she was speaking for the ear of her own daughter:—

"'The Holy Spirit bloweth where He will, and He Himself prepares those hearts in which He will dwell. He it is who prays in us with ineffable groanings. St. Augustine has taught me all that. I find him quite a Jansenist and St. Paul also. The Jesuits have a phantom which they call Jansenius, to whom they offer a thousand insults, . . . they make a strange outcry and are awaking the hidden disciples of these two great saints.'"

“We can see here better than in any book from Port Royal, the two capital points of the Jansenistic doctrine. 1. *There is no such thing as Jansenism.* It is chimera, a phantom created by the Jesuits. The Pope who condemned the pretended heresy was dreaming when he wrote his Bull. He was like a hunter who opened fire on a man, believing that he was attacking a tiger. And if the universal church applauded the Bull, it was on her part but an act of simple politeness towards the Holy See which leads to nothing of any consequence. 2. What is called Jansenism is at bottom nothing but *Paulinism* and *Augustinism*. St. Paul and St. Augustine have spoken precisely as the Bishop of Ypres. (Jansenius). If the Church pretends the contrary it is because she is growing old and babbles like an old woman. . .”

“This sect,” continues De Maistre “is not only the most dangerous but also the most vile on account of the character of deceitfulness that distinguishes it. The other sectaries are at least avowed enemies who openly attack the town which we defend. These on the contrary form part of the garrison; but they are rebels and traitors who, dressed in the very livery of the sovereign and cheering his name, stab us in the back while we do our duty in the breach. Thus when Pascal says:—‘The Lutherans and Calvinists call us papists, and say that the Pope is anti-christ, we say that all these propositions are heretical; and that is why we are not heretics.’ We reply:—and that is why *you are heretics of a much more dangerous kind.*”

Fénélon has devoted several pastoral letters—each of which forms a book—to the defense of the infallibility of the Church in dogmatic texts and facts. His adversaries, the Jansenists, naturally spoke “in the name of orthodox sentiment” and undertook “the defense of all theologians,”¹ No one knew better than the illustrious Bishop what he calls the “*Odiosa arrogantia*” of these writers who neither knew

¹ The title of their books were p. ex. : “*Sentiment orthodoxe.*” “*Défense de tous les théologiens.*”

nor cared to know any theology but their own, and whose *prejudices* were so ingrained that they could not brook contradiction. Their arguments still remained "irrefutable" in spite of all the refutations of them, in spite of all the authorities against them, in spite of the supreme authority of the Church that condemned them: "Scriptores illi (negantes infallibilitatem Ecclesiæ in diiudicandis textibus) *opinionibus præconceptis* tantum tribuunt, ut nihil aliud videre, nihil audire sustineant. Excandescunt ubi quis eas quas tantopere fovent, opiniones ex ipsorum animis conatur evellere. Quid quod et continuo prædicant, habere se demonstrationes eiusmodi, ut nihil sit quod quisquam possit reponere. Sed nimirum eos oportet meminisse, omni ætate contigisse, ut quanto quisque peiori causa adversus Ecclesiam decertaret, tanto se iactaret magnificentius, tanto confidentius loqueretur."¹

Prejudices, and especially school-prejudices, explain many errors, not only outside of, but even within the Catholic Church. Charity does its duty, when it takes these prejudices into account; it can also excuse grave errors which result therefrom. But as soon as such errors begin to spread, it becomes our right and duty to cry out: Halt! and to point them out clearly and without reserve; the more so when the errors appear in the garments of truth.

We may be permitted to borrow a few words more from the same preface of Fénelon for the benefit of our readers: "Neque vero omnes horum scriptorum argumentationes vocesque singulas confutando persequemur quæ nimia diligentia non tam nobis molesta, quam lectoribus otiosa foret. . . . Sed non otiosa quædam suscipitur disputatio, neque vel ad ingenii vim demonstrandam vel ad hominum curiosorum plausus excipiendos accomodata. Facile patimur, nostrum hunc laborem iis non arridere, quos ingeniosa illa verborum species allicit, quos inanis pompa delectat. . . . Verum par est ut quisque vel abstineat a iudicando, vel

¹ Documentum pastorale II., Prefæce.

certe non ante iudicet, quam singula, quæ ad causam hanc pertinent, diligenter penitusque cognoverit."

Nothing proves more forcibly the secret danger of these Jansenistic writings than the example of theologians deceived by them as we shall forthwith show to our readers.

TWO VICTIMS OF JANSENISTIC ARROGANCE: CONTENSON AND BARTOLO.

Canon Bartolo says: "The giants of Catholic Apologetics, such as Cardinals Bellarmin, Baronius, Pallavicini and many others, in order to defend the infallibility of the Councils and Sovereign Pontiffs, had recourse to the *common doctrine*, that regarded the Church as fallible in questions of fact; and *Contenson* gives as *certain* the opinion which we uphold, and asserts that the infallibility of the Church in questions of fact is a doctrine *only 15 years old*." (p. 63.) In a note he gives the text taken from the work of Contenson "Theologia mentis et cordis"—and adds "This work was approved of by the inquisitor, and is qualified as a very precious work in the *Kirchenlexicon* published under the auspices of Card. Hergenroether." (p. 63, 64.)

We answer—1. The "*Theologia mentis et cordis*"—is really a precious work; Contenson's doctrine is generally solid, and his diction always elegant. To his theses Contenson adds ascetic "*reflexions*" very useful for preachers. But the young theologian frequently forgets that the declamatory style is more appropriate for the "*reflexions*," than for the sober exposition of dogmatic theses. Contenson lived at a time when the Jansenists strongly urged their vain "*distinction iuris et facti*," and in matters of moral their indiscreet severity against the Probabilists. He died in 1674, at the age of 33. His impetuous character allowed him to be carried away in these questions by the seductive arguments of the sect. It is for this reason that the *Kirchenlexicon* says in the *same article* :

"Contenson exaggerates freely, he attacks his adversaries

violently: probabilism, in his eyes, was the source of all evil, and the origin of every heresy. St. Alphonsus calls him an ‘auctor rigidissimus,’ and Lacroix says of him ‘Contensonus etiam raptus est impetu; sententiam enim benignam [probabilismum] vocat errorem intolerabilem, ab ecclesia potius confingendam quam sententias Jansenii.’ Hurter says “. magno animi æstu corripitur videtur, quoties aliorum opiniones etiam probabilissimas refutare conatur.” (Nomenclator, I. p. 33.) There is reason then to doubt his judgment. The ‘impetus’ and the ‘æstus,’ and especially the example set him by the “defenders of all the theologians” may explain the assurance with which he styles his own opinion ‘Certain,’ and the contrary teaching “a doctrine only 15 years old.”

2. Contenson no longer speaks of his opinion with the same assurance, when in a later part of his work he treats of the same question.—In the thesis itself he does not state the question as it should be stated. He says “Quæritur utrum credendum sit fide divina et supernaturali, propositiones damnatas reperiri in auctore damnato.”—We have already repeated ad nauseam, that this *is* a question certainly of *fides supernaturalis*, but not *fides divina*.

Moreover, the question of the Church’s infallibility in her judgment of *dogmatic texts*, and of *dogmatic facts* in general, has been given its present form and expressed in these *terms*—now become technical—only on account of the distinction *invented* by the Jansenists and *unknown* until their time either in the history of the Church, or in the history of heresies. *Implicitly* this infallibility of the Church was taught in the general doctrine, that every *definition* of the Church is infallible; *explicitly* and chiefly *practically*, the Church has affirmed this same infallibility by condemning the writings of heretics, and obliging the faithful to submit to her judgment by an assent of faith; (vide supra No. V.)—and *never* have the Fathers, or Catholic theologians, or even heretics themselves denied the infallibility of such decrees, by calling into question, as did the Jansenists, the compe-

tency of the Church to pronounce on a question of *fact*.

3. The Jansenists have always abused the authority of the three great Cardinals and "many others,"—whom Contenson (and after him Bartolo) so triumphantly allege against us. All Catholic theologians refute such an assertion and prove that these "giants of Catholic Apologetics," teach both implicitly and explicitly the infallibility contested by the Jansenists. They show moreover that certain assertions of Bellarmin and others, used by the Jansenists to strengthen their arguments, have really nothing to do with the question at issue; that these great theologians specially affirm that when the Church condemns heretics, her infallible judgment bears on the *doctrines* proposed by them, not on the *persons*, their subjective *intentions*, or the state of their *conscience*. In these cases all theologians unanimously assert "*de internis non judicat Ecclesia.*"

4. Would Bartolo,—who denies the infallibility of the Church in the canonization of Saints, being forced by his system to deny it—dare to oppose to us the authority of Bellarmin, if he recalled the fact that this great master-mind of Catholic theology goes so far in affirming the infallibility of the Pope's judgment on such a *fact*, as to call the contrary opinion *heresy!*

Fénélon 200 years ago, in his celebrated pastoral letters, answered in a masterly and ample manner, all those objections. He calls the Jansenist opinion on the fallibility of the Church "absurdam," "exitiosam," "execrandam sententiam," and after defending Baronius against the sophisms of these sectaries, he exclaims: "*Quam exhorruisset ille, si divinasset fore unquam, ut hæc ipsi mens et sententia tribueretur!*"¹

Fénélon assures us that Contenson was not the only young theologian of his epoch who was deceived by that sect which brought to such perfection the art of speaking "in the name of science" and "for love of the Church," and

¹ Documentum pastorale tertium, pars II., cap. XII. De Cardinali Baronio, n. VI.

which knew so well how to shelter itself under "the consent of all theologians" and "testimony of the great saints." Speaking solely of the Jansenists' thesis on the fallibility of the Church in questions of fact, the great Bishop writes to one of his confrères in the Episcopate: "For some years the Jansenists have not been attacked openly enough or with sufficient vigor. Thus it is that they have been able to spread their venom in our colleges and to fill the minds of the young doctors with prejudice... the latter imagine that they are not Jansenists, because they do not see the consequences of so dangerous a doctrine. . . . ; the haughty tone assumed by the sect seduces them; the defenders of the truth are too timid and the sectaries are all the time reaping profit from this immoderate connivance."¹

We beg to insist on this fact not so much to explain the bold language of Contenson in the question which we are now treating, but because the case of Canon di Bartolo shows us that even in our own days the stratagems of the school of Arnauld can still deceive theologians, and deceive them in a fashion even more dangerous. Contenson, at least, did not have under his eyes such clear and peremptory refutation of the Jansenistic thesis. He had not read the numberless writings in which the learned bishop of Cambrai had pursued the sect into its last entrenchments. He had not seen as yet the question "of right and of fact" treated explicitly by the great theologians. But since his time theology as well as history have spread the light fully and entirely on the perfidious inroads of the Jansenists upon the sacred sciences; their citations have been found to be as false as they are audacious; their boasting has been reduced to silence, and Fénelon has been followed by a crowd of imitators who have unmasked their frauds and beaten down their insolence.

In the celebrated Bull *Auctorem Fidei* Pius VI has torn the disguise from these forgers of theology and history; he has

¹ Responsis ad aliquot difficultates ab Episcopo N. propositas, p. 27.

put us on guard against their captious language, their tendency to clothe their writings with an appearance of orthodoxy. He has described in detail their ingenious method of not even shrinking from contradictions, of hiding their teaching in vague expressions, speaking at one time absolutely falsely, at another obscurely, at a third more correctly on the same matter in different passages. He thus gives us a timely warning and a thorough refutation of their favorite answer: "You do not understand us. We have expressed this same doctrine more clearly in another place."¹

And now in spite of all this our author has allowed himself to be deceived by the perfidy of the sectarian theologians; he has allowed himself to be imposed upon by their theological rodomontades, he repeats after them and makes use of the same method, the same system, in setting forth his doctrine, in his citations, in his proofs. Here we do not only allude to what we believe we have proved on this matter in our former article, but we have in mind especially two citations which are matchless examples of the system. In order to prove that the Church is not infallible in the definition of truths not revealed or in dogmatic facts, Bartolo not only cites on every occasion orthodox writers—mutilating their texts in order not to give us all their teach-

¹ "Norant illi (prædecessores nostri) versutam novatorum fallendi artem, qui Catholicarum aurium offensionem veriti, captionum suarum laqueos persæpe student subdolis verborum involucris obtegere, ut inter discrimina sensuum latens error lenius influat in animos, fiatque, ut, corrupta per brevissimam adiectionem aut commutationem veritate sententiæ, confessio, quæ salutem operabatur, subtili quodam transitu vergat in mortem. . . . Quo in genere proinde si quid peccatum sit, hac nequeat, quæ afferri solet, subdola excusatione defendi, quod quæ alicubi durius dicta exciderint, ea locis aliis explicata, aut etiam correctæ reperiantur, quasi procax istæc affirmandi et negandi, ac secum pro libito pugnandi licentia, quæ fraudulenta semper fuit novatorum astutia ad circumventionem erroris, non potius ad prodendum quam ad excusandum errorem valeret; aut quasi rudibus præsertim, qui in hanc vel illam forte inciderint partem. . . præsto semper essent aliæ, quæ inspicienda forent, dispersa loca; aut his etiam inspectis, satis cuique facultatis suppeteret ad ea sic per sese componenda, ut, quemadmodum perperam isti effutiunt, erroris omne periculum effugere valerent. . . ."

ing; but twice, in two notes, he ventures to cite most orthodox writers and their doctrine *in extenso*, and that *in support of a thesis diametrically opposed* to the teaching of these very men. Not enough. He loudly proclaims that he is "happy" to find *his* theory perfectly in accord with the teaching of others, meaning those same writers who condemned it in the most open manner and in the most unmistakable terms!

In the *same* thesis, in which Bartolo declares more explicitly than in any other passage that the Church is not, and cannot be infallible concerning dogmatic facts, in which he maintains so confidently that she cannot decide with infallibility "the book of Jansenius to sin against orthodoxy," and finally in which he quotes in favor of his opinion Contenson, the "logic" and the "harmony of doctrine," the reader is immediately after this assertion referred to a foot-note which we give here verbatim (p. 65, 66):

"We are happy to find the ideas just expounded in a book which has recently been published by P. Berthier, O. P. (Tractatus de locis theologicis). The work has received the approbation of the superiors of the order and of Canon Peyretti, theologian of Cardinal Alimonda. The text of Berthier runs as follows: *Judiciis ecclesiæ subjacent facta dogmatica et textus dogmatici. Factum dogmaticum erit, v. gr. Leonem XIII (quem Deus sospitet) hodie Summum Pontificem esse; et quæritur utrum hoc tenendum sit tanquam de fide, et ad iudicium Ecclesiæ pertineat; textus dogmaticus erit liber Augustinus Jansenii, et quæritur, utrum de fide certum sit, famosas quinque propositiones in illo inveniri seu utrum Ecclesiæ iudicium ad hæc usque se extendat. Facta illa textusve illi certo certius nec immediate nec mediate ad revelationem pertinent. Hujusmodi tamen sunt, quod nisi cum certitudine asserere possit aliquis romanus episcopus se esse Summum Pontificem, negantesque damnare; nisi definire valeat, in aliquo libro inveniri errorem vel veritatem, tunc impar omnino erit ecclesia vel utilibus vel necessariis ad bonum sui et fidelium procurandis. Cum ergo hæc omnia procurandi, sicut et nociva avertendi sui inamissibile habeat, sequitur eam decernere posse circa illa facta illosve textus"* (Part I., lib. II., p. 239).

Strange to say, in this quotation B. has underlined only the word *Augustinus* and the phrase *certo certius. . . mediate*. In another note (p. 44 f.), equally characteristic in its connection with the whole book (notice moreover the words underlined in B.), the author gives *in extenso* what the minutes of the Diocesan Conference of Belley teach (*mæstrevolmente*,

as B. says) concerning the object of infallibility. Here is the quotation :

“The privilege of Infallibility, written or orally transmitted, may in its fullness be taught in the whole Church and preserved from any novelty or change. Hence the object of infallibility must be equally as ample as the deposit of faith, *and extend as far as the duty of the Church to keep intact this same deposit.* It comprises, therefore, in their full extent, not merely the revealed word of God, but all truths which, though not in themselves revealed, stand yet in such *close connection* with revealed truths, that without them the divine word can neither be faithfully preserved, nor with exactness and certainty be proposed to the faithful as matter of belief, nor solidly proved and defended against human errors and the efforts of a false science.”

Bartolo then adds: *V. Conc. Vat. Docum.*, p. 44, and *The Vatican Council* by Mgr. Martin, Bp. of Paderborn.

We cannot otherwise express our utter astonishment than by asking: Of whom does C. di B. wish to make game, of the learned P. Berthier, or of the Conference of Belley, or of the theologians of the Vatican Council, or of his readers?

It may be worth while to note that the quotation from Berthier is not found in the first edition of the *Criteria*. The thesis itself was conceived in much clearer terms in the first edition. Here it is: “In establishing the true sense of a human theological work (dogmatic fact), in the canonization of Saints, in the approbation of religious orders, the Church is endowed solely with this natural infallibility which is obtained by a careful and conscientious examination of a question of faith” (p. 66). It is precisely this natural infallibility which the Jansenists used against Fénélon, to explain on one side their “obsequious silence,” and to justify on the other their refusal to *believe* the decisions of the Church.

In the second edition the text of the proposition no longer treats explicitly of dogmatic facts in general, nor of any dogmatic fact in particular. It is no longer a question of the “natural infallibility” of the Church, but this infallibility gives place to the “authority” of the Church: Although certain facts placed outside of the sphere of revelation come by divine right under the authority of the Church, its infallibility does not extend to the judgment which the Church renders upon these facts” (p. 58).

Nothing is more elastic than the "submission" which the faithful owe to the "authority" of the Church, in the way in which the one and the other is explained by Bartolo. The "submission" is such that "rebellion" and "insolence" should be avoided. It is evident that the thesis in question has been for the author the subject of extraordinary labor. In the second edition it is developed at least three times more fully than in the first; it is enriched chiefly with quotations of which not one, absolutely not one, proves the least thing in its favor. Some are absolutely misplaced. Fénelon is wrongly quoted in the first edition, as if he held an intermediate opinion on the question of the canonization of Saints. This has disappeared in the second edition. In like manner the author does not dare to say as in the first edition: "The decrees of the Holy See, especially those of Alexander VIII and Clement XI do not demand more than that we may affirm." The opposite was too clearly evident. Bartolo adheres to the "natural infallibility" of the Church in these questions, and he neither will nor can grant more. Why? It is necessary to distinguish it from the "supernatural infallibility" "which is reciprocal with *revelation*." Edit. p. 69.

That is to say, in admitting the supernatural infallibility of the Church in dogmatic facts, an infallibility based upon the assistance of the Holy Ghost, it would be necessary to renounce the chief thesis of the book; he would no longer be able to teach his pet thesis, which he repeats *à propos* of each criterion: "The infallible magisterium of the Church has revelation *for its sole domain*" (p. 39), "that which is not revealed, does not come within the sphere of the infallible magisterium of the Church" (p. 47). Cf. 75 seqq; 95 seqq; 124 seqq; 214 seqq.

Well, what would there be in the book if this fundamental proposition could be attacked in front and rear?

Bartolo assures us in his first edition (p. 69; in the second this observation is omitted): "We have formulated the

negative proposition after having studied the *theologians of every school!*” But how does it come to pass that he does not condescend to bring forward or to refute even once the arguments of Catholic theologians? Why is he satisfied with giving us the garbled quotations and reciting gratuitous assertions of a school condemned by the Church which have been refuted a hundred times?

As to the Jansenists it was their system; the words of Molière ‘Nul n’aura de l’esprit, hors nous et nos amis’ express marvellously a principle of the theologians of Port Royal, concerning which Fénelon says: “Satis apparet plurimos ex iis scriptoribus nihil præter sectæ suæ libros laudare et mirari jamdudum assuevisse. Eos quippe fere ad verbum exscribunt” (ibid).

Why does Bartolo follow also the example of the same school in obscuring and *disfiguring* the Catholic thesis, mixing up with it things which are not pertinent to the question? Why does he place the *worship of relics* on the same footing as the canonization of Saints? What does he prove against the Catholic thesis by speaking of the inexactness of the Roman Martyrology, of historical errors in the “Acts” and “sufferings of the martyrs?” What has the suppositious letter of the Blessed Virgin to the inhabitants of Messina to do with the case? Or yet “the 25 nails of the cross of our Saviour counted by the Abbé Graveson?” Are these candid and sincere polemics? Is this warfare between theologians—Catholic theologians at that!

We do not hesitate one instant in applying here the following words of the same Fénelon: “*Adversarii nostri fucum facere lectori non possunt nisi dum rebus apertissimis tenebras offundunt et verum quæstionis statum nolunt agnoscere.*”

Another citation which we are not afraid to call the most unpardonable in the whole book is from Fénelon. Our readers will hardly believe that Fénelon, the intrepid defender of the Church’s infallibility in dogmatic facts, who seems even to forget for a moment that mildness which

has passed into a proverb when he refutes the sophisms of disloyal Jansenism,—Fénélon, the indefatigable adversary of the famous “distinction,” who even found in that “distinction” the most dangerous poison of the sect—Fénélon, the model of humble and filial attachment to the decisions of the Holy See, of whom we can most justly say by reason of his full and entire obedience: *et fecit et docuit*—that Fénélon, the great, and learned Fénélon, should furnish Canon di Bartolo with the longest quotation which we find in his book! On four entire pages the “criteria” triumphantly spreads out the testimony “of the illustrious bishop of France,” a testimony which must disconcert and stupify every reader who has even heard the name of the saintly Bishop. For according to these four pages *as they are presented by Canon di Bartolo*, Fénélon undertakes the defense of Jansenism and openly justifies rebellion against the authority of the Church.

By what artifice has Canon di Bartolo been able to change rôles in this fashion. Rather we may ask, from what Jansenistic source has he drawn his citation? How can he have been deceived and how can he deceive his readers in such a way?

Fénélon proves against the Jansenists that “the Church is infallible in stating that a certain text is orthodox, or heretical.” This truth is so clear, in his opinion, that he adds: “*Aequus lector non sine indignatione mirabitur rem adeo claram et simplicem in controversiam vocari.*” He concludes from this that, after the condemnation of the five propositions, every Catholic should not only *keep silence*, but also *believe* in the truth of this judgment of the Church: “*et tacendum est et illud plane credendum quod ipsa decreverit.*”

The Jansenists refused this act of faith, saying, that in these questions the Church possessed, at most, but a “natural infallibility,” a “moral infallibility,” based on the “evidence of facts,” and that, consequently, they could not make an act of faith on these decrees.

Fénélon answered: This subterfuge is merely a decoy; your theory is absurd and dangerous, it saps the basis of the infallibility of the Church, it authorizes the rebellious spirit of the reformers, it introduces Protestant subjectivism into the Church.¹

The Jansenists appealed to the authority of the Fathers and Doctors, notably to St. Augustine and St. Thomas, to prove that we are not always obliged to believe in the judgment of the Church.

Fénélon refutes them by an *argumentum ad hominem*. Certainly there are decisions of the ecclesiastical authority in which the faithful are not bound to make an act of faith, whether because the authority which decides is not the supreme and infallible authority, or because the decision touches particular and not dogmatic facts, such as, for example, the guilt of a particular person charged with a crime. It is of *such judgments alone* that St. Thomas and St. Augustine speak, and they are right in saying that Catholics are not obliged, and cannot be obliged to accept judgments of this kind by an act of faith; for an act of faith supposes an infallible judgment, a supernatural certainty, and, consequently, a supernatural infallibility.

But, he adds, here the case is altogether different: the judgment concerns a dogmatic fact, and has been delivered by the supreme and infallible magistracy of the Church, and the same Fathers and Doctors whom you have cited to support you, condemn your disobedience, by which you only prove that you are blinded by the spirit of a sect "*quam tot ecclesiæ judicii profligatam novistis.*"²

Now, what does Canon Bartolo do?

He quotes Fénélon (pp. 49-53) to support his thesis:

¹ See "Documentum pastorale alterum, quo diluuntur quæ variis scriptis proposita sunt adversus primum documentum," and "Documentum p. tertium, complectens testimonia Patrum."

² See "Documentum quartum pastorale, quo probatur Ecclesiam ipsam esse, quæ et formulæ subscribi iubet *et, dum id iubet, nititur infallibilitate, ad textus diiudicandos promissa.*"

“What is not revealed does not come within the domain of the infallible magistracy of the Church” (p. 47). “Let us hear,” he says, “what Fénélon, the illustrious Bishop of France, and marked for his devotion to the Holy See, says on this subject.” And then he cites *only the first part of the argumentum ad hominem*, viz., what Fénélon sets forth as the argument of the Jansenists, and stops short at the “but,” that is, *he stops just where Fénélon begins his reply and refutation!*

Moreover, Canon di Bartolo gives even the first part of the argument in a manner very incomplete, and in a way which destroys its true sense, *putting aside all that might explain the true sense*, and make clear the end which Fénélon had in view.

Besides, Canon di Bartolo has *not a word* to inform the reader that Fénélon is speaking *against* the Jansenists; *not a word* to indicate the *true thesis* defended by the great bishop. In one word, Fénélon is simply made to speak as a Jansenist; he tells us in the meaning of the sect, “that each one can be right against the Church; can reason more wisely than she; can be more enlightened on this point; reprehend her, contradict her;” provided that all this be done “without boasting, presumption, or arrogance.” The whole text, quoted by Canon di Bartolo, makes the reader believe “that the pernicious dogma,” of which Fénélon says, “that they wish to spread it more subtly by silence,” is not the “dogma” of the Jansenists, but, on the contrary, the truth defended by the Catholics. That is to say, thanks to this ignoble stratagem of the Jansenists, the great Fénélon is presented to the reader as stigmatizing, as a “pernicious dogma,” the very truth to the defense of which he consecrated his life.

We say “thanks to this ignoble stratagem of the Jansenists.” For, in the letter to his Confrère cited above, Fénélon alludes to the shameful abuse which his adversaries made of his writings, and notably of this same passage, quoted by Canon di Bartolo. He says in that document: “*Non hæc versutia*

*ingenii est a me excogitata; argumentatio est simplex, perspicua, brevis et peremptoria, quam omnes sectæ Principes ex. SS. Augustino et Thoma deprompterunt. Tantummodo illam repeto verbatim et retorqueo adversus sectam ipsam, cui acceptam refero.*¹

It must have been a Jansenistic product of this kind that Bartolo had under his eyes. For certainly we will not do him the wrong to believe that he read Fénélon's own writings.²

In order to avoid any possibility of laying the blame of the garbled citations, which we here point out as found in Canon Bartolo's book, at the wrong door, we shall designate the originator of them, whoever that be, as X.

We find Fénélon referred to in his "Third Pastoral Instruction, second part." (Should read "Fourth Pastoral Instruction.") In the very heading of this instruction Fénélon clearly indicates that it contains the refutation of Canon Bartolo's thesis: "Documentum quo probatur . . . Ecclesiam niti infallibilitate *ad textus* dijudicandos promissa." *Promissa*, in the sense in which Fénélon uses it, evidently means that this infallibility in regard to dogmatic facts has been promised to the Church by its divine Founder and *is contained in Revelation*.

In order to prove beyond all doubt the truth of what would appear at first sight incredible, namely that X copied from a Jansenist, we must be allowed to enter into a few details.

The first sentence extracted from Fénélon and quoted by X (St. Augustine's words) are found in the Fourth Instruction, part second, chapter V, number 3. X skips over the four following sentences of Fénélon, which would indicate to the attentive reader the true aim of the Bishop's instruction. The omission is in no way indicated by our writer. X quotes (saying "Fénélon continues") the latter part of section 1, and the whole of section 2, the first sentence of section 3, and then stops prudently—as soon as he approaches the fire—at the phrase which treats of dogmatic facts: "si sit igitur fallibilis Ecclesia in textibus judicandis. . . ." For the same reason he skips the rest of section 3, the whole of number IV the first part of number V where the

¹ "Responso," p. 29.

² See foot-note on next page (24 bis).

question of "fautores Jansenii" is too clearly set forth to be misunderstood, and where Fénelon quotes another text of *St. Augustine*. It is after *this last text*, omitted by X that Fénelon continues: "Ex hoc porro loco S. Augustini constat. . . ." In spite of this fact X immediately joins these words with Fénelon's sentence in the third chapter, and without in the slightest manner indicating the omission. In the same way he skips, without giving the reader any warning, almost the entire portion contained under number VI in which Fénelon points out to the Jansenists, by citing St. Augustine himself, the duty of accepting the decrees of the Holy See, and of "subscribing to them and of taking the oath of acceptance," and this on account of the "infallibilitas Ecclesiæ circa textus judicandos." X merely quotes the three last phrases of number VI, which relate to the other hypothesis of a fallible Church, in which it is said that "far from subscribing, far from believing, far from pledging oneself under oath, each and every one can argue against the Church and contradict it," etc. After this phrase X puts continuation-marks and then adds as if still quoting Fénelon in the same connection: "If the Church does not act this way, and if she acts in a manner entirely the opposite, without being infallible, she *tyrannizes* over consciences." This clause is not found in the chapter cited from Fénelon, which ends with the previous quotation. X has fished it out of chapter VII. We will complete this quotation by giving the entire passage of the original, which completely overthrows the whole thesis which it pretends to support: "Ex invicta igitur Ecclesiæ constantia qua ab annis quadraginta insertum in formula sua jusjurandum exigit, manifeste elicitur ac demonstratur, *aut impiam ab ea tyrannidem in conscientias exerceri, aut infallibilitatem sibi a semetipsa tribui in judiciis quæ de textibus pronuntiat declaratque*. Quisquis renuit *impiam hanc ac pertinacem universæ Ecclesiæ catholicæ tyrannidem assignare*, non potest retro pedem ferre, non potest recusare, ne confiteatur, Ecclesiam non arbitrari sui juris esse, conscientias 'vim facere,' nisi quia suæ in ea re infallibilitatis sibimet conscia et certa est."

To day we can truly say: the Church has for two hundred years maintained her right of exacting from the Jansenists an act of faith and an oath to the same effect. The Church affirms to-day, as she did two hundred years ago, the supernatural infallibility of her decision that the book of Jansenius contains heresy. Our author continues to teach the contrary, and as he attempts to support that teaching by the authority of

Fénélon, we apply to him the language of that great Bishop: You choose to cast the greatest insult into the face of your mother, you prefer to accuse the Spouse of the Holy Ghost of being "an impious and insolent tyrant" rather than to renounce the prejudices which you have imbibed from the theology of a condemned sect!

The same bad faith is manifested in the remainder of the quotation where Fénélon explains the words of St. Thomas, that there can exist in the Church "in quantum est hominum congregatio, aliquid ex defectu humano in actibus ejus quod non est divinum," ex. gr. "quando a falsis testibus decepta est, cum judicia tulit de *possessionibus*, aut de *criminibus* aut de *matrimoniis*." The cunning displayed in the quotation can not be more forcibly stigmatised than in the words with which Fénélon concludes his 'argumentum ad hominen' in relation to St. Thomas: "Hæc porro omnia dicenda essent, si verum id admitteretur, verbis nempe St'i Thomæ fallibilitatem ecclesiæ *non minus circa textus* asseri, quam circa possessiones, tyrannica formulæ (juramenti) constitutio. *Est ergo suppositio ista impia et ecclesia et Sancto Thoma prorsus indigna.* (Ibid. chap. vii., 1 in fine).

We may here add that our own quotations are taken from the first edition of the "Documenta Pastoralia," Valencenis. 1705.

After having supported his thesis by the above questionable citations from Fénélon, Canon di Bartolo says "Fénélon's opinion has always been that of Catholic theologians." We are tempted to imagine that this expression is likewise taken from the "Theologians" of Port Royal, by whom the Canon has allowed himself to be so strangely mystified. But we readily accept the statement *in sensu ab auctore non intento sed objective verissimo*. All theologians hold with Fénélon, that our author's thesis is false, and they teach with one accord that the Church is infallible in her judgments concerning dogmatic texts.

The Canon seems to trifle with the understanding of his readers, whilst he abuses at the same time the name of another prince of the Church, whose memory will ever remain in benediction in the hearts of all the faithful, when he adds immediately after the sentence quoted above: "Cardinal Newman says expressly:—The very moment the Church

ceases to speak,¹ at which she, that is God who speaks through her, circumscribes her range of teaching; there private judgment of necessity begins, there is nothing to hinder it.

Keeping in mind the thesis in support of which Canon di Bartolo cites the illustrious names of Fénelon and Cardinal Newman, we cannot but repeat in their regard the words of Fénelon himself, when he expressed his just indignation in the case of Baronius “*Quam exhorruisset ille si divinasset, fore unquam, ut hæc ipsi mens et sententia tribueretur!*”

J. SCHROEDER.

TITULARS IN APRIL.

I. ST. FRANCIS OF PAULA.

Occurrit 2. Apr. sed propt. oct. Pasch. transfer. in 1. diem liberam, quæ est 7. Apr. ubi celebratur cum die Octava immediate sequente. Fest. S. Cyrilli ulterius movend. in 9. Apr. et S. Isidori in 10. Apr.

Pro Clero Romano, fest. S. Cælest. movend. in 15. Apr. S. Cyril. in 9. Apr. et S. Isidor in 10. ejusd.

II. ST. ISIDORE.

Occurrit 4. Apr. et transferd. in 7. Apr. ubi celebr. cum oct. partiali. De hac fit 8. 9. et 10. Apr. et de die Octava 11. Apr. S. Leo figend. 12. Apr. et S. Cyril. ulterius transferend. in 15. Apr.

Pro Clero Romano, idem, sed figend. S. Leo 15. Apr. S. Cœlestin. transfer. in 20. Apr. et S. Cyril. in 18. ejusd.

III. ST. VINCENT FERRER.

Occurrit. 5. Apr. et transfert. in 7. Apr. ubi celebrat. cum oct. partiali. De hac fit 8. 9. et 10. Apr. et Octava celebr. 12. Apr. cum com. Dom. Fest. S. Cyril. ulterius transfer. in 15. Apr. et S. Isidor. in 16. ejusd.

Pro Clero Romano, fest. S. Cœlestin. movend. in 17. Jun. S. Cyril. in 18. Apr. et S. Isid. in 20. ejusd. Fest. vero S. Julii figend. 15. Apr.

¹ The italics are ours.

IV. ST. LEO THE GREAT.

11. Apr. ut in Calend. De Octava fit 15. 16. et 17. Apr. et dies Octava celebrat. 18. ejusd.

Pro Clero Romano, idem. Fit de Oct. 15. Apr. et de die Octava 18. ejusd.

V. ST. ANSELM.

Apr. 21, ut in Calend. Com. oct. per tot. Oct. except. 25. Apr. Fest. S. Turib. mutand. in 11. Maii et 28. Apr. fit. de Octava S. Anselm. Dupl.

Pro Clero Romano, idem. S. Turib. mutand. in primam diem de se liberam.

VI. ST. GEORGE.

Apr. 23, Except. 25. Apr. fit com. Oct. singulis diebus. Apr. 30. celebr. Octava et fest. S. Cathar. figitur 11. Maii.

Pro Clero Romano, idem, sed non mutatur S. Catharina; fit com. Oct.

VII. ST. ADALBERT.

Fest. S. Georg. mutand. in 11. Maii et *pro Clero Romano* in primam diem de se liberam.

Apr. 23, S. Adalberti Dupl. 1. cl. cum oct. Mutatis mutandis pro utroq. Clero ut octava S. Georgii. S. Cathar. in Calendar. commun. mutand. in 13. Maii.

VIII. ST. FIDELIS.

Apr. 24, Except. 25. Apr. fit com. Oct. singulis diebus etiam in die Octava, fest. SS. Philip. et Jacob.

Pro Clero Romano, idem.

IX. ST. MARK.

Apr. 25, ut in Calend. Fit. com. Oct. singulis diebus except. 1. Maii, et fest. S. Athan. mutat. in 11. Maii.

Pro Clero Romano, idem cum except. commemor. Oct. 30. Apr. et mutat. S. Athanas. in aliam primam de se liberam diem.

X. ST. TURIBIUS.

Apr. 27, Except. 1. et 3. Maii et *pro Clero Romano* etiam 30. Apr. fi com. Oct. singul. diebus et fest. S. Monicae mutatur in 11. Maji, *pro Clero Romano* in aliam diem primam liberam de se.

XI. ST. PAUL OF THE CROSS.

Apr. 28, Mutatis mutandis, applica dicta pro Octava S. Turibii, cum mutatione S. Pii loco S. Monicae.

XII. ST. CATHERINE OF SIENNA.

Apr. 30, Pro utroq. Clero except. 1. et 3. Maii fit com. Oct. singulis diebus. De die Octava etiam tantum fit com. hoc anno ob festum Ascensionis.

H. GABRIELS.

Chanting the Passion.

Qu. There are only two priests attached to this church. Could we arrange for the chanting of the Passion on Good Friday in this way: The celebrant to take the part of Christ, the other priest and a layman, (the latter to remain outside of the sanctuary) or a simple cleric, to take, respectively, the parts of the narrator and the turba?

Resp. The celebrant at the altar may chant the part of Christ, but the other portions must be sung by two deacons (or priests). The following decrees bear directly upon the above questions:

DUBIUM I.

Feria III. et IV. Majoris Hebdomadæ canitur Passio a duobus, sed vocem Christi dat ab altari sacerdos celebrans. S. R. C. respondendum censuit:

Permitti posse defectu Ministrorum.

Die 10 Jan., 1852.

DUBIUM II.

In cantu Passionis textus evangelicus potestue cantari ab

organista, maxime qui sit clericus minorista vel saltem subdiaconus?

S. R. C. respondit :

Negative.

Die 22 Martii, 1862.

DUBIUM III.

In Missis hebdom. majoris canitur aliquando Passio non solum a subdiaconis, verum et a laicis et multoties ab uxoris contra Cær. (Lib. II. cap. 21). Adest etiam consuetudo ut in *privata* cantetur *Passio*, immo et etiam sine illa; solus enim sacerdos quilibet, quin missam celebret, exit ad altare cum omnibus paramentis, ibique adest, dum statim Passio canitur.

S. R. C. respondit :

Abusus omnino tolli debet.

Die 16 Jan., 1677.

DUBIUM IV.

Utrum in Missa *cantata* a celebrante, absque ministris sacris, *Passio* Domini *legi* possit usque ad "Munda cor" et *cantari pars quæ sequitur* "Munda cor"; vel tota cantari in tono evangelii; vel etiam duæ partes, scilicet, narrationis et sinagogæ cantari a laicis, et verba Jesu Christi a celebrante, uti olim consuetum erat in pluribus locis nostræ Galliæ?

S. R. C. respondit :

Negative.

Die 13 Septembris, 1879.

(Decr. auth. n. 5794 ad VII).

Stipendia Missarum on Christmas Day.

Qu. Is it allowed to take a stipend for all three masses on Christmas day? A friend of mine maintains the affirmative, on the ground that the masses on Christmas day are according to the desire of the Church, whereas "Bination" is a privilege and in a manner contrary to the wish of the Church. By answering this you will greatly oblige several confratres.

Resp. The affirmative is correct. Benedict XIV in his famous Indult granted to the clergy of the Spanish and Portuguese dominions, whereby the privilege of celebrating three masses on All Souls day is permitted, speaks of the universal custom of receiving a triple stipend on Christmas day; whilst he expressly forbids the receiving of the same thereafter on other days when the Holy See grants the celebration of two or even three masses. The passage referred to reads as follows; *Ubique esse receptum . . . ut in solemnitate Nativitatis Domini pro tribus missis tria recipiantur charitatis stipendia*, etc. [Bull r. t. XLVII, p. 276.]

Funeral Sermon before the Absolution and without Stole.

Qu. 1. Is there any objection to preaching the Funeral sermon after the Gospel of the Mass, as is sometimes more convenient for the preacher if he should have to leave before the end of the ceremony, and also for persons in the congregation?

2. Should the stole be worn?

Resp. According to the rubrics [Cerem. Episc. lib. I. c. XXII, 6 and lib. II. c. XI, 10.] the sermon in the celebration of the funeral rites is to be preached after the Mass, before the Absolution.

“*Si sacerdos sermonem habere debeat vel velit*” says the *Manuale Sacerd.*, Lehmkuhl edit. “*in laudem defuncti, pro quo missa celebrata est, ejusmodi concionem nunquam inter ipsam missam aut finito Evangelio missae facere licet, sed tantummodo finita missa et quidem ante Absolutionem.*”

Neither stole nor surplice are to be worn, but the black cassock simply “*Vestibus nigris i. e. sine cotta et stola.*” [S. R. C. 14 Jun. (Jul.?) 1845. auth. 5010.]

