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AMERICAN ECCLESIASTICAL REVIEW.

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“PAEDAGOGICA” IN THE LIBRARY OF A PRIEST.

- I. INTRODUCTION TO LISTS OF BOOKS.
- II. FIRST CLASS: SANA.
- III. SECOND CLASS: NON SANA.
- IV. THIRD CLASS: INSANA.
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I. INTRODUCTION TO LISTS OF WORKS.

I. The department of Pedagogy in a library is not altogether new. We have books and authors of all ages. There are Plato and Quintilian; there are the Fathers of the Church in many treatises, and the founders of Orders in many constitutions. The name, Pedagogy, may not figure very conspicuously in the older books of this department. But, short of the name, the thing is there. It is not altogether new, in substance.

Besides the thing itself, there is its quantity and its quality. In this respect, the quantity which has appeared during the last thirty years is novel to a degree. No thirty years in the history of the world ever produced such a mass of pedagogical literature. Then the quality of its thoughts, its methods

and its manner, give it the palm for novelty. No wonder the educational psychologists tell us, that "the greater part of the psychology written more than thirty-five years ago is now practically worthless from a teacher's point of view."¹

And, as to the practical results, the President of Harvard has informed us, that no branch of instruction is taught now as it was thirty years ago.

This is the prime feature, which strikes me at first sight, in the recent portion of the pedagogical department; the literature is so very new. Far from having any connection with the old, it starts into existence with such abruptness as if a first principle of its being were to have nothing whatever to do with anything that went before. It does not join on with the old set at all. Whence it comes, (whether from a chasm of disagreement prepense with everything Catholic and Protestant, such as governed the world before, or from a private chaos of its own—a kind of pedagogical bewilderment,) I do not pause at the present moment to discuss. I merely note the gap between the present and the past.

Here is a book three hundred and two years old. It expounds pedagogy, the art and the science alike; and it does so with what seems to my limited ken to be accuracy, amplitude and an abounding wealth of erudition. It is calm and clear. I break through the spell of its wisdom and spirit myself away, across the unaccountable gap, to my acquaintance in this latter half of the nineteenth century. What do I find? My pedagogues are discussing the first elements of education; they are dissecting mind, memory and that strange thing called "a child." All the neighbors are rooting at the same elements, and seem to be quarrelling in a neighborly way. They are all proclaiming that they must stay where they are, till they get at the science of the thing; and they are simply positive that, until they get at the science, they can never get at the art. Meanwhile, there is considerable hubbub about everything that comes up, principles, ways and means.

If they are right, I am afraid that people must have been

¹W. H. Maxwell, "The Literature of Education." *Educational Review*, vol. ii, p. 331.

somewhat premature up to this. If they are wrong, I fear that some other people are rather tardy. Let us see.

2. Pedagogy, or rather that broader idea, Education, was conceived 302 years ago, in the spirit of the following passage.¹ "I have just remarked," says the old author I referred to, "that we are turned aside from the path of Religion and Wisdom, when minds are not cultivated. That misfortune befalls us, owing to incompetent and unworthy teachers (*ab imperitis et improbis praeceptoribus*); owing to the condition of the schools and universities, when the ancient discipline does not thrive in them; owing to a preposterous order of studies, to one's companions, to poverty, to feeble health; owing to one's writings or books, when they have not been duly corrected or are tainted with some error, or when there is scarcely any correct method in them, and no principle of moderation or utility governing what they pretend to convey. We must begin then, with God's assistance, to treat this matter rather accurately." And he does treat it quite accurately and also abundantly, in every line not only of science, but of fine art too. He allows himself 1,011 folio pages for the purpose.

He and all masters of the art of education differ from the tardy moderns in one little point, not to mention five hundred great ones. They did not call their art "Pedagogy"! In that one point alone have the moderns done better than all former ages; it has given them a splendid start. Those old people jogged along on the dusty road of education, talking a very plain language; they spoke of the Method of Studies, the Conduct of Schools, the Virtues of a Teacher or Master, the Qualities and Defects of a Child. It requires only half a glance to see what a purchase it gives on the general mind to use now, instead of that common talk, the words "Pedagogy" and "Psychology"! I have an Elzevir book before me, printed at Amsterdam in 1645, containing, in 687 duodecimo pages, twenty-four *Dissertationes de Studiis Instituendis*. The authors from whom the dissertations are

¹ Possevinus, S.J.: *Bibliotheca Selecta, qua agitur de Ratione Studiorum in Historia, in Disciplinis, in Salute Omnium Procuranda*; 1592: lib. I, c. 7.

taken, extend from Erasmus in the beginning of the sixteenth century to Sturm, Scioppius, Hortensius, away in the seventeenth century. Many of the writers are Protestant; none of the selections are very distinctively Catholic; and some are violently anti-Catholic and anti-Jesuit. But the titles all run on the groove, *De Ordinando Studio*, *De Ratione Studii* or *Studiorum*, *Methodus Studiorum*, *De Scholarum Ratione*, etc. Here and in divers other little points they are notably at a disadvantage; for they never used names which nobody can understand, to explain things which otherwise common sense might possibly have comprehended.

3. These names, Pedagogy and Pedagogical Psychology, have come to us from abroad, from Germany and France. And they have brought with them a family of novel ideas, hampered by no Immigration Laws. When a gentlemen like M. Compayré began his brilliant pedagogical career, as late as 1865, he could barely say more than that the word, *pédagogie*, had at length become fixed with a reputable meaning in the French language; and, at a later date in 1882, he quotes with considerable relish the saying of a contemporary, whose appetite for the luscious delicacy is evidently as pronounced as his own: "France is becoming *addicted* to Pedagogy!" And, had his own contribution been needed to buy recognition for the suspicious looking article, he was not the man to be found wanting. Certainly, through his translator, Mr. W. H. Payne, he has contributed as much as any one to naturalize it in the United States. Inditing a translator's preface to Compayré's *History of Pedagogy*, Mr. Payne formulates a request from his study in the University of Michigan, that we will please not be "squeamish," nor "object to the word Pedagogy on account of historical associations."

4. The ideas which come along with this new word into the field of common-sense education are of the most novel order. They are partly from France and partly from Germany. American talent seems to be in a luxurious state of embarrassment just now, as to which set of ideas it shall definitively take as its own. I am inclined to believe that

Germany is winning the day ; because it is so very fresh and so new in its conceptions.

The French ideas are largely those which were adopted with such ardor by the new men at the end of the last century. They were English ideas. Everything that was English became the social and political fury of the time. The sensist Locke and the sceptic Hume were the fashion. And, since Great Britain has, even later still, been prolific in begetting great men who can disintegrate great things, from religion down to the commonest matters of plain morality, other fashionables have joined Locke and Hume, and help to rule the pedagogical *salon*. They are such as Mill and Maudsley and Spencer and Bain. Besides this Anglo-French school of the Revolution, there are the relics of the positivist school of Auguste Comte, equally addicted to the Revolution, but convicted of an unholy hankering after what it calls “common-sense” morality and religion.

The German will always dive deeper than the Frenchman and the Englishman. The French rationalist is too shallow, the English materialist too slow, to arrive where the German psychologist is revelling in his monads and his *ego* or *non-ego*. Who but a physiologist of Jena could penetrate the inner consciousness of a baby, and describe with force and effect “the development of the feeling of self—the ‘I’ feeling”? This is what Professor Preyer has done, who has received the specific mandate from science to identify himself with the infant during three or four years after birth, and also with the infant yet unborn. He has given us the data of *pyschogenesis*, which means the birth of a human soul by evolution during those early years ; and so Physiological Psychology has been born of evolution during these last few years. Then, again, who but a German transcendentalist could put such creative force into an idea of his, that he should “construct” the will and senses of a pupil by the strength of the ideas he puts into him ; nay, that he should construct the soul itself, by an “irritating” process of fitting ideas suggested in school ? Herbart has done this, sailing into the child with a flood of light from the side of

mental "representations"; and Beneke has completed the work from the side of the teacher's representations, enwrapping the babe as in sunlight, and engendering it into a conscious soul. Theirs is "Herbartian Pedagogics," and "Mental Psychology."

The balance of power is nicely poised at present between the psychologists of the physiological school and those of the Herbartian school. The Herbartians are proclaiming with great glee, that "we are on the crest of an Herbartian wave." But the physiologists, who do not believe in figures of speech, except when they agree with those of arithmetic, have been massing their columns in force, from the time of Gall and Spurzheim down to Preyer and Wundt; and Dr. Stanley Hall, on this side of the ocean, has led a chosen brigade, armed with statistical tables, to capture, as he expresses himself, "the pedagogic phantom called the CHILD"; and, having thus mounted the CHILD in capitals, he pins the creature down in a laboratory for physiological "Child Study." The tribes and the nations are following their Nimrods bravely; and great is the slaughter of the innocents in the field of pedagogics.

5. Against these tendencies in education stands the Catholic conception. It is pretty well understood on all hands that in Catholic nations, and among Catholic populations, the whole idea of education rests immediately on the essential truths of Catholic doctrine. This defines with inimitable clearness, what a child comes into the world for; how it is constituted of an immortal soul and a corruptible body; how it has faculties, and, by the use of those faculties, makes for itself its own habits, that is, its virtues or vices; and how its studies and practices, both intellectual and moral, must all be directed from the possession of innocence to the acquirement of virtue, and from the fruit of virtue to the possession of God. The principles, the maxims, the very phraseology employed in the art of education, have all been derived from Christian doctrine and Christian philosophy. The spirit of the Catholic Church constructed the schools and the traditions of Europe, the teaching corporations and the teaching

Orders. The science and art of education and pedagogics have ever been a direct extension of Christian theology and ethics, exactly as ethics is an extension of metaphysics or general philosophy. And the very quintessence of the art of conducting schools has always lain where Possevino placed it, when he said: *De praeceptoribus id constat, quales sunt duces, tales fore ducendos*; "As the teachers are, so will the scholars be." Such has been the meaning and the policy of education, from St. Jerome, prescribing kindergarten practices for the little daughter of Laeta, to St. Thomas discoursing *De Magistro*, or disputing about his right to teach with William of St. Amour; and from St. Ignatius organizing modern education in the new era to Blessed De la Salle conducting popular education, and down to the foundresses of so many teaching institutes, which in the present century bear almost the entire burden of the Catholic school system.

The literature which reports faithfully this art and science of education, will constitute the first class of pedagogical works to be subjoined. The pedagogy which emanates from the psychological schools mentioned before will rank in the last class to be mentioned; for it is altogether too considerable in quantity, and is too much in vogue, to be ignored here.

6. Between these two classes, the Catholic and the infidel, there is a middle shelf; for between the two tendencies there is a *via media*. Neither Germany nor England began by repudiating the theory of education derived from Catholic ancestors. It was only with the advance of free thought, or private judgment, that their hold on sound philosophy grew weaker and weaker, the farther the generations wended their devious path from the Catholic source of their traditions. Their religious sentiment remained strong. Germany had its pietistic school of teachers, headed by Francke. England and New England were strictly religious; and all the old colleges have kept the religious, and even the monastic, cast of their constitutions till within a few years ago, if indeed they have as yet entirely lost it. Up to within the last thirty years, the hold of religion on education has been a decided

conservative influence; it is only now that, as soon as that hold was relaxed, it seems to have been immediately lost. But this did not sweep away at once the fund of traditional common sense or of Christian sentiment. And, though England does not seem to know where she stands at the present moment, with respect to the educational problem; and, though America is feeling about for something to pin her faith to, whether the goody-goody rationalism of France, or the out-and-out infidelity of transcendental Germany; an amount of excellent good sense still finds utterance in pedagogical literature, which, if gathered together, would be more than a vindication of every jot and tittle of Catholic practice and theory. It is making itself heard; and the religious sentiment is bemoaning its present hard lot and its worse prospects. Many a complaint is made, and many a criticism passed. Unfortunately, they are lost in the air; for, when people receive only a tincture of solid education, they attain only a tincture of intelligence; and they do not understand what is said; they go with the tide.

As an instance of this good sense and withal of its uselessness in the actual pedagogical campaign, I may mention the distress of divers serious writers, who are emphasizing the necessity of moral training in school, and yet are forced to dispute the propriety of touching the matter at all; they say they do not know how to go about it. They contend, as the result of their experience, that more harm than good results from broaching the subject of ethics in school; that it is difficult to speak of virtues and vices in presence of either sex alone; but that it is much more impracticable to do so in presence of both together, when the happy family is seated in the arms of co-education.

7. Here then is a middle shelf of pedagogical works, between the Catholic and the infidel. It contains the books which represent largely the traditional common sense of Christian people, who were divided, chiefly by the Protestant Reformation, from the fount of truth and life in the Catholic Church. The educational literature which is now circulating in our institutions, comprises this Protestant matter,

as well as the downright infidel style of production, which, I observe, even religious women are handling, while perfectly unconscious of what they are doing. To give the three classes short and appropriate denominations, I will follow the example which the editor of this REVIEW has set, in indorsing this whole department with the Latin word, *Paedagogica*; and I propose these three Latin terms: Sana, Non Sana, Insana. The terms seem apt in logic: positive, negative and privative.¹

II. FIRST CLASS : SANA.

8. It will readily be noticed that the number of productions in this sound department of Catholic educational literature, is altogether out of proportion with the total number of publications in either of the other two classes, or even with the number published in a single year. The same appears to be the case in other countries, which nevertheless are rich compared with what our English Catholic literature can boast of. I have already touched upon the reasons for this. With us, education is conceived to be rather an art, than a topic to talk about. But a more special reason is, that our pedagogical science is chiefly incorporated in the life and traditions of religious teaching institutes, which transfuse both science and art through their own veins, and do not make a market of education, where salaries for teachers and royalties for books are the whole thew and sinew of a thriving trade. And this one fact, the embodiment of educational activity in a corporate institute, explains how it comes to pass that, while every theorizer, as solitary and irresponsible as a raiding guerilla lance, and deserving to be shot if caught, gets a whole chapter to himself in histories and cyclopædias, the labors of a whole religious Order, devoted for centuries to the work of education, are found to be summed up in a single chapter or article—single, because the work is so organic as to be

¹ For some of the historical data here alluded to, I may refer to former articles in THE AMERICAN ECCLESIASTICAL REVIEW: "The Development of National Education," April, 1894; "Jansenism and Secularism," June, 1894.

indivisible, and only a chapter, because the art and the science can only be pointed at and labeled as a private heirloom. Indeed, a worthy Abbé, like Augustine Theiner, could make it a subject of accusation against the Jesuits, and the Abbé Maynard wrote a whole book to answer the accusation, that the Jesuits, when suppressed in 1773, left no Professors in Europe to take their place; on which fact the ingenious Abbé founded his accusation, that the Jesuits did not know how to teach, since they did all the Catholic teaching of Europe. It was the eminent success of the teaching Orders, of the Episcopal *petites écoles*, and of the Catholic universities, which pricked the men of the French Revolution into the life of theorizing and writing books, and then of devising the great modern machine of State secular instruction. And it is a like success now which, in the year 1893, cleared out of the infidel *lycées* of France no fewer than 34,000 pupils, and added to the private unauthorized schools 21,000 scholars.

We divide our books into the subdivisions: (1) The Principles and Methods; (2) The History of Education.

9. (1.) *Principles and Methods*.—Mgr. Dupanloup; “The Child”; published by the Catholic Publication Society. I presume that this book is an extract from Mgr. Dupanloup’s excellent work: *De l’Éducation*; of which vol. i. is *De l’Éducation en général*; vol. ii, *De l’Autorité et du Respect dans l’Éducation*; vol. iii, *Les Hommes d’Éducation*; par Mgr. Dupanloup, *Évêque d’Orléans*. The first place may well be assigned to this educational work.

Fénélon, “On the Education of Girls.” This little book contains elementary principles of education, common to both sexes; but it treats directly of what the name indicates.

Rosmini’s “Method of Education”; translated from the Italian by Mrs. Wm. Grey; pp. 389. (Heath & Co.) As far as I can make out by the description, I am inclined to identify this book as a part of Rosmini’s *Psicologia*. It has been greeted with high praise by the non-Catholic world of educational critics. Some point out that Rosmini worked

contemporaneously with Froebel ; others that Rosmini was Froebel's predecessor in many of the principles and educational methods which have made Froebel famous ; another says that it furnishes the genuine scientific foundation for the practices of Pestalozzi and Froebel. One remarks that the book goes far to solve the problem of ethics in the instruction of the young ; and another notes that Rosmini does not fall into that weak sentimentalism which leaves a child no opportunity to exercise patience and self-denial. All these, and many other such remarks about the pedagogical treatise of an excellent Priest, go to satisfy our mind that any Catholic book of instruction, if people could only be induced to read it, would win a ready approbation from their good judgment ; for really they meet with nothing of the kind elsewhere. But I doubt very much whether Rosmini would ever have lighted on a translator in Mrs. Grey, who is a Protestant lady closely connected with the movement in Great Britain for the higher education of women, were it not that his Psychology is new and unsound in its tenet of innate ideas. This, however, will scarcely detract from its immediate pedagogical value in the hands of those who use the book.

"The Twelve Virtues of a Good Teacher, for Mothers, Instructors and all charged with the Education of Girls" ; by Rev. H. Pottier, S.J., translated from the twelfth French edition ; Benziger Bros., 1890. Père Pottier says : "This little book is really an adaptation of 'The Twelve Virtues of a Good Master,' by Blessed De la Salle . . . We have modified it, having due regard to the difference of temperament, character, early education etc., which is usually found between the children of the two sexes, and also in the persons charged with their education . . . Blessed are those children whose teachers practice 'The Twelve Virtues of a Good Teacher,' and more blessed still are those teachers themselves."

The "Spirit of Education," by the Abbé Béseau, translated by Mrs. E. M. McCarthy ; published for the translator by C. W. Bardeen, Syracuse, N. Y., 1881 ; 325 pages. From

what I see of the little book, and the episcopal approbations given to the original French edition, I cannot but form a high idea of it. Hence I am a little startled at the remark made by the translator, that "she offers to the English-speaking public a work which is Catholic, *yet unsectarian* and universal"! I suppose the phrase has been conceived in the spirit of injudicious advertising.

"Practical Notes on Moral Training, especially addressed to Parents and Teachers," with a Preface by Father Gallwey, S.J.; Burns & Oates; 192 pages. This manual is considered by all to be a golden little book.

"The Management of Christian Schools, by the Brothers of the Christian Schools"; P. O'Shea, N. Y., 1893; 254 pages. It exhibits the whole organization, as far as set rules can show it, of Blessed De la Salle's system. This book contains, besides, "The Twelve Virtues of a Good Master," according to the venerable founder, explained by Brother Agathon.

The next work, which I suppose I must include in the list, belongs to a series which will find a place in our next class. I hope the day will soon come, when it will find a series of Catholic pedagogical works to fit into, meriting more unqualified esteem than the set to which it now belongs.

"Loyola and the Educational System of the Jesuits," by the Rev. Thomas Hughes, S.J.; Scribner's Sons, 1892; 298 pages; in "The Great Educators' Series." The words of the preface state: "The object aimed at has been to indicate the chief traits which may be suggestive in the development of pedagogical science." As I do not wish to fill our pedagogical list with books on Jesuit methods, I merely refer to the foot-notes and bibliographical appendix of this work, where divers books of one kind or other are indicated.

Cardinal Newman published several distinct treatises of great value: "The Office and Work of Universities, or University Teaching considered in a series of Historical Sketches"; "Lectures and Essays on University Subjects, or University Teaching considered in certain portions of its Subject Matter"; "The Scope and Nature of University Ed-

ucation." Several of these are gathered together in the late complete edition of his works, under the title of "Idea of a University."

Cardinal Manning and other Catholics of note contributed articles, during many years, to the *Dublin Review* on the university and college question, the particular phase of which was English; but the general bearings, with the accompanying erudition, are of the highest general value. As a separate work of his I have only the following:

"National Education," by Cardinal Manning, 1889; Burns & Oates. This small book contains a number of pieces written by His Eminence on the political and legal aspects of the anti-Christian movement in Great Britain, and he collates results, some of them borrowed from the United States, of the working of the secularist system. In this respect, several of the papers contain excellent information on the subject of moral training and secularism.

"Education and the Higher Life," also, "Things of the Mind." These two books contain the reflections of His Lordship the Right Rev. J. L. Spaulding, D.D.

If any one wishes to enjoy the poetry and pathos of the Christian idea in the education of the young, to contemplate with a prose-poet the privileges of childhood before God and man, in short, to study the aestheticism of Christian faith, we must refer to Kenelm Digby's *Mores Catholici*, or "The Ages of Faith"; and again, to his *Compitum*, or "The Meeting of the Ways in the Catholic Church." In the former work, children and schools and universities come in for their share of historic and poetic justice under several of the Beatitudes. In the latter, they are special "ways" meeting in the unity and vigor of faith, and are treated under appropriate headings.

"Paganism in Education," from the French of *Le Ver Rongeur des Sociétés Modernes*, by the Abbé Gaume; John Murphy, 1852; 279 pages. The spirit which animated the Abbé Gaume was praiseworthy; he desired to have more favor shown to the Greek and Latin classics of the Christian Fathers. But his thesis was ill-conceived and ill-proved,

when he undertook to run down, with many a pedagogical misconception, the use of the non-Christian classics. His work called forth a number of replies, all of which evince the same Christian spirit as his, but a much better understanding of the subject. I consider that the ground covered by these works, in reply to the Abbé Gaume, is vastly wider, and more scientifically surveyed, than the whole mass of loose and crude matter which appears in the Reviews, with respect to the higher education in American colleges and universities. Among the works published by the Abbé Landriot, afterwards Bishop of La Rochelle, by Valroger and others, I will signalize the two following with which I am best acquainted, and the names of which recommend themselves: *Des Études Classiques et des Études Professionnelles, par Arsène Cahour, S.J.*, 1852, and *Des Études Classiques dans la Société Chrétienne, par R. P. Charles Daniel, S.J.*, 1853. The latter is a model of educational history; the former, a fine specimen of pedagogical analysis.

For the curiosity of the thing, and the suggestion it may convey, I will mention that Pères Nadaillac and Rousseau, S.J., have published lately a small work, *Les Jeux de Collège*; 3me edit., 1891; p. 222. This item is of consequence in view of significant facts, which appear in different localities. One fact is that people cannot get pupils or students to play any longer; and the circumstance is connected with the precocious immorality which infests those institutions. Hence they clamor for gymnastics and exciting, factitious kinds of games, which, as Frederick Harrison satirically terms them, have become "the sheet-anchor of morality." The educational crisis becomes more acute, when not only the scholars have lost their simplicity, but, as I noted before, the teachers dare not touch on anything moral or ethical during their classes. Catholic institutions do not labor under this burden of corruption.—The other fact is the brutality of the "savage school boy." Lately, this has been given full swing by the ingenuity of professional charlatans, who have twisted natural healthy games into a scientific mimicry of gladiatorial savagery and pugilistic rowdyism. And yet the neces-

sity for some sheet-anchor of morality is so imperative, that the college dons look out of their windows with some satisfaction at the "pluck" of the "gentlemen"!

In the course of a painful controversy, which is ever cropping up in England from the side of self-constituted critics of convents,—a small agitating party of men and women, who have never anything but tacit praise for secularist or State education, nor anything but carping criticism for their own excellent conventual institutions—there occurs, from time to time, some useful observation made by the overtaxed patience of the rest of the Catholic body. One person asks whether, if we have to *re-consider* the whole question of education, we had not better do what has had to be done in some matters of science, "retrace our steps and return to the wisdom of our ancestors?" To this another replies in terms which claim a place in this list:¹

"Many mothers are asking for advice concerning the education of their daughters; will they allow me to suggest to them, that they seek it in the works of the first Fathers of the Church? They will also find very solid and useful instruction in the following authors: Rev. P. Franco, S.J., *Direction de l'Enfance*; Père Félix, Some of his Conferences; Comte de Maistre; Bautain, *La Chrétienne de nos jours*; L'Abbé Dauphin, *De l'Éducation*; *La Vie de S. Paule*, par M. L'Abbé Lagrange, Vicaire-général d'Orleans; Ozanam; Balmez; De Bonald; Fénelon."

For the philosophy behind all sound education, I must refer to the list of philosophical works, included in this "Priest's Library." But I take pleasure in noting particularly a study of the question from the side of Social Science, *viz.* :

"Studies of Family Life: A Contribution to Social Science," by C. S. Devas, M.A.Oxon.; Burns & Oates, 1886; pp. 275. Special attention should be paid to Parts ii and iii: "The Christian Family," and "The After-Christian Fam-

¹ The *London Tablet*, August, 19 and 26, 1871, pp. 239, 269: "The Education of Girls," "Catholic Education."

ilies." In the latter part, the Irreligious French Peasantry, the North-Eastern Americans, and the English Laborers are considered.

I reserve for the last place a book mentioned in an article of this REVIEW, and declared to be "out of print":¹

"The Spirit and Scope of Education"; translated from the German of Dr. Stapf; published in Edinburgh by Marsh & Beattie, 1837. Brother Azarias notes that the book is highly philosophical in its treatment of the relations of teacher and pupil; its psychological analysis is natural and simple; above all, it is imbued with a truly Catholic tone. But the note he adds, "Out of print," will suggest some comment further on.

10. (2.) *History of Education*.—And the first book that commends itself, under the head of history, is a book not yet in print under an English guise: Stöckl's *Lehrbuch der Geschichte der Pädagogik*. The first volume of Dr. Stöckl's "History of Philosophy" is now in English. His "History of Pedagogy" is waiting for a translator. I take the notice of it from the same article of this *Review*.²

The *Dublin Review*, commenting on the idea of a "Great Educators' Series," expressed a hope that St. Benedict might find a place in it. We might express the same hope for a dozen other historical figures. But, until those come forward who can speak of their traditional systems from an inside knowledge of the respective institutes, we must be content to see the subjects treated by outsiders and non-Catholics, or, as is more usual, to see them ignored altogether. In the meantime, St. Benedict and several others stand out with a due aureola of educational glory in the two following works, which cannot be recommended too highly:

"Christian Schools and Scholars; or, Sketches of Education from the Christian Era to the Council of Trent," by T. A. Drane, a Dominican nun. The second title indicates

¹ THE AMER. ECCL. REVIEW, vol. ii, 1890, p. 195; article by Brother Azarias on "Gabriel Compayré's History of Pedagogy."

² *Ubi supra*, p. 196.

precisely the character of the work. It is not a History of Education ; nor a History of Pedagogical Methods. But it runs on in a happy vein of narrative, with much of the original coloring derived from authentic sources. Similar features characterize the following great work :

"The Monks of the West," by Montalembert. The distinguished writer's scope is not educational ; but, of course, it includes educational progress. And never are essential principles of the Christian idea more clearly discernible, than when we are looking at the living persons who embody the principles.

Of Ireland, in particular, we have the recent scholarly production of Bishop Healy, on the "Schools and Scholars of Ireland." The education of Western Europe depended for several ages on the monastic masters of the Green Isle.

Add, in the same sense, "Lingard's Anglo-Saxon Antiquities."

The Lives of founders or foundresses of teaching Orders serve to portray the working of educational zeal at special epochs. I note the following :

"Life of St. Charles Borromeo," 2 vols. Burns & Oates, 1884 ; from the Italian of Giussano.

"Life of Catherine McAuley," by a member of the Order of Mercy. American edition, Sadlier, N. Y., 1866. Chapter xx will be found instructive on the matter of education.

"Life of Mary Ward," by Chambers. Quarterly Series. Some instructive points about the development of convent education may be gathered from this work.

"Life of Ven. Sophie Barat, Foundress of the Congregation of the Sacred Heart," by the Abbé Baunard. An exposition of the Constitutions of this teaching Order contains principles of adaptation to the present century.

"Life of Julie Billiart," foundress of the Notre Dame Sisters of Namur.

I am at a loss for a work on the Ursulines ; also on Blessed Peter Fourier, from whose institute of Canonesses Regular issued that of the Congregation de Notre Dame, first established at Montreal.

I desiderate many others, likewise. But, leaving this historical shelf as I find it, I will only mention in the last place a book noticed in the article of this REVIEW, quoted before.¹

“Life of Bernard Overberg,” translated from the German of Krabbe, by the Passionist, the Hon. and Rev. George Spencer. Derby, Richardson & Son, 1844. Brother Azarias adds: “Overberg (1754-1826) was a devoted priest, rector of the seminary of Munster, and head of the Normal School. He was one of the greatest educators of his day. . . . It is out of print.”

II. NON SANA.

II. This division will contain those works which report, in some little degree, the theory and practice of our ancestors in the matter of education, with the additions of useful experience on the part of persons engaged in teaching. The books subjoined do not rank in the foregoing class, because the basis of true religion is wanting, and therefore there is wanting also the basis of effective moral training. The people who write these books may be well-intentioned enough; but their intentions are so frustrated by the practical difficulties of bringing up the young in virtue, that a writer has just now said truly:² “We have lost faith in direct efforts to teach morality. The ‘virtuous maxims’ and moral tales, upon which our fathers so fondly relied, have disappeared from our reading-books. For a decade or more we have rested in the idea that character training must be unconscious for the most part, depending on the general effect of a teacher’s personality and the discipline of a school life. . . . Now, a change is pending: knowledge is no longer the great aim in education; it has not brought us the kind of power we need, the morality we must have. The ground rocks under our feet, and we talk of the necessity of developing a new virtue, ‘civicism,’ of cultivating patriotism and

¹ THE AMERICAN ECCLESIASTICAL REVIEW, vol. ii, 1890, p. 194.

² A. E. Kellogg, Lowell High School, San Francisco; *Educational Review*, November, 1894, p. 347.

altruism in order to be saved." The writer very properly slurs over the notion, that every salaried teacher has a "personality" worth imparting; and he proposes a new nostrum: "The contents of good Readers."

In this class I will include also, out of mere courtesy, various historical productions, such as Von Raumer's and Compayré's. The only reason why I do not relegate them to the next class of *Insana*, is because they profess to contemplate and treat of historical facts; and somehow, with all their blinking and squinting and playing at "blind man's buff" with history, some facts do stand out in their pages; and a critical reader does get a glimpse, in spite of the authors, at some lines of historical progress in education, albeit the lines are made crooked enough in such pages.

12. *Principles and Methods*.—Some ten years ago, I took an armful of those pedagogical guides, which are published in such estimable quantities for the public school teachers of the United States. Among the first which I perused was one that contained plenty of good common sense, resting, no doubt, on personal experience in the old-time system of teaching, and evidently recording the practical intuitions of sensible people, who knew not only how to establish things originally in this country, but how to establish their households too. There were, as far as I remember, few of those notions which infest the later kind of books and systems. But, as I went on to other books, I found them largely repetitions, decoctions and chiefly dilutions of the same ideas. Probably, the success of some earlier publications had brought a new trade into the market. Just to suggest the names of the class I refer to, they were probably Page, Baldwin, Abbott and such like. Whether this stress of educational wisdom has continued to flow these last ten years, I cannot say; I know its spring of common sense has dried up considerably. And my own thirst at the time was soon slaked. Its strength lay in good prosy maxims.

Noah Porter, of Yale, deserves commendation. Two of his books are: "American Colleges and the American Public," and "Books and Reading." However, in many matters,

such as reading, and the liberties tolerated in school and college life, standards of the class which President Porter belongs to could never be those of a sound Catholic education.

Henry Barnard, editor of the *American Journal of Education*, is a type of the old sensible moderate gentleman. But it was his misfortune that, like any mere journalist compiling large issues of a periodical, he could only copy. And yet, in copying from the classical writers, such as Von Raumer, his good sense rebels sometimes; and he excuses himself to an American constituency for breaking off in the middle of libelous accounts of Romish systems, etc. A separate work of his may be seen, consisting of a collection taken from his Journal, "Barnard's Memoirs of Teachers and Educators in Germany." It calls for no distinctive comment, besides what I have said. I do not pretend to know how it came to pass that his old and well established Journal had to be commended to the charity of his pedagogical friends, a couple of years ago. I suspect he belongs to an extinct species.

"Principles of Education," by Malcolm MacVicar; Ginn & Co., 1892; pp. 178. I insert this work as a solitary specimen of ethico-pedagogical doctrine. I am far from commending that indifferentism of courtesy with which well-meaning writers state sound and unsound hypotheses, as if they were equally respectable. The book, however, is an example of what might be taken up by a Catholic philosopher; unless he should prefer, what I think more desirable, to write a little course of ethics, and merely run his theses out into educational conclusions or *scholia*.

MacVicar, as his name indicates and his position too, that of Chancellor of the McMaster University, Toronto, is a Scotchman of his native school, which comprises men of good sound views, very acute in philosophical analysis, and not given much to flashy novelties. The English school of writers, as represented by a responsible man like Mr. Fitch, or by Quick and Thring and men of the Dr. Arnold type of thought, are a conservatory of good educational thought. In the matter of morality, their anchorage is religion, at least, in a general

way. The mention of Mr. Fitch suggests the question of Kindergarten literature; for the last report of his which I have read has some excellent things on the subject.

12. The kindergarten has run to seed, in practice-culture and in book-culture alike. I have noticed a declaration made by an American educational authority, that everything is running now to kindergardening, in the common school, the high school, the college and the university. Like the mania which is running wild in some countries with the lecturing chairs of universities, where, in order not to be "pedantic" or "scholastic" in their courses, the lecturers descant on the Aesthetics of the Theatre and the Ethics of the Novel, and the Beau-Ideal of the Dance, a special fury has seized on our pedagogics, and, in order to be "interesting," the pupils and scholars and students are made to play, and look at pictures; they are asked to open their eyes and ears, to apply their fingers and touch for themselves, and so to receive the pedagogical influences gently and suavely; they should not run the risk of a headache by poring over books; and, in fact, they scarcely do look at a lesson out of school. The representative of the London School Board at the Chicago Exposition, told me of the fight which that Board made against the tendency; and how, after seventeen years of conscientious struggling, they were now practically defeated; and they were defeated, not by any wild theories about the kindergarten, but by the inevitable results of that department conducted apparently in its proper time and place. The children, he said, after being brought up on kindergarten pulse, could not be got to relish any other kind of diet. If they did not get something for their fingers to be "fiddling with," when they ought to be learning their lessons instead, they simply left school and went to work.

Mr. Fitch, in the last report which I have read¹, shows that whatever is "true and wise in the Froebelian and Pestalozzian philosophy is applicable to both (lower and higher) classes of teachers and to children of all ages. Attempts to

¹ Report on Training Colleges, *London Tablet*, Sept. 16, 1893, p. 474.

treat the kindergarten as a separate institution, having aims and methods of its own, different from those which should prevail in other schools, have often in America and Germany proved unsuccessful."

The literature which has helped to start this extravagance will come in when I speak of certain authors in the next class. It will then be enough to indicate some marks, by which the value of books may be estimated.

Meanwhile, I see an important consideration of economy involved in a right appreciation of kindergarten pedagogics. Not only will the library shelf remain free for more useful works, but the school purse will be exempt from a needless drain for expensive "knick-knacks."

14. As to Cyclopedias of Education, I may mention that of Kiddle & Schem, New York, 1877, till we get a better one, like Stöckl's. The dictionary of Kiddle & Schem's is in a single large volume. Its views seem to be liberal. There may be a later edition by this time.

There are educational Periodicals, of which notice should be taken here. The school world is overrun with them; and I suppose there is scarcely a convent now, which does not take one or more of them. At least, there is reason why the convents should know something of them, with 188 educational publishers pressing on the siege, and over 7,000 different kinds of school books, by divers authors, serving the publishers as so many reasons for establishing periodicals to advertise the books. To be sure, there have been several publications of what is called "high grade" standing. But Henry Barnard's, as I noted before, went over on to the list of worthy charitable objects, some two years ago. The *Academy* languished and died. The *Educational Review* seems to be thriving at its advanced age of four years. I find it a highly useful magazine for learning what is going on—just as useful for a critic as it is absolutely useless for any practical or theoretical purpose, in any college or academy under the sun. For, like an educational *Forum*, the good it contains here and there is duly neutralized by something elsewhere. But to the meteorological observer it presents

an engaging view, with the flotsam and jetsam of the wreck of Christian thought and practice floating over the crests of its waves, as the flood of wisdom rolls by, the ten months of each scholastic year. I may quote from it at once a suggestive appreciation of the school periodicals afloat.

In an obituary notice of the *Academy*, just defunct, it delivers itself thus: "One of the very best educational journals published in the English language—*The Academy*, edited by Mr. George A. Bacon of Boston, has suspended publication. . . . High-class educational magazines and papers are lamentably few, and no one of them can well be spared. Several score of the wretched periodicals that bind teachers down to personal gossip, wishy-washy 'pedagogy,' and more or less dubious 'methods of teaching,' could profitably be exchanged for one *Academy*. It was conducted on a high plane, with intelligence and courtesy," etc.

I would beg to emphasize what might come with an ill grace from our intelligence and courtesy: "Wretched periodicals," "wishy-washy pedagogy," "more or less dubious methods of teaching."

In the last place, I will put next to periodicals the Annual Reports of the Commissioner of Education. Reports, as such, are useless, except for the statistician; where they go out of the range of mere statistics, they may also serve the man who wears the same color of glasses as the reporter. Reports of what are called "Teachers' Conventions" will serve only the man who wants to have every idea that enters his head knocked out by its contradictory there and then. But there is an eclectic department in the Commissioner's annual Education Report, which is of considerable value. With an impartiality, which is at least sufficient, if not entire, Mr. W. T. Harris, the present Commissioner, selects from all quarters what he considers representative views on every live issue. I refer to the chapter, entitled: "Current Educational Questions"; and, elsewhere too, more specific questions receive a similar degree of attention. If we examine

the various statements, and compare them with Catholic principles, we receive the general impression that there is not a single interest of sound education, in the line of Catholic tradition and practice, which does not find the clearest statement in its behalf from eminent men in other countries, and from men in divers positions of prominence throughout the United States. If a question that is expressly Catholic does not stand out in its true light here, that does not seem to be Mr. Harris' fault: he takes what he finds published about us; and that does not usually come except from self-constituted exponents of what they think is, or what they should like to imagine that they see.

15. (2.) *History of Education, or of Pedagogical Methods.*—The story of education, as commonly rehearsed, has two or three origins. There is Jansenism in France—that holy sect, a martyr to the cause of everything noble, high and pure. The English writers on education, like Messrs. Courthope, Bowen, Oscar Browning and others, sing a sacred dirge over its grave; their domestic tastes lead them that way; because Jansenism was a Catholic Protestantism, and above all it was anti-Jesuitism. There is Von Raumer and his class in Germany, who form the classic basis of German *Pädagogik*. Their historical utterances are chiefly noteworthy for the display of teeth, whenever and wherever mention occurs of the Catholic Church. There is the present infidel rationalism of France and other countries of Europe, which is chiefly a trade in the interests of State secularism. This is represented very fairly by a book, which has been translated for American schools, The “History of Pedagogy” by Compayré.¹

I cannot say that this History has been improved by its translator and annotator, Mr. W. H. Payne, at present chancellor of the University of Nashville—a gentleman who, I believe, does not mean ill, nor all that he says, nor what he omits.

¹ There have appeared several critical articles, on the subject of educational histories, in the pages of THE AMERICAN ECCLESIASTICAL REVIEW, from the pen of Brother Azarias; on Compayré, vol. ii, p. 180; on Painter, *ibid.* p. 326; on James Johannot, vol. iv, p. 241.

A sufficient explanation of what the translator contributes is found in one qualification, which he shares with the author, a dogmatic ignorance, that wraps up in sweeping phrases what absolutely it knows nothing about—all history, outside of a little circumference being wrapped in a Cimmerian darkness to its limited vision. But the book itself, which he translates, has many other distinguishing qualifications, which have won for it pedagogical renown. It is a campaign document, belonging to the State-school pamphleteer type, part of the equipment of war for keeping the infidel *lycées* still going, while their inefficiency and immorality are ever breeding imminent dissolution. Père Charles Daniel wrote his little book, *Les Jésuites, Instituteurs de la Jeunesse Française*, to correct Compayré's wholesale libels in one direction; others, I doubt not, have corrected other libels. But that makes not the least difference in a political campaign; anything is lawful there that is possible; and what is so possible for a gentleman of modern culture as a libel?

Just see how these things go! Payne tells us in his Introduction to the book: "Some years ago I read *with the keenest admiration*" the first published draft of the present work; "and it seemed to me a model, in matter and method, for a general history of education." Mr. F. V. N. Painter, who was invited to contribute a volume on the history of education to the Appleton Series, tells us in his preface, 1887: "It was in the University of Bonn, nearly four years ago, as I sat before an alcove of educational works and leisurely examined the *admirable* histories by Raumer and Karl Schmidt, that the thought and purpose of preparing this work were first conceived." And so it goes on all round—"admirable," "with the keenest admiration,"—on the part of even the writers who are supposed to know; and what must be the enhanced effect on the meek intelligence of the young ladies and gentlemen of the normal schools! Dr. Romanes tells us of a rhyming parrot that sang: "Four and twenty blackbirds, baked in a pie!" I have thought that parrot was happier than some educational repeaters I know of; for he and his kind do not learn their lessons from one another; or, if they

did, their "four and twenty blackbirds" would get into as pretty a pie, before the latest parrot got his lesson by heart, as the monk and nuns, the Papacy and the Church get into, with these singing troubadours.

An effort has recently been made, in the United States, to have educational methods treated on their own merits, without that bigotry and fanaticism which poisons all history on the continent of Europe. This effort may possibly start a new fashion, which certainly has a fair field ahead of it, for the mere novelty of being true. Nay, even in some parts of Europe, religion in all its phases has become such a mere antique, carrying with it the parasite of bigotry, that the *Monumenta Germaniae Paedagogica* called for historical truth wherever it could be found, though it came from the Vatican and even from the archives of the Jesuits, who have contributed four volumes to the monumental series. Taking this very work as a model of unbiassed erudition, the little volumes of the Great Educators Series are being drawn up (Scribner's Sons, New York). They are under strict supervision, as regards "sectarian" or "unsectarian" matter; and they do pretty well. If the remaining volumes, yet to appear, are as thoroughly quarantined, they may pass the health officer. Since the example of encyclopaedias shows us what comes of having Catholic personages portrayed by others than Catholics, I took occasion to throw out a remark to the editor about the propriety of providing accordingly. He took the suggestion kindly, but I see there are only three Catholic personages in the whole series: Alcuin and Abelard, besides St. Ignatius Loyola; and, of the two former, one is treated by a Professor of the Presbyterian College of Princeton; the other by a rationalist, Compayré. As far as the direct subject is concerned, the adjustment of Compayré as biographer to Abelard, the hero, suits well enough, for Abelard was only an unbalanced heretic. The volumes so far published, besides the one entered in the former class, are the following:—

"Aristotle and the Ancient Educational Ideals," by Thos. Davidson. This gentleman is as correct as any one well

could be, viewing things with his good sense, and, besides, having nothing whatever to do with Christianity in the chapters of the book.

"Alcuin and the Rise of the Christian Schools," by Andrew F. West, Professor of Latin and Pedagogics in Princeton University. The title is a misnomer. Christian schools did not rise after Alcuin, nor with him; they had been steadily constructed during four centuries previously. But it is the modern thesis about Alcuin and Charlemagne, that European education owes its origin to them; whence it is inferred that education was from its origin a State institution, founded by an Emperor; and therefore it is nothing new to-day, if the State resumes what pertained to it from the beginning. In all this, there are only two errors. One is the falsehood of historical ignorance, for the Church had begun Christian schools before the Roman Empire ended. The other is the fallacy of a political impossibility; for there was no State in Charlemagne's time to correspond to the present atheistic State; all the States in the Middle Ages were strictly Christian, intimately united with the Church. Professor West talks at random, but with considerate brevity, of all the time before Alcuin; the epoch itself he embroiders with some funny notions about Charlemagne and Alcuin resisting the Pope, in the matter of image-worship and idolatry (chap. iii, at end). Happily, his language is too vague and his erudition not intrusive enough to make much difference.

"Abelard, and the Origin and Early History of Universities," by Gabriel Compayré. According to the programme, rationalism is muzzled here; still, its ignorance growls sullenly. It makes Abelard out to be the founder of the Paris University. It begins the book with that contention, and proves the thesis, among other arguments, by the following from Cardinal Newman: "The name of Abelard is *closely associated* with the commencement of the University of Paris." Therefore this distinguished logician concludes that "Abelard has been, and should be, considered as the real founder of this university, which served as model and proto-

type of most of the other universities of the Middle "Ages." Any heretic will do, provided only the Church be ruled out from having organized university education; just as Charlemagne or any autocrat will do, to rule her out from having organized education at all.

I might have included in this second class of *Paedagogica non sana*, the literature which comes direct from Jansenists of the first generation. I think some of it has been translated at one time or other into the English language, as from Nicole, or Madame de Sevigné. It was the Puritanism or disguised Protestantism of Jansenistic Catholicity that gave this literature some standing in England. But the Catholicity lingering under the Protestantism lent some of that charm, which hangs about all our literature, and presents such a refreshing contrast, as of leavened bread, to the heavy materialism outside of the Church. The well known work of the Jansenist Rollin, Rector of the University of Paris, went through various editions in English; it is entitled: "The Method of Teaching and Studying the Belles-Lettres"; in 3 volumes. The latest edition which I find among those on the shelves is dated London, 1810. And thus, without its permission being asked, the Jesuit *Ratio Studiorum* obtained a free pass into England; for, as Quérard observes in his bibliography: "Rollin, *without saying anything about it*, translated the *Ratio* for his *Traité des Études*." Now let no one bring this up as a manoeuvre of the Jesuits, that they got their hand in under the silken glove of the Jansenists!

IV. THIRD CLASS; INSANA.

16. As we are not deeply interested in the premises that contain the *pædagogica* labeled *insana*, I will pause no longer to inspect them, than will suffice for purposes of future identification.

First, it is to be noticed that this class properly began to be, when Rousseau and the encyclopædists of the French revolution threw all education into the mould of an irreligious naturalism and a superficial knowledge of everything, with a profound hold on nothing. The Revolution formu-

lated the tenet that, instead of "those delirious Christian conceptions of God, religion and morality," the basis of true education "according to nature," should be anatomy and physiology. And, since then, the most prolific progeny which pedagogics has ever bred, is that which owns Jean-Jacques Rousseau for its original father. And, not only pedagogics, but many other lines of intellectual decadence come diverging from the naturalism, which his influence projected on the world.

Secondly, the materialism of Locke became the basis of a new psychology, which is no psychology at all; since there is not, and need not be, any soul, properly so called, in that school of philosophy. The English psychology agrees ultimately with the new school of German physiologists, who with considerable impertinence call themselves psychologists, when they have nothing whatever to do with a soul—as they know perfectly well. I think Mr. Harris' summary quite correct, when he places the two schools, the English materialist philosophers and the German physiologists side by side, as the complete hierarchy in philosophy which governs a sensuous and corrupt system of pedagogics: "Locke," he says, "and his widespread school of psychology, together with the physiological psychologists, from Gall and Spurzheim to Broca and the school of Wundt and Ferrier."¹ And he considers that all the good which can possibly be elicited for pedagogical purposes from the writings of such schools, is comprised in "many hints for pedagogics as regards hygiene and pathology," that is to say, data for the new religious cult, called Physical Culture, which makes a god of the body and its comforts; since there is no higher ideal left in human life than to become a good-looking animal. This school has been imported into the United States by some advanced educationalists, headed by G. Stanley Hall, who have introduced the psychological laboratory to dissect what President Hall calls "the pedagogic phantom called the Child"!

Thirdly, there are the positivists, a school instituted by Auguste Comte to make a stand against the materialism of Locke. These rest such pedagogical necessities as religion and morality on what I called before a goody-goody ground of common sense or rationalism ; and so they can talk at their ease in a religious vein, and in a nice moral way ; but it ends as it began, in talk ; unless it goes a little farther, and, finding that talking about morality in the class-room does more harm than good, it drops the subject with regret.

Fourthly, there are the German psychologists of the idealistic sort. The soul is begotten by its ideas, or "representations" ; or, at least, its faculties are so begotten. Her Herbart leads the way. And the principal charm, which promises this school a long life, is the length of time it will take before any one understands what it means. So at a time when men, above all things, want occupation, and are happy to be salaried for it meanwhile, I believe the Herbartian school is engaged for a good term of pedagogical enterprise.

Though I have thus marked off the departments in the asylum of the *Insana* with some broad and liberal lines of chalk, it is quite another question to identify any given pedagogical individual, as belonging to one department, and not to another. The inmates move about pretty freely in the halls. There is Mr. Herbert Spencer, that St. Thomas Aquinas of British thought to-day, for the position he holds—howsoever he got it. He is a lineal descendant of the sensist Locke ; he is a positivist, as if he were a true-born Frenchman of the Auguste Comte school ; he is an agnostic, following in the line of the Scotchman, Sir William Hamilton ; and, if he is not an idealist with the Germans, I believe it is not his fault, but nature's, which denied him the logical faculty to follow them. If a man does not know his own pedigree, I do not feel called upon to rehabilitate his ancestry and locate him. There are men, like Oscar Browniug, who belong to the University of Cambridge, that glorious cradle of University Extension ; and they have traditions of their own and keep them. Hence, when they perpetrate their traditional notions, we need not

accuse them of mendacity, but only of fidelity. Nor have I any more grievous charge against the Scotch nominalists, like Bain. As the covenanters in times of yore fired their charmed sixpenny-bits at the “papist” Pretender and his party, to overcome enchantment with charm, so their descendants may be permitted to discharge their sixpenny monographs, besides some heavier projectiles, at everything sensible, sound and reasonable in nature and Christianity.

I take them all as I find them; and I proceed to indicate some signs or marks, which lie on the surface of pedagogical literature—some of the phrases which belong to the cant of novel psychological education. I just select some of the more obvious terms, which will serve to characterize and stigmatize at once, either the book that uses them, or the book about which they are used. To mention all would be as impossible, as to catalogue the phrases of strange, foreign and artificial English in the pedagogical style of to-day, which makes one uncertain whether he is reading some provincial jargon, or an Anglicised German, or a special stylistic nostrum savoring strongly of grammatical ignorance. As the *Educational Review* said recently: “It is not a pleasant confession to make, but the American teacher cannot write good English; that is, the average teacher cannot. The *Educational Review* receives scores of manuscripts every month, not a few of them written by teachers of more than merely local reputation, which, if printed, would ruin the reputation of their authors forever.”¹ And the same Review says many other unpleasant things in the same place, which I have quoted elsewhere in this REVIEW.²

Hence, to characterize the infected books, whether of this last class, the *Insana*, or the foregoing class, the *Non-Sana*, I shall take but a few current phrases, which belong to this nondescript mass of systems from the kindergarten up.

¹ *Educational Review*, December, 1893, p. 514-5.

² THE AMERICAN ECCLESIASTICAL REVIEW, April, 1894, p. 255-6: “The Development of National Education.”

V. SIGNS, BRANDS AND EAR-MARKS OF THE TWO LATTER CLASSES.

17. Some one speaks of Rousseau's *Emile* as "the source of social, political and educational ideas that advocate a *return to nature*. It is the most radical work of the kind ever written, and not only gave the primary impulse to Pestalozzi and Basedow, but set all Europe on fire, and probably did more than any other book to bring about the French Revolution. No book is more helpful than this to provoke original thought, in regard to the ground of educational theories."