Incensing at the grave.

Qu. After the Antiphon “*In Paradisum*” the Roman Ritual prescribes a prayer and the use of incense and holy water, when the grave is not blessed?

1. Is incense also to be used when the grave has been previously blessed?

2. Is it to be used after the "In Paradisum" when the latter together with all the other ceremonies are performed in the church? The Statutes of our Diocese [Cleveland] say "Incensum semper adhibendum est post primum Kyrie eleison et etiam post Antiphonam 'In Paradisum.'" "

The intent would seem that the incensing is proper to the body and not to the grave alone.

Resp. Rubricists generally, in commenting on the form of the Roman Ritual prescribed in the case referred to maintain that the incensing is to be omitted after the Antiphon "In Paradisum" whenever the grave is already blessed. Hence the incensing would also have to be omitted when the entire ceremony is performed in the church.

The custom of using incense, at the grave, even when it is already blessed, seems to prevail in certain European dioceses, as we find it sanctioned in some local Rituals; whence it may have been introduced into this country. De Herdt in his Praxis [vol. III n. 257-260.] says: "Si sepulchrum non sit benedicendum, omittuntur etiam aspersione et incensatio corporis, quia haec non praescribuntur nisi ratione benedictionis sepulchri, et idcirco si sepulchrum non benedicatur, nec etiam corpus est aspergendum et incensandum." "This would seem to hold *a fortiori* when the entire ceremony is performed in the church. For the rest, the incensing is of course equally applicable to the body and to the grave when done according to the prescribed ritual.

The Proper Name in the Oration for the Dead.

Qu. In some of the prayers said in Requiem Masses the letter N. occurs, implying that the name of the deceased for whom the Mass is being offered should be expressed. In the case of a Religious deceased, do you mention the baptismal name or the name adopted in the Religious Community?

Resp. We do not think there is any rule. Judging from analogous usage in the liturgical service of the Church, either one, or the other, or even both names might be expressed. Thus, in the prayers inserted in the Missal and Breviary on

occasions of Beatification or Canonization, the baptismal name is generally inserted, but sometimes also the adopted name. In the case of St. Rose of Lima the baptismal name, which was Isabella, is omitted, as likewise in the case of St. Francis of Assisi, whose baptismal name was John.

Names such as Carola, Aloysia, Dolores, etc., which are not in the martyrology, but stand for Maria a S. Carolo, M. a S. Aloysio, Maria dolorosa, may nevertheless be expressed in their ordinary (latinized) form in the Oration for the Dead, because their purpose as the object of our prayers is verified in this way.

Conclusion of the Orations in the "Benedictio Aquæ."

Qu. The Baltimore Ceremonial in concluding the oration of the exorcism of salt has, *Per Dominum. Amen.* In the exorcism of water the conclusion of the oration is, *Per Dominum nostrum. Amen.* Looking in the Missal, I find *Per Dominum* in both places. The Roman Ritual of 1750 has for the first, *Per Christum Dominum nostrum. Amen.* For the second, *Per Dominum, etc.* Which is correct? and is the ending simply *Per Dominum nostrum. Amen*, or does the clause continue, as in the orations in the Mass and Office, viz., *Per Dominum nostrum Jesum Christum, filium tuum, qui tecum vivit et regnat in sæcula sæculorum. Amen?*

Resp. The latest Roman edition has uniformly *Per Dominum nostrum. Amen* for both cases. This appears to be an abbreviation for the full form, *Per D. n. J. Christum, filium tuum, qui tecum vivit et regnat in sæcula sæculorum. Amen.* The conclusions of liturgical orations outside of the Mass and Office are usually the short forms, *Per Christum Dominum nostrum*, or if the second person of the H. Trinity has been mentioned in the prayer, *Per eundem Chr. D. n.* If the oration is addressed to our divine Saviour, the short conclusion is: *Qui vivis et regnas per omnia sæcula sæculorum. Amen.* However, there is no short conclusion which simply reads *Per Dominum nostrum. Amen.* Hence we infer that the expression stands for the above-mentioned longer form.

It is somewhat misleading that in other similar cases the abbreviation *etc.* is placed after the first words of the conclusion, which is not the case here; and this might present a case of emendation to the future correctors and editors of the Roman Ritual which is in other respects perfect since typical editions have been made at Ratisbon.

BOOK REVIEW.

MANUAL OF CHURCH HISTORY by the Rev. T. Gilmartin, Prof. of Eccl. Hist., St. Patrick's College. Maynooth. Vol. I. pp. 532. Dublin. M. H. Gill and Sons, O'Connell St. 1890.

The student of Ecclesiastical History is fairly well supplied with English Manuals describing the general course of the Church's life. Alzog, Brueck and Birkhæuser cover the wide field pretty fully and closely. But the want has long been felt of some work which should take up the prominent events and controverted subjects as they occur chronologically in the course of Church History, and discuss them more at length in critical fashion. The eloquent Prelections of Palma and the learned Dissertations of Jungmann have done excellent service in this line. Both these works, however are incomplete, and are written in Latin. Whilst English is hardly an apt medium for the technical thought of scientific Theology, it is well enough suited for History and there are obvious reasons why it is better that our students should have English texts on the latter subject. The volume before us helps to supply the gap in the English literature of Church History. Its author has modestly "intended it as a class-book for ecclesiastical students who have to read a course of Church History in a comparatively short time." (Pref.) It presupposes, some acquaintance with its general subject matter, and enters scientifically into features and questions as they stand out more strikingly in the course of the Church's growth. Having surveyed Pre-Christian Judaism and Paganism Fr. Gilmartin discusses somewhat after the style of Palma and with the same outcome the knotty controversy regarding the date of our Lord's birth and death. The first chapter on the rapid spread of Christianity during the early centuries, is at once fuller in description and more philosophical than the corresponding lec-

ture of the learned Roman Professor. The latter simply notices the rapid growth of the Infant Church, as attested by the younger Pliny, Tertullian, Sts. Justin and Irenæus, and then goes on to show the necessity of supernatural power to explain the wonderful phenomena in a negative way by answering the famous adverse hypotheses of Gibbon. Fr. Gilmartin follows more in detail the spread of the Faith in Asia, Africa and Europe, and looks for the natural agencies, inherent in Christianity and its environment which were used by Divine Providence in its propagation. These he finds in the elevated dogmatic and pure moral teaching of the Christian Religion; in the preparatory influence of Judaism, and the evident barrenness of Paganism; in the unifying power of Rome; in the accomplishment of Messianic prophecies recorded in the Old Testament, and preserved in pagan tradition and Sibylline oracle; lastly and especially in the miraculous power promised by Christ to His ambassadors and manifestly exercised by them in the sight of Jew and Gentile. Some of these causes the reader notices, are of those alleged by Gibbon, but not one of them, it is equally plain, is primary; each on the contrary, is adequately causative only under the influence of Divine Grace. Still they are secondary causes, and because natural and visible, come directly under the range of History; and as such are here set forth by the author. In this same chapter are also shown the obstacles to the spread of Christianity—the antagonism of human passion, of Paganism and of Judaism, especially prior to the destruction of the Temple. In fuller detail is noted the opposing influence of the pagan schools, especially the insidious workings of Neo-Platonism.

“Simplicity, clearness and order,” have been the qualities at which Fr. Gilmartin has aimed, and not much reading is required to see how truly he hits the mark. He has moreover enhanced these inner perfections of style and method by visible helps of typography, divisions, marginal synopses., etc.

Though intended primarily as a class-text, the book deserves wider extension. It will give the “busy man” a very clear and sound view of many fundamental questions in the history of the Church and be a safe guide in directing wider reading. As the author says, he “has consulted standard Protestant and Catholic historians alike;” and has verified as far as possible “all statements by references to the sources of Church History. Wherever objections, based on history, are urged against the teaching of Catholic faith, he has carefully noted the general

principles of solution." (Pref). An illustration of this point the reader will find in the chapter on the Temporal power of the Popes. (xxxii).

The present volume extends to the middle of the Second Period of Ecclesiastical history—A. D. 1073. The author promises to complete the course in an additional future volume. We trust, however, he will also hereafter expand these concise chapters into more elaborate dissertations. Such an enlarged work would be a most useful addition to its kindred literature.

SUMMA APOLOGETICA de Ecclesia Catholica, ad mentem S. Thomæ Aquinatis. Auctore Fr. J. V. De Groot, Ord. Præd., S. Theol. Lect.—Ratisbonæ: Inst. Libr. pridem G. J. Manz, 1890. Fr. Pustet & Co., New York and Cincinnati.

A textbook of apologetic science "ad mentem S. Thomæ," and from the pen of a Dominican, deserves, as it naturally commands, more than ordinary attention on the part of the students in theology. There have been written numerous able apologies of the Catholic faith at all times in the history of the Church. Justin Martyr, and later Athanasius in his "Adversus Gentes," gave distinct form to the arguments by which the religion of Christ should vindicate its claim of presenting truth, against the superstitions or unbelief of the pagan world. St. Thomas, in his "Summa contra gentiles," arrays in logical order the arguments from natural reason by which the separate articles of faith may be defended against the false reasonings and assumptions of the pagan philosophers. But Fr. De Groot does much more. He analyzes and arranges in scientific order the principles of fundamental truths, and thus prepares the way for the adoption of fair methods in reasoning upon the facts of faith. The demonstrations rest in each case on fixed and certain evidence, so that he who is disposed to reason about the doctrines of revealed religion may find what has been aptly called sufficient motives of credibility. The science of apologetics, therefore, differs from the works of Christian apology in this, that it points out the methods of defence, and not simply the weapons. Nor can it be confounded with either the science of dogmatic theology or that of philosophy, although it necessarily trenches upon both. Theology proper has for its object the mysteries of religion which transcend reason, and it accepts the principle of divine faith. But in apologetic science human reason is the leading principle, and the truths of faith are considered in their relation to reason, that is to say, in so far as they appear credible to common and

unbiassed sense. On the other hand, whilst the principle of human reason is applied to the facts of faith in apologetics, it cannot be said to be identical with the science of philosophy, because it takes certain things for granted which the philosopher should have to prove. Thus the existence of God, the spirituality of the soul, have a place in apologetic science as factors that must be admitted in proving or defending the Christian religion. Considering that the science of apologetics treats fundamental facts established upon divinely revealed teaching, and that it does so by the application of reason, it might appear that it would partake of the unchanging character of both these elements, to wit, faith and reason. Nevertheless, apologetic science, like moral theology and ethics, is progressive. The reason of this is, because, being the science of defence, its object must be to adapt its methods to the nature of the attacks made against it. Lacordaire, whom Fr. De Groot cites, recognized and bore witness to this fact at a time and in a land when it was much less necessary than it is to-day to change adroitly and often the weapons used in the defence of Catholic faith. And herein Catholic theologians are often at fault. They fight with arms which are out of date. They use arguments which, however formidable in the past, have lost their application, their power of carrying the long distances which a new order of attack has brought about. Hence that which was at one time a sufficient motive to elicit the consent of reason to the acceptance of revealed truth, is no longer so, because history and archæology and experimental science have introduced new aspects of old questions, and are constantly raising fresh doubts in the minds of men who enter upon the scene of inquiry without the preparation and grace of a supernatural faith.

The requirements, therefore, of a thoroughly scientific work on the subject of apologetics are, first of all, the establishment of definite authorities for the facts stated in connection with the doctrine of the Catholic faith. These authorities are the S. Scriptures, not as inspired writings, but as historical documents. In a similar way the early ecclesiastical writers are cited as concordant witnesses of uninterrupted tradition. The definitions of councils have a similar value. They establish the actual belief of christians at different periods of the history of revealed religion, and beyond this they secure a kind of accuracy which we could hardly look for in the ordinary writings of individual teachers of the Christian faith. These facts, historical in their nature, become the subject of

inquiring reason as to the proportion which exists between their actual value as facts and the claims which Christian doctrine rests upon them. Whilst the method of the Angelic Doctor is scrupulously followed, even to the use of his words in establishing certain fundamental arguments, the author of this work shows his knowledge of the field upon which we stand to-day, and the true value of the difficulties which rationalism brings against the rights of faith. His mention of writers and doctrines of recent date, both for and against his own position, proves the author to have been alive to the requirements of the work he has undertaken. The method and style are throughout clear and simple, which can hardly be said to be a common feature in books which have been digested by the speculative genius of German theologians. No doubt much that would have rendered the work less perfect in this respect has been set aside by the rigorous scholastic method of thought and argumentation to which Fr. De Groot has wisely confined himself.

THEOLOGIA MORALIS juxta doctrinam S. Alphonsi de Ligorio, Doctoris Ecclesiæ. Auctore Josepho Aertnys, C. SS. R. Editio altera, aucta et recognita Tom. 1 and 2.

SUPPLEMENTUM AD TRACTATUM de Septimo Decalogi præcepto secundum Jus Civile Gallicum. Paderbornæ, Ferdinand Schœningh, 1890. Fr. Pustet & Co., New York & Cincinnati.

A feature which appears to be characteristic of the writings of the disciples of St. Alphonsus is the practical and simple method by which they appeal to the intelligence of the reader or student. P. Aertnys, too, has been known for this in his theological writings, where such a course is above all else of great value. The present work was favorably received in its first edition, and this new issue bears the marks of a careful revision. The author tells us also that in a few instances he has thought it expedient to change his former views. He does not say what these changes are, but a careful examination shows that in all important and hitherto distinctive issues of the school of St. Alphonsus he has remained true to the traditions of his sainted teacher.

A close comparison with the first edition brings to light a decided improvement in the wording of the definitions. Thus the statement of the principles of human actions is much more accurate than that of the former edition. The same may be said of the explanation *de voluntario*, which gains considerable light by being made more complete. Everywhere throughout the two volumes this improved accuracy of expres-

sion is noticeable. . . . For example, in the chapter which treats of the obligation of fasting, we have "pueri rationis usum habentes," where the former edition read "omnes ratione præditi," which would be manifestly open to objection. We doubt, however, whether it is an improvement to say "non autem ante septennium completum" for "quales esse ante septennium pueri non præsumuntur." (vol. I., p. 402, n. 3). The answer to question 8 in the following article seems to us hardly consistent with the reasons assigned in the preceding paragraph, where a different inference is drawn from similar premises, "quia non deperditur substantia," etc. This question has been fully treated in the AMERICAN ECCLESIASTICAL REVIEW, vol. II., p. 283. Further changes are in the nature of additions and citations, mainly from S. Thomas Aquinas, Villada, and the S. Congregations. One of the solutions implying a change in the author's views on the subject of absolution from reservations is found lib. VI., tr. 5, n. 246, qu. 3, where the answer is simply *affirmative*, instead of *ordinarie consultum est ut abstineat*, as we read in the first edition. In the chapter *De Indulgentiis*, on page 431 of volume II., n. 212, b., the *Rosaria Crucigerorum* should have been added. The author states his view on the subject of hypnotism in a supplementary note at the end of the second volume, which is somewhat more stringent than his view given of it in connection with animal magnetism in the body of the work. As regards the view expressed in n. 170, qu. 5, we rather agree with P. Lehmkühl, who holds that the act of contrition elicited in confession covers also the sins which a penitent remembers and accuses himself of after having received absolution, and that it is therefore unnecessary to renew the act of contrition in such a case.

All in all, in the work of P. Aertnys is a valuable addition to the great books on moral theology of recent times; and this second edition deserves the praise accorded to the work on its first appearance even in a more eminent degree.

MISSA DE NATIVITATED OMINI, including Gradual and Offertory for Christmas, for two voices, Soprano and Alto, with organ accompaniment. Composed by Bruno Oscar Klein.—New York: J. Fischer & Bro. 1890.

This mass is well written. The author does not call it "an easy mass," which stereotyped phrase, when applied to Church music too often tells nothing more than that it was easy to compose. But just

as easy writing means frequently hard reading, so easy singing means as often very hard listening. While employing only two voices, the composer has avoided jejuneness by writing a full, careful, conscientious organ part. Some of the chord-combinations, while striking and forceful, would not recommend themselves to the common and present taste of Church-goers. The Soprano lies well within the range of ordinary voices,—a G being reached but seldom; and then in *forte* expression. The composer will, we hope, continue to write such masses. A desirable mass would be, we think, one written for four voices, to protest against that musical heresy which threatens to make Church-music a series of soloistic ejaculations quite innocent of any melody or even real ‘tunefulness,’ and lacking any other *raison d’être* than the fact that, every member of the choir must have one supreme moment of “single blessedness.”

TIMOTHEUS. Briefe an einen jungen Theologen. Von Dr. Franz Hettinger. Freiburg: B. Herder. 1890. St. Louis, Mo.

There is a strangely pathetic beauty in these letters of an aged priest to the disciples who had gathered around his chair of theology at the University during the last years of his life. He bequeathes the book to them as his last will and testament. “Henceforth I shall probably write no longer, but I shall pray so much the more,” he says as he draws to the end of these addresses to the young student of theology. He had intended to add some further words on the “Life of prayer” and the “Virginal life” of the priest and meant to conclude with the sweet theme of “Mary the Virgin Mother” model and helper of the priest, but his pen gently dropped from his pure and zealous hand before he could thus round the period of his writings. And how had he written? Those who are familiar with the English translation of his commentary on Dante’s *divina commedia* and of his “Apologie” as far as published, may form some estimate of our writer’s erudition, of his lofty sentiments and wide range of intellectual sympathy. But those who can read this book will see him in a different light. It is the Christian priest and teacher interpreting his divine master’s longing for worthy laborers in His vineyard. He is pleading for wholehearted zeal in the sacred ministry, for high attainments of mind and heart by which the sacerdotal race of Christ is to be distinguished from the champions of partial truth as from the cloaked apostles of false science. Nor is it a

vain cry that merely touches, but he directs the young aspirant to the priesthood step by step through the different disciplines and points out the new ways of avoiding the old dangers and the old truths under changed aspects. There is a wealth of knowledge, practical and worthy of the high calling, which no theological manual or ascetical treatise can supply in just the same easy and graceful manner as do these letters.

We had read but a little while in this charming book when, knowing the author from his other noble deeds, we engaged at once to purchase the right of translation for the *American Ecclesiastical Review*. At this date the arrangements for this purpose are completed and we can promise our readers a series of delightful "Letters to a young Theologian" in our pages.

INSTRUCTIONS FOR FIRST CONFESSION. From the German of Rev. F. H. Jægers. By a Priest of the Archdiocese of Philadelphia.—St. Louis, Mo. B. Herder.

The excellence of this book will become apparent by being tested. It is not simply a catechism which children or grown persons who prepare for their first confession are to memorize, although it contains the material for such preparation in form of questions and answers. But it is a book which *teaches the art of teaching* concerning this most important sacrament, whereby the child's mind is opened to the benefits of saving grace. Catechising is not an easy task. He who attempts it without the labor of thought and careful preparation in the choice of his matter, in the use of his language and of illustration will assuredly fail. There are at present few works in the English language which help the Catechist in this sort of work by which the foundation of, so to say, the future Catholic life is to be laid. We welcome then this little book which comes originally from the pen of a priest, who sums up in it his experience as a Catechist for a period of twenty-five years. His study of the child's heart and mind and the ways it receives different impressions of truth, have taught him to use the simple language which is essential to convey clear ideas to the young mind. We need only add that the anonymous translator has done his work well, and we heartily echo his introductory prayer. May God's blessing accompany the book on its salutary mission.

BOOKS RECEIVED.

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

HISTORY OF THE CHURCH. From its first establishment to our own times. Designed for the use of Ecclesiastical Seminaries and Colleges. By J. A. Birkhæuser. Second Edition, Revised and Enlarged.—Fr. Pustet & Co. New York and Cincinnati. 1891.

SELECTED SERMONS. By Rev. Christopher Hughes. Introduction by Rev. Walter Elliot, C. S. P.—Fr. Pustet & Co. New York and Cincinnati. 1891.

DEVOTION OF THE SEVEN SUNDAYS IN HONOR OF ST. JOSEPH. From the Spanish. By a Religious.—New York, Cincinnati, Chicago: Benziger Brothers. 1891.

TWENTY-EIGHTH ANNUAL REPORT OF THE NEW YORK CATHOLIC PROTECTORY to the Legislature of the State and to the Common Council of the City of New York. 1891.

KALENDARIVM FACULTATIS THEOLOGICÆ Universitatis Catholicæ Americæ pro anno scholastico 1890-1891.

MATERIA EXAMINIS pro Baccalaureatu in S. Theologia apud Universitatem Catholicam Americæ. Anno 1891-1892.

COUNSELS OF ST. ANGELA to her Sisters in Religion.—New York, Cincinnati, Chicago: Benziger Bros. 1891.

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MARIA REGINA CLERI.

I.

WE read in the life of St. Charles Borromeo, that Prince of Christian Priests and Prelates, how he had an image of our Bl. Lady with the Holy Infant placed above the principal gate of every parish church in his Diocese. The Acts of the Provincial Councils of Milan contain special decrees to this effect.¹

Thus the holy bishop gave emphatic expression of his conviction that the reformation of morals inaugurated by the legislation of the Council of Trent would be best effected through devotion to the Mother of God, who had for generations past been saluted by the faithful as the "Gate of Heaven."

If the inhabitants of Milan are still, as we are told by the

¹ Illud vero præter cætera adhibeatur, ut in uniuscujusque ecclesiæ, præsertim Parochialis frontispicio, a superiori scilicet parte ostii majoris, extrinsecus pingatur aut sculpatur decore religioseque imago B. Mariæ Virginis Jesum Filium in amplexu habentis Quod si vel Annunciationis, vel Assumptionis, vel Nativitatis Sanctæ Mariæ titulum diemve festum ecclesia habet, beatissimæ Virginis effigies exprimatur quæ mysterii rationi conveniat.—Ut vero a pluvia et temporis injuria perpetuo defendatur, id structuræ opere solerter prospicere architecti erit.—*Instruct. Fabr. Eccl.* Lib. I. cap. 3.

Lombard historian of our time, Cesare Cantù, remarkable among the people of Italy for their deep piety, and if, as he thinks, this characteristic may be attributed to the zeal of the saint whose gigantic image at Arona overlooks the country around the Lago Maggiore, it is safe to say that the love of the Madonna was the principal lever by which St. Charles raised his flock to that elevated plane which distinguishes them even at this day. In the acts of the Milanese Church there are to be found numerous ordinances regulating the devotions of the faithful in honor of the Immaculate Queen of Heaven. Even the soldiers recited daily and in common the Litany of Loretto and the Rosary, and every barrack had a picture or statue of our Bl. Lady in some prominent place, to remind its inmates that,

Illa licet casto niteat pulcherrima vultu
 Et crine et blandis conspicienda oculis,
 Cum tamen effulget galea præsignis et hasta,
 Una est innumeris fortior agminibus.

If the charm of the Madonna's name could inspire the soldier with true valor, it had an even greater influence upon those who followed the avocations of peace, as it touched the very roots of the moral and social life. Hence the clergy, being the pattern at once and the guardians of the faithful, were to employ this devotion as a principal means of conversion and sanctification. No one could be promoted to sacred orders without having given definite proof of his proficiency in explaining the prerogatives of the Mother of Christ by passing an examination in the office of the Bl. Virgin as it was daily recited in the Seminary chapel.²

The more we ponder the manifold virtues of this devotion, the more must we admire the wisdom of the great ecclesiastical reformer who by its means combated successfully the evils of his time, just as St. Dominic had done long centuries before. We live in days when reason is assumed to be the great panacea for all human ills, and the resources of science

² Acta Eccl. Mediol. P. I. Conc. Prov. V; and P. V, Sec. 3, cap. 2.

are being exhausted in solving the ever recurring social problems which threaten the peace of progressive nations. Perhaps in our zeal for advancement we forget that the full solution cannot come except through faith. That faith must support reason indeed, but it is not to be made dependent on the vacillating, individualizing dogmatism of modern philosophy. The Gospel solves all problems. It was intended to do so; and it was given to man groping in the darkness of unaided reason by One who is the Eternal Wisdom Himself. He came into this world as the Light, and we have His infallible assurance that He would never be wanting as the light to guide men until the end of time: *Ego via, veritas, vita.*

But the modern world with all its perfections is not in a state to accept this assurance in the same spirit in which it had been received in the ages of faith. Everywhere we may hear it questioned, cavilled at, repudiated and even ridiculed. Many Catholics who have grown up amid such conditions are beguiled into a temper of criticism, all the more because here and there half-taught defenders of the Church have allowed their attention to be absorbed by the painted shield of their science-vaunting adversaries. If then there be really any need of tempering the strong fresh light of the Gospel and of adapting it to the weakened condition of the unstable or the misguided, no better means can be found than the devotion in honor of the Bl. Virgin Mary. And we may use it in safety, without detriment to the truth, nay with the added charm of beautifying the transmitted rays in a way which the Incarnate Son of God Himself had chosen to point out by His creation of this immaculate "Mirror of Justice."

As for the evils which beset our age and which the light of the Gospel will not only lay bare in their reality, but which it must consume and supplant by a healthier growth, they are radically the same that have hindered man's progress toward heaven for ages. They have varied, it is true,

from the beginning in their manifestations, but they have always been counteracted by periodical adaptation of the principles of Christianity. These principles have in nearly every case found their interpretation through the devotion to the Mother of our Divine Saviour. As she was the link that brought us within reach of the mercy chain whereby we were first saved, so she has been the preserver from ruin whenever we had cut loose from that blessed bondage. History is full, on every page, of her triumphs over errors intellectual and moral. The needy of every age have recorded their gratitude to her from the day when first she interpreted to our Lord the wants of the nuptial guests at Cana, to the latest miracle wrought at her shrines the world over to-day.

Prisca sic Patrum monumenta narrant,
 Templa testantur spoliis opimis
 Clara, votivo repetita cultu
 Festa quotannis.*

Leo XIII in his two beautiful Encyclicals on the devotion of the Rosary has briefly recalled the principal phases of its history and reminds us of the necessity of rallying around this "Tower of David" in the social and religious crisis of these times. He does not set aside reason; nay he would urge its legitimate use more strongly than ever pontiff has done, when he points to the Master of Christian Philosophers, St. Thomas, as the teacher who will not ensnare the mind by sophisms, but will give him true and changeless principles whereby to test every science and to discover every error. But if to master the "Summa" is to acquire the true principles of scientific methods, we must go to the "Seat of Wisdom" to learn the practice of them. As Mary carried nearest to her Immaculate Heart the Incarnate Wisdom, so she assimilated It in the most perfect degree. She is the grand mirror which accurately reflects the truth and the beauty of the *Logos*, the uncreated reason; and in contemplating this beautiful image we learn unconsciously to love

the reality whence it proceeds. Thus we come nearer to the truth by the contemplation of Mary's virtues, and it is in this sense that St. Augustine calls her "the Teacher of the nations"¹ and St. Jerome "the Light of the heavenly doctrine."²

II.

Light and strength, knowledge and virtue come to us, through the devotion toward our Bl. Lady, in two ways. As our chosen Patron and Queen she protects our interests; for does it not stand to reason that she must love us with an affection kindred to that which her divine Son bears us who gave His earthly life for our salvation? Nevertheless this relation of the Mother of our Redeemer, strong and natural as it is, must be in a sense subservient to and depend on our imitation of the virtues which she so prominently brings before us in her life on earth. The more we study her, the more are we attracted by the sweet charms of her motherly grace. By being in her company, as it were, we more and more realize, that, as co-heirs of Christ we are the children of her also, who held the divine Infant in her chaste arms. As He came to relieve men of the burdens and miseries that oppressed them and which would ever and anon rise up anew to beset them, so His Mother would most safely lead us up to Him. And if she be our mother also, we, her children, should and could conform to her ways and grow like to her. It is an old saying, and a true one, that we become like to the things which we love. It is then in the imitation of our Bl. Lady's virtues that we find the strongest means for bettering men and their conditions of life. What these virtues are we need not be told here. They are those that are wanting to make the happiness of the masses a reality even in this land of ours where there is no lack of resources, and which has the most equitable laws that a Commonwealth could devise.

¹ Serm. VI in Nativ., B. Va.

² De nom. Hebr.

What the Gospel tells us of our Bl. Lady is easily summed up in a few words. Yet little as it appears, it completely outlines a life so gigantic in compass as to cover every condition of human sorrow or suffering. The mother of the "Carpenter's Son" lived in days that were evil; when capital held up its proud head at least as high as it does to-day. Her own city denies her a woman's right to find shelter in the abode of men, at a time when the refusal meant danger of life to a mother and her unborn child. What in later years could this widowed Mother look to, when her Son had not whereon to rest His weary head? Yet such was her lot after thirty years of honest patient toil. Would we seek an ideal for the masses wronged by the avarice, the pride, the self-indulgence of those above them? Surely there is none which we could place before our people, none so potent to lead them to true liberty in patience and trust, as that of the Virgin Mother of Christ. And we must not forget that it is by ideals that men are swayed. Hero-worship is essential to the masses. It is an abiding testimony to the need of authority under all conditions of society. If men repudiate the authority of God they will set up in its stead another, and pledge their troth to some creature, whilst they deceive themselves into the belief that they are thus serving the interests of freedom of judgment.

But when we point out Mary as the model for man's imitation and the object of his reverence, we are simply bringing him into closer relation with his Creator. She is the bridge, so to speak, over which there is a direct leading to the Kingdom of her divine Son for which we daily pray that it may come. And surely there is not an ideal, a love so worthy of our admiration, a life so fair and stainless as hers whom even the Archangel salutes as "full of grace;" concerning whom the seer of old enraptured by her vision, asks: "Who is she that cometh as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?" If the art of the old Masters has become an impossibility in our progressive and

æsthetic age, it is solely because the faith that inspired the artists of medieval times with lofty ideals and kindled their hearts with a chivalrous love of the celestial beauty of the Madonna, has no place in our modern studios. The artist of the salon may be able to fancy but he does not realize the love which alone enkindles enthusiasm, and hence his expression of the conception retains the element of the earthly instead of the divine which it is the highest prerogative of art to express.

Nor is the cultivation of this ideal beset by the difficulties which modern philanthropy meets with in its efforts to raise the masses. The early Christian monks who found effective means to soften the rude manners of the Frankish and Saxon barbarians employed no other methods than those which go hand in hand with Catholic piety. They taught the child, the youth and maiden the gentle virtues of the fair Queen of Heaven who like them had once dwelt on earth and whom they were to meet in the beautiful Walhalla above, if they would only strive to become like to her so as to be fit company in her Son's heavenly kingdom.

There is no condition of life which this ideal would not directly tend to elevate. Whilst she sustains the hopes of the poor as the Mother of Mercy, she engages the hearts of the rich who in her name as in that of her Son open their hands to the needy. What wealth of charities is not endowed under the patronage of Mary. What project of reformation has ever failed that had been begun under her tutelage. The good and the wise and the valiant have in every age acknowledged their indebtedness to the inspiring power of Mary's name.

III.

But what special obligation rests there upon the priest to cultivate this devotion not only among his people but above all in his own private life? This, that unless our love and veneration of the Mother of Christ be remarkable, it will not

set our people on fire. Love and lukewarmness are directly opposed to each other. True affection is always intense. It manifests itself as a sort of passion and can not remain hidden even in men who are naturally conservative. No reform is ever effected without creating enthusiasm, and no enthusiasm can be created without persistent agitation, the centre of which is one man with one leading idea. Now the priest is the leader of his flock. He is at the same time the "forma gregis." The flock invariably follows him. "Sicut rex ita grex" says holy Writ. If the picture over his desk or in the reception room, if the altar in the church, if his sermons and instructions show at all times a tender mindfulness of this love toward our Bl. Lady it will soon react upon the people for whom this devotion has a sort of native attraction.

No one who observes the currents of popular feeling can help being struck by the readiness with which the public catch up and convert into enthusiasm the merits of a worthy cause, when it is rightly presented to them. Disappointments and defeats go for nothing. Of this we have daily illustrations perhaps nowhere so patent as in the field of politics, when there is question of reforms. This points the way to what we as priests might effect by a discreet use of our power. We are always advocating the cause of reform by the very position which we hold. Our politics are of the highest order and our rights are unquestionable as they are seconded or rather authorized by God Himself. There is no danger that we may hurt our cause by indiscreet praise since our idol will not disappoint us and we well understand that all the glory goes to God as our one and only last end.

Some time ago we read a number of edifying letters, written by a priest of long experience, to a younger brother in the holy ministry. In these epistles the ways and means are pointed out how best to promote the devotion to the Mother of God.¹ We shall here follow the train of thought suggested by the writer.

¹ St. Louis Pastoral Blatt, xxiv. n. 10 seq.

If we would reap the full fruits of this devotion in our parish, we shall have to begin to inculcate it early, that is to say in the children. In the instruction given to our Christian mothers special stress should be laid upon the good that is effected by training the child from its earliest age to a love and reverence for the Bl. Mother. The habit of directing the sponsor to carry the newly baptized infant at once to the altar of our Bl. Lady and there offer it to her special protection has its salutary effect no less upon the grown than upon the unconscious babe. Let a medal around the child's neck be a daily reminder to the mother that the sweet name of Mary carries with it a special grace and that the first sound to greet her darling's ear and to issue from the tiny lips is fittingly the one which the Holy Infant virtually pronounced when first It lisped the lovely name of "Mother."

Happy the parent who has known how to imprint upon her babe's young heart the fair image of the Mother of Christ and thus placed its affection for herself upon the high and sacred pedestal whence that filial love can never be dethroned in after-life.

When the time of school begins for the child, the priest has a better opportunity of instructing it in the devotion to the Queen of Heaven, especially when he is aided therein by the habitual coöperation of a devout teacher. Nothing will make the priest's visit to the school-room such a source of joy and lasting good, as if he tells the children a story about our Bl. Lady. But the story must be beautiful; and as the subject itself is an unceasing source of beauty it needs only be told in an interesting way, so as to catch hold of the little minds and hearts. There must be nothing trivial about it nor any thing in the manner of telling which may detract from the reverence due to the Mother of God. If the children are thus interested they will hail the appearance of the priest, and the feeling will be one that leaves its imprint of reverent attachment to his sacred person through life and after his death.

And through the child we often reach the heart of the

parent otherwise impervious to our admonitions from the pulpit or in the confessional. The young can without giving offence or becoming wearisome repeat what they hear from the pastor's lips about the mercy of the Refuge of sinners and the power of the Queen of Heaven, and the little missionaries will readily be induced to add to their innocent preaching of what we must do to save our souls, a prayer for the conversion of father or mother.

To aid in the deepening of the impressions made by frequent instruction every class hall should have a large and beautiful image of Our Bl. Lady. We say large and beautiful, because it ought to present a real attraction to the eye through which it becomes a living influence in the heart. Even a stain or a slight break may hinder the children from regarding it with that veneration which is due to the august person whom it represents. "I also delight," says the priest to whom we have referred above, "in presenting the children from time to time with little pictures of the Madonna." But he adds that he is very careful in the selection of these. He prefers such as are nicely *colored*, because the children appreciate them better. He would also have the representations as far as possible *natural*, that is, free from those exaggerations of emblem and symbol which have no meaning for the child and can only tend to confuse its ideas of devotion. Thirdly he would declare against those half nude forms which must necessarily weaken the sense of modesty in the child, who has no understanding of the conditions which first sanctioned these expressions of ideal art.

We wholly subscribe to this view which would urge careful discrimination in the choice of pictures intended to foster the sense of devotion in the hearts of the young. There are large quantities of prints thrown into the Catholic mission-market which are an offense against good taste and a libel upon Catholic devotion. It would be a virtuous action to ostracise from clerical patronage the dealers who, for the sake of gain, produce or sell this kind of articles. The same may be said of medals, chaplets, scapulars and the like.

As regards the prayers and devotional exercises in honor of Our Bl. Lady, which tradition has made a permanent part of the ecclesiastical seasons, we cannot allow them to become merely perfunctory practises without great loss to the faithful. The tabernacle elect of the Holy Ghost is likewise the repository of His special graces. These are, as we know from the Apostle: charity, joy, peace, patience, benignity, goodness, longanimity, mildness, modesty, faith, continency and chastity. Can there be anything wanting to the harmony between pastor and flock where these graces flow from the Immaculate Heart of Mary? And has not every priest it in his power to open the fountain whence these heavenly gifts flow?

It can hardly be that words should fail us to speak fervently of her who is styled "*Virgo prædicanda.*" He who finds it difficult to explain the virtues of his mother must indeed have a barren heart. It needs less thought, though perhaps more affection, than is required by the preacher of dogmatic truth. Mary herself will come to his aid and, as the inspired writer foretold of her "in the midst of the Church she shall open his mouth; and shall fill him with the spirit of wisdom and understanding."¹

Before concluding we have one more suggestion to make in furtherance of the devotion to our Bl. Lady. All our people, young and old, read. What they read enters their minds and hearts and bears fruit in their actions. A good book therefore is a great help to most persons if we can get them to read it. The same may be said, and with even more truth, of a good paper or periodical; because the latter comes frequently, and it is more easily read and probably by a larger number in proportion. If the editor have principle; if he be a conscientious Catholic and well informed in his religion; if he has position enough to be independent of a mercenary publisher and to demand that no low advertisements be inserted in his publication which would counteract what

¹ Ecclesiastic. XV. 2. and 5.

he writes with a view of elevating his readers—then to propagate such a paper or magazine will be of immense value to a zealous priest. There are pastors, who fully realizing the importance of this help in the work of souls, insist in the parochial visitations that their people lay aside two or three dollars a year for a thoroughly good periodical or paper. The oldest or the cleverest in the family reads aloud in the evening from its pages and confirms what their priest has taught them in the church. But we are drifting from our main thought which is the devotion to our Bl. Lady. A periodical which makes the spread of this devotion its principal aim is a priceless boon, all the more when it serves at the same time the purpose of healthy recreation for heart and mind. “The Ave Maria”¹ is probably the truest expression of this idea which we have in the English language. We feel that we are securing for ourselves a special blessing from the Queen of Heaven in urging our brother priests to introduce this publication among their flocks. It is a May flower whose fragrance has delighted so many souls for more than twenty-five years and brought them to a better understanding and a fuller realization of the imitation of Our Immaculate Mother. Its frequent appearance in the Catholic family cannot but tend to make our children more docile, more zealous in what concerns the honor of our heavenly Queen, more virtuous and consequently more happy. And no one is the greater gainer of all these effects than the shepherd who leads his flock to taste of the fruits of this “fair Olive-tree in the plains” whose “branches are of honor and grace,” in whom “is all hope of life and of virtue.”²

“They that work by me shall not sin. They that explain me shall have life everlasting.”³

THE EDITOR.

¹ Ecclesiastic. XXIV. 22. seq.

² Published at Notre Dame, Indiana. Subscr. \$2.50 a year, clubs of ten, \$2.00.

³ Ibid. 30.

ORGANIZE THE CATHOLIC YOUNG MEN.¹

I.

SEVERAL years ago, when the infidels of France were forcing their anti-Catholic educational laws upon the people of that afflicted Republic, I remember reading in the *London Times* an editorial remark to the following purport: (I quote from memory; for it would be a sad waste of time and pains to go hunting up the cynical text.)

“In our opinion,” said the Thunderer, “M. Ferry and his colleagues are making a great ado about nothing; for although the difference is great, as regards religious views, between a French boy of sixteen educated by the Jesuits and a French boy of the same age educated by non-religious teachers; yet before these boys have grown to be young men of twenty-three, they will equally have become irreligious.” To what extent the actual religious condition of French masculinity justifies this sarcasm of the saturnine Englishman, I have not the data to determine,—probably neither had he who wrote it. Experience has taught us the wisdom of listening with extreme incredulity to Protestant estimates of the state of religion in Catholic countries. We are loth to believe, and shall surely require a more trustworthy witness than Pigott’s organ to induce us to believe, that Catholicism in France has shrunk to be the religion of her women and children.