Another says with approbation: "Froebel may be regarded as one who worked out with great minuteness a particular part of Pestalozzi's teaching." With which another chimes in, cataloguing the *educational reformers*: "The educational reformers were Bacon, Ratich, Comenius, Rousseau, Pestalozzi, Froebel and others, who laid the foundation of *recent tendencies and methods*." In such galleries of "reformers," no distinction is ever made between talkers and teachers and agitators and "dummies," brought in only to fill up.

Some one betrays the intense and broad Christian view which he entertains of life, when he says of Froebel's methods that they "lift all educational work from narrow, merely utilitarian standpoints to an intensely and broadly Christian view of life."

"Empirical psychology"! "The mental development of the human being"! This latter phrase is used now in connection with Preyer's work, which "studies the infant in the process of getting his sense developed; then comes the study of the development of will." "The special object of the book (one of Preyer's) is to initiate mothers into the complicated science of *psychogenesis*—that is, the evolution of a baby's soul out of sense-impressions, in its first years of life."

All this kind of thing and of books is said "to bring to bear on educational theory the broadest philosophy of modern times."

"The relation of psychology and physiology"! This notion has been brought into prominence through every door of continental materialism, and through American anti-alcoholism.

Child-study, presentations, the production of sense-concepts, the psychology of attention, apperception, formal stages of instruction, higher anthropology—I may dismiss them all with a Froebelian gift, and say, in the pedagogical cant of the time, that they are all "helpful," "broad," "stimulating," "intensely suggestive," in short, that they are "many-sided-interesting!"

I should like to get away from them; but then there is the moral side of education. Well, the cant phrases and topics are altruism, solidarity, civicism, patriotism, sex in education, physical culture and gymnastics as the very "sheet-anchor of morality"!

Of course, a whole syllabus of phrases might be added about the emancipation of woman, and the psychological, physical, domestic and political ineptitudes which are constructed at her expense. But I respect my sister and my mother too much to parade such insolence here.

VI. AN EMPTY SHELF.

18. It is quite possible now, I believe, to equip a pedagogical library, and that on an economical basis. There is no use whatever in depleting one's purse to buy books that can do no good, and which certainly will impair the integrity of the best balanced minds, unless, besides being well balanced, they are also admirably instructed in philosophy.

But I notice an empty shelf, or one nearly empty. And it is just the shelf we should wish to see filled. So, in the fond hope that a word may direct attention to the need existing and to the way of meeting it, I beg to add this last section as an obvious scholion to all that has gone before. It regards conventual institutions, which do so much of our Catholic teaching.

It has been said that Catholic educational institutions do not know pedagogical systems. It is quite possible they do

not ; just as good Catholics generally do not worry themselves much about learning the formularies of sects and heresies.

Still I will take up the charge, and venture to urge it against them, that they do not know systems. But I mean, their own systems ; or rather, one another's.

The life of teaching in the Catholic Church has been mainly identified with great personalities, the bodies of teaching institutes. They are sufficient for themselves, and they have their own private literature. No one could use this literature like themselves ; for it is but an expression of the form of life which they live, and which they spend for the good of souls. Still the spirit of all religious institutes is so much akin, that what is in the possession of one could be of use to another, at least in point of suggestiveness.

Now I can urge this point against them with pressing force, when I take note of what they are actually doing, and catch them *in flagranti delicto*. They are infesting their schools with that "wishy-washy pedagogy," those "dubious systems of teaching," with "those wretched periodicals, twenty of which," said the *Educational Review* quoted above (No. 14), "would not equal one *Academy*"; and that is now defunct ! I will add what the *Educational Review* does not say, that twenty *Academies* or *Educational Reviews* would not equal in value those elements, which a single teaching Order might be able to afford.

19. To illustrate what I am saying, let me quote a paragraph which refers properly to lay Catholic teachers, and to the mixed schools of Germany : "Books are one of the most important points which should excite the attention of the Priest, with respect to the school and the teacher. It is not long since the clergy still tolerated the enemy right within the domestic circle ; nay, since they themselves introduced the enemy into the fold ; and one might see in the schools and seminaries any quantity of readers, of historical compends, or selections of chants, coming from pens that were far from Catholic. There will always be danger, as long as schools are not separate for respective denominations,

as long as instruction is not given in complete harmony with Catholic doctrine, and from books which are purely and essentially Catholic. Protestants exhibit neither the toleration nor the assurance of Catholics. People have carried this perilous toleration so far, that journals of Catholic pedagogy and elementary Catholic text-books have found scarcely any patrons. It is necessary then that the clergy direct their attention and their supervision in this direction."¹

In our parochial schools, and in the convent academies, we are nowise trammelled by a mixed system of education. And, with three-quarters of a million of Catholic scholars in such schools and a proportionate number of teachers, with the teachers belonging chiefly to professedly teaching bodies and those teaching bodies being nothing less than religious institutes, it might appear that there was no lack either of resources to draw from or of a market to buy. Yet the pedagogy, characterized by an organ of its own as "wishy-washy," may be seen everywhere. And besides that, what about the false principles in religion, morality and ethics, which are drunk in wholesale? It is clear we are not Protestants, who, as Lingard notes, derived this very name of theirs from "protesting against toleration."

20. No criticism need be passed on what is mere school literature, if it is in the same sense and in the same line as exercises, questions, and the like; though even there a question on literature may suggest the notion that some vicious author is a divine creature, and an historical analysis may insinuate an historical lie. I believe, however, that Catholic text-books are pretty well provided now.

But it is the theory and methods, and, above all, the history of education and pedagogics, that take sound teaching simply off its base. And the longer this goes on, the more danger there is of a new generation of teachers coming into possession of the Catholic teaching-ground, who never knew any traditions of their own, who never knew there were any, and

¹ *Écoles Populaires*: article by Kellner, in Goschler's *Wetzer and Welte's Dictionnaire Encyclopédique de la Théologie Catholique*, 1860; tome vii, p. 125.

who, like the young generations of citizens now attaining manhood in France and Italy, will never know that there was any other order of ideas except the secularism that has grown up with pedagogy as long as they have known it.

If only in the interest of archaeology and antiquarian research, the day may come when people will hunt up the last lingering specimens of Catholic systems, like rare birds whose species become extinct in their native habitats. But it is a more live interest than that of archaeology which invites attention to the point now. It is that of preventing Catholic pedagogics from being corrupted. Here is a patent and urgent necessity.

21. And what about the way of meeting it, and filling the empty shelf? Notice, in the first place, how divers excellent works were registered above as "out of print." Still more have never been translated from the original Latin, French, German, Italian. With us, sound pedagogy is rather old and well established. Yet it does not appear, or is out of print. In the second place, we may observe that this portentous mass of concretions, called pedagogical literature, which is now in control, was scarcely in existence a few years ago; it is enterprise that has made it, as enterprise created the need for it. Like the historical department, which, as Payne says in his preface to "*Compayré's History of Pedagogy*," was up to this "dry, scrappy and incomplete," all the modern pedagogy in a library was, a little while ago, scrappy and incomplete, though not drier than at present.

Thus, with proper encouragement, a few years hence we ourselves might find in our possession what German pedagogical authorities and American editors have already signified that they hold in some esteem—the history and methods of teaching Orders in the Catholic Church. These Orders have in their possession programmes, directions, syllabi, instructions, letters from their venerable founders or foundresses; and, without taking any liberties with matters of domestic privacy, they could give the Catholic educational world the franchise of many matters full of practical

wisdom. An institute sending in a contribution of its own, approved by itself, would find a ready market in the interest of other kindred institutes, and in the use made by its own houses of its history of programmes and "industries"; or, if an editor and a publisher took charge of the whole, as was the case with the *Monumenta Germaniae Paedagogica*, there would be no risk but positive gain in every direction. And I am convinced that such a collection of inedited documents, put together in a uniform series, would constitute a repertory of pedagogical and educational instruction, such as is not found in the English language.

I refrain from speaking of a pedagogical journal, though I may quote the following conception of it, from a continental Review of great authority. The *Civiltà Cattolica*, at the end of a criticism on a vicious pedagogical publication, says: "May we be allowed to express the desire that among Catholics (in Italy) there be established an excellent periodical of education, which may serve as an antidote to this 'New Educator,'" (which it persistently calls "The New Corruptor"), "and to others of its kind. It should not be voluminous. It should be weekly, written in good style, and rich in all those matters of information, which will make it valuable in the eyes of masters and instructors. A periodical so organized, and offered at a light subscription price, would have a wide circulation and would do very much good."¹

Such a subject I do not touch upon. The utmost I can see feasible is that our actual Reviews and periodicals contain at times useful pedagogical articles; and these should be made accessible outside of the periodicals themselves. Such is the meaning of what are called "monographs," with which, it would appear, we are going to be overrun as with everything else. Here I have in my hands a publisher's special announcement of "Monographs on Education." Some of the reasons assigned for starting the series are that many contributions are yearly lost to the teaching profession,

because they are embodied in articles, which, among the limited number of subscribers to a magazine, find a still more limited number of readers specially interested in that particular subject; and yet what is often worthy of being published separately is not sufficient in volume to make a book; hence "monographs" in paper covers and at the low prices of twenty-five cents or fifteen cents apiece. The idea is not new. A number of the popular works on education are cut up into many pieces, and put at the disposal of scholars in monograph form. Here is an announcement of the insignificant chapters in a very insignificant book: "Quick's Educational Reformers, one dollar and a half. The chapters of the above, on (a) the Jesuits; (b) Comenius; (c) Locke; (d) Rousseau; (e) Basedow; (f) Jacotot; (g) Pestalozzi; are each published separately, at fifteen cents each."

Could we not do as well as that? I think much better. But my main idea is that of the *Monumenta Germaniae Paedagogica*, on an humbler scale; or that of the "Great Educators Series," on quite as good a scale.

THOS. HUGHES, S.J.,

Librarian of St. Louis University.

THE ATTITUDE OF THE HOLY SEE TOWARD ANGLICAN ORDERS.

THE recent Apostolic Letter addressed to the English nation, coming, as it did, in the midst of a searching and animated discussion regarding the validity of Anglican Orders, has elicited the marked attention of both the clerical and secular press of England. No sooner was it known that Leo XIII. would occupy himself with the question of England's faith, than expectation grew rife as to his probable attitude in the question of English ordinations. Some, more zealous, perhaps, than wisely familiar with the true merits of the case, supposed that the Sovereign Pontiff might be

induced to declare in favor of the validity of Anglican Orders, all the more since it was well known that the Pope was anxious to facilitate the return to the true fold of a nation which had at one time gloried in calling itself "*populus peculiaris sanctae Matris Ecclesiae.*"¹

The policy of such a step seemed so very inviting in the case of a Pontiff so liberal-minded and charitably disposed toward the reunion of Christendom. It would, so many reasoned, save the honest portion of Anglicans who dreaded the humiliation of being charged with having persevered in conscious doubt; it would maintain a living for many ministers who should otherwise be forced to renounce their care of flocks willing enough to go with them, if such a move did not involve a change from heresy to faith; it would, moreover, call, as a necessary sequence, for the further concession on the part of Rome for a dispensation from the discipline of celibacy, and allow to England the privilege of a married clergy, as in the Eastern Church. And Leo XIII., it was urged, could hardly ignore a policy which would bring so strong and valuable a section of the great British Empire to support the moral and material influence of the Holy See, already so successfully established on other grounds.

To those with whom these prospects and hopes had been uppermost, the Apostolic Letter must have been a disappointment. Indeed some have openly expressed their disapprobation of Cardinal Vaughan's supposed interference, which they judged to have frustrated a design apparently so promising in its results.

If we could assume, for the sake of argument, that Leo XIII. entertained the wish to conciliate the public mind in England by an implied recognition of the validity of Anglican Orders on some such ground as has been advanced by the Abbé Duchesne, we should still deem the interference of Cardinal Vaughan as eminently sincere and prudent. He knows, and must know, the real attitude of Anglicans and

¹ Epist. Episcoporum Angliae ad Pap. Innocent. IV., cit. a Civiltà Catt., 1 Jun., 1895.

English Christians in the matter, and we cannot suppose that he could be anything but anxious to see a reconciliation brought about on legitimate grounds. But it is quite unlikely that Leo XIII. ever entertained any fanciful idea that the admission of Anglican Orders as valid sacraments in the Catholic Church might be made the means of the desired reunion. The reason is very simple. The constant practice of the Catholic Church, from before Parker's day until this, has been a standing declaration against the validity of Anglican Orders as administered according to the Ritual of Edward VI. Those who have entered the Catholic fold and sought Orders at the hands of the Apostolic Church have been invariably ordained *unconditionally*, although their title as accredited ministers of the Anglican communion was unquestioned. This would not be the case if the Church had recognized even as doubtful the validity of English ordination, since her law is against the readministration of any sacrament which imprints a character. And where a reasonable doubt arises about the first administration, whether of right or of fact, there she invariably administers the sacrament *sub conditione*. Now this she has never done, during the three and a half centuries which have passed since the separation of England from the communion of the Apostolic Church. Considering the constant and pronounced claims of Anglicans in behalf of the validity of their Orders, we must assume that the unvarying practice of the Church rests upon a well-defined motive. It is not always necessary that this motive should be recognized by the faithful, or by those whom the discipline of the Church proximately or remotely affects. The "quod semper, quod ubique, quod ab omnibus" constitutes a *ratio facti* as strong as any argument drawn from the words of a pontifical Bull or Brief which might be adduced to vindicate the actual discipline of the Church.

In the case of Anglican Orders we did not know, of any document formally declaring for a certain practice in the Church, but we know the practice which speaks the mind of her infallible guide as plainly as any written or spoken words of his could do. And now it happens that, in the very

midst of the discussion, such words come to us from the mind and hand of a Pontiff living at the time of the schism, when the question had attained its first critical ripeness, and the Church found it necessary to initiate a definite policy defining future action on the part of her ministers. A search in the secret archives of the Vatican containing the *Regesta* of the Sovereign Pontiffs, reveals a precise declaration upon this subject, thus establishing a precedent which has ever since guided the practice of the Church.

In the current number of the *Civiltà Cattolica*, there appears an article on the Apostolic Letter to the English people,¹ in which the writer, commenting on the effects which the Papal document has produced in England, as reflected by the public press of the country, points out the true motives of the Sovereign Pontiff, and the real inwardness of that divinely guided policy which prompted the invitation of Leo to England for a return to the faith of its forefathers. Adverting to the future development of the policy indicated in the present action of the Pope, the writer in the *Civiltà* dispels all illusion as to the admission of Anglican Orders by citing the words of a Bull and a Brief of Paul IV., recently brought to light through the inquiry of the illustrious English Benedictine, Dom Gasquet. The documents were found among the *Regesta* of the Popes kept in the secret archives of the Vatican Library. They have not as yet been made public, and the *Civiltà* is the first to cite the literal text of the papers which the writer had in hand, although he selects only the pertinent passages which throw light upon the main argument in his article. We are fortunate in being able to publish for the first time the Brief in full, as copied from the original in the Vatican Archives. The Bull mentioned above, which antedates the Brief by four months, is a document of considerable length, and treats of various irregularities in connection with the administration of church property, and the canonical observances of

¹ La Lettera Apostolica agli Inglesi, e la Stampa Protestante.—*Civiltà Cattolica*, Giugno 1^{mo}, '95.

marriage contracts, all of which are to be adjusted by the papal Legate, Cardinal Reginald Pole, so as to re-establish peace and religious tranquility among the inhabitants of the kingdom. "Praeclara," says the Bull,¹ "charissimi in Christo filii nostri Philippi Regis et charissimae in Christo filiae nostrae Marie Reginae Angliae Franciae illustrium in Deum pietas ac sincera in nos et hanc Sanctam Sedem observantia atque in hac nova Regni Angliae ad ipsius ecclesiae unitatem et vere fidei confessionem ac nostram et Romani pontificis obedientiam reductione studium singulare nos merito impellunt utque pro pace et tranquillitate ipsius regni apostolica auctoritate emanarunt nostrae approbationis munimine roboramus. Dudum siquidem cum dilecti filii supremum concilium ejusdem Regni, parlamentum nuncupatum, Philippo Regi et Marie Reginae praedictis per suos supplices libellos exposuissent quod antea perniciosissimo schismate in eodem Regno vigente temeritate ipsorum parlamenti nonnulli episcopatus divisi et ex illis aliquae inferiores ecclesiae in Cathedralibus erectae et scholae ac hospitalia fundata necnon plurimae dispensationes et beneficiorum provisiones factae fuerant ac multae personae quibus persuasum extiterat juris canonici dispositiones in regno predicto amplius locum non habere, inter se in gradibus consanguinitatis vel affinitatis de jure prohibitis et aliis canonicis impedimentis sibi obstantibus matrimonia per verba de praesenti contraxerant praedicta auctoritate apostolica ex certa scientia approbamus et confirmamus ac illis plenum et perpetuum inviolabilis firmitatis robur adjicimus supplentes omnes et singulos juris et facti defectus si qui forsitan intervenerint *ita tamen ut ad ordines praedictos ab alio quam episcopo aut archiepiscopo ut praefertur ordinato promoti ordines ipsos ut praemittitur de novo suscipere teneantur et interim ut praefertur non ministrent*, eadem apostolica auctoritate de specialis dono gratiae de novo dispensamus ac ea omnia quae praefatus Reginaldus Cardinalis et Legatus decrevit decernimus," etc.

¹ Archiv. Vatican. Regest. Pontif. No. 1850, fol. 55. To. I.—Pauli IV. Larinen.

In another part of the Bull nearly the same restrictive words contained in the clause which we have italicized occur, viz.; “*ita tamen ut qui ad ordines tam sacros quam non sacros ab alio quam episcopo et archiepiscopo rite et recte ordinato promoti fuerunt eosdem ordines ab eorum ordinario de novo suscipere teneantur nec interim in eisdem ordinibus ministrent.*”

The Bull ends, “Dat. Romae apud Sanctum Marcum, anno Incarnationis Dominicae millesimo quingentesimo quinquagesimo quinto, duodecimo Kl. Julii Pontificatus nostri anno primo.”

It will be noticed, that this is four years before the reputed ordination of Parker took place according to the Ritual or Ordinal of Edward VI., which fact does away with any supposed bona fide intention that might have existed on the part of the ordinantes who were really in episcopal orders.

But the document which is of primary importance, since it deals with the subject of Anglican Orders specifically and exclusively, is the Brief which follows four months later, at the foot of which we read in the copy kept in the Vatican Archives: “Minuta bene ordinata et potest expediri.

Ia Card Pateus.”

The following is the document, here printed for the first time:

Archiv. secret. Vatican. Brev. Original. Pauli PP. IV. To. I., n. 301.

Ad futuram Rei memoriam.

Regimini universalis ecclesie meritis licet imparibus disponente Domino presidentes ad ea libenter intendimus per que singule persone ecclesastice in ordinibus per eas susceptis puro corde et sana conscientia ministrare possint. Dudum siquidem dilectus filius Reginaldus sancte Marie in Cosmedin diaconus Cardinalis Polus nuncupatus nostre et apostolice Sedis in Regno Anglie Legatus de latere cum compluribus ecclesiasticis secularibus et diversorum ordinum regularibus personis que diversas impetrationes dispensationes gratia et indulta tam ordines quam beneficia ecclesiastica, seu alias

spirituales materias concernentia pretensa auctoritate suprematis ecclesie Anglicane nulliter et de facto obtinuerant, et ad cor reverse, ecclesie unitati restitute fuerant, ut in suis ordinibus et beneficiis remanere possent dispensasset, et cum aliis simili morbo laborantibus se dispensaturum esse obtulisset Nos singulas dispensationes hujusmodi ac prout illas concernebant omnia et singula per ipsum Reginaldum Cardinalem Legatum in praemissis gesta et facta ac indesuper confectis ipsius Reginaldi Cardinalis et Legati literis contenta ita tamen ut qui ad ordines tam sacros quam non sacros ab alio quam episcopo aut Archiepiscopo rite et recte ordinato promoti fuissent eosdem ordines ab eorum ordinario de novo suscipere tenerentur, nec interim in ipsis ordinibus ministrarent per alias nostras sub plumbo confectas literas approbavimus et confirmavimus, et cum his omnibus cum quibus dominus Reginaldus Cardinalis et Legatas ut praefertur dispensaverat modo et forma praefatis ita tamen ut ad ordines praedictos ab alio quam episcopo aut archiepiscopo ut praefertur ordinato promoti ordines ipsos ut praemittitur de novo suscipere tenerentur, et interim ut praefertur non ministrarent de specialis dono gratie dispensavimus prout in singulis tam nostris quam ipsius Reginaldi Cardinalis et Legati literis plenius continetur. Cum autem sicut nobis nuper innotuit a pluribus hesitetur qui episcopi et archiepiscopi schismate in ipso Regno vigente rite et recte ordinati dici possint, nos haesitationem hujusmodi tollere et serenitati conscientie eorum qui schismate praedicto durante ad ordines promoti fuerunt mentem et intentionem quam in eisdem litteris nostris habuimus clarius exprimendo opportune consulere volentes, eos tantum episcopos et archiepiscopos, qui non in forma ecclesie ordinati et consecrati fuerunt rite et recte ordinatos dici non posse, et propterea personas ab eis ad ordines ipsos promotas ordines non recepisse, sed eosdem ordines a suo ordinario juxta literarum nostrarum praedictarum continentiam et tenorem de novo suscipere debere et ad id teneri: alios vero quibus ordines hujusmodi etiam collati fuerunt ab episcopis et archiepiscopis in forma ecclesie ordinatis et consecratis, licet ipsi episcopi et arch-

episcopi schismatici fuerint, et ecclesias quibus praefuerint de manu quondam Henrici VIII. et Edwardi VI. praetensorum Anglie Regum receperint characterem ordinum eis collatorum recepisse executione ipsorum ordinum caruisse et propterea tam nostram quam praefati Reginaldi Cardinalis et Legati dispensationem eis concessam, eos ad exemptionem (executionem) ordinum hujusmodi ita ut in eis et absque eo quod juxta literarumstrarum praedictarum tenorem ordines ipsos a suo ordinario de novo suscipiant libere ministrare possint plene habilitasse sicque ab omnibus censi et per quoscumque quavis auctoritate fungentes judicari debere ac si secus super his a quoquam quavis auctoritate scienter vel ignoranter contigerit attentari irritum et inane decernimus non obstantibus praemissis ac constitutionibus et ordinationibus apostolicis ceterisque contrariis quibuscumque.

Dat. Rome apud S. Marcum, etc., die XXX. Octobris, 1555, anno primo Po.

THE EDITOR.

BOOKS ON EDUCATION.

WERE some one to ask an acquaintance who knows men to point out those whom he should make his friends, his request would deserve no reply or it would receive an unsatisfactory one; for how, except from trial, is it possible to say who will suit whom? Those whose friendship might be most valuable, may, for whatever cause, be disagreeable to us, as the greatest and noblest men are often unpleasant companions. Many a one whom we admire as he stands forth in history, whose words and deeds thrill and uplift us, we should detest, had we known him in life; and others to whom we should have been drawn would have cared nothing for us. It is the old story of the course of true love. Between men and books there is doubtless a wide difference, though a good book contains the best of the life of some true man. But when one asks us to point out the books he should learn to love, we are confronted with much the same

difficulty as had he asked us to name the persons whom he should make his friends. In the first place no book can have worth for us until we have learned to love it ; and since a real book, like a real man, has its proper character, it is not easy to determine whom it will please or displease. All who read at all know something about the great books ; but this knowledge, so long as it fails to lead them to intimate acquaintance with some one or several of these books, is useless. In a word, books are a world which each one must discover for himself. Another may tell us of them, but the truth and beauty there is in them for each one, each one must find.

In making a list of books on education, with a special view to the library of a priest, which is the task here assigned me, I shall mention only books with which I am familiar, and I shall select those which tend to inspire a love for self-culture rather than such as give directions for school-management ; for, I assume, that unless the priest continues to educate himself he will not take an enlightened interest in his school. I may add that my recommendations are founded on the good the books contain and not on their freedom from error.

1. Newman's Idea of a University.
2. Jean Paul Richter's *Levana*.
3. S. S. Laurie—*The Institutes of Education*.
 2. *Lectures on Language and the Linguistic Method*.
 3. *Occasional Addresses on Educational Subjects*.
4. John Locke—*On the Conduct of the Human Understanding*.
5. Edward Thring—*Theory and Practice of Teaching*.
 2. *Education and School*.
6. W. H. Payne—*Contributions to the Science of Education*.
7. A. Bain—*Education as a Science*.
8. Herbert Spencer—*Education, Intellectual, Moral and Physical*.

9. J. Payne—Lectures on the Science and Art of Education.

10. Dr. Paul Radestock—Habit and its Importance in Education.

11. Gabriel Compayré's History of Pedagogy, and Oscar Browning's Introduction to the History of Educational Theories, though not free from Anti-Catholic bias, are valuable as guides to the study of the history of education.¹

J. L. SPALDING,
Bishop of Peoria.

ENGLISH SERMONS FROM ROMAN TOMBS.

MEN have always recognized the supreme lesson which is taught in death, in every death from that of the greatest to the least, and if practical lessons have not always been drawn therefrom, it has never been because they did not recognize the morality of death, but because they did not wish instruction. The tomb is the perpetuation of the teaching which is in death; and Christianity, like the best nations of antiquity, has always given prominence and perpetuity to this form of instruction. Witness the important part occupied by tombs among the monuments of antiquity and the care with which each Christian sepulchre of the Catacombs was made and set apart and preserved.

And when the life, whose material instrument is buried in the tomb, is morally striking either for good or for evil, the lesson is still more momentous. The tombs of great and public sinners and the tombs of the Saints of God remain in even more accentuated contrast than their lives, because it is realized that each soul is in possession of its merits forever.

How much then can be learned from the sepulchres of the Saints, especially of the primitive ages, of Pontiffs and of

¹ "*Education and the Higher Life*" and "*Things of the Mind*," both by Bishop Spalding, should find a place in the above list.—EDITOR.

great workers in the cause of God, whose names belong to the common history of the Church and the world, each one being representative of great moral principles and social events. And so of every Saint's tomb is verified the famous epitaph:¹

CORPUS HUMO TEGITUR
FAMA PER ORA VOLAT
SPIRITUS ASTRA TENET.

In this way it is most interesting to consider the tombs of the holy Pontiffs, contained in the Church of San Silvestro in Capite at Rome, the first of the seven dedicated to his holy name, and which Leo XIII has made the national church of the English-speaking peoples of the world.

Here lie sixty Saints. "With the exception of the most illustrious basilicas, no church in Rome can boast such exceeding great treasures of the precious relics of Roman and foreign Saints," says Piazza in his *Gerarchia Cardinalizia* (p. 584). Of these eight are Roman Pontiffs, all of whom lived within three hundred years of the Crucifixion. They are Saint Sylvester (314-337), Saint Stephen (257-260), Saint Dionysius (261-272), Saint Antherus (238-239), Saint Melchisedes (311-314), Saint Lucius (255-257), Saint Caius (283-296), and Saint Zephyrinus (203-220).

The great Saint Sylvester, its primary patron, is the type of the Church's success, and his glory is associated with the full concession of peace to the Church, and the dawn of the mediaeval era. His reign is the period when first was fully realized the golden dream of the Church, its state of perfect peace with the State; for the peace which had begun under his predecessor, Saint Melchisedes, was completely effected under Saint Sylvester. And the joy of the Church must have been increased by the contrast between the previous severe persecution of Diocletian and the halcyon peace of the new days, a peace which he utilized in furthering more than ever before the progress of Christianity. It was lasting calm and sunshine after a long and continuous tempest, and Sylvester was actually in hiding when Constantine's envoys sought him.

1 Of Cardinal Parisio, in the church of Saint Mary of the Angels.

There is poetry as well as history attaching to the name of Saint Sylvester. Both the night and day of his celebration on December 31, are considered as festal according to immemorial custom ; and it has a mystic meaning too. It occurs within the period of the Church's Christmas exultation, with mystic allusiveness, says a pious writer,¹ since, as the birth of Christ brought gladness to the world, the gladness of the Constantinean era—the dawn of the Church's secular life, as Christ's birth was the dawn of its religious life²—was brought about through the medium of Saint Sylvester's care.

Many great Saints—*qui vicerunt regna*—of the heroic and popular type are handed down in legends as overcoming dragons, by which we may conceive to be symbolized the power of the Evil One. Thus “some time after the baptism of the Emperor, the priests of the idols came to him and said : ‘Most sacred Emperor, since you have embraced the faith of Christ, the great dragon that dwelleth in the moat hath destroyed every day more than three hundred men by his envenomed breath.’ The Emperor consulted Sylvester, who replied : ‘Have faith only, and I will subdue this beast.’ Having said this, he went down into the moat, to which there was a descent of one hundred and forty-two steps, and having exorcised the dragon in the name of Him who was born of a Virgin, crucified, buried and raised from the dead, he closed and bound up the mouth of the dragon with a thread, twisting it round three times, and sealing it with the sign of the cross ; and thus he delivered the people from a double death—the death of idolatry and the death of sin.”³ This pretty myth is a suitable type of the victory of Saint Sylvester over paganism and sin.

Nor did he work less zealously for the internal good of the Church. He sent his representatives to the Council of Arles, which condemned the Donatists and regulated the question of the celebration of Easter. The Bishops of the Council replied, addressing him as the universal father, by whose authority weight was given to their decisions. He

¹ Piazza.—Gerarchia, etc., p. 584.

² Sacred and Legendary Art by Mrs. Jameson, p. 689.

convoked the first Council of Nice in 325, at which Constantine assisted, and where he was represented by the famous Hosius of Cordova, and the divinity of the Word was defined forever and the faith received expression in the Nicene Creed.

He was first buried in the papal cemetery of Saint Priscilla on the Via Salaria, and when the church of San Sylvestro was founded, his body was translated there.

Saint Melchiades, like Saint Sylvester, is associated with the peace of Constantine, whose campaign against Maxentius ended in the memorable victory at Ponte Molle in 312, two years before his death. But he is best remembered for his condemnation of Donatus, and his vindication of the baptism of heretics and the infallibility of the Church. As this condemnation took place in 313 at the Lateran Church, it is certain that the property had already come into the possession of the Roman Church. The Basilica erected there is the *head and mother of all the churches of the city and the world*, and the place, which adjoined it, was the seat of the Papacy for a thousand years, while around it grew up the great Lateran school and hospital amid a cluster of churches. Thus the reign of Saint Melchiades is characterized as a signally *sovereign* one, contrasted with his title of martyr, accorded to him, as to so many other early Bishops of Rome who testified by their lives of suffering to the truth of Christianity.

Saint Augustin called him a true son of peace and father of the Christian people. His first burial place was the Cemetery of Saint Calixtus and his body was brought to San Sylvestro at the same time as Saint Sylvester's.

It is strange, nay providential, that the Saints reposing in this church, which in its latest age has become the national church of the English-speaking peoples, should have a dogmatic relation to the heresy which is the form of English-speaking Protestantism. The study of the position of the Donatists, condemned by Saints Melchiades and Sylvester, convinced Cardinal Newman, then outside the Faith, of the perfect analogy between Anglicanism and Donatism. The

name of Saint Stephen, another Pontiff sleeping here, is frequently quoted in the Anglican controversy because of his assertion of the Roman supremacy over the African churches. The story of the struggle is too well known to be repeated here.

His remains have the same history as those of Saint Melchiades, and the famous chair, in which it was supposed he was murdered, was bestowed by Innocent XII (1691-1700) upon Cosimo II, Grand-Duke of Tuscany, and afterwards became the possession of the Cathedral of Pisa.

It has been frequently asserted that Saint Dionysius built the church, in which case, it would be one of the earliest in Rome, but though the assertion is many centuries old, it would be difficult to prove, and a very diligent search has convinced me of its improbability.¹

Saint Dionysius is one of those early occupants of the Roman See who were of Greek origin, and of whom Leo XIII speaks so touchingly in his Encyclical *Praeclara*; and it was his mission to supplement the work of Saint Sylvester about the doctrine of the Incarnate Word, condemning the aberrations of both extremes, of those who placed three substances in God and thus destroyed the Divine Unity, and of those who considering the person of the Word as created, annihilated the triple personality which is in the Godhead. A whole host of heresies were anathematized by his apostolic power: Sabellianism, Arianism, Nestorianism and Euty-chianism.

If confirmation could be found of the Carmelite tradition that he belonged to their Order, much light would be thrown on the question of the beginning of the religious life.

A better substantiated opinion attributes to him the erection of a temple to the Mother of God.²

Certain it is that his reign, like that of Pope Stephen, stands out of the mists of that early period, as one of the examples of plenary Papal rule; as when his great name-

¹ For the affirmative view of the question see p. 153, *Memorie storico-critiche della chiesa e monastero di S. Silvestro in Capite de Roma scritte dal sacerdote Guiseppe Carletti, Roma. MDCCXCV.*

² Mgr. Tripepi—I Papi e la Vergine.

sake, Dionysius of Alexandria, appealed to his protection and came to Rome to vindicate himself in his presence.

He was also buried first in Saint Calixtus, and then in his present tomb.

Saint Antherus is another early Greek Pontiff, born either in the East or in Magna Graecia. Like Saints Telesphorus and Dionysius, there is a tradition which says that he practised the religious life before becoming Pope. He is a martyr, having suffered in the terrible persecution of Maximinus. Buried at first in the Cemetery of Saint Calixtus, and afterwards in the Church of San Silvestro, his memory is thus preserved by an inscription in the portico: "Haec est nataliciorum Sctorum hic requiescentium. Mense Januario die iij Natali sancti Antheri Papae et Martyris." His body was discovered under the high altar on Friday, November 17, 1595.¹

Of Saint Lucius, Saint Cyprian said, that in becoming Pope he accepted a title which was practically a death sentence, and this is verified in his life, in which martyrdom succeeded to exile. Commendatore de Rossi's discoveries of the Papal chapel in the Cemetery of Saint Calixtus have shown us his first resting place, where the tomb slab with his name in Greek letters is still seen.

Pope Saint Caius was a fellow-countryman or, as some say, even a nephew of the Emperor Diocletian, in whose name was carried out the most dreadful persecution of the Christians. Saint Caius died while hiding in the Catacombs, and the fact affords one of the rare examples of their use as a dwelling place.

Saint Zephyrinus had the sorrow of beholding the defection of Tertullian, who became a Montanist, but it was perhaps assuaged by the sight of the youthful Origen, who had come to Rome to venerate the tombs of the Apostles in the seat of their empire. He it was who set Saint Calixtus as archdeacon over the cemetery which took the name of the latter, and in which Saint Zephyrinus was buried.

During and after the reign of Pope Saint Paul I (757-767),

¹ Ciacconius *in vita Antheri*.

the bodies of all these Pontiffs became the possession of our national Church in Rome.

Little weight attaches to the asserted presence of Saint Sylvester's body either at Nonantula or the Church of Saints Sylvester and Martin on the hills, because of the confutation of the former claim by Novaes in his *Elementi della Storia dei Sommi Pontefici* (secolo IV St. Sylvestro num. iv, page 83) and the surrender of the latter claim by Father Giovanni Antonio Filippini, prior and historian of the church in whose favor it is made. It is another case for the application of the explanations continually used by the Bollandists, namely that confusion has often arisen between partial and total possession of the relics of the Saints.

Fortunately we have the Bull of the foundation of the church by Pope Paul I, an authentic and contemporary document of the highest demonstrative value, and affording us absolute proof of the claims of our church.

Paul I, is one of those Pontiffs who throughout the barbarian devastations and the unpeacefulness of the early mediaeval time, employed their pastoral solicitude concerning the bodies of the Saints, and more especially of their early predecessors, transferring them from the Catacombs to safer resting-places within the city. Of one of the latest phases of this loving care San Silvestro in Capite is a signal monument.

Here are the words of the Bull: "Cum per evoluta annorum spatia, diversa Sanctorum Christi Martyrum, atque Confessorum ejus foras muros hujus Romanae Urbis sita antiquitus coemeteria neglecta satis manerent diruta; contigit postmodum ab impia Longobadorum gentium impugnatione funditus esse demolita . . . Unde conspecta eorundem sanctorum locorum desidiosa incuria et ex hoc valde ingemiscens atque plurima doloris attritus moestia aptum prospexi, Deo annuente, eosdem Sanctos Martyres et Confessores Christi et Virgines ex eisdem dirutis auferre locis. Quos et cum hymnis et canticis spiritualibus in hanc Romanam introduximus Urbem et in Ecclesia quam noviter a fundamentis in eorum honorem construxi (intra moenia scili-

cet in domo quae mihi parentali successione obvenit, in qua me natum constat atque nutritum) eorum sanctissima collocans condidi corpora. Ubi congregationem constitui Monachorum speciali censura in honore, et nomine beatorum Stephani Papae et Martyris, atque Silvestri Papae et Confessoris Christi. In quo veneranda eorum quiescunt corpora. Monasterium virorum Monachorum esse censivi, etc.

Confirmation is given to the belief so justly founded on these words, by the discovery of the bodies of Saints Sylvester, Stephen and Dionysius under Pope Clement VIII; the authentic account of which is still extant. This discovery also has a strong historical coloring. St. Philip Neri was the confessor of Pope Clement VIII, and we know that Saint's devotion to the Pope's sanctified predecessors. It was the age of the restoration of the shrines and cultus of the ancient Saints; and very fortunately and fittingly the bodies of some of the most important were sought and discovered during the restoration of the church. In memory of which discovery, was erected the marble inscription still standing in the nave on the epistle side of the altar near the entrance to the sanctuary, and which will be remembered by many who have visited the church:

S. SILVESTRI. PAPAЕ. ET. CONFESSORIS
CORPUS VENERABILE
A. PAULO. I. PON. MAX. DIE. XIX. IUNII
INTRA. MOENIA. URBIS
MIRIFICA. POMPA. TRANSLATUM
IN. HAC. A. SE. CONSTRUCTA. ECCLESIA
ET. EIUSDEM. S. NOMINE. DICATA
OPIARE. CONDITUM. FUIT
EXIN. CLEM. VIII. PP.
RINOVATA. OB. VETUSTATEM. ECCLESIA
IDEM. S. SILVESTRI CORPUS
CLERO. POPULOQUE. PRAESSENTIBUS
SUBTER. ALTARE. MAIUS. INVENTUM
AC. IBIDEM. DIGNISSIME. REPOSITUM
CUM. SS. PONTI. STEPH. ET DION
ALIORUMQUE. SANCTORUM. RELIQUIIS
HONORIFICA. DEVOTIONE
SERVATUR

EX. LITERIS. APOSTOLICIS. SUMMORUM. PONTIFICUM. PAULI. I
AGAPITI. II. ATQUE. EX INVENTARIO. ET. RELIQUIIS. ACTIS
CURIAE. VICARII. URBIS. ANNO. MDXCVI. INDICTIONIS IX.

Such are the memories of the tombs in the church of San Silvestro in Capite. Their occupants are early Pontiffs, sometimes Martyrs, always Saints and Confessors ; glorious for their defence and maintenance of the Faith both personally and pontifically.

Some lived within the post-apostolic age, all lived during the period which the sectaries say was that of pure Christianity ; and from their lives and decrees and what their contemporaries have written of them we are compelled to recognize them as confessing and safe-guarding the same faith and morality as the mediaeval Pontiff who built the church where their bodies await the Resurrection. And no one can so lie in the face of history as to deny the continuity of faith and morality which exists between his time and the last eleven centuries of ecclesiastical history. These Papal tombs, therefore, within the walls of the English-speaking national church in Rome have a dogmatic and moral importance which it would be perilous to ignore and which, if considered, acts as a powerful call to our races to abandon the religious innovations of a later day.

WILLIAM J. D. CROKE.

Rome, Italy.

BIBLICAL CRITICISM.

IT is very regrettable that so many of our men of science display such a decided antagonism to all religion, whether natural or revealed. In the intellectual world, this hostility is quite pronounced, and we need only quote the blasphemous declaration of Vogt, who denies the existence of God, because, as he says : “ there is no sphere of action for such a being.” Such men as Spencer and his followers are trying to construct a philosophy without God, whom they relegate to the dark regions of the unknown and unknowable ; and yet, with a marvelous inconsistency, these same able writers

devote pages to give an intelligible idea of this same unknowable. When we see so much valuable brain power expended on what practically amounts to nothing, it is enough to make us sad. It would be of little account if these theories remained in the cloudy region of speculation; but when we find them reduced to practice, we begin to tremble for the safety of society. Turning to the scientific world, we find religion attacked with unusual malignity. The Coryphei of science seem determined to destroy belief in the Bible, and they employ an energy and activity which would be truly admirable if devoted to a good cause. Our geologists are destructive instead of constructive; this is their fatal error. They stop at no lengths in their attack on the Great Book. As Father Hurter, the Jesuit theologian, well says: if the Bible were treated with one-tenth of the fairness accorded to any other historical work, there would be no question of its genuineness and authenticity. Such intellectual giants as Cuvier tell us that "Moses has left us a cosmogony, the accuracy of which is being confirmed every day. His cosmogony in particular is extremely remarkable from a purely scientific point of view, because the order in which he places the different epochs is exactly the same as that which is deduced from geological investigations." A more recent French savant, Ampère, writes: "Either Moses possessed just as thorough a knowledge of natural science as we have in our century, or he was inspired." But the testimony of these men of genius, besides whom our modern scientists are pigmies, is deemed of no account.

Then again it is triumphantly maintained that astronomy takes the roof from over the head and geology the ground from under the feet of the old faith. The discoveries of natural science in particular are described as the knell of the Mosaic Cosmogony, and in the name of real science it is demanded that the Biblical narrative of the creation, the deluge, etc., shall be no longer taught to the young, because it is senseless and a lie. This self assurance on the part of our leaders of thought is positively refreshing; but we must be pardoned for refusing to accept their ipse dixit as infallible truth.

Scientists, as a rule, scoff at the Church on account of her dogmatism, but they forget that they claim an infallibility much greater than the Church claims. She never meddles in matters not connected with faith and morals, but the same cannot be said of her opponents who, not content with expounding the truths of science, wish to enter the domain of theology, where they have no right. *Ne sutor ultra crepidam* would be a good motto for them. The Church has no quarrel with our scientists. She bids them God-speed in the work in which they are engaged. She honors them for their magnificent discoveries. Some of the greatest scientists of the day are Catholics, and they find science no bar to their faith. We have no disposition to pose as geologists. The attempt has been made to show that the facts disclosed by the investigations of geologists conflict with the account of the creation given in the first chapter of Genesis. We will only say here that the Church has never defined in what sense that chapter is to be understood, whether in a literal or an historical sense. But, if taken historically, we see no conflict between it and any geological *facts*.

We are told that the earth was without form and void : that it was not constituted in its complete or perfect state, but in its principles or elements, which allow for its development and completion by the agency of second causes, though always by force of that original principle which determines the nature, the direction, and limit of the development. This gives room for all those changes, variations and modifications which geology shows that the earth has undergone from physical causes. So there is here no conflict. But these changes could not have taken place in the brief space of time allotted by the Biblical chronology. We answer, that many of the changes which the earth has undergone, and which it is assumed required millions of ages to effect, are geological theories, hypotheses, guesses, conjectures, not scientifically verified facts. The reality of several geological periods as distinct and successive periods remains to be proved, and until proved may be rejected. To the alleged chronicles of the rocks, and the long period that the

earth was in preparation for the abode of man, we have little to say, till the geologists prove to us that they have the key to these chronicles, and that they rightly interpret them. The important fact to be recognized is the fact itself of creation. He who admits the fact of the creation of all things out of nothing by the sole energy of the Divine Word, admits what is essential, whether he counts a few centuries more or less since the world began ; and that such is the mind of the Church, we infer from the fact that she leaves the chronological question undetermined.

It is high time to enter our protest against the scientific dogmatism of those who propound theories and wish us to accept them as real science. Many of our professors are no doubt learned men, but there is an irreverence in their writings which must repel honest and religious minded men. They ought to cultivate a little intellectual modesty, and recognize that there were great men before their time, and that the Church which they now so violently attack, is the Mother of our modern science. As Cardinal Newman well said : "Those who talk so loudly against the Church, owe it to the Church that they are able to talk at all." "This," says the great Cardinal, "is what we call an enlightened age : we are to have large views of things : everything is to be put on a philosophical basis ; reason is to rule : a new and transporting set of views is about to be exhibited to the great human family. Well and good ; have them, preach them, enjoy them, but deign to recollect the while, that there have been views in the world before you ; that the world has not been going on up to this day without any principles whatever ; that the old religion was based on principles and that it is not enough to flourish about your new lamps, if you would make us give up our old ones. Catholicism, I say, had its first principles before you were born : you say they are false : very well prove them to be so : they are false indeed if yours are true, but not merely because yours are yours. You sit in your easy-chairs, you dogmatize in your lecture-rooms, you wield your pens : it all looks well on paper, you write exceedingly well : there never was an age in which

there was better writing, logical, nervous, eloquent, pure—go and carry it all out in the world. Take your First Principles of which you are so proud into the crowded streets of our cities, with the formidable classes which make up the bulk of our population: try to work society by them. You think you can. I say you cannot—at least you have not as yet: it is to be seen if you can. Do not take it for granted that that is certain, which is waiting the test of reason and experiment. Be modest until you are victorious.”

Catholics wish to be abreast of the times. They gladly recognize the splendid results of science, and they would be in opposition to the spirit of the Church, if they did not profit by the advantages of profane knowledge. The Catholic Church desires to be in touch with the scientific world, and to utilize all the modern discoveries in order to aid her in her warfare against the false theories of the day. She realizes that religion should go hand in hand with science, and that there can be no conflict between science and revelation.

J. J. QUINN.

Collinsville, Conn.

CONFERENCES.

OUR ANALECTA.

The readers of the AMERICAN ECCLESIASTICAL REVIEW will be glad to know that we have concluded arrangements at Rome by which the department of *Analecta* for the REVIEW has been placed in the hands of a separate editor, a member of the Sacred Congregation, who will prepare the various ecclesiastical documents for publication and transmit them regularly to our office at first hand. Pontifical Documents, as well as the Acta of the Sacred Office, of the S. Congregations of Bishops and Regulars, of the Council, of the Index, of Rites, of Indulgences, and of the annexed Congregations, when they are of general application, will be given in summary, whilst such as are of special importance to our clergy will be published in their full authentic text.

As regards the Documents of the *Sacred Congregation of the Propaganda*, which are received by our Bishops either through the Apostolic Delegation at Washington, or, in particular cases, by the Most Rev. or Right Rev. Ordinaries directly, it must be noted that they do not become *publici juris* unless through His Excellency the Apostolic Delegate, or by the authority of the respective Ordinaries to whom they are addressed. All other methods of communication, such as newspaper correspondents or pretended private information, are illegitimate and in violation of the oath of secrecy to which the officials are pledged; hence they are untrustworthy.

The position of confidence which the AMERICAN ECCLESIASTICAL REVIEW has gained among the Hierarchy of the United States and Canada, as well as among the English, speaking clergy outside of America, strengthens us in the conviction that the authorities will second our efforts to establish a reliable organ of ecclesiastical information, and

will communicate to us such documents as are of general advantage to our clergy.

We are happy to state, that in a private audience to which the Editor-in-chief of the *AMERICAN ECCLESIASTICAL REVIEW* was recently admitted by our Holy Father, Leo XIII, and in which he explained the work of this *REVIEW*, the Sovereign Pontiff affectionately deigned to direct and encourage our labor, and bade us transmit his special benediction both to the contributors and readers of the *REVIEW*. We left the august and venerable Vicar of Jesus Christ with renewed courage for the continuance of our task, and with the grateful recollection of that paternal and cheering voice which assured us that our course has thus far been right, and that the light of God's blessing will guide it henceforth.

THE CONFERENCES.

In each number of the *REVIEW*, we publish answers to theological or liturgical questions sent us ; but we must beg our reverend correspondents to remember that it is impossible to give replies to all the queries proposed. We frequently receive doubts which have been discussed and answered in previous numbers of the *REVIEW*, and to which we cannot refer again without annoyance to our regular readers. In many instances, too, the questions are of such a nature as not to permit of treatment in a periodical, or to which replies should be looked for in text books of theology, or from the judgment and discretion of the local ecclesiastical authorities.

Our aim in having a Conference department is to stimulate discussion of cases of conscience and inquiry into the liturgical and disciplinary laws of the Church, rather than to supply the place of a general bureau of theological information.

We cannot, moreover, acknowledge the receipt of all the letters which we receive. We did so in the beginning, because the numbers of inquiries permitted it. The increas-

ing list of subscribers and correspondents, however, makes it impossible at present to answer in every case. We will gladly give any information that can be reasonably expected from us, and would ask our readers take our position and aim into consideration when writing to the Editor of the REVIEW.

THE PRIVILEGED ALTAR ON MONDAYS OR TUESDAYS.

Qu. Have we the right to say Mass in black on *double* feasts occurring on Mondays throughout the year? I have heard the question often discussed, but could never receive any satisfactory solution. Some priests use the privilege, quoting, as their authority, an interpretation given in your REVIEW several years ago. I have carefully read our faculty, and cannot make out a clear sense which would authorize the interpretation. Will you state the reason once more, in a brief way and without discussion, for I think that it would serve many brother priests who, like myself, are not given to much study of intricate reasons *pro* and *con*. It seems to me that, if we have such a privilege, it should be very clearly stated, so we may be able to make use of it to its full extent.

Resp. The faculty referred to, which we explained on several occasions, has the express interpretation of the S. Congregation sanctioning the saying of a *Requiem* Mass on *minor double* feasts occurring on Mondays. If Monday happens to be a *major double* feast, or a *privileged* ferial, or a feast excluding a *minor double*, then the privilege of the *Requiem* Mass is transferred to the next day (Tuesday). If that day be likewise a *major double* or a *privileged* ferial or feast, the Mass of the day is said.

“Circa privilegium expressum: *Singulis secundis feriis non impeditis officio novem lectionum, vel, eis impeditis, die immediate sequenti celebrando Missam de Requie in quocumque altari portatili (privilegium conceditur) liberandi animas secundum eius (cui fit concessio) intentionem a purgatorii poenis per modum suffragii.*”

Quum circa hoc privilegium nonnullae exortae fuerint dif-

facultates, praefatus Rmus. orator ab eadem S. C. in sequentium dubiorum solutionem expetiit, minirum:—An tale Officium 9. lectionum dictum privilegium prohibens, etiam illud censendum sit quod ritu semiduplicis celebretur? . . .

Quum autem memorata Congregatio eadem dubia pro opportuna solutione ad Sacrorum Rituum Congregationem transmiserit, haec, audita relatione *etc.*, declaravit: ‘In casu de quo agitur celebrationem Missarum lectarum de Requie praeter Vigilias, ferias atque octavas privilegiatas ac festa de praecepto servanda, impediri tantummodo ab occurrence Officiorum 9. lectionum quae gaudeant ritu duplicis maioris, aut duplicis 1. vel 2. classis.’”

(S. C. RITUUM, 4 *Sept.*, 1875.)

THE “MANCHESTER” CASE.

The following letter explains itself:

TO THE EDITOR:—

Dear Sir:—Relative to the “Manchester” marriage case, I beg to give some information which has come under my own observation in my present parish.

I have found parents—both Catholics, born in Ireland and reared there until the age of maturity—who neglected to have their children baptized. There are five of their children still without baptism, although I am in hopes of having them sufficiently instructed to be baptized some day.

I also have found others, not of Irish descent, who live within a stone’s throw of the church and who have neglected to get their children baptized,—both parents being Catholics. I have these cases, as well as several cases of mixed marriages, on my parish census-book, where I have indubitable proof that children of once good and practical Catholics have not been baptized, so that the words quoted from St. Liguori and other authors relative to the probability of children being always baptized because they happen to be of Christian

parents, do not hold good in all cases. I invariably baptize converts from every sect, as I believe it is the safer way; and I also baptize the children of even Catholic parents, in the absence of proof that they were baptized. This is, in my judgment, the only sure way in a matter of such importance. What probability should not be left aside for the sake of an eternity of happiness? The only way is the sure way, when we face for eternity.

O'B.

THE TAKING OF AN OATH ON A PROTESTANT BIBLE.

Qu. When Catholics go into court they receive, as a rule, the Protestant version of the Bible upon which to take the usual oath. Is this lawful?

Resp. The acceptance of the Protestant version of the Bible from the judge cannot, in the present case, be considered a profession of Protestantism or a denial of the Catholic faith. It is merely a pledge or sign given to the civil authority to indicate the honest purpose on the part of the person who takes the oath that he will speak the truth. If, nevertheless, a Catholic have conscientious scruples against swearing upon the book offered, he may state the fact and simply "affirm," as the Quakers do; which form of solemn declaration is, we believe, generally accepted under our laws. We give below the answer of the S. Congregation of the Office to a similar doubt proposed by the Bishop of Quebec, Feb. 23, 1820.

DUBIUM.

Cum protestantes officarii dominantur omnibus tribunalibus, curiis, doganis publicisque gubernii tum civilibus tum militaribus officiis, modusque jurandi apud eos sit tactus et osculum Bibliorum: ubique Biblia haeretica praebentur tangenda et osculanda, solique clero concessum est ut juraret admovendo manum ad pectus. Hoc posito, quaeritur an fideles inquietandi sint de modo qui invaluit tangendi et osculandi hujusmodi Biblia.

Resp. In casu et circumstantiis expositis respondendum esse: *negative*, nempe non esse inquietandos.

ANALECTA.

PER SOLLEMNIA SACRAE PENTECOSTES PECVLIARES PRECES
CATHOLICIS COMMENDANTVR.

LEO PP. XIII.

*Vniuersis Christifidelibus Praesentes Litteras Inspecturis Salutem et
Apostolicam Benedictionem.*

Provida matris caritate dignum maxime est votum, quod Ecclesia rite Deo exhibere non cessat, ut populo christiano, quacumque ille patet, *una sit fides mentium et pietas actionum*. Similiter Nos, qui Pastoris divini ut personam in terris gerimus ita studemus animum imitari, idem propositum catholicas inter gentes fovere nullo modo intermisimus, idemque nunc enixius apud gentes eas urgemus, quas Ecclesia ipsa iam diu ad se magno revocat desiderio. Hisce vero consiliis curisque Nostris unde praecipue et auspicia petierimus et incrementa expectemus, non obscurum est apertiusque in dies extat; ab eo nimirum qui *Pater misericordiarum* iure optimo invocatur, et cuius est illustrare mentes benigneque voluntates flectere in salutem. Nec sane catholici non videre possunt quanta sit susceptarum a Nobis rerum gravitas et praestantia; in eis namque, cum amplificatione divini honoris et christiani nominis gloria, salus plurimorum vertitur sempiterna. Quae ipsi si probe religioseque, ut aequum est, considerent, acriorem profecto sentient animis vim flammamque supernae caritatis, nihil quidquam Dei gratiâ recusantis, nihil non enitentis pro fratribus. Ita fiet, quod magnopere optamus, ut Nobiscum illi coniungant alacres non modo secundi exitus fiduciam, sed omnem etiam quam possint opem; eam in primis quam humiles sanctaeque preces a Deo conciliant. Cuiusmodi officio pietatis nullum videtur accommodatius esse tempus, quam quo olim Apostoli, post Domini ascensum in caelum, simul constiterunt *perseverantes unanimiter in oratione cum. . . Maria Matre Iesu*,¹ promissam expectantes *virtutem ex alto* omniumque dona charismatum.

In eo nempe Caenaculo augusto ex eoque Paracliti illabentis mysterio, Ecclesia, quae iam a Christo concepta, ipso moriente prodierat, tunc feliciter, quodam veluti afflatu divinitus accedente, suum coepit obire munus per gentes omnes, in unam fidem novitatemque christianae vitae adducendas. Brevis tempore fructus consecuti sunt uberes et insignes; in quibus ea voluntatum summa coniunctio, nunquam satis ad imitationis laudem proposita: *Multitudinis credentium erat cor unum et anima una.*¹

Ob eam Nos causam censuimus catholicorum pietatem hortatu atque invitatione excitare, ut per exempla Virginis Matris et Apostolorum sanctorum, proximis novendialibus ad sacrae Pentecostes sollemnia, Deum velint uno animo et singulari studio adprecari, illa instantes obsecratione: *Emitte Spiritum tuum, et creabuntur: et renovabis faciem terrae.* Maxima enimvero ac saluberrima bona ex eo sperare licet, qui Spiritus est veritatis, arcana Dei sacris in Litteris elocutus, Ecclesiamque perpetuâ praesentia confirmans; ex quo, vivo sanctitatis fonte, regeneratae animae in divinam adoptionem filiorum, mire ad aeterna augentur et perficiuntur. Siquidem ex multiformi Spiritus gratia divinum in eas lumen et ardor, sanatio et robur, levamen et requies, omnisque prosequendae bonitatis animus, sancteque factorum fecunditas perenni munere derivantur. Idem denique Spiritus virtute sua in Ecclesia sic agit, ut mystici huius corporis quemadmodum *caput* est Christus, ita ipsemet *cor* apta possit similitudine appellari: nam *cor habet quamdam influentiam occultam; et ideo cordi comparatur Spiritus Sanctus qui invisibiliter Ecclesiam vivificat et unit.*² Quoniam ille igitur omnino *Caritas est* eique opera amoris insigniter tribuuntur, valde idcirco sperandum, fore per ipsum ut, evagante spiritu erroris et nequitiae cohibito, arctior fiat quae decet Ecclesiae filios vigeatque concensio et societas animorum. Qui quidem, secundum admonitionem Apostoli, nihil per contentionem agant, idem sapiant, eandem habeant caritatem unanimes;³ atque ita Nostrum expletes gaudium, civitatem quoque incolumem florentemque non uno nomine efficiant. Ex hoc autem catholicorum inter se christianae concordiae specimine, ex hac impensa divini exorandi Paracliti religione, eo sperandum est vel maxime de reconciliatione quam instituimus dissidentium fratrum provehenda; ut idem illi velint in semetipsis sentire *quod et in Christo Iesu,*⁴ eiusdem nobiscum fidei atque spei aliquando compo-

1 Act. iv, 32.

2 *Summa th.* S. Thomae, p. iii, q. viii, art. 1 ad 3.

3 Philipp. ii, 2, 3.

4 *Ib.* 5.

tes, vinculis coniuncti optatissimis perfectae caritatis. At vero, praeter bona emolumenta quibus fideles, quotquot hortationi Nostrae libentes responderint, talem pietatis fraternique amoris sollicitudinem certe a Deo cumulatam habebunt, placet Nobis praemia sacrae indulgentiae ex thesauro Ecclesiae addere et largiri.

Itaque omnibus qui novem continuis diebus ante Pentecostem quotidie preces aliquas peculiare ad Spiritum Sanctum, publice vel privatim, pie fecerint, concedimus in singulos eos dies indulgentiam septem annorum totidemque quadragenarum; plenariam autem in uno quolibet eorundem dierum vel testo ipso die Pentecostes vel quolibet ex octo insequentibus, modo rite confessione abluti sacrâque communione refecti ad mentem Nostram, quam supra significavimus, supplicaverint Deo. Hoc praeterea tribuimus, ut si qui easdem precum conditiones iterum pro pietate sua praestent per octo dies a Pentecoste proximos, ipsis liceat utramque consequi iterum indulgentiam. Quae beneficia etiam animabus piis igni purgatorio addictis converti ad suffragium posse, atque in posteros item annos esse valitura, auctoritate Nostra decernimus atque edicimus; iis ceterum salvis quaecumque de more sunt ac iure servanda.

Datum Romae apud Sanctum Petrum sub anulo Piscatoris die V. Maii anno MDCCCXCV, Pontificatus Nostri decimo octavo.

C. Card. DE RVGGIERO.

DECRETUM C. S. O. DE SOCIETATIBUS SECRETIS

SOCIORUM SINGULARIUM, FILIORUM TEMPERANTIAE ET EQUITUM
PYTHIAE.

ILLME AC RME DOMINE :

Amplitudinem Tuam profecto non latet Rmos. Archiepiscopos in ecclesiasticis provinciis istius Foederatae Reipublicae constitutos in suis conventibus egisse de tribus quae istic coaluerunt Societatibus, Sociorum nempe Singularium (Odd Fellows), Filiorum Temperantiae (Sons of Temperance), et Equitum Pythiae (Knights of Pythias), atque unanimi consensu rem totam iudicio Sedis Apostolicae detulisse. Porro SS. D. N. quaestionem examinandam tradidit Rmis. et Emis. D. D. S. R. E. Cardinalibus una mecum Inquisitoribus Generalibus. Hi vero generali Congregatione Ferae IV die 20 Junii, 1894, confirmantes iudicium de aliquibus ipsismet Societatibus alias latum, decreverunt, "Cunctis per istas regiones Ordinariis esse omnino connitendum, ut fideles a tribus Societatibus

praedictis et ab unaquaque earum arceantur; eaque de re ipsos fideles esse monendos; et, si monitione insuper habita, velint adduc eisdem Societatibus adhaerere, nec ab illis cum effectu separari, a perceptione Sacramentorum esse arcendos.”

SS. D. N. sententiam hanc plane confirmavit et ratam habuit. Quae idcirco per praesentes A. Tuae significatur, per Te nota fiat cunctis istarum regionum Archiepiscopis, Episcopis, aliisque locorum Ordinariis et pro bono animarum regimine ad effectum deducatur. Interim fausta atque felicia omnia Tibi a Deo O. M. precor.

Romae 20, Augusti, 1894.

R. Card. MONACO.

Illmo. ac Rmo. F. Satolli Del. Ap.

SCAPULARIA CONFECTA EX LANA NON CONTEXTA SUNT INVALIDA.

(S. CONG. INDULGENT.)

Ord. Carmelit. Excalceat.

Fr. Bernadinus a S. Theresia Praepositus Generalis Ord. Carmelit. Excalceat. huic S. Coñgni Indulgentiarum et Sac. Reliquiarum humiliter exponit morem inolevisse conficiendi imponendique Christifidelibus scapularia ex lana subcoacta (*feutre, feltro*) et non contexta (*tissée, tessuta*). Nonnullis ergo dubium obortum est quod huic S. Coñgni solvendum proponitur, videlicet :

An Scapularia confecta non ex lana contexta sed subcoacta Christifidelibus imponi possint, quin ipsi amittant Indulgentias gestantibus scapularia concessas?

Porro S. Coñgatio, audito etiam unius ex Consultoribus voto, proposito dubio respondendum censuit :

Negative, juxta Decretum in una Urbis d. d. 18 Augusti 1868 ad dubium 2um quod in originali textu ita legitur. “Utrum vox Pannus, Panniculus ab Auctoribus communiter usurpata sumi debeat in sensu stricto i: e: de sola lanea textura proprie dicta (*tessuto*), vel utrum etiam intelligi possit de lanea textura reticulata (*lavoro di maglia, tricotage*) et de quocumque laneo opere acu picto (*ricamo, borderie*) adhibito tamen semper colore praescripto?—Resp: *Affirmative* ad 1am partem: *negative* ad 2am.”

Datum Romae ex Secria ejusdem sac. Coñgnis die 6 Maji 1895.

FR. IGNATIUS, Card. PERSICO, Praef.

✠ ALEXANDER Archiep. NICOPOLIT, Secret.

BOOK REVIEW.

LIFE AFTER DEATH or REASON AND REVELATION ON THE IMMORTALITY OF THE SOUL.

A popular treatise by Rev. John S. Vaughan. London: Washbourne. New York: Benziger Bros.

It is a sign of healthy development in theology and philosophy that their deeper subjects are, of late, so often presented in a way that places them clearly in touch with the mind and the life of the non-professional reader. One such contribution to the popularization of fundamental truth is this winning volume by Father Vaughan. The object of the book, as told us by Canon Moyes in his admirable introduction, "is to state in plain and popular speech, the reasonableness of certain great truths which lie at the foundation of Christian belief. It has its inspiring motive in the conviction—one which must be to every Christian mind a source of strength, solace and security,—that Christianity claims to rest upon a reasonable basis and has the highest interest in using, in prizing, in defending the light of human reason with which God has endowed us." The truths here set forth in this light are those which regard man's place in the universe, his origin, destiny, the existence and nature of his immortal life beyond the grave. The arguments for these truths are not new, but they are set forth with such a wealth of illustration, with so many happily adjusted side lights from life, science and literature, as to bring out their inner evidence with fresh force, and to place them thoroughly within the grasp of readers unaccustomed to the technique of science and the schools.

THE JEWISH RACE IN ANCIENT AND ROMAN HISTORY. From the eleventh revised edition of A. Rendu, LL.D. Translated by Theresa Cook. London: Burns and Oates. Received from Benziger Bros., N. Y. p. \$2.25 net.

That the French original of this book should have run through eleven editions may be regarded as a sign of its merit. Its claims on patronage, however, can scarcely rest on its being what its title

professes it to be, for it is by no means a history of the Jewish Race in Ancient and Roman History.

The story of of the chosen people is told in the phrase or thought of the Old Testament from the creation down to the destruction of Jerusalem by the Romans. Here the nation as such ceased to exist, and here the History of the Jews in the volume before us closes. Ninety-three pages are devoted to the Jews, and after that they are mentioned no more. The rest of the work is devoted to the ancient history of the Eastern, the Greek, and the Roman Nations, about one-half being given to Roman History. The part probably of most interest to the general reader is the last book, in which the parallel life of the Pagan and the early Christian Empire is portrayed. The translation retains too much of the French idiom. Why call St. Ambrose, Ambrosius (p. 390), or speak of the "*digestion* of native laws" (p. 399)?

A NEW PRACTICAL GERMAN GRAMMAR AND EXERCISE BOOK, for Learning German without a Master and for the use of Schools, Colleges, etc., by Dr. Rudolf Sonnenburg, Director of the Real-gymnasium in Ludwigslust (Mechlenburg) and Rev. Michael Shoelch, Pastor in Bloomer, Wisconsin. Pp. 308. Pr. \$1.00 (retail). 1895. B. Herder, 17 S. Broadway, St. Louis, Mo.

Any English-speaking student who has grappled with the difficulties of the German language must be persuaded that to master them is a task requiring no little determination and endurance. The measure and rapidity of success largely depend on the grammar he adopts as his guide. The selection of his grammar will, in turn, depend on the use he wishes to make of the language itself. If he desire to master the *spoken* language, he will avoid the book that plunges him into a maze of technical grammatical rules, with long vistas of paradigms regular and irregular, and will look out for a guide to lead him by the natural method to the words, phrases and idioms of the living tongue. Many books have been written in recent times following this (in principle the Meisterschaft) method, but it will be difficult to find one that is on the whole more satisfactory than the manual before us. Following steadily the simple initial exercises, the student is introduced into the German speech and finds himself *thinking* in its idiomatic phrase before he is

aware. This early grasp of colloquial phrase stimulates him to further effort, and insensibly he finds his faculties growing in the spirit of the language. After this, advance depends on application.

For the benefit of anyone who seeks first a *reading* knowledge of German, the second half of the book, which gives a good digest of the grammar, will introduce him with comparatively little expenditure of time and labor to the use of a German text dictionary. After making some progress in the book-language he will find the exercises of the first half of great service in acquainting him with the spoken idiom.

Though we are not inclined to give the emphasis to the adjective *new*, which the preface would have us throw on the title, we have no hesitancy in pronouncing the book a decidedly *practical* aid both for the self-teaching student and for use in the school-room.

LOURDES ET BETHARRAM, par M. l'Abbé Ph. Mazoyer du Clergé de Paris. Dessins par G. Debouchet. Paris : P. Lethielleux, 10 Rue Cassette. 1895. Pp. vii, 312. Pr. 3½ francs.

This pretty little volume makes the second contribution to a projected series of booklets on French monuments of Christian art. The object of the series is to furnish in succinct form an illustrated description of the principal religious edifices and shrines in France. The initial volume of the collection is devoted to the Abbey of Mont Saint Michel.

The literature, historical, descriptive and devotional, centering on Lourdes, is very considerable. Probably the best claim the present book presents to a place in its category is the neat little engravings which accompany the text and give a certain artistic appearance to its pages. For the rest, the matter embraces a description of Lourdes and a graphic account of the apparitions of the Blessed Virgin to Bernadette.

No one who is privileged to spend some days at Lourdes fails to make at least a brief pilgrimage to our Lady's elder shrine, ten miles below, on the same turbulent stream that flows by her chosen rocks of Massabielle—to lovely Betharram. The name of Betharram is suggestive of the East—of Arab and Crusader. But whether it has received its oriental title from Beit Haram, given to it by the Saracen, or from its scriptural prototype, mentioned in the Book of Joshua; whether it registers the love of Gaston for the scenes of

his exploits in the Holy Land, or has an origin more directly expressive of our Lady's prompt succor to the little girl whom she rescued from drowning in the Gave, the child who presented the *beau rameau* to the Madone d'Estelle, it is impossible to decide. But at any rate Our Lady of the Star and afterwards of Betharram, has been honored here from mediæval times, and the simple Bearnaises are justly proud of their lovely shrine with its "Calvary," exhibiting in sculptured stone along the picturesque mountain the stages of our Lord's Passion. The Abbé Mazoyer has given an interesting description of this famous place of pilgrimage, the scene of so many favors of our gracious Lady to her confiding clients—favors like to those she has so lavishly dispensed at her more recently chosen shrine of Lourdes.

To those who have not had the opportunity of visiting the hallowed grounds of Lourdes and Betharram this book will be useful, and to those who have been so favored it will be a bright souvenir reviving many a pleasant and fruitful memory.

GESCHICHTE DES BREVIERS, Versuch einer quellenmaessigen Darstellung d. Entwicklung d. altkirchlichen u. d. roemischen Officiums bis auf unsere Tage, von P. Suitbert Baeumer, O.S.B., Freiburg u. St. Louis (Mo.) Herder, 1895. Pp. XX, 637. Pr. \$2.85.

This work is unique in the modern literature of its subject. The only work up to date of its kind is the Abbé Batiffols "Histoire du Breviare Rom." which though a study of the development of the Roman Breviary on the lines of modern historical research, must, as regards breadth of view, wealth of original sources, fullness of literary apparatus and thoroughness of exposition, yield the front place to this scholarly work of the learned Benedictine of Beuron.

The history of the Divine Office, like that of the Church itself, falls naturally into three periods: the early, the middle, the modern. In the first, the liturgy of prayer is in process of formation, its material being gradually brought under form and norm. It is, as our author puts it, the *Vorgeschichte*, the prehistoric age of the Breviary. The *Officium de tempore*, the division of the Psalter in accord with the week's ferials, the development of the ecclesiastical year are being perfected. The historical sources for this period are chiefly the decrees of Councils, the writings of the Fathers and of contemporary historians, some portions of the Apostolical Consti-

tutions, etc. A literature on this subject can hardly be said to have then existed. The gradually forming liturgical customs are mentioned by the contemporary writers only *obiter* and in conjunction with general Church discipline, though Cassian in his *De institutis coenobiorum*, and St. Gregory of Tours in his treatise, recently rediscovered, *De cursibus Ecclesiasticis*, speak more explicitly of the divine office. This period extends from Apostolic times to the Pontificate of Gregory the Great. With this illustrious Pope the liturgy entered on a period of marked development, which was permeated with the influence begotten of his energy and foresight. "The liturgical productions of the seventh and eighth centuries in the Roman basilicas, and afterwards under Charlemagne and Louis the Pious are only the fuller evolution and such modification of the Gregorian liturgy as had become necessary or desirable by reason of its being introduced into France. The aim was throughout to cling closely to the creations of Gregory and justification was sought for later innovations by representing them as Gregorian."

Characteristic of this period is a complete development of the feasts and office of the Saints. The introduction of a few festivals of our Lord, such as Corpus Christi, the B. Trinity, the Transfiguration, etc., had little influence on the general structure of the ecclesiastical year. The Roman Office, at first in its Gregorian, and afterwards in its curtailed form in the *Breviarium Curiae*, was now extended throughout the entire Latin Church. Some changes were effected rounding more fully the organic structure of the office by a better subordination of the parts to the central plan.

The sources of history for this period are the manuscript liturgical books, the sacramentaries, psalters, antiphonaries, hymnals, lectionaries, etc., coming down to us from the eighth century, as well as the testimony of liturgists of the time, decrees of Councils, diocesan statutes, the *Ordines Romani*, etc. Besides these original sources there exists quite an extensive liturgical literature beginning with St. Isidore's *De Ecclesiasticis Officiis* and reaching on to the Council of Trent.

The Tridentine Fathers determined on a thorough and universally binding reform of the Breviary, which was effected by Pius V, with whose revision the modern history of the Office begins. During this period but little change has taken place, though corrections of minor importance were made by Clement VIII, Urban VIII and Benedict XIV. The Congregation of Rites was established by Sixtus V to watch over the liturgy. The institution was

an answer to the German and other reformers that insufficient care had been taken to guard the rites and the text, and also to prevent abuses like those to which the older Breviaries before the Council of Trent had been subjected. The establishment of the Congregation was not, therefore, on the line of a reform, but as a preventive and protective measure. In consequence, however, of its existence there has been preserved a greater unity of rubric and text throughout the entire Church, and a closer centralization to singleness of Office, while provision has been secured for the wants and devotion of special dioceses and religious communities by the *Officia propria pro aliquibus locis*. The sources and the literature of this period are sharply interdistinguished. To the former belong the papal decrees from Pius V to Leo XIII, the official editions of the Roman Breviary of Pius V, Clement VIII, Urban VIII, Leo XIII, the martyrologies of Gregory XIII and Benedict XIV, the decrees, rescripts and decisions of the Congregation of Rites, the acts of Provincial Councils, Synodal Statutes, etc. The liturgical literature of this period is so copious that Father Bäumer has devoted five closely printed pages to mentioning simply the titles of the works it comprises.

In the volume before us the author, after a general description of the Roman Breviary, an explanation of its theological and archaeological presuppositions, and a survey of the material for its history, traces the evolution of the Divine Office from apostolic times down to our own day. In following his narrative the student cannot but marvel at the minute research, the immense labor spent on almost its every page. The secret of such a work lies as much in the heart as in the head of its author. Only life long love of its subject, love fed by supernatural food, could have produced it. What he wrote of his brother in religion, the illustrious Mabillon with whose spirit of mind and heart he had such close kinship, applies with no less force to himself: "Opera ejus sequuntur illum, quia in Deo sunt facta."

GESCHICHTE DER CHRISTLICHEN MALEREI.

Von Dr. Erich Frantz, Prof. Acad. Münster. (Vol. I and II text; Vol. III illustrations).—Freiburg Br. Herder'sche Verlagshandlung. 1887-1894. St. Louis, Mo.

"All the impulses which have led to the exercise of true art, have had their origin in the sanctuary of faith, and have flourished

in the light that came from the house of God " This word, with which the author introduces his " History of Christian Painting," is no exaggeration. If we examine the highest ideals of paganism, the wondrous models which the genius of Greece fashioned in the zenith of its golden age, we shall discover there the mysterious reflection of Christian revelation, whose influence the mind of Plato and Aristotle, and later, among the Romans, Seneca and Virgil felt, as did David and the Messianic prophets of the Old Testament. Aeschylus, Sophocles, Euripides reflect the deep and pure religiousness which created in the mind of the Athenians that lofty ideal of grace and majesty represented in the works of Phidias. With the growth of prosperity during the age of Pericles came the love of ease and luxury, which produced the art of Praxiteles, soft and rich. Thence follows the decline; for the high standard of morality which distinguishes the golden age of Greek philosophy and poetry and plastic art, had ceased with the reverence for the deity whom Aeschylus pictures to us like Jehovah in the Sacred Text, an avenger of evil and a rewarder of all that is noble and good.

Dr. Frantz traces this thread of Christian sentiment through the workings of pagan genius, which was touched by the backward flowing light from the figure of the Messiah. Through the path opened by primitive revelation, with alternate lights and shades, he leads us into the broad noon-day splendor of the religious art of typical Christian genius. That genius, struggling with the social conditions of newly converted races, found its perfect freedom at last in the ages of faith. After unfolding its seed beneath the soil of Rome, in the dark recesses of the catacombs, watered with the blood of the martyrs, it blossomed into the matchless flowers of the early renaissance, whose productions, though never equalled, have borne fruit in becoming the models for the Christian artist, generation after generation, as they are still the only expression which answers to the sublimest aspiration of the Catholic artist, and to the highest expectation of the lover of the Beautiful.

In Raphael's art, which marks the climax of Christian art, which embodies in itself the highest of all artistic conception, the divine element is clothed in the best forms which the Greek classic temper had brought forth during its prime. But as the ripest fruit is nearest to the beginning process of decay and nourishes the germ of corruption, so also do we discover in the case of this prince of royal painters the first indication of a decline. This has not been gen-

erally admitted by the admirers of the Umbrian painter. There is a tendency to cast the blame for all defects in the works of Raphael upon his disciples, the Florentine Giovanni Penni, Piero del Vaga, and, most of all, the sensuous Giulio Romano, whose independence and strength in imitating the antique seem to have exercised a certain charm upon his young master. Our author, however, shows his thorough appreciation of the surrounding elements which influenced not only the artistic execution, but, even more, the gradual lowering of the standard from the elevated ideals which the chivalrous and pure soul of the youthful Santi had had before him in the studio of Perugino. The air of flattery, the luxurious and easy morality of the court of the Medici which surrounded Raphael at Rome, were too strong for the gentle and sensitive nature not to be carried away by them. Hence we may say that the best pictures, that is those which embody the highest qualities of ideal and religious art in becoming form, were executed in the earlier period of his career as a recognized Master. We could give striking examples of this truth from the works of Raphael which Dr. Frantz analyses with the care of a psychologist as well as an artist; and incidentally he corrects some of the statements of Crowe and Caracelle in their recent exhaustive *Life of the younger Santi*.

The work ends with the Dutch school whilst at the height of its perfection in the beginning of the sixteenth century. We trust that something more may be published from the same competent hand to point out the bright spots on the way through the last three centuries, and thus complete the story of Christian art from a thoroughly Catholic standpoint.

CODEX SANCTAE ROMANAE ECCLESIAE. Quem, adnotationibus illustratum, exponit in Pontificio Seminario Vaticano D. Henricus Maria Pezzani, in sacra theologia et in iure canonico apud Pontificiam Universitatem Gregorianam doctor renunciatus SS. Leonis PP. XIII cubicularius ad honorem. Pars prima. T. Berardi e C., Milano, via Quadronno n. 16, e Roma via Lucrezio Caro n. 39.

Mgr. Pezzani has taken the first step toward the important work of codification of the ecclesiastical laws known as the *Jus Pontificium*. The desirability of possessing a systematized collection of the pontifical constitutions arranged with due regard to their importance and practical application, needs hardly to be shown, and has indeed

been formally expressed by the Fathers of the late Vatican Council in a proposal that such a work be at once undertaken under the supervision of a competent body of canonists. That such a work, to be satisfactorily accomplished, must require much patient labor of research and discrimination which lies beyond the power of a single mind, is clear. At the same time the indication of a plan according to which the task may be performed with the guarantee of success as an authoritative work, may be given by individuals conversant with the subject matter, and as such is of great value. Our author, whose position as professor of Canon Law in the Pontifical Seminary at Rome gives him special advantages in this direction, has, in the work before us, reduced the general legislation of the Church to certain definite canons drawn from the Pontifical Constitutions. These canons are made to form the text of a complete legislative structure, to which are added copious notes by way of illustration and interpretation according to authentic decisions of the recognized theologians and ecclesiastical tribunals of the Church. They are made with a practical view to present and actual circumstances, and thus furnish us with the means of testing their bearing.

Whilst the work does not, therefore, pretend to be a codification in the strict and perfect sense of the word, it nevertheless presents in systematic order a code of the constituent elements, which will serve the student by making him familiar with the ground and outline of ecclesiastical legislation.

Each of the two volumes has a good index of topics which collects the scattered sources of pontifical law without reference to their historical development as we find it done in the ordinary textbooks of Canon Law. The order is that which is suggested by the logical importance of the subject matter, namely, (1.) Promulgation and Interpretation of ecclesiastical law; (2.) Fundamental provisions of ecclesiastical legislation; (3.) Persons; (4.) Things; (5.) Penal Restrictions.

The letter press is truly admirable and the general arrangement of the typography greatly helpful to the main purpose of the work. There are an unusual number of proof-reader's slips, but this is, after all, of very slight consideration in a book intended to be rather useful than ornamental, and they will surely disappear in a second edition, which we should like to see soon called for on account of the practical purpose of the work no less needed by the student of canon law than are the civil reference codes in the sphere of civil legislation.

INSTITUTIONES PHILOS. P. Urraburu, S.J. Vol. II.
—*Ontologia*. pp. viii, 1230. Valladolid: A. Cuesta. 1891.

The second volumes of Fr. Urráburu's course on philosophy is built on the same generous lines as the preceding volume of logic about which something was said in the June number of the REVIEW. No other work of its kind suggests so strongly a kinship with the great metaphysical disputations of Suarez. Indeed but little reading of its pages is required, irrespective of the constantly recurring marginal references to the giant work of the eminent doctor, to realize how thoroughly the author of these institutes is formed on the Suarezian pattern. At the same time many an author, philosopher, ancient, medieval and modern, has brought material to the building of this stately work. Despite its vast proportions, it is no mere compilation. The author's thought pervades the mass, compacting it all into organic unity. Our present limits forbid our dwelling on any of its special excellencies. We recommend it to professors and advanced students of philosophy and theology as one of the most thorough contributions to Neo-Scholastic science.

ON THE ROAD TO ROME AND HOW TWO BROTHERS GOT THERE, by William Richards. Benziger Bros., N. Y. 1895. pp. 117.

The road leads out of the gloom of Calvinism, through the twilight of Anglicanism, to the full light of Catholic truth and faith. The journey is graphically and interestingly described. The book is adapted, by subject, style, attractiveness of its material make-up, to guide those who wish to believe and to follow the kindly light.

PLAIN FACTS FOR FAIR MINDS. An Appeal to Candor and Common Sense, by Rev. George M. Searle, C.S.P., Professor of Mathematics and Astronomy in the Cath. University of America, etc. Cath. Book Exchange, N. Y. pp. viii., 360.

No book was ever truer to its title. Declining controversy as such, the author presents the facts of faith in the most straightforward fashion. It is hard to see how the reader of candid mind and common sense can resist his clear statement and cogent reasoning. No one is better fitted to write such a book than Father Searle. As a convert, he can best appreciate the views and feelings of non-Catholics, whilst his long familiarity with the exact sciences enables him to present the facts and grounds of belief in the most direct and convincing manner. The book deserves a

front place in our doctrinal literature, to which, both for its method of presentation and for some special chapters of timely importance it contains, it forms a welcome addition.

PHILOSOPHIE DE S. THOMAS. La connaissance, par M. J. Gardair. Paris: P. Lethielleux, 1895. pp. 304. Pr. 3 pp.

Some excellent work has been recently done in France toward spreading the philosophy of St. Thomas. M. Gardair's former book on *Corps et Ame* represents one out of many efforts in that direction. His present monography on St. Thomas's teaching regarding human cognition has a like purpose. It falls into nine parts. The first determines the general principles and aspects of cognition. The second is given to the outer, the third, to the inner senses. The fourth deals with the objectivity of sensation, the fifth with the human intellect as a faculty. The sixth treats of immediate, the seventh of mediate principles. The eighth explains the deductive and inductive processes. The ninth enlarges on consciousness and memory as intellectual states. The whole burden of theory is that of St. Thomas, the chief work of the author consisting in presenting the old truths in a manner somewhat more adapted to modern habits of thought.

SAINT THOMAS ET LE PREDETERMINISME, par H. Gayrand. Paris. P. Lethielleux, 1895. Pp. 137. Pr. 1 1-2 francs.

The controversy between Premotionism and Molinism converge in our day mainly on the mind of St. Thomas. To which side should his teachings be referred? After riper study of the question, the author of the present opussule, feels himself obliged to modify the position he had taken in his preceding tractate on Providence and Free Will. He is now persuaded that, as regards the divine prescience, it is not altogether certain that St. Thomas taught the principles of predeterminism, and that in the mind of the Angelic Doctor the influence of the divine *concursum* on human freedom is not that of physical promotion. On the other hand, St. Thomas is not a Molinist. "His teaching is plainly contrary to the system of *scientia media*. The fundamental and characteristic point of teaching is the *sovereignly efficacious causality* of God." In how far M. Gayrand establishes his position in the *via media* between the two contending schools, those interested in the controversy should decide by a first-hand study of his arguments, regarding the statement of which, at least, there can be no question. They are neatly and clearly presented.

BOOKS RECEIVED.

- THE HISTORY OF THE POPES**, from the close of the Middle Ages. Drawn from the Secret Archives of the Vatican and other original sources. From the German of Dr. Ludwig Pastor, Professor of History in the University of Innsbruck. Edited by Frederick Ignatius Antrobus, of the Oratory. Vols. III & IV, 1894. London: Kegan Paul, Trench, Trübner & Co. (Benziger Bros.)
- ELEMENTS OF RELIGIOUS LIFE**, by Father Humphrey, S.J. London & Leamington: Art & Book Company, 1895. (Benziger Bros.)
- DIVINE LOVE AND THE LOVE OF GOD'S MOST BLESSED MOTHER**, by Rt. Rev. P. J. Weld, Protonotary Apostolic. London: St. Joseph's, Mill Hill. (Benziger Bros.)
- LOYALTY TO CHURCH AND STATE**. The Mind of His Excellency, Francis Archbishop Satolli, Apostolic Delegate. Baltimore: Murphy & Co. 1895.
- RITUALE ROMANUM** Pauli V. Pont. Max. jussu editum et a Benedicto XIV. auctum et castigatum. Cui novissima accedit Benedictio- num et Instructionum appendix. Edit. quarta post typicam. Ratisbon, New York, Cincinnati: Fred. Pustet. 1895.
- PLAIN FACTS FOR FAIR MINDS**. An Appeal to Candor and Common Sense, by George M. Searle, C.S.P., Professor of Mathematics and Astronomy in the Catholic University of America. New York: Catholic Book Exchange, 1895.
- THE VENERABLE MOTHER FRANCIS SCHERVIER**, Founder of the Congregation of the Sisters of the Poor of St. Francis. By the Very Rev. Ignatius Jeiler, O.S.F., D.D. Authorized translation by Rev. B. Hammer, O.S.F., with Preface by the Rt. Rev. C. M. Maes, Bishop of Covington, Ky. St. Louis: B. Herder, 1895.
- GIULIO WATTS-RUSSELL**, Pontifical Zouave. By the late Most Rev. Valerian Cardella, S.J. Translated from the Italian by Mons. W. Tyler, M.A. Preface by Cardinal Manning. London: Art & Book Company. (Benziger Bros.)
- ON THE ROAD TO ROME, AND HOW TWO BROTHERS GOT THERE**. By William Richards. New York, Cincinnati, Chicago: Benziger Bros. Price 75 cents, net.
- HOFFMANN'S CATHOLIC DIRECTORY**, May Issue. Milwaukee: Hoffmann Bros. Co.
- THE PHILOSOPHY OF TEACHING**. By Arnold Tompkins. Boston: Ginn & Co.

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. III.—(XIII.)—AUGUST, 1895.—No. 2.

THE OFFICE OF OUR LADY OF GUADALUPE.

IT may not be generally known that the Immaculate Virgin Mother of Christ has a special claim upon the devotion of American Catholics, under the title of "Our Lady of Guadalupe." Since 1847, the Church in the United States has celebrated the feast of the Immaculate Conception as the titular feast of this country. It has the rank of a *Duplex 1^{ae} classis*; and, by a decree of the 30th of November, 1879, the privilege has been extended to the Universal Church. But, long before our Blessed Lady was venerated under this title as the special patron of America, she was recognized in the Liturgy of the early Spanish settlers and the Indian converts of the South, as the tutelary Saint of the New World. The Mexican Ordo emphasizes this fact by the manner in which it announces, for the 12th of December, "*Festum Apparitionis B. V. Mariae de Guadalupe, felicissimae nostrae Mexicanæ Reipublicæ totiusque Americae a Septentrione principalis Patronæ.*" The Ordo of the diocese of Guadalaxara (1889) adds: *Gloria, honor et benedictio tam excelsæ et augustæ Patronæ!* Dupl. I cl. cum Octava privilegiata.

The Mexicans, therefore, would seem to maintain that Our Lady of Guadalupe is the titular of America, including North America; although we of the United States do not, at least in most of our dioceses, observe the rite proper to the feast. In reality, however, it will be found that, by a happy coincidence, the feast of the Immaculate Conception and that of the Apparition of Guadalupe are one, both in point of time, and in their liturgical significance. The miracle by which our blessed Lady appeared to a Mexican child on the soil of the New World, as she had so often done to the afflicted and innocent children of the old

Catholic lands in Europe, took place three times within the Octave of the Feast of the Immaculate Conception; which festival, as a revered friend from New Mexico states in a letter to the writer, was undoubtedly celebrated by the Spanish Franciscans at the time of the apparition—that is, as early as the year 1531.

For nearly two hundred years, the popular veneration of the wonderful image which recorded the appearance of our Blessed Lady to the young neophyte Juan Diego, (and in memory of which a magnificent sanctuary was erected on the hill of Tepeyac, near the city of Mexico,) kept alive the special devotion to our blessed Lady, under the title of Guadalupe. This title was dear to the hearts of the Spaniards on account of a celebrated shrine (Estramadura) in their own country, where, on the 17th of September, the pilgrims came together from all parts of Spain to honor a renowned picture of the Madonna, said to have been painted by the hand of St. Luke. Hence, we need not be surprised to find the devotion, enlivened by the miraculous occurrence in the New World, taken up by the Catholic lovers of our Lady in Spain, and France, and Italy, with a fervor hardly less ardent than that of the Catholics of South America.

By a decree, dated the 2d of July, 1757, Benedict XIV granted that the Feast of Our Lady of Guadalupe (Mexicana) might be celebrated in all the countries subject to the Spanish crown, on any day appointed by the Ordinary of the diocese. In the Kalendarium for the diocese of Pampeluna, we find it mentioned as a *duplex majus*, on the 15th of February. In the Kalendaria of Buenos Ayres (Argentine Rep.), and Montevideo (Uruguay), in South America, we find it celebrated on the 26th of February. In Rome, a special feast, under the title of “patrocinium B. M. V. de Guadalupe (Mexicana),” has long been celebrated in the church of St. Nicolas, *in Carcere Tulliano*. Here a copy of the Mexican Madonna is preserved which the exiled Jesuits took with them from their church in Mexico, in 1773, and which had been deposited in *S. Maria in Vineis* before it was given to the church of S. Nicolas.

Most of the Spanish and Italian churches celebrate the feast on the 12th of December as a *duplex majus*. This is the case in Madrid, where King Philip V erected a magnificent temple in honor of the Mexican Madonna; also at Toledo, Parma, Piacenza, Padua, Ferrara, Milan and other places.

This is the day also on which Our Blessed Lady of Guadalupe is honored as the local patron of Central America, California, the provinces of Columbia, Ecuador, and other parts of South America. The national Mexican Council of 1756 solemnly proclaimed Our Lady of Guadalupe *Patrona Principalis* of New Spain, and procured the erection of the magnificent sanctuary called *Hidalgo de Guadalupe*. In 1821 Iturbide, Emperor of Mexico, instituted a military Order in honor of Sancta Maria de Guadalupe, which was recognized and confirmed in 1852 by the President of the Mexican Republic. A decree of the Sacred Congregation (9th of July, 1805,) sanctions the celebration in the Mexican sanctuary of a solemn votive Mass in honor of S. M. de Guadalupe, on all Saturdays *non impedit. dupl. I cl.* Similar privileges are extended to other sanctuaries of the same name.

It is also noteworthy that the discoverer of America, Christopher Columbus, on the 4th of November, 1593, dedicated one of the Lesser Antilles in the West Indies to this title, by calling it the Island of Guadalupe.

It is quite fitting, therefore, that Our Lady of Guadalupe should be called, by excellence, *Our Lady of America*. And so she is regarded by many who come under the ecclesiastical jurisdiction of the Council of Baltimore, and for whom the feast of the Immaculate Conception is the prime titular feast. Thus, the diocese of Santa Fé enjoys the privilege of celebrating the feast of Our Lady of Guadalupe on the 12th of December, *sub ritu dupl. I cl.*; and the clergy have a special Office for this day, taken from the proprium of the Mexican Church and approved by a recent Decree of Leo XIII, who, not long ago, showed his special veneration for the Madonna of Guadalupe by sending a golden crown to her sanctuary in Mexico.

The liturgical Office for the feast, as given in the Mexican Breviary, is extremely beautiful, and the fear of marring the quaint and rich simplicity of the original form would be a sufficient apology for not attempting any translation, even if we were not conscious of writing for those who can enjoy the Latin text.

The antiphons at Vespers and Lauds, as well as the Little Chapters, have reference to the apparition vouchsafed to the neophyte Juan Diego, which is related in the lessons of the second Nocturn. The antiphons point out the blessing of Mary's special patronage over this country: "*Flores apparuerunt in terra nostra: te laudamus sancta Dei Genetrix;*" or again, "*Tu gloria Jerusalem, tu laetitia Israel, tu honorificatio populi tui,*" and, "*Cantate ei canticum novum: annuntiate inter gentes gloriam ejus.*" So also the Antiphon of the Magnificat: "*Elegi et sanctificavi locum istum, ut sit ibi nomen meum, et permaneant oculi mei et cor meum ibi cunctis diebus.*" The Versicle and Response to this are: "*Non fecit taliter omni nationi*" etc.

The hymn for Matins is from the Office of the Immaculate Conception, "*Praeclara Custos Virginum,*" as we should expect. The hymn for Lauds, however, is not found in the Roman Breviary. It is the composition of St. Anselm of Canterbury. We give it in full:

Alma, Parens, omni carens
Corruptelae macula,
Quam elegit qui confregit
Dirae mortis vincula,

Clemens! praesta ut qui festa
Tua gaudent colere,
Gratulentur et laetentur,
Verae lucis lumine.

Egenorum et victorum
Consolare gemitum:
Fave votis, dans aegrotis
Optatum remedium.

Pax et quies nostros dies
Faciant laetissimos:
Inimicos fac amicos,
Seda malos homines.

Primum quidem nobis fidem
Tuis auge precibus,
Spe labentes firma mentes,
Charitate robora.

Mater Dei! nostrae spei
Causa et exordium,
Aufer bella et flagella,
Famem, pestem, gladium.

O Maria, Mater Pia,
Tuum da subsidium,
Ut regnemus et laudemus
Tuum semper Filium.

Pater Deus, Fili Deus,
Deus Alme Spiritus,
Per aeterna nos gubernata
Saecula, Deus Trinitas. Amen.

The Lessons of the first Nocturn are from the Book of Ecclesiasticus (cap. xxiv): "Ego ex ore Altissimi," and beautifully describe the charms and prerogatives of our blessed Lady, in terms applied to the divine wisdom. They, like the remaining Nocturns, are introduced by antiphons (pointing the triplets of psalms) indicative of our Lady's vocation and desire to bring salvation to the children of this strange land. "Signum magnum apparuit in coelo," etc., "Populus qui ambulabat in tenebris vidit lucem magnam; habitantibus in regione umbrae mortis, lux orta est." Then follows the story of the apparition, in the second Nocturn, which ends with the responsory :

"Elegi et sanctificavi locum istum, ut sit ibi nomen meum, et permaneant oculi mei et cor meum."

Anno a reparata salute millesimo quingentesimo trigesimo primo, Deipara Virgo Joanni Didaco, pio rudique neophyto, Mexici in colle Tepejacensi, uti antiqua et constanti traditione mandatur, sese videndam praebuit, eumque peramanter alloquens, Episcopum adire, ipsique aedem inibi sibi sacram excitandam nuntiare jussit. Rei veritatem solerter exploraturus, responcionem distulit Joannes de Zumarraga, loci Antistes: ac neophyto, Beatissimae Virginis adspectu imperioque rursus permoto, legationemque lacrymis et precibus iteranti, praecepit ut signum, quo magnae Dei matris ostenderetur voluntas, enixe peteret.

Dum viam a colle Tepejacensi remotiorem neophytus arriperet, et Mexicum, ne patruo lethali morbo correpto extrema deessent sacramenta, Sacerdotem advocaturus contenderet, eidem benignissima Virgo tertio occurrit; moerentem de patrum sanitate certiore facit, rosasque pulcherrimas, contra loci hyemis asperitatem, recens obortas, in ejus pallio compositas, Episcopo deferri injungit. Mandatis obsequitur Didacus, cujus in pallio, rosis coram Episcopo effusis, Mariae sanctae imago, qua prorsus specie in colle prope urbem sese exhibuerat, mirum in modum depicta conspicitur. Tanto percussi prodigio religiosam cives effigiem in Episcopali sacello rite asservendam curant: quae, paulo post, solemnî pompa ad aedem in colle Tepejacensi extractam translata, insigni gentium cunctarum veneratione praefulget.

R. Quae est ista, quae progreditur quasi aurora consurgens: *Pulchra ut luna, electa ut sol?

V. Quasi arcus refulgens inter nebulas gloriae, et quasi flos rosarum in diebus vernis.—Pulchra ut luna.

Magnifico deinceps excepta templo, cui Canonicorum Collegium Romani Pontifices ad divini cultus splendorem addiderunt, Mexicanae gentis pietatem in Deiparam summopere adauxit, ingentique colitur populorum ac miraculorum frequentia. Quapropter Eam uti praesentissimum adversus publicas privatasque calamitates praesidium Archiepiscopus Mexicanus ceterique illarum regionum Antistites, omnium ordinum consensione, in

primariam adlegerunt universae Mexicanae Nationis Patronam, riteque electam Benedictus decimus quartus auctoritate apostolica declaravit, atque Officium et Missam sub titulo Beatae Virginis Guadalupensis recitari concessit. Leo vero decimus tertius iteratis Mexicanorum Praesulum petitionibus benigne annuens, novissimum hoc Officium, ex Sacrorum Rituum Congregationis consulto, recitari indulisit, Virginisque Effigiem prodigiis atque cultu celebrem aurea corona, suo nomine et jussu, solemniter decorari decrevit.

The Homily of the third Nocturn is St. Bernard's colloquy (De Verbis Apoc., cap. xii), on that charming description by which St. Luke introduces the "Magnificat."

The antiphon of the "Benedictus" deserves mention as characteristic and suggestive of Indian imagery: "Quasi arcus refulgens inter nebulas gloriae, et quasi flos rosarum in diebus vernis."

This may suffice to direct attention to a hallowed region of our Western Continent which is full of sacred traditions and rich in graces that must have largely contributed to strengthen the faith and zeal of those early missionaries to whom we owe much more than, perchance, we suspect.

THE EDITOR.

THE SYNOPTIC PROBLEM.

THE Christian idea of inspiration does not necessarily imply an immediate revelation of the truths and facts recorded by the inspired writers. They may have known a great deal of their material by natural means, and received from God only the supernatural judgment concerning the verity of their natural acquirements. That this was the case with the evangelists, we may infer from the introduction to the third gospel, where St. Luke testifies that he writes after "having diligently attained to all things from the beginning."¹ But where there is question of a work of research, as it were, we are naturally curious to learn the sources from which the author has drawn his information. And if several authors happen to agree to a great extent in material and language, we necessarily infer that they have used the same

¹ Luke i. 3.

sources, more or less servilely according to the measure of their mutual agreement. Now the agreement in matter and language of the first three, or the Synoptic, gospels is so striking that no Scripture student, unless he admit the generally abandoned theory of verbal inspiration, can escape the question concerning the sources of the three evangelists. If we had to account for the mutual agreement of the gospels only, our task would be an easy one : we should find without much difficulty in Christian antiquity either oral or written sources that might have been employed successively by St. Matthew, St. Mark and St. Luke, or perhaps we should be able to show that the second evangelist drew from the first, and the third from both the first and second. In point of fact, the Synoptic Gospels have, besides their numerous agreements in matter and language, most important discrepancies, and it is owing to these especially that our question has become an entangled one. It has been treated so universally during the course of the present century, and is still investigated with such persistent ardor, that a survey of its nature, its attempted solutions, and a statement of what appears to the writer to be the true solution of the difficulty, must prove both interesting and useful : interesting, because all these points are intimately connected with the most important literature of Christianity ; useful, because an insight into the genesis of the gospels will throw new light on their meaning, thus assisting both the apologist and the commentator. We shall then in this paper first state the Synoptic Problem ; secondly, give a table of theories attempting to solve it ; thirdly, add the true solution of the problem and apply it to the various phenomena involved in the case.

I.—STATEMENT OF THE PROBLEM.

The statement of the problem involves the quantitative and qualitative analysis of the Synoptic Gospels. In the quantitative analysis we shall have to consider the agreements and discrepancies of the Synoptic Gospels in their general outline, in their detail, and in their verbal expression ; the qualitative analysis necessitates first a general view

of the component elements, and secondly a closer description of the same.

A.—QUANTITATIVE ANALYSIS.

a.—Agreement and Disagreement in General.

Periods of the life of Jesus.	Mt.	Mk.	Lk.	Mk. Mt.	Mk. Lk.	Mt. Lk.	Remarks.
I.—History of the Infancy.	i. ii.		i. ii. iii. 23-38.				Disagree.
II.—The Baptist, baptism, temptation, beginning of public life.	iii. i.-iv. 22.	i. 1-20	iii. 1-22 ; iv. 1-30.				At the end Lk. disagrees
III.—Till Herod hears of Jesus.	iv. 23-xiii. 58.	i. 21-vi. 13	iv. 31.-ix. 6.	Mk. iii 20-30 ; vi. 1-6.	Mk. i. 21. ff.; 33ff. Lk. iv. 3t. ff.; 41ff.	Mt. viii. 5 ff. xi. Lk. vii. 1ff.; 18ff. etc.	Mt. follows his own order.
IV.—Till Jesus journeys to Jerusalem.	xiv.-xvii.	vi. 14-ix. 50.	ix. 7-50.	Mk. vi. 45-viii. 26 ; Mt. xiv. 22-xvi. 12.			Common order.
V.—Jesus journeys to Jerusalem			ix. 51-xviii. 14.				Parallel passages not wholly wanting.
VI.—Ministry in Perea and Judea.	xix. xx.	x.	xviii. 15-xix. 27.	Mt. xix. 1ff ; xx. 20ff.			Common order.
VII.—Last days before the Passion.	xxi.-xxv.	xi.-xiii.	xix. 28-xxi.	Mt. xxii. 34ff.	Lk. xxi. 1ff.		Common order.
VIII.—History of the Passion.	xxvi. xxvii.	xiv. xv.	xxii. xxiii	The anointing of the body of Jesus.			Agree in principal points.
IX.—History of the Resurrection.	xxviii.	xvi.	xxiv.				Agree in the beginning.
N. B. Peculiar to	ix. 27-38 ; xvii. 24-27 ; almost the whole of xviii.; xxi. 8f. ; almost the entire discourse of xxiii. and xxiv., the death of Judas ; the guard of the sepulchre.	vii. 31-37 ; viii. 21-26.	v. 1ff ; vii. 1ff ; vii. 35ff. ; ix. 51- xviii. 14 ; xix. 1-27.		Mk. iii. 20ff is parallel to Lk., but differently connected.	Mt. viii. 9ff. ; xi. 20ff. ; xii. 22ff. ; are parallel to Lk., but differently connected.	Scattered parallel sentences have not been considered.

b.—Agreement and Disagreement in Detail.