Leaving the matter of fact out of consideration, I beg to draw attention to the twofold truth imbedded in the epigram whence it derives its force. First, the *Times* is evidently as firmly persuaded as was M. Ferry, that no considerable number of young men will be *religious* at twenty-three, who have not, as boys, received an early religious training. It is against the law of moral gravitation. If the Catholic Church finds it

¹ This address to the reverend clergy in behalf of the young men is written at the suggestion of the Rev. President of the National Union of C. Y. M. of America.

so difficult a task in an age of unbelief to keep her children to their Christian allegiance, notwithstanding her earnest and persistent efforts, she would soon vanish from the earth if she relaxed her hold upon the youthful intellect. In pronouncing that Ferry was making great ado about nothing, as if he were wantonly tormenting an institution which was already in the agony of death, the English editor made the mistake of judging of the vitality of the Catholic Church by that of his moribund Anglican establishment. The Englishman had as great an aversion to supernatural religion as had the Frenchman; but looking out upon France from the hazy atmosphere of London, he was puzzled to comprehend the virulence of his friends in the neighboring nation. Why could they not restrain their impatience with contemptuous magnanimity and let the worn-out religion die in peace? But Ferry and his colleagues, though they harbored the insane delusion which has ruined so many greater men, that it was possible to triumph over the Church of Christ, were sensible of the gravity of the conflict they were entering upon. And it must be admitted they laid the axe to the root. The issue has been joined and posterity must tell the result. It is out of all doubt that, humanly speaking, whichever party controls the school-room has half won in the mighty struggle. But here enters our second consideration. Whilst irreligious schools are morally certain to beget irreligious men, it is not at all certain, on the other hand, that religious schools will alone suffice to secure a generation of religious men. It is as possible in America as in France that the pious boy of sixteen may become an unbelieving young man before he has grown to be twenty-three. The priest who has succeeded in keeping his boys of sixteen undefiled and unspotted from this world of sin and infidelity has, indeed, made a good beginning, but only a beginning. To leave them now, "like the ostrich in the desert," would be equivalent to an acknowledgment that the magisterial office of the priesthood is limited to the nursing of children.

II.

Of course it is not the priest that leaves the boy, but rather the boy that leaves the priest. It is the universal complaint (apparently only too well-founded) that our young men are no sooner fledged than they fly away from their early haunts. They are not conspicuous in any religious movement; they are reluctant to join pious sodalities; they construe the Sabbath in its strictest sense as a day of rest on which they hear the shortest Mass said in the Church and devote the rest of the day to idleness or amusement. Who ever knew of their buying a Catholic book? or of reading one presented them gratis?—I could go on drawing up a formidable indictment against them, were it not that my purpose is irenical.

Let me therefore make the obvious remark that the fact that these complaints are so general and so well-founded argues that we are confronted with an indefinable something deeply seated in the very nature of the genus *Young man* as at present conditioned. Were the phenomenon local or sporadic we should be justified in adhering to traditional methods and leaving those who did not choose to benefit by them to their fate. They will not join my sodalities? *Ipsi viderint*. They will not come to hear my sermons? *Mundus sum a sanguine*. But since on the one hand the unwillingness of the young men to take a prominent part in the ordinary functions of religion is said to be all but universal, and since on the other hand the religious attitude of the young men is the most infallible index of the vitality of religion in a nation, it is patent that as the moon will not come to Mohammed, the prophet must come to the moon.

I have no doubt my clerical readers have already fastened upon two stupid insinuations, one of which in my haste I have really made, the other of which I may seem to have made. I have insinuated that if the priest stand upon his

dignity, keep within the walls of his church, and suffer to perish those who refuse to come to him, he will be following the *traditional* method. But when was such a course the tradition of the Catholic priesthood? From the day that the aged Apostle, borne on the wings of charity, outstript the young robber-captain in that race over the rough mountain paths immortalized by Clement of Alexandria,¹ until our own generation when we have seen the great Newman, the faithful son and disciple of St. Philip Neri, suspend his theological studies to go romp with boys and arrange classical plays for his advanced scholars, when has it ceased to be the prime solicitude of every Catholic priest to study closely and sympathetically all those mysterious meanderings of the adolescent soul which "Gatherer the son of Vomiter" (Prov. xxx. 19.) could compare only to "*the way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea*"? It was by means of this divine gift of becoming all to all,—boys with boys, whether in play or study, jocose with the light-hearted as well as serious with the thoughtful; maintaining strict discipline in church and school-room, but gracefully unbending their stateliness at the sports of the field—that the priests in the middle ages captivated the mind and heart of Christendom and became the supreme moderators of public and domestic life. To attach, therefore, to methods of formalism and indifference in dealing with young men the epithet of *traditional* is a calumny against our predecessors in the priesthood, illustrating the tyranny which stereotyped phrases exercise upon the minds of writers. We are the heirs to no such traditions: "*Nos talem consuetudinem non habemus neque Ecclesia Dei!*"

The other insinuation which some beloved brother may think he detects in my remarks would convict me of such intolerable insolence that I must hasten to deprecate any construction of the kind being put upon my words. I may appear to have intimated that the clergy of this nation have

¹ Ap. Euseb. Lib. III c. 23.

been heretofore derelict in their duties toward the young men, or been ignorant of the proper way of dealing with them ; and that Almighty God has commissioned me as His prophet to enlighten them and rouse them up. I am not conscious that I harbor any insane hallucinations of this description. My acquaintance with the details of each priest's administration,—what he is doing or has done for the amelioration of his flock—is extremely imperfect ; and I have lived long enough to have discovered the fallacy of the assumption which underlies so great a proportion of our Yankee ratiocinations : *What I do not know, does not exist!* If this disavowal of impertinence be insufficient to exonerate me, I can only add that I am preaching this homily, not *proprio motu* but by request. Like yourselves on many similar occasions, reverend preachers, I must eke out my deficiencies in knowledge of facts by borrowing copiously from my own imagination.

III.

The circumstance that there exists a wide-spread and growing conviction that it is feasible to effect a national union of the Catholic young men of America is an all-sufficient evidence that the individual priests have already done a great deal for the moral, social and intellectual improvement of the young men in their respective parishes, and the bishops a great deal in their several dioceses. The unit of the national union is the diocesan union, the soul of which is the bishop. The unit of the diocesan union is the parish society of which the priest is the animating spirit. The project of uniting all the literary unions of the country in one grand association would never have been entertained, but would have been rejected as visionary and ridiculous, by the sensible and intelligent men, bishops and priests, who founded the National Union, had they not perceived that there already existed all the necessary elements for the proposed confederation in the isolated parish societies which were ac-

complishing a great good in that unobtrusive manner so characteristic of American Catholicity. The National Union, if its actual realization in flesh and blood shall answer the conception and anticipation of those who have called it into being, will be at once the logical outcome and the public recognition of an immense amount of hard work already done by the priests and all but unknown outside the limits of their parishes. For all I know to the contrary, there may be flourishing literary societies of young men connected with three-fourths of the congregations of the Republic,—so intently does each priest attend to his home affairs without troubling himself with what goes on elsewhere; and the reason why there are no societies, or poor ones, in the remaining fourth may be that the priest has labored in vain to awaken a love of self-improvement in the souls of his youth or to galvanize it into activity. These are matters of fact which I have already disclaimed the wish or ability to determine. Two things are clear to demonstration.

IV.

I. Wherever these societies are thriving and prosperous; where the books of the well-stocked library are in constant demand and circulation; where the meetings are well-attended and the various literary exercises, the essays, the declamations, the debates, of each week or month mark a steady advance upon the antecedent; where the edifying spectacle is witnessed of a large body of intelligent young men receiving the sacred Body of Christ at stated periods;—the glory of this happy state of things belongs, under Heaven, mainly to the patient zeal and enlightened industry of the spiritual chieftain. It seems to me I can preach the panegyric of that ideal priest as accurately as if he were my own brother. First of all, he is himself a man of pronounced literary tastes. He had the ineffable blessing in early childhood of being under the direction of an intellectual pastor who quickly detected his avidity for learning and spared neither time, pains

nor expense in the task of polishing a jewel worth all the rest of his spiritual treasures. Oh that wise old-fashioned maxim that no priest has done his duty to Holy Church who descends to his grave without leaving at least *one* spiritual son to fill the vacant place! In the college and the seminary in which the young man was successively placed, it was acknowledged that the Literary Society was well-nigh as essential, and demanded from the faculty as careful attention, as the other items of the curriculum. When he was ordained, he came upon the world an expert leader of men, masculine in his thoughts, his tastes, his affections and his associations. He took instinctively to the young men and they as instinctively took to him. I do not suppose that when at the end of "an eloquent address in which he vividly depicted the glorious Apostolate open in this age and country to the zeal of an educated laity and announced his intention of establishing a library and a literary association for the religious, social and intellectual improvement of the young men of the parish,"—he met with any serious difficulty in launching his project. Very few priests ever do. The difficulties and annoyances come subsequently in the efforts needed to prevent decay and degeneracy. Every virtue is more or less congenial with human nature except perseverance; and it seems to be as true in ethics as in physics that wherever the temperature rises highest in the fervent season, it falls lowest six months later. No doubt the immortal lines of the poet,

"Now nothing could be finer nor more beautiful to see

Than the first six months proceedings of that same society."

have been mournfully chanted to the purling of many other streams besides the Stanislaw.

Notwithstanding all the ingenious methods devised by the priest to make things pleasant and easy, there were many who refused to listen to the voice of the enchanter. They did not care a fig whether George Washington or Napoleon Bonaparte were the greater man, or whether war or intem-

perance caused more wide-spread misery to the human race. Literature was a drudgery; the meeting a bore. Were they to waste their time listening to cranks making the evenings hideous by "rising to points of order," by "making personal explanations," and by "moving amendments to the amendment"? Soon came the inevitable motion: "That we so amend the by-laws as to permit smoking and card-playing." Scarcely was this suggestion crushed by the sacerdotal heel, when the bright idea flashed upon a member: "That this society build a suitable hall, the total outlay not to exceed thirty thousand dollars, and the necessary funds to be raised by balls, picnics, fairs, excursions and such other methods as shall meet the approval of the reverend pastor." The prompt rejection of this motion by the pastoral veto was followed by the speedy secession of the brilliant motor. Before long the roll showed that a mere remnant had been saved. The reverend director, however, remained; and he was a host in himself, a bond of union, a germ of future promise, a tower of strength. He had several philosophical reflections to sustain him. "Nothing terrestrial is immortal," he argued, "save the Church of Christ; and even she has had her dark as well as her bright days. When I started this society was I not aware, like the old Greek philosopher, *me mortalem genuisse?* May I not hope that my exertions, my exhortations, my lectures, my example and intercourse, have already done some good? Then there is the wise old saw: *Quo minor extensio eo major comprehensio.* The dead wood has been lopped off. Those who remain are the true apostles, willing to learn and able to appreciate and understand. Almighty God is not fond of mobs; His faithful ones are few. But He devotes as much time and pains and solicitude to the perfecting of His handful of Saints as if they numbered millions," etc. Thus he encouraged his little band to persevere, until new members were added to them and old ones came back one by one all the better and more tractable for being humbled by their former escapade.

V.

2. It is equally clear that this priest who has done so much good in a quiet way—and we trust his name is legion—could accomplish his purpose with greater ease and satisfaction, if instead of working alone, he secured the alliance and co-operation of his reverend colleagues. It has been a source of surprise to many that in an age which clamors for organization and a country where the most ill-put-together sects are so highly organized for practical work, the Catholic clergy and people should be so reluctant to combine on any larger than parochial basis. One explanation, as regards the clergy, is found in our extreme conservatism. Sobriety of judgment is not very consistent with intensity of enthusiasm. We have the reputation of attending fairly well to our regular sacerdotal duties; but we are slow in embarking on new ventures. Our imagination never runs away with us; and it would be impossible to conceive us organizing a crusade. Take us in bulk, there is a marked aversion to everything which might savor of pretence and show. It seems to be the general watchword of the American clergy: "Let each priest be solicitous about the welfare of his particular flock, and the Church will look after herself." To use a pathological phrase, our clergy seem to be suffering from a *hypertrophy of the judgment*. We are in a frame of mind which would work wonderfully well on a planet where every mortal inherited at his birth that fund of wisdom and common sense which is, in our priesthood, the outcome of many years of study and much experience. But it works badly in a world where it is necessary to take advantage of the weaknesses of men no less than of their better parts in the effort to improve them. We prefer the quiet way? Undoubtedly; but the young love noise. We are averse to mobs and publicity? But with the young, the long processions, the thronged hall and the loud applause are spiritual meat and drink. There was a time when we, too, loved

such things, and found in them an enlivening of faith and increased confidence and pride in Holy Church. To the present day it does us good to count heads; and our imagination delights in picturing the two or three hundred millions of Catholics who cluster about the centre of unity. Let us then discard this cold, inhuman philosophy which keeps us in isolation, and lay hold on every expedient to bring the young men together and show them their numerical strength. It will be a revelation to many of them, who possibly have been imagining that their society alone was upholding in a dark and evil generation the "candlestick of Christian science".

It comes very opportunely to our present purpose of awakening universal interest in the cause of the National Union of the Catholic Young Men of America, that the Church is about to celebrate, on the 21st of June, the ter-centenary of the death of St. Aloysius; and that the Holy Father has recommended this festival to the devout youth of Christendom, exhorting them to prepare for it by novenas or triduum and to sanctify it by the reception of the Sacraments. What fitter opportunity could be given to us for making our grand united effort in every parish of the Union? Feebler impulses than this which issues from the Vicar of Christ, have not infrequently inaugurated new eras.

J. F. LOUGHLIN.

CLERICAL STUDIES.

I.

THE CURRICULUM.

AMONG the many questions submitted to the consideration and judgment of the last Plenary Council of Baltimore, that which in its Decrees is entitled *De Clericorum Educatione et Instructione*, occupies a conspicuous place. From

the beginning of that great assembly it was on all sides felt that the future of the Church in this country must depend in a large measure on the training for their work of those to whom her interests would be entrusted, and that, to use the words of the late Pope Pius IX. "If at all times the fashioning to piety and to learning of the Clerical youth was a matter of grave solicitude for the rulers of the Church, it had become in these latter days, of still more vital importance." Hence, although the subject had been already fully and freely discussed in the preliminary stages of the Council, yet during the whole time it lasted, one of its most important committees was engaged with the question of Clerical Studies. The conclusions reached by the Committee were examined afresh in session by the Bishops, and assumed their final authoritative shape in the above mentioned decree. Reading it over at the present day, one cannot be but struck with the thoughtful earnestness which pervades it from beginning to end. In the mind of the Bishops, too much cannot be done to lift up and place on the highest accessible plane the intellectual and spiritual life of the aspirants to the priesthood. To no form of knowledge essential to a liberal education should they remain strangers. In their special sphere, many subjects long neglected or at most optional, were enjoined henceforth on all. The time was long past and almost forgotten when Theology, dogmatic and moral, with Scholastic Philosophy as a preparation for it, could be considered a sufficient intellectual equipment for the priesthood.

Biblical Studies of a more thorough kind had become necessary—Church History—Canon Law—Homiletics. The Council prescribed them all, and even added various other minor subjects. Beyond the most general recommendations, no rule was laid down as to the methods to be followed or the measure in which each science was to be imparted. In a meeting of bishops and heads of Houses held in Buffalo, the following Summer, an attempt was made to do what the

Council had left undone, but, although many useful views and suggestions were exchanged on that occasion, it was found practically impossible to go farther. Since then it has remained for each establishment, College or Seminary, to carry out to the best of its judgment and power the prescriptions of the great Plenary Council.

The task has proved to be not so easy as was perhaps anticipated. The principal difficulties arose from the two most prominent features of the decree. The increase of obligatory studies and the corresponding extension of the time prescribed for them. This time, to begin with, extends to a period of six years. Now six years is a long term of apprenticeship in a country in which everything is haste and hurry; where in half the time one may become a physician or a lawyer; where, without any special preparation at all, so many ways are open to success. Six years besides added to six more of earlier preparation! And this for many whose riper age warns them painfully that the time for action has come long since and is wearing fast.

This the Bishops, of course, fully realized. But then they remembered the solemn responsibility of the Catholic priesthood—how much varied knowledge was needed and expected in its representatives from the very outset;—how many of them would be taken up at once and carried along by duties so varied and multiplied that there could be little hope of their sufficiently making up for what was missing in their regular training. And so they resolved, even at the risk of disheartening some and of sorely trying others, that an unusually lengthened and thorough course should be followed. Far better, they thought, that only those, even though fewer in number, who are prepared to wait, and strive, and attain at any cost the high summit of the priesthood, should ultimately reach it. There are many, not only of those outside the Church, but even among Catholics, who cannot see the necessity of such an elaborate preparation. It is only gradually that the aspirants themselves realize it.

They start with trusting in the wisdom of those who mark out their course. But as they proceed, the requirements of the sacred ministry stand out even more distinctly before them, and at no time do their exigencies appear to them so wide-spread and so imperative as on the eve of their ordination. How often even those who have given most time and care to the great preparation, long at the last moment to be allowed to lengthen it still more! But this is a rare privilege. As a rule, their bishops are hard-pressed by the growing needs of their people. Perhaps they have been reckoning sadly the months, or maybe years, they had still to wait before they could provide for the wants of some portion of their flock. It is to shorten rather than lengthen the delay that their minds naturally turn. No wonder that, whilst weighing to secure to their future keepers a full measure of the benefits contemplated by the Council, they nevertheless feel occasionally compelled to call them away before the time, yielding to the piteous appeal of hungered souls, and trusting to God to complete by His grace the unfinished work of preparation.

But this can be only the exception, yet the difficulty is a standing one. *Messis multa, operarii pauci*. If we may judge by present appearances, for years to come the demand, in many parts of the country, will be considerably in advance of the supply. It may be met, somewhat as in the past, by appealing to other countries. But whilst fully appreciating the invaluable help which has come and continues to come in that shape, the common feeling of the Catholic clergy and laity of America is, that for the coming generations, the work of the ministry will be, generally speaking, more successfully carried out by men born, or at least trained, in the spirit and amid the surroundings of American life. So the difficulty substantially remains. How it may be met, it is not for us to say. Some have been led to wish that an abridged course of studies should be established for students who cannot be spared to the end, as well as for

those whose riper years, or practical more than scientific cast of mind, would make a more protracted course undesirable, or at the least, unnecessary. For those younger or more gifted, the full course might be maintained, or in some way combined with the higher studies of the Catholic University. This institution is a new feature in the problem, only seen in its general objects by the Council and for that reason doubtless not sufficiently taken into account in the general ordering of studies. From the very nature of the case, the supply of students from the seminaries to the post-graduate courses of the University must be in somewhat of an inverse ratio with the length of their previous studies. Hence the inducement held forth to admit them after three years Theology,—manifestly only as a temporary measure—but which may lead to a permanent shortening, even for them, of the elementary course. Be this as it may, it is unquestionable that the greater the number of intelligent young men admitted, even for a single year, to share in the broader intellectual life of the University, the more conducive it will be to the honor and benefit of the Catholic clergy at large and of the Catholic people.

Meanwhile another problem has to be dealt with—that of harmonizing the new subjects of study with the old, and of giving to each an amount of time and care proportionate to its importance. But here lies the difficulty. What, in the present and prospective condition of things, is most important? It would matter little if there were room for all. But the programme is very elaborate, and something has to make way. This difficulty is not peculiar to us. It is felt in every branch and at every stage of secular studies. On all sides educators complain that they are overcrowded, yet they cannot come to anything like an agreement as to what to keep and what to sacrifice. With us, doubtless, as with them, the old will have to yield something to the new. But nothing of real value need be lost, if only the sacrifice be made judiciously. What is given up in one shape may be

abundantly recovered in another. Philosophy has much to learn from Science. Dogmatics will gain by a deeper study of Scripture and by something of a direct acquaintance with the Fathers, more than it can lose by dropping a certain number of antiquated speculations and scholastic subtleties. Apologetics may safely allow the difficulties of another age to be forgotten, the better to meet those of the day. Moral Theology will be largely benefited by contact with recent psychological studies, whilst History, intelligently handled, will light up everything it is brought to bear upon. Hence the readiness with which the new elements of the programme have been admitted into our seminaries all over the country, in fact positively welcomed as meeting some of the most palpable needs of the period. Indeed it may be said, in this connection, that those who enjoy the high privilege of educating our young men for the priesthood have received from the action of the Plenary Council a powerful and durable impulse. They feel more than ever that the highest attainable efficiency has to be given to the priests of the future; that whilst imparting to them the measure of technical knowledge which cannot be dispensed with, it is not a less essential part of their duty to open the minds of their pupils to a newer course of thought, to give something of freshness by more of depth to the traditional teaching of the schools, to open up more questions than they have time to pursue, to point out the bearing of ancient truths on modern problems, in a word, to carve out for their hearers work sufficient to cover a whole life time. Thus initiated, our young priests go forth, measuring more correctly the extent of their acquired knowledge, and seeing better what still remains to be learned.

But can that broader and deeper knowledge be expected at any time of men who as we have seen, are, almost from the first day, absorbed in the multitudinous details of parish duty? Is it not rather to be feared that they will gradually lose what they had so laboriously acquired, or at least as

much of it as is not recalled by daily use? Such a danger is happily averted. By the annual examination of young priests during the five first years of their ministry, the Fathers of the Plenary Council have placed them under the happy necessity of again going over the whole ground of their theological studies. Thus the busiest and most distracted among them are secured against losing sight of what is most essential. The ecclesiastical Conferences held several times each year continue to recall the teachings of the schools, and to compare them with the live issues of the day. But still more the mental and moral needs of their people constantly brought home to them, the delicate and difficult matters submitted to their judgment, in a word the daily experience of their sacred ministry is calculated to drive them back to a deeper study of all manner of questions. And the more thoroughly they interrogate them, the more clearly they see the numerous points of contact: These are between the great problems of the day and the unchanging principles of Christian Faith and Christian Morals. This the Fathers of the Baltimore Council clearly anticipated. "Assiduá et indefessa cura," they say (*de examine juniorum sacerdotum*) "evolvenda ac fovenda sunt quæ ante sacerdotium initum quasi jacta sunt semina. Quicumque enim sacrum animarum regimen aggreditur magis magisque attendere debet sibi et doctrinæ, adeo ut quæ jam didicerit memoria retineat, quæ autem nescit ferventi et perpetuo conatu addiscat."

Intellectually as well as morally, the importance of these first years of the priestly life can scarcely be exaggerated. As a rule it is in that period that the mind and the habits of the man take a definite direction and shape. In it he comes to know himself more truly than at any previous epoch of his life. Almost from the very outset, he may recognize what has sunk into his soul and become as a part of it, and what has remained on the surface—how much or how little he has imbibed of the principles of the higher life. At the same time the surroundings amidst which he is called to live are

revealed to him in their real conditions and requirements, and only then can he judge fully how well or how ill he is fitted to meet them. Happy those who thus enlightened hasten, while it is still time, to make up for their deficiencies by an earnest, assiduous effort to supply what is most needed—strength of mind or strength of character, knowledge or piety, self-command or mental discipline, in a word, what stands out as their greatest want in the light of the twofold revelation made to them of the real world and of their real selves. Thus will they escape the sad ending held up as a warning by the Baltimore decree. “*Si quis scientiam alere desinat, mox in tenebris versabitur, in via cæcutiet qui missus est ut sit dux populi in via salutis.*” Ever growing, varied knowledge will become one of the happy necessities of their existence, bringing with it inexhaustible enjoyment, perennial freshness of mind, dignity of life, and a corresponding power to be useful to others.

What each branch of study should be to lead to such happy results we may be permitted to consider on some future occasion.

J. HOGAN.

LETTERS TO A RELIGIOUS ON ART.

YOU will remember my pointing out to you in a former letter how the true beauty of the human countenance lies not so much in the regularity of features, as in those peculiar traits which indicate certain moral and intellectual qualities in man as distinguished from the brute. Of course physical beauty, that is to say, harmony and proportion of features, largely contributes to the perfection of facial expression; but it is not essential. We frequently meet with faces perfectly regular, which nevertheless repel us by their lack of intelligence or by that negative and vacant appearance which indicates coldness of disposition or want of

personal interest. On the other hand there are faces which at first disappoint us by reason of their irregular form, yet which become positively beautiful the moment when the mind or the affections begin to act through them.

In the case of the typically beautiful face which lacks "soul" we are not affected so much by what we see as rather by that which we miss, inasmuch as our conception of perfect human beauty embraces the higher qualities of mind and heart as an essential part of the countenance. These qualities are, it is true, formed in the interior; but they impress themselves upon the outward features in such a way as to be signalized there. When we speak of an intelligent face, or a good-natured expression, or a noble countenance, we instinctively, although often unconsciously pronounce upon the quality of a person's soul by no other index than that of the silently eloquent features of the face. They give us the key to the character and are a great help not only to those whose position requires them to form a correct judgment of men without other clues than appearance, but also to the teacher who must aim at moulding the child's habits in harmony with its natural disposition.

But whilst most men form their judgment of character and disposition instinctively from the countenance, the artist must know *why* such a judgment is formed. For if these qualities of the soul are visible in the countenance they must modify the outward expression of the face and be traced by certain forms and proportions and lines which vary in many ways in different persons. Some of these outward forms and proportions and lines are permanent. They are like certain gifts of the soul the dowry of nature and the signs of such gifts. Others are acquired by habits of thought or feeling and have likewise become permanent, leaving the traces upon the matured face at all times. There are others again which are passing. They come and go as do the emotions of joy or sorrow. Of these last forms we shall speak separately. For the present we consider only those

traits which leave their marks in lines upon the face, telling of the dominant qualities which govern the soul and visible even upon the sleeping countenance when there is no consciousness of their activity.

As man is made up of two natures, namely the animal and the rational, it follows that his activity partakes of a two-fold character, which, often blending in unequal degrees, causes one or the other to predominate in the expression of the countenance in proportion as a habit has developed in either direction. The rational element being the superior nature, gives a finer, a loftier form to the face. It may refine and absorb the lower elements until it approaches the angelic. The countenance of a truly spiritual person may be marked by hard and rugged lines, yet we are conscious of the existence of something sublime and beautiful which exercises a silent charm. The same may be said of simplicity and purity. We admire and reverence it and thus confess to the existence of a higher beauty than that which permits us to be frivolous in its presence. On the other hand, when intelligence is dethroned as in the bloated sot, when virtue is ignored by the vain coxcomb or mimicked by the pharisee, the animal look takes possession of the features and we are reminded of the hog, or the peacock, or the fox. Between the highest and the lowest of man's gifts there are some which he has in common with the nobler animals; for God in forming man according to His own image has left the semblance of that image, though in a less perfect degree upon all His creatures. They bear the impress of His divine handiwork which in one way or another approaches the beauty of man for whose benefit they were made, and whom they serve by the very similarity of their gifts as examples of duty and as monitors of life.

Now of the permanent features of the face there are some which given by nature and independent of habit or will indicate in general the possession of certain faculties of the soul which are likewise the gift of nature. The soul is

created with certain virtues; others it must acquire. The former are, so to say, cast into the features; the latter portray and gradually impress themselves there.

THE FOREHEAD.

The forehead is supposed to be the seat of the intellectual faculties. It holds the organ of thought and from its form we are led to judge of the quantity and quality of intellectual power possessed by a person. Of course the form is by itself no infallible index of the matter. There are many exceptions to the rules which phrenologists lay down. Nevertheless we are all more or less inclined to make up our judgments on this basis of brain-capacity from the size and form of the forehead. Hence it is quite proper that the artist, if he wishes his picture to give the impression of intellectuality, should make use of this sign of a well-developed forehead, which is commonly held to indicate thought.

The power of the artist to form this expression and to shape it more in detail, admits of variations, so that he may mark some of the different degrees and kinds of intellectuality with more or less precision. The forehead of the vigorous thinker differs mostly from that of the imaginative thinker, and the forehead of a thoughtless person is not the same as that of an imbecile.

You wish perhaps to give to a face the expression of rigid and deep thought, so as instantaneously to tell those who look at your painting that your subject has a philosophical mind, perhaps that of a lawgiver, severely just, tranquil, irresistible in the logic of his conclusions—you will do best to draw a forehead nearly perpendicular and slightly arched at the top.

It is generally assumed that the more poetic and imaginative faculties of a mind show themselves in the gradually receding forehead. From the fact that we often see this conformation of the front head in men whom we know to possess poetic talent, we naturally reverse the process of

our conclusion and receive the impression of the existence of such a faculty from a painting in which the forehead has the curved form.

To express understanding, vivacity and sensibility in just proportions the forehead would begin with the straight line and turn into a curve half-way. Lavater, a good observer and who may be called the parent of the physiognomical science of art says: "A happy union of the straight and curved line with a natural position of the forehead indicates the most perfect character of wisdom." There is a common impression that a short or low forehead is indicative of defective intelligence, whilst a long and broad forehead points to large brain-power. This is not altogether true. The outline of the forehead is of greater importance than its apparent size. A short forehead mostly marks directness of purpose or determination of will. Perhaps the real difference between a long and short forehead as indicative of mental disposition is, that the former is more speculative or contemplative, the latter more active. Thus in painting an ideal picture of St. John at Patmos, we should prefer to make the forehead long, gently curving; whilst the head of St. Paul would lose nothing of its characteristic by shortening the forehead and rounding it at the top, although most painters give to the latter saint a large and predominantly intellectual forehead. The fact is, that the good gifts of the mind are often blended in such a way as to eliminate anything like a remarkable ruling of one faculty over the other. But we must bear in mind that the true artist does not aim at faithfully reproducing what is common in nature, but intends to express in the outline of his work that quality for which the subject whom he represents was most remarkable. A portrait therefore as a work of art must be typical of some high and noble quality. Hence the most artistic copy of a vulgar or insipid-looking face can never be true art. It is at best only a sort of photography.

A short perpendicular forehead without any curving

makes the impression of absence of mind. The more it projects in a straight line towards the top, the more decided becomes the impression of imbecility or immaturity as in the child. There are foreheads more or less rectilinear, that is without notable curves, which convey to the beholder the idea of vehemence and obstinacy. Lavater makes it a sort of axiom: Right lines, considered as such, and curves considered as such (in physiognomy), are related to each other as power is to weakness, flexibility to obstinacy, understanding to self-conceit.

In drawing the faces of women, the forehead is usually arched. The reason of this is that a woman's characteristic perfection lies and should lie in the quality of her heart. Nature has supplied her with an intelligence, which, whilst frequently more efficient in practical matters than that of the philosophical mind, is not so much the result of reflection as rather of an intellective imagination. The author quoted above says on this subject: "I reluctantly apply the word thoughtful to women. *Those who have most understanding, think little or not at all. They see and arrange images but trouble themselves little concerning abstract signs.*" This implies certainly no depreciation of womanly intelligence; for whilst there are exceptions of women in whom the brain reasons instead of the heart, we are rather repelled than attracted by this faculty of cold reasoning when found in them to an abnormal degree. Hence a face indicative of such cannot serve as a model of distinctively human beauty in woman.

It has been remarked that well gifted minds show upon their foreheads a linear cavity, descending in a perpendicular direction down to the root of the nose. A similar line runs across the forehead from temple to temple. The two cavities thus form a cross, hardly perceptible however, except in a clear descending light. The forehead is thus divided into four fields with high lights at the elevations. This gives you some hint how to shade your foreheads, for the crossed-shaped cavity gives to the brow the appearance of

even-tempered mental power. A blue vein forming the semblance of the letter Y is not unfrequently visible in the central forehead of men possessed of extraordinary talent and generous disposition. But this is accidental.

If you draw the face of a subject in which you wish to throw the qualities of acute understanding and organizing talent, shade the lower part of the forehead in such a way as to project the eye-bones. Well defined eye-bones can be noticed in almost all the antique ideal heads. If you look at the profile of these foreheads you will see them forming two arches, the lower of which projects somewhat.

Let me add a word about wrinkles, although I fear having already gone too much into the detail of physiognomic expression. Wrinkles are not simply marks of age or care. They are often found in comparatively young and happy faces, although not so pronounced. The character of these lines modifies the expression so as to indicate certain interior qualities. We often notice perpendicular lines, strongly marked especially between the eye-brows in men of powerful will and application; whilst the contrary dispositions are sometimes marked by horizontal and much broken lines.—However in all that has been said on the subject thus far and what relates to physiognomy hereafter the artist must preserve a certain liberty of judgment. No particular feature can be assumed to express a necessary corresponding quality in the soul so long as man is guided in the formation of his habits by reason and will according to the divine law. Nevertheless there is an analogy and the artist who takes account of it will find it easier to catch the characteristics of a good picture of the human countenance.

THE EYE-BROWS.

Perfectly arched eyebrows go with youthful beauty. They are more horizontal in the masculine face and in old age. In general it may be said that the nearer you place the eyebrows to the eyes the more firm and earnest will the face ap-

pear. A large space between eye and eyebrows produces the characteristic of a flighty, rather weak disposition.

In strong faces the eyebrows are apt to approach each other more closely. They are then usually dark. I do not remember ever having seen a face in which the eyebrows were markedly close together and of a light color. Light eyebrows naturally make the impression of candor, perhaps also of weakness.

THE EYES.

The eye is considered the chief-instrument in picturing the activity of the soul; and later on, when we come to speak of the transient emotions portrayed in the face, this will become more apparent. Just now we are concerned only with its form and position inasmuch as either of these influences the expression of natural character,

In the Greek antiques the special feature of ideal beauty is produced by the large well-arched eye. In order to avoid the staring quality in a large eye, it must be shaded above the pupil. Beginners frequently neglect due attention to this fact and in the effort to give the eye an intent and direct look which will follow the beholder, they paint the pupil in such a way as to make it project. This is a fault. The white of the eye should invariably be shaded although unequally. The white of the eye-ball below the pupil, if left unshaded, gives the expression of agitation, and can be only used when you wish to portray passing emotions. In thoughtful faces the eye appears to recede, that is to say, the shading above is deep.

If you look at the model of the eye in the drawing book you will notice that the lines forming the upper lid are nearly though not quite parallel, nearing each other as they form the peculiar curve on each side. If you draw the upper line more horizontally, keeping the lower line arched, you suit the eye to a face in which character blends with goodness. When both lines, forming the upper eyelid, are horizontal the ex-

pression approaches more to that dreaminess which we mostly notice in men of genius. The formation of the lower lid hardly varies in different eyes unless when it is in motion.

The color of the eye is of some importance in pointing out or at least suggesting certain natural dispositions. Some one has said: Blue eyes take care of their friends, brown of of their enemies, grey of their countries, black of their pleasures and green of themselves. That is however no fixed truth.—We usually associate dark blue eyes with tenderness of disposition. Light blue has been taken as suggestive of constancy, simplicity, fidelity or steadfastness. This color belongs on the whole to the light countenance and the northern races. Grey eyes, often indicate genius but they are common also in men of keen and practical penetration. The brown and black eye belongs to the sunny races. Brown is the color of the impulsive, ardent eye. Black is the same color, only intensified. There are eyes, it is said, of every color and of no color. Perhaps these are the ones sometimes called green, which “take care of themselves.” The small eye is almost out of place in a work of art. It suits at best only to the merry character, and is of accidental effect in a picture.

THE NOSE.

We have already spoken of the general proportion of the nose as regards the rest of the face. A large, well-defined, arched nose is the common feature of men gifted with great mental and will power. In the historic portraits of great leaders and rulers you usually notice the arch of the nose approaching more closely to the top. In men of tranquil disposition the curve disappears altogether and the nose appears nearly straight. A blending of the curved and straight line would, as in the other features of the face, indicate a proportionate balancing of will power and thoughtfulness. The pointed nose would naturally suggest an inquisitive disposition, while the short nose without a point gives the contrary impression of a superficial character.

To give full expression of greatness to a countenance you draw the bridge of the nose above the centre somewhat broad. The nostrils also are to be well defined, open, gently curved below, but terminating in an almost acute angle.

THE MOUTH.

The formation of the mouth depends to some extent on the position of the teeth. Lavater complains that historical painters too often neglect this factor in expression. He says that when the upper row of teeth is fully seen in speech, it indicates a disposition of coldness or phlegma. When the lower teeth project forcing the lower lip forward the face makes the impression of kindly disposition.

Calm regularly shaped lips, as you see them in models, express of course no particular character unless in conjunction with other features. Well defined and moderately large lips seem to stand for good qualities generally. In characters in whom natural goodness predominates over strength of will you may often notice that the lower lip is larger than normal. But a very heavy lower lip gives the impression of self-indulgence and sensuousness.

Narrow lips usually indicate severity or precision. When the ends are drawn upward the face receives the air of self-conceit or vanity. Lightness and frivolity are said to be indicated by shading the lower lip at its centre as though it formed a cavity. The compressed lip means firmness and courage. The mouth slightly open speaks of a certain abandonment of self; hence to picture a face, in overwhelming sorrow, or in prayer, or in continued expectancy, the lips are parted, and the teeth also separated, so that the upper row is barely visible. There is great danger however, in painting this phase of expression when it is to represent a more or less habitual state of feelings, of producing the effect of imbecility. The parted lips belong to the state of childhood. It is true that under such circumstances the mature character loses a part of its will-power under the dominion of a

higher influence and becomes in its dependence that of a child; still the expression of lofty intelligence must be well preserved by the other features of the face so as to inspire not simply compassion, but a nobler kind of sympathy which has reverence allied to it.

THE CHIN.

There can be no doubt that the form and size of the chin give a definite character to the face. On the whole it may be said that a large and projecting chin suggests certain positive qualities, such as energy or strength of will; whilst a small and retreating chin suggests a rather negative disposition such as a readiness to yield to the will of others or a shrinking from difficulties. Physiognomists say that the pointed chin denotes acuteness of mind, the angular chin discretion, and the round chin benevolence. A dimple in the chin adds to the impression of good nature, whilst a perpendicular line dividing it in two is, like the line dividing the lower forehead, often a mark of acute intelligence.

Let me here add that some attention should be paid to the correct painting of the ear. There are practically a thousand varieties, but there is one good model as regards the shape; and owing to the fact that the hair covers the ears, at least in part, we need not notice anything peculiar about them except the size. In this respect it is to be observed that a large ear suits a generous temperament, whilst a small ear means rarely anything less than shrewdness.

A word, in conclusion, about the hair. Light and soft hair goes with gentle and docile dispositions; black and soft hair with the energetic and affectionate; straight hair usually indicates a certain tenacity or obstinacy of temper.

Let me repeat that what has been said thus far about the characteristic marks of character or disposition is intended solely as a help in ideal painting to produce harmony of composition. Through these means we are to read as it were the dominant qualities which the painter wishes to repre-

sent in his work. Some of the features will invariably suggest one quality or another. The other portions of the face, as well as the gestures, dress etc., must correspond. This the artist has to keep in mind and he mostly does so instinctively. If I were to ask you whether St. Paul had light hair or dark, blue eyes or black, you would very likely answer black, remembering his ardent disposition; on the other hand the gentle character of St. John suggests the light golden masses falling over his shoulders, and the far off look of a celestial blue eye.

We shall next pass on to the marks which show the transient emotions, upon the countenance, such as joy, sorrow, fear and the like.

BIBLICAL CHRONOLOGY AND PATRISTIC TRADITION.

FOR more than a year a series of articles entitled "New Chapters on the warfare of Science" by Dr. Andrew D. White, ex-president of Cornell University, has been appearing in the *Popular Science Monthly*. In the October number for last year we had the second part of the Chapter on "Anthropology and the Fall of Man." Among other things the author gives a rapid sketch of the manner in which the doctrine of the fall has been treated in modern times. He mentions the chief opponents to the "New Anthropology," and from those who are best known to English speaking peoples he singles out Archbishop Whately and the Duke of Argyle. Of the latter he says:—"As an honest man and close thinker, the duke was obliged to give up completely the theological view of the antiquity of man. The whole biblical chronology as held by the universal church 'always, everywhere and by all' he sacrificed, and gave all his powers in this field to support the theory of the fall."

I intend in this essay to examine the question of the biblical chronology characterized here as "held by the universal church 'always, everywhere and by all.'"

I.

In the first place I may be allowed a few words, partly historical, partly explanatory, on the famous aphorism commonly called the Canon of Vincent of Lerins. In his first *Commonitorium* Vincent argues for the necessity of tradition from the fact that the Bible may be interpreted in many different ways. The scripture, he says, should be explained according to the Catholic and ecclesiastical sense, and in order to find out what that sense is, he gives the rule:—"In the Catholic Church we should be careful to hold that which was believed, everywhere, always and by all."¹

Long before Vincent's time the elements of this rule had been recognized by divers writers in the Church. In the second century Tertullian says in his usual pithy style:—"Id verum quod prius, id prius quod ab initio, id ab initio quod ab apostolis."² In the middle of the following century Pope Stephen, in his controversy with St. Cyprian, couches his decision in the famous though rather clumsy sentence: "Nil innovetur nisi quod traditum est."³ "Thus doth the universal church believe and all the bishops agree with us" was the argument used against Paul of Samosata by the Council of Antioch, held between 264 and 269;⁴ in the next century the same words were inserted by the council of Nice at the end of the creed, and St. Augustine writing on Baptism explains that: "Whatever the whole church holds and has not been instituted by councils but has been always held is most rightly believed to have come down from apostolic authority." But it was reserved to Vincent of Lerins to put the principle

¹ In ipsa item Catholica Ecclesia magnopere curandum est ut id teneamus quod ubique, quod semper, quod ab omnibus creditum est.—*Commonitorium Primum*, C. ii.