1. If we divide the Synoptic Gospels into 554 parts, as it is done in the works of Eusebius, we find that 182 of them are common to all three Synoptists; 73 are common to Matthew and Mark; 104 to Matthew and Luke; 14 to Mark and Luke; 69 are peculiar to Matthew; 93 to Luke; 20 to Mark; so that all the parts which enter into the first gospel amount to 427, those of the second gospel to 392, and those of the third to 289. The fourth gospel has not been considered in this division.¹

2. If we follow the division into 150 parts, employed in the *Evangelaria* of the middle ages, we find that 65 are common to Matthew, Mark and Luke; 15 to Mark and Matthew; 5 to Mark and Luke; 12 to Matthew and Luke; 14 are peculiar to Matthew, 2 to Mark, 37 to Luke. In all, therefore, 97 of the 150 parts are common to three or two evangelists, while 53 are peculiar to one of them.

3. It may not be uninteresting to give the proportions of common to peculiar matter of the Synoptists, according to our present verse-division. The first gospel contains 1072 verses, the second 677, the third 1152; of these 330-370 are common to the three gospels, 170-180 are common to Mark and Matthew, 50 to Mark and Luke, 230-240 to Matthew and Luke, while 330 are peculiar to Matthew, 68 to Mark, 541 to Luke. The circumstance that the same amount of matter is divided up into a different number of verses in the different Synoptic Gospels, renders it impossible to give the number of the common verses in exact figures.

4. Reuss has divided the Synoptic Gospels into 124 parts, following the natural grouping of the subject matter; 47 of these are common to the three Synoptists, 12 to Mark and Matthew, 6 to Mark and Luke, 2 to Luke and Matthew, 17 are peculiar to Matthew, 2 to Mark, 38 to Luke. According to this division, Luke embraces 93 parts of the 124, Matthew 78, Mark only 67. This shows that we obtain different results concerning the contents of the gospels according to the difference of analysis applied to them.

¹ Cf. Euseb. ep. ad. Carp. in Migne, 22, 1276, ff.

5. If we divide each of the Synoptic Gospels into 100 parts, we obtain the following results: Matthew has 58 parts common with the others or another, and 42 peculiar to himself; Mark has 93 common and 7 peculiar,¹ Luke has 41 common and 59 peculiar. This analysis shows the nature of the different gospels better than any of the preceding lists.

6. Finally, we may divide all the common matter into 100 parts: 53 of these parts will be found common to the three Synoptists, 21 to Matthew and Luke, 20 to Matthew and Mark, 6 to Mark and Luke.

c.—Verbal agreement and disagreement.

1. It has been observed that of the 58 per cent. of the first gospel, common to one or more of the Synoptists, 16 are verbal agreements; of the 93 per cent. of the second gospel that are common, also 16 consist in verbal agreements; of the 41 per cent. of the third gospel that agree with one or more Synoptists, 10 are verbal agreements. It follows from this that we may establish the following proportion: Real agreement: verbal agreement: : 58:16 (in Matthew), 93:16 (in Mark), 41:10 (in Luke), or, if we reduce the fractions to the common denominator 7, which is practically, though not mathematically, accurate, the real agreements: verbal agreements :: 24:7 (in Matthew), 40:7 (in Mark), 28:7 (in Luke).

2. Of the foregoing 16 per cent. of verbal agreements in the first gospel 14 are found in recitative parts, and 2 in narrative; of the 16 per cent. of verbal agreements in the second gospel, 13 are found in recitative passages, and only 3 in narrative; of the 10 per cent. of verbal agreements found in the third gospel, 9 are found in recitative parts, and 1 in narrative. On the other hand, 25 per cent. of the first gospel is narrative, 75 per cent. recitative; 50 per cent. of the second gospel is narrative and 50 per cent. recitative; 34.5 per cent. of the third gospel is narrative and 65.5 per cent. is recitative; combining these facts with the foregoing, we obtain the following results:

¹ The inverse ratio obtains in the fourth gospel which has 92 per cent. peculiar, and 8 per cent. common.

	Narrative.		Recitative.	
	Common matter.	Proper matter.	Common matter.	Proper matter.
Matthew,	2 per cent.	23 per cent.	15 per cent.	60 per cent.
Mark,	3 " "	47 " "	13 " "	37 " "
Luke,	0.5 " "	34 " "	9.5 " "	25 " "
	Verbal agreem.	Verbal disagr.	Verbal agreem.	Verbal disagr.

B.—QUALITATIVE ANALYSIS.

Here we shall, *a.*, give a table illustrating the qualitative agreement and disagreement of the Synoptic Gospels; *b.*, we shall describe the various elements composing the gospels, as far as such a description is needed to understand the difficulties of the problem.

a.—Table illustrating the Qualitative Analysis.

In the table we shall distinguish the various elements thus: All printed in common type, is peculiar to one of the evangelists; all printed in capitals, is common to the three Synoptists; all in spaced type, is common to Mark and Matthew; all that is underlined, is common to Mark and Luke; all that is overlined, is common to Matthew and Luke. For the accommodation of all readers, we shall follow the English text; the scientific reader will find the Greek text thus analyzed in Rushbrooke's Synopticon.

Matthew xxi.	Mark xii.	Luke xx.
33. Hear ye another PARABLE: There was A MAN an householder who PLANTED A VINEYARD, and made a hedge round about it, and dug in it a press, and built a tower AND LET IT out TO HUSBANDMEN, and went into a strange country.	1. <u>And he began to speak to them in PARABLES: A certain MAN PLANTED A VINEYARD, and made a hedge about it, and dug a place for the wine vat, and built a tower, AND LET IT TO HUSBANDMEN, and went into a far country.</u>	9. <u>And he began to speak to the people this PARABLE. A certain MAN PLANTED A VINEYARD AND LET IT OUT TO HUSBANDMEN, and he was abroad for a long time.</u>
34. AND when the time of the fruits drew nigh HE SENT his SERVANTS TO THE HUSBANDMEN that they might receive the FRUITS thereof.	2. <u>AND at the season, HE SENT TO THE HUSBANDMEN a SERVANT to receive of the husbandmen of the FRUIT of the FRUIT of the vineyard.</u>	10. <u>AND at the season HE SENT a SERVANT TO THE HUSBANDMEN that they should give him of the FRUIT of the vineyard.</u>

b.—Description of the Elements.

1. For convenience sake, the parts common to the three Synoptists have been called the triple tradition, while the parts common to only two of the evangelists are designated as double tradition. But we must guard here against a double misunderstanding. The triple tradition does not mean a triply attested tradition; for as we infer from the verbal agreement of two reports of an event, their common origin and their foundation on a single authority, so we rightly conclude from the triple tradition of an event in the gospels its ultimate foundation on a single witness, single either physically or, at least, morally. The second misunderstanding against which we have to guard, refers to the mutual relations of the triple and the double and the single tradition; as we should be wrong were we to infer the existence of three or more moons from the variety of ways in which the terrestrial side of the moon is illumined, so we might be wrong in assuming the existence of two or more fundamental traditions, singly attested, on account of reading some parts of the doctrine and the life of Jesus in two evangelists, others in three.

2. The triple tradition begins with the ministry of the Baptist, and ends after the resurrection. It is not, however, equally striking throughout; in the history of the passion and the resurrection, in those parts generally that must have been most commonly repeated, the agreement of the gospels decreases. The substance of the different records remains the same, but the verbal expression varies considerably.

3. On the whole, we may call the double tradition of Mark and Matthew a function of the double tradition of Mark and Luke. For even a cursory reading of Rushbrooke's Synopticon shows one that hardly anything is left of Mark after Matthew and Luke are subtracted; moreover, these two evangelists seem to make it a point to divide between them the double expressions for which Mark is noted, a characteristic that has been called his dualism. Mark i, 32, *e. g.*, reads: "and when it was evening after sunset"; the parallel

passage in Matthew¹ borrows only the first half of Mark's expression "and when evening was come," while Luke² borrows the second half of Mark "and when the sun was down."

4. These being the principal elements that constitute the Synoptic Problem, we shall now proceed to give a summary of the attempted solutions. Neither all the minutiae of the various systems nor all their several defenders can be enumerated; but in all cases the description will be sufficiently minute to warrant us in rejecting the solution.

II.—ATTEMPTED SOLUTIONS.

A.—Theory of Mutual Dependence.

According to this theory all the foregoing agreements and disagreements of the Synoptic Gospels must be explained by the fact that the second evangelist made use of the first, and the third of both second and first; its varieties are specified by the place assigned to each gospel in this chain of dependency.

a. Luke, Mark, Matthew is the order advocated by Vogel³.

b. Luke, Matthew, Mark is the series of dependence established by Beza, Büsching,⁴ Evanson,⁵ Thiersch,⁶ Gfrörer.⁷

c. Mark, Luke, Matthew is the order assumed by Storr,⁸ Wilke, B. Bauer, Volkmar,⁹ Pfeleiderer.

d. Mark, Matthew, Luke is the series of dependency defended by Ritschl;¹⁰ the writer distinguishes the primitive, written source from our second gospel, without maintaining any difference between them.

1 viii, 16.

2 iv, 40.

3 Gabler's Journal für auserlesene Theolog. Literatur, i, 1, ff; cf. Schneckenburger, Beiträge, p. 16.

4 Die vier Evv., Hamb. 1776.

5 1792

6 Hist. Standpunkt, 182

7 1838

8 De fonte evv. Matth. et Luc., Tüb. 1794; Zweck der ev. Gesch. des Joh., 58 ff.

9 These three authors find, however, interpolations in the derived gospels.

10 Theologische Jahrbücher, 1851.

e. Matthew, Luke, Mark is an order of dependence that has found many adherents on account of its external and internal grounds of probability. Among its Catholic advocates are Kuhn, Schwarz,¹ A. Maier,² Langen,³ Döllinger,⁴ J. Grimm,⁵ K. Nippel;⁶ among its other defenders may be mentioned Griesbach,⁷ Saunier, Theile, Sieffert, Ammon, Fritzsche, Gfrörer, de Wette, Bleek, Delitzsch, Keim; to these must be added the representatives of the Tübingen School, Schwegler, Baur, Köstlin, Zeller, Strauss, though they follow this order of dependency on grounds peculiar to their dogmatic position. The value of their arguments does not exceed that of an "a priori" constructed history of the early Church, and they have been so often refuted that a new attack on them would be slaying the slain. Neither are the above mentioned external and internal grounds on which both Catholics and Protestants defend this theory above exception. We shall see that the dualism of Mark i, 32, 42; ii, 13; v, 2; vi, 14; viii, 27; x, 46, can be explained more naturally than by making the evangelist a mechanical combiner of Matthew and Luke; and the words of Clement of Alexandria,⁸ concerning the prior origin of the gospels containing genealogies, may be fully correct without implying that the gospel containing no genealogy depends on the former.

f. Matthew, Mark, Luke may be called the traditional theory of dependency. It may be traced from the times of St. Augustin⁹ down to our own days: Victor of Antioch,¹⁰ Bede,¹¹ Euthymius, Theophylactus, Nic. of Lyra, Erasmus, a Lapide, Maldonatus, Jansenius, Hug,¹² Patrizi, Danko, Coleridge, Reithmayr, Valroger, Bacuez, Schanz.¹³ The

1 Tübingen 1844; Kirchenlex., Art. Evang., iii, 779, 801.

2 Freib. Zeitschr. f. Theol. 1849, p. 70 ff; Einleit. 1852, p. 36 ff.

3 Einleit, p. 60.

4 Christenthum und Kirche, 1860, p. 133.

5 Einleit, p. 507.

6 Theol. Quartalsch., 1876, pp. 551, 579.

7 Commentatio, 1789, 1790.

8 Eus. VI, xiv, 5.

9 De consensu Evang. i, 2.

10 Cramer, Cat. i.

11 Praef. ad Luc, ep. resp. ad Accam. 12 Einleit, ii, p. 25 ff.

13 Evang. des h. Mark, Einleit, p. 24 ff.

latter writers have, however, modified this system somewhat. Schanz, *e. g.*, admits the use of oral tradition besides the gospels; Patrizi believes that Mark depends on the Aramaic Matthew, while the Greek Matthew made use of our Mark. Among the Protestant patrons of this theory may be noted Carlstadt, Grotius, Mill, Wetstein, Bengel, Townson. The names of Hilgenfeld, Eichthal, Holsten and Simons which are sometimes classed under this category, belong rather to the theory of mixed dependence.

In general, the theory of mutual dependence accounts only for the agreements of the gospels; it does not explain either the pure additions in each of the synoptic writers, or the omissions, or, again, the discrepancies in parallel passages. The additions in each gospel must certainly be referred to a source different from the inspired writings, and, therefore, the system of mutual dependence cannot be defended in such a manner as to exclude all other sources. The omissions in the different gospels regard matter that would have admirably served the scope of the several writers. Why should St. Mark, *e. g.*, omit the cure of the centurion's servant,¹ or the exorcism of the blind and dumb devil,² or the resuscitation of the widow's son at Naim,³ if either the first or the third gospel was known to him? Since the second gospel represents Jesus as the great thaumaturgus, the foregoing miracles would have been in keeping with the character of the writing. And similarly, there is no good reason why the first evangelist, the recorder of our Lord's words, should have omitted the parables of the seed growing secretly,⁴ the two debtors,⁵ the Pharisee and the publican,⁶ the rich man and Lazarus,⁷ if he had known the Gospel of Mark or Luke. Finally, Matthew, xi. 28 and Mark, ii. 27, to limit ourselves to only a few particulars, would have well agreed with the scope and aim of St. Luke; why then are these passages omitted, if the third evangelist knew the work of either the first

1 Matthew, viii, 5.

2 Matthew, xii 22.

3 Luke, vii, 11.

4 Mark, iv.

5 Mark, xii.

6 Luke, xviii.

7 Luke, xvi.

or the second? The insufficiency of the mutual dependence theory is still further proved, if we pay attention to the discrepancy of the three evangelists in parallel passages. Why should the first and third evangelists have omitted all the minute details and particulars found in the second gospel? Why should the third evangelist especially prefer to tell in Aramaic idioms, Greek scholar though he was, what he read in the other gospels in pure Greek?¹ We cannot here draw attention to all that speaks against the mutual dependence theory; but what has been said, sufficiently shows its inadequacy to solve the Synoptic Problem.

B.—Theory of Written Sources.

By the theory of written sources we understand the endeavor to account for the agreements and discrepancies of the Synoptic Gospels by the assumption that the writers had one or more writings before them, and copied them or combined them in such a manner as to produce our present Synoptic Gospels. It is understood that the written sources here in question must be distinct from our Canonical Gospels. The following are the principal phases under which this theory has made its appearance.

a. The theory of fragments was advocated by Schleiermacher in its pure form,² and in a simpler form by E. Satorius.³ Here may also be mentioned Köstlin's Samaritan source for our Lord's Samaritan ministry, Kuinoel's gnomology for Luke ix, 57-xviii, 14; Keim's Paulinian source for Luke's account of the Holy Eucharist, Volkmar's Essenian source for our Lord's sayings concerning the abnegation of self. Even were we to grant the existence of these sources, which is gratuitously assumed, we might as well expect to

¹ Cf. Luke, v. 1 and Matthew, iv. 18; Luke, viii. 22 and Matthew, viii. 18; Luke, xx. 11 and Matthew, xxi, 36 and Mark, xii. 4; Luke, iii. 20; v. 1. 12. 17; vii. 11. 12. 28; viii. 1. 22. 40; ix. 18. 33. 27; ix. 51. 57; x. 38; xi. 1. 14; xiii. 11; xiv. 1; xvii. 11; xviii. 6. 35; xix. 2. 15; xix, 29; xx. 1. 11. 12; xxiv. 4. 5. 15. 30. 51.

² Über die Schriften des Lucas, B. 1817.

³ Über die Entstehung der drei ersten Evv., 1820.

build up a beautiful statue out of the chips in a granite quarry as construct our Synoptic Gospels out of the chance fragments of the early ecclesiastical writers. The inconveniences which this theory has in common with other forms of written sources, will be found below.

b. One written source. Of the various ways in which this theory has been proposed we may mention Lessing's¹ endeavor to explain all by a recourse to the gospel according to the Hebrews, and Eichhorn's attempt² to solve the question by assuming a Primitive Gospel containing a summary of Jesus' ministry, or again Bleek and de Wette's view concerning the Galilean source of the first and third gospel, which have been abbreviated by the second evangelist. Since these various forms have been abandoned, we need not develop them any further.

c. Several written sources. This theory has been presented under two principal forms: 1. The sources are Proto-Matthew and Proto-Mark; 2. they are Proto-Matthew and two Proto-Marks.

1. It was in 1832 that Schleiermacher inferred from the testimony of Papias concerning our first and second gospel the existence of a Proto-Matthew and a Proto-Mark. For Papias³ testifies that "Matthew composed the oracles [the logia] in Hebrew." Since our first gospel contains not only the sayings of Jesus, but also His deeds, Papias cannot, according to Schleiermacher, refer to it; therefore, St. Matthew must have written a work containing the oracles or sayings of Jesus. Again, from the testimony of Papias⁴ that St. Mark as the secretary of St. Peter, wrote what he remembered of his master's instructions concerning the deeds and sayings of Christ, but "not in order," Schleiermacher inferred that St. Mark composed a work distinct from our second gospel, since the latter is written in order. We may remark here that the learned author reasoned badly in both cases. As to the case of Matthew, "logia" is taken in the sense of "gospel" by

1 1784.

2 1804.

3 Eusebius, H. E. iii. 39.

4 Eusebius, H. E. iii. 39.

Eusebius, as is clear from the context ; it is employed by Papias in the sense of " sayings and doings," as we see from the title of his work,¹ and from the context of the passage in question ;² in Romans iii, 2, the word refers to the whole Old Testament, in Hebrews v, 12, to the whole body of Christ's teaching, in Flavius Josephus³ to Holy Writ, in Irenaeus⁴ to the gospel. And combining with these facts the complete silence of antiquity concerning any Proto-Matthew containing only the " oracles" of Jesus, we may safely follow the lead of universal Christian tradition which has identified the *λόγια* mentioned by Papias with our first gospel.⁵ In the case of St. Mark, we might show that there are different kinds of order, and that though the second gospel follows the chronological order, it may well be said not to be written in the topological order observed in the first gospel, or in the dramatic order followed by St. John ; Christian tradition is here too a safer guide than the hypothesis of Schleiermacher. We have thought it proper to say a few words concerning the foundation of the Proto-Matthew and Proto-Mark hypothesis on account of its intimate connection with many of the following systems.

A few years after Schleiermacher's reputed discovery, Credner⁶ applied the Proto-Matthew and Proto-Mark to the solution of the Synoptic Problem ; according to him the former is the source of the discourses in the three gospels, the latter is the basis of their narrative portions. Holtzmann⁷ regarded the Proto-Mark as the source of the double tradition of Matthew and Luke, while the Proto-Matthew served as the source for Luke ix, 51-xviii, 14 ; but we shall see that this learned writer has modified his view. Weiz-

1 The title reads *Λογίων κυριακῶν ἐξηγήσεις*, though the treatise is not confined to the consideration of mere sayings.

2 Speaking of St. Mark's work, Papias considers the term *λόγια* as parallel to " doings and sayings."

3 Bell. Jud. IV, v. 4.

4 Cont. Haer. proœm.

5 Cf. Hilgenfeld, Einleit., p. 456 ; Lightfoot, Contempor. Review, 1867, pp. 405 ff. ; 1875, August, pp. 395 ff.

6 1836.

7 1863.

säcker¹ believes that Proto-Matthew is the source of the five great discourses found in the first gospel: Matthew v. vii; x; xiii; xviii; xxiv-xxv. According to this opinion the third evangelist would have had to dismember our Lord's discourses and set their parts into fitting incidents.

2. The second form under which the theory of several written sources is proposed, admits a Proto-Matthew and two Proto-Marks. Beyschlag² is the originator of this opinion; the first Proto-Mark contains the preaching of St. Peter, the second is an orderly edition of the first, and forms, together with Proto-Matthew, the common source of the Synoptic Gospels.

The hypothesis of written sources is as little sufficient to solve the Synoptic Problem as the theory of mutual dependence. The agreements indeed of the three gospels may be thus explained; but how account for their variations? Are they nothing but the product of the writers' imagination? Or if this be not the case, whence did the evangelists draw them? And again, either the entire matter of the Synoptic Gospels was contained in the written documents, or it was not; if all the matter was contained therein, the same difficulty arises here that met us above, regarding the omission of available and suitable material by each evangelist. If the entire material of the Synoptists was not contained in the written sources, they are insufficient to account for the present condition of our first three gospels.

C.—*Theory of Mixed Sources.*

We understand by mixed sources the combined theories of mutual dependence and of written sources. The authors defending this combination theory may be classified differently from different points of view.

a. If we divide them according to their opinion on the Proto-Mark, we have on the one side Reuss, Scholten, Weizsäcker, B. Brücker, who think that Proto-Mark is less comprehensive than our second gospel; and on the other

side Ewald, Schenkel, Wittichen, Weisse, Weiffenbach, Tobler, Holtzmann, Sevin, Mangold, who believe that Proto-Mark is more comprehensive than our canonical Mark.

b. Classifying the defenders of the mixed sources according to the order in which our Synoptic Gospels have been written, we find that practically all agree in assigning to Mark the first place; Weisse gives Luke the second, while Reuss, Ewald, Meyer, Thiersch, Hausrath, Schenkel, Scholten, Wittichen, H. Wendt, E. Simons, Jacobsen place Matthew immediately after Mark, and Luke after both.

c. Viewing the foregoing authors according to the manner in which the second and the third Synoptic Gospel depend on the first and on the Proto-Gospels, we perceive that in the opinion of most writers Matthew and Luke are independent of each other, and directly dependent on the stated sources; but according to B. Brückner, Jacobsen, Wittichen, Scholten, Meyer, the third gospel depends both on the first two gospels and on the other sources. We have seen above in the mutual dependence theory, that Pfleiderer admits a similar dependence of Matthew on both Mark and Luke, and that Ritschl admits the double dependence of Luke on both Mark and Matthew.

Notwithstanding the learning and ability shown by the foregoing authors in their treatment of the Synoptic Problem, we do not think that they have fully answered the question or explained its phenomena. It would be hard for a Catholic theologian to admit that an evangelist should be inspired by the Holy Ghost to place his inspired and his uninspired sources on the same level, so as to prefer now the report of the one source, now of the other. Again, the theory of mixed sources proceeds on the assumption that the evangelists composed their works as an historian of our time writes his history; a simple perusal of the Synoptic Gospels suffices to convince us of their primitive and unscientific manner of composition. Besides, the theory implies a literary labor that is hardly compatible with the Apostolic age and with the simplicity of the Synoptists. Finally, we need not urge again the difficulty of accounting in this manner for the variations of the

Synoptic Gospels and for the dualism which admittedly exists in the gospel of Mark. That Mark should have accidentally, and by way of mere literary amplification, chosen to combine two expressions which exist separately in the parallel passages of Matthew and Luke, and done this at least seven times in his short gospel¹ is more than the calculus of probabilities will admit. Why have we not, at least, analogous phenomena in the first and third gospel?

In the next number we shall give what we deem the true solution of the Synoptic Problem.

(*To be continued.*)

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THE MIND OF THE APOSTOLIC DELEGATE.

THE utterances of men in high judicial authority in any large community are important factors in shaping public life. They unify the actions of the well-disposed; they determine the position of others who are passive, yet whose inert weight counts for something on whatever side they fall; and they often bring to light hostile influences which, disguised by secrecy, become all the more dangerous to society on that account. Unfortunately the true sense of spoken words suffers, at times, in the transmission through those multiplied channels of the public press whose guardians have, like other men, their prejudices, and whose profession tempts them occasionally to follow these in their presentation of facts. It is gratifying, therefore, to be able to read the utterances of such an authority as the Apostolic Delegate, in a volume published with his own sanction.¹

The book is well named "Loyalty to Church and State," for religion and loyal citizenship, and their common bond,

¹ "Loyalty to Church and State. The mind of His Excellency, Francis Archbishop Satolli, Apostolic Delegate." Edited by the Very Rev. J. R. Slattery, for the benefit of St. Joseph's Seminary and Epiphany Apostolic College for training missionaries to the colored people. Baltimore: John Murphy & Co. 1895.

education, are foundation stones of that liberty which is the watchword of Americans and their proudest boast.

The Apostolic Delegate makes clear the two prevailing dangers which threaten our much favored country from the adoption of false principles in philosophy. The one regards the functions of education; the other, the position of the Church toward the State.

Speaking before the authorities of the public school and the mayor of Waterbury, Conn., he points out the true office of the educator, which is to train not only the intellect but the heart of the youth, "not only that he may know nature, and provide what is useful and necessary for life, but also that he may live as an honest, upright citizen, possessing all the moral virtues that should adorn a man. As the gymnasium is necessary to develop the physical man, so it is needful to practice religion in order to strengthen and nourish the soul, and to make the man just and charitable. This moral education, so necessary, must be animated by the divine spirit." Clear and pregnant of truth as these words are, the Apostolic Delegate does not go out of his way to censure the well meant efforts of those who seek to educate the mind in preference to the heart; rather, with characteristic delicacy, he points out how the higher aim of training also the heart is not excluded by the terms of the American Constitution. "To say that the Constitution of the United States forbids the civil power to frame laws about religion, or to become involved in matters strictly pertaining to religion, is one thing. But it is altogether different to hold that the American Constitution is godless, or that the American life requires not the influence of religion. For it is consonant with the spirit of true liberty and well ordered government, so to educate youth and so to enlighten their minds that they may not only know true religion but also love and practice it."

It must be confessed that until very recently the sentiments of the Apostolic Delegate on this important question of education have been misunderstood by at least a very large portion of our community. He was credited with favoring

the popular axiom of the present day which holds that "education of itself and apart from all direct religious training, is a great moral teacher," and that, therefore, the neutral school is a benefit upon which Catholics might look as fulfilling at least the principal mission of education. To those who have watched the silent undercurrent which shaped a large measure of public opinion during the controversy on the school question, the causes of such an impression on the general public are no mystery; but we are not now concerned with anything but the gratifying fact that the expressions of Mgr. Satolli's mind, as recorded in the volume before us, do not identify him with such a position. If he, with native urbanity, praises the zeal of Americans for promoting intellectual culture, he at the same time tells them that their work will derive its true advantage only from being united to positive Christian principle such as is taught in the Catholic Church. If he respects the right of American citizens to build schools in harmony with their aspirations toward a high form of secular culture, he by no means admits that the system of our public schools is one which can give unqualified satisfaction to Catholics. He holds what all really sound Catholic philosophers teach, that, to use the words of a well known English writer, "We Catholics must never acquiesce in any view of the end of man's being which does not provide in the first place for his destination to immortality, or which so limits the object of education as to aim at any less momentous result than the sanctification of his moral nature. Of this result our popular systems are found to take no account whatever."¹ No one need be told that knowledge is a good thing in itself. Nearly all the instruments of evil are good in themselves. The question with which every true lover of humanity, and of American institutions in particular, is concerned is whether education of the intellect, as provided in our public schools, really benefits the members of society *if separated from religion*, or if given *a superior claim* to

1 Oakeley, "Relations with the Young." Page 91.

the training of the heart. We all know that it is on the ground of public utility that the State bases its claim to educate our citizens, with the means placed at its disposal by the taxpaying members of the commonwealth. And we argue fairly when we say, that education without religion directly injures the child by its effects, and that hence we cannot support the system by our explicit approval. "There can be no society without religion, no religion without Christianity, no Christianity without the Church," wrote Lacordaire, the most ardent champion of republican liberty as he saw it exemplified in the Constitution of the United States. It was a conviction which the bitter experience of his own loss of faith had taught him. He had not renounced the religion the practice of which he had been taught as a child by a devoted mother, but the sentiment of faith withered within him during the years when he frequented a neutral school. "Nothing," he says, "supported our faith in a system of education in which the word of God held but a secondary place, and was enforced neither with argument nor eloquence, while at the same time we were daily engaged in studying the masterpieces and heroic examples of antiquity." The teacher who most influenced him, he tells us with bitter regret in later years, was a man who endeavored to make him gentle, chaste, sincere and generous; "but to religion he was a stranger. Had he not been wanting in that precious gift, he would have been the preserver of my soul, as he was the good genius of my intellect."¹

This is the doctrine which one reads out of Mgr. Satolli's different utterances on the subject of education, and which has been emphasized even more distinctly in some of his recent speeches not contained in this volume.

A second topic about which much misapprehension exists in American minds is that of the union of Church and State. Not a few eminent Catholics have expressed their conviction that the separation of Church and State is the ideal to be aimed at in modern society. Now, whatever we may

¹ "The Inner Life of Lacordaire," by Chocarné. Page 30.

hold regarding the *accidental* circumstances which, by placing the religious and civil governments in separate spheres, secure at the same time the greatest temporal advantages for both, yet, absolutely, the principle of separation, as vulgarly understood, is false both in practice and in theory. It is true that the Church and State are two distinct organisms having their separate functions; but it does not follow, nor is it true that God intended them to be, for a permanency, independent of each other. The Church and the State stand to each other in a relation similar to that of soul and body. The food, the exercise, in short, the means used for the cultivation of the one, are wholly distinct from those of the other. The meat which sustains the body will not suffice to feed the understanding, or *vice versa*. Nevertheless the life and activity of the soul depend in a measure on the sustenance of the body, just as the right government of the body is determined to its ultimate perfection by the understanding and the will, principal qualities of the soul. As the mutual relation of these two qualities of life, namely the physical and the psychical, may be for a time suspended because the energies of the one or of the other are absorbed in some particular direction, just so religion or the Church, which is its perfect expression, may act apart from the State without apparently influencing the same. The body may cease for a time to be influenced by the mind, because it has come under some absorbing, though not necessarily evil, influence. A frightened child seeking the light to escape the phantoms of darkness does not cease to depend on the mother from whom it flies, and who is its real guardian. The growing youth may be so absorbed in seeking the benefits of physical exercise as to lose sight of dangers which his reason bids him avoid, yet we would not say that he can permanently dispense with the use of his intelligence even for the successful cultivation of healthful animal life. So it is with the State. A government without religion may prosper for a time, but it cannot permanently do so. "In this matter," says the Apostolic Delegate, "I find a surprising want of knowledge in America." He would have us give close attention to this subject, and realize

what is absolutely true, namely, that the relations of Church and State, where both fulfil the functions assigned them, are inevitably those of the most perfect harmony.

There is, indeed, great danger in this teaching about the separation of Church and State ; for, if well examined, it will be found to undermine the very fundamental truth that *God meant Christianity to be a leavening and saving influence for all human society*. We look upon Church and State as two distinct creations, instead of viewing them as two expressions of a single divine purpose, in which the one explains, informs and perfects the other. What is society but the union of individuals whom the Creator placed in mutual relation to facilitate the one object of their existence, namely, their ultimate attainment of eternal happiness, which alone answers the wants of their souls? To reach this end He gave them laws by revealing His will in definite directions. The last expression of that revelation, that divine will, is Christianity. It was not only for some, it was for all mankind. We may reject that revelation because of our free will, but to do so is an act of rebellion. In other words, we may have the right to do wrong, but we shall always have the duty to do right. And so if society chooses to ignore religion, or its only perfect expression in the Church, we cannot prevent it ; but God never meant it so. The one was intended to direct the other, just as it was intended to direct each man's individual life.

It is common to refer to the historical aspect of the union of Church and State as a proof that it injures both the one and the other. It may be so in a thousand cases, but it is not necessarily so, and it is designed fundamentally to be the very opposite. If the argument were at all admissible it would undo the entire economy of salvation, for it may be applied with equal force to the individual. The fact that the weaknesses of the body often, perhaps in most cases, overpower the soul, and that the faculties of the soul may serve abuses and become the slave of the body, is no proof that the distinct functions of soul and body are to be considered independent of each other, or that the soul has no superior right

of influencing the body in man's pursuit of his one great aim. This the Apostolic Delegate sets forth in various places, showing not only that "republicanism and Catholicity have one common root," but that the Catholic Church alone can "pronounce our social *pax vobiscum*."

The subject deserves a better treatment than we can give it here. Our object is mainly to contribute somewhat to the removing of those misapprehensions which have, without doubt, existed until very recently regarding the mind of the Apostolic Delegate on the vital topics of education and true loyalty to the State.

We trust that the remaining, as yet unpublished addresses of Mgr. Satolli, may likewise be printed in similar form, as they will offer a most interesting chapter in the history of the American Church, especially when compared with many of the contemporary reports of our journals, which often suffer from the unauthorized comments by those who are anxious to interpret the mind of authority by their own pre-conceived notions.

THE MORALITY OF SUICIDE.

OUR very special attention is called, just now, to a careful philosophical consideration of the question of Suicide: first, by the prevalence of the crime; secondly, by the open defense that has been made of it; thirdly, by the widely-prevalent doubt in the public mind as to whether there is any such thing at all as an unchangeable moral standard; and, finally, by the fact that very many Catholics are frequenting schools of ethics and courses of lectures in which an absolute standard of right and wrong is either denied outright or is treated as being amongst the unknowables. One who asserts an absolute standard is, in many circles, regarded as presumptuous, rash and bigoted; and even the sincere attempt to discover an absolute standard

under the conviction that it must exist is eyed with a mild pity akin to that which would be bestowed upon the man who set about determining, by count or otherwise, whether the number of the stars is odd or even.

We can readily understand how in a state of things such as this, the "ethics of the day," being without fixed fundamental principles, is anxious to shirk the ethical discussion of real, practical obligations following upon man's essential nature and the relations of man to man. When it touches man's every day life, it is afraid to go back of the civil law or the general habits—often, the general depravity—of men in a given age or race. We are presented with the ethics of the Romans, the ethics of the Greeks, the ethics of the Assyrians. A new book follows with the ethics of the Egyptians; and still another, with the ethics of the Chinese. And this is superseded by one that professes to unfold to us the ethics of the middle ages: and dear knows what is meant by the middle ages. The depravity of humanity is dramatized, and this in such a way as to make us suppose that the human heart in the variations of its wilful wickedness was all the time crediting itself with the spirit of godliness; and that men in each successive age were perfectly justified in taking for their standard simply what they did and not what they ought to have done. The standard, we are told, is "relative," "progressive," "evolutionary." Considering what so many people do, it is hardly genteel to lay down adamantine rules of morality.

In this state of things the philosophical study of moral questions becomes a matter of great consequence to those who are the authorized teachers of men. What, then, have we to say of the crime of suicide, the glorification of which is the latest defiance that has been flung in our faces?

The word *suicide* is used to express both the act of self-murder and the person who commits such act, the self-murderer. We are using the word here as meaning the act of self-murder. The act of taking away one's life may be *direct* or *indirect*. This act is said to be *direct* when the *intention is directed* precisely to the suicide and an act is done

(or omitted) by means of which (or of its omission) the intention is carried into effect. The act of taking away one's life is said to be *indirect* when something is done from which it is foreseen that death will result, but where one's own death is not intended either as an end or as a means,—the object intended being some other good. An example of direct self-destruction would be the case where one, intending to kill himself, should drive a dagger into his own heart. If, on the contrary, a father desiring to save his child from a burning house should pass through the fire and save the child, though foreseeing that the passage through the fire would certainly result in his own death, he would not be said to have taken his own life *directly* but only *indirectly*, for his intention was directed to the saving of the child, and to this only,—his own death resulting also only from a necessary means which he employed to accomplish the one end intended.

Here, then, there arise two questions. *First*, Is it ever lawful for a man to take his own life directly, that is, to intend self-destruction and to intend a means as directed to that end? *Secondly*, Is it ever lawful for a man to take his own life indirectly, that is to use a means to a further end intended, when from the means his own death will result, though his own death is wholly undesired and the means, too, is wholly undesired whether for itself or as having any connection with his own death?

First Question: Direct Suicide.—We must here take everything into consideration. There exists amongst men an innate horror of what is always spoken of (exception made above) as the *crime* of suicide. It is looked upon as leaving a lasting stain on the memory of the one who has committed it. It is looked upon as a domestic disgrace equal to or greater than any other that could befall the family within whose membership it may have been committed. One case of it is counted a greater affliction than lunacy, even hereditary lunacy; and an attempt is always made to cover up the crime by feigning the affliction of lunacy. This means that whilst in lunacy there is recognized to be freedom

from moral responsibility, and hence freedom from crime, there is, on the contrary, recognized to be in the responsible act of suicide a moral act, a deliberate act done with freedom of choice, and that such act deliberately done indicates an awful moral depravity from the taint of which men are above all things eager to preserve the fair record of their families, and the memory of those they love. We have here a dictate of nature; and when the dictates of nature are universal and constant they may not be disregarded.

What then is there in the deed that strikes men with horror? There is evident crime in the deed; evident unnatural crime which is recognized as being fraught with disaster to the one who has committed it. But if there is evident crime, there is evident violation of a law by which man in his free conduct ought to be governed. And such is the universal horror at the deed, that there must be in it evident violation of a very primary and essential law. This law must be either a divine law or a human law. It cannot be a human law, for human law cannot touch the case. When the deed is done human law cannot reach the criminal with its sanctions. It must, therefore, be a divine law. The divine law we distinguish as divine positive and as natural law. The divine positive does not enter into our examination, for it can be known to us only by supernatural revelation; and we do not here enter at all into the question of supernatural revelation. Hence the law we are looking for must be one that both can be and is manifested to us by the purely natural and unaided light of reason.

Hence we have; (1) The universal horror at suicide; (2) The common verdict that it is a crime; (3) The deduction by elimination that it is a crime against the natural law; (4) That the law which it violates must be very primary and essential. But how primary and how essential is this law? There is one law, the first and most essential of all laws imposed not on man alone but on the great university of creation. This is the law of continuance. The law of continuance in a given mode of existence until by outside physical forces that mode is changed, is a physical law imposed

upon every molecule of the universe and fulfilled unerringly by it. Outside of the conditions that can be introduced by the free will of man, this law is so absolute that no being has the power to introduce arbitrarily any changes either in regard to itself or in regard to any other being. And outside of the free action of man, all the changes that do occur and all the conditions necessary for change are themselves due to the physically absolute action of the same law. Man alone, as an intelligent being, is capable of selecting an end and of choosing means and of arbitrarily introducing conditions necessary for a change in the mode of existence of things in nature surrounding him and even of himself. Man has the physical power. But has he the moral power? Is it lawful for him to do so with all things, himself included? That is the question. In so far as the things that surround him are concerned, the use of them by man is eminently lawful and is absolutely in keeping with his needs and nature and with the manifest destiny of the rest of creation. From the study of the material universe that surrounds us, from what we see in the nature and disposition and order of its parts, it is evident that much of it, at least, is destined to the use and service of man. The nature of man is attended by many needs which have to be supplied incessantly, and can be supplied only by a judicious use of the vegetable, mineral and animal kingdoms in the midst of which he finds himself. The plant uses the mineral, and the animal uses the plant; and they do this by a physical law from which they have no escape. The one is destined by nature to subserve the other. But they are both naturally destined to subserve man. He may, therefore, dispose of them to the end to which they are naturally destined, namely, for the preservation of his own existence and the advancement of his being toward a perfection of which he is capable: and in doing so he will be acting directly according to the natural law and in perfect harmony with the order of the universe. But when it comes to the question of arbitrarily introducing those conditions which will be necessarily followed by the utter termination of his present mode of

existence, he has no rights. He has the physical power, but that is all ; and the mere physical power demonstrates nothing. Physical power in man is subject in its exercise to law which binds the will that acts according to intelligence. There is nothing in man or out of him, nothing in man's nature or in the nature of the things that surround him, or in the philosophy of the universe, which can be construed into the slightest assurance that man has the permission of his Owner to put an end to his present existence. Now, without a very positive assurance of the will of the owner it is never lawful to dispose of the property of another. We say a *positive assurance* ; for it is not lawful to proceed upon even a very strong probability. There is nothing in man or out of him to indicate that he has the privilege of such absolute disposal of himself. Therefore he may not presume such privilege. The use of the rest of creation to which he is entitled is for a very specific end ; and its propriety is indicated by the natural and necessary connection of the use with the end. This end, which is the continuance and perfection of man's being, is not only not attainable but its attainment is absolutely thwarted by the assumption of the same jurisdiction over his own existence. Hence, the assumption of such jurisdiction is a usurpation of dominion for which in nature there is no warrant. Not only is there no warrant ; but nature itself, proclaiming in its inevitable laws the will of the Creator who gave it reality, cries out against the usurpation, and by physical law up to the point of not interfering with man's physical freedom provides against the crime. Nature does this by that same physical law which urges man to instinctively dispose of the rest of creation. For, even prior to and independently of any rational choice, man's strongest tendency is the tendency to self-preservation. This it is which originally and instinctively dominates man's every other tendency, prior to the perception of end and means. It is the foreshadowing and the promulgation in instinct of that which it is later in intelligence, namely, the most wide-reaching and the most constant consequence of the innate and inevitable tendency of man to the final end

of his entire personality, to happiness. Man's tendency to self-preservation pervades all his primary instincts. It leads him to eat, to drink, to sleep, to recreate and to exercise, to work and to rest. And in this does nature from the beginning provide as far as may be a physical safeguard against the moral crime which man, in his moral nature as an intelligent free being, must necessarily be endowed with the physical power to commit.

The gravity of the crime of suicide is, then, inferred from the universality of dominion which in it is usurped over human existence. God is the owner of His creation. He is the owner of His whole creation—the free, moral being, man, included. Man, the human race entire, will never be able to claim any title by creation to the ownership of even so much as a drop of water or a grain of sand. Man is only an intelligent administrator; and he must administer according to what he perceives, in himself and in the things around him, of the will of the Sole, Absolute, Prime Owner of all. This will which is to be inferred from the consideration of the nature of things is law; it is the eternal, natural law which is based upon the nature of things. It is an essential law and unchangeable, since it is based upon the very essence of things. It is a primary law, since it affects so primary a thing as existence itself. Strike out this law, and nothing is left. Presume dominion over human existence, and you repudiate the whole moral law, bidding defiance to the Law-giver, since the execution of the moral law depends upon the primary fact of human existence.

We might go on here to draw from the consideration of human nature in its entirety and from its manifest present and future destiny the moral law by which man is to be governed in the interests of his entire personality. His existence is not the existence of the head, the hand or the foot. It is the existence of the complete personality. The freedom of his action, therefore, must be used in the interest of his personality, and not in the inordinate favor of a part, to the detriment—to the disruption of the whole. The pain in the head, the humbled pride, may no more dictate to

him the destruction of his own personality, than it may dictate to him the destruction of the personality of any other human being. All are willing to recognize that man has a right to his own existence against any arbitrary action on the part of his fellow man. And he has not only the right, he has the duty of existence against the clamor and inordinate demand of any part of himself. He has no more right to raise his hand for the destruction of himself than he has to do the same for the destruction of another. He has in the completeness of his personality rights that are sacred against the clamor of his own passions, against the partial and minor cravings, which to be satisfied or extinguished, would domineer over his physical liberty and urge him to destroy the whole. All this leads us back to the treatise on man's nature, origin and destiny (which we cannot undertake to outline here), and shows how very fundamental are the truths that have to be denied before one can enter upon the advocacy of suicide. We have chosen, in this article, to lay special stress simply upon the universal, primary tendency of man as indicative of the will of the Creator. No one objects when from man's native, inevitable, universal, tendency we deduce the general destiny of man to life in society. No one will gainsay the argument when from man's endless, ceaseless tendency to the "good" of self we deduce his final destiny to and the possible acquisition of the "summum bonum." But the conclusion is as valid, the logic as inexorable, when from man's inevitable tendency to self preservation we draw the existence of a law of self-preservation as the law which in his rational actions he must follow.

We wish to call attention here to two points. The first is, that for the establishment of certain primary and essential truths it is not always possible to construct a syllogistic demonstration. The reason of this is, that syllogistic proof is not meant to be available for the evidencing of first principles. These are to be known by intuition which is quicker, higher and less liable to be caught in the snares of error than is ratiocination. You can prove by argument that the three angles of a triangle are equal to two right angles; but

you cannot prove by direct argument that the right angle is equal to itself, although this is a truth essentially involved in the accepted proof. You can see, you can intuit, but you cannot demonstrate. In every science demonstration is more and more eliminated as we approach the starting point. But in this connection we meet with a fact that is passing strange. We find men who are willing to admit of a demonstration and to accept the conclusion as demonstrated to evidence; but who will, nevertheless, refuse to accept the principles on which that demonstration was based, just because those principles are self-evident and neither need nor will bear the paraphernalia of argument in which to present themselves for acceptance. They implicitly admit fundamental truths ever the more and more readily the further the demonstration advances from the domain of first principles; and they deny ever the more and more stoutly as they are brought back to where they have to recognize explicitly the same fundamental truths upon which were based the conclusions so easily admitted. This paradox manifests itself especially when there is question of the principles that form the primary basis of the rule of moral life. How often does it not happen that in the later questions, such as the right to individual property and to national defense, our proofs are accepted without demur and the moral obligation of the conclusions is acknowledged by the very men who will turn around and deny the principles upon which the conclusions were ultimately based and which are so primary as to elude the tedious processes of syllogistic demonstration? They will deny that another may have the right to dispose of their property without their express permission, and this upon the principle of the right of ownership; but when you wish to make application of their principle in regard to the original, creative ownership of so precious a thing as a terrestrial human existence, they are very obtuse. They will, indeed, allow that a man may not murder another man, for, this would be to violate the rights of the other man. But they will rise no higher. May a man murder himself? O, yes, we are told, for in this he is violating nobody's rights

And so, when pushed, they always end by denying that the Creator has any rights over His creation, if not by professing to ignore His existence altogether,—all to the purpose of escaping in their evil deeds the repute of having violated a known moral law.

This brings us to the second point. We must beware of adopting a futile method which is sometimes employed to uphold the truth both in regard to suicide and in regard to many other matters. It is well worthy of remark that the men who advocate the legality of suicide are the men who make open profession of rejecting the science of natural theology in its entirety. For them, according to their profession, there is no God; and their lips are ever ready with the philosophy of degradation, a weak-minded ridicule of the Divine attributes. And with this philosophy of ridicule which they have borrowed from the pioneers, the abettors, the exponents, the executors of that depraved society which reached its depths in the lust and head-chopping of the Reign of Terror, they stand upon the platform, call the mob around them, and repudiate the moral law, for the ready applause which they can gain from audiences that would have made prompt actors in the great tragedy. Now, I say, that a futile effort is often made to refute these apostles of immorality. For, if a man is arguing from false principles, you cannot show his conclusions to be wrong unless you force him back to the principles. If you allow a man to proceed upon the presumption that the three sides of a triangle are parallel to one another, you can never demonstrate to him or to the audience which he has impressed with his presumption, that the triangle contains three angles the sum of which is equal to two right angles. So if you allow a man to start with the assertion that there is no God, First Cause, Creator, Sovereign Master, Lord Omnipotent, and that, therefore, there is no binding law upon the human will, since, thus, there can be no moral law at all, no obligation, no duty, you can never demonstrate to him ultimately that there is a duty to abstain from suicide or from any other crime. Under this presumption, it will be just as impossible for you to prove the

moral obligation of not committing theft or murder. You must clear away the first presumption before you can advance one step.

There are certain arguments adduced to defend the legality of suicide. But they are all sophisms, and they are readily stripped of their speciousness by the application of the principles which we have presented. The whole difficulty consists in getting a hearing for the principles, for adversaries in matters of this kind when forced back to principles, will never acknowledge the truth, but will proceed forthwith to load you and your principles with scurrility and abuse. However, it may be well to repeat the chief difficulties offered. The consideration of them may help to bring out the truth more closely:

Suicide is said to be an act of fortitude. And, indeed, it is spoken of as such, at least implicitly, in many of those novels of the day which unfortunately are the only literary refecton indulged in by thousands of young people. And even to this are we come, that in school exhibitions children who have "to speak a piece" are allowed to choose a selection in which the bravery of the hero culminates in suicide; and Christian audiences are rude if they do not applaud. But suicide, far from being fortitude, is the height of cowardice. It is cowardice in a panic. It is the cowardice that leaps anywhere to avoid the pain of the moment; the cowardice that rushes into the new disaster to escape the manly struggle with the partial affliction that is at hand. Justify suicide as an outlet from any one mental or bodily pain you please to choose, and you have justified it as the lawful relief from each and every mental and bodily pain. You cannot draw the line. Approve it in a single case, and you at once strike out heroism and fortitude from the list of human virtues. The evil influence of the pernicious literature of which we have spoken, be it in the form of book, newspaper or magazine, has evidenced itself in this regard; and we are now hardly startled at the suicide of pouting children. And, indeed, if you think to justify suicide for the man or woman who wishes to escape from some misery in life, you must also justify it for the boy who has been refused his antici-

pated game of base-ball, and for the girl who is told that she may not enjoy the long cherished dream of wearing her new party-gown. For certainly, at the moment, the chagrin, the misery and the grief of the boy and the girl are felt with an intensity equal to that of any discontent which can overshadow the soul of the grown-up man or woman.

Again, it is said that life is a gift; and that no one is obliged to retain a gift. Life is truly a gift. But the living of the life is also a solemn duty so long as the life shall naturally last. If the objection held, there would be no such thing as a moral law. Everything in the creation is a gift. Man's native virtue is a gift. If it were lawful for him to throw away his gifts, he might give himself over to drunkenness and every species of debauchery and still claim the repute of a righteous man.

Still again we have quoted at us the old axiom: *scienti et volenti non fit injuria*, which means that an injustice is not done to a man who both knows what is being done to him and is willing that it should be done; so that if a man is willing to suffer death at his own hands he does no injustice to himself. But first of all there is a higher power whose will has to be consulted. Besides this, the axiom is misapplied; it applies and is intended to apply to those things only over which man possesses a dominion which he is at liberty to forego. He possesses no such dominion over his own existence.

But may not a man cut off his arm or foot? If so, then he may take his life piece-meal. And if piece-meal, why not all at once? We deny that a man may cut off his arm or foot under all circumstances. He may have his arm or foot amputated for the sake of preserving his life; but this is quite a different thing from cutting it off wantonly, or for the sake of gradually depriving himself of life. The arm and the foot are integral parts of his human self which he is not authorized arbitrarily to mutilate.

Yet, is not self-destruction sometimes a means of avoiding moral evil, moral wrong-doing? Never; for, it is itself moral wrong-doing. Neither is it ever a necessary means

for the avoidance of further wrong-doing. For, further moral wrong-doing will depend ultimately upon the attitude of the will which can always keep itself in opposition.

A Special Case.—May a criminal who for the murder of a fellow citizen has been justly condemned to death by the civil authority, act as his own executioner in the name of the civil authority? We must answer negatively. But the unlawfulness of the deed becomes here more difficult to prove by argumentation than it was in the case where the sanction of the civil authority was absent. The reason of this is that the case is advanced further into the region of first principles. For here there is thrown into the question the idea, at least, of "authorization" which was absent before. There is no doubt at all that civil authority has the right to decree the death penalty as a necessary means for the preservation of society, and thus also to authorize an executioner to act in its name. But may the condemned man himself, under such authorization of the civil power, accept the office of executioner in his own case? Or, does the power of authorization belonging to the civil power extend so far that it can even impose upon the condemned man the duty or confer upon him the right (if he chooses to accept) of fulfilling the office of executioner in his own case?

We must say No. In the first place it always remains true that there is in the whole matter something abhorrent to nature, the keenness and depth of whose immediate perceptions are not to be tested or measured by the blunter and more unwieldy instrument of logical argumentation. The instincts and immediate perceptions of nature furnish the basis upon which logical argumentation must rest.

There is moreover an essential contradiction between the character of criminal and that of executioner. The criminal, in his condemnation, is declared debarred from every right and privilege of citizenship; the executioner, on the other hand, is honored with the emolument that naturally attaches to *good* citizenship, with the holding of public office. A criminal is executed always and only as being a menace to the public security. When he is condemned his existence

is supposed to be necessarily irreconcilable with the safety of the citizens and with the duties which by citizenship would devolve upon him. But when he acts as his own executioner, even in the name of the law, what does he do? He gives the very highest proof that man can be called upon to give of patriotism and of zeal for the vindication of the law. For there is no other service to society which is held to be so exalted as the giving of one's life for the public welfare. Hence, the man who would accept the office of executioner in regard to himself would, in the very act of acceptance, have given proof of his actual loyalty even to the rendering of the greatest service which man can render to his country. Thus, in so far as the execution of such a man would be meant as the removal of a person dangerous to society, it would be a contradiction. Whilst he remained in the publicly known disposition of readiness to die for the vindication of the law, he could not be looked upon as dangerous to society; and so long as he was ready to act as his own executioner, he would be in that disposition. It might be objected that the same would hold for every criminal who should profess to be willing and anxious to be put to death by the *public* executioner through pure zeal for the preservation and vindication of public order. But the objection has no weight. For, the general acceptance of such profession would be the absolute defeat of the effect of law; since every criminal would be profuse in such professions of zeal, and there could thus never be any vindication of violated justice. But here arises a great difficulty. For, if no account is to be taken of the professions of those who would say that they were anxious to be put to death by the public executioner, why should we make account of the profession of the criminal who might declare himself anxious to execute himself for the public good? I reply that practically no account can be taken of it, and that our case must remain always in the abstract. For, the profession could be certified as genuine only when ratified by the deed; and the contradiction of which we spoke could be evidenced only when beyond the reach of a remedy.

But there still remains the other reason for which the death penalty is inflicted, namely, the deterrent influence which an execution has upon the citizens to keep them from committing crime. Considering this, might the criminal undertake to execute himself under the authorization of the civil power? No. The deterrent influence of an execution lies precisely in this, that it is a punishment; that it is not voluntarily undertaken; and that thus it is inflicted by a personality distinct from the person of the condemned. The execution of self has nothing deterrent in it, since every one knows that it is a penalty that can never be imposed.

The Second Question.—We may deal very briefly with the second question, introducing it merely for the sake of completeness as we made it a quasi-division of the subject. The second question was this: Is it ever allowable for a man to put or omit an action when he foresees that from the deed or the omission of it his death will surely follow, though in the deed or omission he in no wise intends his own death? Note, that the *intention* of his own death must be excluded: such intention is clearly unlawful. Moreover, the deed or omission cannot be lawful unless there be very grave reasons for it. But can there ever be reasons grave enough to sanction such deed or omission? Again, we must postulate that the act or omission be not in itself unlawful: for there can be no reasons grave enough to lend a sanction to an act that is in itself unlawful. The best end cannot justify the use of a naturally unlawful means. But supposing that the deed or omission be in itself good or indifferent; and supposing that the intention of one's own death be altogether absent; can there be reasons grave enough to justify the deed or omission, though it be foreseen that from such deed or omission one's own death will follow?

Without going into details, we have simply to lay down the general principle which may be formulated thus: When from an act that is in itself good or indifferent there will follow two effects, the one good and the other bad, but with equal directness and certainty so that the evil effect is not more immediate or certain than the good effect, it is lawful to

put such an act, provided that only the good effect be intended and provided that the good effect intended be more important than the good which will be impeded by the fact of the evil result. The same principle holds for the omission. This is a principle that is in constant application even in the minor affairs of every day. And when we rise to those greater works in which one's own life is concerned, we find that on this principle is based the lawfulness of all deeds of heroism and patriotism; all deeds of heroic charity, of heroic patience, of heroic silence and abstention. It is always in the recognition of the validity of this principle that the soldier clings to his post; and that the clergyman, the physician and the nurse go into the haunts of pestilence.

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THE LIBRARY OF A PRIEST.

DEPARTMENT OF CHURCH HISTORY.

IN the following list we offer a representative selection, rather than a complete list, of the works on Church History which would prove serviceable to a priest.

DE SMEDT, S.J.: *Introductio Generalis ad Historiam Ecclesiasticam*, 1 vol., 1876. The classical Catholic work on the subject by the great Bollandist—a work, however, more for the student than the general reader of Church History.

DE SMEDT, S.J.: *Principes de la Critique Historique*. 1 vol. 1883. A most suggestive book for the worker in Church History, and a book, too, of very general interest.

FELLER: *Biographie Universelle*. Many different editions. Not a critical work, but very useful for its short biographies of men not usually noticed in English or American publications of this kind.

WERNER, S.J.: *Orbis Terrarum Catholicus*. 1 vol. 1890. —*Atlas Missionum*. 1 vol. An ecclesiastical atlas.

WETZER & WELTE: *Kirchen Lexicon*, (2d Edition, 1879.)
The new edition of this great work in German was begun by Card. Hergenroether and is being continued by Prof. Kaulen. It is being translated also into French.

MANUALS OF CHURCH HISTORY :—

ALZOG. 3 vols. The best in English.

DARRAS. 4 vols. Readable but unreliable.

HERGENROETHER. 3 vols. As yet only in German and French. Notable for bibliographies.

GILMARTIN. 2 vols. Down to the Reformation.

KRAUS. 3 vols. As yet only in German and French. Notable for bibliographies.

FUNK. 2 vols. As yet only in German and French.

DOELLINGER. 2 vols. In German only,—incomplete.

BERTI: *Eccles. Historiæ Breviarium*. 2 vols. Continued by Lopez down to 1879.

LARGER HISTORIES OF THE CHURCH :—

ROHRBACHER. Several editions. In French and German. 14 vols. with an index and two vols. suppl. annals.

DARRAS. 44 vols. In French.

JUNGMANN. *Dissertationes Selectæ*. 7 vols. 1880-87. This is not a complete History of the Church but it covers most of the questions of Church History.

BUTLER: *Lives of the Saints*. Many different editions.

SMITH & WACE: *Dictionary of Christian Biography*. 4 vols. 1877-1887. All the contributors to this work are Protestants, but the tone is generally fair and always scholarly. It covers the first eight centuries.

HEFELÈ: *History of the Councils*. 10 (12) vols. Several editions. Original in German. Translated into French. The 1st vol. in English in Clark's Theological Library, (3 vols.) Invaluable as a reference work.

MARTIGNY: *Dictionnaire d'antiquités chrétiennes*. 1 vol. Édition of 1877.

SMITH & CHEETHAM: *Dictionary of Christian Antiquities*. 2 vols. A Protestant work, somewhat behind in results of Catacomb discoveries and naturally somewhat biased.

ADDIS & ARNOLD: *A Catholic Dictionary*. 1 vol.

WORKS ON SPECIAL PERIODS:—

Some of the sources of early Church History are easily obtained.

EUSEBIUS, SOCRATES, SOZOMEN, THEODORET,—each forms a volume in the *Bohn Library* series of *English translations*.

ACTA MARTYRUM. Edited by Dom Ruinart. Last edition Ratisbon, 1859.

ALLIES: *The Formation of Christendom*. 2 vols. A popular edition in 1 vol. has been published.

PALMA: *Praelectiones Historicae*. Contains arguments on the chief topics of Church History down to the sixteenth century.

ALLARD: *Histoire des Persécutions*. 5 vols. The classical modern book on the Persecutions.

NORTHCOTE & BROWNLOW'S: *Roma Sotteranea*. 3 vols.

DE SMEDT, S. J.: *Dissertationes Selectae in I^{am}. Aetatem Hist. Eccles.* 1 vol. 1876.

LILLY: *Chapters of European History*. 2 vols.

The Lives of St. Peter and St. Paul, by the Abbé Fouard, the *Fabiola* of Card. Wiseman and *Callista* of Card. Newman, might form a very useful addition to a small collection of books of early Church History.

DE BROGLIE: *L'Eglise et l'Empire Romain au IV^e Siècle*. 6 vols.

S. LIGUORI: *History of Heresies*. 2 vols.

MRS. HOPE'S: *The Conversion of the Teutonic Races*. 2 vols.

The works of *Ozanam* (on the Franks and Germans and Middle Ages generally), of *Lingard* (on the Anglo-Saxons), of *Montalembert* (the Monks of the West), of *Allies*, (Peter's Rock in Mohammed's Flood). etc.

Lives of S. Augustine (by a Priest of the Mission), *S. Patrick* (by F. Morris), *S. Gregory Great* (by Abbot Snow), *S. Boniface* (by Mrs. Hope).

PARSON'S: *Studies in Church History*. 1 vol. Takes up disputed questions of the first eight centuries.

ON THE MIDDLE AGES:—

DIGBY: *Mores Catholici*. 4 vols. in last edition. Of this work Adams in his *Manual of Historical Literature* says: "A work of remarkable erudition in sharp contrast with the hasty generalizations of Lecky."

MAITLAND: *The Dark Ages*. 1 vol.

DRANE: *Christian Schools and Scholars*. 1 vol.

CHRISTOPHE: *Histoire de la Papauté pendant le XIV. Siècle*. 3 vols.

PASTOR: *History of the Popes* (from the end of the Middle Ages.) 3 vols. in German. First two volumes of the German have been thus far translated into English by the English Oratorians, in four volumes, bringing the work up to 1484.

CREIGHTON: *History of the Papacy*. 5 vols. thus far, comprising the period from 1292 to 1527. Protestant Bishop of Peterborough, generally very fair.

HERGENROETHER: *The Church and State*. 2 vols. in English translation. The ablest apology for the secular history of the Papacy.

BIOGRAPHIES:—

Of ST. GREGORY VII. Many biographies, by Prot. Bowen in English.

Of ST. BERNARD, by Ratisbonne (Cath.), Storrs (Prot.).

Of ST. THOMAS A BECKET, by Morris.

Of INNOCENT III., by Hurter in German and French.

Of ST. DOMINIC, by Drane.

Of ST. FRANCIS, by E. A. Starr, (Mrs. Oliphant, Prot.).

Of ST. THOMAS OF AQUIN. 2 vols. by Vaughan, notable for its account of early Scholasticism.

Of ALBERT THE GREAT, Sighart.

Of ST. EDMUND RICH, Wallace.

Of ST. CATHERINE OF SIENA. 2 vols. Drane.

THE PERIOD OF THE REFORMATION:—

JANSENS: *The History of the German People from the close of the Middle Ages*. 8 vols. This great classic, one of the best works of the century, has been translated from the German into French,—as yet untranslated into English.

SPALDING: *History of the Reformation.* 2 vols. Answer to D'Aubigné.

BALMES: *Protestantism and Catholicity Compared.* 1 vol.

PALLAVICINI, S.J.: *The Council of Trent.* In Latin, Italian and French.

GASQUET, O.S.B.: *Henry VIII and the English Monasteries.* 2 vols.

RANKE: *History of the Popes.* 1 vol. The work of the Protestant Historian.

PARSONS: *Some Lies and Errors of History.* 1 vol. A popular refutation.

BRIDGETT: *Blunders and Forgeries.* Referring to English History only.

BIOGRAPHIES:—

LIFE OF CARD. XIMENES. Hefelè, translated into English.

LIFE OF SAVONAROLA. 2 vols. Villari in English translation.

LIFE OF LEO X. 2 vols. Roscoe—somewhat antiquated.

LIFE OF LUTHER. Audin (“full of errors”—Alzog).

LIFE OF ST. CHARLES BORROMEIO.—

LIFE OF BL. THOMAS MORE. F. Bridgett.

LIFE OF BL. JOHN FISHER. F. Bridgett.

LIFE OF F. GERARD (the Gunpowder Plot). Brother Foley.

LIFE OF M. OLIER. Edw. Healey Thompson.

LIFE OF ST. FRANCIS DE SALES.

LIFE OF SIXTUS V. Hubner (in French).

LIFE OF ST. IGNATIUS.

LIFE OF ST. FRANCIS XAVIER.

MARSHALL: *Christian Missions.* 2 vols. Has been charged with exaggeration, which does not, however, deprive the work of its value as a comparative index of Catholic and Protestant methods.

PARKMAN: *The Jesuits in North America.* Frequently misleading.

J. G. SHEA: *History of the Catholic Church in the United States.* 4 vols.

MANNING: *England and Christendom.*

NEWMAN: *Historical Sketches, etc.*

REVIEWS:—

Dublin Review.

Revue des Questions Historiques.

The English Historical Review. A Protestant magazine,
notable for book reviews.

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CONFERENCES.

THE CATHOLIC CHURCH AND OBSTETRICAL SCIENCE.

The readers of the AMERICAN ECCLESIASTICAL REVIEW will remember our extended and thorough discussion of craniotomy and kindred obstetrical operations, to which the leading Catholic theologians, such as PP. Lehmkuhl, S.J., Aertnys, C. SS. R., Sabetti, S.J., and others contributed, and in which some sixty medical doctors, eminent in their profession, gave their written opinions. The articles were reproduced in part and also discussed in the *Revue Romaine* and other periodicals; nevertheless, it is to be wished that they had been given a more extended publicity among medical men of a more or less pronounced tendency toward a pagan standard of ethics. A German medical journal recently opened the topic anew, and declared that P. Lehmkuhl, S.J. advocates the practice of craniotomy in certain cases. The article was reported in the *Medical Record* of New York, and P. Sabetti took occasion to answer, or rather to correct the grossly erroneous assumption that Catholic theologians, much less the Church, were tolerant of the practice of craniotomy. We reproduce P. Sabetti's paper as it appeared in the *Medical Record*. It will serve as a supplementary chapter to the controversy contained in previous volumes of the REVIEW. (Cf. Vol. II, 467; V, 171 and 215; IX, 35, 343 and 360; X, 12, 64 and 461; XI, 127).

An article entitled "The Catholic Church and Obstetrical Science," in the *Medical Record* of February 2, 1895, page 147, has lately been shown to me, and I consider it my duty, for the sake of Christian ethics and for the information of many members of the noble profession your periodical so ably represents, to protest against the utterly loose and misleading statements it contains.

The article is short and claims to be a summary of the views expressed by an anonymous writer in the *Münchener Medicinische Wochenschrift*, with regard to the lawfulness of craniotomy. The objectionable statements, implied or explicit, may be reduced to three : *a*, That Rome has never condemned craniotomy ; *b*, that Catholic theologians, and in particular the Jesuit Father Lehmkuhl, are in favor of it ; and *c*, that this operation in itself is not wrong, for it is demanded both by necessity and science.

To show how untenable these views are I might refer the reader to a letter published over my name in the *Medical Record*, November 28, 1885, page 606. But a few additional remarks, I am sure, will not prove unacceptable to the medical profession.

With regard to the attitude of Rome the "anonymous writer," as reported and summarized by the reviewer in the *Medical Record*, has the following : "The question was submitted whether craniotomy or any operation directly tending to destroy the life of the foetus in utero was ever justifiable." The Sacred Congregation replied that "after mature deliberation it would advise the questioner to follow the most approved authorities, whether ancient or modern, and act prudently." Were this the only document promulgated by the Church in the matter of craniotomy, the inference made by the "anonymous writer" would not be entirely without reason. But this is another case of where not to tell the whole truth is just as bad as not to tell the truth at all. We have, as a matter of fact, four answers from Rome on this question. The first was given November 28, 1872, by the Sacred Penitentiary, during the first stage of the discussion. The question, be it remarked, had been mooted only a little before that time by Dr. Avanzini, editor of the *Acta S. Sedis*. This is the answer quoted by the "anonymous writer." The second answer was given December 10, 1883, to Mons. Dabert, Bishop of Périgneux, in France. In it Cardinal Bilio states that the Sacred Congregation of Inquisition is still examining the question, and has not yet reached a final decision. Here are his words : "The third doubt (proposed by you, and concerning craniotomy) being the subject of many inquiries made by other Bishops, is still under consideration by this Sacred Tribunal." The third answer is dated May 31, 1884, and was sent by Cardinal Monaco La Valletta to Cardinal Caverst, Archbishop of Lyons. The whole document runs thus : "The cardinals of this congregation have carefully weighed the doubt proposed by your Eminence, as to whether it would be safe to

teach in Catholic schools that the surgical operation called craniotomy is lawful, when on the one hand mother and child will die, if recourse is not had to the operation, and on the other, if such recourse is had, the mother will be saved at the expense of the child's life. After long and mature consideration, after close scrutiny of the views advocated in this matter by Catholic men of science and submitted by your Eminence to this congregation, we think it incumbent on us to answer that 'It cannot be safely taught.'" Rome spoke for the fourth time on August 19, 1889, reiterating the same decision. The entire text of this document can be found in the AMERICAN ECCLESIASTICAL REVIEW, vol. ix., page 352. We content ourselves with the following short extract: "We, the cardinals in committee assembled, have come to this conclusion that in accordance with the declaration made on May 28, 1884, it cannot be safely taught in Catholic schools that the surgical operation known as craniotomy is lawful, and the same is to be said of whatever surgical operation aims directly at the killing of the fœtus or of the pregnant mother. I acquaint your Lordship with this decision that you make it known to the professors of the medical faculty of the Catholic University of Lille."

The very tenor of these answers, the way they have been accepted and understood by theologians and professors in all the Catholic Colleges and Universities, the injunction that they should be made known to the members of the medical faculty, and the admission therein contained that craniotomy is one of those surgical operations which are and must be called *directe occisivæ*, truly murderous, preclude every other abstract and otherwise possible interpretation of the *Tuto doceri non posse*, except the practical one, *i. e.*, that craniotomy is unlawful, morally unlawful, always and intrinsically unlawful. In addition to this I may remark here, what I stated elsewhere more fully, that an opinion which cannot safely be taught will never be held as probable by Catholic theologians. Hence it follows that, as a solid probability is certainly required for an act which is *prima facie* murderous, no Catholic will ever be allowed to connive at, and still less to perform, the surgical operation of craniotomy. Rome, indeed, could not have spoken more clearly, and when we reflect that her utterances have been public property for the past ten years, one cannot but be surprised that the "anonymous writer," dignified by the editor of the *Münchener Medicinische Wochenschrift* with the title of "inspired," failed to give them a place in his article. Inspiration is a term that admits

of many meanings, but we had always thought it too sacred a thing to be confounded with ignorance. That the "anonymous writer" derived his inspiration, in this instance, from ignorance is a conviction that must force itself on any honest reader; for we cannot suppose for moment that malice could have ever moved his pen.

The varying stages of controversy through which this question has passed, and the prudent circumspection of Rome in the premises are sufficient explanation of the stand taken by theologians at successive intervals. Father Lehmkuhl and others during the first period of discussion admitted doubts and ventured tentative solutions, but afterwards fell into line, and now all to a man brand as morally unlawful craniotomy and every such operation. Here again the "anonymous writer" has not told the whole truth by not quoting Lehmkuhl in his last editions, where, taking the inspiration from Rome, as every true theologian does, he clearly condemns craniotomy.

What should we think of a writer who, wishing to prove, in our days, that the "income-tax" is perfectly constitutional, quotes an author who gave his views while this question was being discussed before the highest tribunal in our country? Would this be fair, especially if the decision given by the court is not at the same time made known? And what if the author whose views have been given as an argument had modified them and made them agree with the decision of the Supreme Court? This, and not less than this, is what the "anonymous writer" has done in regard to Lehmkuhl.

If both Rome and theologians condemn craniotomy, it is useless for Catholics to inquire whether any intrinsic reason may be found in its favor. Moreover, the question has been too extensively treated during these recent years to need now any additional explanation or comment. Indeed it must be asserted that apart from a certain sentimentalism, nothing has ever been brought forward to justify craniotomy from an ethical point of view. Craniotomy must be called to-day, as it was called many years ago by Archbishop Kenrick, of Baltimore, *immane facinus*, a monstrous crime. And to speak of "science" and "necessity" that we may connive at such crime is, to say the least, ridiculous. Science is advanced only by truth, and necessity, however great, cannot be admitted as an excuse for evil doing. Is it not to be wondered at how inconsistent some of our friends are, who while they are perpetually slandering the Jesuits for that famous "The end justifies the

means," wish to kill the child in order to save the mother? The Jesuits will never allow craniotomy for that very reason, because the end does not justify the means.

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OUR LADY OF GUADALUPE.

A solemn celebration in honor of Our Lady of Guadalupe, who is, under a special title, the patroness of the Church of America, has been decided upon by the ecclesiastical authorities. Under the banner of a common veneration for her who is the queen and protectress of Catholics whatever their nationality, it will tend to harmonize and bring into closer relation the widely separated interests of Northern and Southern America. In a paper in this month's REVIEW we explain the position which the feast of Our Lady of Guadalupe holds in the ecclesiastical calendar, and by what historical title she is venerated as the particular patron of these countries of the New World.

THE SUICIDE MANIA.

A few days ago, the novelty of a "Suicide Club," established or to be established in New York, was discussed by various American newspapers. The abnormal increase of suicides in late years, had previously raised the question of the cause of such an evil; but we seem to have arrived at that stage of retrogression toward paganism when the principles of the old Stoics are to assert their power of stamping vice with the seal of virtue. The article of Father Poland, S.J., Professor at St. Louis University, deals with the question as a living and presently important issue, and we commend its attentive perusal on account of the solid philosophical basis upon which he builds his argument.

THE "PROPAGANDA" AND THE MANITOBA SCHOOL CONTROVERSY.

In another part of this number of the REVIEW, we reproduce in full the text of a letter recently sent by the Congregation of the S. Propaganda to the Canadian hierarchy. It declares not only in favor of the just claims of the Catholics, but, incidentally, emphasizes the doctrine of the Church in reference to the neutral public schools.

Protestant papers, in treating this question, have falsely asserted that Canadian Catholics are hostile to public school education. This is a misrepresentation of facts. The Catholics of Manitoba, when in the majority, established public schools and allowed non-Catholics every right and privilege to which their representation entitled them. It is only now, when the non-Catholic element has gained the ascendancy, and gained it precisely by reason of the liberality and the fair-minded policy of the Manitoba Catholics, that the newly formed Protestant majority begins to deny to their Catholic brethren those same rights which the latter accorded every citizen irrespective of creed, when they had it in their power to legislate.

The question is of direct interest to Catholics in the United States, because they are not wholly free from misrepresentations and injuries similar to those which beset our Canadian neighbors. It ought to be understood that Catholics are not hostile to the public schools, in the way in which that charge is usually made against us. We care not what schools parents may choose for their children, but we cannot approve for our own children a system of education which practically excludes religious training; nor is it just to force us, as the minority, to contribute toward the erection and support of such schools as we cannot, under ordinary circumstances, in conscience accept. We say under ordinary circumstances, because, as a rule, neutral schools are a positive danger to the faith and religious morals of the children who frequent them. "*The opinion, that the so-called neutral schools present no danger, and that Catholic children may frequent them without harm, is altogether erroneous,*" says the document

to which reference has been made. "The very exclusion of the true religion from the curriculum of the neutral schools is an injury, since it removes religion from the position of that primary influence which it should exercise upon the daily life of man, but particularly upon the education of children. It is wrong to assert that this deficiency can be supplied, as far as need be, by the care of parents at home. For such care can only in part remedy the evil and is no excuse for the grievous wrong done in sending children to schools from which the teaching of God is excluded. Is not the dignity of religion itself greatly lowered in the estimation of the child by the fact that that religion must be banished within the domestic walls, as if it were something of which they must be ashamed in public? Moreover, what guarantee is there that the carelessness of parents or their manifold occupations will not prevent the child from receiving religious instruction outside the school hours?"

Whence it follows that nothing is so well calculated to preserve the faith in our people, especially in these times of manifold aggressive errors, than to implant, and nourish, and strengthen religion and piety in the young hearts of our children by means of Catholic schools, so that they may be instructed and deeply imbued with the doctrines of Christian life, at the same time that they learn the rudiments of letters and the liberal arts, and that by this means they may remain firmly attached to their religion during the rest of their lives. He who gives his best zeal and efforts to this work, is rightly to be judged most deserving of his religion."

Such are the words addressed to the Canadian hierarchy. And the Holy See praises them for their prudence, their firmness and unanimity in maintaining, without swerving, the rights of the faithful committed to their care in the matter of a thoroughly religious training, together with that culture of the mind in which the Catholic schools in Canada have never been wanting.

COLOR AND NUMBER OF THE LIGHTS BEFORE THE BLESSED SACRAMENT.

Qu. 1°. Is there any Rubric stating that the lamp before the altar of the Blessed Sacrament should show a *red* light?

2°. Is it permissible to have lamps of the same color as that before the Blessed Sacrament, or any other color, burning on the *Sanctuary* before side altars, or before statues or pictures of our Lord or the Saints?

Such a custom exists in certain churches, and some priests are of the opinion that there should be *one* sanctuary lamp—the one before the Blessed Sacrament—and no other.

Resp. No definite color is prescribed for the light that must always burn before the Blessed Sacrament.

The *Caeremoniale Episcoporum* and the *Rituale Romanum* are silent about the color of the light, though quite explicit about the light itself. We may add, too, that the Commentators we have seen say nothing about the subject in question. In "Instructions on Ecclesiastical Building," by St. Charles Borromeo, though the Saint gives minute descriptions of the kind and number of the lamps to be used in a church, he makes no mention of an necessary color for the light. "The lamps," he says, "may be of silver or of brass, as also of gold . . . with the addition of a small glass vessel, placed inside, for the use of the light. But in mountainous places, where the cold is severe, and where in winter glass vases often break from the frost, it is allowable to use small vessels of bronze to place inside the lamp."

The second question, therefore, resolves itself into this: Is it permissible to have lamps burning on the Sanctuary before side altars, or before statues or pictures of our Lord, or the Saints? We think that it is allowable. Certainly, there can be no doubt about the lamps before side altars, for the *Caeremoniale Episcoporum* distinctly says that, besides the lamps before the altar where the Blessed Sacrament is kept, "ante reliqua singula altaria singulae possunt lampades appendi." As regards images and pictures, De Herdt says: "Plures (lampades) etiam ante tabernaculum, quam ante

aliud quodcumque altare, imaginem aut statuam juxta caeremoniale semper ardere debent." In our last quotation, from De Herdt, we see that the lamps before the Blessed Sacrament should be greater in number than before any other altar in the church. The *Caeremoniale* would have three or five lamps burning before the tabernacle, while St. Charles suggests, in larger churches, even more. "In smaller churches," he says, "three or five lamps should be attached to a *lampadarium* made longwise; and seven or even thirteen in larger churches." The general law, however, as expressed in the *Rituale Romanum*, is: "Lampades coram eo (tabernaculum) plures, vel saltem una, die noctuque perpetuo colluceat." De Herdt sums up the question in these words, part of which we have already quoted: "Plures lampades laudabiliter ardent, praecipue in majoribus ecclesiis et cathedralibus, pro quibus caeremoniale Ep. (Lib. I. C. 12, N. 17.) praescribit, ut *ad minus tres accensae tota die adsint*; plures etiam ante tabernaculum, quam ante aliud quodcumque altare, imaginem aut statuam juxta caeremoniale semper ardere debent; una autem ubique saltem est de praecepto." . . . We might call attention to the fact that the lamps should be of an odd number, for the reasons which the *Caeremoniale Ep.* gives: "Tum ad cultum et ornatum, tum ad mysticum sensum." The "mystic sense" of the odd numbers one, three, five and seven, for instance, readily suggests itself as, respectively, the Unity of God, the Trinity, the Five Wounds, and the Seven Sacraments or the Seven Gifts of the Holy Ghost.

VIATICUM.

Qu. May Viaticum be given to one in danger of death, when the danger is not from the patient's *present* state of sickness? By answering the above question, you will oblige several subscribers, and, in my judgment, you will benefit many poor souls who die without the grace and comfort of the Blessed Sacrament, because of the fearfulness of some priests who will not administer the last Sacraments, unless they have almost certitude that their patient is

in periculo mortis, in the sense in which theologians understand that phrase. . . .

SACERDOS.

Our inquirer gives as a reason for his question, a case to which he was called in the exercise of his ministry. He tells us that the patient was suffering from a disease that threatened his reason, but which would not necessarily kill him: but the patient preferred to risk an extremely dangerous operation—his only hope of relief—rather than live on in danger of one day becoming a raving maniac. SACERDOS heard the patient's confession, and promised to bring Holy Communion to him the next day. The patient then said that the operation would take place early the next morning and that *he could not fast*, as he was obliged to take medicine during the night, as well to relieve the pain as to prepare him for the coming ordeal. Thereupon SACERDOS told him he need not attempt to fast; and on the following day, gave him Holy Communion, *per modum Viatici*, on the ground that his patient was *in periculo mortis*.

Resp. Theologians say that the Blessed Sacrament may be given to one, not fasting, who is in danger of death from any cause:—

“Non jejunos licite communicat in periculo mortis, ex quacumque causa proveniat.” The fact that Viaticum may be given to one who is condemned to death, and who is not fasting, will readily recur to us. A prudent doubt that a patient will not be able to receive the Blessed Eucharist at a future time is all the Ritual seems to require: “Pro Viatico autem ministrabit (Parochus), cum probabile est, quod eam amplius sumere non poterit.” And in the next sentence we read: “Potest quidem Viaticum brevi morituris dari non jejunis.” The patient in the case is certainly *in periculo mortis*, and, moreover, there is a probability that he may not be able to receive the Blessed Sacrament again, even should he live some hours after the operation; for the ether administered in all surgical cases is apt to unsettle the patient's stomach for some time after.

Our judgment, therefore, is that SACERDOS acted wisely, since Viaticum may be given to one in danger of death, though he be not fasting, and even though the danger is not from present sickness. Palmieri (A. Ballerini Opus Theologicum Morale, Vol. IV., Tract. x., c. ii., n. 179.) gives the whole solution in the following lines: "Adverte tandem cum Lugo l. c. n. 72. quod et A (Ballerini) docet resol. I. facultatem communicandi absque ieiunio in mortis periculo non limitari ad aegrotos, sed locum habere in iis etiam, qui iuste vel iniuste interficiendi sunt vel certe sunt in eiusdem mortis periculo, Si ex. gr. periculosum praelium sit committendum, vel instet periculosa navigatio nec possunt commode expectare, ut sequenti die ieiuni communicent."

THE BROWN SCAPULAR.

Qu. Is it necessary to say any special prayers for the Brown Scapular?

Resp. No. The only obligation is to be duly invested and to wear the Scapular. For those, however, who would gain the *Sabbatine Privilege* it is necessary, besides wearing the Scapular, (1) to observe chastity according to one's state of life, and (2) to recite in Latin the Little Office of the Blessed Virgin daily, or, if this is not possible, to abstain from flesh meat on all Wednesdays and Saturdays. Those obliged to the canonical hours need not say the Little Office, or do anything in its stead. Those, moreover, who cannot either say the Little Office or abstain, may have the second condition commuted by a priest who has the proper faculties.

For full explanation of Brown Scapular, etc., see AMERICAN ECCLESIASTICAL REVIEW for April, 1889.

ANALECTA.

LITTERAE S. P. LEONIS PP. XIII.

CIRCA CONSOCIATIONEM DOMINICAE REQUIEI.

*Dilecto Filio Æmilio Keller Com. Praesidi Consociationis " du
Repos du Dimanche," Parisios.*

LEO PP. XIII.

Dilecte Fili, salutem et apostolicam Benedictionem.

Scire te plane volumus, magnopere Nos litteris tuis delectatos, iis nimirum quae de Consociatione *Requiei Dominicae tuendae* plura significabant, eaque ad cognoscendum periucunda. Abundat profecto Gallia vestra rebus, actiosa civium virtute pie atque utiliter institutis : sed consociationem de qua loquimur, cui praees ipse, in iis enumerandum judicamus, quae maxime excellunt, propter nobilitatem sanctitudinemque propositi : illuc quippe per se ac directe spectat ut honor Deo justus ac debitus ut par est, cessando habeatur; quod ipsemet jam ab initio legis veteris gravissime praeceperat.

Igitur communem operam vestram tanto et lubentius probamus et amantius complectimur, quanto maiora mala privatim et publice parit diei dominici contempta religio. Te quidem, dilecte Fili, sodalesque tuos tam bene animatus gratulatione potius quam hortatione prosequi ratio est : nihilominus tamen volumus, ut quod ad hanc diem sponte fecistis, idem perseveretis suasu etiam Nostro facere in posterum.

Respiciat benigne Deus industriam vestram laboremque multiplicem ejus causa susceptum : divinorumque munerum velut auspiciis ac pignus est apostolica benedictio, quam tibi, dilecte Fili et quotquot tam salutare institutum persequuntur, peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum die XV Martii anno MDCCCLXXXV. Pontificatus Nostri decimo octavo.

LEO PP. XIII.

EX S. CONGREGATIONE CONCILII.

ROMANA.

DUBIUM QUOAD MISSAE APPLICATIONEM.

(*Per Summaria precum*).

Quum S. Congregationi De Propaganda Fide Ioannes Hofman Vicarius Apostolicus loci Chan-Si Meridionalis in Imperio Sinensi sequens obtulerit dubium: "*An Sacerdos in exequiis persolvendis Missam celebrans, non recepto stipendio, debeat pro ipso defuncto, vel potius pro aliis petentibus et eleemosynam afferentibus sacrificium applicare queat;*" eadem S. C. quaestionem H. S. C. pro congrua solutione remittit.

Iam ex enunciato dubio patet, hic quaeri an Parochus, Missionarius, vel quisque alius sacerdos rogatus ut Missam quoque celebret in exequiarum perfunctione, quin eleemosynam recipiat nec de applicanda Missa exquiratur, an hic Sacerdos annuens postulationi et Missam celebrans teneatur etiam pro defuncto Sacrificium offerre, vel potius pro alio eleemosynam offerente vel in suam particularem intentionem Missam applicare queat.

Ratio cum primis dubitandi ex ipso Rituali Romano provenit. In titulo enim—*De Exequiis*—haec habet: "Quod antiquissimi est instituti, illud quantum fieri poterit, retineatur ut Missae praesente corpore defuncti pro eo celebrentur antequam sepulturae tradatur." Cuius praescriptionis hanc fuisse mentem patet, ut Missa praesente cadavere celebretur, pro eo defuncto applicanda; ait enim Rubrica "*pro eo celebrentur.*"

Id aliunde docet ipsa Ritus natura, non enim ad pompam Missae celebrationem desiderat, praecipit Ecclesia, sed plane in bonum defuncti spirituale, in peccatorum satisfactionem particularem. Inquam "*particularem*" si enim Ecclesia tantum exquireret fructum *generalem* a quacumque Missa fidelibus vivis et defunctis derivatum, supervacaneum omnino esset instare ut Missae celebrarentur praesente cadavere; pompa enim et solemnitas augeretur, sed fructus expiatorius non augeretur sane.

Eo magis quod nimis urgenda non est ratio non accepti stipendii, non solum ne turpis refoleat avaritiae labes, sed etiam quia in eleemosynis dari solitis pro cadaveris associatione et exequiis, commode comprehenditur etiam congrua retributio pro Missae applicatione.

In casu enim quo Missa exequias comitetur et compleat, funebre

officium quid unum evadit integro directum in satisfactionem defuncti, quodque proinde una retributio etsi parva, ad instar elemosynae Sacerdoti oblata, sufficienter amplectitur.

Sed contra est, in Missae Sacrificio apprime considerari triplicem fructum ; primum, *generalissimum* cuius fideles omnes fiunt participes ; alterum *specialissimum* quo fruitur Sacerdos ; tertium, qui dicitur *medius* quemque iis Sacerdos applicat pro quibus Sacrificium offert : ita iuxta communem Doctorum sententiam, uti videre est apud Bened. XIV. “ *De Sacrif. Missae* ” lib. iii, c. viii.

Hac de causa non repugnat quod Missa *De Requie* in paramentis nigris et proprio ritu celebrata, a Sacerdote applicetur *pro vivis* ; uti reposuit S. Rituum Congr. die 13 oct. 1856 Dubio: *An liceat Sacerdotibus uti paramentis nigris et celebrare Missam de Requie ut satisfaciant obligationi quam susceperunt celebrandi pro vivis* respondens : *Affirmative modo non diverse praescripserit qui dedit elemosynam.* Item ex responsione eiusdem S. C. in die Commemorationis Omnium Fidelium Defunctorum possunt Missae applicari etiam pro vivis.

Sacra vero Cong. Indulgentiarum interrogata : *Utrum Sacerdos satisfaciat obligationi celebrandi Missam pro defuncto, servando ritum feriae vel cuiuscumque Sancti etiamsi non sit semiduplex aut duplex, die 2 Aprilis 1840,* respondit : *Affirmative.*

Re quidem vera Ecclesia obsecrationibus et S. Liturgiae precibus pro universis fidelibus Deum deprecatur in Sacrificio Missae per Sacerdotis ministerium, unde significatur et obtinetur fructus Missae *generalissimus* in omnes christianos diffusus ; sed superest fructus *medius* a sacerdote applicandus cui de iure vel de eius voluntate tribuendus erit. Quare distingui necessario debet *celebratio* Missae a Missae *applicatione* ratione fructus spiritualis, adeo ut quis teneri potest ad celebrandam Missam, sed non ad applicandam. Quare Benedictus XIV *in opera citato l. c. c. 9,* docet aliquem posse in legato condendo Sacerdotem adstringere ad Missas celebrandas et non ad easdem pro fundatore applicandas, vel pro certo numero solum exigere celebrationem, non Missarum applicationem.

Ex principiis supra statutis ac quaestioni pressius pertinens, descendit responsio data a S. C. S. Officii die 1 Septembris 1841, quaestioni, *an in celebratione nuptiarum Sacerdos teneretur celebrare pro sponsis*: Responsum enim fuit : “ *Sacerdos non tenetur applicare pro sponsis nisi ab eisdem elemosynam recipiat.* ” Ni-

hilominus Rituale Romanum praescribit quasi partem ritus nuptialis integram quod "Sacerdos Missam pro sponso et sponsa ut in Missali Romano celebret. . . ." Ecclesia vero suam obtinet intentionem ex simplici Missae celebratione in qua ferventiores pro sponsis Deo preces effunduntur et benedictiones adprecantur. Item in Missa pro defunctis Ecclesia suo nomine per ministerium Sacerdotis orat ad obtinendum fidelibus demortuis fructum satisfactorium et defuncti praesente cadavere, peculiare pro eodem offert in Sacrificio Missae supplicationes.

Nullus vero amplius videtur esse locus dubitationi, si animadvertatur, verba Ritualis Romani non continere praeceptum ut Missa celebretur pro defuncto, eius praesente cadavere, sed simpliciter laudare morem et consuetudinem seu "Quod antiquissimi est instituti illud quantum fieri poterit, retineatur ut Missae praesente corpore defuncti pro eo celebrentur, antequam sepulturae tradatur."

Sed quam in partem quaestio resolvi debeat, deliberabunt EE. PP.

Quare ecc.

Omnibus perpensis, die 27 Aprilis 1895 Emi Patres responderunt :

Negative ad I^{um}. Affirmative ad II^{um}.

II.—BERGOMEN.

TESTAMENTI.

Ultima testatoris voluntas instar legis est habenda ; neque adversus eam aliae admittuntur dispositiones nisi evidenter probentur.

Sub die 6 Aprilis 1888 Sacerdos Carolus parochus in dioecesi Bergomensi per publicum notarium, rite condito testamento, reliquit beneficio parochiali domum a se possessam sub expressa conditione quod exclusive adhibenda esset pro habitatione viceparochi seu coadiutoris paroeciae. Parocho Carolo demortuo, beneficio parochiali domus unita fuit, et novus parochus relativa gubernio tributa contulit cumque viceparochus suo habitationis iure uti nollet, eo quia ex testatoris voluntate huius fratris uxor inibi habitabat, domum locavit et usque in praesens locationis fructus quasi res beneficiales sibi retinuit. Verum ecclesiae Fabrica sibi locationis fructus vindicat ea de ratione quia testatoris mens fuit in leganda domo subveniendi Fabricae pergravatae onere solvendi

coadiutori expensas locationis domus. Quare Fabrica expostulat modo etiam fructus iure perceptos a parochi pro praeterito sive ex locatione in futurum percipiendos.

Fabricae ecclesiae moderatores ut suam intensionem probent, referunt defunctum parochum morti proximum eis mandasse ut notarium vocarent pro testamento exarando. Huic autem ad se accersito mentem suam manifestasse relinquendi Fabricae domum pro viceparochi habitatione, et nonnisi postquam notarius observasset legatum ita conceptum posse suppressioni civili esse obnoxium, consensisse ut in eundem finem praebendae parochiali adiceretur. Haec enarrant iurati tres ex testibus qui testamentii actui adfuerunt, qui praeterea affirmant eam fuisse parochi voluntatem eamque saepius manifestasse, nempe per emptam domum prospiciendi Fabricae ecclesiae necessitatibus adeo ut beneficio parochiali non reliquerit reapse domum nisi ad evadendum usurpationis fiscalis periculum. Hinc factum est ut ipse testator Fabricae ecclesiae, quippe legato honestatae, onus imposuit solvendi notarii honorarium, prouti revera praestitit.

E contra hodiernus parochus notat in primis non esse defuncti voluntatem aliunde eruendam quam ex testamenti legitimi verbis, cum vulgatum sit testamentum esse voluntatis nostrae supremam et solemnem significationem de eo quod post mortem nostram fieri velimus. Iamvero parochi Caroli testamentaria voluntas expressa fuit actu legitimo, apertis verbis nulli dubietati obnoxia. Dein advertit si ea parochi mens fuisset quam Fabrica asserit, pronum erat ut eandem apud eosdem vel alios testes, manifestaret, et contestaretur quasi *ad fiduciam* aperiendam : quod tamen fecisse nullimode constat neque ipsa Fabrica contendit. Nihilominus parochus fatetur domui legatae onus inesse praestandi habitationem coadiutori, qui sibi imputare debet si hoc iure adhuc usus non est. Quum enim testator habitationis usum quoad certam partem domus reliquerit uxori fratris sui, viceparochus renuit cum legataria eandem domum habitare. Sed non iure merito, notat parochus, nam uno tantum cubiculo mulieri a testatore assignato, novem supersunt cubacula a viceparochi libere inhabitanda, quibus proprius patet accessus, quo omnino seunguntur a mulieris habitatione.

Praeter haec, controversia est inter partes num parochus pro tempore debeat dare inhabitandam viceparochi integram domum, vel illius tantum partem quae satis sit ad hoc, et reliquam vel aliis locare et fructus locationis libere percipere. Praeterea definiendum est cui onus insit manutentionis domus, solutionis taxarum, alia-

rumque expensarum, scilicet an Fabricae, vel parochi, seu potius viceparochi qui aedibus fruitur.

Hisce praemissis, sequentia observata sunt ex officio. Cum primis quaestio dicebatur non esse facti sed iuris, nam quoad facta partes non contendunt, sed in lis est an praevalere debeat voluntas per testamentum expressa, seu aliam quam testator tabulis consignare non ausit sed ipsis testibus testamentariis non semel aperuit.

Iamvero potius hanc postremam non testamento expressam sed aliter sufficienter manifestatam voluntatem sequendam esse non parvi momenti rationes suadent. Siquidem agitur de testamento ad causas pias. Atqui exploratissimi iuris est, quod in huiusmodi testamentis nulla requiritur civilis solemnitas ad validitatem, sed duo vel tres testes sufficiunt, attestantes de pia defuncti voluntate, ipsis manifestata aliquid *relinquendi ad causas pias*. Ita communiter Doctores interpretantes, *Relatum*, in Tit. “*De testamentis et ultimis volunt.*” Gury (1-818) testamenta ad causas pias sustineri etsi destituta quibuscumque solemnitatibus civilibus probat 1° quia constat ex Iure Canonico *Decret. Lib. 3 tit. 26 c. 2 etc.*, 2° quia piae causae ad Ecclesiam pertinent eiusque subiacent iurisdictioni; porro Ecclesia libera et immunis est a potestate civili in iis omnibus quae iurisdictioni suae directe subsunt. Quare a Concil. Trid. sic statutum est: *Episcopi etiam ut S. Ap. delegati, in casibus a iure concessis, omnium piarum dispositionum, tam in ultima voluntate quam inter vivos sint executores: Sess. 23, c. 8, de Ref.*—Ita S. Lig.—Ronc. et alii,—S. Poenitentiaria, pluries interrogata, huic sententiae adhaerendum esse respondit. Inter recentiores Canonistas Cl. Santi in comm. *ad Caput, Relatum*, dispositionem testatoris ad causas pias servandam esse ait, dummodo “de voluntate testatoris ultima, certitudine morali constiterit, sive per testes sive per scriptum sive alio modo.”

Neque in casu obiici posset, causam quoque piam contineri in testamento per Notarium legitime rogatum, quare *privilegiatus adversus aequè privilegiatum suo privilegio uti non deberet*; namque advertatur sufficienter constare, veram testatoris ultimam voluntatem fuisse relinquendi domum non beneficio parochiali, sed Ecclesiae Fabricae. Quapropter quia in his causis veritas attenditur, testamento scripto testamentum nuncupatum, quippe vere privilegiatum, praevalerit.

Exinde Fabricae fructus iam percepti ex domo locata restituendi erunt, nisi forte juxta communes iuris regulas saltem in alia parte praescripti sint, et praeterea domus in Fabricae administrationem et possessionem constituenda erit sub ea tamen testatoris expressa lege “di servire *esclusivamente* per abitazione del Vice-Parroco.”

Quocirca videtur non esse locum quaestioni, an legatae domus pars locari possit, vel potius an tota Coadiutoris habitationi destinanda sit : expressa enim et clara est testatoris voluntas.

Verum ex adversum Parochi intentioni videtur facere haec potissima ratio. Nimirum non hic agitur quodnam ex duobus testamentis praevalere debeat ; nam unum tantum habetur testamentum ; alterum omnino desideratur. Esset enim omnia undique vertere in materia testamentaria si testandi propositum cum ipso testamento seu suprema voluntate confundatur. Ut alios praeteream, concordēs in hoc omnes Canonistas, referam verba Cl. Santi *l. c.* subsequētia his iam citatis in aliam partem ; nempe : “Dixi de voluntate ultima, nam 1° non teneretur heres legitimus ad aliquid praestandum ad causas pias, si constaret solummodo de defuncti proposito seu de consilio vel desiderio condendi testamentum, aut relinquendi aliquid causae piae, sed *constare debet de voluntate absoluta et positiva.*” Atqui testes testamentarii in casu fidem faciunt de proposito defuncti domum legandi Ecclesiae fabricae, sed non minus aperte de mutato proposito deque rationibus ad hoc impulsivis testantur ; quapropter tantummodo evincere videntur testatoris consilium vel desiderium non eam supremam voluntatem expressam ut post mortem fiat per executores quod in voluntate fuit testatoris. Quocirca testandi solēnis voluntas et actus ex-amussim defuerunt.

Quamvis vero parochiali beneficio domus potius legata videatur, nihilominus non dubia est testatoris voluntas, nempe per eandem comparando congruam Coadiutori habitationem, ita fabricam sublevando ab huiusmodi onere hactenus ipsi inhaerente. Hoc fatetur fabrica nec diffitetur parochus, imo aperte recognoscit, dolens praeterea quod hoc iure usus non sit Coadiutor, neque fabrica, cuius maxime intererat eundem inducere ad habitationem sibi relictam suscipiendam. Unde parochus videtur deducere quod si damnum exinde fabrica persentit, non alii quam sibi imputare debere.

Forsitan maior quaestio est an expensas refectiois ordinarias et

onera vectigalium ferre debeat parochus an Coadiutor usuarius. Si stemus iuri Romanorum, ex *l. 19 ff.* “De usu et habitatione” huiusmodi onera et expensae sunt, pro rata parte, communia heredi et usuario quando usuarius tantummodo pro parte rei usum habet; secus omnia fert haec onera usuarius si re integra et solus utatur. Ita etiam *Cod. Ital. art. 527* ita concepto: “Se chi ha l’uso di un fondo ne raccoglie tutti i frutti o se chi ha il diritto di abitazione occupa tutto la casa, soggiace alle spese di cultura, alle riparazioni ordinarie ed a pagamento dei tributi come l’usufruttuario.

“Se non raccoglie che una parte dei frutti o non occupa che una parte della casa contribuisce in proporzione di ciò che gode.” Cfr. d’Annibale *II n. 167*.

Quamvis autem testator dicat domum debere “*servire esclusivamente* per abitazione del Vice-parroco,” nihilo secius duplici interpretationi obnoxia est huiusmodi loquendi forma. Vel enim intelligitur integram domum, exclusis quibuscumque aliis, debere Coadiutoris habitioni inservire: vel potius intelligitur, legatam domum, aliis exclusis usibus, utpote ad publicas scholas, in perpetuum adhibendam esse in usum habitationis pro Vice-parrocho. Haec vero secunda interpretatio magis conformis est subiectae materiae, quia nimis ampla est tota domus testamento relicta pro unius tantum Coadiutoris habitatione. Adde quod stante hoc dubio voluntatis testatoris, possidet lex positiva praescribens in *cit. art. Cod. Ital, 524*, praesumendum esse legatum fuisse ius habitationis pro ea tantum parte usuario necessaria. Concordat Ius Romanum in *l. § 4, 5, 6, ff. tit. “De usu et habitatione.”*

Quare deliberabunt EE. PP., an concedendo Parocho vel potius Vice-parocho fructus locationis percipiendos a certa parte domus locandae, eidem, cui commodum conceditur, onus imponatur ferendi vectigalia et refectionis expensas ordinarias; vel potius Vice-parocho adiucando exclusivum ius habitationis, ipse ferre debeat onera vectigalium et ordinarias refectionis expensas.

Hisce in utramque partem delibatis, quaestiones Vobis EE. PP. propositas enodandas, per sequentia submitto

DUBIA

I. *An beneficio parochiali vel potius Fabricae domus fuerit legata, in casu.*

Quatenus affirmative favore Fabricae,

II. *An Parochus fructus iam perceptos Fabricae restituere debeat in casu.*

Quatenus vero affirmative favore beneficii parochialis,

III. *An Parochus ita debeat Coadiutoris prospicere habitationi, ut ab hoc onere sublevet omnino Fabricam, in casu.*

IV. *An domus pars non necessaria Coadiutoris habitationi, possit locari, in casu.*

V. *Quinam ferre debeat vectigalia et refectionis ordinariae expensas, in casu.*

Et Sacra Congregatio omnibus mature perpensis, die 27 Aprilis 1895 respondit :

R. Ad I.^{um} Affirmative ad I.^{am} partem, Negative ad II.^{am}.

Ad II.^{um} Negative, ita tamen ut Fabrica reddatur indemnis de expensis quas sustinuit a die captae possessionis, ex parte parochi, domus legatae.

Ad III.^{um} Affirmative.

Ad IV.^{um} et ad V.^{um} Ad mentem.

EX S. ROMANAE ET UNIVERS. INQUISITIONIS

Instructio super adsistentia discipulorum catholicorum religiosi functionibus schismaticorum.