² Tertul. *Contra Marc.* iv., C. 5.

³ Quoted by St. Cyprian Ep. 74. *Migne Patr. Lat.* V. 3, col. 1128.

⁴ For references to these and other councils see Franzelin *De Divina Traditione et Scriptura*, sect. i. chap. ii. Thesis viii., pt. ii. page 76, 3rd Ed.

⁵ Quod universa tenet Ecclesia nec conciliis institutum sed semper retentum est, non nisi auctoritate apostolica traditum rectissime creditur. Aug. *De Bapt.* L. IV. c. 24. *Migne, Patr. Lat.* v. 43. col. 174.

in its final and most accepted shape: "We must hold that which has been believed everywhere always and by all."

At the Reformation the question which had been so ably settled in the *Commonitorium* came up again. The reformers as a body laid it down as a first principle that the scriptures alone could be received as the rule of faith. This extreme opinion did not last long. Already in the Laudian period of the Anglican Church we find it much modified. "The praise given by Casaubon to the principles of the English reformation, the challenge of Jewel and a large consensus of the seventeenth century divines all rest more or less explicitly upon the famous dictum of Vincent, which indeed derives considerable support from certain portions of the prayer-book and the canons."¹

We must remember however that the sense given to the rule by these theologians was very different from that attributed to it by catholic writers. They wrenched it from its context and made it a "mechanical"² test of all dogma. Any tradition which did not meet its requirements of antiquity and universality was summarily rejected. Thus Bishop Taylor in his "Dissuasive from Popery" writes:—"It is certain there is nothing simply necessary to salvation now that was not so always, and this must be confessed by all that admit the so much commended rule of Vincentius Lerinensis—that which has been always and everywhere believed by all, that is the rule of faith; and therefore there can be no new measure, no new article, no new determination, no declaration obliging us to believe any proposition that was not always believed."³

The very form of the rule however shows that this cannot be the true meaning of it. It is an affirmative proposition

¹ Cazenove in Smith's Dictionary of Christian Biography Art. Vincentius Lerinensis.

² Baur, *Dogmengeschichte*, quoted in notes to Hagenlach's History of Doctrine translated by Henry B. Smith D.D. 1861. Vol. I § 122.

³ See "Dissuasive," Part II. B. I. S. V. in *Enchiridion Theologicum Anti-Romanum*. [Vol. I] Oxford 1852. pp 258-9.

and as such it simply states that certain traditions must be believed; it does not state that these are the only traditions which may be believed. In technical theological language it is true that whatsoever has been believed always, everywhere, by all, is certainly a dogma of catholic faith, but it is not true that a tradition must be received explicitly always, everywhere and by all in order that it should come within the scope of the deposit of faith. "Die Lirinensische Glaubensregel will also nur sagen woran man erkennen könne, dass eine Lehre *Katholische Glaubenslehre sci* aber sie sagt nicht, was *Kath lische Glaubenswahrheit, formelles Dogma werden könne, was definirbar sci.*"¹

The rule comes up again in the *Via media*, where Newman explains the authority of antiquity in religious questions and here he rejects the mechanical and mathematical character given it by the early Anglicans, and approaches nearer the Catholic interpretation. The reference to it in the *Via Media* is remarkable chiefly because in that work it received its present shape "always, everywhere, and by all" which slightly differs from the original form.¹ From the tractarian controversies it passed in this form into English literature and being a convenient catchword it has been caught up by friend and foe and is now floating about contemporary literature with that undefined nebulous signification which is the characteristic of aphorisms of this sort.

So much for the meaning and history of the expression. Now we might with good reason take up the theoretical question: is chronology one of these things which may come under such a rule of faith? It would not be transgressing the customs of fair controversy to see if Dr. White is inaccurate in applying such a canon to chronology; but it seems better to pass over this point and proceed to the

¹ Andries, *Cathedra Romana* oder das Apostolische Lehrprimat, t. I. p. 18, quoted by Hurter, *Theologia Dogmatica* Vol I., De Trad. n. 153 note. See also Franzelin ubi supr. Thesis xxiv.

² *Via Media*, Lect. ii. 3.

question of fact: was there any chronology held by the universal church "everywhere, always, and by all?"

II.

"Chronology is the science of ascertaining the true historical order of past events and their exact dates."¹ We who are accustomed to the facility with which this is done by means of the Christian era can hardly understand the difficulties of the subject when eras were unknown. The length of a man's life, the length of a king's reign, the number of generations, vague and sometimes incomplete genealogies—these are the data out of which all chronicles have to construct their systems for the early history of the human race. The chief of such data are contained in the Bible and in the cuneiform and hieroglyphic inscriptions. Now the last two sources became available only during the present century so that the ancient Christian writers though they had Greek histories of Egypt and Assyria, were practically confined to the Bible in seeking for data for their calculations.

Here, however, at the very threshold of their researches they were met by a difficulty. Under the Ptolemies, the Hebrew scriptures had been translated into Greek. This version, known as the Septuagint, had great authority among the Hellenistic Jews and with all the early Christians. Now whether it was that the numbers in the manuscripts used by the translators were different from those in the manuscripts from which we have the present recension of the Hebrew text, or whether the translation or the original was altered by accident or design; the result was that the earliest numbers in the Hebrew text differed from those in the Alexandrian version. Moreover another recension of the Hebrew, known as the Samaritan Pentateuch, mentioned by Origen, Jerome, and Eusebius gave a third series differing from both. Thus the Fathers were con-

¹ Century Dictionary, s. v.

fronted with three sets of conflicting numbers on which to base their computations.

To understand the character of this difference it will be well to recollect the form in which the earliest numbers in the Bible are given. In Genesis v. 3. it is stated "and Adam lived a hundred and thirty years; and begot a son to his own image and likeness, and called his name Seth. And the days of Adam, after he begot Seth, were eight hundred years; and he begot sons and daughters and all the time that he lived came to nine hundred and thirty years, and he died. Seth also lived a hundred and five years and begot Enos, etc."

We have, then, in these genealogies three sets of numbers:—1. The age of the father when he begot his son:—2. the number of years he lived after this event, and—3. the sum total of his years. Now it will appear at once that any difference which might be made in the last two figures could have no bearing on chronology. A change however in the first figure or the age of the father when he begot his son would make all the difference in the world, and it is precisely here that the change occurs. Thus where the Hebrew text says that Adam was 130 years old when he begot Seth, the Septuagint says he was 230; where the Hebrew gives Seth 105 years at the birth of Enos, the Septuagint gives him 205 and so on.

As a general rule the numbers in the Septuagint exceed the Hebrew by 100 in the period before the birth of a son and are less than the Hebrew by the same number in the period after the birth of the son, thus making the sum total of the years the same in both Hebrew and Greek. In the Samaritan Pentateuch the number of years before the birth of the son are less than the Hebrew by a hundred, and greater than the Hebrew by the same number in the years following the birth, thus again giving the same sum total as the Hebrew and the Septuagint. In the Samaritan version however this peculiarity ceases at the deluge and after the

deluge we have as a general rule the same numbers as in the Greek.¹ The result of all this is that in calculating the number of years to the Deluge we have from the Septuagint 2242, from the Hebrew 1656 while the Samaritan gives us only 1307. From the deluge to the call of Abraham, the Hebrew gives 367, the Septuagint 1147, and the Samaritan 1017.

Here then right in the beginning we have a difficulty which might seem fatal to the formation of any chronology. Let us now examine how the Fathers faced it.

III.

In order to understand the Fathers' manner of acting, it will be necessary to keep two things before our minds. First, the extensive use of the Septuagint in the early church, and secondly the peculiar attitude of the Christians towards that version.

In the beginning, the official language of the church was Greek. Cardinal Wiseman remarks that even in the Roman Church nearly all the names which occur in its early history are Greek. The names of the Popes of the first three centuries have a Greek form and we know that many of them were Greek by birth. Their election indicates the predominance of that nation. All the Italian Church writers of the first two centuries wrote their works in Greek and this supposes a Greek speaking audience.² Hence it was that even in the West the Septuagint version was in universal use. When therefore the need of a Latin Version arose what was more natural than that it should be made from that version with which they were familiar and thus it was that the *Vetus Itala* was nothing but the Septuagint in a Latin dress. We

¹ Of course these additions etc., are not consistently carried out in every case. For a full explanation see Vigouroux "*Les Livres Saintes*", Tome iii. Ch. 4. § 1. Ed. of 1887 p. 228-230. Besides there were other variants caused by the Mithusalem controversy.

² Wiseman, *Essays* Vol. 1. On I. John. v. 7.

may therefore say that the Septuagint was in universal use in the church during the first three centuries.

The second consideration is the peculiar reverence in which the early Fathers held the Septuagint. "St. Irenæus relates that Ptolemy Lagi, wishing to adorn his Alexandrian library with the writings of all nations, requested from the Jews of Jerusalem a Greek version of their Scriptures, that they sent 70 elders well skilled in the scriptures and in later languages; that the king separated them from one another, and bade them all translate the sacred books. When they came together before Ptolemy and showed their versions, God was glorified, for they all agreed exactly from beginning to end in every phrase and word, so that all men may know that the scriptures are translated by the inspiration of God."¹ It is not necessary to go into a discussion of the authorities which led the Fathers to this view. Suffice it to say that, with some differences of detail, they all substantially agreed as to the inspiration of the translators. Thus Justin Martyr, after having given the story, states that he was taken to see the cells in which the interpreters worked.² St. Epephanus writes that the agreement was the gift of the Holy Spirit;³ and St. Augustine declares "Spiritus qui in prophetis . . . erat . . . idem ipse erat in Septuaginta viris quando illa interpretati sunt."⁴

For these reasons therefore, namely the general use of the Septuagint and the belief that owing to the inspiration of the translators it was at least of equal authority with the Hebrew text, and also a very wide-spread suspicion that the Jews were capable of tampering with their sacred books in order to make a point against the Christians⁵ we are not

¹ Quoted in Smith's Bible Dictionary, s. v. Septuagint.

² Cohort. ad Græcos.

³ S. Epiph. lib. de mens. et pond. VI.

⁴ St. Augustine. de Civ. Dei. l. 18. c. 43. cf. also St. Cyril of Jerusalem. Catech. IV. de dec. dogm. XXIV.

⁵ St. Augustine mentions and rejects this idea in the City of God, Book XV 13.

surprised that during the first centuries those who touched the subject of Chronology based their calculations on the numbers in the Septuagint.

IV.

Clement of Alexandria, in his *Stromata*, quotes many of the Greek historians and lays down the number of years from Adam to the deluge as 2148 and four days,¹ and St. Cyprian writing to the Martyrs declares that for nigh 6000 years has the devil fought against man.² But it is with Julius Africanus who flourished in the beginning of the third century that Christian Chronology begins. He wrote a chronicle from the beginning of the world to the year 221, in which he gives the age of the world to that date as 5723 years, and up to the birth of Christ as 5499 and from Adam to the deluge as 2262.³ It is a curious fact that in treating of the question of Mathusalem, who, according to the Septuagint numbers, would have lived fourteen years after the deluge, Africanus used the Hebrew numbers. A good example of the equal reverence in which both editions were held and also of the easy method it supplied them of getting over difficulties.⁴ He was followed by the famous Eusebius of Caesarea who drew on him for most of his material, in fact, in parts copying him bodily. Though Eusebius follows the Septuagint he also notes the Hebrew numbers. He has a tendency to minimize, thus stating the years of the world at the birth of Christ as only 5200. From the deluge to Adam he gives the number 2242.⁵ This chronicle was translated by St. Jerome into Latin, and Ussher states that thus the Eusebian Chronology was propagated through the Universal Western Church.⁶ This statement is, I think, a little too wide, as we shall see later.

¹ Lib. I. Strom. c. xxi. Ante-Nicene Library, vol. IV., p. 441.

² Quoted by Peyron, *l'Antiquité des temps*, Paris, 1687, p. 5.

³ Vigouroux, *Les Livres Saintes*, ubi sup., p. 229, note.

⁴ Ussher *Chronologia Sacra*, c. 2.

⁵ Ussher *ib.*

⁶ Ussher *ib.*

Besides these authors Migne's Patrology contains an anonymous chronicle in Latin which is attributed to the year 236, and ascribed by some to St. Hyppolitus, ¹ It adopts the Septuagint numbers and gives the year of the Flood as 2242. This, if genuine, we take as a representative of the Latin Church during this period.

Such then is the testimony of the Fathers of the Church during the first three centuries. The Septuagint was in general use, and of course the Septuagint figures found general acceptance. The chronicles however in dealing with these figures do not always make their calculations agree and thus it is that in some cases, as for instance the age of the world at the birth of Christ, we have a difference of over 500 years. It may be well to mention that Africanus himself acknowledges the impossibility of reconciling the numbers of the Septuagint with those of the Hebrew, and Eusebius is more emphatic on the same point; "Let no one be so presumptuous as to imagine that we can acquire a sure knowledge of time. . . . We cannot know with any certainty either the universal chronology of the Greeks and Barbarians or even that of the Hebrews." ²

V.

With the scriptural labors of St. Jerome a new epoch in the treatment of Chronology opened in the Latin Church. Towards the end of the fourth and in the early years of the fifth century he was devoting his immense knowledge and his wondrous energy to translating the old Testament out of the Hebrew. All the world knew of his task and all the world was more or less interested. Some of course praised and some blamed. His researches necessitated him to face the question of the inspiration of the Septuagint version. The result was that he threw it boldly overboard together with the story of the cells. "Nescio quis," he says in his usual vigor-

¹ Patrologia Latina, Vol. 3. col. 651.

² Chron. Prœm. 2, t. xix. col. 103-104.

ous style, "Nescio quis primus auctor septuaginta cellulas Alexandriae mendacio suo extruxerit, quibus divisi eadem scriptitarent, cum Aristæus, ejusdem Ptolemæi Uperaspistes, et multo post tempore Josephus nihil tale retulerint: sed in una basilica contulisse scribant, non prophetasse. Aliud est enim vatem, aliud est esse interpretem. Ibi spiritus ventura prædicit, hic eruditio et verborum copia quæ intelligit transfert. ¹

Again, when treating of the Mathusalem controversy, he openly states that the Septuagint is in error: "Restat ergo ut quomodo in plerisque ita et in hoc sit error in numero."²

We must however confess that St. Jerome does not appear to be consistent. In another place he seems to think that the seventy may have sometimes added words to the original "ob spiritus sancti auctoritatem licet in hebræis voluminibus non legatur³ and finally as if weary of the thousand difficulties and perplexities which beset him he throws the whole question up in despair:—Quid enim prodest hæerere in littera et vel scriptoris errorem vel annorum seriem calumniari, cum manifestissime scribatur 'Littera occidit, spiritus autem vivificat' (II. Cor. 3.). Relege omnes et veteris et novi Testamenti libros, et tantam annorum reperies dissonantiam, et numerum inter Judam et Israel, id est, inter regnum utrumque confusum, ut hujusmodi hæerere quæstionibus non tam studiosi, quam otiosi hominis esse videatur. ⁴

With all this hesitation however the influence of St. Jerome steadily made for the Hebrew text. He calls it "Hebraica veritas" and we find this expression cropping up often throughout the middle ages, growing more frequent and his influence growing stronger according as the new translation begins to supplant the *Vetus Itala* in the Western Church.

The other great name in this epoch is St. Augustine. As

¹ See Præf. ad Pent. given in the beginning of our Latin Bibles.

² Hebr. Quæst. in Gen, v. 5, v. 23. Col. 947.

³ See second preface to Paralipomenon given in our Latin Bibles. Last sentence.

⁴ Ep. ad Vitalem. Migne, Patr. Lat. v. 22 col. 676

I mentioned above he believed in the inspiration of the Septuagint, but owing to the influence of Jerome who was in correspondence with him, and who could talk pretty plainly to him if he felt like it, he has left on record principles with regard to the Hebrew, which, after the Vulgate contributed most to recommend the shorter chronology to many of the writers of the middle ages.

In the fifteenth book of the City of God he treats the question of the discrepancy between the Hebrew numbers and those of the Septuagint *ex professo*. He says that he cannot account for these differences, rejects the theory that the Jews had falsified their copies and suggests that perhaps the first copy of the version of the Seventy was tampered with by some scribe who imagined that it took ten of the Hebrew years to make up one of our ordinary years. Continuing then he lays down the important principle:—"I would have no manner of doubt that when any diversity is found in the books, since both cannot harmonize with facts, we do well to believe in preference that language out of which the translation was made."¹

This principle seems most reasonable but we find that in practice he seldom or ever employed it. On the contrary holding to the theory of the inspiration of the Septuagint he believed that wherever there was an apparent contradiction, it was an invitation from the Holy Ghost to leave the literal and study the mystical sense. Thus when speaking of the warning to Nineveh (Jon. iii. 4) where the Hebrew had forty days and the Septuagint only three, he says:—"This may admonish the reader not to despise the authority of either, but to raise himself above the history, and search for those things which the history itself was written to set forth. . . . If the reader desires nothing else than to adhere to the history of events, he may be aroused from his sleep by the Septuagint interpreters, as well as the prophets, to search into the depth of the prophecy, as if they had said, "in the

¹ Ch.3.

forty days seek Him in whom thou mayest also find the three days.”¹

Finally in closing this notice of Augustine I may remark that in reference to the theoretical question about which I spoke in the beginning, namely: Is Chronology one of those things which properly come under the rule of faith,—he has an expression which may throw some light on the matter. The Pelagians had stated that their doctrine was one of these questions on which there might be free controversy in the Church. St. Augustine denies their proposition and mentions as such disputed matters: “Where is Paradise?” “How many heavens are there?” “Cur antiqui homines tam diu vixerint, quam sancta Scriptura testatur: et utrum proportione longioris ætatis filios sera pubertate gignere coeperint: ubi potuerit Mathusalem vivere, qui in arca non fuit, vel utrum paucioribus qui rarissime inveniuntur, potius credendum sit, in quibus ita est numerus conscriptus annorum, ut ante diluvium defunctus fuisse monstretur. Quis enim non sentiat in his atque hujusmodi variis et innumerabilibus quæstionibus, sive ad obscurissima opera Dei, sive ad scripturarum abditissimas latebras pertinentibus, quas certo aliquo genere complecti ac definiri difficile est, et multa ignorari salva Christiana fide, et alicubi errari sine aliquo hæretici dogmatis crimine?”²

The attitude therefore of this great period of intellectual activity towards Chronology is one of doubt. St. Augustine and St. Jerome appear to hesitate between the old reverence for the Septuagint and the testimony of the “Hebraica veritas.” That however these were not the only opinions current we learn incidentally from St. Augustine:—“Certain persons with no desire to weaken the credit of the sacred history, but rather to facilitate belief in it by removing the difficulty of such incredible longevity have been themselves persuaded and think they act wisely in persuading others that in these days a year was so brief that ten of their years

¹ City of God, Book XVIII, c. 44.

² Lib. de Rec. Orig. 23.

were equal to but one of ours, while ten of ours were equivalent to one hundred of theirs." ¹

VI.

During the lifetime of St. Jerome his version made but slight headway. People were so attached to the old Itala that custom prevailed against authority. Thus we have Sulpitius Severus, ² Ildadius, ³ Orosius, ⁴ St. Prosper, ⁵ and Julius Hilarianus ⁶, all in the fifth century following the Septuagint. The last, Julius Hilarianus, gives 5199 from Adam to Christ.

In the sixth century Count Marcellinus ⁷ and St. Cassiodorus still follow the Septuagint. ⁸ At its close however, the Vulgate had displaced the *Vetus Itala* all through Europe and accordingly we find the Hebrew numbers beginning to come into favor. ⁹ Julian of Toledo ¹⁰ in the seventh century uses the Septuagint for controversial purposes against the Jews, and Isidore of Seville ¹¹ still retains the Greek numbers in his chronicle though in another part of his writings he appears to approximate to the Hebrew. It is but fair to state however, that this passage is marked as suspected by the editors in Migne's *Patrology*.

Braulio, who died before 646, sums up Jerome's and Augustine's opinions and inclines to the "error in numero." He also quotes a certain Eucерius, "vir egregiæ scientiæ et præcipuæ intelligentiæ" as holding the Hebrew computation. ¹²

¹ City of God, XV. 12.

² *Historia Sacra*. L. 1. Migne P. L. v. 20. c. 95.

³ *Chronicon*. Migne P. L. 51. 873. 74. c. 703.

⁴ *Historia* I. 1. Migne P. L. 31. c. 665.

⁵ *Chronicon* Pt. I. Migne P. L. 51. c. 535.

⁶ *De Mundi duratione* IV. Migne P. L. 51. 13. c. 1099.

⁷ *Chronicon Marcellini Comitum* V. C. Migne, P. L. 51, col. 917.

⁸ Migne, P. L. 69. col. 1215. *Chronicon*.

⁹ *Smith's Dict. of Bible*, art. *Vulgate*. ¹⁰ Migne, P. L. 96, col. 538, *De comprobatione*. Aet. sextæ.

¹¹ *Præm.* Migne, P. L. 85, col. 162 and note.

¹² Migne, P. L. v. 80. c. 695, Ep. 44.

Claudius who is identified with the iconoclastic bishop of Tours prefers the Hebrew, and bases his choice on the principle of St. Augustine that we must follow the original rather than the translation.¹

But it was the Venerable Bede who gave the greatest impetus to the adoption of the short chronology in the West. He says that with Jerome he does not condemn the Septuagint but that following the principle of Augustine he prefers the Hebrew. He gives however the two series of numbers "ut legens quisque simul utrumque conspiciat et quod amplius sequendum putat eligat."²

An ancient chronicle which is ascribed by Mai to this same century still continues to give the Septuagint numbers.³

In the ninth century Freculphus made a curious compendium of the City of God but solves many of the problems contained therein according to Jerome's methods, e. g., the "error in numero."⁴

St. Ado of Vienne who died in 875 gives the two series and though he professes to follow Julius Africanus and Eusebius still on the principle of St. Augustine he adopts the Hebrew.⁵

The *Liber de Computo* and the *Chronicon Albeldense*,⁶ two anonymous manuscripts of this period follow the Septuagint. The former quotes Orosius and states that Hilarius placed the birth of Christ in A. M. 5199.

The *Quedlinburg* and *Lambertini Annals*, written between the ninth and the twelfth centuries follow the Hebrew without any reference to the Septuagint.⁷

¹ *Brevis Chronica*, Migne, P. L. 104. col. 918.

² *De Temp. Rat.* Migne, P. L. 90. 295. ³ Migne, P. L. vol. 94. col. 1102.

⁴ *Chronicorum Tomi II.* Lib. i. cap. 16. Migne, P. L. 910, col. 927.

⁵ *Chronicon, Aet. Prima*—Migne, P. L. 123, col. 23.

⁶ *Liber De Computo* 79. Migne, P. L. 129, col. 1313. *Chronicon, Albeldense Præludia viii.* Migne, P. L. 129, col. 1126.

⁷ Pertz, *Monumenta Germaniæ hist. Script.* t. iii. p. 22. Quoted by E. A. Paunter *Genealogiæ Biblicæ*—p. 217. Insulis 1876.

In the eleventh century Hermanus Contractus who died about 1054 gives both series:—"Dominus Noster nascitur transactis ab initio mundi secundum Hebraicam Veritatem annis 3952, secundum lxx interpretes vero 5199."¹ Shortly afterwards Hugo Flaviniacensis² tried to restore the Greek reckoning but failed, for Ekkehardus Uraugiensis in his compendium of Eusebius still prefers the "Hebraica Veritas" though he mentions Orosius and the Septuagint. He also copies St. Isidore but with the remarkable change that in every case he substitutes the Hebrew for the Greek numbers.³ Finally the anonymous Chronicon Aldenbursense⁴ of 1083, the Chronicon Fiscamnense ending in 1220⁵ and the Chronicon of Sicardi, bishop of Cremona who died in 1215, give the dates of the Septuagint.⁶

Here then closes the period of controversy extending over twelve centuries. The Hebrew dates held the field during all the scholastic period and it was not until after the Reformation that any attempt was made to resuscitate the Septuagint.

To sum up. The epoch from the death of St. Augustine may be divided into two periods. During the first the *Vetus Itala* still held its ground against St. Jerome's version and is characterised by the Chroniclers using the Septuagint numbers. During the second period, from the sixth century to the thirteenth, the Vulgate became the recognized version, and the longer chronology was gradually driven out until at the close of the epoch the "Hebraica veritas" was left without a competitor.

And now I must draw to an end. We have seen that the documents on which a chronology could be based contain the germs of two distinct systems—a longer or the Septua-

¹ Chronicon, I. Migne, P. L. 143, col. 55.

² Chronicon, Migne, P. L. 154, col. 23.

³ Chronicon Universale.

⁴ Chronicon, Ald. Parv. Migne, P. L. 174, col. 1455 and 1459. ⁵ Migne, P. L. 147, col. 479.

⁶ Migne, P. L. 213, col. 447 and 14.

gint system, and a shorter or the Hebrew system. We find too that owing to the diffusion of the Septuagint and the authority attributed to it, the longer chronology was adopted at first and has till now continued in the Greek Church. We find that in the Latin Church by the influence of St. Jerome and of St. Augustine a reaction set in against the longer chronology and that the Hebrew gradually gained ground until the older system had completely disappeared. Where then, we may ask, is the chronology "held by the universal Church 'always, everywhere, and by all?'" We find instead two distinct and irreconcilable systems fighting for supremacy. We find moreover that even in the systems themselves there was often a difference of five hundred years between the different calculations. I do not know any stretch of words or imagination by which this might be called a universal chronology held by the Church always, everywhere, and by all.

Another thing which militates against the idea of such a universal chronology is the manner in which the Fathers showed their disposition to change from one system to another. When reasons good and valid were brought forward we find none of them appealing to tradition or to the consent of the Church and I have no doubt that if they were to come to life to-day they would be perfectly willing to take all the data offered them by modern science and adopt whatever might seem to them proven even though it should go against their preconceived notions and the habits of all their lives.

PETER C. YORKE.

CARDINAL NEWMAN AS A STYLIST.

FEW periods in the history of English literature have been more prolific of good writers than the Victorian age. Inferior to the Elizabethan period, equal or almost so to the age of Queen Anne, modern English literature has

drawn its inspiration from new sources, and has an individuality of its own. A glance at the great names of this century, struggling for fame in the domain of letters shows how difficult it must have been to win in the face of such rivalry, an honorable place in the literary world. Besides Dickens, Thackeray, and Scott, the three great classic novelists of the nineteenth century, Newman had for competitors in style such men as Macaulay, the successive volumes of whose "History of England" were looked for with as much eagerness as "Robert Elsmere" after the clergymen's criticisms, or the "Kreutzer Sonata," after Mr. Wanamaker's ban. Then there was Carlyle who taught England something of German literature, and whose rugged style forced itself upon even the most languid literary dilettante. John Stuart Mill, whose style Justin McCarthy describes as being clear as light, was a worthy rival. None of these, nor Herbert Spencer who disposes of a noisy antagonist as a strong man would calmly put aside the brawling urchin exposing himself to danger, nor Laureate Tennyson with all his combination of culture, melody, and strength, has left such an impress on the literary style of the age as John Henry Newman. Some have tried to pick a grammatical flaw in one of his phrases: "to such as him"; others have written some hard and bitter things about his theology; whilst yet another set have tried to show, and with some success, that his philosophy is not altogether satisfactory. But no one has dared to question his right to a first place as master of the English language. The late Matthew Arnold said of him that his power over the English language was second only to Shakespeare's. His literary activity was enormous. Though a few years ago he laid aside his pen forever, and for several years we have had nothing from him except a suggestive tract on the extent of inspiration, which called forth a hasty reply from a Maynooth professor, yet his publishers have put forth a list of thirty-seven volumes, to say nothing of the vast amount of editorial work done by him.

during the Tractarian movement. Those writings fall into six great divisions: Historical, Personal, Philosophical, Poetical, Novel, and Religious.

His originality is striking. He does by means of words what the painter does by means of colors. His expression of thought and feeling is in the highest degree artistic, in the sense that it conceals art. Looking at his writings as forming one harmonious whole, they present a grand picture containing a variety of pleasant forms and tasteful colors. Yet no brilliant success, or grand peculiarity, or gorgeous fault marks his style; no Macaulay-like trick of rhetoric is used for effect; no foreign element is introduced as a medium to convey his ideas. He kept his language pure and virgin-like; he would not wed it to any other, and no man has succeeded better than he in expressing ideas difficult of expression in English, and at the same time retaining the severe precision of the schools. There is no Carlylian swagger, no uneasy bravado, no affectation of coarse forms of speech, no unnecessary obtrusion of his personality about his writings. His style is as a well chosen and well fitting dress made even to Parisian perfection.

Style includes the thought as well as its expression. If one must select between words and thoughts, the latter is after all the chief thing. But there is no necessity for doing so. The outpouring of the thought is never faultless unless the thought itself be clear. He who does not think clearly cannot write well. Newman was master of the thought and of the word. Whilst it does not follow that every intensely spiritual man is an accomplished essayist, there is sound meaning conveyed by him who said Newman was a great writer, because he was a good man. As he himself says of a gentleman that he is one who avoids all restraint and puts people at their ease, so may it be said of his style, that it is perfectly easy and entirely free from mannerisms.

According to rhetoricians, style varies with the subject matter. Hence there is the historical style, the epistolary

style, the controversial style, the style of the pulpit, of the bar, etc. Newman was a master of the style suitable to every one of the many fields of literature he entered. In the "History of the Turks in Their Relation to Christianity," we find a giant grasp of facts, principles, illustrated by names and deeds taken from centuries far apart, a rare accuracy of detail, historical inferences, brief, vigorous, satisfying, vivid pen pictures, Byronian in their wealth of description. His unstudied thoughts as given forth in the most familiar manner in his "Letters of a Life-Time," edited by John Oldcastle in "Merry England," are models of what epistolary style should be.

Theology, direct or indirect, is the main-spring of most of his writings. Protestants who cannot accept some of his theology, and some Catholics who do not accept his philosophy, can nevertheless appreciate his varied style. His singular subtlety of mind, the fine shadings of his thoughts, like the ripples of a calm lake, added to a marvellous wealth of words, enabled him to bequeath to the world some masterpieces of controversial style. No one is, therefore, surprised at the untold benefit he has conferred on Protestants and Catholics alike, by his book: "Present Position of the Catholics in England."

Vulgar prejudice and dangerous delusion had caught hold of the great majority of Newman's countrymen. These mountains of prejudice were the gradual growth of many traditions for more than three hundred years. Their removal was an enormous undertaking, but Newman has succeeded. Atheists can no longer point the finger of scorn at Protestant and Catholic Englishmen, and say in cutting derision of their mutual hatred, "see how these Christians love one another." It is seldom one hears of a man who destroys the offspring of his own intellect. This is what Newman did in his "Anglican Difficulties." Naturally enough he has to speak of himself in this book by reason of his connection with the Oxford movement. Whenever the

It appears, it is with modesty and frankness, never with arrogance, and always without painful and studied reserve.

Success in another kind of literary style presents itself to the mind of the reader of this latter-day saint's sermons. We have known several young clergymen to express dissatisfaction with them at first reading. The reason is twofold: first, their very simplicity prevents them from making a deep impression on the hasty reader; second, the young clergyman usually looks for more packed material for his next discourse, whilst a sermon from Newman is, as Froude says, "a poem formed on a distinct idea fascinating by its very subtlety." The spell of his spoken word from the dear old church of St. Mary the Virgin, whither Oxford men thronged to hear him, loses little of its effect when transferred to the printed page, and Newman's sermons will long retain the proud distinction of pulpit classics.

This is an age very productive of personal writing. There is no work, not even St. Augustine's Confessions, which shows more introspection than Newman's account of his religious opinions. One might search the whole field of such literature as has appeared during the present century and find no autobiography, religious or otherwise, so fascinating as Newman's "Apologia Pro Vita Sua." No one regretted more than the author the circumstances which called forth that noblest and most touching of autobiographies. For upwards of twenty years he kept silent; he bore taunts and calumnies and would not speak. At length he was goaded beyond endurance and the "Apologia" appeared. It set Newman right before the world; it enriched literature; but it broke the heart of him who was the immediate occasion of it, the Rev. Charles Kingsley.

He showed by his letters to *The Times* that he had the light and graceful touch of the journalist. But his two novels, "Callista" and "Loss and Gain" hardly establish a claim to a high place among novelists. The former whilst useful for its history is too learned to be popular. The

latter has something of the psychological studies of George Eliot about it. The student of theology will appreciate it more than the average novel reader. It is addressed to a high order of intellect, too high ever to reach the multitude. And yet in addition to many fragments of ancient learning from the classics and the Fathers, it contains the daintiest bits of conversation on music, architecture, and taste, and the nicest appreciation of the most different characters, from the dons at College to the sisters at home. One sees from this book that the mind of the author, though strongly braced by deep thought, was not estranged from the Christian courtesies nor unsympathetic towards the requirements of social life.

Herbert Spencer's essay on the "Philosophy of Style" is perhaps the best that has been written on that subject. According to him the underlying principle of style is economy of the recipient's mental energy. The writer must aim at conveying his thoughts to the reader with the smallest effort on the part of the latter. He must aim at conveying the greatest amount of thoughts with the smallest amount of words. This is precisely what Newman has done. He is fond of specific expressions because of their superior ease in conveying ideas. He arrays his words in the best order for conveying the thought; he puts the qualifying word and the qualified sufficiently near to save the mental exertion of carrying the former very far forward for use. In figures of speech both as to use and to choice the same requirement is observed. He never loses sight of the fundamental principle—economy of attention. "Other things equal," says Herbert Spencer, "the force of all verbal forms and arrangements is great in proportion to the time and mental effort they demand from the recipient is small." Newman scrupulously adhered to this principle. If we apply his own description of a great author we find it fully verified in himself. He says a great author is one who has something to say and knows how to say it. In such a writer the

thought and the word are distinct but inseparable from each other. Newman had no room for verbosity. His intense desire to give forth his ideas well, clothed them in a style clear, graceful, vigorous, yet withal possessing an indescribable simplicity.

It is not easy to form a strict estimate of a poet's place in literature after he has attained a certain standing and before the reading world places him among the immortals. It is the opinion of competent critics that not more than thirteen great poets remain to us after fully five centuries of English literature. The difficulty is increased by reason of the absence of a definite standard. Whilst all agree that the imagination has much to do with poetry; that it may be influenced greatly by the affections; that Goethe gave some information when he said, lively feelings of situations and power to express them make a poet; yet there is a profound difference of opinion as to the essence and the object of poetry. It will not do to say with Aristotle and Plato that the essence of poetry is fiction, nor with some moderns that it is imitation; for the former description is too limited and the latter is too loose. Whether we hold with Coleridge that the object of poetry is pleasure, or with Carlyle that it is instruction, or with Matthew Arnold that it is both combined, the reader of Newman's "Verses on Various Occasions" will admit that the author attains this object at times to a considerable extent. He took a severely platonic view of poetry. Whilst he understood the science of the beautiful, and colored objects with imaginative loveliness he acted rigidly on the principle that evil of any kind should not be poetized or made beautiful. If here and there the reader of his poems finds a halting meter he also meets sweetness and consolation. Though Newman's belief was prayerful and passionate, his poetry is on the whole cold and classic. His great spiritual lyric "The Dream of Gerontius" is Dantesque in the vision of the unseen world. No one since the author of "Purgatorio" has looked beyond the veil so soulfully and so

effectively. Whether the reader accepts or rejects the theology of this spiritual lyric he may admire the versatility of the genius of him who expressed in suitable verse the thoughts of the dying Gerontius, of his assistants, of the souls in Purgatory, of the angels, and of the demons. It were difficult indeed to find anything more touchingly beautiful than the stanza in which the angel takes a temporary leave of the soul :

“ Farewell, but not forever; brother dear,
Be brave and patient on thy bed of sorrow;
Swiftly shall pass thy night of trial here,
And I will come and wake thee on the morrow.”

Withal Newman is not a poet of the first order, and though his prose is the perfection of graceful artlessness his poetry has not a sufficiency of unpremeditated art. The wonder is that for one who had such little time to woo the muses, he developed such a lyric gift, and his admirers console themselves with the thought that “Lead, Kindly Light” has forced itself into every hymn-book and every heart. Here humanity finds a common ground. If all cannot say “The night is dark,” everyone may acknowledge that he is “far from home.”

Those who have studied his life are not surprised to find him living in people’s imagination as though he were one of the great Fathers of the early Church, nor does the fact that he is canonized by the unanimous consent of his countrymen excite the least wonder. Similarly the student of his works accepts as a matter of course the decision of such experts as Lord Coleridge and Mr. John Morley, Mr. R. H. Hutton and Mr. Froude, Mr. Aubrey de Vere and Miss Christina Rossetti, Professor Mivart, and Principal Shairp, Dean Stanley and Mr. Gosse, that he is one of the greatest masters of the English language.

JOHN CONWAY.

TITULARS IN MAY.

I. SS. PHILIP AND JAMES.

Maj. 1, ut in Calend. cum oct. de qua fit com. singulis diebus exc. 3. et 7. mensis et transfert. Fest. S. Michael. permanent. in 11. Maj., *pro Clero Romano* in primam diem de se liberam.

II. ST. PHILIP.

Fest. S. Jacob. ut dupl. 2. cl. permanent. figend. 11. Maii, *pro Clero Romano*, in prim. diem liberam, item fest. S. Mich. quod pro Calend. univers. locand. est 13 Maii.

Maj. 1, De officio et Missa *vd.* Eccl. Review, May, 1890. De Oct. fit com. except. 3. et 7. mensis et de die Octava fit 8. Maii cum mutatione S. Michael. ut supra.

III. ST. JAMES THE LESS.

Mutatis mutandis dispone ut pro fest. S. Philippi.

IV. ST. ATHANASIUS.

Maj. 2, ut in Calend. cum com. Oct. except. 3. et 7. mensis Permanent. transfert. S. Gregorius Nazianz. in 11. Maii et *pro Clero Romano* in prim. diem de se liberam.

V. INVENTION OF THE H. CROSS.

This is the titular feast of all churches of the H. Cross, except those of the Exaltation.

Maj. 3, ut in Calend. cum com. Oct. Singul. dieb. except. fest. Ascensionis. Permanent. figend. S. Antonin. 11. Maii et *pro Clero Romano*. prim. die de se libera.

VI. ST. MONICA.

Maj. 4, ut in Calend. cum com. Oct. singulis dieb. except. fest. Ascension *Pro Clero Romano* permanent. ex die Oct. transferend. S. Alexander in prim. diem de se liberam.

VII. ST. PIUS V.

Maj. 5, ut in Calend. cum com. Oct. singulis dieb. except. fest. Ascension. Fest. SS. Nerei et Soc. permanent. movend. ex die Octava in diem seq. et *pro Clero Romano* in aliam diem de se liberam.

VIII. THE ASCENSION OF OUR LORD.

Maj. 7, Pro utroque Clero ut in Calend. per totam Octavam.

IX. ST. STANISLAUS, MARTYR.

Ex 7. Maj. transfertur in 11. ejusd. ubi celebratur cum octava partial. quæ commemoratur usque ad 14. inclus. *Pro Clero Romano*, si pro titulari proprium Calend. sequuntur, celebratur 13. Maj. cum com. Oct. die seq. ubi Octava terminatur.

X. ST. JOHN OF NEPOMUC.

Ex 16. Maj. unde in 22. mensis jam permanent. amotus S. Ubald. hoc anno transferend. in 29. Maj. ubi celebratur sine Octava, *Pro Clero Romano* sine octava in 16. Junii unde in diem seq. transferend. fest. B. M. V. Auxil. Christian.

XI. THE HOLY GHOST.

Pro utroque Clero omnia ut in Calend. 17. Maj. per tot. Octavam.

XII. ST. VENANTIUS.

Ex 18. Maj. hoc anno transferend. in 29. ejusd. ubi celebrand. sine octava, *Pro Clero Romano* in 16. Jun. unde in diem seq. transferend. fest. B. M. V. Auxil. Christian.

XIII. THE B. V. MARY, HELP OF CHRISTIANS.

Ex 24. Maj. hoc anno transferend. in 29. ubi celebrand. cum octava part. quæ commem. 30. Maj. et de qua fit ritu dup. 31. Maj. unde permanent. movend. S. Angela in 1. Jun., *pro Clero* autem *Romano* in prim. diem de se liberam.

XIV. HOLY TRINITY.

Maj. 24, Ut in Calend. cum com. Oct. singulis dieb. except. fest. Corp. Christ. et *pro Clero Romano* etiam 26. Maj. Die 31. fit Octava SS. Trinit. cum com. S. Angelæ et Oct. Corp. Christi.