Non semel ad hanc S. Sedem relatum est in nonnullis imperii russiaci provinciis infeliciter accidere, ut publicorum gymnasiorum scholarumque discipuli catholici aliquoties per annum templa acatholicorum adire, unacum discipulis acatholicis sacris eorum functionibus interesse, atque ritibus acatholicis participare, crucem a ministro acatholico porrectam osculari, genu flectere, panes benedictos accipere aliasque ceremonias peragere adigantur. Ex qua re non solum ipsi adolescentes eorumque parentes in gravis salutis periculum coniiciuntur, sed etiam cappellani scholarum, praeceptores religionis, confessarii que puerorum magnas in angustias atque discrimina incidunt. Quamobrem iterum iterumque a Sede Apostolica postulatum est, ut conscientias fidelium subvenire atque circa rationem, qua sive scholares praedicti eorumque parentes sive confessarii atque magistri in difficillimis illis adiunctis se gerere debeant, opportunas regulas constituere ac praescribere velit. Cui postulationi debitoque custodiendae fidei satisfacere cupiens, S. C. Super. et Univ. Inquisitionis auctoritate Apostolica decrevit quae sequuntur :

1. Discipulorum praesentiam in expositis circumstantiis pro civili tantum ceremonia haberi non posse, sed continere vetitam omnino

communicationem in sacris acatholicorum, atque ideo prorsus illicitatem esse.

2. Magistros religionis in praedictis scholis teneri, si a discipulis eorumve parentibus interrogentur, eos monere, communicationem de qua agitur, tolerari non posse divinisque atque ecclesiasticis legibus contrariam esse.

3. Quod si interrogati semel discipulos monuerint vel praedictae communicationi licet frustra obstiterint, non teneri protestationes iterare, nisi fundata adsit spes, iterationem utilem et efficacem fore, a qua etiam tum abstinere possunt, cum ex protestatione seu monitione iterata graviora mala timentur.

4. Quod si magistri religionis a discipulis non interrogentur, attentis gravissimis rerum circumstantiis, remoto scandalo, dissimulare posse, si pueri in bona fide sint. In qua tota re magistri praedicti iudicio Episcopi stare poterunt.

5. Confessarii ad quorum iudicium huius generis casus in tribunali poenitentiae deferri contigerit, tenentur pueros, qui licet non ignari graviter illicitam esse communicationem in sacris, de qua agitur, eam nihilominus imminentium malorum metu admiserint, similiter parentes qui alii culpa committendae auctores fuerint, diligenter instruere, corrigere et exhortari; nec eos absolvere poterunt, nisi serio promiserint, se in posterum a vetita communicatione in divinis sive praecipienda abstenturos esse.—Quod si tamen adolescentes vel parentes in bona fide sint, poterunt confessarii attentis gravissimis rerum circumstantiis, dissimulare, eos in hac bona fide relinquere, atque ab eisdem monendis abstinere.

6. Quod si alicubi mos sit, ut non omnes discipuli scholarum sacris acatholicorum intersint, sed pars tantum a ceteris electa omnium nomine adsistat, declarat haec S. Congregatio, hanc sive electionem sive interventionem illicitam esse, posse tamen, si pueri in bona fide sint, dissimulari, remoto scandalo.

Datum Romae ex S. Officio die 26 Aprilis 1894. Concordat cum originali.—J. Mancini S. R. et U. I. Not.

EX S. CONGREGATIONE INDULGENTIARUM

ORDINIS S. BENEDICTI

Dubia circa Oblatos saeculares S. Benedicti.

D. Godehardus M. Heigl. Ord. S. Benedicti, Abbas Affligeniensis et Visitor Provinciae Belgicae, S. Indulg. Congnii humiliter exponit :

In Congñi Cassinen., Primitivae Observantiae erectum esse Institutum Saecularium cum quibusdam Statutis a S. C. EE. et RR. approbatis die 17 Ian. 1871, et Indulgentiis auctum per Decretum huius S. C. die 4 iunii 1888.

Nunc vero quum varia exorta sint dubia circa naturam horum Oblatorum, humilis Orator postulat ut sibi declarentur quae sequuntur.

I°. Suntne Oblati saeculares S. Benedicti considerandi sicut Tertiarii aliorum Ordinum?

II° Potestne Oblatis Saecularibus S. Benedicti impertiri benedictio cum Indulgentia Plenaria juxta formulam pro Tertiariis saecularibus approbatam a Summo Pontifice Leone XIII, die 7 Iulii 1822?

III°. Possuntne Oblati saeculares S. Benedicti fieri Tertiarii alterius Ordinis et viceversa?

IV°. Debentne Oblati saeculares S. Benedicti qui simul sunt Tertiarii ex: gr: S. Francisci, S. Dominici etc. eligere Ordinem ad quem pertinere velint?

S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita perpensis dubiis supra propositis, ex Consultoribus voto respondem censuit.

Ad I^{um} *Affirmative*.

Ad II^{um} *Negative*, absque speciali privilegio.

Ad III^{um} *Negative*, iuxta Decretum huius S. Congñis d. d. 31 Januarii 1893.

Ad IV^{um} *Affirmative*, ut in una Ord. Min. Cap. diei 21 Iunii 1893.

Datum Romae ex Secria ejusdem S. C. die Ianuarii 1895.

F. IGNATIUS, *Card. PERSICO, Praef.*

A., *Archiep. NICOPOLIT, Secret.*

EX S. POENITENTIARIA APOSTOLICA

*De executione dispensationis matrimonialis.*¹

EMINENTIA RMA.

Benedictus Maria della Camera Episcopus Auxiliarius et Vicarius Generalis dioec. Thelesin. seu Cerretan., Eminentiae Vestrae Rmae, prout sequitur submitte exponit:

Aliquando evenit quod in petitionibus quae ad S. Sedem pro matrimonialibus dispensationibus transmittuntur ab Ordinario Oratoris, fuerit expositum, ex errore, oratricem pertinere ad eandem dioecesim, dum revera titulo originis et domicilii ad alteram pertinebat.

Hinc, obtento affirmativo Rescripto sive ex hac S. Poenitentiaria, sive ex S. Dataria, exortum est dubium circa validitatem vel licitatem executionis Rescripti :

Ad quod tollendum, humiliter deprecatur Eminentiam Vestram Rmam, ut declarare dignetur :

1. Utrum, attentis normis a S. R. U. Inq. traditis die 20 februarii 1888 possit Ordinarius Oratoris qui testimoniales praebuit litteras, exequi *valide* dispensationem, quando ex errore, fuerit expressum in iisdem testimonialibus, Oratricem ad eandem pertinere dioecesim, dum titulo sive originis sive domicilii ad alteram pertineret ?

2. Posito quod *valide* possit talis dispensatio executioni mandari, utrum poterit, et *licite*, quin denuo ad S. Sedem sit recurrendum ?

Sacra Poenitentiaria ad premissa respondit :

Ad utrumque affirmative, sed si error animadversus fuerit corrigendus est.

Datum Romae ex S. Poenitentiaria diei 6 Februarii 1895.

F. N. AVERARDIUS S. P. Reg.

V. CAN. LUCHETTI S. P. Secr.

LITTERAE

S. CONGREGATIONIS DE PROPAG. FIDE

DE SCHOLIS PAROCHIALIBUS ET NEUTRIS.

Dno Cardinali Alexandro Tachereau Archiepiscopo Quebecensi.

EME. ET RME. DOMINE MI OSME.

Sacra haec Congregatio Fidei Propagandae compertum habet quam graves catholicis in Manitoba leges quaedam acciderint circa scholarum regimen ab illius Provinciae Gubernio recens conscitae. Quod quidem eo magis dolendum evenit, quod rerum conditioni in ea regione favore Catholicorum ex solemnibus pactionibus jam pridem constabilitae refragetur, florentesque ibidem Catholicae scholae in discrimen adducantur. Merito proinde ad tam grave periculum

propulsandum, eorum catholicorum patrocinium penes Foederale Gubernium universi Canadenses Antistites nobilissimis datis literis susceperunt. Nec violatis catholicorum juribus atque episcoporum conatui Foederalis Gubernii voluntas defuit vel auctoritas. Verum quominus res e sententia succederet, haud levia interjecta obstacula hactenus prohibuere. Nunc autem quum ex Regii Consilii Privati in Anglia data nuper sententia Foederale Gubernium ad hoc gravissimum negotium pertractandum certa auctoritate muniatur, spei locus est, ut res eo tandem evadat, quo firmissima jura, religionis bonum atque ipsius reipublicae emolumentum postulant. Capessenda tamen alacriter opportunitas, nec eorum Catholicorum tutela deserenda. Quapropter sacrum hoc Consilium, in re tanti momenti, cohibere vocem non potest, quin erecta jam in id catholicorum ac praesertim episcoporum Canadensium studia confirmet magisque accendat; ac dum meritis honestat laudibus sedulam in hujusmodi causam jam collatam operam, simul animum addit, ut pro viribus inceptum nobilissimum prosequentes, ad felicem exitum perducere adnitantur.

Falso quippe quorundam mentibus ea opinio incessit, nihil periculi in scholis quas neutras vocant adesse, easque sine discrimine a catholicis pueris posse frequentari. Etenim, aliis omissis, eae quae neutrae scholae dicuntur, eo ipso quod ex ambitu suo exclusam una cum aliis veram etiam religionem faciant, gravem huic injuriam inferunt, quum ab illo principe loco deturbatur, quem quum in omni humanae vitae consuetudine, tum maxime in juventutis educatione habere debet. Nec fas est asserere privata parentum cura huic defectui posse sufficienter suppleri. Id scilicet remedium mali esse tantum ex parte poterit, sed educationis illius sine Deo in scholis traditae vitium pessimum non excusat. Cui et illud addatur, religionis dignitatem in puerorum existimatione imminui oportere, si illam veluti publico honore carentem intra domesticos parietes relegatam viderint. Quid vero si parentes desidia aut occupationibus impediti, remissius, ut fieri solet, agant, neque extra disciplinam a liberis in scholis habitam, eorum religiosam institutionem sive per se, sive per alios satis curent?

Quamobrem nihil ferme ad fidem praeservandam in populis consultius fieri potest, hoc praesertim tempore quum eam tot errorum procella impetitam videamus, quam ope catholicarum scholarum religionem ac pietatem in teneris puerorum animis inserere, excolere, et munire, ita ut una cum litterarum rudimentis ac liberalioribus disciplinis christianae vitae instituta alte recipiant, firmaque

in reliquum vitae cursum retineant. In id operis qui studia viresque contulerit, is optime meritus de religione jure habeatur.

Porro firmissima haec principia, quibus Canadenses Episcopi tanta constantia jugiter institere, sacrum hoc Consilium nunc permovent ut noto ipsorum zelo vehementer commendet catholicorum provinciae Manitobae jurium circa religiosam liberorum educationem defensionem, ut haec, prouti spem facit justitia causae, vindicentur, ac gravis ab Ecclesia avertatur injuria.

Interim manus tuas humillime deoscolor.

Eminentiae Tuae humillimus addictissimus servus

M., *Card.* LEDOCHOWSKI, *Praef.*

A., *Archiep.* LARISSEN, *Secret.*

BOOK REVIEW.

AGNOSTICISM AND RELIGION. An Examination of Spencer's Religion of the Unknowable, Preceded by a History of Agnosticism. Dissertation for the Doctorate in Theology written by the Rev. George J. Lucas of the Catholic University of America. Baltimore: John Murphy & Co. 1895.

This volume gives ample evidence of patient, orderly, and successful research in the lines of investigation specially connected with the subject of Agnosticism, as well as in many difficult collateral branches whose data tend to elucidate the issues involved, and to confirm the truth of the author's conclusions. At the outset, the reader is placed in an advantageous position by a rapid, preliminary sketch of the course of human thought, outlined with especial reference to its bearings on the questions at issue; and the judiciously noted inter-relations of the various systems serve to prepare the mind for an intelligent consideration of the principal theme. Spencer has been justly selected as the only methodical exponent of Agnosticism, and a refutation of his teaching constitutes the second part of this interesting work. Mr. Spencer's "religion" is viewed both from the historical and metaphysical standpoint, and in each instance an overwhelming array of evidence is brought against the inane cult of the Unknown. We could have wished, however, for a somewhat more nervous and incisive treatment of Spencer's fundamental dictum that religion is mere theory. This dogma is ingeniously set forth; it is dangerous, all the more so because it is interesting; and yet it is here formally answered only by an appeal to authority. Of course, we know that it is many times implicitly refuted by the arguments of the second chapter, but the importance of the thesis would seem to demand a more direct and extended consideration of this particular view. For the rest, the work is replete with instructive information, and during its perusal we were impressed with the value it possesses for those students of philosophy who could appreciate a concise comparative

review of the positions held by the leading exponents past and present of human thought in this important phase of its development. We congratulate the author on this first fruit of his intellectual pursuits in defence of Catholic truth, which certainly reflects honor upon the writer and his Alma Mater.

LES AMITIÉS DE JÉSUS. Simple étude par M. J. Ollivier, O. P. Paris: P. Lethielleux. (A. Roger et F. Chernoviz.)

It is a study full of sweet delights and consolations to penetrate into what may be called the human qualities of our divine Master's sacred heart. Love springs from three sources; that of blood relationship, that of sympathy, wherein taste and temperament unite kindred souls, and that of association of interests and pursuits, such as attaches with special affection the master to his disciples, and these to one another. In our Lord's life, these three kinds of love are exemplified as distinct from that of divine charity which made Him lay down His life for all men. Our author depicts, in the first place, the affectionate relations existing between Jesus Christ and the members of the Holy family, Mary and Joseph, Zachary and Elizabeth, the holy Precursor and the other relatives who are sometimes called brothers of the Lord. He dwells on the love of country, and shows how far this sentiment, placed by God in the human heart, animated our Lord himself. The second part of the work describes that beautiful friendship which existed between the Saviour and those who dwelt in the house at Bethany, Lazarus and his sisters, where we find our Lord in familiar intercourse with Mary Magdalene.

The third part deals with what the author calls the friendships *de mission*, those ties of apostolic devotion which called forth professions of special attachment and love from St. Peter and the rest of the Apostles; which extended likewise to the disciples, the holy women, the first converts, and the Church as the Saviour's Spouse-elect forever.

P. Ollivier bases his sacred narrative, if we may give this name to a work no less historical than devotional, upon the accounts of the Evangelists, and after that upon those edifying traditions kept alive from the days of the early Church through the Fathers and sacred writers of succeeding generations. There is surely nothing unbecoming in this, when we reflect that the Gospels contain but

scanty delineations and references to many things which were done and said by our Lord, and which must have been treasured by those who were witnesses of His earthly life, as well as by their disciples. The author does not, as a popular romancer might be tempted to do, overstep the limits of authentic accounts, although these cannot claim the infallible sign-manual of the inspired writings. In a separate appendix he gives the various traditions regarding the relations of our Lord to those around Him, dwells on the iconography of the Holy Family, St. John and the apostles, saintly and analyses, with considerable critical skill, visions of persons regarding the life of our Blessed Lord. It seems difficult to us to pronounce on the exact value of such revelations, or to declare positively against them; since in the case of the holy nun Catharine Emmerich, there are undoubted evidences that she was preternaturally informed of facts which could not have reached her in the ordinary ways of human communication. Nevertheless, it is preferable that the critic be on the side of severity and incredulousness, rather than be inclined to admit as facts what has but imagination, however pious, for actual support. This is the position of our author, who gives us such pledges for the truth of his statements as are admitted by historians generally, when applied to the accounts of profane writers.

It is a most attractive and useful work as a study of the human side of our Lord's life.

RECORDS OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA. Published quarterly. Vol. VI. Nos. 2 and 3, 1895. Published by the Society. \$2.00 per year. Single number, 50c.

Reprint from the **RECORDS** (March and June) of the "Diurnal" of Rt. Rev. John England, D.D., first Bishop of Charleston. Price, 50c.

It is surely a matter of congratulation for every lover of Catholic truth, to find a society of highly cultured men and women thoroughly in earnest in the work of collecting really solid material to serve the future historian of Catholicity in America. The American Catholic Historical Society of Philadelphia may be said to be representative in this respect; and for this reason its efficiency might be greatly increased in the interests of a common cause, if many of

the smaller or local associations pursuing a similar purpose could be got to amalgamate with this Society, which commands such superior forces and methods. One of these is the periodical publication of the "Records," an historical quarterly, the five or six volumes of which form a very important and thoroughly interesting set of annals and notes. The worth of these records must be recognized as growing with every succeeding year, when we remember how easily details of character and place are lost amid the multiplicity of present interests and the mania for changes and "improvements." A single line in the works of Tacitus, or an expression in the "Wars" of Josephus, has determined the judgment of posterity regarding important facts of history.

In the two numbers of the "Records" presently under review, we find the *Diary of Bishop England*, published for the first time from a manuscript which the Historical Society obtained by purchase from a well known collector. The importance of this journal, consisting of desultory notes of facts and rapid sketches of incidents and impressions during several years, can hardly be overestimated. It is far more valuable than would be the history of the same period written in the polished style of which Bishop England was capable when he chose. In the first place, the principal element required in historical writing, namely truth, is far more sure to be presented in such notes as these, than it would be where the writer is conscious that what he says will be judged with more or less of a common prejudice. A speaker is nearly always influenced by the character of his audience; our letters to friends are often and as much a picture of their mind and feelings as they are of ourselves. We "adapt" ourselves by an unconscious instinct, and vary even our views and tones according to the probability of finding a reflection or response in those whom we address. But a man, notably one of such undaunted temper, rapid power of assimilation, and mental analysis which did not permit him to veil from him his own weakness, is sure to give us the truest and best that he feels at the moment when he take down his impressions primarily for his own safe guidance. Apart from this, there is a singular vividness in these jottings down of incidents and resolves when they are fresh upon our minds; and they portray the man, his character and feelings, with that peculiarly incisive accuracy noted in the outline sketches of the great portrait masters. We get not only Bishop England's judgments and acts, but those feelings which he might have veiled from the public, as men who are not vain are apt to do.

We have, then, good reason to thank the Historical Society of Philadelphia for having caused a reprint of this interesting journal to be made and published in separate pamphlet form. As such, it makes a valuable supplement to the works of Bishop England, which, now long out of print, are treasured in many libraries of institutions and priests both as a faithful picture of actual facts and for their intrinsic literary value. Even those who do not possess Bishop England's complete works will find this "diary" of interest and use as throwing fresh light on other historical sketches of early missionary activity in the United States.

The *Diary of Bishop England* can be obtained from the headquarters of the Historical Society, 219-21 South Sixth street, Philadelphia, Pa.

INTRODUCTION TO THE S. SCRIPTURES. In two parts. By Rev. John MacDevitt, D.D.—Benziger Bros. 1895. Pr. \$1.35.

A new edition of this volume was very desirable, as it was practically the only work on the Introduction to the Holy Scriptures which students in colleges and members of our Reading Circles found it possible to use with advantage. The author has carefully revised his matter so as to bring it in full harmony with the principles and rules laid down in the late Encyclical of our Sovereign Pontiff.

Messrs. Benziger Bros. have considerably reduced the price of the work, so as to facilitate its more general introduction among the laity.

FIFTY YEARS IN BROWN COUNTY CONVENT.
By a Member of the Community. Cincinnati: McDonald & Co. 1895.

In his article on "Paedagogica" in *The Library of a Priest*, written for the AMERICAN ECCLESIASTICAL REVIEW, Father Hughes, S.J., speaking of biographical works which serve to portray the working of educational zeal at special epochs, says: "I am at a loss for a work on the Ursulines." This want was being supplied at the very time when the writer of "Paedagogica" was collecting the material for his article. In a handsome volume of about three hundred well printed pages, with numerous illustrations, a gifted member of the Ursuline community of St. Martin's, Ohio, intro-

duces us to St. Angela Merici and her life work. It was in the days of the great religious revolt which culminated in Protestantism, that God raised up a number of holy persons who, by their heroic virtues and personal influence purified the tainted atmosphere which worldly ambition and secular habits had introduced into the pale of the Church, and gave occasion for the so-called "reformation." Her little "Company" of twelve humble nuns, animated by that special virtue of self-sacrifice which, when communicated to pure souls, carries with it something of the divine omnipotence, soon made their influence felt throughout southern Europe. Convents multiplied with wondrous quickness in Italy and France, and ere a century had passed we find the members of the new Institute traversing the ocean and settling in Canada. From Quebec, we see these devoted missionaries of the "new womanhood" extending their activity into the States, and founding convents and schools in New Orleans, New York, Boston and Charleston, mostly by the aid of members obtained from France and Ireland where the Order had already taken deep root.

The community with which the work before us is especially concerned, was the sixth in the order of American foundations. The first move for the introduction of the house of the Order into Ohio had been made in 1838, by the late Archbishop Purcell, on occasion of a visit *ad limina*, when he passed through France. The actual steps for the accomplishment of the Bishop's designs were taken by Father Macheboeuf in 1845. The departure from France of the first band of eleven devoted nuns, among whom were some English ladies, is described in a specially interesting manner.

The beginning of the work, after their arrival in Brown county, where they found a large tract of land with abundant springs, beautiful groves and fine locations for buildings of convent and academy, were not devoid of great personal hardships. It is always so with religious foundations. The promise of large and fruitful results is invariably dependent on the state of mortification to which the seed becomes subject. But we do not propose to sketch here the history of St. Martin's community during its fifty years of useful and blessed activity.

If there were no other evidence of the work done for God and their neighbor by these devoted religious than the story of their trials, struggles and sacrifices here written, it would be subject for congratulation; and we all know that a large portion of the successes of religious life finds no records save in heaven, where they

receive their reward. There is, of course, a great deal in these pages which will interest exclusively the persons immediately connected with the institution as a local religious centre, or as a school for the education of the young. Nevertheless, the casual reader will see even in these items something that throws light upon the nature of the results accomplished by the pioneers of Catholic civilization in our western States.

**INSTITUTIONES PHILOSOPHICAE QUAS ROMAE
IN PONTIF. UNIVERS. GREGORIANA TRA-
DIDERAT, P. Joan, Urraburu, S.J. Vol. III.—Cos-
mologia. Vallisoleti : A. Cuesta, 1892. pp. 1316.**

There are, of course, few institutions where this magnificent series of tomes, of which this is the third part, can be utilized as text-books. How their author could have adapted them in his own classes to such a use is quite a marvel. Their vast proportions would seem to demand a curriculum at least twice as long as that usually allotted to philosophy in our colleges and universities. The peculiar utility of the work must appeal, on the whole, to professors and to advanced students ; to such as have already completed an ordinary course of philosophy. To these it will be a veritable mine of information, presenting as it does such fullness of matter so exhaustively developed. This wealth of subject and thoroughness of treatment are if anything more conspicuous in the present volume than in the two preceding. The main plan is, of course, that of similar works. The world is first viewed as a whole, its essential attributes, notes, perfection and distinction from the Supreme Being, offering guiding principles for the subsequent speculation. The cosmos is next regarded in its philosophical causes—efficient, final and typical, the whence, the when, the why, the pattern, coming here under treatment. Then the laws of nature and the exceptions they admit of in miracles are discussed.

From the world in its entirety to its component matter the deduction is natural. The questions concerning organic bodies are relegated to Psychology, inorganic matter is followed to its essence, the systems on this unending controversy which seems to the author untenable being ably answered and his own position solidly established on great fulness of fact and theory.

Then we have the large subjects of quantity with its cognates, place, motion, time, and of quality with its dynamic and static

manifestations. Though these are well worn lines (than which, indeed, what better?), the author has introduced here and there questions not discussed in similar works. For instance, we find among them such problems as the multiplicity of worlds, of inhabited planets, the perpetuity of the world, etc. Moreover, the phenomena of heat, light, electricity, etc., receive fuller treatment than falls to their lot in works of this kind.

It is highly satisfactory to have the philosophy of nature so richly unfolded as it is in this volume, for it is by such all-around treatment of its deepest problems that the student is strengthened in the conviction that the old metaphysics so far from losing any of its solidity and vigor by the development of the new science is thereby admirably completed and perfected.

BOOKS RECEIVED.

AGNOSTICISM AND RELIGION. Being an examination of Spencer's Religion of the Unknowable, preceded by a history of Agnosticism. Dissertation for the Doctorate in Theology at the Catholic University of America, by Rev. George J. Lucas. Baltimore: John Murphy & Co. 1895.

SYNOPSIS THEOLOGIAE DOGMATICAE SPECIALIS ad mentem S. Thomae Aquin hodiernis moribus accomodata. Tom. II, De Deo Sanctificante et Remuneratore seu de Gratia, emendata. Tornaci: Desclée, Lefebvre et Soc. Neo-Eboraci, Chicago: Benziger Bros. Baltimorae: St. Mary's Seminary. 1895.

A COURSE OF STUDY for Rom. Cath. Parochial Schools. Compiled and arranged by an experienced Parochial School-teacher. New York: The Rosary Publication Co. 1895.

DE AXIOMATE EXTRA ECCLESIAM NULLA SALUS. Dissertatio Theologica quam ad Doctoris gradum in Sacra Theologia apud Universitatem Catholicam Americae consequendum publice propugnabit Edmundus Dublanchy, Soc. Mariae S. Theol. Licentiatius. Barri-Ducis: Constant-Laguerre Editores. 1895.

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. III.—(XIII.)—SEPTEMBER, 1895.—No. 3.

STUDIES OF THE BREVIARY.

WHEN Holy Church invests her ministers with their sublime dignity, she puts into their hands two books, which contain their whole duty, and which point out to them the manner of perfectly fulfilling their obligations. These two books are the Missal, which contains the formula of the great Act of Eucharistic Sacrifice, and the Breviary, wherein is found the Sacrifice of Prayer she is ever offering up to the Most High. Now, as, to use the words of the poet, "the proper study of mankind is man," so the proper study of a priest is his Priesthood; and nowhere can he find so perfect an idea of his office as that which is drawn out in these two books by the hand of the Holy Ghost. For us no other books are needed as manuals of prayer and spiritual study; and life is not long enough to exhaust their teaching, or to discover all their beauties. Each day, as we study them, new delights unfold themselves, and the old familiar words bear a fresh and ever-new meaning. Surely they are a reflection of the Eternal Loveliness of Him who is the Ancient of Days and yet maketh all things new (Cf. Apoc. xxi, 5). As they are the official expression of the worship of sacrifice and prayer which Holy Church owes to the Maker of all things, and which she pays in, by, and through, her divine Head, these two books must be, above all others, far more divine, far more instructive, far more pleasing to God. No other books does she give to all her priests; for in them we

have all that is needed to help us to walk worthy of our vocation. We have often felt the want of some practical sort of study upon these two books, and could never find in any of the learned and pious books written on the Missal or the Breviary exactly what we needed. None of them seem, as far as we know, to treat of the books from that one standpoint which gives harmony to both, and which gives the key to their meaning. We have many works on the history, the liturgical meaning, and the ceremonial uses, of each book taken by itself. But we know of no work which reads the Missal by the light of the Breviary, or the Breviary by the light of the Missal. For these two books are the sun and the moon of our ecclesiastical firmament; and, as the moon shines with a light borrowed from the sun, so does our Breviary get all its light and power from the Missal, and the full meaning and beauty of the latter is made clear by the study of the former. The late Abbé Bacuez of St. Sulpice, in his treatise on *The Divine Office*, says: "Without a serious study of the Breviary, a considerable, if not the principal part of the most interesting and devout beauties therein contained will remain always unknown and will not even be suspected to exist . . . and we may extend to the entire Breviary what Bellarmine said to the Pope (St. Pius V) about the Psalter: 'There is no other book whose use is so familiar to priests and whose sense is so little known.'" (*The Divine Office*, English Edition, p. 94). The words of the great St. Bernard, *De Modo Orandi*, also come to our mind: *Quærite et invenietis; pulsate et aperietur vobis. Quærite legendo et invenietis meditando; pulsate orando et aperietur vobis contemplando.* So we endeavored, for our own profit, to enter upon a study of these two books. Some few of the fruits of our meditations upon the Missal read in the light of the Breviary, have already appeared in the pages of the *Irish Ecclesiastical Record*, and now we venture in all humility to offer our brethren some thoughts upon the Divine Office, in this hope at least, that they may be led, each one, to enter into the garden of delights, and to gather a nosegay of the sweet flowers that abound therein.

The first thought which strikes us, when we open our Breviary to study the contents, is: What does the Church mean by the Breviary? What is the object she wants to attain by laying upon her priests the grave obligation of reciting the Divine Office each day? The last question will be best answered by considering the office from various points of view; and first we will take the point of public prayer, as that is the aspect of the Divine Office which first attracts notice. Now, public prayer is as much a duty of society as private prayer is of the individual; and, in fact it supplies for the neglect and deficiencies of private persons. So the most perfect society which exists upon earth, that is the Church, must stand in need of the most perfect form of public prayer, one that shall truly and perfectly represent the prayer of every individual member of that society. But for public prayer there are required several conditions: (1) It must be offered in the name of all the members of the society. (2) It must be offered by an accredited official. (3) And finally, all the members of the society must in some way take part in this act. These conditions are most perfectly fulfilled in the Divine Office. It is said for all God's Church Catholic; to the honor of the saints triumphant in heaven; for the solace of souls expiating in purgatory, and for the wants and needs of all still fighting the weary battle here below. It is the prayer of all creation, and man lends his voice to all his fellow-beings, animate and inanimate, and sings his song of thanksgiving, adoration, praise, and supplication, through the Sacred Heart of Jesus, into the attentive ear of the Almighty Father. It is, in a special sense, the prayer of the Church Militant, for in it not only does the just find a voice, but also the sinner a means of bewailing his misery, and imploring pardon. It is the prayer of the Church Catholic in its fullest and most complete sense, of all God's folk whom He fore-knoweth to be His by faith and good works. It is the new song, that "sound of many waters" which St. John heard surging round about the throne of the Ancient of Days (Apoc. xiv, 2). It is the smoke of the incense of the prayers of the saints which ascends ever

from the golden censer borne by the angel who stands before the golden altar which is before the throne of God. (Ibid. viii, 3.)

Then again, the sacrifice of prayer is offered by one whom, after a long preparation, the Church has solemnly set apart, and "constituted in these things which appertain to God." (Heb. v, 1.) He is bidden to speak in Her name and to make intercession for all the people, to prostrate himself between the altar and the outer Court, and there to bewail the sins of his brethren and to implore the divine pity. Hence we, who are called to this honor as Aaron was, are lifted up out of our own petty selves, and are made instruments by which all creation can offer the sacrifice of prayer and praise due to the Eternal. When we open our Breviary to pray, Heaven stands attentive, waiting to swell the chorus which ascends from the earth; Purgatory adds her sad and plaintive sigh; and God Himself bends down His ear and listens. For it is not our own feeble voice alone He hears, though, blessed be His mercy, He does not despise even *us*, but it is the majestic accents of the creation He blest and said was very good, that goes up and makes glad melody before His throne. Like Atlas, who of old was fabled to bear upon his shoulders all the world, we, in very truth, bear the weight of all the world's needs, and, clothed as its representatives, and in its name, we approach the feet of our Maker, and there lay before Him the cares of all His children. What a noble and yet awful duty is ours, and what a terrible responsibility rests upon us!

Then, once more, all the members of the Church take part in the public prayer; for we priests live by the altar, and the altar is kept up by the faithful. Thus do they give us of temporal things, that we may be free from the more engrossing cares of life and able to minister to them in things spiritual; and to do, in the name of the body, what individual members cannot do for themselves. Thus, then, are fulfilled the three conditions of a public prayer.

But there is another view of the question, which comes out of the very nature of the Church, whose prayer the

Divine Office is, and who prays by means of the Divine Office. It is laid down frequently by St. Paul in his Epistles that the Church is a living body, and the body mystical of the Christ. It is united with the Divine Head, and there is a oneness of life and operation. Whatever she does, she does only in union with Jesus; and in all her relations with the Eternal Father, she acts as one with her Divine Head. His life, His sentiments, His desires, His intentions, are hers also from the very nature of the case; and she can have no life, no sentiments, no desires, no intentions, which are not also His. So when she prays it is Jesus Himself Who prays and Who gives the value to her prayers. When she pours forth supplication, adores and praises God, it is from the all-holy lips of Jesus that the Eternal Father hears the supplication, and receives the adoration and songs of praise. This is the cardinal truth upon which the very existence of the Church hangs, and the one which gives the meaning to all she is and does. *In Him we live and move and have our being.* (Acts xvii, 28.) M. Olier, the saintly founder of St. Sulpice, calls our Lord the Sole Religious of the Father; for He alone can glorify the Eternal as His Majesty deserves; He alone can satisfy His justice, He alone can merit grace, He alone can give fitting honor and grace to the Most High. Therefore, on account of the intimate union which forever exists between the members and Head of the Body Mystical, when the Church prays, Jesus prays in all His members, and for all His members: *I pray for them who shall believe in Me.* (St. John xvii, 9, 20.) Thus is He in all things holding the Headship as becometh the first born of every creature, (Colos. i, 15, 18,) and in Him doth all fullness dwell (*Ibid.* 19); and in Him, and by Him, and through Him, all the works of God's hand can render the sacrifice of prayer to their Maker.

We may now see one of the great objects of the Divine Office. Holy Church presents to God through His only Son, *our Advocate with the Father, the Christ Jesus, the Just One,* (I John ii, 1,) her petitions and praises, certain that He will be heard on account of His reverence. (Heb. v, 7.) Another object is that, in the Office, our Divine Head finds an instru-

ment whereby He can worship the Father on our behalf and in the name of all creation. This is the true way of regarding the Office, and causes us to wonder, with a great awe, that He should deign to use us as instruments for His ineffable adoration and worship. It is this view which puts the public prayer of the Church so far above all other prayers, and which gives us such an exalted idea of our ministry. So it is not so much we who pray, but we are only instruments which Jesus, the Head of Creation, the *Catholicus Patris Sacerdos*, as Tertullian calls Him, uses as a means of praising His Father in the name of all things. He it is who prays, when we say our Office; He it is who uses us, and who, as it were, depends upon us for the means of glorifying His Father as He alone can.

This view of the Office explains all its difficulties and clears away all seeming contradictions; for in all we say therein we see Jesus, considered either in Himself or as one of us; bone of our bone and flesh of our flesh. He is to the Office what He is to all other questions, the great Solution and Harmoniser. The glorious and triumphant truth enunciated by St. John: *The Word was made flesh*, answers everything and gives a meaning to the life of the Church, as it does to that of each one of us. He is our Praise, as Jeremias calls Him (xvii, 14); "He is our Life," says St. Paul (Col. iii, 3); and St. Augustine tells us, (Com. in Ps. 103), that He prays *for* us as our High Priest and *in* us as our Head; and, filling us full of His own sentiments, He joins us together with Him in the homage He pays to the Father: *Magnificate Dominum Mecum, et exaltemus nomen Ejus in idipsum* (Ps. xxxiii, 3). We are one with Him, quickened with His life and filled with His spirit: *but this is a great sacrament: I speak in Christ and in the Church.* (Ep. v, 32.)

This great secret of the power and value of the Office is enough in itself to give us an unbounded love and reverence for it; for of all "the burthens of the Lord" this is the sweetest, and makes the recital of the Office our very joy, and our most cherished occupation. What earthly pleasure can compare with that of putting oneself at the disposal of the

Christ, and thus enabling Him to worship the Father in the name of all creation? How can we better further the honor of God than by being the willing means whereby His dear glory is most fully and perfectly advanced? The Breviary is not only our Office to God, but, far and above all, it is the Office which Jesus, as the God-man, owes to His Father. It is His work, it is His duty, it is His great desire and joy, and we join in all this because He has deigned to choose us as the means whereby He can accomplish the work His father has given Him to do.

So, in order to fulfil this wondrous ministry, the first and greatest means is to unite ourselves most intimately in will with our divine Head, and to place ourselves unreservedly in His hands, so that He may use us as a well-tuned harp to make a joyful melody to ravish the heart of the Father. *Domine in unione illius divinae intentionis quâ Ipse in terris laudes Deo persolvisti, has Tibi horas persolvo.* This is the meaning of the first words of our Office: *Domine labia mea aperies et os meum annuntiabit laudem Tuam.* That is: "Make use of my lips which are of themselves all helpless to say aught befitting Thy Father's glory. Make use of them, and then shall my mouth be the organ by which the praise which Thou, as our Head, pourest forth, shall ascend before the Eternal's throne." This thought also helps us to bear our own defects and involuntary want of devotion; for it enlarges our view of prayer, and raises us up far above our limited capacity. Our Lord one day told St. Gertrude when she was sweetly bewailing her defects in saying Office: "Daughter mine, look at My heart, and know for the future that It supplies all your defects. It gives My Father all the homage, and more, that you desire to give. I am always ready to second your efforts as soon as you call upon Me to help you." And St. Bernard, in commenting upon the words of the Psalmist, says, *Invenit servus tuus Cor suum ut oraret Te oratione hac*, "In order to pray I have found the Heart of my King, my Brother, my most sweet Saviour. . . . I have, if not the Heart of Jesus in place of mine, at least have I mine in that of Jesus." (*Vitis Mystica* iii, 9.) And

again, M. Olier, who shed so much light upon prayer, says: "The spirit of our Lord is like a river that flows into the vast bosom of His Father, and draws together with it everything it meets in the onward rush. It is sufficient for us to give ourselves up to Him, and to keep as close as we can to His movements, by desiring what He desires. He will then carry us along with Him into the abyss of the Divinity, there to be absorbed for ever more." Therefore, in union with Him as our Divine head, and as the instrument of His choice, we will offer the sacrifice of praise to God continuously; that is, *the fruit of lips that confess His name* (Heb. xiii, 15); and we will try to make this union, which habitually exists of necessity when we are in a state of grace, an actual and explicit one. We can then apply to ourselves His own words: *Verba quae Ego loquor, a Meipso non loquor* (St. John xiv, 10). The words we say will be His words, for He lives in us, and in Him we live, and move, and have our being.

Then there is another point of view in which we must regard the Office; and for us priests it is the most important. The whole Office has reference to the Mass. It is the beautiful setting of rich, fine gold which encircles and shows off the glory and splendor of the priceless Jewel of the Mass. We prepare ourselves for worthily celebrating the Divine Sacrifice by our first visit to the Heavenly Court which we make at Matins and Lauds. The influence of the Sacrifice is carried on in thanksgiving and in practical application during our Little Hours. Then, when eventime draws nigh, in Vespers we think of our priesthood in joy and praise for the great gift received in the morning; and, as night's shades deepen upon the world, our Compline bids us be of good cheer and sleep in peace, for we dwell under the protection of the Most High, and it fills our mind with the last thoughts of the fruit of the corn and wine which has been our food, and of the oil of gladness which has been poured upon us in the life-giving Sacrifice. Thus the whole Office is redolent of the sweetness of the Mass, and at every hour of the day its fragrance meets us. This view of the

sacrifice of prayer, linked with the Divine Sacrifice, gives it a new tone and an ever fresh and delightful meaning, and it makes our day one long communion feast. This must surely be our Lord's intention, for the spirit of sacrifice which filled His Heart was not confined to the three hours' agony upon the cross; but it was the one constant force which influenced Him from the first moment of His mortal existence, and which gave the meaning to His prayer. This view of the Office, that it refers to the Mass, is often lost sight of, to our own great detriment, when we take up our Breviary. We confine our attention to the literal meaning or to the historical sense, or apply the words to the saint or mystery we are keeping. All these are, of course, good and profitable. But to neglect the thought of the Mass is to leave out part of the essential idea of the Office. It is to neglect that golden thread which runs through the entire work and binds our whole day into one harmonious whole. It is to use the Office in a way other to that which Holy Church intends. It is to miss the sweetest honey from the innermost parts of the comb. It is to leave the choicest fruit of our seven visits to the Heavenly Court; to pluck all others, and leave the very sweetest and best.

The Divine Sacrifice is the one great act of our day, the only great reality. The rite passes soon and is quickly accomplished. A bare half-hour suffices. Jesus, by our hands, offers to the Father the most perfect act of worship that can possibly be offered. The influence of this great reality *must* pervade all we do. It is a factor in our life we cannot leave out. Thus as He deigns to use us for the purpose of the Mass, so does He also use us to carry on and extend its influence by the Office, wherein we adore, thank, supplicate, and expiate in union with the Victim we have offered. Hence the two Sacrifices, that of the altar and that of the choir, are so intimately connected that any neglect of this relationship must needs be to the detriment of both. This one great point, then, one which is so often overlooked in works on the Breviary, we must ever have prominently in mind in our recitation of the Breviary.

The union of all three views is the true idea of the Divine Office, and we can not leave out one of them without becoming cramped and confined in our prayer. As the Breviary is the instrument whereby we can perform our duty of praying in the name of the Church, so are we ourselves the living Breviary which the Church offers to her Divine Head that He may praise the Father whose glory is so dear to her. But there is this difference. The Office book cannot enter into our dispositions ; it is dumb and can only take a material part in our prayer. But we, our Lord's living Breviary, can and must enter into His intentions ; we can and must unite ourselves to His aims, and make them our very own. Hence His prayers are ours by the union of our understanding and our will with His ; and so we merit a share for ourselves personally in the graces His mighty intercession obtains. As vapors arise from the whole earth and descend again in abundant showers upon those parts of the land that God sees to need them, so the prayers which go up from the whole Church come back upon our own parched and arid hearts, and bring us the grace we need to walk worthy of our vocation. The greater the intelligence we bring to this work, and the greater the generosity of our will, the greater will be the fruit we shall deserve. For in the Office, as in all God's works, there runs the divine rule: *As ye mete so shall it be meted unto you.* The more we enter, then, into our Lord's dispositions, and the more perfectly we put ourselves at His disposal, the more perfectly shall we be prepared to receive the fruit of His prayer in a rich harvest of grace and merit.

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THE SYNOPTIC PROBLEM.

(Continued.)

III.—THE TRUE SOLUTION OF THE SYNOPTIC PROBLEM.

WE must premise two observations, in order to render our solution of the problem clear and plausible.

Observation 1. The Synoptic Gospels are the records of the catechetical instructions of the Apostles. This is not a mere assumption, but rests on external and internal evidence. We read in as early a writer as Papias:¹ "This also the Presbyter (John) used to say: Mark, having become Peter's interpreter, wrote accurately all that he remembered . . . who (Peter) used to frame his teaching to meet the wants (of his hearer's)." And this record of Peter's instructions has been identified with our second gospel by Irenaeus,² Tertullian,³ Clement of Alexandria,⁴ Origen,⁵ Eusebius.⁶ The Petrine origin of the second gospel is clear also from internal evidence; for, on the one hand, the minute detail with which everything is narrated, giving the particulars of person, number, time, and place, down to the very gestures, looks and words of Jesus Christ,⁷ requires an eye-witness as the immediate source of the gospel. But, on the other hand, there are only four Apostles that were eye-witnesses of all that happened from the first day of our Lord's ministry, and these were John, James, Peter, and Andrew, for all of these were called by their divine Master on the same memorable day. Now we know that St. John's account of the life of Jesus differs widely from that in the second gospel; Andrew was not present at all events told in the gospel, at the raising of Jairus' daughter, *e. g.*;⁸ again, the narrative of the transfiguration contains so much peculiar to

1 Euseb. H. E. iii, 39.

2 III. i, I.

3 Advers. Marcion. iv, 5.

4 Euseb. H. E. ii, 15; vi, 14.

5 Euseb. H. E. vi, 25; ii, 15.

6 H. E. ii, 15; Dem. Ev. iii, 5.

7 Cf. iii, 5, 34; v, 22; x, 23; xi, 11. viii, 33; x, 32; ix, 35; iii, 17; v, 41; vii, 11; vii, 34; xiv, 36; vii, 34; viii, 12; i, 29; iii, 6 etc.

8 Mark v, 22.

Peter, both words and feelings, that James can hardly have been the source of all this. Internal evidence, therefore, confirms the Petrine origin of the second gospel, clearly asserted by the early tradition of the patristic writers.

It is not less certain that our first gospel, also, contains the catechetical instructions current at the time of the Apostles in the Palestinian church. Eusebius¹ says: "Matthew, having first preached to the Hebrews, when he was about to go also to others, delivered to them his gospel written in their native language, and thus compensated those from whom he was departing for the want of his presence by the writing." The reader has no doubt noticed two important points in this testimony: first, Matthew had preached to the Hebrews, holding such an important position that his absence had to be compensated for in some way; secondly, Matthew's gospel was calculated to compensate for the Apostle's preaching, and must, therefore, contain the instructions which the evangelist had been in the habit of delivering to the Hebrew Christians.

Finally, it can be shown that the third gospel, likewise, contains catechetical instructions used by the Apostles. Eusebius² again has preserved the words of Irenaeus, the disciple of Polycarp, who, in his turn, was the friend and disciple of the Apostle St. John: ". . . After their departure, Mark, Peter's disciple and interpreter, left us in writing all that Peter had proclaimed; and Luke who had accompanied Paul, gathered together in his book the gospel preached by the latter." The third gospel, therefore, contains St. Paul's preaching as the second gospel contains St. Peter's. And this may be inferred from the very introduction of the third gospel: "Forasmuch as many have taken in hand to set forth in order a narration of the things, that have been accomplished among us, according as they have delivered them unto us, who from the beginning were eye-witnesses and ministers of the word, it seemed

1 H. E. iii, 24.

2 H. E. v 8.

good to me, also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus, that thou mayest know the verity of those words, in which thou hast been instructed." Here the evangelist first distinguishes between the eye-witnesses and ministers of the word who have delivered the things unto us (orally), and those that have taken in hand to set forth an (orderly and written) narration thereof; these two classes must be the Apostles and their first chroniclers. Then, in the second part of the sentence, St. Luke goes on to place himself on a level with the chroniclers; and, therefore, we infer that he too intends to write in order the oral teaching of the eye-witnesses and the ministers of the word. And, as if all this were not clear enough, he again assures Theophilus that he is going to write about those things about which Theophilus has been instructed ("orally instructed" according to the Greek text); there can be no doubt, then, that the third gospel too contains the catechetical instructions of the Apostles.

Observation 2. The catechetical instructions of the Apostles were based on that of St. Peter, but were developed according to the needs of the catechumens. We shall prove these two assertions singly.

That the catechetical instructions in the principal churches were based on that of St. Peter, may be inferred "a priori" from the two facts of St. Peter's residence in the three principal primitive churches of Jerusalem, Antioch, and Rome, and of St. Peter's primacy in the apostolic college. In point of fact, we find that even St. Paul, though he had not lived so long under the influence of St. Peter as the other Apostles, follows the same method of preaching as the Prince of the Apostles. This is plain from a comparison of his discourses in Pisidia, at Athens, and before Festus and Agrippa,¹ with those of St. Peter before two Jewish audiences and the Gentile Cornelius.² Besides, it has been shown that the early catechetical instructions of the Apostles have

¹ Acts xiii, 15; xvii, 22; xxvi, 2.

² Acts ii, 14; iii, 12; x, 34

come down to us in the three Synoptic Gospels, and that the second gospel in particular contains the preaching of St. Peter. On the other hand, a glance at the above tables shows that the whole of the second gospel, excepting two parables and the account of two miracles, has been embodied in either the first, or the third, gospel, or in both. It follows, therefore, that the first and the third evangelists report a catechetical instruction containing substantially that of St. Peter together with certain amplifications.

That the catechetical instructions of the Apostles were developed variously according to the various needs of the churches, may be inferred from the practical good sense of the early Christian teachers, guided, no doubt, in their difficulties by the inspiration of the Holy Ghost. From the very nature of the case, in each particular church the special needs of the audience had to be considered. Those speaking to Hebrews, *e. g.*, would naturally endeavor to connect the Christian dispensation with that of the Old Testament, showing that it had been predicted therein and developed out of it. The catechist, therefore, had to appeal to the past in order to establish his claims for the present. The apostolic ministers preaching to Gentile audiences must show that Jesus had come to save both Jew and Gentile, that the Christian Redemption excluded no one, however abject his condition, however depraved his actual state of morality. The catechist, therefore, had to appeal to the future, as it were, in order to gain a favorable hearing for the present; he had to be an apostle of hope. Finally, the Christian missionary, addressing himself to the proud and practical Roman, open only to the stern realities of the present, had to harmonize his gospel-message with the present, confining himself principally to an account of those momentous facts that manifested a power superior to the Roman emperor's mighty sway, and a majesty greater than that of Jupiter and Apollo. That this is not a mere "a priori" view of the case, follows from the words of Papias¹ quoted above, in

which it is expressly stated that Peter used to frame his instruction according to the wants of his hearers.

Solution of the Problem. The different phenomena involved in the Synoptic Problem are sufficiently explained by the fact that the evangelists record the various catechetical instructions current in the primitive church of Jerusalem, Antioch, and Rome. In order to prove this statement, we shall draw attention to the manner in which our theory accounts for the material and verbal agreement of the Synoptic Gospels, in which it explains their material and verbal disagreement, and in which it elucidates the peculiarities of the three Gospels.

1. The *material agreement* of the three Synoptic Gospels has already been shown to be due to the influence of the Petrine catechetical instruction, which was embodied in the catechetical forms of the churches of Antioch and Jerusalem. No wonder, then, that our three Synoptic Gospels, or the records of the catechetical forms of Jerusalem, Rome, and Antioch, agree, not merely in relating the history of the passion and resurrection of Jesus at greater length, but also in selecting from His life principally the Galilean ministry which was better adapted for the instruction of the multitude than the Judean. For, in the latter, our Lord had to contend mainly with the learned, the priests, scribes, and Pharisees, while in Galilee He instructed the common people concerning His mission and doctrine.

2. The *verbal agreement*, too, of the three Synoptic Gospels may be explained by the fact that they record the catechetical instructions of the primitive Church. In the first place, St. Peter's preaching must have been translated into Greek, even before the apostles left Jerusalem, about twelve years after the resurrection, for the use of the more than three hundred Greek synagogues that existed in the Holy City at the time of our Lord. This translation may have been the work of Matthew, Philip, and Andrew,¹ who spoke Greek. Again, those that have experience in teaching will

1 Cf. John vi, 7, 8; xii, 21, 22.

attest that after a number of repetitions the teacher begins to explain his matter in the same words and sentences; and the identity of language will be the greater, the less acquainted the speaker is with the language he uses. In this manner it is easily explained why the Apostles who, according to tradition, exercised the sacred ministry for twelve years in Palestine before going among the Gentiles,¹ should have been accustomed to use the same catechetical formulas. This becomes the more probable, if we take into account the Jewish manner of teaching as described by Schürer;² after showing that to teach was, in the Rabbinic schools, identical with repeating, he concludes that a pupil had only two duties: one was to keep everything faithfully in memory, and the second, never to teach anything otherwise than it had been delivered to him, confining himself even to the expressions of his teacher, so that it was the highest praise of a pupil to be "like a well lined with lime, which loses not one drop."³ That the practice of learning the Christian doctrine by heart existed in the early Church, may be inferred from a passage in the Clementine Recognitions,⁴ where the speaker describes his labor of memorizing the words of our Lord.

3. From what has been said, it would appear that it is harder to account for the *discrepancies* of our Synoptic Gospels than for their agreement in both matter and language. Still, if we keep in mind the variation of the instruction according to the variation of the audience, we shall not be surprised to find the same variation in the written account of the oral instruction. Hence it comes

1 Cf. Apollonius, sec. iii; Euseb., H. E. v, 18; Clement of Alex., Strom. vi, 5.

2 The Jewish People in the Time of Jesus Christ, div. ii, vol. i, p. 324 f.

3 Aboth ii, 8; cf. Gfrörer, Das Jahrh. des Heils, i, 168-173. This practice may be compared with what Max Müller tells us of the oral tradition of the Rig Veda, with the statement of Dionysius of Halicarn. (t. vii, ed. Reiske, p. 819) concerning the Greek "logographers" anterior to Herodotus, with the Homeric rhapsodists, and with the Arabic people's preservation of their poetry before the times of Mohammed.

4 ii, 1.

that in the first gospel the Old Testament is quoted more frequently than in the other gospels,¹ that the value of the law is made to lie principally in the religious and moral element², that though the idea of universal salvation is plainly expressed³, and the exclusion of Israel in favor of the Gentiles bluntly stated,⁴ the prerogatives of the Jewish nation appear in Christ's genealogy traced only up to Abraham,⁵ in the omission of the seventy disciples, the representatives of the nations, in the prominence of the twelve, the representatives of Israel⁶, in the equivalent exclusion of the Samaritans,⁷ in the first discourse of Jesus declaring the inviolability of the law,⁸ in the sacredness of the Sabbath,⁹ in the Jewish head and foundation of the Church,¹⁰ in the declaration about the temple,¹¹ and in the evangelist's eschatology.¹²

In a similar manner we can account for the omissions and additions of the third gospel. *a.* Since the gospel is of Pauline origin, it carefully omits anything that could be detrimental to the twelve, or, at least, it excuses them: hence the hard words Jesus spoke to Peter, the latter's oath on occasion of denying his Master, the flight of the twelve in Gethsemane, the ambition of the sons of Zebedee, are omitted; the Apostles, slept, indeed in the garden of Olives, but 'for sorrow'; they were incredulous after the resurrection, but 'for joy'; before the choice of the first four, Jesus works the miracle of the miraculous draught of fishes (omitted by the first and the third evangelist); before the choice of the twelve and their mission, Jesus prays, and Peter is bidden to strengthen his brethren after his conversion.

β. The third gospel, containing as it does the Antiochian or Paulinian formula of catechetical instruction, omits also everything that would be uninteresting or offensive to the Gentile hearers. Hence those portions that connect the

1 i, 23; ii, 6, 15, 18, 23; iii, 3; iv, 14; viii, 17; ix, 13; xii, 7, 17, 40; xiii, 14, 35; xv, 8; xxi, 5, 16, 42; xxiv, 15; xxvi, 31; xxvii, 9.

2 Cf. xxii, 40; xxiii, 33, etc.

3 xxiv, 14; xxviii, 19.

4 viii, 12; xxi, 1 ff.; xxi, 28, 53; iii, 91.

5 i, 1-17.

6 Cf. x, 23.

7 x, 5; cf. xv, 24; vii, 6.

8 v, 17 f.; cf. xi, 13.

9 xxiv, 20.

10 x, 2; xvi, 17 f.

11 xxvi, 61.

12 xvi, 28; xxiv.

Christian dispensation with the Old Testament are wanting in the work of St. Luke ; such are the description of John the Baptist, the disputes with the scribes from Jerusalem, the saying that Elias had already come, the discussion on the Mosaic law concerning divorce, the question of the lawyer "which is the greatest commandment," many expressions in the discourse on the last day, the anointing of Jesus "for His burial," the allusions to the prophecies and the temple in the history of the passion, etc. The condition of Jesus' friends at Nazareth, the history of Herodias, and similar incidents have been omitted in the third gospel, as being of less interest to a Gentile circle of readers. Finally, St. Luke follows the Antiochian catechetical formula in omitting the story of the Syro-Phœnician woman containing the hard words of Jesus concerning Gentiles, and similar matter that could have only repelled his readers.

γ. In the third place, St. Luke has added an amount of material that was well calculated to attract Gentiles, and encourage all classes of readers to follow the divine Master. Who can doubt that in this particular too he has remained faithful to the catechetical formula of his master St. Paul. He shows in his gospel that Jesus has not limited His salvation to any class or any condition of life ; the child and the grown up man, the male and the female sex, the rich and the poor, the learned and the unlearned, the just and the sinner, the Jew and the Samaritan, the son of Abraham and the Gentile are alike called by Jesus to share in the benefits of His redemption. It is for this reason that the third evangelist traces back our Lord's genealogy to Adam, the father of all men ; that he depicts the history of the childhood of John the Baptist and of Jesus himself ; that he pictures for us the angels announcing at Jesus' birth peace to all men of good will, and the poor shepherds adoring at the crib in Bethlehem : that he tells us of the band of pious women ministering to the wants of their divine Master, and of the poor sinner out of whom He had cast seven devils, anointing His feet ; that he adds the history of the miraculous draught of fishes, of the widow's son at Naim, of the woman with

the spirit of infirmity, of the man with the dropsy, of the ten lepers, of the healing of Malchus, and the parables of the two debtors, of the good Samaritan, of the importunate friend, of the rich fool, of the barren fig-tree, of the lost pieces of silver, of the prodigal son, of the unjust steward, of Dives and Lazarus, of the unjust judge, and of the Pharisee and the publican.¹

4. The *verbal discrepancies* of the Synoptic Gospels are more easily explained than their material disagreements. Since we have seen that the catechetical formulae of the Apostles varied according to the needs of the audience, it follows that what they had in common received a different setting in the various forms. It is natural that the verbal expression should be adapted to the rest of the catechetical formula. Besides, we have in Sacred Scripture instances in which the same event is told by the same inspired writer under varying conditions, and we find that these different accounts present precisely such discrepancies of expression as we find in the parallel passages of the Synoptic Gospels. This fact the reader may verify in the repeated account of St. Peter's vision,² and again in the repeated history of St. Paul's conversion.³

5. The fact that the three Synoptic Gospels are the written record of the catechetical instruction in the Apostolic Church, accounts also for the other phenomena involved in the Synoptic Problem. The dualism of the second gospel, *e. g.*, is explained by the fact that St. Mark was for some time the companion of St. Paul; for we find that he journeys with Paul and Barnabas to Pamphylia, and that he was again in Paul's society at Rome. This supposes, at any rate, that he was well acquainted with both the Jerusalem catechetical

1 Cf. v, 4-11; vii, 11-18; xiii, 11-17; xiv, 1-6; xvii, 11-19; xxii, 50, 51; vii, 41-43; x, 25-37; xi, 5-8; xii, 16-22; xiii, 6-9; xv, 8-10; xv, 11-32; xvi, 1-13. xvi, 19-32; xviii, 1-8; xviii, 10-14; iii, 10-14; xix, 41-44; ix, 28-36; xxii, 44; xxiii, 7-12; xxiii, 27-31; xxiii, 34; xxiii, 40-43; xxiv, 13-31; xxiv, 50-53; ix, 49-56; xxvii, 11-19; xix, 10; vii, 36-50; viii, 43-48; etc.

2 Acts. x, 10 and xi, 15.

3 Acts, ix, 2; xxii, 5; xxvi, 12.

formula—for he was a native of Jerusalem, and lived there the greater part of his life—and that of Antioch used by St. Paul. What wonder, then, if he combines in at least seven passages the expressions occurring separately in the two formulæ? Again, it has been often noticed by grammarians that precisely those words that are used most commonly by the people are most irregular. On the same principle, those parts of the catechetical formulæ that were repeated most commonly by the early Christians, present the most striking discrepancies of expression in the Synoptic Gospels. This is the case in the history of the passion and the resurrection, in the Lord's Prayer, in those parts of Christ's teaching that enter most practically into our daily life, and that would be quoted by martyrs and confessors alike under the stress of difficulties; such are the moral principles referring to the patient bearing of the cross, and the necessity of self-abnegation. In those parts, on the contrary, that would be repeated mainly in the church or the school of catechumens, the Synoptic Gospels present a greater agreement.

We shall not here attempt to explain the Aramaic idioms found in the third gospel where the parallel passages of the first and second gospel have pure Greek expressions, though this might be done from the nature of the Antiochian formula of catechetical instruction; nor shall we reproduce the attempts of some writers to divide our Synoptic Gospels into the daily lessons that must have been consecutively gone over in the schools of catechumens.

That this theory is not destitute of external authority follows from the names of the authors who have adopted it: Cornely,¹ Friedlieb,² Schegg,³ Bisping,⁴ Knabenbauer,⁵ Heinrich,⁶ Le Camus,⁷ and also the Protestant writers,

1 *Introductio*, iii. pp. 184, ff.

2 *Österr. Kathol. Vierteljahrschr.* 1864, pp. 68, ff.

3 *Evang. des h. Mark.*, pp. 12, ff. 4 *Exeget. Handb.* i. p. 15, ff.

5 *Stimmen aus M. Laach*, 1881, xxi. pp. 297, ff. 6 *Dogmatik*, i. p. 721.

7 *Vie de N. S. Jesus-Christ*, 1883, i. pp. 28, ff.

Gieseler,¹ Ebrard,² Schaff,³ Westcott,⁴ Hase⁵, Wichelhaus, Kalchreuter, Lange. If any one should wonder at God's seemingly useless action of inspiring material and expressions in the second and third evangelist that had been inspired in the first, let him call to mind the wise saying of Ecclesiasticus :⁶ "All these things live, and remain for ever, and for every use all things obey him. All things are double, one against another, and he hath made nothing defective."

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THE HIDDEN PHASES OF FATHER TOM BURKE'S PRIESTLY LIFE.

IF a search-light were turned upon the character of the heroes of history, how few of them would stand revealed as worthy of the admiration of mankind! Their hidden life would show them up as men moved by ignoble passions and directed by low principles, factitiously eminent by reason of the commanding circumstances in which they were placed by Providence. But the heroes of religion, who shrink from fame, would, if the secret workings of their spirit were disclosed to the world, seem truly great. They would be seen as the conquerors of self. And if their struggles in the long conflict that led up to their final victory were recorded, they would grow in favor and reputation with their fellow-men and serve as an inspiration to others in self-denial, altruism, and duty to God.

One of the men of our own times who rise in honor in proportion as they are better known, is the late Dominican friar and famous preacher, Father Thomas Burke.

His exoteric life is easily sketched. He was born in Galway in 1830, the only son of a poor baker. In his seven-

1 *Histor. krit. Versuch*, Leipzig, 1818, pp. 53, ff.

2 *Wissensch. Krit. d. Ev. Gesch.*, 1868, third ed.

3 *Apostolic Christianity*, 1882.

4 *An Introduct. to the Study of the Gospel*, sixth ed. 1882.

5 *Gesch. Jesu*, 1876, p. 23.

6 xlii. 24.

teenth year he sought admission to the Order of Preachers, and was sent to make his novitiate, first to Perugia in Italy, later to St. Sabina, in Rome, and next, while still a novice and sub-deacon, to Woodchester, in England, in the capacity of Pro-Novice-Master to a new foundation. He was ordained priest by Dr. Burgess, Bishop of Clifton, on March 26, 1853. Shortly afterwards he took his degree as Lector in Sacred Theology. In 1855 he was recalled to Ireland, and became Novice-Master in the community at Tallaght. Nine years later, he was summoned back to Rome by the General of the Order, and appointed Regent of Studies in the Convent of San Clemente, the scholasticate of the Irish Province. Of this house he was soon after chosen Prior. He returned to his own county in 1867, but two years later he was once more in the Holy City as theologian to the Bishop of Dromore during the Vatican Council. In the capacity of Definitor of the Irish Province, he attended the Chapter held in Ghent in 1871, and while there he was made Visitor to the Province of the United States. He spent eighteen months in America during which period he delivered no less than four hundred lectures and preached unnumbered sermons. In 1873, he returned to Ireland. He was elected Provincial, but declined the office. He spent ten more years in an unbroken round of pastoral duties, retreats, lectures, sermons, etc., etc., while suffering from the encroaches of an interior ulceration that finally destroyed his life.

To the multitude, therefore, he was known as the popular preacher whose lectures moved great crowds to laughter and to tears, to generosity and to penance, to love for truth and to fidelity to religion; as the distinguished scholar whose acquirements as a student of history, linguist, philosopher and theologian were extraordinary; as a brilliant wit celebrated for his *bon mots* and his rare skill in the art of conversation; and, above all, as the illustrious Dominican whom his brethren delighted to honor and to obey.

But the monk of the cloister and the cell, him the crowd knew not.

A friar of the English Province has attempted to do for

Father Burke what Père Chocarne did for that other conspicuous Dominican, Lacordaire—expose his inner life to the gaze of the world for the sake of edification—and, though he has not entered into equally ample details, he has produced a meritorious and fascinating monograph.

The great central fact of Father Burke's career was his priesthood. He never lost sight of it. From it radiated his aspirations and his actions, and to it his prayers, his virtues and his works of mercy were referred back to test their fitness for him. From the day of his ordination he set up a high ideal for himself: "This life is a God-like life; this profession is an angelic profession; how can I find words to express the full sanctity of this state?" And to that ideal of holiness he steadily tended unto the day of his death. To give God all the glory that he could, to rise to the height of virtue designed for him, and to take care that no soul lost a grace through negligence in his ministry—these motives dominated him. He feared the curse threatened against those who do the work of the Lord fraudulently. Hence his recollection before the altar, his attention in the recitation of the divine Office, his mortifications, his respect for the rule of his Order, his devotedness to the confessional, his eagerness to preach. "The grandest career," he said himself in his last days, "that ever man the most ambitious proposed to himself, is to serve the Church of God," and, after he was gone, the English Jesuit Father Clarke bore this testimony to his main motive: "God and the Church were his one thought . . . it was the work God had given him to do that absorbed his thoughts." Similarly, Bishop Brownlow said of him: "I never saw him out of his religious habit, and to me he was always the Dominican friar first of all. His wit, his varied information, his marvellous powers as a linguist, his exquisite taste and tact, his intense delight in music and poetry,—all these things seemed to me to be in him perfectly subordinated to his character as a priest and a monk." This opinion is corroborated by one of his brethren in this country, who was frequently his companion during his sojourn here, and who does not hesitate to say: "I have

known many excellent priests, secular and regular, and some bishops and archbishops, but Father Tom Burke was like a born churchman—he was the most typical ecclesiastic I ever met.”

Having consecrated himself to the service of God in religion, Father Burke, sought to know the predominant fault of his character for the purpose of plucking it out, fruit, flower, branch, stalk, and root. It was vain-glory. “That is the rock,” he once confided to a friend, “on which I fear to split.” With a firm will, stout heart, and a trust in grace, he set about acquiring the opposite virtue of humility by prayer, by penance, by meditation, and by practice, and kept up the pursuit of it resolutely from the moment that he perceived his need of it until the very end. It was a hard struggle. “He seemed so naturally humble,” wrote his first biographer, “that few ever suspected the poignant pain it gave him to cultivate habits calculated to earn the contempt of worldlings.” “His warm Irish blood,” thus testifies his brother Dominican, “grew hot at the thought of contempt, and yet he courted it again and again by witticisms at his own expense. His own words were: ‘I would rather be injured than insulted and despised.’”

He persistently made light of his orations, alluded to them as “thunder and turf,” submitted them to his novices for correction, and accepted the changes that they suggested, and to an admirer who had praised one of his sermons, he wrote: “Never speak to me of my preaching; remember there is such a thing mentioned in Scripture as a man who, while preaching to others, might himself become a castaway.”

When he was first sent to Tallaght, he frequently swept out the church as though he were a lay-brother, and on Saturday, when confessions were being heard, he would go kneel among the waiting throng and take his turn to receive the sacrament.

Crowds hung on his words enraptured, churches vied with one another to secure his services, the newspapers were enthusiastic in their reports of his eloquent discourses, yet he never lost his head through this popularity, and still the

wonder grew, how in the midst of such excitement he could remain unmoved. "The world forgot," explains one of his brother-monks, "that after his brilliant orations he retired to that quiet spot whose only ornaments were a crucifix, a few sacred pictures, and a few books, and that the routine of the secluded life was made up of meditation, psalmody, and prayer."

"He knew that he was a great man," writes one who was dear to him, "and that his was an illustrious name. He had taught in the schools of philosophy and theology with great success; yet no one could say that he ever made the slightest pretense to learning or eloquence. In his appearance he was simplicity itself. His winning humility of manner endeared him to all. His last duty at night brought him to kneel at the Prior's feet to receive a blessing before he retired to his room."

To hide his greatness, he acted the fool and the merry-Andrew, carrying his comic tendencies so far as at times to sky-lark in the sacristy, (though in the sanctuary no one was more devout and recollected) so that even some of his brethren thought, before they knew him well, that he was little better than a buffoon. These pranks served him a turn he sought from them, when the proposal was under consideration to make him a bishop. His critics alleged that his jollity was unseemly for the episcopal dignity, and he himself protested: "If as a friar I am unfit to discharge my duties, how much more unfit would I be to discharge the duties of a Bishop."

"His humility," declares his latest eulogist, "often took a practical form—that of seeking out public humiliations; and this, not merely from his religious brethren, who would have understood his motives, but also from men of the world—from those who admired him and strove to flatter him, but who would not appreciate what was to them unintelligible, and who would consequently misconstrue his words and misinterpret his actions. His naturally unprepossessing appearance, his lowly birth, everything that could help to lower him in the eyes of men, was called into requisition. He may

almost be said to have rivalled St. Philip Neri in his fertility in devising expedients to crush human respect and self-love. Once, when paying a call, he rose to go, saying that he had his shoes to clean. Those present protesting against such a proceeding, he answered: 'If I were not a friar I might not have any shoes to clean.' Another time, when paying a call upon some friends, his wearing apparel was so remarkably shabby that he was attacked on the point. He explained that his coat had been the property of a father who was much stouter than he was; his shoes had belonged to a second, and his hat to a third; this last was so much too large for him that he could only keep it in place by rolls of paper place inside the lining. Wellnigh countless are the anecdotes of this kind preserved to us. And in this, as in everything else, his natural wit did him good service. When standing in the midst of a distinguished company, he might be heard, in loud tones and with an assumed but emphatic brogue, disclaiming all connection with the blue-blooded Burkes of Galway, but, at the same time, assuring his audience that, though his father was only a poor baker, he was yet one of the best-bread Burkes in the country."

His pet maxim for his novices was: "You must be as humble as a door-mat and as pliable as porridge."

He detested popular ovations. When he returned from Rome to deliver his glowing panegyric of O'Connell, he magnetized his audience, and then, not waiting a moment to receive the greetings and congratulations of the throng of prominent persons that flocked to the convent to take him by the hand, he hurried off to a hospital to see a poor woman, a penitent of his, who had written to him in Italy that she longed to have his blessing before her death. When he reached her bedside she smiled her welcome and said faintly: "Father, I waited for you!" and she died before he left. Meanwhile the great audience still clamored for another sight of the orator who thrilled them to the core of their hearts with his vivid encomium of their nation's hero.

When father Burke came to America he selected for his voyage the steamer carrying the most steerage passengers.

On the way over he spent a part of every day among them, instructing, advising, and shriving them—hearing more than three hundred confessions and entreating them to be true to the Faith in the new land. He was requested by the other saloon passengers to preach to them, and he consented but on condition that the poor in the steerage, who chose to hear him, should be allowed to come up to listen to the sermon. Thus he constantly identified himself with the lowly. He was humble in the condition of his birth and by his profession as a monk, and he insisted on his rights, as it were, when he made his world recognize these facts. Once, when his physician urged him to go abroad to a celebrated health-resort, he replied: “What a pretty thing to see a poor Dominican associated with all the grand health-seekers. If I cannot get my health in Ireland, I am sure to get a grave there.”

“What struck me most,” is the testimony of one of his brethren, “was the solidity of his virtues. Though praised on all sides, I can honestly say that I never saw a more completely and truly humble man, with a true and genuine humility.” And another friar, writing after his death, stated: “I need hardly say that he was never known to give cause of offense to any one. The world may speak of the great scholar and splendid orator, but only those in daily and hourly contact with him can speak of his unvarying sweetness of disposition, his tender piety, his complete self-abnegation, his marvellous modesty. The one thing that could bring a cloud to his face was to single him out in any way for distinction. Truly he was to us all a splendid example of humility.” In the same tenor was the beautiful tribute paid to him by Cardinal Manning: “We shall no more hear that eloquent voice, eloquent because so simple, for in all, he spoke for God; he remembered God and forgot himself; it was the eloquence, not of study or self-manifestation, but of the great soul speaking with God and for God. The whole man spoke, and yet in the pathos and beauty and light of what he spoke, we never remembered the speaker.”

Only a short time ago, another tribute was paid by Bishop

McCormack to Father Burke's humility, at a great mass meeting held in Galway for the purpose of erecting a memorial to him in that city. "Father Burke," said the Bishop, "was not only a great preacher, but also a great priest. He was distinguished for his eloquence, but he was still more distinguished for his humility. After all his eloquent speeches and splendid sermons and great achievements, which would have turned another man's head, he was never in the least affected—he had still the same humility. This was the crowning feature of his character."

Next to Father Burke's humility, and buttressing it, was his love of prayer. He would spend hours on his knees before the Blessed Sacrament. He took to heart those words of St. Bernard: "*Concha esto, non canalis*—be a reservoir, not a channel," and the saying of Blessed Louis Mary Grignon de Montfort, when pressed to shorten his devotions in order to give more time to active works: "Leave me alone as yet; what good shall I be to others if I am no good to myself?"

Accordingly his meditation, his Mass, his Office, and his other prayers called forth his utmost diligence and devotion; and in communion with God he sought his highest utility. Once, when he was at San Clemente, in Rome, some friends called to see him. They were told that he was in the church and they went there to hunt him up. They found him absorbed before the tabernacle. Loth to disturb him, they sat down to wait for him to finish his adoration. The minutes passed to the quarter-hour, the half-hour, the hour and beyond, yet he remained motionless in prayerful contemplation, and they, edified by his piety as much as they could have been by any words of his, went away without speaking to him.

Father Burke's devotion to the Blessed Virgin was tender, strong, filial, fruitful, and comforting. How could it be otherwise with him, an Irishman, a Catholic, and a son of St. Dominic? From his boyhood up he was her faithful client. He was predestined, as it were, to be one of hers, for he was born on the Feast of her Nativity, and he died on the Feast of the Visitation. "Since I came to the use of reason," he once said, "and learned my Catechism and mastered the idea

that was taught me of how God in heaven planned and designed the redemption of mankind, the greatest puzzle of my life has been—a thing that I could never understand—how any one, believing what I have said, could refuse their veneration, their honor, and their love, to the Blessed Virgin, Mother of Jesus Christ.” His immediate preparation for his sermons was always the recitation of three “Hail, Marys,” and his last words were: “Help of Christians, pray for us!”

As an outcropping of this reverence for the Mother of our divine Lord, was Father Burke’s fondness for the rosary. “His beads,” says his first biographer, “were never from his side by day, he wore them around his neck at night. . . . Sleeping or waking, walking or working, his fingers always held the tangible pearls of the rosary.”

“I could sleep,” said Father Burke himself, “without the least fear on the crater of Mount Vesuvius, if I had our Lady’s Rosary in my hands.” In his last years, when he had returned to Tallaght broken down in health and making his final preparations for eternity, it was a common saying among the novices, “There goes Father Burke with his stick and his rosary.”

Father Burke cultivated cheerfulness. He used to say: “There’s no law that the pious should be dull.” He was naturally bright, and he gave play to his love of fun, his sense of humor, his nimble fancy, and his power of mimicry. Often he would keep his brethren in convulsions of laughter during the recreation hour with his comic stories and his clever acting. But his mirth was often assumed, either to enliven others, who needed to be cheered, or to rid himself of fits of depression, to which he was subject. His liveliness was made extravagant, too, as has been said, to bring contempt upon himself and to ward off the responsibilities of the mitre, which were offered to him more than once. Yet, withal, even in his gayest moods, he never wilfully wounded charity or hurt the feelings of any of his brethren. His liveliness, besides, helped him to bear the excruciating sufferings of the last decade of his years. An anecdote is told of him that shows the use to which he put his pleasantry

and the effort that it sometimes cost him. At Tallaght, even at the time when he was nearing his end, he was the delight of the recreations and the novices looked to him to amuse them. One day when the bell for recreation rang, he was prostrate in bed in an agony of pain. But he got up and crawled to the community room, supporting himself on his way to it by leaning against the wall of the corridor. At the door, he straightened himself up, put on a pleasant expression of countenance, and walked in. Soon he was in the midst of a comic recitation that required also considerable pantomime. The novices roared with the laughter that they could not suppress. In the midst of the fun he fell down in a faint. But they, thinking that his fall was part of the performance, kept up their hilarity, telling one another that his acting was superb. He came back to consciousness while the merriment was still kept up, and, taking in the situation, went on with the recitation without undeceiving them as to the reason of his collapse, or letting them suspect that he was in acute distress.

Father Burke's mortifications are not revealed by his brother in religion. But if, as one who knew him intimately assures us: "His inner life was as beautiful as that of his own St. Dominic," the spirit of penance was not absent from among his virtues. His fortitude in sufferings, an instance of which has just been related, is assurance that, like St. Paul, he filled out in his own body the measure of the sufferings of Christ.

After his return home from America, he became more and more of an invalid. He had overtaxed his strength in this country, and his health rapidly declined after he went back to Ireland. Yet he did not spare himself so long as he could stand on his feet, nor did he seek any relaxation from the severity of the rule while he could possibly observe it. "These last years of his life," writes his brother friar, "when his fame as a preacher was well established, were the years of his greatest activity, an activity which seems quite incompatible with the suffering life he really led. It even seems to us, who perhaps hardly know what suffering

is, to be altogether impossible that a man who is suffering pains should be able to preach an impassioned and eloquent sermon full of cogent argument and minuteness of detail, or at another time to keep his fellow-men in convulsions of laughter by his witty sallies."

His pain was not continuous, but came and went, lasting for hours or days at a time. When he had a respite he missed his cross. On one of these occasions he said, "I have been three days without pain. I don't know myself or feel right at all without it. I think I must pray for a little."

"Only a few days before his death," says his latest biographer, "he wrote several letters of introduction for one who had applied to him. These were addressed to sympathising friends in America and must, as their dates tell us, have been written at a period of great suffering, no word of which is breathed in the letters. His doctors, of course, urged the necessity of long and perfect rest. But rest, for one of his temperament, was out of the question. He felt with Macbeth: 'If die I must, I'll die with harness on my back.' Preaching was his vocation and his greatest delight, yet it was when in the pulpit that he felt the most acute pain. The beads of perspiration stood out upon his forehead and rolled down upon his face, evidence of the agony he was undergoing, as those will remember who were privileged to hear his sermons at the opening of St. Dominic's, Haverstock Hill. When the time for the opening of the present church came, Father Burke, who had promised to preach, was stretched upon a bed of pain. Yet despite the entreaties of his friends he insisted upon coming over from Ireland to fulfill his engagement. Those who saw him then, who heard the five sublime discourses with which he enthralled his audience, and who saw how, after those superb displays of oratory, he dragged himself back to his bed of ceaseless pain there to regain strength for the next effort, looked on him with a sort of awe, as upon a man whose whole desire was to spend himself and be spent in the service of God and his neighbor."

After those sermons he went back home to Tallaght to die.

But one more self-sacrifice was to be asked from him, one more opportunity was to be granted to him to suffer for others. There was famine in Donegal and the orphans there were without food. Would he preach a charity sermon to save them from death by hunger? Willingly. So, in the presence of an immense congregation, he mounted the pulpit for the last time, and though every sentence caused him a pang, he delivered one of the finest addresses that he ever preached. It cost him, however, what was left of his life. He lingered after it for a space, but the seal of death was on his brow before he finished it. His work was done. His course was finished. In effect he had laid down his life for the poor children for whom he pleaded. The end came at last and the news was flashed around the globe: "Father Burk is dead." Yes, the poor worn body was dead but the heroic soul, who will doubt that it, resplendent and blissful, has entered into the joy of its Lord?

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A QUESTION ABOUT THE LORD'S PRAYER.

"Why does the Catholic version of the Lord's Prayer, as given in all our authorized prayer-books, say 'Forgive us our trespasses as we forgive those who trespass against us,' when the Douay Bible says, 'Forgive us our debts as we forgive our debtors.'—Matth. vi, 12.—St. Luke says 'sins,' xi, 4."

A brief answer to the question would be that the Douay version of the Lord's Prayer in St. Matthew never took the place of the previously accepted and popular form (or forms) found in our books of devotion. The reason is that a new

vernacular version of the Holy Scriptures is something entirely independent of, and need have no necessary influence upon, the extracts from the Bible contained in the vernacular ritual of the Church. However, as many a one has, no doubt, been struck by the seeming discrepancy between the Douay Bible and the prayer-book version of our Saviour's words, a fuller explanation of the variance and its causes may prove acceptable. Such an explanation requires that certain factors be taken into account ; these are introduced under the following heads :

I. The verse of St. Matthew as it appears in the Greek.

II. The verse of St. Luke—also in its Greek form.

III. Do the two reports of our Lord's words harmonize?

IV. The two English translations.

V. The prayer in its ritualistic aspect.

VI. When the word "trespass" was first used.

I. *The verse of St. Matthew as it appears in the Greek.*

. It runs : *Καὶ ἄφεσις ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν.*

There are unimportant manuscriptal differences—*viz:* *ὀφειλέματα, ἀφήχαμεν*, etc. The verse, leaving *φειλήματα* for the present untranslated, literally expressed in English would be about as follows : "And dismiss (or send away from, or discharge) to us our . . . even as we dismiss . . . to those owing us."

In regard to the import of *ὀφειλήματα* ; at a glance one sees its relation *ὀφειλέταις*. Both indeed have origin in the *verb* *ὀφείλω* which means to owe—1^o to owe money ; 2^o to be indebted in a broader sense—to be bound by obligation, or by duty, or by necessity to do something. The meaning of the *noun* *ὀφειλήμα* is, as would be expected, (1^o) That which is justly or legally due, a debt ; hence the Septuagint translator uses it to express the Hebrew *השׁוּבָה* (fr. *שׁוּבָה*), to lend money at usury in Deut. xxiv-10 : *Si debitum fuerit in proximo*

*tuo, debitum quodcumque, non intrabis in domum ejus pignorarare pignus ejus.*¹ In the same sense the word occurs in Romans, iv, 4: "Now to him that worketh, the reward is not reckoned according to grace, but according to debt," *i. e.*, the reward is reckoned not as a favor, but as a debt;—(2^o) *ὀφείλημα* (as its source *ὀφείλω*) means *indebtedness* in its broader sense, and hence, *offence, sin.*² It is not strange that the one word should express *offence* as well as *debt*; in the popular Jewish tongue of Palestine at our Lord's time the term *chob* (חוב), or its feminine form *chobah* (חובה) had exactly this twofold meaning 'debt' and 'sin.' It is in line with this fact that *ὀφειλέτης* should mean (1^o) one who owes money (or its equivalent); (2^o) one held by some obligation or duty; and (3^o), as the Jewish *chajjab* (חיב) one who owes penalty, or of whom God can demand penalty as something due; thus in Luke xiii-4: "Or those eighteen upon whom the tower fell in Siloe and slew them; think you that they were debtors (*ὀφείλεται*) above all the men that dwell in Jerusalem?" The full force of the verse, then, would be in English: And do Thou forgive to our offences or sins, even as we forgive those offending us.³

II. *The verse of St. Luke also in its Greek form.*—*Καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν.*

The manuscriptal differences here are more important than in the previous case; we will refer to them shortly when their bearing may better appear. A literal translation of the present reading, leaving *ἁμαρτίας* by, would run somewhat in this wise: "And dismiss to us our . . . for even ourselves dismiss . . . to every one owing us." *Ἀμαρτία* is from

1 "When thou shalt demand of thy neighbor anything that he oweth thee, thou shalt not go into his house to take away a pledge."—Douay translation.

2 Cf. the parable in Matth. xviii-24 ff. where the sinner's relation to God is illustrated by a debtor's relation to his creditor.

3 Hence the previous incomplete literal translation should be filled out: "And dismiss Thou to us our offences even as we dismiss (offences) to those in our debt."

ἀμαρτάνω (compounded of a privative and μέρος, *i. e.*, without a share or part) which means (1°) “to miss the mark (to be without a share in the mark) with τοῦ στόπου to miss the goal, or with τῆς ὁδοῦ, to miss the way; (2°) to err, be mistaken, to sin (even in the Septuagint). The noun ἀμαρτία consequently signifies *a missing*: (1°) an error, *i. e.*, of the understanding; (2°) a bad action, evil deed. In the New Testament it always has this ethical sense, though it may stand for (a) simply *a sinning*, whether by omission or commission, referring to the source of the act, *i. e.*, sin taken *subjectively*; or (b) for that which is done wrong, resultant sin, *i. e.*, the offense *objectively*; or (c) for sin *collectively*, whether it includes the sins of one or of many. Its use in the present verse in connection with ὀφείλων is noticeable; the fact insinuates that what the noun contains is not foreign to the verb's force. And in this connection the difference of various manuscripts is significant: in place of ἀμαρτίας, we read in some ὀφειλήματα (as in St. Matth.), in others παραπτώματα (*i. e.*, sins conceived of as fallings-down from an upright position, lapses), etc. In place of καὶ γὰρ αὐτοὶ (“for even ourselves”) we have ὡς καὶ ἡμεῖς (“even as we”), and πάντι ὀφείλοντι is represented by ταῖς ὀφειλέταις ἡμῶν. These discrepancies hint at various attempts to harmonize the verse in St. Luke with that in St. Matthew. Hence the next paragraph.

III.—*Do the two reports of our Lord's Utterance harmonize?*—After the above considerations, it is evident that they do. In each case *sin* is presented to us: in the first place under the aspect, literally speaking, of a debt; in the second, of a missing the mark or goal God has willed us to win. But in each case the meaning of one word has become confused with that of the other; the limits of the original strict first meanings have not been adhered to: ἀμαρτία does fit in with ὀφείλων. It is ever *sin*, which is the ὀφείλη (debt) in one case and the ἀμαρτία (missing) in the other. The thing spoken of is the same; the aspect of it expressed by each word did originally differ; but as the essence was the all important factor, it is not to be wondered at that the thing actually expressed came to be the prominent conception embodied in

each term and that thus their use as synonyms resulted. St. Matthew and St. Luke, therefore, express the same thought of our Lord, or, at most, complete one another.

IV. *The two English translations.*—(1°) “Forgive us our debts as we forgive our debtors.” “Debt,” in English, gives the primary meaning of *ὀφειλημα*; but it has hardly the second and larger sense of the Greek word (*viz.*, offense, sin), unless, at least, accompanied by a context. By itself it is not a word of double and distinct force like the Jewish *chob* (חוב); you do not find “debt” and “offense” or “trespass” compared in Crabb’s book of English synonyms. In like manner “debtor” in the second member of the verse does not do justice to *ὀφειλέτης*. Of course it can have as wide a range of meaning, where there is a context to expose its force; hence in the parable of our Lord, already referred to (Matth. xviii, 24 ff.), it evidently includes all a man’s relations to his Creator. When there is no context, however, its significance is limited; by itself “our debtors” does not mean “those guilty of all sorts of transgressions against us.” 2° “Forgive us our trespasses as we forgive those who trespass against us.” “Trespass” comes nearer to the primary meaning of *ἁμαρτία* than “debt”; one may miss the mark or goal by running by it, *i. e.*, passing over it and so “trespassing” in its more radical sense. “Trespass” indeed may easily include, and often does include, “debt”; though technically “debts” represent rather omissions, while “trespasses” add to omissions the notion of commissions.

V. *The prayer in its ritualistic aspect.*—A ritual is intended to arrange the prayers and ceremonies of a religion for general use. Harmony is essential to a ritual; and hence in its development, efforts in the way of agreement constantly appear. The manuscriptal differences we have noted in the verse we are dealing with, are themselves evidences of this tendency to concord. This tendency also is strikingly shown by what has taken place in the preceding verse of the Lord’s Prayer: “Give us this day our supersubstantial bread.” St. Matthew’s has, in the ritual

form of the petition yielded to St. Luke's "Give us this day our daily bread."¹ However, besides bringing about harmony in the forms of prayer, a ritual, also, arranges and words its prayers so as to express to the full the thoughts or doctrines these prayers give expression to; the sources of the religion it exposes, the scattered elements of its creed are worked over and made to complete or interpret one another. In such a composition, therefore, one must expect differences to appear between it and its sources; for what it expresses in one phrase may result from combining two, three, or more passages from the original documents, each of which passages, probably, adds its mite to the development of the fundamental thought involved. In our present verse there was need for just such a bit of work. The double meaning of *ὀφείλημα* must be brought out; it means not only "debt," but also "offense" or "sin." No one may doubt this, for there is the parallel passage in Luke, where we have *ἀμαρτία* substituted for *ὀφείλημα* and explicitly connected with *ὀφείλων*. In a translation of either of these passages, of course you can give the bare first meaning of each word, and then by means of counter references and comments supply what is wanting. But all this is out of place in a prayer intended to express the conception as completed by such comparing and

1 However, there is a real difference between the case of this verse and the case of the verse which follows it. This latter verse has two different words in the Greek for "sins," viz., *ὀφειλήματα* and *ἀμαρτίαι*. The former, on the contrary, has the same Greek term in Matthew and in Luke, viz., *ἐπιούσιον*. This word is translated *super-substantial* in Matthew and *daily* in Luke by the Vulgate, followed, of course, by the Douay. The real difficulty is as to the meaning of the original term; St. Jerome translates it in the two ways noted—why?—who knows? In his time the prayer was already liturgical, and an answer should probably be sought in earlier and variant popular Latin forms of it. Origen testifies that *ἐπιούσιον* was not in use in ordinary speech, and it would seem to have been coined by the evangelists. "The form of the word admits of four meanings: (1) bread sufficient for the day now coming; (2) sufficient for the morrow; (3) sufficient for existence; (4) over and above material substance, or, as the Vulgate renders it, *panis super-substantialis* . . . It is not without some hesitation, in face of so general a concurrence of authority, that I find myself constrained to say that the last meaning seems to me the truest"—*Dean Plumptre*.

commenting. Now, as matter of fact, if you translate the Greek into "Forgive us our debts as we forgive our debtors," you must add explanatory notes. All commentators have felt this necessity. St. Augustine's whole homily upon the verse is an expansion of his words: "Debitores enim sumus non pecuniarum, sed peccatorum" (Serm. lvi. De Evang. Matth. vi, 7-13). Indeed, one reading of the petition, and a very early one, puts the two words "debts" and "sins" into the regular form. Optatus, the African bishop of the Fourth century, who wrote somewhere between A.D. 365 and 370, charges the Donatist bishops who were ordaining and giving remission of sin, and yet committing it themselves, with self-contradiction. He says: "Just after the very moments in which you impose hands and remit faults you turn to the altar, and cannot leave out the Lord's Prayer; you are obliged to say: "Our Father who art in heaven, forgive us our debts and sins."¹ However, just as this writer abbreviates the full form of the prayer for the purpose he had at that moment in view, so he may have added the word "peccata" to bring out more strongly the meaning all felt to be included in "debita." John Wyclif, in his turn, when treating of the verse, felt it necessary to comment "Forgeve vs oure dettis, that is our synnes, as we forgiven to houre dettouris, that is to men that have trespassed agenst vs."² Bearing in mind what has been said in the preceding paragraph, and adding, to it the considerations just dealt with, it seems clear that the form "Forgive us our trespasses as we forgive those who trespass against us" is *per se* better adapted to the requirements of a ritual than the more literal "Forgive us our debts as we forgive our

1 Etenim inter vicina momenta dum manus imponitis et delicta donatis, mox ad altare conversi, dominicam orationem praetermittere non potestis. Et utique dicitis: Pater noster, qui es in coelis, dimitte nobis debita et peccata nostra . . . De Schis. Don. Lib. ii. s xx. Migne's *Patrologiae Cursus* Compl. vol. xi, p. 975.

2 "The English Works of Wyclif. Hitherto Unprinted." Matthews (London, Eng. Tract. Soc., 1880).

debtors." At this point our inquiry may take a more historical turn.

VI. *When the word "trespass" was first used.*—In previous remarks upon "debt" and "trespass" we have treated of the words in their current significations. The more literal force of "trespass" as "a passing over" was, indeed, mentioned, but rather for the sake of showing it to be nearer in its composition to *ἁμαρτία* than "debt;" it was not intended to assume that "trespass" historically always possessed the broad ethical conception it at present carries with it.¹ However, from a time not long after its appearance in English it has had its broader meaning. Hence Wyclif in his day would use the the phrase "men that have trespassed against us" to make clearer the ethical meaning of "debtors;" and one need but consult a Concordance of the Bible to realize the early occurrence of the word "trespass" in the signification of moral wrong against the neighbor, or against God. Both words, by the way, "debt" as well as "trespass," came into English by way of the Normans; hence one could not have appeared in the first English, or, more correctly, Saxon or Angelo-Saxon versions of the Lord's Prayer. The appearance of our verse in these translations well merits attention; and a brief review of its changes from century to century enables us to more accurately locate the appearance of the present phraseology.

In a gloss on the Evangelists written by Efrid, Bishop of Lindisfarne, about A. D. 700, the petition reads:

"And forgef us scyltha usra suae use forgefon scylgum usum."

In a manuscript of Saxon Homilies about the same date, it appears:

"And forlete us ure scylde swa swa ne ac forleten thaem the scyldigat with us."

¹ Its earlier meaning was "to pass over the bounds of another's land, to enter unlawfully upon the land of another;" and in French it means this, and besides, "to pass the bounds of life"—*i. e.* to die; it does not signify to sin.

An English translation of the tenth century is :

“And forgyf us ure gyltas swa swa we forgifath urum gyltendum.”¹ In this last version “gyltas” strikes one as familiar ; in truth, put into our present tongue, we read : “And forgive us our guilts even as we forgive our guilters.” This better known word “guilt” or “gyltas” is one in origin with the obscure “scyltha,” “scylde,” “scylgum” and “scyldigat,” its earlier representatives. To realise this you need but turn to your large Dictionary and find the word “guilt ;” you read : “Sax. *gyllt*, a crime and a debt, connected with *gyldam* to pay, or it is from the root of Dutch and German *schuld*, Dan. *skyld*, a debt, fault, guilt. See *Shall, Should*.” For our present purpose there is no need to consult *should*, but *shall* will repay perusal : “Sax. *scealam*, *scylan*, to be obliged. It coincides in signification nearly with *ought*, it is a duty, it is necessary ; D. *zal*, *zul* ; G. *soll* ; Su. *skola*, pret. *skulle* ; Dan. *skal*, *skulle*, *skulde*. The German and Dutch have lost the palatal letter of the verb, but it appears in the derivative G. *schuld*, guilt, fault, culpability, debt ; D. *schuld*, id. ; Su. *skuld* ; Dan. *skyld*, debt, fault, guilt, *skylder*, to owe ; Sax. *scyld*, debt, offense ; L. *scelus*. The literal sense is to hold, or to be held, hence, the sense of guilt, a being held, bound, or liable to justice and punishment. *In the Teutonic dialects ‘schulden,’ ‘skyld’ are used in the Lord’s prayer, as ‘forgive us our debts,’ but neither ‘debt’ nor ‘trespass’ expresses the exact idea, which includes sin or crime, and liability to punishment.*”² And therefore did the old saxon of the eighth century more accurately express the Greek *ἁμαρτίας* and *ὀφειλήματα* and the Jewish *choboth* (חֲבוֹת) than our form of to-day ! What a pity the old “guilts” and “guilters” lost their place in the prayer.³

1 The preceding verse reads quaintly—“Urne daegwamlicam hlaf syle us to daeg”—*i. e.* “Our daily loaf give us to-day.”

2 Webster’s Unabrg. Dict. (1848).

3 The first two forms are from the “Annotated Book of Common Prayer”—Blunt ; and the third from “A Plain Account of The English Bible” p. 12. (Oxford, 1870).

Wyclif's version has already been presented; here is another of the same century (14th.):

"Oure ech day bred gef us to-day and forgene us oure dettes as we forgeneth to oure detoures."¹

We now come to a version which cannot fail to particularly interest us Catholics. In 1878 the Early English Tract Society published at London "The Myroure of Oure Ladye," containing a devotional Treatise on Divine Service, with a Translation of the Offices used by the Sisters of The Brigittine Monastery of Sion at Isleworth, during the 15th and 16th centuries, edited from the Original Black Letter Text of 1530 A. D., with Introduction and Notes by John Henry Blunt. This community, we are told in the Introduction, existed at Isleworth on the banks of the Thames from the year 1415 until the Dissolution of the Monasteries, and was revived in its old quarters during the short reign of Queen Mary, and still exists as a distinctively English community at Lisbon. The "Mirror of Our Lady" consists of a "Rationale" of Divine Services in general, with a translation and explanation of the "Hours" and "Masses" of our Lady as they were used at Sion. There remains an imperfect manuscript of it, belonging to the 15th century, and there are a few printed copies, in a more or less imperfect condition, from the press of Richard Fawkes, printed in the year 1530. The manuscript was brought from the Cape of Good Hope and presented to the University of Aberdeen by Mr. Wm. Robertson, A.M., in April, 1828. It is a small quarto on paper (8 x 6 inches), containing 270 pages of writing (6 x 4 inches) in a hand which belongs sometime between A. D. 1460 and A. D. 1500; nearer probably, to the former, than to the latter, date. On the last leaf the writer has subscribed his name "R. Tailour;" and in a contemporary hand is added: "This booke belongyth to Syster Elysabeth Mouton." The book was composed between A. D. 1415, when the monastery was founded, and A. D. 1450. The object of the translation was to render the

1 Also from the "Annotated Book of Common Prayer."

service intelligible to those not able to read Latin. Vernacular Prymers (*i. e.* of prayers) of an earlier date are in existence, but the translations given in the "Mirror" are quite independent of them, and thus show forth the growing tendency, even in conventional houses, towards a vernacular service. In this work, on page 75, we have, verse by verse with suitable comment, first the Latin words, and then the translation of the Lord's prayer. Here appears the form:

"And forgyve us oure trespasses as we forgyve oure trespassoures."

Though this be not the first appearance of our word "trespass," it is surely one of the earlier ones. We find a like form in the Prymer of 1538:

"Gyve us this daye our daylye breade. And forgyve us our trespasses as we forgive them that trespass against us."¹ It would be worth while to inquire how the word "trespass" came to be introduced into the form—since in French, as noted in a preceding foot-note, it has *not* the full ethical meaning it has in English, but the limits of this paper forbid the inquiry. This expression must have been the more popular one, and thus earned its way as the accepted form in the Book of Common Prayer. The compilers of that volume would be careful to introduce whatever they could of the prayers the people were wont to use, where there was no question of doctrinal difference involved between the new and old churches.² Notwithstanding this, it is evident that the words "Forgive us our trespasses as we forgive those who trespass against us" have a thoroughly Catholic origin, and that no Catholic need change them in favor of the

¹ Also Book of Common Prayer and Maskell's *Monumenta Ritualia*, II, p. 239

² It is never an easy matter to change general liturgies. Hence, for example, the Book of Psalms in the Vulgate remained almost unaltered by St. Jerome: the old forms and expressions were endeared to the faithful from their constant use of them. It is to be remembered that the Douay version was not published until 1609 A. D.; while the Lord's Prayer, at this time, was some centuries old—in its vernacular dress.

Douay version—"Forgive us our debts as we forgive our debtors."

NOTE.—The question which occasioned this paper, was asked by a priest for a very practical purpose. In his parish reside several Catholic young ladies who teach in the public schools. In these the opening exercise is the recital of the Lord's prayer. To avoid friction it was agreed that Catholics might render this in their own way. Which was the proper Catholic form of the prayer: that given in their prayer-books or the form as it appeared in the Douay version?—these young ladies asked. The essay enables one to answer that the practical rule in such a necessity would be to follow the Douay version when reading the chapter in St. Matthew, wherein the prayer is contained; but to adapt the accepted and approved prayer-book form, when reciting our Saviour's blessed words as part of our Christian worship.

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THE "DEFENSOR VINCULI" IN MATRIMONIAL CASES.

THE general Decrees of the Third Plenary Council of Baltimore prescribe (Tit. x, n. 304-307), that all contentions regarding the validity of the marriage bond, brought before the ecclesiastical tribunals in the United States are to be examined with due observance of the judicial formalities laid down in the *Instructio de Judiciis Ecclesiasticis circa Causas Matrimoniales*, issued by the S. Congr. de Propag. Fide in 1884. One of the most important functionaries in these trials is the "Defensor Vinculi," who, says the text of the Council, is to be an ecclesiastic, possessed of a knowledge of Canon Law, and without reproach (*juris scientia pariter ac vitæ probitate præditus*). Dr. Smith in his excellent book "The Marriage Process in the United States," points out the duties and rights of the marriage defender with great clearness. Nevertheless, there are points which need to be emphasized, and to which our attention has been

called by a paper in the last number of the *Analecta Ecclesiastica*, in which Mgr. Basilio Pompili, advocate of the Roman Curia, and Consultor of the Propaganda, deals with this subject in a manner which proves its practical importance. As we cannot hope to improve upon the correctness of the position which the learned author takes regarding this matter, we will be pardoned if we give his argument entire, omitting only the portion (introductory) referring to the reasons which induced Mgr. Pompili to discuss the subject in the Roman periodical. We have endeavored to make our translation as literal as the genius of the English language permits, in order to convey the true sense of the writer's important contention as to the requisite presence of a "Defensor Vinculi" in all matrimonial cases, without whose presence, and perfect liberty of action, all the proceedings of the trial become null and void, at least so far as they determine a judicial decision.

"It is well known," writes Mgr. Pomili, "that the office of advocate, or defender of the sacrament in matrimonial cases, owes its origin to Benedict the XIV, who, in his celebrated Constitution *Dei Miseratione*, gives the methods and rules to be observed in these trials."

This most wise Pontiff grieved that the marriage bond, which of its nature is indissoluble, was, in certain ecclesiastical courts or tribunals, infringed on by hasty and indiscreet judges, who, without due consideration, declared the marriage contract null, and gave the parties liberty to enter into new alliances. He, therefore, decreed and commanded that the Ordinary of each diocese should select, and preferably from among the clergy, a person of known skill in the law and of excellent character, who should be styled the defender of the matrimonial bond (*matrimoniorum defensor*).

This was proper; for since it is an inviolable rule, both in civil and canon law, that no one shall be condemned without a defense, it was most becoming that the Sacrament of Matrimony, concerning which Christ commanded: *what therefore God joined together, let no man put asunder,*

should have a constituted advocate to see that its rights were not infringed upon.