XV. ST. PHILIP NERI.

Maj. 26, pro utroq. clero ut in Calend. cum octava quæ commemor. singulis dieb., except. fest. Corp. Christi et de qua fit ritu dup. 2. Jun. cum com. Oct. Corp. Christi et SS. Martyrum *Pro Clero Romano* movend. fest. S. Eugen. in prim. diem liberam.

H. GABRIELS.

CONFERENCE.

Aspersio Populi.

In some of our churches the *aspersio populi* before the High Mass on Sundays often becomes awkward, if not positively annoying. Just as the celebrant passes through the aisle to sprinkle the faithful with holy water, the incoming crowd blockades the way, especially at the doors, and he is obliged to elbow his way back to the altar. For the benefit of those who follow the practice of marching up and down the aisle at the *Asperges*, exposing themselves to this annoyance, it may be said that they need not follow this practice, according to the following decision of the Sacred Congregation of Rites, given in answer to the *dubium* :

“Diebus Dominicis aspersio aquæ benedictæ super populum fieri debet a celebrante extra Chorum gradiente usque ad januam Ecclesiæ, vel a Choro conversus Celebrans debet aspergere populum?”

Respons. “In Dominicis aspersio populi cum aqua benedicta facienda est a sacerdote ad *cancellos* presbyterii juxta alias decreta.” (*Acta S. Sedis, Vol. xxii. pag. 506. Sept. 12, 1884.*)

This is the proper manner of giving the *Asperges*; although, where the contrary custom has obtained it may be continued, according to a Decision of the S. R. C. 22 Mar. 1862. Decr. auth. n. 5322 ad 2.

The last Gospel in the “Votiva de SSo,” during Lent.

Qu. The Devotion of the Forty Hours, takes place during Lent, and on the day of the Exposition the Rubrics permit the celebration of the Mass of the Bl. Sacrament, with a commemoration of the Ferial; should the last Gospel be that of the Ferial instead of the Gospel of St. John? During the Exposition, in the Votive Masses of the Bl. Sacrament, what is the rubric as to the last Gospel?

Resp. We take for granted that there is question here of a Mass of the Bl. Sacrament to be celebrated on some weekday, since the rubrics forbid it on Sundays of Lent.

If therefore the Exposition-Mass is the "Votiva de SSo.," celebrated on some Ferial in Lent when the rubrics do not forbid it, the last Gospel is that of St. John, according to the general rule laid down in the Missal: "In fine cujusque missæ votivæ semper dicendum est ultimum Evangelium secundum Joannem, quamvis in Dominicia, vel Vigilia, vel Feria proprium Evangelium habente celebretur." [Rub. Miss. P. I. tit. 13, n. 2.]

The same holds good for all private Masses of the Bl. Sacrament, celebrated during the Exposition.

But an exception is made in the above cases on Thursdays when the "Votiva de SSo. Sacramento" is celebrated, which corresponds to the Office recited on the same day (i. e., one of the six Votives granted by Decrees of July 5th. 1883.) These latter differ from the ordinary votive Masses in rite, having a special rubric prefixed to them which contains the following passage: "Fient quoque comm. de simpl. ac de Feria cum ejus Evangelium in fine Missæ."

"Sicut Rex ita Grex."

This sentence is not literally contained in the S. Scriptures, but is an abbreviated form of Ecclesiasticus cap. X, 2: "Qualis rector (princeps) civitatis, tales et inhabitantes in ea." The Greek word *egoumenos* signifies *ruler* or as the Syrian has it *judge*. Hence the above caption frequently reads: "Qualis rex, talis populus;" which is in the lines of Claudian

"Regis ad exemplum totus componitur orbis;" and again,

"Mobile mutatur semper cum principe vulgus."

A similar passage is found in Isaiah xxiv. 2: "Et erit sicut populus sic sacerdos."

ANALECTA.

EX S. CONG. INDULGENTIARUM.

Circa necessaria ad validam erectionem Stationum Viæ Crucis.

Die 6 Augusti, 1890.

Episcopus Constantiensis et Abrincensis, provinciæ Rothomagensis in Gallia, huic S. Indulgentiarum Congregationi humiliter exposuit:

Quum in una Apamiensi de die 25 Septembris 1871, Decret. Authent. S. C. Indulgentiarum, edit. Ratisb., n. 294, legatur dispositio sequentis tenoris: “Circa erectionem Stationum Viæ Crucis, impetratis antea ab Apostolica Sede necessariis et opportunis facultatibus, omnia et singula, quæ talem erectionem respiciunt, scripto fiant, tam nempe postulatio quam ejusdem erectionis concessio, quarum instrumentum in actis Episcopatus remaneat, et testimonium saltem in codicibus parœciæ seu loci, ubi fuerint erectæ præfatæ stationes;” hinc quæritur:

I. An postulatio erectionis scripto fieri debeat sub pœna nullitatis?

II. An ipsa concessio Episcopi, qui ab Apostolica Sede facultatem obtinuit erigendi Stationes Viæ Crucis, item scripto fieri debeat sub pœna nullitatis?

III. An in ipsa Episcopi concessione mentio fieri debeat facultatis obtentæ ab ipsa Apostolica Sede erigendi Stationes Viæ Crucis sub pœna nullitatis?

IV. An tandem testimonium erectionis in actis Episcopatus aut in codicibus parœciæ seu loci, in quo fit erectio Stationum Viæ Crucis, inserendum sit sub eadem nullitatis pœna? Porro S. Congregatio propositis quæsitis ita respondendum censuit:

Ad I, Negative; cf. Decretum sub n. 175.

Ad II, Affirmative; cf. Decretum sub n. 445.

Ad III, Congruit ut fiat mentio, sed non est necessaria.

Ad IV, Præscribitur insertio testimonii erectionis in actis episcopalibus et in codicibus parœciæ seu loci, etc., sed non sub pœna nullitatis; cf. Decretum sub n. 294.

Romæ, ex secretaria ejusdem S. Congregationis, die 6 Augusti 1890.

The decrees quoted above are as follows:

N. 175.

1748 3 Augusti.

Cum diversis non obstantibus regulis a Sacra Congregatione Indulgentiis Sacrisque Reliquiis præposita sub die 3 Aprilis 1731 ex Brevi s.

m. Clementis XII die 16 Januarii ejusdem anni, et sub die 10 Maji 1742 ex Brevi SSmi D. N. diei 30 Augusti 1741 ad varia explananda dubia, circa modum erigendi Stationes, quas Vias Crucis, seu Calvarii vocant, emanatis, non semel controversiæ, ad ipsamet Sacram Congregationem delatæ fuerint super subsistentia, vel nullitate erectionis Stationum hujusmodi, ex defectu licentiæ, vel consensus respective obtinendi, ut in præalligatis Brevibus clare præcipitur; eadem Sacra Congregatio ad quascumque in futurum eliminandas in hac re difficultates, die 30 Julii 1748 censuit præscribendum esse, quod in erigendis in posterum ejusmodi Stationibus, tam sacerdotis erigentis deputatio ac Superioris localis consensus, quam respectivi Ordinarii, vel Antistitis, et Parochi, necnon Superiorum ecclesiæ, monasterii, hospitalis et loci pii, ubi ejusmodi erectio fieri contigerit, deputatio, consensus et licentia, ut præfertur, in scriptis et non aliter expediri, et quandocumque opus fuerit, exhiberi debeant, sub pœna nullitatis ipsiusmet erectionis ipso facto incurrendæ.

De quibus facta per me infrascriptum ipsius Sacræ Congregationis Pro-Secretarium SSmo D. N. die 3 Augusti ejusdem anni relatione, Sanctitas Sua votum Sacræ Congregationis benigne approbavit.

Fr. J. Card. Portocarrero Præf.

A. E. Vicecomes Pro-Secret.

N. 445.

1879 21 Junii,

Engolismen. Pro erectione stationum Viæ Crucis peragenda dispositum fuit in Brevi "Exponi Nobis" a Clemente XII die 16 Januarii 1731 edito, et a Benedicto XIV in Brevi "Cum tanta sit die 30 Augusti 1741 confirmata et inserto, haud posse stationes Viæ Crucis erigi in Ecclesiis et locis Ministro Generali Ordinis S. Francisci minime subjectis, nisi accederet licentia Ordinarii loci ac consensus parochi et Superiorum ecclesiæ, monasterii, hospitalis et loci pii, ubi de eis pro tempore erigendis agi contigerit.

Cum vero plures exortæ fuerint quæstiones circa erectionem Viæ Crucis validitatem, ex eo, quod in dubium sæpe revocaretur, num prædicta licentia ac consensus datus fuerit, ad quaslibet in posterum istiusmodi difficultates eliminandas, Sacra Indulgentiarum Congregatio in decreto die 3 Augusti 1748 præscribendum censuit, quod in erigendis in posterum ejusmodi stationibus tam sacerdotis erigentis deputatio, ac

Superioris localis consensus, quam respectivi Ordinarii vel Antistitis, et parochi, necnon Superiorum ecclesiæ, monasterii, hospitalis et loci pii, ubi ejusmodi erectio fieri contigerit, deputatio, consensus et licentia in scriptis et non aliter expediri, et quodcumque opus fuerit, exhiberi debeant sub pœna nullitatis ipsiusmet erectionis ipso facto incurrendæ.

Jam vero Episcopus Engolismensis istiusmodi decretorum tenorem perspectum habens Sacræ Indulgentiarum Congregationi supplices libellos porrexit, atque in horum primo exponit, in sua diocesi ac fere ubique in Gallia exstare hospitalia, ecclesias, capellas, oratoria, domus Congregationum Sororum vota simplicia emittentium, et a S. Sede vel ab Episcopo etiam tantum approbatarum, quæ omnia quamvis de jure minime a jurisdictioni parochiali exempta dici queant, tamen de facto a parochio independenter administrantur per capellanos ab Episcopo nominatos. Ac subdit: in hisce omnibus ecclesiis ac locis bona fide stationes Viæ Crucis erectas fuisse, quin parochorum consensus fuerit requisitus. Dubitans hinc de istiusmodi erectionum validitate postulat, ut decleretur, utrum pro validis sint habendæ vel non, et casu, quo nullitate laborare fuerit definitum, instantissime postulat, ut a Sanctissimo sanatio indulgeatur, ne nimia oriatur confusio, et fidelium admiratio excitetur:

In altero autem supplici libello exponit, plures sacerdotes in Gallia facultatem obtinere a Ministro Generali Ordinis Minorum stationes Viæ Crucis erigendi in certo numero ecclesiarum vel oratoriorum, prævia tamen Ordinarii licentia, quam licentiam postea Ordinario exhibent, qui subscribit verbis generalibus v. g. Authentica recognovimus et executioni mandari permisimus. At quærit, num licentia, sic verbis generalibus data sufficiat, ut sacerdos ea donatus possit deinde cum solius parochi vel Superioris loci consensu, in quocumque loco intra limites jurisdictionis prædicti Ordinarii, valide stationes erigere, servatis servandis et relicto peractæ erectionis testimonio, propria manu subscripto; an vero præter hanc generalem licentiam requiratur, sub pœna nullitatis, ante quamcumque erectionem novus recursus ad Ordinarium cum designatione loci vel ecclesiæ, ut erectioni in tali loco consentiat.

Quare in Congregatione generali habita in Palatio Apostolico Vaticano die 20 Junii 1879 proposita fuerunt dubia:

1^m: Utrum nullæ sint erectiones stationum Viæ Crucis, sine consensu in scriptis parochi factæ in hospitalibus, ecclesiis, capellis, ac domibus Congregationum Sororum, de jure haud exemptis a parochiali jurisdic-

tionem, sed de facto (juxta morem in Gallia vigentem) administratis independentem a paroco, per capellanum nominatum ab Episcopo?

Et quatenus Affirmative,

2^m: An sit consulendum Sanctissimo pro sanatione hujusmodi erectionum?

3^m: An consensus Ordinarii in scriptis requiratur sub pœna nullitatis in singulis casibus pro unaquaque stationum erectione, vel sufficiat, ut sit generice præstitus pro erigendis stationibus in certo numero ecclesiarum vel oratorium, sine specifica designatione loci?

Et quatenus Affirmative ad primam partem et Negative ad secundam,

4^m: An sit consulendum Sanctissimo pro sanatione erectionum, cum dicto generico consensu jam factarum, vel sit supplendum defectui per novum consensum in scriptis ab Episcopo specificè præstandum?

EE. PP., auditis Consultorum votis, rescripserunt:

Ad 1^m. Negative.

Ad 2^m: Provisum in primo.

Ad 3^m: Affirmative ad primam partem, Negative ad secundam.

Ad 4^m: Affirmative ad primam partem, Negative ad secundam.

Et facta de his omnibus relatione SSmo D. N. Leoni PP. XIII in audientia habita ab infrascripto Secretario die 21 Junii 1879, Sanctitas Sua in omnibus votum Sacræ Congregationis adprobavit et sanavit præfatas erectiones cum generico consensu peractas.

A. Card. Oreglia a S. Stephano Præf.

A. Panici Secret.

N. 294.

1841 25 Septembris

Apamien. Vicarius Generalis Apamiensis expostulat: An pro validitate erectionis Viæ Crucis, et ad lucrandas indulgentias ipsi adnexas, sit absolute necessarius processus verbalis ab Episcopo, vel ab ejus Vicario conficiendus, an sufficiat facultas a Sancta Sede per Rescriptum obtenta?

Sac. Congregatio die 25 Septembris 1841 respondit:

Circa erectionem stationum Viæ Crucis, impetratis antea ab Apostolica Sede necessariis et opportunis facultatibus, omnia ac singula, quæ talem erectionem respiciunt, scripto fiant, tam nempe postulatio, quam erectionis ejusdem concessio, quarum instrumentum in codicibus, seu in actis Episcopatus remaneat, ut testimonium saltem in codicibus parœciæ, seu loci, ubi fuerint erectæ præfatæ stationes, inseratur.

LITTERÆ SS. D. N. LEONIS PP. XIII ad Em. Cardinalem
Bausa, archiepiscopum Florentinum CIRCA CULTUM SACRÆ
FAMILIÆ.

DILECTE FILI NOSTER, SALUTEM ET APOSTOLICAM BENEDICTIONEM.,

Novum argumentum perspecti tui erga hanc Apostolicam Sedem studii et obsequii prodiderunt litteræ Augusto mense exeunte ad Nos datæ, quibus vota Nobis significasti plurium fidelium, ut veneratio quæ Christo Domino ac Matri Virgini et S. Josepho domesticæ Ejus societatis consortibus, sub Sacræ Familiæ titulo exhibetur, ad ampliorem in Ecclesia cultus dignitatem provehatur, atque de hac re, uti fieri debet in causis gravibus fidem ac disciplinam spectantibus, sententiam et judicium hujus Apostolicæ Sedes postulasti. Tuæ observantiæ et prudentiæ officium Nos plurimi æstimantes, confestim postulationis tuæ rationem habendam censuimus, ac rem propositam Consilio Nostro sacris ritibus præposito cognoscendam mandavimus, ut deinde ad Nos consulta et exquisita referret. Re itaque diligenter expensa, Tibi nunc significamus, ob peculiare justasque causas Nos decrevisse ut pietatis cultus erga Sacram Familiam nullis aliis inductis ejus exercendi novis formis, in eo statu servetur, in quo auctoritate hujus Apostolicæ Sedis probatus fuit, atque ut potissimum christianæ domus Sacram Familiam ad venerationem et exemplum propositam habeant, juxta instituta piæ illius Consociationis, quam Decessor Noster fel. rec., Pius IX, suis litteris die V Januarii Anno MDCCCLXX datis, probavit et commendavit, atque in spem certam maximorum fructuum latius in dies propagari exoptavit. Quam spem salutarium bonorum et Nos ultro in ejusdem Societatis spiritu ponimus: confidimus enim Fideles omnes probe intelligentes, in cultu quem Sacræ Familiæ exhibent, sese mysterium vitæ absconditæ venerari, quam Christus cum Virgine Matre et S. Josepho egit, inde magnos stimulos habituros ad fidei fervorem augendum, et virtutes imitandas, quæ in divino Magistro, ac Deipara Ejusque Sponso sanctissimo fulserunt.—Hæ autem virtutes, ut non semel monuimus, dum æternæ vitæ mercedem pariunt, ad prosperitatem etiam domesticæ et civilis societatis tam misere hoc tempore laborantis spectant cum ex familiis sancte constitutis, civitatis etiam commune bonum cujus familia fundamentum est, necessario consequatur. Majus vero fiducia Nostra incrementum capit dum cogitamus Sacræ Familiæ cultores ex instituto Societatis quam diximus, a Christo Domino gratiam per merita Matris Virginis et S. Josephi sedulo efflagitantes, propitiam indubie opem ex-

perturos, ut vitam sancte componant, atque uti in domibus suis concordiam, caritatem, in adversis tolerantiam morumque honestatem lætentur efflorescere. Vota igitur ad Deum effundimus, ut germanis memoratæ Societatis spiritus in dies latius inter fideles emanet ac vigeat, atque in hanc rem operam suam collaturos tum sacrorum Antistites, tum omnes Ecclesiæ administros non dubitamus. In mandatis autem dedimus consilio Nostro sacris ritibus præposito, ut orandi formulam ad te mittat, quam confici et edi curavimus in usum fidelium, ad domos suas Sacræ Familiæ consecrandas, tum etiam quotidianæ precationis exemplar a fidelibus in Sacræ Familiæ veneratione persolvendæ. Tuo demum in Nos obsequio, Dilecte Fili Noster, parem dilectionis affectum libenter profitemur, ut in auspiciis cælestium munerum, Apostolicam Benedictionem Tibi, et Clero ac Fidelibus, quibus præsides, peramanter in Domino impertimus.

Datum Romæ apud S. Petrum die xx Novembris Anno MDCCCXC,
Pontificatus Nostri Decimo tertio.

LEO PAPA XIII.

Formula recitanda a christianis familiis quæ se Sacræ Familiæ consecrant.

O Jesu Redemptor noster amabilissime, qui cælo missus ut mundum doctrina et exemplo illustrares, majorem mortalis tuæ vitæ partem in humili domo Nazarena traducere voluisti, Mariæ et Josepho subditus, illamque Familiam consecrasti, quæ cunctis christianis familiis futura erat exemplo, nostram hanc domum, quæ Tibi se totam nunc devovet, benignus suscipe. Tu illam protege et custodi, et sanctum tui timorem in ea confirma, una cum pace et concordia christianæ caritatis; ut divino exemplari Familiæ tuæ similis fiat, omnesque ad unum quibus ea constat, beatitudinis sempiternæ sint compotes.

O amantissima Jesu Christi Mater et mater nostra Maria, tua pietate et clementia fac ut consecrationem hanc nostram Jesus acceptam habeat, et sua nobis beneficia et benedictiones largiatur.

O Joseph, sanctissime Jesu et Mariæ custos, in universis animæ et corporis necessitatibus nobis tuis precibus succurre; ut tecum una et beata Virgine Maria æternas divino Redemptori Jesu Christo laudes et gratias rependere possimus.

ORATIO.

Quotidie recitanda ante Imaginem Sacræ Familiæ.

O amantissime Jesu, qui ineffabilibus tuis virtutibus et vitæ domesticæ exemplis familiam a Te electam in terris consecrasti, clementer aspice nostram hanc domum, quæ ad tuos pedes provoluta propitium te sibi deprecatur. Memento tuam esse hanc domum ; quoniam Tibi se peculiari cultu sacravit ac devovit. Ipsam benignus tuere, a periculis eripe, ipsi in necessitatibus occurre, et virtutem largire, qua in imitatione Familiæ tuæ sanctæ jugiter perseveret ; ut mortalis suæ vitæ tempore in Tui obsequio et amore fideliter inhærens, valeat tandem æternas tibi laudes persolvere in cælis.

O Maria, Mater dulcissima, tuum præsidium imploramus, certi divinum tuum Unigenitum precibus tuis obsecuturum.

Tuque etiam, gloriosissime Patriarcha sancte Joseph, potenti tuo patrocinio nobis succurre, et Mariæ manibus vota nostra Jesu Christo porrigenda submitte.

Indulgentia 300 dierum semel in die lucranda ab iis qui se Sacræ Familiæ dedicant juxta formulam præcedentem a S. Rituum Congregatione editam.

(LEO PP. XIII.)

(TRANSLATION.)

O Jesus, our most loving Redeemer, who didst come into the world to enlighten it by Thy teaching and by Thy example, and who didst will to pass the greater part of Thy mortal life in the poor cottage of Nazareth, in humble subjection to Mary and Joseph, thus sanctifying that family which was to be the model of all Christian families; graciously receive this family which dedicates and consecrates itself to Thee this day. Do Thou protect us, do Thou watch over us ! Do Thou bestow on us Thy holy fear, and peace, concord, and Christian charity ; that so, by the imitation of Thy family as our pattern and model, we may each and all obtain everlasting happiness.

O Mary, loving Mother of Jesus, and our Mother, by thy gracious intercession make this humble offering acceptable to Jesus, and obtain for us His graces and blessings.

St. Joseph, holy guardian of Jesus and Mary, assist us by thy prayers in all our spiritual and temporal necessities ; so that, with Mary and with thee, we may for all eternity bless our Divine Redeemer, Jesus.

Prayer to be said daily before an image of the Holy Family.

O most loving Jesus, who by Thy unspeakable virtues and by the example of Thy life at home didst sanctify the family which Thou didst choose on earth, look down in loving kindness on this family which humbly kneels before Thee and invokes Thy mercy. Graciously assist us, defend us from every danger, help us in all our necessities and give us grace to persevere in the imitation of Thy holy family; that faithfully serving Thee and loving Thee upon earth we may at length bless Thee for ever in paradise.

O Mary, most sweet Mother, to thy intercession we have recourse; thy Divine Son will hear thy prayers.

And do thou, O glorious Patriarch St. Joseph, assist us by thy powerful mediation, and offer by the hands of Mary our prayers to Jesus.

(300 days Indulgence, once a day, to be gained by those who have performed the act of consecration to the Holy Family, as above given.)

 BOOK REVIEW.

HISTORICAL SKETCH OF THE PHILADELPHIA THEOLOGICAL SEMINARY OF ST. CHARLES BORROMEIO. 1832-1890. Philadelphia, Hardy and Mahony. 1891.

Through the intelligent industry of Father Schulte, one of the Professors and Librarian of Overbrook Seminary, a succinct history of the institution has been published. The data had to be gathered from various scattered sources, and it required no slight labor to secure accuracy of statement in regard to dates, names and places, since the earlier reports were sometimes conflicting. There is a brief introductory review of the gradual development of Theological Seminaries. The history proper of the Philadelphia Seminary is made extremely interesting by numerous illustrations well chosen and charmingly executed in photogravure. A few characteristic strokes of familiar traits in the principal figures of the sketch vary the simplicity of historical statement and the handsome style of print and form make it a decidedly attractive publication. It is needless for us to enter into the details of the history itself since it is mainly of local interest. In an appendix the list of priests ordained in the Diocese between the years 1832 and 1890 is given, together with dates of ordination, by whom and where.

Another Appendix contains the list of those who have labored in the diocese during that period, and who were either ordained before 1832 or subsequently affiliated to the Diocese. Altogether Father Schulte has deserved the grateful acknowledgment of the Philadelphia clergy and people by this beautiful and timely tribute to his "Alma Mater."

THE AVE MARIA. A Catholic Family Magazine, devoted to the Honor of the Blessed Virgin. Edited by a Priest of the Congregation of the Holy Cross. New Series. Volume thirty-first, July—December, 1890. Notre Dame, Indiana, U. S. A. 1890.

We have elsewhere in this number of the Review recorded our high appreciation of the work which the superbly bound volume before us represents. A fairer offering could hardly be made by a priest to the Queen of May, than to scatter the leaves of this fragrant Bouquet in the path of her children, that they may gather them and in doing so see them change into life-giving fruit.

A SHORT AND PRACTICAL MAY DEVOTION. Compiled by Clementinus Deymann, O. S. F. Approved and Recommended by the Right Rev. J. J. Hogan, D. D.—Fr. Pustet & Co. New York and Cincinnati.

There is a ceaseless demand for popular adaptations of the approved devotions of the Church, which it is difficult to satisfy in every respect. With the best of guides, in the form of books, something must be left to the judgment of the priest who conducts the devotions, so as to give them that expression which in turn imparts a living energy into those who take part. The same may be said of this little book which certainly has the merit of being practical, comprehensive and short. There is a judicious disposition of matter throughout, very different from the style of French works much in use, which do not suit our people. The fact that the print in this manual is exceptionally clear and bold shows that the publishers realized the purpose of its use in the church.

A CHRISTIAN APOLOGY, by Paul Schanz, D.D., D. Ph. Professor of Theology at the University of Tuebingen. Translated by Rev. Michael F. Glancey and Rev. Victor J. Schobel, D.D. In three volumes. Vol. I. God and Nature. Fr. Pustet & Co., New York and Cincinnati. 1891.

Just as we are going to press we receive this first volume of a most creditable addition to the theological literature of our times. The work of Professor Schanz has established for itself an enviable reputation in Germany, where the highest standard of criticism prevails just now on the

subject of apologetics, owing to the advanced ideas which the Rationalistic school propagates at the Universities. Whilst quite a number of able defenders have recently entered the field on the continent of Europe against the assumptions of modern science so called, and thus each has been able to profit by, and improve upon the labors of his predecessors, few of these have been sufficiently popularised among English speaking Catholics. In fact we have no single writer in this field whom we could call properly our own, or who reaches the level demanded by the advance of recent scientific investigation. We have therefore every reason to welcome this translation of a timely and complete manual, up to date, of the "*Demonstratio Christiana et Catholica.*" That it is well done, seems to be warranted by the two scholars who have undertaken the work; one of them a professor of theology at Oscott, the other diocesan inspector of schools in Birmingham.

The volume before us treats of the questions raised by the Natural sciences; the second volume, now in press, deals with the prominent questions of the Comparative Science of Religion and Biblical criticism; whilst the third and last volume will take up the doctrines of the Church. It seems in many ways an advantage to have the notes in their proper places throughout the body of the work, instead of putting them, as the German text does, at the end, under one head. But we shall have an opportunity of returning upon the merits of this work soon. In the meantime we may recommend its general excellence, as accepted by the European critics, to students of theology who would keep abreast with the requirements of religious discussion in our day.

COMMENTARIUS IN ECCLESIASTEN ET CANTICUM CANTICORUM. Auctore Gerardo Gietmann, S.J.—Parisiis: P. Lethielleux. 1890.

One of the most interesting among the didactic books of the Old Testament is that of the "Preacher," who styles himself the Son of David, king of Jerusalem. Whether Salomon was actually the writer or whether it comes to us from one of the inspired teachers belonging to a later period is a question on which some of the best of recent authorities seem still divided, although the larger number of Catholic critics, among whom our Commentator P. Gietmann, make no distinction between the speaker who is nominally introduced and the writer of the treatise. Dr. Kaulen is for the opposite view and he points out how after the return of the Jews from exile it became quite a common practice among the He-

brew teachers to present the typical wisdom of the divine law in the language and under the title of Salomon. However that be, the author of the commentary before us has had in this book, apart from the question of the true authorship, abundant material upon which to exercise his critical skill and varied erudition in the solution of difficulties.

The book, as is well known, deals with the problem of human happiness. The sacred writer has studied the social question. He speaks from experience. He commanded wealth unbounded; Providence had endowed him with a love for wisdom and with knowledge, and he had been enabled to satisfy his desires in every direction. But he found it impossible to obtain peace from satiety and every gratified craving opened new corners for fresh desires and fresh disappointments. He then sought to learn from the experience of others. He conversed with men in every station of life and observed their ways. The result was the conviction of the insufficiency of earthly things to fill the heart of man and the uselessness of seeking to improve his condition by seeking after change. He shows how true happiness can be found only in accepting the conditions of life pointed out by the Creator and to make the best of these by an orderly disposition of them, since contentment comes principally from a proper use of the advantages which we have and not from the possession of the objects which we might covet.

In the unfolding of this view of the temporal life the author has been generally supposed to have observed no continuous train of thought or argument, but rather to have followed in dialectic form the chance moods of his interlocutor whose various difficulties he meets or anticipates. P. Gietmann has dissipated this notion. He follows the inspired writer, points out the logic of his reasoning and the connection of thought throughout. This was no easy task and the careful reader of the commentary will at once perceive the value of the service done by the learned author to the study of Exegesis, if he compares it with such ripe researches in a similar direction as those of Schaefer or Delitzsch.

One signal advantage offered by this method is that it takes away every vestige of pretence upon which the so-called reformers have ruthlessly rejected this book from the canon of inspired writings. The supposed contradictions and what has been termed ungodly teachings upon which the critics had applied their judgment with more zeal for innovation than for the understanding of the sacred text are shown to allow of grammatical construction which will make the passages in question fully

harmonize with their context. In other instances the propriety of certain figures of speech in illustration of a leading thought is forcibly brought out by our author.

It is needless to say of this book as of the entire catalogue of which it forms a part, that it abounds in deep and solid erudition at every turn, whilst the arrangement is such, that the more critical questions are dealt with separately at the end of each well sustained argument.

II.

We know not only from Origen and St. Jerome, but from some passages in the Talmud and the writings of Rabbi Nathan that the Jews were forbidden to read the Canticle of Canticles before they had attained their thirtieth year. This itself leads to the presumption of its allegoric character as understood in the Hebrew Church. There are indeed many other reasons which make against the acceptance of the literal interpretation, even if it be supposed that the facts were to serve as typical of the divine love. Some of the facts unless understood exclusively in a spiritual sense could never have been uttered by the divinely inspired writer. They would prove an inevitable stumbling block to the carnal mind of those who, like children, are incapable of taking a higher view.

The theory of an historical narrative fails moreover of being sustained by the harmony of parts. It would oblige us to attribute to the lovers alternately characters incompatible with their previous positions and frequently contradictory. It was probably this fact which originated the idea of the Canticle of Canticles being a collection of amatory sonnets composed on different occasions. Both Bossuet and Calmet favored the direction of later critics like Delitzsch and Zoeckler who argue for the typical, that is to say the realistic character of the Exposition and hence deny its unity.

Our author makes an exhaustive plea against this system. He shows by well sustained arguments that the Canticle of Canticles is in no sense a profane but a sacred composition. He develops its prophetic character proving that it is a perfect image of the future Church of Christ. The figures are allegorical and represent the Messiah in the person of Salomon and His sacred Spouse in that of the Sulamite. This interpretation is not only sustained by the common consent of the Fathers of the Church, but it does away with all the difficulties which modern Exegesis has undertaken to clear up in various other ways but at the expense of

both the unity and the hitherto admitted origin of the inspired books. P. Gietmann stands for the validity of the Salomonic authorship and points out that many of the Aramaic peculiarities of expression advanced as a proof for the post-exilic date of the Canticle, are in reality of Phœnician character and easily compatible with the Hebrew usage in the time of Salomon. The unity of the context flows as a natural result from our author's exposition.

The method by which the student is directed to form an independent judgment of the merits of the various hermeneutical questions proposed in the book is, as we might expect, rigidly scientific. At the same time it prepares the mind for the Exegetical interpretation which is the main object of the work. The metrical character of the book of Canticles deserves separate attention, and we may here remind the reader interested in the above work, that P. Gietmann published a treatise some years ago, in which he handles the subject exhaustively. (*De Re Metrica Hebræorum*, B. Herder.)

BOOKS RECEIVED.

DIE KATAKOMBENGEMÄLDE und ihre alten Copien eine ikonographische Studie von Joseph Wilpert. Mit 28 Tafeln in Lichtdruck.—Freiburg im Breisgau: B. Herder. 1891. St. Louis, Mo.

THE APOSTOLIC SCHOOL. Annals of Our Lady of the Sacred Heart. Published by the Missionaries of the Sacred Heart. Watertown, N. Y. 1891.

DIE JESUITEN nach dem Zeugnisse berühmter Männer. Zweite Auflage.—Regensburg, New York and Cincinnati: Fr. Pustet. 1891

THE INTERIOR OF JESUS AND MARY. Translated from the French of the Rev. J. Grou, of the Society of Jesus. Edited, with a biographical sketch and preface, by Rev. S. H. Frisbee, S. J. In two volumes. New York: The Catholic Publication Society Co.—London: Burns and Oates. 1891.

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THE DEVOTION OF THE SACRED HEART
IN THE PASTORAL MINISTRY.

I.

THE cure of souls is often likened to the work of a shepherd whose business it is to lead his flock through "green fields and pastures new." The food which the shepherd of souls is to supply to his flock is, speaking generally, made up of the instruction and exhortation which he presents to their minds, and the administration of the Sacraments which God has intrusted to him for their good. There is nothing essentially new to be given in the nineteenth century any more than in the first; and the Sacraments are quite the same as when they were instituted by Christ Himself. But circumstances vary and the ways of looking at things—the unavoidable ignorance, the negligence and misunderstanding from things around, in fact, the whole temper of minds—change with the different ages. The Holy Ghost who breathes through the Church's action sees to it that the pastors of her children have always ready to their hand practical and efficacious means for assisting the faithful to lead the Christian life. These means consist largely in a spirit of devotion which makes Christians, in

the words of St. Ignatius, in the *Spiritual Exercises* "know our Lord Jesus Christ better, love Him more ardently, and follow Him more closely." This spirit of devotion, though essentially directed to the Person of our Lord, will evidently change its outward form with the different needs which it is intended to meet. After all the developments, which the devotion to the Sacred Heart has taken during the last two centuries, and the solemn pronouncements of the Church concerning it, it is impossible not to recognize in it the means which the Holy Ghost inspires in the Church of our day for the use of her pastors in their ministry.

From this point of view the devotion to the Sacred Heart may rather be called a universal devotion of general interest to all, the divinely appointed means of better realizing to ourselves the great work of the Incarnation, than a particular devotion of interest only to those spiritually inclined. And if this is true, it ought evidently to become a living factor in the Christian life of a Parish.

I believe that the work of this devotion, not only in our great city parishes but in the wide circuits attended by our hard-working missionary priests in country places, is uniformly such as to warrant the description I have given of it.

My only object in the present article is to point out the ordinary means which, from the nature of the case, are to be used if the devotion is to have any real and lasting effect. For this devotion, like any other work of faith, demands a certain amount of attention if it is to be spread and kept up among the faithful. Otherwise the mere learning of the Catechism by the children would serve them for all necessary purposes during their whole lives, and they would need no further instruction or exhortation. Indeed, the Catechism contains all and more than all that it is absolutely necessary to know. For the devotion to the Sacred Heart I ask, then, only that moderate attention and labor which a pastor must give to every part of his ministry if he expects it to be effective of lasting good.

II.

The *devotion* to the Sacred Heart is, of course, distinct from any particular society or organization intended to promote it among the faithful. It would be quite useless to bring in any such society unless pains were taken to make the devotion itself understood. Now this can be done only by the ordinary means which are in the possession of every pastor. These are briefly :

1. To take frequent and regular opportunities of explaining it. If the people do not come to the first Friday sermon, then something must be said on a Sunday, and what is said should be plain and clear. It should make each member of the congregation understand that devotion to the Sacred Heart is to make him know our Saviour Jesus Christ, Who is God and man, with a better acquaintanceship than He may have had heretofore. For example, as "our Friend and Neighbor." The lack of Catholic practices in our ordinary life, such as would be found in a purely Catholic country, and the tide of ideas and tendencies quite apart from religion, which surround us in this busy age, make it very necessary that some such means of bringing Christians into a more real and constant sympathy with our Lord, should be brought to bear upon them. The ideas that centre around the Sacred Heart form, so to speak, so human and sympathetic an aspect of the Divinity that we can easily understand how the Holy Spirit of God has inspired this devotion in the Church of our day. For that matter, our Lord Himself has said : *This is life everlasting that they may know Thee, the only true God and Jesus Christ whom Thou hast sent* (St. John, xvii. 3).

On the nature of the devotion and its applications, many excellent books have been written which will supply pastors with the needed material for their instructions. This has been the intention of the *Quarterly Sacred Heart Library*, published during the last two years.

2. Instruction mainly enlightens the understanding, and, although it moves the will for a time, it does not fasten down, as it were, a devotion unless accompanied by some practices of piety in which the priest will lead his people. It is not enough to leave the practice of what is said in matter of devotion to the mere private work of each individual. This is one reason of existence for all the many societies which have been approved in the Church, to keep alive her different devotions.

But without any society at all, the devotion to the Sacred Heart offers certain practices which have received the highest approbation of the Church for use among the faithful, and which demand the public co-operation of the Priest. Indeed, these practices form a part of the supernatural revelation of the devotion itself. They consist mainly, in the observance of the first Friday of each month, in Communion and other public devotions in honor of the Sacred Heart, and in the yearly feast which is often preceded by a solemn *novena*.

Whatever responsibility in organizing the devotion to the Sacred Heart into an association may be given to an assistant Priest, it is clear that this primary inculcating of the devotion belongs directly to the Pastor in person. He must at least decide what devotions are to be practised in public and how official a character they are to have in the church which is under his charge. Moreover the high repute of the work in his parish will largely depend on the attention he pays to it in person. A few earnest words from himself, an occasional sermon from his own lips, his personal presiding at the more solemn functions, will give an esteem to the devotion which the people are not likely to have otherwise. In fact, this will be apt to make all the difference between a particular devotion applying only to some small element in the parish and a general means of increasing the knowledge and love of Jesus Christ among all the parishioners.

What has thus far been said relates simply to the devo-

tion as considered in itself, and quite apart from any formal association or attempt to organize it in practice.

III.

In most of our churches there already exist Sodalties and Confraternities, some of which are frequently under the invocation of the Sacred Heart and all of which appeal more or less exclusively to a certain class only of the faithful. For a devotion so universal in its scope as that to the Sacred Heart, it is desirable that something may be done which will appeal to every class of the faithful. This is accomplished in a measure, by what we have explained concerning the practice of the devotion on the first Friday and for the Feast, without reference to any definite organization. But it is evident that a simple organization, with practices elementary enough to reach every Christian is a great advantage for spreading the devotion to the Sacred Heart and thus obtaining the fruit which it is desired to bring forth in the parish. The League of the Sacred Heart, called the Apostleship of Prayer, from small beginnings has grown into a most fruitful work of this kind in a great number of dioceses throughout the world. On this account it has been called by Leo XIII "a truly Catholic work." I shall accordingly limit myself to its practices in speaking of the means which a definite organization can offer for bringing the devotion home to the people and making it a lasting reality in their spiritual lives.

The great hold which any devotion is likely to have over the generality of people must come from its satisfying some one or other of their most pressing needs. Now, whether these needs are temporal or spiritual, the most ordinary Christian spontaneously has recourse to prayer, in order that his needs may be satisfied. But a prime doctrine of the Christian faith teaches that, whereas all prayer is efficacious, the prayer of many united together is of multiplied force; and the first revelation and constant progress of

devotion to the Sacred Heart have attached a new and special efficacy to prayer in union with this devotion. Prayer, indeed, in union with the Sacred Heart brings our Lord Himself, the Incarnate God, into the circle of those who pray for each other's needs and intentions.

This is the theological basis of the League of the Sacred Heart, which unites all its members in the promise to offer its special practices for the intention of our Lord's Sacred Heart and of the multitude of Christian hearts which have thus come into a special union with Him. This has been developed with great power of thought and fervor of eloquence in the classical work of Father Ramière on *The Apostleship of Prayer*. I need only say here that the marvelous spread of the League finds a natural explanation in the personal sympathy with which it appeals to the people; and the great fruits which it undoubtedly has produced might find a supernatural explanation in the promises made by our Lord to all devotion to His Sacred Heart.

However much a devotion may seem to satisfy the needs of the faithful people, it must also be kept constantly before their minds if it is to prove lasting in its work. For one reason or another, merely public practices of devotion in the Church are not likely to be sufficient for this purpose. Here, too, the great success of the League has been largely due to the method by which it forms devoted helpers ready to the Pastor's hand for work among his people. The more regular—I will not say the more fervent, for no special fervor is demanded—among the associates of the League promise the daily Decade of the Beads in addition to the Morning Offering of all their prayers, good works, and sufferings for the intentions recommended to this Association of Prayer. Thus they naturally fall into bands of fifteen, and the monthly tickets which make known the intentions of the League to them also refer to a Mystery of the Rosary. The head of each band is styled a Promoter—a kind of lay dignity which has been recognized and highly

privileged by the Holy Father. It is the business and the interest of Promoters to bring the work of the League to the knowledge of as many Catholics as they prudently can, to secure as many monthly or even weekly Communions as possible, and in general to do the practical exterior work of this Apostleship, under the direction of the priest who is in charge of the Local Centre. Without going into details for which we may refer to the *Handbook* of the work, it is evident that this gives to the Parish Priest a kind of Conference of St. Vincent de Paul in spirituals. Of course the priest who is directly charged with the work must give an earnest and constant attention to it—a condition which is essential to the success of any associated work among men. But the material details can nearly always be done, in the main, by a Secretary who is at the same time a Promoter. It is also necessary that the Parish Priest should give his official recognition to the work that is going on, and from this the interest taken in it by the whole parish will largely depend. This, however, needs little more than his encouragement and occasional intervention in the solemn functions of the League. Father Ramière, who had seen the work grow up to its present next to universal state, considered its efficiency depended upon this part of its organization; and I think that the experiences of many parishes in our own country where it has been successfully established point the same moral.

IV.

In whatever way the devotion to the Sacred Heart may be introduced into a parish, it is certain that it will not bear its proper fruit unless much is made of it. It may be impressed upon this or that soul, whom, perhaps the Holy Ghost is drawing by this means; but it will not make the generality of the faithful know better the Incarnate Word nor inspire in them that love and obedience toward Him which is the end of this devotion. Where much is made of

it, however, it is sure to bring forth much fruit in the true Christian sense, that is, by giving a new impulse to all the good already existing—to frequency of Communion and devotion to the Blessed Sacrament in general, to Sodalties and Rosary Societies, and to that devotion to the Blessed Virgin and Angels and Saints and for the holy souls, which is the rich variety wherewith the Spouse of Christ surrounds herself. It will also help on, as the event has often proved, the practice of charity among the faithful; in fact, the General Conference of the Society of St. Vincent de Paul has given a general recommendation in this sense.

Where a prudent organization is made and constantly kept up—without any close or annoying insistence being required—the devotion is sure to act and re-act on the entire life of faith in the community. Men of very ordinary piety thus learn to have recourse to Almighty God by prayer in their most common needs. It is clear how great a defence of the faith this must be in a country where religion is so hidden from view in the common life of man, while everything around naturally leads him to look out for himself and trust to Providence only in extreme cases. Besides this, there is the daily recollection of our Lord Jesus Christ as though He were still wandering to and fro the earth, calling His sheep after Him like the Good Shepherd.

One fact which has been constantly noted in regard to the workings of the League of the Sacred Heart, is the great number of priestly and religious vocations which have come from the midst of its Bands and especially from among the Promoters. It is clear also that the work of the Priest along these lines will sooner or later be amply rewarded. There will be more anxiety among his people that piety should flourish, and they will pay less attention to those merely material questions which, in a country where everything is judged by every one, are so apt to divide opinion and cause annoying criticism among those who are otherwise docile Christians.

All this is quite apart from the supernatural blessing which has been promised and is sure to follow: "To Priests I will give the power of touching the most hardened hearts."

R. S. DEWEY, S. J.

THE PROOF FROM REASON OF THE IMMORTALITY OF THE SOUL.

CHRISTIANS and Theists generally maintain that the immortality of the soul is provable by reason. Atheists deny that it can be proved. It is of very little use to argue the question with them. The denial of the existence of God removes so completely all basis of rational principles, that it is difficult to say what can be proved or disproved from any premisses which Atheists have retained from the general wreck of their skepticism. We turn our back to all those who have abjured reason by denying God, to argue only with those who believe in God. Those persons, few in number, and mostly of a philosophical cast of mind, who are Theists but not Christians, since they maintain as a part of their rational belief, the immortality of the soul, must give their assent to this truth as a thesis provable by reason, for they have no other motive for their conviction, not being believers in a divine revelation. All Christians believe it as a revealed truth, although a few make a restriction, inasmuch as they hold, either that immortality is a privilege granted only to a certain number of individuals as a grace, or that the incorrigibly wicked are deprived of that endless life which is natural to all intelligent spirits, as a punishment. All Catholics and most other Christians, in common with many others, adherents of different religions, hold that the human soul is immortal by its essence and nature. Christians believe this as a revealed truth, and whatever any non-Catholics may hold, Catholics do and must believe that every human soul, without exception, will exist forever, and that not

one which has once begun to exist will ever become extinct or be annihilated. The great majority of Christians believe in the immortality of the soul, explicitly, simply as a part of their religious creed, without thinking at all of the philosophy of this tenet, or asking the question whether it is, or is not provable by reason. Christian philosophers generally teach that it is a rational as well as a revealed truth. All the approved text-books of philosophy by catholic authors, make this doctrine a categorical thesis, and sustain it by formal and elaborate arguments drawn from reason.

Scotus and his school, however, have denied that these arguments have a conclusive force, and allow them nothing beyond a certain probability. Some learned Catholics, even now, follow the opinion of the Scotists in regard to this point.

The thesis we undertake to maintain in this article is: that the immortality of the soul is provable by a metaphysical and moral demonstration, assuming the existence of God as creator and sovereign to be granted as a certain premiss. The arguments for this thesis are not, indeed, all inferences from this primary truth of God's existence. But some of them are inferences of this kind, and the rest are derived from principles which are weakened if not subverted by the denial of this primary truth. There are some subsidiary considerations, also, having validity for Catholics only, which are not necessary to the argument, and yet are useful by predisposing the mind to receive it and giving it corroboration.

These considerations are preliminary to the main argument.

First: the common consent of Catholic philosophers creates a presumption in favor of our thesis.

Second: immortality springs from the essence and nature of the soul, and is a truth of the natural order. Now, revelation is absolutely necessary only to give an adequate motive to certitude in respect to mysteries of the supernatural order. Therefore, although the immortality of the soul,

together with other truths pertaining to metaphysics and ethics, is a revealed dōgma, yet, it ought not to be classed with mysteries, above reason, but with truths which are within its scope and provable from its self-evident principles, the seminal germs of all rational knowledge.

Third: it has been defined by Pius IX that the spirituality of the soul can be proved by reason. Now, it is from the nature of the soul as a spiritual substance that the metaphysical argument for its indestructible and imperishable essence is derived. Therefore, the definition of the spirituality of the soul as a truth in the rational order, provable by reason, creates a presumption in favor of its logical consequence, the soul's immortality, although it does not explicitly declare that this revealed truth is also provable by reason.

We come now to the direct proof of the immortality of the soul from rational principles by rational arguments, which are not in any way dependent from the authority of revelation, but are purely and simply philosophical.

In the first place, there is no evidence, proof, or presumption, whatever, that the soul is perishable, and no cause or sufficient reason in nature can be assigned for its extinction. Those things which are perishable are all composite, and perish by a dissolution of their composition, or else they are dependent for their existence on some composite organism. In material composites, the dissolution of the organic or inorganic body does not involve annihilation, but only changes. There is an indestructible substratum which is the subject of the changes undergone by material substances, which can be reduced to nothing only by the power which gave it existence by creation. There is no evidence that God ever does annihilate anything which he has created, and no reason can be given why he should or ever will do so.

The only kind of destruction which experience makes known to us in nature furnishes no analogy with an extinction of the human soul. The soul is simple and indivisible, has no component parts into which it can be resolved, and

cannot, therefore, perish by mechanical or chemical dissolution, like material bodies.

Animal souls are commonly supposed to cease to exist, when the animals die. These souls are simple and indivisible forms, or actuating, vital principles of sensitive organisms. In this, they resemble rational souls. When the corporeal organism becomes so changed that it is unfit to be vitalized by the animal soul, the soul has no term which it can actuate. Life has become extinct, and with life, the vital principle, if it be a principle of organic animal life and nothing more, *ipso facto*, becomes extinct. Cessation of organic life and extinction of the vital principle are one and the same thing. It is because of this limitation of the active force of the animal soul to organic operations, i. e. to sensitive acts for which a body is necessary, that philosophers teach its dependence from the body for its origin and existence. Being only a vital principle actuating matter, and eliciting vital acts in conjunction with it, it subsists in the body as one element of a substance and organic life, but is not in and by itself a substance and a living being. It is a maxim that operation follows essence. The operation being solely organic, it follows that this limitation proceeds from the nature of the being which operates. If it be true that as is the essence so is the operation, the converse is true, that as is the operation so is the essence. The being whose operation is exclusively organic has an organic essence, which requires for its actual existence a conjunction of soul and body. Each part is necessary to the other, for the act of living. The act is not in the body without the soul, nor in the soul without the body. The animated body lives, and by its organs exercises organic acts. When it dies, all the life which was in it becomes extinct, and there is no surviving subject of which continuance of living can be predicated.

Those who apply this same reasoning to man, suppose that, because he is generically an animal, he is specifically on a par with other species of animals. His soul is a vital

principle, animating an organized body, actuating matter, beginning to exist in the corporeal germ as soon as it is prepared to receive its vitalizing influence, developing with its growth, exercising in conjunction with it organic acts, needing it for its complete integrity as a substance united with it in human personality, in a word, justly designated in the most correct terms of anthropology, the substantial form of the body. It is inferred, therefore, that it is the first act of a body, and nothing more, and that, the body being mortal, the soul ceases to exist when life is extinct in the body.

It is a matter of dispute what Aristotle teaches on this point, and, at least doubtful whether he held the personal, conscious immortality of individual human souls. His psychology furnishes premisses from which it can be logically inferred, and he distinctly affirms that "the soul is eternal." As we possess, however, only the notes and abstracts of his lectures prepared by his pupils, in which there is no clear and distinct discussion of this question, the authentic and complete doctrine which Aristotle held and taught, if he really had one, remains obscure.

The Arabian philosophers of the medieval period, who were disciples and interpreters of Aristotle, put forth their own peculiar interpretation of his affirmation that the human soul is eternal. They taught that the active intellect which gives to the human mind apprehension of the super-sensible is not a faculty of individual souls but an impersonal, universal intelligence, an "over-soul." Individual souls passively receive from it intelligible species or images by which they understand and reason. They are not intrinsically and essentially rational, have no super-organic essence, but are merely forms actuating the body, dependent on it for existence, and perishing when it dies.

St. Thomas and the schoolmen of the medieval period made it a special task to attack and refute the Arabian philosophers, and to rescue all that was sound and in harmony with the Christian faith in Aristotle out of their hands. In

this admirable work of christianizing Aristotle which resulted in that monument of genius, learning and faith the scholastic philosophy, one of the principal parts is the psychology and ideology, elaborated in the most perfect manner by St. Thomas.

The human soul is proved to be one substance, containing in itself as a sole, unique vital principle of the active intellect, the capacity of intelligence and reason, and the animating force of organic operations. By reason of this latter quality it has an exigency for a body to give essential and personal completeness to the specific human nature, which is the nature of a rational animal. But, as the organic operation of human nature is not its only or highest operation, the soul has an operation which is super-organic, viz. the exercise of reason and rational volition. Consequently, the dependence of the soul from the body for its organic operation is no proof of its dependence from it for existence, but only for one mode of existence, and that the lowest to which it is adapted by its nature. The death of the body, therefore, does not involve the extinction of the soul, but only a change in the mode of its existence. The assertion that there is no proof or evidence of the perishable nature of the soul is justified.

There is, however, something puzzling to a mere philosopher, in the union of an intelligent, immortal soul with a mortal body. Is this union normal, and necessary to the perfection of the human species, or is it accidental? If it is accidental, and the soul is better off in a separate mode of existence, how did it happen? Plato surmised that it is a calamity incurred as a punishment for sin committed in a former state of being. If the union is normal, it seems most incongruous that a separation should take place between the two parts of human nature, and one part continue to live on forever.

The enigma which heathen philosophers puzzled over so unsuccessfully is solved by the Christian faith, and Catholic philosophy. The union of soul and body is not abnormal

but is from the first intention of the creator. It is not accidental, but essential to the integrity and perfection of the human species, which is differentiated from the inferior species of animals by rationality, and from angels by animality. It is not the penal consequence of the degradation of pure spirits, and a disadvantage to their intellectual life, but a harmonious combination of spirit and matter for the good of both parts of the composite being. In the primitive, ideal state of humanity at its creation, the soul was not joined to a body that was mortal, but the whole man was immortal. Sin came into the world as a discord in the original harmony and a disorder, by the transgression of Adam, and death by sin. It is a common penalty and a debt of nature which makes all men subject to bodily decay and death. But there is a resurrection to come, when all human souls will be re-united to their bodies, made incorruptible and exempt from liability to death.

So then, a Christian philosopher, leaving pagans and unbelievers to struggle with their difficulties as best they can, comes to the examination of the rational argument for the immortality of the soul free from all perplexity about the dissolution of its union with the body and its change of state in a separate mode of existence after death. Death is an accident, and the separate existence is temporary. A disaster has befallen the soul, but it is not one that affects its essence intrinsically or the operation which is super-organic.

An inquirer who is not a Christian, if he really loves the truth, can be convinced by this rational argument and make it a stepping-stone to faith, notwithstanding the difficulty of explaining the union of the soul with a mortal body. It is not necessary to understand the whole reason of being, and the natural destiny of the composite nature of man, in order to know that the soul is a spiritual substance, and therefore incorruptible and indestructible. The immediate inference from this is: that the soul does not depend on the body for its existence as a living, operative principle, and

therefore does not cease to exist when the corruption of the body causes it to pass into a separate state. From this point it is easy to proceed with the proof that endless existence in some state and mode of being congruous to its nature and its primary end is due to it. And this is the entire thesis of immortality, as a purely rational truth, provable by purely rational arguments.

That the soul is a spiritual substance is proved from the capacity which it possesses for intellectual operations. These operations are super-organic. The object of sensitive cognition is the simple, concrete, sensible phenomenon, and nothing more. Intellect perceives the super-sensible, the universal: being, truth, goodness, beauty, causality, and other intelligible ratios, which are immaterial, and do not affect bodily organs. As the operation is, so is the essence. The operation of the soul in intelligence is spiritual, and so therefore is the faculty, and the subject in which the faculty inheres. The human soul is not totally immersed in the body as the soul of the beast is. It is like a swimmer, who is partially immersed in water, but is head and shoulders above it. The soul has a separate action and a separate principle of activity, exclusively its own, not depending on the body for existence, but existing in itself. It is not an imperfect entity, a mere substantial form of a body, leaning on it and coalescing with it, so that the two together make a substance. It suffices to itself, and is a substance in itself, having its own intrinsic term, its own life, its own operation, and quite competent to fulfil its primary end of being in the rational and moral order, without the body. It needs the body only for a secondary and inferior mode of its existence and operation. It is not only simple, immaterial, indivisible, but also spiritual, that is, a principle of rational intelligence and volition, and therefore no product of generation or any kind of second causes, not educed from any potency which is in matter, but immediately created by God and illuminated directly from the source of light in Him.

The death of the body cannot, therefore, affect the spiritual essence of the soul, which depends immediately from God for its existence. It is one of those incorruptible and indestructible terms of the creative act, which created forces can neither cause to begin or to cease to exist.

The soul, being a spiritual substance, cannot cease to exist, unless God withdraws that preserving influx of power which is the continuation of the creative act. There is no reason for supposing that He ever does or ever will in this way annihilate anything in his creation. We cannot, however, by pure reason, positively demonstrate that he will not do this. It is necessary to know with certainty that God has created everything for a permanent end, and nothing for a merely temporary purpose, in order to prove conclusively that nothing which has been created will ever be suffered to lapse back into non-existence. Reason can, indeed, give us a probability that the universe, in all its parts, from the highest to the lowest, has been created that it may last forever. But, although it can be proved with certainty that it contains in itself, as the substratum of all its changes, incorruptible and indestructible elements, this is not enough to warrant the conclusion that they will be preserved in being during endless duration, unless their specific nature and reason of being can be proved to contain an exigency which demands that they should continue forever to exist. The rational proof of the immortality of the soul needs, therefore, to be completed by an argument which demonstrates that its nature, reason of being, and ultimate end, exact and demand its perennial existence.

It is obvious enough, that God could not have created a universe for any wise purpose, having his own glory in the communication of good out of his own infinite love, as its final cause, with the intention of leaving it to sink back, after a short time into total nothingness.

All beings which are an end in themselves, and worthy to be created for their own sake to the praise and glory of God,

must be intended to exist forever; whatever may be the case of the rest of the universe which is created for their utility. All spiritual substances, by virtue of their intellectual nature, are in this highest category of beings. Their nature and purpose of existence make them an end in themselves, and demand an endless duration in the first intention of the creative act. It might be conjectured, however, that incorrigible perseverance in sin until the final term of probation, would be punished by the privation of immortal existence. But this concession does not impair the evidence of the thesis we are proving. Granting, that according to pure reason, apart from the teaching of revelation, there is a possibility that some souls may forfeit their natural right to immortality, the proof remains unshaken, that all rational souls are immortal by their nature and their reason of being.

God has created all things with wisdom. He has prefixed an end to the creation and all its parts which is worthy of himself. He is himself, as final cause, the end for which all things are made. It is not for his own intrinsic perfection and glory, which is incapable of increase, but for his extrinsic glory that he has made the world. This extrinsic glory consists in the communication of his own infinite good to finite beings, in a finite mode. The infinite good in God, is the knowledge and love of himself, and the finite good in creatures attains to its highest consummation in the knowledge and love of God. Only intelligent beings are capable of this knowledge, and they are therefore the summit and crown of creation, for the sake of whom all the inferior part of the world exists, as the means by which God manifests to them his perfections. These intelligent creatures have a nature, a capacity, a tendency, in proportion to their end. Their end is not in sensible and transitory objects, and their nature, capacity and tendency transcend all objects of this kind. The adequate object of intelligence is being and truth in all its latitude, and the tendency of the will follows the intellect. The necessary consequence is, that an intelligent being has an

aspiration after the supreme good, the perfect felicity in which his intellectual nature will find its ultimate perfection, and attain to the end for which it has been created. This tendency and aspiration cannot have been implanted in vain. It would be contrary to the wisdom of God to give a creature made for a temporary end and destined to perish after a brief life on the earth, capacities, tendencies and aspirations reaching beyond present and sensible objects. It would be contrary to the goodness of God to give to his rational creatures an idea of a state of perfection and happiness, unattainable; and to confine them within the bounds of a short span of existence, in which the nearest possible approach to perfection and felicity falls miserably short of desire and effort.

If, indeed, the end of man were in this world and in that earthly life which ends at death, the best and most virtuous men ought to be sure of attaining what measure of felicity is possible in this present state of existence, by means of their virtuous conduct. This is so far from being the case, that virtue, even when it is heroic, often brings obloquy, disaster, and violent death upon those who possess and practise it.

The most intelligent and the most excellent men ought to understand the most clearly that the end of life is in and not beyond this present period of existence, and ought to be the best satisfied with its transitory good. Whereas, it is just this highest class of men who have the clearest convictions and the most vivid sentiments of the insufficiency of earthly objects and ends to furnish a sufficient reason for the being of rational nature, and to satisfy the imperative demand of the soul for the supreme good.

What is the cause, we are forced to ask, why so many doubt or deny the validity of the arguments from reason for the immortality of the soul, since they are so conclusive and irrefragable?

One great reason is the difficulty of realizing and imagining the spiritual world. We are deeply immersed in the life of the senses. The dead have completely disappeared from

the region to which the senses are confined. The sphere and the life of separate spirits are beyond the reach of our experience. The fact of death is tangible by the senses, the fact of a continuous life of the soul in a sphere remote from the earth is apprehended only by the intellect through rational conviction or religious faith. The difficulty of making this intellectual apprehension vivid and constant opens the way for the causes of doubt to act on the mind, making it hesitate or even refuse to give assent to the reasons for belief in immortality.

Those who have degraded themselves by vice and have no efficacious desire to repent, naturally wish for extinction, since they cannot expect a happy life in the other world, and try to persuade themselves that death is the end of all. Those who have destroyed all religious belief in their minds, and extinguished all religious sentiments in their hearts, since they look upon man as a mere animal, quite consistently deny immortality.

Some, who have a religious faith, even some who are Catholics, have a naturally skeptical temper of mind, and an intellectual hesitancy in giving assent to conclusions resting on rational arguments. If one has a firm faith in immortality as a revealed truth, this suffices. Nevertheless, it is a great advantage to understand as well as to believe those revealed truths which are not beyond the scope of reason.

A. F. HEWIT, C. S. P.

THE IMAGE OF ST. ALOYSIUS GONZAGA.

NOZZI, one of the best imitators of Horatian elegance in Latin verse, albeit his themes are of a loftier kind, has left us an ode in which he attempts to describe the virtue of St. Aloysius. The thoughts of the poem are something like the following: I saw a dove once at a fountain's edge, bathing its feathered breast with drops

caught from the crystal flood in purest wing—an image fair of two-fold innocence! Elsewhere I saw on lofty mountain heights the blushing splendor of the sun-kissed snow, untarnished by the print of creature's foot—fair semblance of a soul doubly immaculate! Again, I saw a lily in its freshest bloom, half-hid in some sequestered garden spot, bending its stately cup whence silent zephyrs gathered sweet perfumes and bore them heavenward!—Here the poet stops; these figures will not adequately portray the comely virtue of the holy youth whom he has undertaken to picture in his verse, and he therefore breaks off, ending his ode with these words:

Non usitatis fervidus decreveram
 Efferre Gonzagam modis,
 Qui flore vernans primæ ætatis integro
 Sic usque vixit puriter,
 Sincerum ut ille pectus haud levissima
 Sit labe passus infici.
 Candoris ergo laude mirandus sui
 Plane enitescit insolens,
Utroque sese eidem conferre negant
Columba, nix et lilium.

If it be true that no image can properly reflect the charm which the angelic youth must have exercised in life, and which is still felt by those who, in one way or other, come under the influence of his virtue, the figure of St. Aloysius, such as it appears in familiar pictures, is still eminently capable of arousing in the young heart that chivalrous love and devotion which is one of the chief guardians of innocence in the world and of the spirit of sacrifice in the religious life.

Although the saint died at the age of little more than twenty-three years, nearly six of which were spent in the novitiate of the order to which he belonged, there is abundant material for the genius of the artist, not only in the pronounced virtues of the lovely boy at home and in the cloister, but also in the historic relations in which we find

him personally placed at different times. The Gonzaga family was one of the most influential and widely represented in Italy. Chiefs of the House were the dukes of Mantua whose daughters graced more than one imperial throne in Europe. The Banners of the Gonzagas had led in the armies of the Republic of Venice, of the Emperor and of the Sovereign Pontiffs, and we know that Henry VIII. of England made at one time overtures to the Marquis Ferdinand, father of St. Aloysius, to accept the command of the entire royal cavalry forces; but Don Fernando was not only an excellent general, but a most loyal Catholic who knew no compromise with perfidy. The Countess Martha, mother of our Saint, had been educated in the home of Catharine de Medici, at the Court of France, and later, when Elizabeth de Valois went to Spain with her husband Philip II., Donna Martha accompanied the queen. It was here in Madrid that she met the Marquis Ferdinand, and fifteen years later we find in the same halls a graceful boy whose modesty attracted everyone in the place. This was the noble page Aluigi Gonzaga, companion to the young crown prince James of Spain, and eldest son of the Marquis of Castiglione.

There is a portrait of the Saint dating shortly after this time and said to be from the brush of Paul Veronese, who was then in the height of his renown. It pictures him in the costume then worn by the young cavaliers at court. The face is singularly earnest and marked by decision which was a characteristic trait in him even from childhood. The right hand is placed upon the hilt of the sword which hangs from the left. A ring set with a single small stone is perhaps the more noticeable because the youth had already resolved to consecrate himself to God and to abdicate his rights as heir to his father's title.

It is apparently this portrait which the Chevalier Francesco Del Cairo obtained from the palace at Castiglione, when subsequently he painted that beautiful scene of the

First Holy Communion of St. Aloysius. The original of this picture was made for the Church of San Fidele at Milan, built by St. Charles Borromeo and given over by him to the Jesuit fathers. We see the saint in profile, somewhat younger than in the above-mentioned portrait of Castiglione which served Del Cairo as model. The angelic child, clad in the habit of a Spanish page, the silken mantilla hanging loosely from his shoulders, kneels upon the predella of the altar. His face is uplifted with eyes fixed upon the Sacred Host held before him by the holy Cardinal Borromeo. The attitude of the child is intense devotion, the hands not folded, but moving forward as if to say: Come, dearest Lord, do not delay! Behind him, near the altar-steps are mother and father; on either side Rudolph and Francis, his younger brothers, each carrying a torch. The attitude of these four figures, grouped around St. Aloysius is inexpressibly touching. There is an earnest look in the face of the Marquis who, clad in the steel-coat of his military calling, kneels with folded hands, devoutly sad as though resigned to the will of God; for he must even then have foreseen that this his oldest born would forsake the splendors of Gonzaga's princely House and destroy the earthly hopes which he had set on the child, apparently so well gifted to act as the future head and glory of his family. It looks as if the artist had wished to give emphasis to this thought, in painting upon the vacant cushion at the foot of the altar the full escutcheon of the Gonzaga family. The main shield is divided by a Cross Pattée, between the arms of which, in each of the four fields is the Imperial Eagle. Another shield, forming the centre at the juncture of the cross-bars, contains, according to the painting, four fields with a crowned lion (white on gule ground) to the right (chief) and left (base), whilst the corresponding opposite fields contain three bars in the form of what is called in heraldry "Barry of six" on gold ground. On the inside of the ducal crown, which surmounts the entire shield, the word "Olympus!"

(heaven), is written, this being the motto of the family.¹ How aptly the noble youth might have read from these emblems a story of his future destiny, directly the reverse of all earthly ambition. Surely he has become the most illustrious of the long line of the Gonzagas, outshining the pure and exalted heroism betokened by the white lion with golden crown; resting his strength upon the gule-colored cross and making the throne of Olympus his lofty aim.

Aptly too has our painter portrayed the mother Donna Martha. Her delicate, refined face is full of a heavenly peace. Her attitude is that of one making an offering of the treasure of her heart to God. She was a noble woman to the deepest depth of her motherly nature, an heroic soul with the courage of the dukes of Urbino, whose descendent she was and with that magnificent love of holy Church, which was hereditary in a family that had given popes like Sixtus IV. and Julius II. and a long list of Cardinals to the Mother of Christendom. When they brought to the countess the blood stained garments of her beloved child, showing how he had scourged his innocent flesh, she wept but said no word of disapprobation. Many a time did she repeat the sacrifice interiorly when she saw him pining away with the love of heaven and spending his little strength in searching out the leper and the poor to serve them for the charity of Christ. But if her tend-

¹ On the face of a medal struck, less than thirty years after the death of St. Aloysius, by his illustrious relative the Duke Charles I. of Mantua, the special patron of which city and duchy our saint had been chosen, the central shield has nine partitions with the arms of the Mantua-Gonzaga connections with the different branches of the royal house of France. The word "Olympus" appears in a semi-circular field above the coat of arms. The inscription around the margin of the medal reads: *Carolus I. Dei gratia Mantua, Montisferrati, Nivernii, Mayennæ, Retelii Dux. F.C.* Then follows the word *Fides*. On the other side of the medal we have the picture of St. Aloysius in the dress of a Jesuit novice. His face is turned towards the figure of an angel bearing a branch (lily or palm); his arms are folded cross-wise as in prayer, whilst his right foot is set upon a ball representing the world. The legend around the edge is: *B. Alois Gonz. Protector Mantuæ*. It appears that a similar die was struck for a certain coin current in Mantua. — Cf. Bolland. Jun. tom. iv. p. 864, B.

er heart felt the pangs which such offerings to God brought with them, few mothers ever reaped a sweeter and holier joy than the aged marchioness when on the 28th of July, 1604, she knelt at the foot of the altar in the church of Castiglione and could look up to the image of her beautiful child whose public veneration as a member of the Blessed in heaven, had received the first approbation of the Church. She did not linger long on earth after this transport of motherly joy. On the 3rd of April, the following year, she slept her last gentle sleep to awaken in the company of him who was and forever will be the pride and glory of the House of Gonzaga.

Rudolph the little brother whose face, turned full on the beholder, expresses the innocent exuberance of childish happiness, was to become in later days a sore trial both to his mother and to St. Aloysius, who on his account had for a time to leave the sweet solitude of the Roman College. Different was it with Francesco, the child whose back is turned in the picture. He became the head of the family and was mainly instrumental in collecting the material for an accurate account of the life of his brother. He also built a magnificent chapel in his honor. The position of Francesco Gonzaga in the picture of which we speak, is masterly. Whilst no part of the face is visible, the vivid interest of the child in the action, and the mingling of reverence, wonder and affectionate joy are clearly indicated in the movement of the little brother. On the other hand we have St. Charles, a study in himself and well portrayed by the painter. The ministers of the altar give animation and symmetry to the grouping of the picture.¹

In the Jesuit Church of Madrid there is an altar-piece representing St. Aloysius in the costume of a page kneeling

¹ There are numerous copies of this picture wherein some of the parts are greatly varied. Thus for example the two children are replaced by full grown pages or acolytes. Sometimes the accessories are changed not without detriment, as it seems to us, to the historic features of the scene described.

before a statue of our Bl. Lady of Good Counsel, with the Holy Infant, surrounded by angels, and a dove, the symbol of the Holy Spirit, hovering above. The picture commemorates an incident which occurred on the feast of the Assumption of our Bl. Lady in the year 1583, when the saint received distinctly the call into the Society of Jesus from the lips of the Bl. Virgin, in answer to his ardent prayers. The inscription on this picture reads: *S. Maria boni consilii, quæ in Collegio imperiali Matritensi B. Aloysio voce clara et manifesta suasit, ut Societatem Jesu ingrederetur.*

But the image of St. Aloysius with which the student is most familiar is that which shows him in his ecclesiastical garb. Sometimes we see him kneeling at the foot of the cross; sometimes devoutly bent over the crucifix. These images date back to his own time and were made by persons who had frequently seen him and knew him well. Ceparì mentions several pictures made by private artists of the Duke during the life of the saint, both before and after he had entered the Jesuit order. The oldest portrait which shows him in the garb of a novice, his hands crossed over his breast as in prayer and tears flowing from his eyes is inscribed: *Vera ex prototypo Castilion. effigies.* Manzini, whose life of the saint is said to be in many respects superior to and more complete than that of Ceparì, relates that one of the pictures of Saint Aloysius, preserved in his day at Castiglione, was taken immediately after the death of the holy youth in the Roman College.

A remarkable picture is one described by the Bollandists as originally designed in Rome in 1607, and afterwards lost; but of which a copy was preserved in the Jesuit House at Antwerp at the time of writing (nearly two hundred years ago). It represents the saint kneeling upon a platform, vested in surplice, his right hand holding a crucifix, the ends of which shoot forth blooming lilies, his left placed on his breast. On one side of him lies a turned coronet, on the other the birettum. Two heavy doric columns rise at each side of him up-

holding a canopy with the central sign J. H. S. and the legend *Ad majorem Dei gloriam*. Two angels bearing lilies in their hand crown the Saint. Along the columns, above and below, are depicted the miracles known to have been wrought through the intercession of the Saint.¹

It is interesting to know that S. Mary Magdalene de Pazzi has left us an attempt to portray in colors the Saint as she had seen him in a vision during her extasis.² Another remarkable picture is one drawn in ink by that lovely imitator of St. Aloysius, St. John Berchmans, who dwelt in the same home at Rome, about thirty years later, and had for his friends and teachers some who had known the angelic model of students.³

As would be natural, artists in later times have attempted to illustrate the different well known phases of his student-life especially whilst he was at Rome. Indeed there is ample material for the historic and Christian genius to dilate upon. We see him, whilst in Rome, affectionately received by Sixtus V. to whom he had letters of introduction from his father the marquis. "It was on a Saturday," says the Chronicle "and he had taken no food that day, but only bread and water on the previous Friday." Then Aquaviva, the famous general of the Jesuits, a second

¹ On the margin below we read: Juxta prototypon incisum in æs Romæ cum facultate Superiorum. Anno Domini, MDCVII.

² Illudque ejus opus gloriantur Sanctimonialia Barberianæ, in monte Quirinali Romæ, penes se esse.—Boll. loc. cit. pag. 865, C.

³ Aliam quam habemus. . . delineata est (et ideo magni pignoris loco nobis habetur) ab innocentissimo beatique Aloysii æmulo, Joanne Berchmans, e Societate et Belgio nostro, Romæ in eodem Collegio, ubi triginta ante annos obierat Aloysius, sancte mortuo, anno MDCXXI, XIII Augusti, dum studiis ibi philosophicis, ubi Aloysius theologicis, operam dabat. . . Is, non contentus in his omnibus aliisque sedulo imitari Aloysium, imaginem quoque ejus, quam dixi, sibi pinxisse videtur, ut ubique locorum conferre, et cum liberet inspicere posset Est enim in charta communi picta atque apta aut libello aut pectorali capsellæ imponi. Picta autem est pennâ, colore nigro, non imperite: subtus legitur, *B. Aloysius. Gonzaga*; et in a-versa parte notatur alia manu (illius crediderim, qui primus thesaurum istum hereditavit) *Fr. Joannes Berchmans Jesuita delineavit hanc imaginem, qui obiit cum opinione sanctitatis.* (Bolland. loc. cit. pag. 864, F.)

Loyola and author of the *Ratio Studiorum* leads young Aluigi into his cell and gives him the book of rules. In the study hall we see him side by side with other youths destined to become saints and martyrs like the Bl. Charles Spinola, who amid his tortures in Japan could appeal to St. Aloysius once his companion and ask that a mass be celebrated for his own soul on the altar dedicated to the Saint who had preceded him. In the theological class-room Aloysius is one of the group that gathers modestly around the venerated Gabriel Vasquez, a prince to this day among the host of theologians; and at another time the graceful figure of the Saint bends in tearful contrition at the feet of his Confessor, the saintly Bellarmin, one of the greatest of ecclesiastical writers in any age. There are other scenes wherein St. Aloysius might be fitly made the central figure giving lessons of true greatness in self-abnegation, as when we see him teaching the poor *contadini* on the piazza Montanara where the illustrious cardinal di Cusa was astonished to meet the noble youth; or in the midst of the fever-stricken, relieving the miseries of those who were afflicted with the plague and consoling them with affectionate hope of heaven.

We ordinarily see St. Aloysius standing before the crucifix or holding it in his hands, with the emblems of his virtues around him. These are a crown, indicating the rank and title which he deliberately relinquished; a skull, representing the vanities of all things earthly which end in death; a scourge as token of the chastisement by which the flesh is kept in subjection to the spirit; and finally a lily, emblematic of the virtue of purity which he so eminently cultivated and whence issued forth the sweet odor of his angelic devotion.

Sometimes we see a book lying open before him. It may indicate both his fidelity to the rule which he had embraced and which is contained in the constitution of his order, as also his spirit of study. For whilst St. Aloysius learned his

principal lessons, the science of the Saints, from the cross and in prayer, it would be an error to suppose that he lost sight of the study of human science as a means to acquire the knowledge of God through His external manifestation in creatures. The fact is St. Aloysius possessed unusual intellectual gifts. His biographer tells us that as a mere child at Casale Monferrato he used to study with special delight Seneca, Plutarch and Valerius Maximus, and that his spiritual reading was principally in the works of B. Louis of Granada and Lippomanus. While at Madrid he devoted himself with special energy to the study of mathematics and astronomy under Dimas who was then celebrated for his learning in the exact sciences. Here also he studied Logic and Theodicea and his singular keenness and argumentative power are attested by his taking part in a public disputation which took place at the University of Alcala, where Vasquez who became his professor later in Rome, was then teaching. The young Louis of Gonzaga, though hardly fifteen years of age defended the argument that the mystery of the Divine Trinity could be proved from pure reason. Cepari gives us an instance of the elegance of the youth's scholarship in a latin oration which St. Aloysius delivered in the name of the nobility of Madrid before King Philip, on the latter's return from Portugal. Before the age of 16, St. Aloysius had studied a large portion of the Summa of St. Thomas, which afterwards, in the Roman College, became his principal delight. Meschler (*Leben d. h. Aloysius v. Gonzaga*, pag. 153.) says that as his life drew to a close he gradually dispossessed himself of all his books, keeping only a volume of the S. Scriptures and the Summa in his room.

Although while a novice he spent some time under different masters in Mantua, Milan and Naples, his predilection, so far as he allowed himself to express it at any time, was always toward Rome. "If I have a home on earth," he wrote during the last year of his life, "it is Rome where I

was born unto Christ.”¹ It was to him, as it has ever been to those who look upon the Eternal City as the divinely appointed centre of Catholic unity, the citadel of faith, the seat of every kind of learning, the home of saints. It is from this feeling, no doubt, that springs the grand movement presently inaugurated of establishing in Rome in honor of St. Aloysius a free Seminary where students devoted not only to the sacred sciences but also to secular learning may find special protection and facilities in the pursuit of their studies. Nowhere in the world are to be found such opportunities in this direction as in the holy city.

How much more we would wish to say of our dear St. Aloysius whose lovely face, lovely not by reason of any earthly form, but by the sweet charity, the stainless innocence and the beautiful spirit of self-denial which speak out of his features and life to the Christian youth, most of all to the cleric, and which the graphic pen of P. Angelini has summed up in the one sentence commemorative of the third centenary of the Saint’s birthday in heaven :

XI. KAL . QUINTILES
A. MDCCCXCI . TRECENTESIMUS
VERTITUR . ANNUS . EX . QUO
ALOISIUS . GONZAGA
LUE . AFFLATUS . OPEN . FERENS
PALMAM . LILIIS . VIRGINITATIS
INTEXTAM . A . DEO . TULIT.

THE GADARENE MIRACLE.

“WE are at the parting of the ways,” writes Prof. Huxley in the March number of the Nineteenth Century.² “Whether the twentieth century shall see a recrudescence of the superstitions of mediæval papistry or

¹ Bolland. loc cit. pag. 1005, D. E.

² p. 466.

whether it shall witness the severance of the living body of the ethical idea of prophetic Israel from the carcass, foul with savage superstitions and cankered with false philosophy, to which the theologians have bound it, turns upon the final judgment of the Gadarene tale." The reason of these statements had been given in a previous article by the same writer:¹ "Everything that I know of law and justice convinces me that the wanton destruction of other people's property is a misdemeanor of evil example." Starting from this principle, Professor Huxley concluded:² "I can discover no escape from this dilemma: either Jesus said what he is reported to have said, or he did not. In the former case it is inevitable that his authority on matters connected with the unseen world should be roughly shaken; in the latter the blow falls upon the authority of the synoptic Gospels." The Professor is equally plain in the choice of one of the horns of the dilemma. "I do not think," he says, "that any sensible man will accuse me of contradicting the Lord and his apostles if I reiterate my total disbelief in the whole Gadarene story."³

Mr. Gladstone has pointed out in his "Impregnable Rock of Holy Scripture" that Professor Huxley may safely believe the authority of the synoptic Gospels without thereby lessening Christ's authority on matters connected with the unseen world. To avoid misunderstanding, we must state that Mr. Gladstone's position is true beyond all doubt, and will be defended as such. But the line of argument by which he upholds it, is only one of the many possible solutions of the question which are found in Christian commentators, and may, therefore, be received or rejected without impairing the above thesis. In the following pages Mr. Gladstone's explanation of the case will, therefore, be considered on its own merit, and in the light which Professor

¹ *Nineteenth Century*, February 1889, p. 172.

² *Nineteenth Century*, Dec. 1890, p. 969.

³ *Nineteenth Century*, February 1889, p. 178.

Huxley's controversy has thrown on it. We may summarize the great statesman's tenets under the following headings: 1. The Gadarene swineherds were Jews and bound by the Jewish law. 2. The Jewish law forbade the keeping of swine. 3. Jesus inflicted due punishment on the Gadarene swinefolk when he allowed the expelled devils to take possession of and destroy their property. In the light of these reflections the drowning of the 2000 hogs is no longer a wanton destruction of other people's property, so that both the integrity of Christ's moral character and the authority of the synoptic Gospels may be upheld.

Professor Huxley in his subsequent articles published in the Nineteenth Century has taken exception to all three of the above statements. Regarding the first statement Huxley and Gladstone agree in locating the miracle in Gadara, but they disagree about the existence of a Jewish population in that place. A word must be said on both points. The Gospel texts of Sts. Luke, Mark, and Matthew vary in the name of the place of the miracle between Gadara, Gergesa and Gerasa. The received text of St. Luke's Gospel, its Cod. A. ¹ 14 uncial manuscripts and the Syriac version read Gadarenes; the same reading is supported by the Codd. \aleph , B, C, M, 4, ² of St. Matthew's Gospel, by the Cod. A. ³ and 10 uncial manuscripts of St. Mark's. The Cod. B. and D. ⁴ and the Itala version of St. Luke's Gospel the Itala and the Vulgate versions of St. Matthew's account, and the Codd. \aleph , B. D., ⁵ together with the Itala version of St. Mark's Gospel favor the reading Gerasenes, while the Codd. \aleph , L., X., Ξ , ⁶ and the Coptic version of St. Luke, the Cod. E., ⁷ with 7 uncial manuscripts of St. Matthew, and the Cod. L., U., Δ . ⁸

¹ Alexandrinus.

² Sinaiticus, Vaticanus, Ephræmi, Campianus, Sangallensis.

³ Alexandrinus. ⁴ Vaticanus and Bezae.

⁵ Sinaiticus, Vaticanus, Bezae.

⁶ Sinaiticus, Regius, Monacensis, Zazynthius.

⁷ Basiliensis.

⁸ Regius, Marcianus, Sangallensis.

of St. Mark present the reading *Gergesenes*. Archdeacon Farrar¹ is of opinion that *Gadarenes* may be the right reading in St. Matthew, *Gerasenes* in St. Mark, and *Gergesenes* in St. Luke.

The geographical position of the three places will assist us to clear up a question, left doubtful by the authority of the manuscripts. *Gadara* was about nine miles distant from the extreme southeast end of the *Lake Genesareth*. Between it and the scene of the miracle lay the deep ravine of the *Hieromax* or *Jarmuk*. Being the capital of *Peræa*, its country might have extended to the shores of the *Lake*, inasmuch as it appears to have been a large fortified town, about two miles in circumference. Extensive and beautiful ruins mark the spot of the formerly flourishing city; to the north-west still remains its ancient necropolis, consisting of innumerable sepulchres, excavated in lime-stone cliffs. Part of them have been converted into human dwellings, and make up the present village *Um-Keis*.

Gerasa, now *Djerash*, lay on the extreme eastern limit of *Peræa*, about fifty miles from the *Lake*, almost within *Arabia*. Though it was an important town, it is still very doubtful, whether its confines extended to the shores of the *Lake*. Its remoteness from *Genesareth* renders such a supposition improbable, and the presence of other large towns—*Gadara* among the number—between it and the *Lake* makes it almost an historical impossibility. There is no record anywhere that *Gadara* depended on *Gerasa*. And there is another detail in the gospel-record which almost necessarily excludes *Gerasa* from the number of places in which the miracle might have occurred. After the exorcism the swineherds ran into the city and towns-people came to meet Jesus with entreaties that he would withdraw. Had *Gerasa* been the town in question, such an incident would have been impossible, its distance from the *Lake* being about fifty miles.

¹ Cambridge Bible for Schools and Colleges, St. Luke p. 170 ff.

Concerning the third reading "Gergesenes" Professor Huxley states: ¹ "The existence of any place called Gergesa is declared by the weightiest authorities whom I have consulted to be very questionable." And again in the March number: "I may say that I was well acquainted with Origen's opinion respecting Gergesa. It is fully discussed and rejected in Rhiem's *Handwoerterbuch*. In Kitto's *Biblical Cyclopædia*.² Prof. Porter remarks that Origen merely conjectures that Gergesa was indicated." But in spite of Rhiem and Kitto, Origen has conjectured well, if he did conjecture at all. Eusebius and Jerome agreed with him; but after them a long period of opposition followed, in which Origen was blamed for unduly influencing the gospel-text. Of late, however, authorities whom Prof. Huxley is bound to respect—if not to consult before writing on Biblical subjects—have seen fit to return to Origen's conjecture as the most satisfactory commentary. Farrar ³ tells us: "The question as to the place intended as the scene of the miracle. . . may be considered as having been settled by Dr. Thompson's discovery of ruins named Kerzha ⁴ nearly opposite Capernaum. The name of this little obscure place may well have been given by St. Matthew, who knew the locality, and by so accurate an inquirer as St. Luke. The reading may have been altered by later copyists who knew the far more celebrated, Gadara and Gerasa." Rev. A. Carr ⁵ states: "Gergesa is identified with the modern Khersa, in the neighborhood of which rocks with caves in them very suitable for tombs, a verdant sward with bulbous roots on which the swine might feed, and a steep descent to the verge of the Lake exactly correspond with the circumstances of the miracle." The Rev. G. F. Maclear ⁶ writes:

¹ *Nineteenth Century*, Dec. 1890, p. 972.

² p. 51.

³ *Cambridge Bible for Schools and Colleges*, St. Luke p. 171.

⁴ The natural corruption of Gergesa.

⁵ *Cambridge Bible for Schools and Colleges*, St. Matthew, p. 80.

⁶ *Cambridge Bible for Schools and Colleges*, St. Mark, p. 60.

“Gergesa was a little town nearly opposite Capernaum, the ruined site of which is still called Kerza or Gersa.” Thomson’s “Land and the Book,” Porter’s “Syria and Palestine” and Rob Roy’s “On the Jordan” describe Gergesa more minutely. Tristram, Cook, Weiss, Godet, and Volkmar agree in considering the question of locality settled, Gergesa being the place of the miracle.

In the light of these conclusions the variations of the texts become intelligible. Most probably both Matthew and Luke originally had the reading *Gergesenes*. Since Matthew wrote for Jews to whom Gergesa was well known, he needed not to determine the locality any further. But Luke’s readers were not acquainted with Gersa; hence the addition “which is over against Galilee.” Had Luke spoken of either the *Gadarenes* or the *Gerasenes*, the above addition would be perfectly unintelligible, since both *Gadara* and *Gerasa* were better known than Galilee. Soon the Gospels fell into the hands of scribes, who either knew nothing of Gergesa or found its pronunciation—especially that of its contracted form “*Khera*”—too hard; hence the well known *Gadara* or the more euphonious *Kherasa* (*Gerasa*) are substituted and once introduced, deprive Gergesa of its native right. The various readings are thus naturally accounted for, while on the supposition that either *Gadarenes* or *Gerasenes* was the original reading, the introduction of *Gergesenes* remains a mystery. To ascribe the existence of the latter reading in several important manuscripts of Matthew and Luke to Origen’s influence, is more than the ordinary laws of criticism will permit us to do. Even in Mark’s gospel the various readings are more easily explained, if *Gergesenes* is supposed to be the original one, than if it is looked upon as introduced from the parallel gospels.

Thus far we have considered a question upon which Prof. Huxley and Mr. Gladstone are at one with each other, but are at variance with the tenets of modern criticism. Next we find the eminent scientist and the great statesman at

war upon a question which modern research looks upon as settled. Before considering the details of the discussion we must draw attention to a fallacy of Prof. Huxley's argument. Mr. Gladstone contended ¹ "I have satisfied myself that Josephus gives no reason whatever to suppose that the population of Gadara, and still less (if less may be) the population of the neighborhood, and least of all the swineherding or lower portion of the population were other than Hebrews bound by the Mosaic law." Three classes of men are here clearly distinguished: 1. the population of Gadara; 2. the population of the neighborhood; 3. the swineherding or lower portion of the population. These, Mr. Gladstone contends, may, according to Josephus's testimony, be Hebrews, bound by the Mosaic law. Prof. Huxley quietly, but very conveniently, comprises the three classes under the one name of Gadarenes, triumphantly shows that Gadara was a Greek city, and thus by means of his boasted "weapons of precision" gains the victory over Mr. Gladstone's "rhetorical tomahawks."

A general outline of Gadara's history will show the value of Mr. Gladstone's and Prof. Huxley's arguments for its Hebrew and Roman form of government respectively. Polybius ² tells us that Gadara was twice conquered by Antiochus (218 B. C. and 198 B. C.) Josephus ³ mentions only the second conquest. It was next subdued by Alexander Jannæus (before 79 B. C.), ⁴ and belonged to him and his successors, till it was separated from the Jewish region by Pompey (65 B. C.). ⁵ Augustus bestowed the town upon Herod (30 B. C.) ⁶ whose government was so unpopular that complaints were made against him to M. Agrippa, (23-21 B. C.) and again to Augustus on occasion of his visit to

¹ Impregnable Rock of Holy Scripture, p. 373, f.

² 5, 71; 16, 33.

³ Antiquit. 12, 3, 3.

⁴ Jos. Antiquit. 13, 13, 3. Bell. Jud. 1, 4, 2.

⁵ Jos. Antiquit. 14, 4, 4. Bell. Jud. 1, 7, 7.

⁶ Jos. Antiquit. 15, 7, 3; Bell. Jud. 1, 20, 3.

Syria (20 B. C.)¹ After Herod's death Gadara regained its independence under Roman supremacy.² When the Jewish war began, the Jews under the leadership of Justus of Tiberias devastated Gadara,³ and the Gadarenes avenged themselves by slaying or imprisoning the Jews living in their town;⁴ later those inhabitants of Gadara who were friendly to the Romans, asked and obtained a Roman garrison from Vespasian.⁵ Besides these particulars, Josephus gives also two general characteristics belonging to Gadara: it was the metropolis of Peræa⁶ and a Greek city.⁷

With this historical outline of Gadara before us, we may review Mr. Gladstone's arguments for the town's Hebrew population and legislation.⁸ The devastation of Gadara by the Jews and the murder and imprisonment of the Jews by the Gadarenes, are explained as mere party-strifes. The hostilities existed between the Roman and anti-Roman factions of the Jews; similiar occurrences happened in various other cities of Palestine, and especially in Jerusalem. How Mr. Gladstone can in good faith give the above explanation of Josephus is more than we can understand.⁹ For while the text clearly indicates the various Jewish parties existing in Tiberias, there is no trace of them to be found among the Gadarenes; the latter are as clearly distinguished from the Jews, as the Jews are from the Romans.

The next argument which Mr. Gladstone gives for Gadara's Hebrew population and legislation is a more weighty one. Josephus¹⁰ relates that Gabinius instituted five local Sanhedrim, one in Jerusalem, the second in Gadara, the others in Amathus, Jericho and Sepphoris. Con-

¹ Jos. Antiquit. 15, 10, 2; 3.

² Jos. Antiquit. 17, 11, 4; Bell. Jud. 2, 6, 3.

³ Bell. Jud. 2, 18, 1; Vita 9.

⁴ Jos. Bell. Jud. 2, 18, 5. ⁵ Jos. Bell. Jud. 4, 7, 3; 4.

⁶ Bell. Jud. 4, 7, 3. ⁷ Antiquit. 17, 11, 4; Bell. Jud. 2, 6, 3.

⁸ Nineteenth Century, p. 343 ff.

⁹ Bell. Jud. 2, 18, 1; 5; Vita 9.

¹⁰ Antiquit. 14, 5, 4; Bell. Jud. 1. 8, 5.

sequently, the writer concludes, Gadara must have been a Jewish centre, with Jewish population and Jewish legislation. But the argument is not so solid as it seems to be at first. Dr. Schuerer, whose classical work "*Geschichte des juedischen Volks im Zeitalter Jesu Christi*"¹ has rightly earned the unanimous approval of the learned world, has seen fit to suppose the reading "Gadara" corrupted from Gazara. Similar emendations of Gadara to Gazara or Gabara must be made in three other passages of Josephus's works² so that the change in the above two passages is not surprising. It ill befits an amateur-writer on this subject, as Mr. Gladstone is, to correct the veteran historian's textual emendations, principally because they do not happen to suit an argument demanded in a controversy in which an hour of thoughtless writing has involved him. What Mr. Gladstone says about the five equal districts into which Gabinius divided the country, is extremely misleading. Josephus speaks about no five equal districts of the country, but about five equal parts of the Jewish people.³ Consequently, Mr. Gladstone's inference that Gazara cannot be one of the centres of the five districts, since in that case three such centres would be in Judea, is erroneous. Were the reading Gadara correct, it would follow that two-fifths of the Jews lived across the Jordan, having Amathus and Gadara for their centres. Besides, Gadara had been separated from the Jewish region by Pompey⁴ before Gabinius instituted the local Sanhedrim in the same region.⁵

Mr. Gladstone's next argument is based on the fact that Gadara's walls were pulled down,⁶ when Vespasian took possession of the city during the Jewish war. "Why were the walls pulled down except to prevent the population from

¹ Leipsig, 1886-1890.

² *Antiquit.* 13, 3, 5; *Bell. Jud.* 3, 7, 1; *Vita.* 15.

³ *Antiquit.* 14, 5, 4.

⁴ *Antiquit.* 14, 4, 4; *Bell. Jud.* 1, 7, 7.

⁵ *Antiquit.* 14, 5, 4; *Bell. Jud.* 1, 8, 5.

⁶ *Bell. Jud.* 4, 7, 3.

holding the city against the Romans?" But the text of Josephus admits of no such interpretation. The people of Gadara according to Josephus, received the Roman general with acclamations and pulled down the walls of their own accord, even before the Romans had asked them to do so, in order that their pacific intentions might be more readily believed. Had the Jewish party been very strong in and about Gadara, the Romans would probably have kept the walls to serve as a defence against their hostile attacks.

Nor is Mr. Gladstone more successful in his argument for the existence of the Jewish law in Gadara. It is true that the town was conquered by Alexander Jannæus; ¹ it may also be assumed that what Judæa acquired or recovered by conquest was thereupon placed under the Mosaic law. But it must not be overlooked, that when Pompey (65 B. C.) recovered the city, he found it destroyed by the Jews and rebuilt it for the sake of his favorite freedman, the Gadarene Demetrius.² Mr. Gladstone himself states that only those cities were not destroyed by the Jews, which allowed the Mosaic law to become the law of the land. Gadara, therefore, must not have consented to the introduction of the Mosaic law, when it was taken by Jannæus.

Mr. Gladstone's last argument that is worth the name, is based on the fact that Vespasian is said by Josephus ³ to have attacked the city of the Gadarenes, taking it at the first assault, and slaughtered its inhabitants of military age, partly through hatred of their race. Hence, the statesman concludes, the Gadarenes must have been Hebrews. It must be noticed, in the first place, that Schuerer, Milman, Robinson, Reland and nearly all recent scholars read Gabara instead of Gadara in the above passage of Josephus. Again Mr. Gladstone is careful to omit the fact that according to Josephus, Vespasian burnt the town in question. Now if Ga-

¹ Jos. Antiquit. 13, 13, 3; Bell. Jud. 1, 4, 2.

² Jos. Bell. Jud. 1, 7, 7; Antiquit. 14, 4, 4.

³ Bell. Jud. 3, 7, 1.

dara were the right reading, how could Josephus state a little later ¹ that Gadara was a walled town, in which Vespasian was received with acclamations, and whose inhabitants pulled down their walls of their own accord to show their friendly disposition for the Romans?

We must be careful not to confound the merit of Mr. Gladstone's case with the merit of his arguments. From the fact that Gadara was a Greek city under Roman supremacy it does not follow that there lived no Hebrews in or around it. Attempting to prove too much, Mr. Gladstone has failed to prove anything, and Prof. Huxley has not been slow to discover the weak points of his arguments, being skillful enough to increase beyond measure the burden of proof and rest it on his opponents shoulders. The same method of arguing has been adopted by the man of science regarding the second point of Mr. Gladstone's Gospel-apology. "I should like to know, Prof. Huxley writes" ² on what provision of the Mosaic law, as it is laid down in the Pentateuch, Mr. Gladstone bases his assumption, which is essential to his case, that the possession of pigs and the calling of a swineherd were actually illegal." Then he considers, Lev. 11. 8 : Deut. 14. 8 and Isaias 65. 4 and finds that only the eating of pork, not the keeping of pigs is prohibited. Several irrelevant passages (Lev. 27. 27 ; Numb. 17. 15.) are added ; more, it seems, to hide the Professor's fallacy than to shed any new light on the question at issue. Throughout his argument Prof. Huxley assumes that no Hebrew was bound by any but the Mosaic law "laid down in the Pentateuch." Schuerer's work would have supplied valuable information on this point. ³

The law "ne cui porcum alere liceret" was passed as early as the time of Hyrcanus. ⁴ Though many Jews seem to

¹ Bell. Jud. 4, 7, 3 ; 4.

² Nineteenth Century, March 1891. p. 457.

³ The Jewish people in the time of Jesus Christ, div. 2. vol. 2. p. 90.—125. vol. 1. p. 309-379.

⁴ Cf. Grotius, *Annotat. ad Matthæum*; Smith's Bible Dictionary, under the word "swine."

have yielded to the temptation to keep pigs on account of the profitableness of the investment, still the avocation of swineherd was most despised by the people. According to Rabbinic fable the emperor Diocletian had in his youth served as swineherd among the Jews, and had often undergone the punishment of the lash. Hence their later apology: "nos contempsimus Diocletot porcarium, Diocletianum regem non contemnimus." In fact the swineherd is put on a level with the drunkard and usurer: "aut vinosus es aut foenerator aut porcus alis." Several laws against the keeping of swine the record of which has been preserved in the Talmud, account for this traditional contempt. *Baba Kama*² forbids an Israelite to keep swine in any part of the world.³ *Menakhoth* is more emphatic "Cursed be the man who keeps swine, and who teaches his son the wisdom of the Greeks." Even in the sober writings of Maimonides⁴ we read. "The wise men have said: Let him be cursed who keeps dogs and swine, because from them comes much mischief."⁵ The scrupulous conservatism of the Jewish writers leads us to believe that the same legal restrictions affected the avocation of swine-keeping at the time of Jesus which we have seen existing in Talmudic times. Though we are not willing to endorse Mr. Gladstone's explanation of Jesus's seemingly arbitrary interference with the property of the Gergesene swine-folk as the best, and much less as the only one, we must in common fairness avow that Prof. Huxley has failed to destroy it.

In the last place, a word must be said about Prof. Huxley's position regarding the third of Mr. Gladstone's contentions that Jesus inflicted legal punishment on the Gadarenes when he allowed their pigs to be destroyed. The Prof. writes⁶ "whether they that kept the swine were Jews,

¹ Cf. *H. Shekalim* fol. 47. 3; *H. Trumoth* fol. 46. 2; 3.

² c. 7, 7.

³ 64. 2.

⁴ *Niske Mammon*, c. 5.

⁵ Cf. also: *Cholin* f. 106. 1; *Nedarim* f. 49. 2; *Cohemoth* r. 8. 1; *De Cibis vetitis* c. 14.

⁶ *Nineteenth Cent.* Dec. 1890. p. 977.

or whether they were Gentiles, is a consideration which has no relevance to my case. The legal provisions which alone had authority over an inhabitant of the country of the Gadarenes were the Gentile laws sanctioned by the Roman suzerain of the province of Syria." And again: "If the men who kept them (the swine) were Jews, it might be permissible for the strangers to inform the religious authority acknowledged by the Jews of Gadara, but to interfere themselves, in such a matter, was a step devoid of either moral or legal justification." And here we touch the real foundation of Prof. Huxley's arguments. If he acknowledged the divinity of Christ, he would also grant that Jesus was the highest religious authority that could be possibly appealed to. Nor can the Professor say that Jesus was not acknowledged as God by the Gadarenes. The miracle he had performed in that place, was more than sufficient to prove the truth and reality of his claims. According to Mr. Huxley's principles Jesus should have also been acknowledged, before he began his public life, before he taught in the temple and the synagogues, before he forgave sins and corrected the erroneous teaching of the Scribes and Pharisees. Accordingly the Jews were right in rejecting the claims and doctrines of the Galilean prophet, they performed their duty in watching and persecuting the unauthorized teacher, and finally they were in conscience bound to put their Messiah to death and destroy his memory from the face of the earth. Should Prof. Huxley refuse to admit all these consequences of his position, he will be obliged to modify his principles in such a manner as to grant Jesus the full right of propriety over the Gadarene pigs, a right that is far below the homage paid him by the angels in the Apocalypse; (5.12.) "the lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honor and glory, and benediction." ¹

A. J. MAAS, S. J.

¹ Mr. Gladstone has published in the April number of the *Nineteenth Century* a letter which has the appearance of his last word on the present subject. He seems

THE THEME ANGELIC.

Laudis thema specialis,
Panis vivus et vitalis
Hodie proponitur.

THE number of Latin Hymns, ¹ and the variety, and especially the sublimity of their themes, must be a matter of continual wonder to any one who will not see in the Catholic Church the spouse of Christ singing a perpetual canticle to the Lamb, and will not admit, too, that her life is the very common place of miracle. And yet, hers indeed is the heir-loom of the *mirabilia opera Domini*; she possesses the indwelling of the Holy Ghost; and, in the spirit of a perpetual Pentecost, she still can speak, "in divers tongues," the wonderful works of God. She is the heir not merely of the centuries, but of the eternal counsels of God: and not a yearning of the human heart, not an outpouring of the divine fulness to satisfy that yearning, which she may not consider her own. With Timotheus of old, she can raise "a mortal to the skies;" and with Cecilia, she can draw "an angel down." Since, then, her "conversation is in heaven," and her songs all sublime, which one of these shall merit the spécial title of *angelic*? Let us answer:

to declare himself satisfied with Prof. Huxley's declaration that he did not censure the character of Christ, and he begs the Professor's pardon for having inadvertently cast this imputation upon him. The authority of the gospel-record is not mentioned.

¹ The immense collections of Daniel, Mone, Gautier, and Kehrein by no means represent completely the hymnal activity of the Middle Ages. The editors of the *Thesauris Hymnologicis hactenus editis Supplementum Amplissimum* now appearing speak thus of the ungleaned grain of that wide harvesting: Nous entreprenons aujourd'hui la publication integrale des toutes les pièces liturgique du Moyen Age. Nous l'entreprenons en nous rendant compte des difficultés qu'elle presente, et qui sont immense. Ceux-là seuls peuvent en douter qui n'ont étudié que superficiellement la question, et qui s'imaginent qu'après le *Thesaurus Hymnologicus* de Daniel et les *Lateinische Hymnen* de Mone, il ne reste plus qu'à glaner. 'Nous avons dans nos cartons plusieurs milliers de Prose, d'Hymnes, de pièces liturgiques inédites, collationées sur les manuscrits et les incunables de toutes les bibliothèques de l'Europe. Et malgré cela nous ne nous dissimulons pas que nos collections sont bien incomplètes.

Laudis thema specialis,
Panis vivus et vitalis
Hodie proponitur.

The Bread of Angels is surely an angelic theme. But our title is something more than a play on words: it hints at the secret of that surpassing sweetness which, from their very nature, attaches to Eucharistic hymns above all others. It would seem hard indeed, be the minstrel ever so commonplace, to feel nothing of the divine fire of poesy in singing what is at once the last miracle of God's love, and the fullest expression of it. What then if an angel sing the song? What wonder if the Angel of the Schools, in whom divine love was an overmastering passion, and in whom faith seemed almost to quicken into sight, should have chosen but one theme for all his singing, and should have breathed into his song something of an angel's intuition and an angel's love?

The hymns of St. Thomas certainly occupy a peculiar position in hymnology. He is naturally associated in our minds with the subtleties of scholastic analysis; of him it has been said that *tot fecit miracula quot scripsit articulos*; his life is luminous with clear, deep, strong and constant thought; he, even in his age, is always the giant of the intellectual arena; he is for all time the magnificent expounder and defender of the doctrines of the Church. But the *Summa* and the *Contra Gentiles*, not to speak of his countless other works, scarcely point to the poet. Outside of his office of Corpus Christi, the poet is not visible, except in that high sense in which every fervent and ideal soul is poetic. And yet, turning aside from his daily tasks of hard and close reasoning, he sings, not at the suggestion of his own fancy, but at the command of his superiors, a song that has captivated all hearts, and which, in more senses than one, is angelic.¹ And still,

¹ Well does Daniel say: Unam canendi materiam sibi sumpsit Doctor Angelicus eandemque divinitatis atque excellentiæ plenissimam, adeo angelicam, i. e. ab ipsis angelis celebratam et adoratam. Est venerabilis sacramenti laudator Thomas summus, quem non sine numinis afflatu cecinisse credas, nec mireris, sanctum poetam

while he is the gifted and facile poet, it is at no expense to the thoughtful and precise theologian. "He writes with the full panoply under his singing robes." Expounding in an intensely doctrinal fashion a dogma of faith which is to some a stumbling block and to others foolishness, he nevertheless has succeeded in making the drapery of his thought a joy forever to all men. Their admiration for the poet has made Protestant hymnologists overlook, in various degrees of tolerance, their strong prejudice against the doctor. And so the Lutheran Schaff, with some alterations and omissions, draws on him for *Christ in Song*. Of the *Pange Lingua* he says: "Although it savors strongly of transubstantiation (ver. 4) it could not be omitted in this collection." In a note on the 4th stanza he says: "The stanza must, of course, be taken with considerable allowance by the Protestant reader. I have taken some liberty, and inserted 'by faith' which is not in the original." He gives two stanzas of *Lauda Sion*, the rest being omitted "on account of its length." E. C. Benedict, however, finds room in his little book¹ for both hymns. While it is very difficult to conceive the sixth stanza of *Lauda Sion* as applicable to anything but transubstantiation,² Chancellor Benedict, who "was a judge in New York, equally respected for his attainments as a jurist and his character as a man and a Christian," says of the *Lauda Sion*: "It is but just to say that he doubtless intended that his words should be understood according to the faith which the Roman Catholic Church now teaches; but it may also be said that the hymn might have been written by a Protestant, in the same words, without doing violence to the faith of the Protestant Church, although it does not fully express that faith; and I have preferred to

postquam hoc unum carminis thema spiritale et pœne cœleste tam præclare ne dicam unice absolverit, prorsus in posterum obticuisse. Peperit semel sed leonem.—*The-saurus Hymnologicus*, T. II, p. 98.

¹ The Hymn of Hildebert, etc.

² March naturally says: "31. *Dogma*: transubstantiation.—57-62. Transubstantiation, as in 46-48."—*Latin Hymns*, p. 298.

translate it in that sense." Duffield, or rather his Editor, Rev. Prof. Thompson, gives the first four, and the last two stanzas of a version by Dr. A. R. Thompson, in which "only half the hymn is given, those verses being taken which deflect least from the general current of Christian thought about the sacrament."¹ He says: "The sixth, seventh and eighth verses express the doctrine of transubstantiation so distinctly, that one must have gone as far as Dr. Pusey, who avowed that he held 'all Roman doctrine,' before using their words in any but a non-natural sense." Plainly, then, the universal esteem² of Catholics for the hymn is not evoked merely by the sweetness of their love for the Sacrament of the Altar, or the clear precision of the Angel's doctrinal exposition—both of them rocks of scandal to our separated brethren—but as well for its poetic merits, its limpid flow, its gentle cadences, its accent of heavenly devotion, its epigrammatic thought, its crystallized beauty. If the *Summa* accentuates the latter part of the Angelic Doctor's title, the *Officium* emphasizes the former part, and renders superfluous, almost, the encomium of F. Labbe: Thomas angelus erat, antequam esset Doctor Angelicus.

We have seen two senses in which the *Lauda Sion* may be considered an angelic theme—it is the Bread of Angels sung by an Angel. By a strange coincidence the melody to which these words are wedded, is written in the Seventh Gregorian mode, known as the 'Angelic' mode. But call the mode what we will—mixolydian, or angelic—certainly the melody of this song is a masterpiece of musical art, bold, hopeful, sonorous, majestic, fitted to give a name to any mode, rather than to borrow one.³ Words and music

¹ p. 269.

² A French critic voices that sentiment when he says: Une des plus belles de ces proses est incontestablement le *Laud a Sion*, composition admirable, où un grand mérite littéraire s'allie avec une rare habilité à la précision rigoureuse de la doctrine catholique sur le divin mystère de l' Eucharistie, et dont la melodie est d'une souplesse et d'une verve incomparables. —Encyc. Theol. Musique.

³ One element in the excellence of this chant is that it ranges, like most pro-

are both angelic. It would be a pleasant thing to be able to associate the name of St. Thomas with the unquestioned authorship of the melody of *Lauda Sion*. It has been a moot-point amongst the learned. Abbé E.-S.-Jouve thinks there should be no longer any affirmative opinion. He assigns its composition to at least as far back as the 12th century, if not to a still earlier date.¹ In a recent article by Mr. W. H. Flood,² entitled "St. Thomas as a Musician," the writer declares his belief that St. Thomas composed the music of the *Lauda Sion*. He says: "Although it has been said that St. Thomas merely adapted the *Pange Lingua* and *Lauda Sion* to melodies previously existing (just like the immortal author of the *Irish Melodies*), yet it is now admitted that he composed the music as well. I have now before me a transcript of the *Lauda Sion*—music and words—taken from the earliest printed Sarum *Graduale* (Francis Byrckmann, London, 1528), which gives the melody as written by St. Thomas. . . ." Nevertheless, in the argument of the French critic quoted above, he appeals to manuscripts which indicate, he declares, that the chant melody is at least as old as the 12th century.³ The same argument would oppose the ascription, made by a "local tradition," of the music to Urban IV. "Contemporary writers of Urban IV speak of the beauty and harmony of his voice and of his taste for music and the Gregorian chant; and according to a local tracted chants, through two modes :—the mixolydian and the hypomixolydian, and puts on the varying beauties of either.

¹ The curious reader may find his argument in Migne's, Enc. Théol., D'Esthétique, art. Manuscrits.

² Guidé par certaines analogies et certaines données historiques, j'avais toujours présumé que ce beau chant, l'un des chefs d'oeuvre de l'art chrétien, était antérieure à saint Thomas. Dès l'année 1846, j'avais consigné cette opinion dans les *Annales archéologiques*, sans me douter qu'elle dût être, l'année suivante, corroborée des documents authentiques et péremptoires que j'ai découverts dans la bibliothèque de la ville de Reims. . . . Evidemment, elle (i. e., the melody) n'est pas de saint Thomas. . . .

³ The Blessed Sacrament translated from the French of Dean Cruls by W. Preston, p. 76.

tradition, the music of the office of the Blessed Sacrament—a composition as grave, warm, penetrating, splendid as the celestial harmonies—was the work of Urban IV.”¹ Apropos of this question we may note here a curious comparison instituted by M. Vincent between the chant melody and that of the first Pythian Ode of Pindar. He thinks that if the composition of the chant of *Lauda Sion* belong not to St. Thomas, “alors on pourrait aimer à rechercher si les antécédents de ces deux mélodies ne présentent pas quelques points de contact.” The Pythian nome would naturally suggest to Pindar, who wished to celebrate a victory gained in the Pythian games, a suitable melodic setting of his verse. He begins his poem with an invocation to the lyre of Apollo, speaks further on of the torments of the hundred-headed serpent Typhon in the depths of Tartarus; of the famous arrows of the son of Pæan, and lastly, multiplies such images as may present some allusion to the triumph of the God Phœbus over Python. “On the other hand, the feast on which the hymn of the Blessed Sacrament is sung, was not separated in the first ages of the Church from that of Easter, having been established specially to celebrate the victory of the Son of God of all light over the prince of darkness—

Umbram fugat veritas,
Noctem lux eliminat :

and if any chant borrowed from pagan mysteries might lawfully enter here into the spirit of the new law, it was surely this very Pythian nome, this song of triumph in honor of Apollo, Phœbus, of the Sun-God, conqueror of the shades of night. *Et en effet*” he continues, “il est aisé de reconnaître dans le contexture de la prose en question plusieurs parties bien distinctes, tout à fait comparables aux différents actes qui, suivants les auteurs que nous avons cités,” i. e. Pollux and Strabo who gave analyses of the nome,

¹ In the Irish Eccl. Record, August, 1888.

“composaient le nome Pythien.”¹ Mr. Vincent thought he could discover some melodic agreements between the two chants (which agreements the editor quoting him considered to be rather of movement and rhythm), attributing them, however, to mere chance—*à l'effet d'un pur hasard*.

In the following essay at a translation of the *Lauda Sion* we have striven to be very faithful to the original, and to wed sound to sense. It would be quite easy to secure a version which should contain enough of thought and melody to make a very agreeable English poem, but which, nevertheless, might prove very jejune in comparison with the Latin. If there is one thing which, more than another, will strike even the casual reader of this great hymn, it is the condensed, didactic nature of its phraseology. Every line, almost, is a theological thesis. Especially does the difficulty of securing an exact version become formidable in those stanzas which state the nature and characteristics of the dogma of the Real Presence; e. g., in stanzas 6-10 inclusively. Here the Latin idiom, as well as the technical phraseology of the Schools, enables the poet to condense into his song a very treatise; while the genius of the English idiom and of our poetic structure renders like forms and phrases inadmissible. In such parts we have perhaps yielded to literalness against the suggestions of that baffling instinct which, in poetry, unerringly detects the presence of some crude, although necessary word, and the absence of a harmony not yielding to acoustical analysis. We have, nevertheless, thought an exact reproduction of the original metre and multiplication of rhymes to be *de rigueur* in translating a hymn to whose thought, grand as it may be, the rhythmic and rhymic beauties will not wholly yield in importance. And so, where St. Thomas sought and obtained a climax of rhythm by triple and even quadruple rhymes of two syllables each, we have tried to preserve a similar

¹ Notices sur les manuscrits Grecs relatifs à la musique, pp. 167-169, quoted in Encyc. Théol. Musique, Migne.

rhymic multiplication in the English. In the face of such difficulties, we present here the result of our efforts merely as an essay at singing in a strange tongue this "hymn of the songs of Sion."

LAUDA SION.

Lauda, Sion, Salvatorem,
 Lauda ducem et pastorem
 In hymnis et canticis.
 Quantum potes, tantum aude:
 Quia major omne laude,
 Nec laudare sufficis.

Laudis thema specialis,
 Panis vivus et vitalis
 Hodie proponitur.
 Quem in sacræ mensa cœnæ,
 Turbæ fratrum duodenæ
 Datum non ambigitur.

Sit laus plena, sit sonora,
 Sit jucunda, sit decora
 Mentis jubilatio.
 Dies enim solemnis agitur,
 In qua mensæ prima recolitur
 Hujus institutio.

In hac mensa novi Regis,
 Novum Pascha novæ legis
 Phase vetus terminat.
 Vetustatem novitas,
 Umbram fugat veritas,
 Noctem lux eliminat.

Quod in cœna Christus gessit,
 Faciendum hoc expressit
 In sui memoriam.

LAUDA SION.

Praise, O Sion, praise thy Savior,
Shepherd, Prince, with glad behavior,
 Yea in hymn and canticle !
Praise Him without mean or measure,
For the merit of your Treasure
 Never shall your praises fill !

Wondrous theme of mortal singing !
Living Bread and Bread life-bringing,
 Sing we on this joyful day :
At the Lord's own table given
To the twelve as Bread from Heaven,
 Doubting not we firmly say !

Sing his praise with voice sonorous ;
Every heart shall hear the chorus
 Swell in melody sublime !
For this day the Shepherd gave us
Flesh and Blood to feed and save us,
 Lasting to the end of time.

At the new King's sacred table,
The new Law's new Pasch is able
 To succeed the ancient Rite :
Old to new its place hath given,
Truth has far the shadows driven,
 Darkness flees before the Light.

And as He hath done and planned it—
“ Do this ”—hear his Love command it,
 “ For a memory of Me ! ”

Docti sacris institutis,
Panem, vinum in salutis
Consecramus hostiam.

Dogma datur Christianis,
Quod in carnem transit panis,
Et vinum in sanguinem.
Quod non capis, quod non vides,
Animosa firmat fides,
Præter rerum ordinem.

Sub diversis speciebus,
Signis tantum, et non rebus,
Latent res eximiæ.
Caro cibus, sanguis potus,
Manet tamen Christus totus
Sub utraque specie.

A sumente non concisus,
Non confractus, non divisus,
Integer accipitur.
Sumit unus, sumunt mille :
Quantum isti, tantum ille :
Nec sumptus consumitur.

Sumunt boni, sumunt mali :
Sorte tamen inæquali,
Vitæ, vel interitus.
Mors est malis, vita bonis :
Vide paris sumptionis,
Quam sit dispar exitus.

Fracto demum Sacramento,
Ne vacilles, sed memento,
Tantum esse sub fragmento,
Quantum toto tegitur.
Nulla rei fit scissura,
Signi tantum fit fractura :

Learned, Lord, in thy own science,
Bread and wine, in sweet complian
As a Host we offer Thee !

So the Christian dogma summeth,
That the Bread his Flesh becometh,
And the wine his Sacred Blood :
Though we feel it not nor see it,
Living Faith that doth decree it
All defects of sense makes good.

Lo ! beneath the species dual
(Signs not things), is hid a jewel
Far beyond creation's reach !
Though his Flesh as food abideth,
And his Blood as drink—He hideth
Undivided under each !

Whoso eateth It can never
Break the Body, rend or sever ;
Christ entire our hearts doth fill :
Thousands eat the Bread of Heaven,
Yet as much to one is given—
Christ, though eaten, bideth still.

Good and bad, they come to greet Him :
Unto life the former eat Him,
And the latter unto death ;
These find Death and those find Heaven ;
See, from the same life-seed given,
How the harvest differeth !

When at last the Bread is broken,
Doubt not what the Lord hath spoken :
In each part the same love-token,
The same Christ, our hearts adore !
For no power the Thing divideth—
'Tis the symbols He provideth,

Qua nec status, nec statura
Signati minuitur.

Ecce panis Angelorum,
Factus cibus viatorum:
Vere panis filiorum,
Non mittendus canibus.
In figuris præsignatur,
Cum Isaac immolatur:
Agnus paschæ deputatur,
Datur manna patribus.

Bone pastor, panis vere,
Jesu, nostri miserere:
Tu nos pasce, nos tuere:
Tu nos bona fac videre
In terra viventium.
Tu qui cuncta scis et vales,
Qui nos pascis hic mortales:
Tuos ibi commensales,
Cohæredes, et sodales
Fac sanctorum civium. Amen.

While the Savior still abideth
Undiminished as before!

Hail, angelic Bread of Heaven,
Now the Pilgrim's hoping-leaven,
Yea, the Bread to children given
That to dogs must not be thrown!
In the figures contemplated,
'Twas with Isaac immolated,
By the Lamb 'twas antedated,
In the manna it is known!

O good Shepherd, still confessing
Love, in spite of our transgressing,—
Here thy blessed food possessing,
Make us share thine every blessing
In the land of life and love :
Thou, whose power hath all completed
And thy flesh as food hath meted,
Make us, at thy table seated,
By thy saints, as friends be greeted,
In thy paradise above! Amen.

NOTES.

In hymnis et canticis: Speaking to yourselves in psalms and hymns and spiritual canticles (Eph. v. 19).

Panis vivus: I am the living bread which came down from heaven (John. vi. 51).

Vitalis: He that eateth this bread shall live forever (Ibid. vi. 59).

Turbæ fratrum duodenæ: In *Pange Lingua*, *Cibum turbæ duodenæ*. *Duodenæ*, a distributive numeral, is here used in the singular in a multiplicative sense—twelve-fold. So Lucan, *gurgite septeno rapidus mare submovet annis*, “with a sevenfold whirl;” and Pliny, *campus fertilis centena quinquagena fruge*, “with one hundred and fifty fold corn.”

Phase: the Passover (Hebrew, *pesach*). The word is not given in the earlier Latin dictionaries, but has found its way into a late edition of Andrews. *Phasis*, in the same meaning, occurs in mediæval Latin (Du Cange). Two transliterations of the Hebrew are given in the Septuagint—*pascha*, and *phasech* (other reading, *phasch*), this latter found in II Paral. However close *phasech* would seem to be to *phase*, St. Jerome, who translated from the Hebrew directly, made *phase* a transliteration of *pesach*.—Our Catholic translation of the Bible takes the word unchanged from the Vulgate. It would be a very serviceable word in translating the line “*phase vetus terminat*,” consulting both accuracy and rhythmic and rhymic necessities; and it possesses, moreover, eminent authority for such usage in the fact that it is found in the Catholic version. Strangely enough *phase*=*passover*, is not found in Webster, nor even in the sufficiently voluminous *Century Dictionary*.

Mors est malis: I. Cor. xi, 29.

Signi : Signum est quid notum alterius repræsentativum.

The *species* are symbolic of the hidden *Res eximiæ*.

Signati : The Body of Christ. Signo respondet signatum, sive significatum : et hoc *signatum est quid repræsentatum per aliud*.

Panis angelorum : Christus angelorum cibus æternus est, incorruptibili eos sagina vivificans, quia verbum dei est, cujus vita vivant. (S. Aug. Serm. 194, 2).—"And had rained down manna upon them to eat, and had given them the bread of heaven. Man eat the bread of angels, etc. Ps. 77, 24, 25.—(John. vi, 51).

Cibus viatorum : Elias "walked in the strength of that food forty days and forty nights, unto the mount of God, Horeb." III. Kings. 19. *Viatores*=men on earth journeying towards the *patria*, Heaven.

Panis filiorum etc. : It is not good to take the bread of the children and to cast it to the dogs (Matt. xv. 26).

H. T. HENRY.

AN APOSTOLIC SCHOOL.

"Quicumque se ecclesiæ vovit obsequiis, a sua infantia ante pubertatis annos lectorum debet ministerio sociari." (Siricius ad quæst. Himerii Ep.).

I.

STRENUOUS efforts are being made on every side to provide for our youth seminaries which in point of apparatus and comfort may facilitate to the utmost the attainment of a high standard in clerical education. When knowledge is offered on the high-road by means of university extensions, summer-schools and through the press to those who are otherwise debarred from the privileges of the higher professions, it is well to guard against the abuse of this double-edged sword of knowledge by giving the prominence in education to wisdom or, what is the same, to religion.

“Religion” says De Maistre in his *Soirées de St. Petersburg* “is the most potent vehicle of science. It cannot, indeed, create talent where it does not exist, but wherever talent is found, there religion raises it to an immeasurable height, whilst irreligion suppresses and stifles it.” True religion and true wisdom are identical. They are only different expressions of one and the same thing, to wit, the light which God sheds from Himself upon His creatures; the light which is not only a condition by which we see, but itself nourishes our sense of perception and rouses dormant energies by which man is enabled to follow the ray to its very source. In this sense at least may we say that religion can create talent, not indeed by brain-genesis but by intensifying the principle of supernatural love. Charity is both docile and ingenious, and the instincts which it engenders are often surer than the laws of logic themselves. “It often happens” says Cardinal Manning in a recent pastoral address on ecclesiastical vocations, “that the most learned are the least compassionate. Intellect is often selfish and contentious. A large sympathy with less learning will frequently be the centre of souls, where self-centred learning will attract nobody. A love of souls will make a good student, for he will esteem as precious all the means that lead to his desired end. The science of God is the means to the salvation of souls. Having said this we shall not be thought to pass slightly over the need of thorough study and intellectual culture, if we dwell on certain other qualities needed for the pastoral office. The Incarnation of the Son of God teaches us that ‘men are drawn with the cords of Adam, with the bonds of love.’ He took our manhood and dwelt among men, that He might win their hearts. Human sympathy, the sharing of sorrows and joys; the looking not on our own things but on the things of others; the being all things to all men according to their need—ourselves remaining always the same in humanity, charity, truthfulness, pitifulness, and confidence in

God ; this it was in our Divine Master, apart from His divine personality in which the multitude did not as yet believe, that drew all men on all sides to His presence. Such, in his far distant measure, will be every true pastor in his flock. He will be refined with a refinement which the world can never give. Worldly refinement is on the surface like a whited wall. The refinement of faith is the mind of Jesus Christ reigning within, and sensible to all: to the evil as well as to the good. The refinement of charity and humility is as the bloom upon the fruits of the Holy Ghost. To this mind and life, dear children in Jesus Christ, it is our desire and prayer to train and form your future priests and pastors."

Now for the training in this refinement of charity the curriculum of our seminaries provides no special chair. Its teaching is fundamental ; it is part of every class and every exercise of piety or recreation ; it must pervade the very atmosphere of the house, nay it must in time accompany the student wherever he goes. Love is indeed born with the heart, but it is a quality, different from natural affection, which is called the love of souls, in which the seminarist is to be schooled. "It is not common goodness, nor goodness in an uncommon degree, that fits men to be priests."¹ The goodness of the pastoral heart seeks "not its own, but that which is for the welfare of another."² And this unselfish love, this spirit of sacrifice, this readiness to forego the things "one's own" cannot be engrafted when once the character has attained its ripeness. Like refinement of soul and manner it rarely comes with the youth or man who has not imbibed it in the domestic circle or during the years of boyhood. If it be acquired it still lacks that native gracefulness which is its very charm and power.

The place where this fundamental qualification of the priestly character is attained, where it is properly directed and guarded against the assimilation of sentimentality, is

¹ Pastoral letter cited above.

² I. Corinth. x, 24.

the Preparatory Seminary. Here boys are taught whilst their minds are still impressionable, their views unformed; where habits may be fashioned and their aftergrowth secured. All the great ecclesiastical writers from Gregory to Manning are one in declaring this preparation as of paramount importance and if the legislation of the Councils of Baltimore be a test of the conviction of those who framed and adopted it, we must believe that no system of clerical training can properly attain its end unless it take care of the youth from the age of twelve or even earlier with the view of inculcating the ecclesiastical spirit, as described above.

It boots nothing to appeal to the spirit of progress and to say the old ways are effete and we can accomplish all that is necessary by the higher education. Whatever changes modern society has brought upon us, neither human nature nor the Christian truth has modified the eternal principles which both were meant to illustrate to the end of time. Do we not in our scramble for supremacy, in our haste to realize temporary results, perhaps overlook the end? He who runs in the race like the young horse, only eager to be ahead, is apt to overstep his length where the goal marks the turn, and having spent his strength he will be apt to miss the prize. Great works are done from the foundation, slowly, solidly. Let environment adapt itself to us. It will do so if our edifice is built at the bidding of the great Master, with whom any small creature joined forms a majority against heaven, earth, and hell. What we have to learn from the world is less than it seems, and to him who is truly wise it is an easy and a quick acquisition.

To prove this we need no other model than that of our Lord. If He was God, He was also man as man, and adopted the human ways of true wisdom. When He came to teach, to reform as well as to save man, the Augustan age had established a high standard of intellectual and aesthetic culture throughout the empire. It was the same in Jerusa-

lem, where Hillel's reputation for learning was such that men considered his eighty chosen disciples the equals of Moses and Josue and credited them with power to arrest the laws of nature. Gamaliel's thousand pupils were the peers of Israel in knowledge of the law and in Greek classic learning. Yet our Lord did not choose His apostles from these whom He must have met in the temple, many of whom like Nicodemus became Christians later on and would have presented a very phalanx of learned priests of the New Law. Instead of this the Eternal wisdom chooses men like St. Peter. The one qualification which He exacts apparently is love, exceptional love. It is the condition of the primacy of Peter, as it had been the condition of pardon for Magdalene. Love is not only affectionate, it is tractable, docile, and ready to make sacrifices. We see it best displayed in the young, in the child. No doubt if the divine economy had arranged for a longer period than three years of public life in which the Catholic apostolate was to be formed, the training for the great reform of mankind would have begun with the children. As it was, the twelve especially chosen for this work were as nearly children in mind and heart as could be. Tradition has handed down a story which happily illustrates the bearing of this choice. It is said that St. Peter on first entering the Roman capital met before its gates one of the philosophic tribe who were the boast of the imperial city. The Sophist accosts the poor sad Jew and asks what brought him to Rome. The Apostle tells in all simplicity how he was carrying out the mission of Christ, and how he had come to teach the people of the noble Latin race a new order of things which was to supersede the influence of wealth and pagan wisdom and the refined luxury introduced by oriental manners. The philosopher smiled incredulously. A poor member of a despised race, uncultured, with naught of worldly wisdom, coming in the name of one who was crucified as a malefactor—and then to convince and draw the great ones of this earth by urging on

them what they shunned most, namely poverty, humility, self-denial, mortification of the flesh—what folly. Yes, this work, it was foolishness to the Greek and Roman, as it was a scandal to those who, holding the letter, set aside the spirit of the Mosaic Law. And yet it had a wonderful vitality and grew so quickly and so mightily that the Caesars had to make way and their throne became for ages in fact and right the sovereign seat of the Fisherman. The pagan world opposed the might of the sword and the busy power of its learned scribes. The standing complaint against the Christians was that they were subject to strangers, that they did not try to accommodate themselves to their environment, and the customs of the Romans, that they represented the ignorant and criminal classes and that they were a danger to the empire or at least a hindrance to progress by reason of their very religious profession which contained maxims directly opposed to the enlightenment of mankind. The one thing that could be said in their favor was that they were wonderfully united, that they showed a marked love for one another and that losses of a temporal kind, even of life, did not seem to weigh anything with them when it involved a sacrifice of their religious principles.—Now this is precisely the position of Catholics to-day. If we would conquer in the struggle against the kingdom of this world, it must be by employing the weapons of our Fathers. The tactics of defense may differ to-day from those of days gone by; but the strength of the Church over the world lies still in the principle of uncompromising unity such as springs from the knowledge of our end and the love of souls.

If in spite of the cant that is written in red letters and proclaimed on all sorts of heights to the multitude, we see and hear distinctly a striving for emoluments and positions in the ecclesiastical life, it is simply the outcome of neglected early training to the spirit of self-sacrifice and disinterested love of souls. Of course these phases of a mercenary and ambitious spirit may find nourishment in spite of preparatory

schools set apart for those who evince a vocation to the priesthood, but amid the spirit of our age and country which is professedly one that seeks wealth and advertisement the boy cannot escape the influence of which we have spoken and he will naturally carry it with him into the ecclesiastical life, unless a fresh influence, stronger than those in the power of persuasion or reasoning, can reverse the order of his views and aspirations. Yet he who enters the holy ministry must be one "qui post aurum non abiit nec speravit in pecunia et thesauris."

It will be readily admitted that, whilst the sacerdotal vocation is of immeasurable height, the estimate of its dignity in those who are preparing to receive it is relative. The formation of habits which will exalt and dignify the priestly activity are altogether dependent upon earlier impressions. A cleric who realizes his lofty position only in later age when sad experience has caused him to compare his awful responsibility with the low views upon which his early education led him to fashion habits of thought and feeling, has only the food of despair before him without the vigorous antidote which will temper the remorse of a hasty step into countless irretrievable errors. The time which follows boyhood and engages the student in more or less constant study to qualify himself mentally and mechanically for his sacred duties is a time when the enthusiasm of conscious activity supplants the ready obedience and docility from which good habits grow. The youth neither wholly imitates nor coolly reflects. He is too full of aspirations and hopes on the one hand to trust to the master or on the other to measure his own steps.

But what we might further say here would be only a repetition of our plea in behalf of Preparatory Seminaries, made very recently in these pages.¹ Just now we return to the subject because an institution, which aims at carrying

¹ Cf. *Am. Eccl. Review*, vol. iii pag. 169. "Vocations to the priesthood and our Seminaries."

out this object in our own midst, has been brought to our notice. The Missionary Fathers of the Sacred Heart have been carrying on in a quiet and unobtrusive way the work of a Preparatory School for those who wish to enter the ecclesiastical Seminary, and what recommends this project all the more is the fact that this is altogether a work of charity, since no tuition is exacted from those whose poverty would otherwise prevent them from receiving a training so essential for the efficient exercise of the sacred ministry. It will no doubt interest many of our clergy to know more of this institution which, if it appeals to our charity for intelligent support, opens likewise its gates without distinction to confer benefits, which, at all times inestimable, are more so under present circumstances, when there are hardly any regular seminaries for boys in the United States, apart from the colleges.

II.

In 1854, a devout priest, P. Chevalier, had founded a small religious community at Issoudun, in the French Diocese of Bourges. The members had chosen the name of "Missionaries of the Sacred Heart," for their principal object was to procure the salvation of souls through the devotion of the Sacred Heart, to which they had pledged themselves in an especial manner. Some years later, the saintly founder met a younger secular priest, P. Vandel, who, inspired by what seemed a special design of God, urged upon the elder missionary the particular care of those chosen souls who, whilst apparently called to the priesthood, lacked the necessary means to prepare for that sacred state in a manner which would insure their ultimate perseverance. The result of their frequent conversations on the subject

¹ Our chief knowledge of this Seminary is derived from a history of it filling nearly a hundred pages in double columns of the "Annals of our Lady of the Sacred Heart," published under the auspices of the Missionaries, a work which without any further recommendation inspires confidence by its tone and appearance.

was the establishment of a small seminary, where poor boys who showed signs of a vocation to the holy ministry would be prepared for entrance into the higher ecclesiastical schools, without any cost to themselves.

Early in October a modest house was opened in the country and the work began with twelve boys, first flowers of what has since been fitly called the Apostolic School. As Providence had directed the foundation, so it also supplied means for the gradual building up by leading beneficent hearts and hands to aid in its support. It was not long before the Apostolic School exerted its influence and spread its activity beyond the borders of France. The Franco-Prussian war and later the expulsion of the religious communities from France, whilst it tested the vitality of the Institute, also increased the spirit of sacrifice among the members and sent its seed into foreign lands. Besides the French and American establishments there are Apostolic Schools to day in England, Holland, Belgium, Spain and Austria. Foundations are on the point of being made in Sydney and Quito. The North American foundation is sketched by one of the Missionaries in the following words :

As early as 1871, a Missionary of the Sacred Heart, called to America by one of our Bishops, had studied the situations where a small foundation could be made. The observations submitted to the superior general showed that an establishment was practicable and that great good would result from it for the glory of God and the welfare of souls. Rt. Rev. Dr. Wadhams, Bishop of Ogdensburg, offered a place in his diocese ; and on the 20th of April, 1876, two fathers and two senior students left Issoudun for their new home in Watertown, N. Y. Soon after their arrival they laid the foundation of two works dear to the Missionary of the Sacred Heart : the *Annals*, to make known the devotion to Our Lady of the Sacred Heart, and an Apostolic School. The latter work was explained in the first pages of the *Annals*, and sufficient encouragement was received to warrant its formal opening on October 17th, 1877, feast of Bl. Margaret Mary. . . . At the end of 1878 the work was incorporated under the title of St. Joseph's Apostolic School, and as it became known and appreciated, it gradually increased. From its

opening it had occupied part of the residence of the Missionaries, but in March 1879, the directors were so straitened for room, that applications for admission had to be refused on this ground alone. Poverty and trials prevented enlarging the school till the Spring of 1884, when it became evident that, if the work was to progress, a suitable building must be erected. St. Joseph was besieged with prayers and a new appeal was made through the *Annals*, the answer to which was so favorable that the foundations of a building were laid. The new edifice was opened by the Festival of 1885, and the students took possession soon after. Since this time the Apostolic School of St. Joseph has steadily advanced in the good work, and still continues to accomplish its object in an unassuming way.

It is superfluous to dwell on results in works such as this. They are infallibly far reaching and enduring. Hence the Apostolic Schools count their alumni not only among the missionary and secular clergy of Europe, but among those self-sacrificing heroes who have done and are doing pioneer-work in the far off regions of New Guinea, New Britain, the Gilbert Island, in different parts of Australia and South America.

Nothing proves better the stuff that the Apostolic School nourishes than this spirit of missionary enterprise in its disciples; for it must be understood that the students, when they have finished their classical course are free to enter any seminary and to prepare either for the secular priesthood or join some religious community, if they prefer it.

Of the great number of youths whom the Apostolic School has safely and successfully conducted through their classical studies, some have thought that they could more effectually labor for the glory of the Sacred Heart in the ranks of the secular clergy; others, influenced by a similar persuasion, have joined various religious orders or congregations; many too have become Missionaries of the Sacred Heart. . . . Priests of the Apostolic School are scattered throughout the world, giving effect in this way, as well as by their aspirations and achievements, to their glorious motto: "May the Sacred Heart of Jesus be everywhere loved!"

It will not be amiss to point out the methods by which the

Apostolic School realizes the glorious results of self-sacrificing priests. The training to mortification does not consist in subjecting the youth to severe discipline or by the enforcing of hardships upon the boy. The art of self-denial is essentially the art of controlling motives. It is engendered by inculcating step by step the advantages arising out of a bridling of the interior man. The boy is to be taught to look upon his body as upon his own servant. He himself as the real master has properly the first right to chastise it. Show him that if he neglects to keep a strict watch over it the body becomes master, and that this brings many ills with it and also the displeasure of those who may chastise, if need be, as higher superiors and because they are responsible to God. For the rest he must hold the body as he would a good servant, that is to say, he must give it ample and healthy food, and in every other respect treat it in a way which makes it easy and agreeable to serve its master.

Realizing this principle in a boy's education, the managers of the Apostolic School select as far as possible the most pleasant situations in the country where there is healthy air and water and everything else necessary to make boys feel the goodness of God in nature. Food abundant and good, as St. Ambrose would have it for the brethren at Milan, whence St. Augustine in his "Confessions" calls the saint a "bonus nutritor fratrum." Special care is taken to ennoble the young minds not only by the exercises in school and chapel, but by the character of their recreations. These breathe a spirit of refinement and chivalry and bring about much of that self-respect which is at the root of urbanity and gentlemanly forbearance. Whilst the surroundings are pleasant, the rooms commodious and containing all that is necessary for the observance of good order and cheerful spirits, there is a distinct absence of those exaggerated comforts which, however common their use may be, have a tendency to weaken the spirit of unworldliness and manly renunciation, without which the cleric becomes a mockery in

view of his claim as a chief in the sacred militia of Christ. To instill into boys aspirations for the noble sacrifice of self which will make them rulers among their kind when they have grown older, we may not stint them what is needful for the preservation of health and genial spirits or enforce penance not as a penalty but as a virtue; but on the other hand we may give them false ideas of their needs by the supplying of things which tend to effeminacy and self-indulgence. Hence the same St. Ambrose, who had a good name as Procurator and father of his clergy, writes to the Church of Vercelli to take the young students apart and to instruct them "ut ad studium abstinentiæ et ad normam integritatis juventutem adstringat et versantes intra urbem abdicet usu urbis et conversatione."

If we may judge the system of discipline of the Apostolic School in its entirety by the grateful acknowledgments and letters of its old pupils, it surely deserves to be commended and perpetuated. The present bishop of Lymira (New Guinea) writes to one of the Fathers concerning his old Alma Mater.

Whenever I feel weary after some hard struggle with men or with the elements, and go back in spirit to Chezal Benoit, it brings actual relief to me. I seem to realize then that God protects me and my vocation, and this helps me to endure the sufferings of the hour.

Another prelate writes to a lady, interested in the progress of the apostolic work, his impressions on occasion of a visit to the School:

To your servant, who happens to be known in the establishment, all doors were thrown open. He has seen everything. The Apostolic School is, above all things, a nursery of Apostles. Its living centre, its divine propeller is, as you are well aware, the Heart of Jesus. It has been said lately that it was born of a throb of the Sacred Heart and of a smile of Mary. It is in their little chapel, grouped around the tabernacle, that we must first look at the boys of the Apostolic School. The manner in which they make their genuflexion and say their prayers is most edifying even for those who know how to distinguish between true

and false piety. And you must not imagine that this is a mere effect of rigid surveillance. The teachers and prefects pray themselves in the back part of the chapel, knowing that there is no need of any extraordinary vigilance on their part. In the Apostolic School, one can have distractions in prayer—and who has not sometimes?—but nobody is disorderly. The boys are accustomed to a loving respect for Our Lord, and by the example of the older students, the new comers speedily acquire it. The spirit of piety is inspired, not imposed; it is inhaled with the air of their chapel, of their study-hall and of their class-rooms. At all this you will not wonder, when you know that all those boys receive Holy Communion every Sunday and the more advanced students, two and even three times a week. Most assuredly, it required time, trials, and countless disappointments, before attaining to this magnificent result, which, to-day, immediately impresses the visitor."

It would carry us beyond our limits to enter into details concerning the system of piety inculcated in the Apostolic School. It is a system of honor, a training to virtue and manliness of character. The teachers study their pupils, they understand them, appeal now to their sense of duty now to their generosity and affection. Thus a love for their Alma Mater is instilled into the boyish hearts, which outlasts all later affections, which keeps the members united in spirit although they may widely separate in locality and responsibility. Such a chain of early associations, if formed by the priests of one diocese, is the strongest defence of faith and authority in their midst, whilst it establishes a brotherly sympathy that doubles their courage and efficiency in any good work.

And with the spirit of piety, nourished by paternal care and constant example, goes the spirit of study.

Study in an institution of education, is a necessary element of piety; it would, therefore, be an absurdity to look for piety in our boys, if they were not studious.

This question of study is no less important in the education of youth, than that of the formation of the heart.

If, at all times, it was true of the priest that his lips were "the guardians of knowledge," the character of the present age seems to lay this

obligation still more strictly upon him. Besides the science of philosophy and theology, which his state requires, he must have a vast knowledge of matters of a less serious cast, if he desires to keep pace with the more educated class of society.

The curriculum of studies in the Apostolic School brings our young men up to philosophy. They acquire in this course, which is of six years' duration, a thorough knowledge of Latin. All their studies immediately preparatory to the priesthood, being made in this tongue, they are required, on leaving the Apostolic School, to be able, not only to read easily any author, but also to express themselves correctly and even elegantly in fluent Latin. They must also be familiar with Greek. As for the secular branches, such as Natural History, Chemistry, Botany, Mathematics, Natural Philosophy, &c., they are likewise studied seriously. Later on, each subject may devote himself more exclusively to whatever branch he finds most adapted to his state or mould of intelligence.

But we have accomplished our purpose. May the work of the Missionaries of the Sacred Heart find not only generous support in their charitable undertaking, but might they find imitators everywhere of an institute never more timely than now, when the blasts of worldiness threaten to enter the sacred precincts and sweep away the seeds to mingle with the chaff outside.

THE EDITOR.

TITULARS IN JUNE.

I. ST. BONIFACE (JUNE 5th).

Hoc anno transferend. in 8. Jun. unde ulterius movend. Auxil. Christ. in diem seq. Celebratur cum oct. partial. usq. ad 12. Jun. et de Oct. fit. com. singul. dieb. *Pro Clero Romano* movend. sine oct. in 16. Jun. et Auxil. Christian. celebr. seq. die.

II. FEAST OF THE S. HEART. (JUNE 5th).

Pro utroq. Clero ut in Calend. cum com. Oct. singulis dieb. 9. Jun. in Calend. communi fit de Oct. In die Oct. de S. Joan. vel de S. Leone hoc anno fit ut simplex.

III. ST. COLMAN (JUNE 7th).

(See Eccl. Review, 1890).

Jun. 7, S. Colomanni, Dupl. 1. cl. cum oct. de qua fit 9. Jun. et aliis dieb. fit com. Fest. S. Basil. 14. Jun. figend. die seq.

Pro Clero Romano ut supra. Fest. S. Aug. ulterius figend. 17. Jun. et fest. S. Basil. 18. ejusd.

IV. ST. COLUMBA (COLUMBKILL) (JUNE 9).

Jun. 9, Fit de Oct. 15. Jun. et ejus com. sing. dieb. et ex die Oct. movetur permanent. S. Franc. in diem seq.

Pro Clero Romano fest. S. Ferdin. ulterius figend. die 17. Jun. et ex die Oct. transferend. Auxil. Christ. in 18. Junii.

V. ST. MARGARET (JUNE 10th).

Jun. 10, Fit de Oct. 15. Jun. et ejus com. omnib. aliis dieb. Fit de die Oct. 17. Jun.

Pro Clero Romano idem. com. Oct. sing. diebus.

VI. ST. ANTHONY OF PADUA (JUNE 13th).

Jun. 13, Fit de Oct. 15. 17. et 18. Jun. et ejus com. cæteris dieb. de die Oct. fit 20. Jun.

Pro Clero Romano fit de Oct. 17. et 18. Jun. et ejus com. singul. aliis dieb. et ex die Oct. movetur S. Silver. in 22. Jun.

VII. ST. BASIL (JUNE 14th).

Jun. 14, Fit de Oct. 15. 17. 18. et 20. Jun. et ejus com. 16. et 19. S. Aloys. ex die Oct. permanent. transfert. in 22.

Pro Clero Romano idem nisi quod fiat de Oct. tantum 17. et 18. Jun.

VIII. ST. ALOYSIUS (JUNE 21.)

Jun. 21, Fit de Oct. 22. et 23. Jun. et ejus com. reliq. dieb. S. Irenæus perman. transfer. ex die Oct. in 4. Jul.

Pro Clero Romano idem S. Leo transferend. in primam diem liberam.

IX. ST. JOHN THE BAPTIST (JUNE 24th).

Ut in Calend. sed dicitur *Credo* per tot. Oct.

X. SS. PETER AND PAUL (JUNE 29th).

Ut in Calend. per tot. Oct.

XI. ST. PETER (JUNE 29th).

Officium et Missa sine mutatione per tot. Oct.

XII. ST. PAUL (JUNE 30th).

(See *Eccl. Review*, 1890).

Jun. 30. ut in Calend. sine com. S. Joan. nisi in 2. Vesp. Vd. notam Breviar. pro com. S. Pauli in eccles. propr. 4. Jul. fit. de Oct. cum com. S. Petri ut 30. Jun. et aliis dieb. except. 2. et 5. Jul. fit com. Oct. De die Octava fit. 7. Jul.

Pro Clero Romano idem except. 4. Jul. ubi com. Oct. et S. Benedict. removend. ex die Oct. in primam diem liberam.

H. GABRIELS.

C O N F E R E N C E .

MGR. SCHROEDER AND CANON DI BARTOLO.

In answer to repeated inquiries regarding the articles entitled "Theological Minimizing and its latest Defender" which appeared in the February, March and April numbers of the Review, we here state that the subject will be resumed in July. An unexpected turn of things after the appearance of the third paper has made it necessary to point out further weaknesses in the position which Dr. Bartolo has taken, before the Catholic Doctrine on the subject from a positive point of view can be treated separately, as was Mgr. Schroeder's original intention. The articles are being translated into French and will be published on the Continent so as to arm those who have been betrayed into the belief that the captious and brilliant methods of the author of the *Criteri* convey entirely sound principles or safe doctrine. No thoughtful person can misunderstand the importance of this subject at a time when the great body of superficial minds readily catch on to any doctrine in religion which facilitates social distinction. Whilst it is true that there are extremes in all matters human, midway between which lies the right

it is equally true that in matters of divine prerogative and revealed doctrine there is no medium between the right and its opposite which leads to perdition.

THE EDITOR.

ANALECTA.

PRO TERTIO CENTENARIO S. ALOYSII GONZAGÆ.
DOCUMENTA.

I.

Ex S. R. C.

Tertio iam labente sæculo ex quo Angelicus Iuvenis Aloisius Gonzaga ob miram vitæ innocentiam pari cum pœnitentia sociatam pretiose moriens in conspectu Domini ad cœlestia regna feliciter migravit, tanti diei natalis centenaria solemnia in Urbe ad Sancti Ignatii per octo continenter dies instituentur, ubi virginales sancti Iuvenis cineres summa religione asservantur. Ut vero extrinsecæ solemnitati ecclesiasticus quoque ritus accedat et magis magisque pietas foveatur erga hunc cœlestem studiosæ juventutis Patronum, Emus et Rmus Dnus Lucidus Maria Parocchi Episcopus Albanensis in Alma Urbe Sanctissimi Domini Nostri Leonis XIII Vicarius, ab eodem Sanctissimo Domino Nostro humillime expetivit ut singulis enuntiatae Octavæ diebus, nempe a die vigesimaprima ad diem vigesimamoctavam Iunii inclusive hoc anno in prædicta Ecclesia missæ omnes de Sancto Aloisio Ganzaga propriæ celebrari valeant. Insuper Emus et Rmus Dnus eundem Sanctissimum Dominum Nostrum supplex rogavit ut eiusmodi privilegium cuilibet Ecclesiæ vel Oratorio concedere dignaretur, ubi tridua solemnia vel die vigesimaprima Iunii cum duabus sequentibus vel alia die aut tribus aliis diebus a Revmo loci Ordinario designandis in honorem ipsius angelici Iuvenis peragentur.

Sanctitas porro Sua has preces a me infrascripto Cardinali Sacræ Rituum Congregationi Præfecto relatas peramententer excipiens, petitum Missarum privilegium benigne indulgere dignata est, excepta quoad memoratam Octavam die Nativitatis S. Ioannis Baptistæ, in qua commemoratio de Sancto Aloisio addi poterit in cunctis Missis pro Ecclesia

tantum S. Ignatii: pro ceteris vero Ecclesiis sive Oratoriis ubi vel die vigesimaprima Iunii cum duabus insequentibus, aut alia die vel tribus aliis diebus post præfatam diem vigesimaprimum Iunii a respectivo Ordinario designandis triduana memorata agantur solemnia, exceptis Dominica prima sacri Adventus et Duplicibus primæ classis quoad Missam solemnem ac Duplicibus secundæ classis quod lectas; Missa Conventuali vel Parochiali officio diei respondente nunquam omitta quatenus onus adsit eam celebrandi: servatis Rubricis. Contrariis non obstantibus quibuscumque.

18 Januarii 1891.

CAI. CARD. ALOISI-MASELLA, S. R. C. *Præf.*

VINCENTIUS NUSSI *Secretarius.*

II.

EX SECRETARIA BREVIUM.

LEO PP. XIII.

Universis Christifidelibus præsentis Litteras inspecturis salutem et Apostolicam Benedictionem.

Opportune quidem et auspicato contingit ut XI Kalendas iulias hoc anno sacra sollemnia in honorem *Sancti Aloisii Gonzagæ* trium sæculorum a beatissimo exitu eius elapso spatio sint memori pietate peragenda. Nuntiatum Nobis est ex faustitate huius eventus mirabili amore pietatisque studio exarsisse animos Christianorum adolescentium, quibus optima sane huiusmodi occasio visa est, ut suam in cælestem inventutis Patronum voluntatem et reverentiam multiplici significatione testarentur. Et id quidem evenire videtur non in iis tantum regionibus quæ sanctum Aloisium terris cæloque genuere, sed late ubicumque Aloisii nomen et sanctitatis fama percrebuit. Nos iam a tenera ætate angelicum Iuvenem summo pietatis studio colere assueti, cum hæc novimus, periuicundo lætitiæ sensu affecti sumus. Deo autem opitulante confidimus eiusmodi sollemnia non vacua futura fructu christianis hominibus, nominatim adolescentibus qui Patrono tutelari suo honores cum habebunt, in cogitationem facile deducuntur clarissimarum virtutum quibus ille quoad vixit ceteris in exemplum enituit. Quas quidem virtutes cum secum cogitent et admirentur, sperandum est fore ut adiuvante Deo animum mentemque suam ad eas velint informare,

studeantque feri imitatione meliores. Neque certe catholicis iuvenibus proponi præstantius ad imitandum exemplum illisque locupletius virtutibus quarum laude florere iuvenilem ætatem desiderari maxime solet. Ex vita enim et moribus Aloisii possunt adolescentes documenta plurima capere, unde ediscant qua cura et vigilantia vitæ integritas et innocentia sit servanda, qua constantia castigandum corpus ad restinguendos cupiditatum ardores, quomodo despiciendæ divitiæ contemnendique honores, qua mente atque animo tum studiis vacandum tum cetera omnia ætatis suæ officia et munia implenda, quodque his præsertim temporibus maximi est momenti, qua fide, quo amore sit Ecclesiæ matri et Apostolicæ Sedi adhærendum. Siquidem Angelicus Adolescens seu domesticas inter parietes degeret, seu nobilis ephebus in Aula Hispanica versaretur, seu animo virtute et doctrina excolendo operam daret in Societatem Iesu abdicato principatu adscitus, ubi quod in votis habuerat et præclusum dignitatibus aditum et vitam omnem proximorum saluti sibi unice impendendam esse gestiebat, talem in omni vitæ genere sese impertiit, ut facile ceteris omni laude antecelleret, et præclara relinqueret sanctitatis argumenta. Quapropter sapienti sane consilio qui christianæ iuventuti instituendæ et erudiendæ præficiuntur, sanctum Aloisium proponere solent tanquam nobilissimum ad imitandum exemplum, obsequentes consilio Decessoris Nostri Benedicti XIII qui iuventuti studiis deditæ præcipuum Patronum cælestem Aloisium constituit. Quare egregiam sane meritorum laudem sibi comparare videntur illæ, catholicorum juvenum societates, quæ non modo in italicis sed etiam in externis urbibus sunt institutæ eo proposito, ut huiusmodi Aloisiana sollempnitas singulari culto celebretur.

Nos non latet quantum studii operæque illæ contulerint in apparandis honoribus qui toto orbe catholico Angelico Juveni deferentur et quantam adhibeant curam ut catholicorum pietate pariter ac numero præsentent piæ peregrinationes vel ad natale solum Aloisii vel ad hanc almam Urbem quæ castas ejus exuvias asservat et colit, suscipiendæ. Pueris etiam, ut accepimus, puellisque oblata est ratio testandi Aloisio puri amoris et pietatis suæ quasi primitias: pellagæ enim late sunt diffusæ, augustis jam nobilitate Nominibus, in quibus ipsi se parentesque tanquam famulos et clientes inscribant. Singulari huic in re optima ardori et sanctis ejusmodi propositis et votis cupimus atque optamus ut bonus faustusque juvante Deo exitus obtingat. Interea cum admotæ nuper sint ad Nos preces ut in uberiores animarum

fructum cælestibus Ecclesiæ thesauris hanc solemnitatem ditare et decorare velimus, Nos piis hisce precibus benigne adnuendum censuimus. Quamobrem de Omnipotentis Dei misericordia ac BB. Petri et Pauli App. Ejus auctoritate confisi, omnibus et singulis utriusque sexus Christifidelibus qui triduanas quotidie vel quinquies saltem novendialibus supplicationibus quæ habendæ sunt ante Aloisiana sollemnia diebus a respectivo loci ordinario designandis, et vel ipso die festo vel uno ex dictis diebus ad cujuscumque arbitrium sibi eligendo vere pœnitentes atque confessi ac S. Communione refecti quamlibet Ecclesiam seu Oratorium publicum, ubi festum S. Aloisii celebrabitur, devote visiterint, ibique pro christianorum Principum concordia, hæresum extirpatione, peccatorum conversione ac S. Matris Ecclesiæ exaltatione pias ad Deum preces effuderint, Plenariam omnium peccatorum suorum Indulgentiam et remissionem misericorditer in Domino concedimus. Iis vero fidelibus qui corde saltem contrito pias peregrinationes ad memorata loca confecerint et parvulis etiam pro eorum captu eorumque parentibus qui nomina ad promerendum Aloisii patrociniū inscripserint, dummodo triduanis vel novendialibus supplicationibus ut supra dictum est adstiterint, septem annos tantidemque quadragenas in forma Ecclesiæ consueta relaxamus. Quas omnes et singulas indulgentias peccatorum remissiones ac pœnitentiæ relaxationes etiam animabus Christifidelium, quæ Deo in charitate conjunctæ ab hac luce migraverint per modum suffragii applicari posse indulgemus. Præsentibus hoc anno tantum valituris. Volumus autem ut præsentium litterarum transumptis seu exemplis etiam impressis, manu alicujus Notarii publici subscriptas et sigillo personæ in ecclesiastica dignitati constitutæ munitis, eadem prorsus fides adhibeatur, quæ adhiberetur ipsis præsentibus si forent exhibitæ vel ostensæ.

Datum Romæ apud S. Petrum sub annulo Piscatoris Die I Januarii MDCCCXCI Pontificatus nostri anno XIII.

M. CARD. LEDOCHOWSKI.

BOOK REVIEW.

ANALECTA LITURGICA. Fasciculi VII et VIII. Londini. 1891.

To those who have followed the successive issues of this excellent work, the present part will be especially acceptable as it completes the portion devoted to the medieval hymns styled "Prosæ." The full and

separate title of this part is: *Thesaurus Hymnologicis hactenus editis Supplementum amplissimum, e libris tam manuscriptis quam impressis eruerunt E. Misset et W. H. T. Weale. Prose quæ apud Daniel, Mone, Neale, Gautier, Schubiger, Wackernagel, Mord, et Kehrein non reperiuntur.* One would hardly imagine how much of original material there is contained in this collection which has now grown to a volume of over 600 pages, printed in the stately style of the Society of St. Augustine, at Bruges, in Belgium. (Desclee, De Brouwer & Co.)

Without noticing the *Kalendaria* (Bictense A. D. 1534 and Lundense A. D. 1517) we have here some remarkable hymns, if not in the way of classical perfection certainly in point of originality and devotion. Such are for example the *Prosa* of St. Roche and that of St. Sebastian in the missal of Lisieux A. D. 1504. The latter hymn has a thoroughly English national ring. Mark for instance the lines:

O Sancte Sebastiane
Nostræ gentis Anglicanæ
Conservator et tutor sis, etc.

A novelty, for many no doubt even as to their source, are the two hymns from the missal "*Dominorum Ultramontanorum*" (Veronæ A. D. 1480). Daniel, with others after him, give us a small fragment of the last of these "*De Beata Virgine de Nive.*" Here we have it entire, consisting of twenty stanzas, and allowing us to form some just estimate of the rythm and form. No doubt some of these hymns were designedly omitted by Daniel and others, but this does not destroy the general excellence of the collection.

Of special value is the double index, alphabetically arranged, of the hymns, as also of the feasts to which they belong. A final table assigns the contents according to the different churches in their respective order. The work certainly deserves the attention of all those who are interested in the science of Catholic Liturgy. To judge from what has been done thus far by the two gentlemen who have undertaken the task of publishing, in form of a *Quarterly Magazine*, so much that has been lying hidden, we may expect to find a rich mine of worthy and original literature in this field.

DIE KATAKOMBENGEMÆLDE UND IHRE ALTEN COPIEN.

Eine ikonographische Studie von Joseph Wilpert. Mit 28 Tafeln in Lichtdruck.—Freiburg: B. Herder. 1891. St. Louis, Mo.

It is a remarkable fact which still leaves some unsolved problems for the philosopher of history to explain, that the existence of the catacombs should have been totally forgotten for upward of six centuries, even by those among whom most of the traditions connected with the burial of the martyrs could never have ceased. Nevertheless we know that, when in May, 1578, the men who were digging *pozzolana* in the vineyard close by the new *Via Salaria*, accidentally came upon the entrance of the *Jordani* catacomb, the discovery created an immense excitement. Baronius tells us in his Annals with what enthusiasm he and other men, scholars, artists, devotees, and crowds of curious visitors flocked to see the city beneath the earth of which St. Jerome tells us more than a thousand years before, that he loved as a schoolboy to visit its tombs because they contained the bodies of the holy martyrs.

Among the scholars who at the time of the re-discovery of these sacred abodes occupied themselves principally with the study of their monuments and pictures was the Dominican Fra Alfonso Ciacconio. There is a volume in the Vatican Library which contains the copies made by him of the paintings. Whilst these are not as we glean from the author under review, altogether accurate from a scientific point of view (a fact which is of importance in these documents of the faith and practice in the early Church), they nevertheless served the good purpose of a basis for further investigation. Besides we have preserved through this author the copies of certain portions of the catacombs which were destroyed shortly after their discovery. An intimate friend of Ciacconio later on not only corrected many of the drawings of the Dominican but also added a detailed explanation of them. This was De Winghe who had been attracted to Rome by the desire to devote himself to the study of the monumental treasures of the Catacombs. Unfortunately he died very young, and strangely enough the copies which he had made, and by which those of his contemporary had afterwards been corrected, were up to a recent date supposed to have been lost. The merit of having recovered them or at least of having discovered a copy made directly from the De Winghe's drawings belongs to the young priest author of the work before us, and who has of recent years distinguished himself not only by original research in the field of early Christian ikonography but by his clever exposure of the German rationalists who whilst posing as scientific investigators of the monumental art of the Catacombs simply sought

to discredit its significance as apologetic evidence in favor of Catholic tradition. The ridiculous ignorance alternating with a presumption which did not hesitate to change, omit, or add to the designs or inscriptions whenever it suited their purpose of showing that the catacombs were pagan burial-places, has been laid bare in a former work by the author in which the whole subject is placed on a scientific foundation. We called attention to the book in a critique, at the time of its first appearance two years ago.

Another distinguished ikonograph who followed in the footsteps of Ciacconio and de Winghe is Antonio Bosia. His researches were published after his death in a work entitled *Roma Sotteranea* and De Rossi in his own learned work of the same name speaks very highly of Bosio's labors. But whilst the researches of these men are of unquestionable value they lack accuracy in many respects. The men whom they employed to draw for them labored under serious disadvantages and had none of the facilities to ensure correctness of details which modern photography has placed within our reach. Some of the errors in the designs lead to serious misinterpretations which by frequent repetition in copies became traditional and were necessarily accepted as having an historical foundation. Our author who in his studies of the ikonography of the Catacombs was led to compare the different published and unpublished copies of his predecessors, undertakes to point out and correct the various discrepancies, and thus does a considerable service to Christian art and also to the science of Apologetics. One admires the marvellous patience with which the author separates the different draughtsmen whom each of the ikonographists mentioned, had employed. De Rossi who kindly aided his young confrere in pointing out to him some original sources in this connection, incidentally gives expression to the excellent merits of Mgr. Wilpert's work. It would take us too far from our present purpose to enter here into greater detail concerning these excellencies. The student of ikonography could hardly afford to ignore a work such as this.

The illustrations in phototype covering 28 tablets in quarto are as finished in execution as they are necessary for the guidance of the reader.

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