The Pontiff desired that this advocate, or *defensor matrimonii*, should be present at all judicial trials of matrimonial cases that involved the question of the *validity*, or *nullity*, of the Sacrament. Hence, though the nullity of a marriage be certain and evident, his presence is nevertheless necessary; as the Sacred Congregation of the Council held in an answer given to the Bishop of Sonora, August 26, 1848, not to mention similar decisions. This opinion is strengthened by a recent decree of the Sacred Congregation of the Holy Office, given June 3, 1889, by which permission was granted, in certain cases where the nullity of the marriage is evident, namely, "When the question concerns the impediment *cultus disparitas*, and the evidence is clear that one of the parties was baptized and the other was not; when the case regards the impediment *ligaminis*, and it is certain that the first lawful consort is still living; when the question turns on *relationship* either from *consanguinity* or *affinity*, *ex copula licita*, or on spiritual relationship, or, finally, on the impediment of clandestinity, in places where the Tridentine decree *Tametsi* has been published or has long been observed as such, in these cases permission was granted to the Ordinaries to declare the marriages null, without the formalities prescribed in the Apostolic Constitution *Dei Miseratione*, providing always the existence of the impediment and its non-dispensation by the Church, were proven by clear and well attested evidence; nevertheless, the decree added, the trial is to be carried on, "*with the assistance of the defender of the marriage tie*, without need of a second decision"—"*cum interventu tamen defensoris vinculi matrimonialis, quin opus sit secunda sententia.*"

But theologians and canonists are greatly at variance as to whether the presence of the *defensor vinculi* is equally necessary when there is question of a dispensation in the case of a marriage *ratum et non consummatum*. According to the rigid interpretation of the Benedictine Constitution, it would appear that his presence is not necessary, as the

validity of the Sacrament, in such cases, is not in dispute. But it must be confessed that this opinion is against the ordinary procedure of the Curia. For not only is the Sacred Congregation of the Council accustomed to have the *defensor matrimonii* present when it tries such cases, but it also directs that if anything is done in such cases in episcopal tribunals without the assistance of the advocate of the matrimonial bond, *the acts of the trial must first be validated*, and then recourse be had to the Pope for the dispensation sought for. The *defensor matrimonii* is not required in cases of separation from bed and board (*quoad torum et habitationem*), or where there is question of the validity of a betrothal (*sponsalia*), or of freedom from the bond of marriage (*status liber*), as in the case of uncertainty of the death of a husband or wife—in which latter case the instruction of the Holy Office, given in the year 1868, is to be followed.

According to the decrees of Benedict XIV, a *defensor matrimonii* should be appointed in every Curia, and should exercise his office for every case tried before that tribunal. Nevertheless, the Sacred Congregation usually does not object to the custom in vogue in many places, of designating an advocate for each particular case—“*toties quoties pro particulari casu.*” This practice may have its foundation in the words of the Constitution, which give bishops the power to suspend, or remove, the *defensor matrimonii*, for just cause and to appoint another suitable advocate in his stead. Notwithstanding, it would be well to make the appointment a permanent one; not only because the letter of the law requires it to be such, but also because experience and familiarity with forensic usages will greatly aid the advocate in carrying out his duty properly.

Whether he be appointed for all cases or merely for a particular one, the *defensor matrimonii* must be sworn for each case he is engaged in. The Constitution cited above says, § 7: “When appointed to this office, the *defensor matrimonii* must take oath that he will rightly perform the duties thereof, and in every case in which he appears, *he*

shall likewise take oath that he will defend the validity of the marriage."

The qualifications necessary for an advocate are two: Proper knowledge of the law, and probity of life; of both of which qualifications the bishop is the judge. If possible, the choice should be made from among the clergy, but if suitable clerics are not to be had, it is not forbidden to choose a layman.

The Pontiff continues: "Such an advocate should be considered as necessary to the validity and integrity of the trial; he must always be present at the trial, whether only one of the parties is seeking to have the marriage set aside, or whether both parties come into court, one seeking to have the marriage sustained, the other to have it set aside. . . . Whatever is done at the trial without *his being properly cited or notified*, we declare to be *null and void*, and we wish such acts to be considered just as null and void and valueless, precisely as if the party whose interest it is to be cited were not cited and notified, and whose citation and notification, according to the rules of the laws and the canons, are necessary for the validity of the trial." These words are so clear as to need no comment. The advocate, or *defensor vinculi*, must be cited "to be present at all sessions, to render their acts valid." *Instructio S. C. Concilii Aug. 22, 1840.* Hence if he is not cited, *even only once*, the acts are *ipso facto* null and void. It is disputed, whether the acts of a session would be null, were the advocate absent from that session, although he had always been properly cited to appear. Those who answer negatively, base their opinion both on the words of the Constitution, which they say, "*utpote in re odiosa*," should be interpreted strictly, and also on the words of the Instruction of the Congregation of the Holy Office, which was given to the Eastern Bishops, June 20th, 1883, in these terms: "If, owing to peculiar circumstances, the *defensor matrimonii* cannot be present at each session, the acts of the sessions must be given to him after the process is finished, so that he may note down whatever observations he thinks necessary for the proper defense

of the validity of the Sacrament." Though these words are of great weight, they do not seem altogether decisive; for in the same Constitution we are warned that: "The *defensor matrimonii* is to be considered *essential to make the trial valid and complete, and that he must be always present in the court.*" These words point out not only the obligation the *defensor* is under of punctual assistance at the court, in order to fulfill the duty intrusted to him, but they may be taken also to mean, that otherwise the trial will not be valid and complete. In such a view, the instruction cited above from the Sacred Congregation of the Holy Office, will be taken as pointing an exception, or as a concession granted to certain persons because of their peculiar circumstances, and applicable to those alone to whom the same instruction was directed.

This fact is brought out by the practice of the Sacred Congregation of the Council. To quote from one of many examples, this Congregation, on April 17, 1869, confirmed in the following words a decision of the Curia declaring a certain marriage null: "*The sentence is confirmed, with the assent of the Holy Father, when the defect arising from the absence of the defensor matrimonii at the trial of the man shall have been remedied.*"¹

At all events, the greatest care should be taken, as far as possible, to have the defender of the Sacrament ("*vindex Sacramenti*") present at every session; the more so because in the Benedictine Constitution, the permission is given to the bishop "to suspend or remove, for just cause, the person he has chosen as advocate (*defensor mat.*), and to substitute another in his stead; which he can also do whenever the regular advocate is legitimately prevented from being present."

Nor is the custom of certain Curias reprobated of naming another suitable cleric as a substitute, who whenever he fills the place of the regular advocate will take the prescribed oath.

¹ Prævia sanatione defectus *adsistentiæ defensoris* ex officio examini viri, facto verbo cum SSmo. sententiam esse confirmandam.

The duties of the *defensor matrimonii*, or advocate, are thus set forth by Benedict XIV : " He is to be cited to every session of the court, he is to be present at the examination of the witnesses, he is to defend the validity of the Sacrament both by voice and pen ('voce et scriptis'), and he is to bring forward whatever he deems necessary to sustain the marriage."

These duties are explained in the afore-mentioned instruction of the Sacred Congregation of the Council, August 22, 1840. For it is decreed that to him belongs the right of preparing the questions to be asked the parties to the suit, as well as the witnesses, and to give these questions closed and sealed to the chancellor, to be opened only by the judge and in the course of the trial. He may also add during the trial any other questions which may be suggested by the testimony as likely to bring out the true state of the case, either by throwing light on the answers already given, or by making clear new circumstances that may be developed by the testimony. And although most excellent witnesses have been examined at his request, he will also cite and examine others if he judge from the course of the trial that they too have some knowledge of the affair. Likewise, it is his duty to see that witnesses living at a distance, and who cannot, therefore, be present at the trial, be interrogated by the bishop of the place at which they are staying, the advocate (*defensor mat.*) sending, closed and under seal, the questions to be asked them. It is to be noted in passing, that when witnesses are examined by delegation in another Curia the presence of a suitable person who will act for the *defensor vinculi* is necessary, and he also must be sworn, pledging himself to fulfill the office of Defensor in all those things indicated in the cited Instruction and several times affirmed by the Sacred Congregation, and recently in the case of Burdigalen., 18 Martii, 1893. In order that every facility may be afforded the *Defensor*, enabling him to safeguard the marriage bond, the acts of the processes must be made known to him before they are published ; his remonstrances must always be received, and should he demand it, the court must be re-

opened to give him opportunity to complete his arguments and to produce them (“*ut ea perficiat et exhibeat*”).

When he thinks there is no more proof to be elicited, the judge may close the trial, and publish its acts; but even after this publication, the right is reserved to the advocate of the Sacrament to seek new evidence or proof. Moreover, the statements or points of defence of the parties against the validity of the marriage contract must be given to the defender of the bond, so that he may be enabled to study and refute the allegations: and only when he thinks that no other proof is to be adduced, can the judge give the verdict. If the verdict be that the marriage is null, “the advocate appeals *ex-officio* to a higher court.”

In a second or further appeal the same rules hold good in regard to the intervention of the *defensor*. After two decisions against the validity of the marriage, he may abstain from further appeal, if in conscience he judge the sentence to be a fair one. Lastly, we should bear in mind that the Sacred Congregations adhere strictly to these rules, nor do they ever depart from them except for weighty reasons. If there be grave reasons for it, the Sacred Congregation of the Council permits a process to go on, *under the condition that the essential parts of the Benedictine Constitution be observed*; but there seems to be no instance of permission being given to dispense with the presence of the *Defensor*. There are some rare instances in which the acts of a trial have been validated that were carried on without the presence of the *defensor vinculi*, and therefore were null and void: as in decrees rendered in the following cases: Lantandrien. seu Cubana 26 Aprilis et 30 Augusti, 1788; in Albinganen. 12 Septembris 1801; in Virgilien. 25 Maii et 24 Augusti, 1844; in Cadicen. 24 Januarii, 1857; in Dublinen. 16 Junii, 1866, et novissime in Ayacuquen. 21 Maii 1892.

For such a validation, it is assumed to be necessary that the concession is in all respects, equitable and opportune. Hence, it is necessary that the matter should be evident, all danger of collusion on the part of the consorts, or of false testimony on part of the witnesses being wholly removed; that

there should be no suspicion of any contempt for canonical law, or of deception of the judges; and that owing to the peculiar circumstances both of persons and places, a new hearing is next to impossible.

But there is a far larger number of cases in which, on account of this defect, the *Sanatio* has been refused.

Recently, May 27, 1893, the Archbishop of Ravenna, because of many and grave reasons, asked for revalidation of a process which had been carried on without the presence of the *defensor matrimonii*, and which was also informal in other respects, but although the consultors appointed in the case by the Sacred Congregation, recommended that the concession asked for be granted, because of the grave reasons given by the Archbishop, and because the process was substantially complete, yet the Congregation ordered that a new process should be instituted and carried out according to the regular forms of the law, and especially according to the prescriptions of the Benedictine Constitution. In what has been said in reference to this matter, I do not pretend to give anything new to those who are acquainted with canon law, but I wish only to show how carefully the Church has guarded the indissolubility of marriage, and what care, therefore, should be exercised in diocesan Curias, to carry out to the very letter the prescriptions of canon law governing matrimonial cases.

THE LIBRARY OF A PRIEST.

DEPARTMENT OF PHILOSOPHY.

AS regards the selection of philosophical works of one's private library little need be said by way of introduction. Indeed the choice of books in this department is a thing which can hardly be left to the judgment of another. For, it must depend upon methods of private study which have been followed, and upon the character of the special treatises in which a more particular interest has been taken.

Knowing this, we have very hesitatingly ventured to indicate about one hundred volumes, of which a few may recommend themselves for the filling out of any plan which the judgment of individual students has traced.

We have endeavored to carry out the idea of the complete course pursued in the Seminary. The first part of our sketch contains simply the names of notable works in philosophy; in the second part are given brief comments upon the merits of such as seem to require special mention. To this we add a few suggestive remarks on the "History of Philosophy," and a short list of works for "Special and Supplementary Reading."

LIBERATORE: *Institutiones Philosophicae*, 3 vols. with Ethics; *Composto Umano*, 1 vol.; *Conoscenza Intellettuale*, 1 vol.

TONGIORGI: *Institutiones Philosophicae*, 3 vols. without Ethics.

ZIGLIARA (Card.): *Summa Philosophica*, 3 vols. with Ethics.

SAN SEVERINO: *Philosophia Christiana*, 3 vols. (summary of a more extensive work).

LA HOUSSE: *Praelectiones Metaphysicae*, 3 vols. without Ethics.

VAN DER AA: *Praelectiones Philosophiae Scholasticae*, 5 vols. with Ethics and a history of Philosophy.

MENDIVE: *Institutiones Philosophiae Scholasticae*, 3 vols. with Ethics.

PALMIERI: *Institutiones Philosophicae*, 3 vols.

SCHIFFINI, Sanctus: *Principia Philosophica ad mentem Aquinatis*, 1 vol.; *Disputationes Metaphysicae specialis*, 2 vols.

SCHIFFINI, Blasius: *Logica*, 1 vol.

URRABURU: *Logica, Ontologia, Cosmologia*, 3 large vols. 8vo.

DE SAN: *Institutiones Metaphysicae Specialis, Cosmologia*, 1 vol.

CORNOLDI: *Institutiones Philosophiae Speculativae*, 1 vol.

PESCH: *Institutiones Logicales*, 3 vols.; *Institutiones Philosophiæ Naturalis*, 1 vol.

HAAN: *Philosophia Naturalis*, 1 vol.

FRICK: *Logica*, 1 vol.; *Ontologia*, 1 vol.

RUSSO: *Summa Philosophica*, 1 vol.; *De Philosophia Morali Praelectiones*, 1 vol.

HONTHEIM: *Institutiones Theodicaeae*, 1 vol.

FERRETTI: *Institutiones Philosophiæ Moralis*, 3 vols.

MEYER: *Institutiones Juris Naturalis*, 1 vol. (the second volume is about to be published).

CATHREIN: *Philosophia Moralis*, 1 vol.; *Moral Philosophie*, 2 vols. (German); *Socialism*, 1 vol. (an English translation of a portion of the preceding work).

MING: *Data of Modern Ethics*, 1 vol.

CATHOLIC PHILOSOPHY: Stonyhurst Series, 7 vols., viz:—

Logic: Clarke;

First Principles of Knowledge: Rickaby, John;

General Metaphysics: Rickaby, John;

Psychology: Maher;

Natural Theology: Boedder;

Moral Philosophy: Rickaby, Joseph;

Political Economy: Devas.

HARPER: *The Metaphysics of the School*, 3 vols.

BALMES: *Fundamental Philosophy*, 2 vols.

DE CONCILIO: *The Elements of Intellectual Philosophy*, 1 vol.

COPPPENS: *Logic and Mental Philosophy*, 1 vol.

HILL: *Elements of Philosophy*, 1 vol. (logic and ontology); *Moral Philosophy*, 1 vol.

POLAND: *The Laws of Thought*, 1 vol.; *Fundamental Ethics*, 1 vol.

REEB: *Thesaurus Philosophorum*, 1 vol., (a small pocket dictionary of philosophical distinctions and axioms).

MIVART: *Philosophical Catechism*, 47 small pages.

JOVIN: *Compendium Logicae et Metaphysicae*, 1 vol.; *Elementa Philosophiæ Moralis*, 1 vol.

Some brief treatises have been introduced into the list for

the sake of completeness. Whatever special usefulness they may have separately, can be readily discovered by cursory examination.

We do not believe it would be wise to attempt to pass sentence upon the relative merits of the more voluminous writers. Such sentence could not be taken as definitive, but only as the expression of one opinion amongst many; and it could therefore be of little practical value. A word or two, however, about some of the writers or their works, may perhaps not be regarded as pedagogical.

To Liberatore, more than to any other individual in the nineteenth century, is due the honor of having put our philosophical studies upon the solid basis upon which they stand to-day. In the work which he undertook, namely, that of reinstating the philosophy of St. Thomas, he was powerfully seconded by San Severino and Zigliara. Tongiorgi followed. He died about thirty years ago, at the age of thirty-two or thirty-three. His work was a masterly feat, and with his limpid depths he might have gained absolute and more lasting hold in the schools, had it not been for some unfortunate theories which he clung to in the special metaphysics. Still, he is read constantly, and writers of note have not hesitated to borrow from him without giving him credit.

Zigliara is deep, incisive—a true metaphysician, whom Leo XIII recognized and appointed Praefectus Studiorum of the Catholic Universities.

San Severino, working in line with Liberatore, gives an extended and lucid exposition of the philosophy of St. Thomas, and a complete refutation of the philosophical errors of ancient and modern times.

LaHousse and Van der Aa touch all the questions of the day. LaHousse is valuable as presenting in full the scholastic method of disputation. Van der Aa is compact and constructive, building securely upon well laid foundations.

Harper's "Metaphysics of the School" is held by some to be the most important work on pure metaphysics written during this century.

Mendive is clear, orderly and always mindful of his audience.

In the "Cosmologia" of Urraburu and De San and the "Philosophia Naturalis" of Haan and Pesch we have an exhaustive treatment of the metaphysics of matter, and of all the subjects that are usually brought under Cosmology.

The "Stonyhurst Series," the only complete course of philosophy in the English language, is new, fresh and "up to date." Though it contains no separate treatise on Cosmology, nearly all the questions of Cosmology are touched upon in the Psychology and Natural Theology.

HISTORY OF PHILOSOPHY.

We have no complete and absolutely reliable History of Philosophy written originally in English. One volume only, of the valuable work of Stoeckl has been translated into English. It is thoroughly reliable.

There is another translation, "Epitome of the History of Philosophy" (Harper's Family Library, 2 vols. small 12mo.). It was published originally about forty years ago in French, and was adopted by the University of France. It was translated by Professor Henry, who made some additions, and the translation was issued in two small volumes of the Family Library in 1856. It is the best complete book of the kind in English that we can at present call to mind. It is clear and brief, and is Christian in tone. Many pretentious works have since been published in English as Histories of Philosophy; but, whether translations or original contributions, they are all occupied chiefly in a vain endeavor to draw light from the chaos that goes by the name of "modern philosophy."

SPECIAL AND SUPPLEMENTARY READING.

MIVART: *Truth*, 1 vol.; *Lessons from Nature*, 1 vol.; *Genesis of Species*, 1 vol.

BALMES: *Criterion*, 1 vol.

HUGHES: *Principles of Anthropology and Biology*, 1 vol.

DAWSON: *Story of the Earth and Man*, 1 vol.

WAINWRIGHT: *Scientific Sophisms*, 1 vol.

NEWMAN: *Grammar of Assent*, 1 vol.

KLEUTGEN: *Philosophie der Vorzeit*, (French translation: "*Philosophie Scholastique*").

LIBERATORE: *Conoscenza Intellettuale*, 1 vol. (French translation "*De la Connaissance Intellectuelle*"); *Composto Umano*, 1 vol. (French translation "*Du Composé Humain*".)

CLARKE: *Existence of God*, (a dialogue; 12mo, paper).

RONAYNE: *God Knowable and Known*, 1 vol.

THEIN: *Christian Anthropology*, 1 vol.

WILLIAM POLAND, S.J.

St. Louis University.

ANALECTA.

LITTERAE S. P. LEONIS PP. XIII.

DE UNIVERSITATE WASHINGTONIENSI.

Dilecto filio nostro Iacobo Tit. S. Mariae Transtiberinae S. R. E. Presbytero Cardinali Gibbons Archiepiscopo Baltimorensi

LEO PP. XIII.

Dilecte Fili Noster, salutem et Apostolicam benedictionem. Benevolentiae testandae curaeque Nostrae erga Universitatem istam studiorum catholicam, rursus oblata est causa, nuncio abs te gratissimo accepto. Eam scilicet, quam Nosmetipsi autoritate apostolica constituendum curavimus legitimoque auximus iure, magnopere laetamur, non modo ubertate bonorum fructuum sese Nobis per sexennium probasse, verum etiam ad ampliora coepta pleno gradu procedere. Huiusmodi Nos incrementa sperare significavimus non ita pridem, quum te ceterosque tecum Episcopos allocuti per epistolam sumus. Jamque ex alacritate vestra et piorum liberalitate fieri compertum est, ut octobri proximo nova doctrinarum magisteria in eodem Lyceo dedicerentur; quae adolescentibus clericis utilitates maiores pariant et laicis quoque non mediocriter proficiant ad studia cultiora. Haec ipsa studia recte consulistis ut Facultate contineantur philosophica: eaque tamen instructa et ornata variis adiutricibus disciplinis, quae fusius traditae atque eruditius, vel lumen veritati praebeant explorandae decusque exploratae addant, vel eamin opinione hominum faciant usuque fructuosiore. Nobili autem proposito consentaneum exitum pollicentur nomina magistrorum egregia qui ad id muneris sunt delecti; eo praesertim quod deliberatum omnino habeant Thomae sancti Aquinatis certissimam philosophandi rationem, secundum praescripta Nostra, religiose persequi ducem. Quarum rerum perspecta excellentia, non poterat sane eisdem coeptis comprobatio deesse atoque auspicia huiusce Apostolicae Sedis, quae honestissima quaeque studia pro merito laudare omni que ope provehere perpetuo

consuevit. Votis igitur Nostris, Lyceum istud magnum eo amplius ex facta accessione praestet, vigeat, floreat, in religionis pariter civitatisque praesidium et ornamentum. Ad ipsam catholicam juventutis collegiam alumnos mittere studeant acrioris ingenii et spei laetioris; in eo autem sanctae unitatis vincula inter catholicos obstringantur, perutili exemplo; ex eoque, tamquam ex communi fonte, eiusdem doctrinae et actionis electa vis late dimanet influatque in animos saluberrima.

Interea tibi, Dilecte Fili Noster, unaque Archiepiscopis et Episcopis, quorum in tutela Univerſitatis ipsa est, item iis, quorum beneficentia munifica alitur et augetur, Doctoribus atque alumnis nova curricula inituris, ceterisque omnibus Apostolicam benedictionem peramanter impertimus.

Datum Romae apud S. Petrum die XXIX iunii anno MDCCCVC, Pontificatus Nostri decimo octavo.

LEO PP. XIII.

DE ELEVATIONE FESTI ANNUNCIATIONIS B. V. MARIAE AD PRIMAM CLASSEM.

DECRETUM.

Urbis et Orbis.

Iure sane ac merito Festum B. Mariae Virginis, Deiparae ab antiquissimis temporibus, institutum, et penes Latinam Ecclesiam et Graecam pari solemnitate celebratum est: siquidem Dominicae Incarnationis Mysterium tanquam ceterorum fundamentum Sacra Liturgia profitetur. Hinc Apostolicae Sedi supplicia vota haud semel porrecta sunt, ut Festum ipsum Annuntiationis B. M. V. ad maximum ritum in Universa Ecclesia eveheretur. Itaque Sacra Rituum Congregatio in peculiari Coetu, pro nova Decretorum authentica Collectione evulganda, ad Vaticanum subsignata die habito, omnibus mature perpensis, rescribendum censuit: Festum Annuntiationis B. M. V. die 25 Martii occurrens, in universa Ecclesia ritu duplici primae classis amodo recolendum esse, cum omnibus iuribus celebriorum festorum propriis etsi Octava carens ob temporis quadragesimalis rationem. Ceterum, quotiescumque vel Feria VI. in Parasceve, vel Sabbato Sancto hoc Festum impediatur, toties Feria II. post Dominicam in Albis, tanquam in sede propria, ut antea, reponatur; in qua integra cum solemnitate ac feriatiōe et sine octava, prouti die 25 Martii, celebrabitur.

Quando vero illius tantummodo impediatur Officium, ad enuntiatam pariter Feriam II. amandetur, ac non nisi Festo primario eiusdem ritus occurrente valeat impediri: quo in casu, in sequentem diem pariter non impeditam transferatur.—Die 23 Aprilis 1895.

Facta postmodum Sanctissimo Domino Nostro Leoni Papae XIII per infrascriptum Cardinalem Sacrorum Rituum Congregationi Praefectum de hisce omnibus relatione; Sanctitas Sua sententiam eiusdem S. Congregationis ratam habere et confirmare dignata est, Die 27 Maii, eodem anno.

L. ✠ S. CAIETANUS, *Card.*, ALOISI-MASELLA, *S. R. C. Praef.*
ALOISIUS TRIPEPI, *S. R. C. Secretarius.*

EX S. CONGREGATIONE CONCILII.

DISPENSATIO AB IRREGULARITATE.

(*Per Summaria precum.*)

Ioannes Kehren, Dioecesis, Coloniensis, in praesentiarum in gymnasio Kempensi litterarum studiis vacans, pio flagrat desiderio clericali militiae nomen dandi a qua tamen reppellitur ex gravi defectu manus sinistrae male formatae. Unde supplicem dedit libellum ad Beatissimum Patrem quo sospite laetamur, ut ab huiusmodi defectu irregularitatis benigne dispensaretur.

Eminentissimus Coloniensis Archiepiscopus huius preces enixius ita commendat:

“Omnes quidem Missae caeremonias orator ad amussim nequit peragere. Attamen cum R. D. Feltem, iam theologiae in universitate Bonnensi professor R. D. Ferwelp, professor religionisque in gymnasio Kempensi praeceptor, qui eum instituit, R. D. Kerp, vicarius ad S. Mauritium huius Coloniensis civitatis, qui oratorem eiusque familiam intimius novit, eum uno ore eximiis animi ingenii-que dotibus asserunt pollere eumque optimo cum successu studiis testentur incumbere, illibatisque moribus et pietate insignem praedicent merito proinde sperandum sit eum, egregium evasurum esse sacerdotem, quamvis propter deformitatem manus in cura animarum vix adhibendus sit, preces oratoris Smo Dno hinc commendo.”

Interim, de more, exquisivi ab Archiepiscopo votum et peritiam Caeremoniarum magistri; qui, diligenter peracto examine, haec refert: “Ioannes Kehren manum sinistram habet male formatam

inde a nativitate. Solus pollex est bene formatus ; caeteri quatuor digiti concreti sunt et membrana quadam inter se iuncti ; sunt insuper minores quam dexteræ digiti, ita ut medietatem eorum non multo superant. Molles sunt et debiles ut digiti infantis. Etiam pollex et reliqua sinistræ manus pars minor est, quam pollex et cetera pars manus dexteræ.

“Tali sinistræ manus deformitate orator impeditur, *quominus indicem a ceteris tribus digitis seiungat*, ita ut sequentes S. Sacrificii Caeremonias rite et secundum rubricas peragere nequeat.

“Post consecrationem hostiæ ex praecepto Rubricarum—Sacerdos deinceps pollices et indices non disiungit, nisi quando hostiam consecratam tangere vel tractare debet, usque ad ablutionem digitorum post Communionem.—

“Quod rubricarum praeceptum quoad manum sinistram orator observare nequit :

(1) *immediate ante consecrationem calicis.*

“Sacerdos ambabus manibus (sc. pollice et indice iuncto) calicem iuxta nodum infra cuppam accipiens et aliquantulum elevans ac statim deponens.—(Rubrica).

“Orator manum sinistram aperit, pollicem a ceteris digitis disiungit, et calicem inter pollicem et manum (sc. inter pollicis latus ulnare et metacarpi latus radiale) accipit modo satis firmo et securo. *Nodum* manu sinistra clausa et pollice ac indice iuncto circumdare et tenere non potuit, quia digiti nimis breves sunt.

“(2) *ante orationem dominicam.*

“—Sacerdos tenet (sc. pollice et indice) manu sinistra calicem infra cuppam et elevat eum aliquantulum dicens : omnis honor et gloria. (Rubrica).

“Orator seiungit pollicem sinistræ manus a caeteris digitis et calicem tenet ut supra pollicem et metacarpum.

“(3) *ad Sumptionem hostiæ maxima oritur difficultas.*

“—Sacerdos dextera manu accipit ambas partes hostiæ et collocat inter pollicem et indicem sinistræ manus, quibus patenam inter eundem indicem et medios digitos supponit et eadem manu sinistra tenet partes huiusmodi super patenam inter pectus et calicem.—(Rubrica).

“Orator patenam intra indicem et medium digitum interponere *omnino nequit*, quia index cum reliquis digitis prorsus concretus et coniunctus est.

“Patenam tenet orator tali modo, ut ipsam inter pollicis latus ulnare et metacarpi latus radiale collocet, potest etiam, dum pate-

am sic tenet, ambas hostiae partes superpositas simul inter pollicem et indicem tenere, ita tamen, ut supra patenae marginem prostent.

“(4) *In distributione SS. Communionis infra missam et in purificatione Ciborii eadem oritur difficultas.* Orator disiungit pollicem ab indice, ut calicem teneat, vel ciborium.

“Experimento igitur compertum est, oratorem *cunctas* S. Sacrificii caeremonias *rite et secundum rubricas* peragere *non* valere. Quodsi a stricta rubricarum observatione dispensari possit, fatendum videtur, possibilitatem sacrificii offerendi adesse.

“Curationem vero deformitatis, qua orator laboret, separationem scilicet indicis a ceteris tribus digitis operatione chirurgica, in ea qua nunc orator versatur aetate, fieri posse, medici negant.

Observandum adhuc videtur, oratorem, si dispensatione obtenta ad sacrum presbyteratus ordinem promovendus foret; nec *tactum hostiae, patenae et calicis modo a rubricis praescripto perficere posse.*

“Episcopus tradit cuilibet ordinando calicem cum vino et aqua et patenam superpositam cum hostia et ipsi illam accipiunt inter indices et medios digitos, et cuppam calicis et palmam simul tangunt. —(Rubrica).

“Orator tantum manu dextra cuppam calicis et patenam *simul* tangere potest; sinistra vero *solam patenam* cum hostia, quoniam simul tangat calicem.”

At dispensationi plura obstare videntur. Cum primis in ipsa S. Ordinis susceptione s. caeremoniis Orator satisfacere non valet quia nec “*tactum hostiae, patenae et calicis modo a rubricis praescripto perficere*” posse.

Sacra facturus vero Ioannes non valeret infra missam fidelibus Sacram communionem administrare quod praetermittere est ab Ecclesiae spiritu apprime alienum, uti docet Trid. Concil. *Sess.* 13 *c.* 6.

Praeterea in ipso Veteri Testamento ne altari inservirent, maximo studio arcebantur qui notabili corporis defectu laborabant. Eo magis hoc servari debuit in Novo Testamento: quare defectus irregularitatum in ipsa Canonum Apostolicorum collectione reperiuntur sedulo constituti. Postea irregularitatis casus taxative et rigide fuerunt determinati adeo ut dispensatum fuerit tantum pro iam promotis ad Ordines ne “*afflictio afflicto adderetur.*” Nihilominus in cap. II *De clerico aegrotante* missae celebratio presbytero inter-

dicitur cui duo digiti cum medietate palmae a praedone fuerant abscissi, Et S. O. V. in *Burgen. die 24 Ianuarii 1864* dispensationem denegavit cuidam Ioachim De Zayas qui ob adustionem tendines pollicis et indicis dexteræ manus contractos habebat, quique dimidia tantum parte phalangis utriusque digiti carebat, quamvis magistri caeremoniarum favorabile votum et Cardinalis Archiepiscopi commendatio precibus accederet.

Sed contra potius benignitati indulgendum esse suadent non parvi ponderis rationes. Cum primis admodum commendati mores Oratoris, eius ingenium et Sacerdotum penuria Diocesis Coloniensis, quam testantur spectatissimi viri, animum sane movent ad dispensationem elargiendam.

Hanc non videtur omnino prohibere defectus sinistrae manus quo laborat orator Ioannes. Nam in ipsa ordinis susceptione, si non potest ponere sacrorum instrumentorum tactum simultaneum a Rubricis requisitum, in hoc habetur accidentalis defectus qui per tactum successivum plene sanari posset.

Pro dispensatione vero ab huiusmodi defectu in celebratione Missae, abundant S. O. V. exempla quibus benignitate vigor canonum fuit temperatus. Sane in *Pampilonen. diei 31 Martii 1860* gratia concessa fuit clerico ut manu laeva uteretur in sacris Missae caeremoniis quia dextera manu se crucis signo munire nec calicem ori admovere valebat.

Ita in *Cebhaluden. diei 16 Iunii 1866* dispensatum fuit cum clerico Josepho Gianni laevae manus pollice carente et recentius in *Novarien. die 27 Iunii 1891* quamvis Oratori dexteræ manus pollicis una phalanx ac indici duae deessent phalanges; in *Comaclen. diei 27 Februarii 1864* favorabile obtinuit rescriptum quidam Fogli, qui "anchilosi perfecta in genu dextero laborans (ita in eodem folio) non potest illud usque ad terram flectere sed mediam tantum, ut ita dicam, genuflexionem commode exequitur. Non secus *Ausculana diei 20 Februarii 1808,*" etc.

Quare.

Quibus mature perpensis perpensis, Sacra Congregatio die 25 Maii 1895 rescripsit: "*Arbitrio et conscientiae Emi Archiepiscopi, dummodo vera adsit Ecclesiae necessitas, facto verbo cum Sanctissimo.*"

II.

DISPENSATIO MATRIMONII.

Sufficienter probata mulieris impotentia facile conceditur dispensatio super matrimonio rato et non consummato.

Lutetiae Parisiorum in Ecclesia vulgo "Notre Dame de Lorette" die 21 Aprilis 1890 legitimum contraxerunt matrimonium Robertus P. 28 annos natus et Camilla J. annorum undeviginti. At huiusmodi coniugium, quod fausto omine videbatur celebratum, non felicem habuit exitum. Etenim, nuptiali peregrinatione perdurante, coniuges maritale opus sunt aggressi, sed frustra, ut ipsi affirmant, quia mulier afficiebatur morbo vulgo *vaginismo*, ita ut ex viri contactu vaginae os magno cum dolore contraheretur, et violenta insuper nervorum contractio omnia eius membra pervaderet. Consuluerunt plures medicos, at remedia salutaris nihil profuisse testantur sponsi, nec unquam interea maritalem perficere copulam potuisse. Tunc Camilla operationi chirurgicae mense Iunii anno 1891 se subiecit, sed frustra videtur, si coniugibus fides adhibenda sit iurantibus posthac pluries copulam pertentasse, sed incassum.

Hinc dissensiones inter eos ortae sunt, quapropter Robertus, mense Augusti anni 1893, vitae communionem abruptit. Camilla apud saecularem iudicem marito separationis actionum intentavit, allegans graves iniurias ac saevitias; at, civili iudicio interim suspenso, Robertus supplicem porrexit libellum ad Summum Pontificem, ut dispensationem super matrimonio rato et non consummato obtineret. Rescriptum illico fuit Emo Archiepiscopo, ut processum conficere curaret "super asserta inconsummatione matrimonii et causis dispensationis, servata forma, etc., et cum facultate subdelegandi." Tum ibi, tribunali rite constituto, coniuges legitime citati et iurati examini subiecti fuere. Excussi postea sunt testes septimae manus, tam ex latere viri, quam ex latere mulieris. Demum duobus medicis, speciali facta instructione, commissa est corporalis mulieris inspectio, non eum in finem, ut de physicis inconsummationis signis ipsi testarentur quae per medicorum artem amissa profitebantur ipsi sponsi, sed ut edocentes de perseverantia illius nervosi morbi, iudicium redderent de inconsummatione a tempore chirurgicae operationis usque ad separationem a viro; quod rite fecerunt, sive per attestationem scripto datam, sive per iuratas responsiones. Receptae insuper fuerunt extraiudiciales peritiae medicorum, qui diversis temporibus mulieris curas adhibuerunt. His omnibus rite absolutis, Emus Archiepiscopus trans-

misit processum ad H. S. C. et hodie causa iudicanda Vobis EE. PP. proponitur sub dubio in calce exscripto.

Viri patronus suam defensionem a vaginismi descriptione incipit ; “ Le vaginisme, (inquiunt scriptores) n’est a proprement parler qu’un symptôme. Sous cette dénomination on comprend une excitabilité morbide (morbose) du vagin, se traduisant par l’hyperesthésie de la vulve et du vagin, et par des contractions spasmodiques du constricteur de la vulve et parfois aussi des muscles du petit bassin et de l’organisme.” Ita *Sims, Carolus Schroeder, Simpson, Debout, Michon, Charrier, Marion, Scanzoni, Courty, Hildebrandt, Stafeldt, Brescky, Budius*, aliique quamplurimi. Iure vaginismus appellatur “ un symptôme ;” nam plus quam morbus est morbi manifestatio, est enim effectus qui causas aliquas prae-supponit. Harum causarum, ut scriptores tradunt, aliae locales sunt veluti “ l’étroitesse de l’entrée du vagin, la dureté de l’hymen, certaines particularités dans la situation des organes génitaux externes, etc., etc.,” aliae autem generales, quae nempe cum physicis mulieris conditionibus connectuntur. Phaenomena vero quae ex vaginismo progigni solent, causarum naturam sequuntur, maiorem scilicet vel minorem explicationem recipiunt, prout vaginismus ex causis generalibus vel localibus profluit. Si enim vaginismus ex causis localibus procedit, tunc phaenomena uti plurimum, muliebria non excedunt. Si autem e morbosa nervorum conditione, idest e causis hystericis oritur, tunc, praeter partium violentam coarctationem et restrictionem “ hyperesthésie et contraction spasmodique du vagin ” phaenomena generalia habentur, quae nimirum morbi originem praeseferunt, veluti membrorum tremores et contractiones, vomitionum conatus, deliquia, etc. Vaginismus, ait Orator, difficultatem vel impossibilitatem penetrationis secumfert. “ Cet état spasmodique, (inquit. Carolus Schroeder in suo *Tract. Maladies des organes de la femme*, traduit par E. Lauwers pag. 530 et seq.) entraîne la gêne ou l’impossibilité des rapprochements sexuels, et de l’exploration digitale.” Attamen si ex causis localibus procedit, quandoque remedia utiliter adhiberi solent. Sed si causis generalibus iungitur, tunc impossibilis propemodum curatio fit. Agitur enim non de partium, sed de totius corporis vitio, de indole, de natura mulieris, quam corrigere herculeus labor est.

Vaginismus, quo Camilla afficiebatur, prosequitur orator, huius-

modi indolis erat, connectebatur scilicet cum morbosa nervorum conditione, ac proinde maritales actus impossibiles reddere debebat.

Hisce praemissis, orator inconsummationis disputationem aggreditur, quam manifestissimam esse autumat, quia in casu praeter iuratum coniugum fidem, septimae manus testimonio confirmatam, praeter innumera argumenta adminicularia a circumstantiis temporis, loci, personarum collecta, quae *ex cap. laud. 5, lib. IV. tit. 14 de frig. et malef.*, ex Doctorum doctrina, ex S.H.O. consuetudine sufficienter ut tuta conscientia in iudiciis super dispensatione sententia proferi possit, occurrit mulieris morbus, cuius natura et gravitas, invincibile pro dispensatione argumentum constituit.

Profecto Robertus sub iurisiurandi fide affirmat matrimonium non fuisse consummatum.

Viri confessioni iuxta Oratorem, consonant mulieris iurata fides. Quanti autem in casu coniugum fides sit facienda, ex actis satis superque constare, adnotat patronus. Agitur enim de sponsis mentiri nesciis, de quorum sinceritate deponunt testes pariter mentire nescii.

Neque iuramentum credulitatis testes dumtaxat perhibent, urget advocatus, sed sub iurisiurandi sanctitate de matrimonii non consummatione se moralem habere certitudinem asserunt. Iamvero quis non videt quanti ista solemnitas affirmatio momenti sit, quippe quae ex testibus profluit, qui circumstantiis interfuerunt, qui rerum vices propriis oculis inspexerunt, qui tempore non suspecto confessiones coniugum exceperunt, qui connubii difficultates perpendere potuerunt? Compertum exploratumque in iure est, coniugum confessiones, tempore non suspecto habitas, plurimum ad demonstrationem inconsummationis conferre. Iamvero in casu harum confessionum non interrupta series habetur cui vim adhibent adiuncta loci, temporis, personarum. Et revera, nuptiali adhuc peregrinatione perdurante, Camilla ad avunculum litteras mittit, in quibus abnormes connubii conditiones describit. Post aliquot, a nuptiis initis, dies coniuges adire medicos coguntur. Mense Augusti, eiusdem anni, Camilla rusticatum pergit apud coniuges de Rousiers, ibique hospites ab ea matrimonii inconsummationem discunt. Remedia a medicis adhibita in irritum cadunt, mulieris valetudo ingravescit; consilio medici Petit, operatio chirurgica Parisiis peragitur, Camilla intacta reperitur. Ab operatione usque ad separationem duo anni labuntur. Sed per id etiam temporis, inquit patronus, non semel sed pluries matrimonii inconsummatio a coniugibus confirmatur.

Sed potissimum adminiculare argumentum ex morbo Camillae, et testimoniis medicorum sive extraiudicialium, sive iudicialium erui censet orator. Et revera morbum matrimonii consummationi officisse in primo matrimonii momento, idest usque ad operationem chirurgicam, ex medicorum testimoniis, qui eam peregerunt luculentissime patet.

In secundo vero momento, idest ab operatione chirurgica usque ad separationem, probatio non minus plena est, iuxta patronum. Et revera, hic ratiocinatur, ut aliquod dubium super non consummatione haberi posset, demonstrari ex adverso deberet, post operationem chirurgicam physicas mulieris conditiones, ex quibus impossibilitas matrimonii consummandi progignebatur, mutatas quoque modo fuisse. Iisdem enim causis positis, iidem sequuntur effectus. Sed haec mutatio, praeterquamquod a iurata et non iurata coniugum fide, praeterquamquod a testium consonis depositionibus, argumentisque innumeris, quae totum cohabitationis spatium complectuntur, et ex quibus luculentissime patet matrimonium in secundo momento, non secus ac in primo, inconsummatum permansisse, excluditur: 1. a natura morbi, qui cum physicas mulieris conditiones afficeret, remediis localibus amoveri nequibat; 2. excluditur ab impossibilitate praescripta a medicis operatoribus remedia adhibendi; quomodo enim Camilla in vigilia "speculo" uti potuisset, si sopore artificiis inducto, muliebrium contactus membrorum contractiones excitabat? 3. excluditur a dubiis ipsorum medicorum super operationis effectus "la dilatation et le traitement indiqué après l'opération étaient le seul moyen qui pût guérir Mme. P. et encore l'efficacité était-elle incertaine, cest le seul moyen de guérir le vaginisme et encore "n' est-il pas infallible"; 4. excluditur postremo a testimoniis medicorum sive iudicialium, sive extraiudicialium, et a quibus satis superque liquet morbosum mulieris statum, post operationem chirurgicam eundem permansisse, eoque posito, impossibilem prorsus matrimonii consummationem fuisse.

Immo, arguit Orator, in secundo momento difficultates matrimonii consummandi auxerunt.

Nec minori evidentia, subdit advocatus, deponunt medici iudiciales qui, de mandato Curiae Parisiensis, mulierem inspexerunt.

Post haec patronus causas dispensationis enumerat, et primam in insuperabili coniugum aversione consistere ait. *Corrad. in praxi disp.* 46, 8, *cap.* 3, *n.* 33. Camilla virum fastidit, odit: "Ma nièce a fini par prendre son mari en aversion." Robertus intimo repugnantiae sensu contra mulierem fertur. Ambo autem coniuges cum

septima manu propinquorum fatentur impossibilem reconciliationem esse, immo detrimentosam.

Aletra causa in pertinacia morbi habetur. Prudentia vetat quominus coniuges vitam simul degant.

Tertiam reponit in iudicio separationis apud laicum tribunal a muliere inchoato, quodque iam publice innotuit.

Postrema demum in spirituali utilitate petentis dispensationem, quae plurimi habetur a Perez *De matrim. in disput. 20 sect. 7, n. 11*: a Sacra Rota *in decis. 86, sect. 7, post secund. vol. Farinac.* et a pluribus relatis resolut. H. Sac. Congregationis.

Quibus relatis, erit suetae sapientiae EE.VV. sequens sirimere.

DUBIUM.

An sit consulendum SSmo pro dispensatione a matrimonio rato et non consummato in casu.

Cui S. Congregatio die 27 aprilis 1895 respondit: *Affirmative vetito mulieri transitu ad alias nuptias.*

EX SS. RITUUM CONGREGATIONE.

VARIA SOLVUNTUR DUBIA.

Rmus Dnus Ioachimus de Medeisos, Episcopus Macaonensis, Ditionis Lusitaniae apud Sinas, maxime cupiens ut sacri ritus in sua Dioecesi, iuxta ecclesiasticas praescriptiones ab omnibus serventur insequentium dubiorum solutionem a Sacra Rituum Congregatione humiliter petiit, nimirum:

I. Utrum presbyter qui Missam conventualem de Octava Omnium Sanctorum die 2 Novembris celebrat, possit ex parte uti concessione a Benedicto Papa XIV facta Regno Lusitaniae dicendi *tres* Missas pro defunctis, *alias duas* Missas de Requie celebrando?

II. Utrum occurrente *prima feria sexta* Novembris die quo fit commemoratio Omnium Fidelium Defunctorum liceat Missam votivam celebrare de Sanctissimo Corde Iesu iuxta decretum Sacrae Rituum Congregationis 28 Iunii 1889?

III. Et quatenus affirmative ad II utrum eadem die apud Lusitanos liceat celebranti praeter praedictam Missam votivam, duas alias de *Requie* celebrare?

IV. Utrum feria V in Coena Domini in Missa Pontificali Presbyter et diaconi assistentes, Canonicus baculum sustinens pluviali

paratus, et Subdiaconus, si sint Presbyteri, stolam assumere debeant priusquam de manu Episcopi communionem accipiant; an potius ad Sacram Synaxim teneantur accedere iisdem tantum modo paramentis, quibus utebantur ab initio Missae?

V. Utrum festum Ss. Cordis Jesu quod inter festa secundaria duplicia Primae classis in Calendario Universali ex Decreto 22 Augusti 1893 a Sacra Rituum Congregatione recensetur, quodque iamdiu apud Lusitanos ut primum celebratur sub praecepto in utroque foro, addito etiam ieiunio pervigilii, nunc vi laudati Decreti celebrari debeat ut secundarium; an potius ut primum in Lusitana Ditione retinendum sit?

VI. Utrum consuetudo, qua simplex Sacerdos vel Canonicus Missam solemnem celebrans, concionatorem, qui post Evangelium praedicat, benedict, servari possit?

VII. Utrum Sacerdos qui festo Nativitatis Domini, vel die secunda Novembris in Lusitania, tres Missas consecutive legit, quin ab altari recedat, teneatur post unamquamque Missam recitare ter *Ave Maria*, *Salve Regina* et ceteras orationes iussu Sanctissimi Domini Nostri Leonis Papae XIII recitandas post Missam privatam, an potius semel tantum post tertiam Missam.

VIII. Utrum in choro ad Psalmum *Venite exultemus*, recitandum in tertio Nocturno festi Epiphaniae Domini teneantur omnes etiam Canonici stare detectis capitibus, dum praedictus Psalmus cum antiphona recitatur?

IX. Utrum occurrente Festo Annuntiationis Beatae Mariae Virginis feria VI in Parasceve vel Sabbato Sancto, in locis ubi hoc festum celebratur sub praecepto audiendi Sacrum et abstinendi ab operibus servilibus, transferri debeat ad feriam secundam post Dominicam in Albis cum praecepto etiam pro populo?

X. Utrum feria VI in Parasceve retineri possit consuetudo in adoratione Crucis, ut ille, qui adorationem peregit, non recedat facta cruci genuflexione unico genu, sed ter genuflexionem faciendo utroque genu?

Sacra porro Rituum Congregatio, exquisito voto alterius ex Apostolicarum Caeremoniarum Magistris, ac referente subscripto Sacrae Rituum Congregationis Secretario, omnibus accurate perpensis, propositis Dubiis respondere censuit:

Ad I. *Affirmative.*

Ad II. *Negative, iuxta Rubricas.*

Ad III. *Provisum in praecedentibus.*

Ad IV. *Negative quoad primam partem, Affirmative quoad secundam.*

Ad V. *Attento speciali privilegio Festum Ss. Cordis Iesu in Regno Lusitaniae est per accidens primum.*

Ad VI. *Affirmative iuxta alia Decreta.*

Ad VII. *Negative, preces praescriptae recitentur in fine ultimae Missae.*

Ad VIII. *Servetur consuetudo.*

Ad IX. *Detur Decretum generale die 12 Februarii 1690.*

Ad X. *Post adorationem et osculum sanctae Crucis celebrans, ministri, clerus et populus surgant, genuflectant unico genu et redeant ad propriam sedem.*

Atque ita rescripsit et servari mandavit.

Die 10 Maii 1895.

C. Card. ALOISI-MASELLA S. R. C. Praef.
ALOISIUS TRIPEP S. C. R. Secret.

EX S. CONGREGATIONE INDULGENTIARUM.

CIRCA SCAPULARE SANCTI JOSEPH.

Fr. Minorum S. Francisci Cappuccinorum.

Minister Generalis Ordinis FF. Minorum S. Francisci Cappucino-
rum exponit, quod Scapulare S. Ioseph Protectoris Ecclesiae
universalis, instante Procuratore Generali praefacti Ordinis, ex
Decreto SS. Rituum Cong. diei 15 Aprilis 1893 approbatum
fuit et dein per Rescriptum S. Cong. Indulgentiarum diei 8 Junii
1893 s. Indulgentiarum ditatum.

Hanc porro novellam formam cultus erga praeclarum Sponsam
Immaculatae Virginis gratissimum fuisse ubique terrarum Christifide-
libus in compertum evasit ex eo quod Scapularia S. Joseph a data
praeaudati Rescripti millena millenaque expetita fuerint ac distri-
buita.

Nunc autem dubium oritur, haud sine aliquali praesertim Sacerdo-
tum Ordinis anxietate circa quamdam praeaudati Decreti clausu-
lam, nempe: "sub conditione ut color et forma praefati Scapularis
sit eadem ac illa quae jam obtinet in dioecesi Veronensi."

Et reapse vi praefati Decreti omissa forma primaeva Scapularis albi S. Ioseph, forma et color Scapularis Veronensis illico adoptata fuere, nempe: panniculus ex lana violaceus, supra quo, tamquam supra principaliori, assuitur alius panniculus flavus ex quadam textura, ut videtur lanae et gossypii, imagini S. Ioseph imprimendae sat idonea; utrumque petiolum, nempe ex parte pectoris ex parte humerorum, consueto more colligat fascia alba.

Porro inter varia Scapularis Veronen. exemplaria hinc inde sparsa quaedam apparet discrepantia, eo quod pars violacea videtur ex gossypio cum quadam mixtura intextus; pars vero flava, in qua depingitur imago S. Joseph, similis apparet lanae laminatae aut huiusmodi: non enim possibile est imaginem imprimere supra lana reticulata; et aliunde utrumque petiolum Scapularis non fascia sed cordula retinetur.

Jam vero quum haec inter utrumque Scapulare discrepantia disceptationes ingenerare queat, hinc humilis Orator hanc S. Cong. Indulg. Sacrisque Relig. praepositam supplex adit, ut benigne declarare degnetur Scapulare prouti supra descriptum et nunc apud PP. Cappuccinos in usu receptum, quum revera formam et colorem retineat illius Veronen. juxta id quod S. Rituum Congregatio praescripsit, haberi posse uti legitimum, ita ut qui fideles praedictum Scapulare induerint, gaudeant indulgentiis aliisque spiritualibus gratiis illud gestantibus concessis.

Porro S. Cong. Indulgentiarum omnibus perpensis declaravit: Praefati Scapularis usum uti legitimum retineri posse, ideoque fideles illud gestantes gaudere omnibus Indulgentiis eidem adnexis.

Datum Romae ex Secretaria eiusdem S. Congreg. die 6 Maii 1895.

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

ALEX. *Achiep.* NICOPOLITANVS, *Secr.*

BOOK REVIEW.

COMPULSORY EDUCATION. The State of Ohio vs. the Rev. Patrick Quigley, D.D. Published by Robert Drummond, 444 Pearl street, New York; for sale by Messrs. Brown, Eager & Hulls, 409-411 Summit street, Toledo, O. Large 8vo, pages 16 and 598. Price, \$5.00.

This famous case is still fresh in the memory of our readers. April 15, 1889, a law was passed by the Legislature of Ohio, compelling "all parents, guardians and other persons who have care of children, to instruct them, or cause them to be instructed, in spelling, reading, writing, English grammar, geography, arithmetic," and furthermore, "to send such child or children (between the ages of eight and fourteen) to a public or private school for a period of not less than twenty weeks in city districts in each year; . . . and in village districts, not less than sixteen weeks each year."

The same law enacts that principals and teachers of schools, whether public or private, shall report to the Board of Education the names, ages and residence of all pupils in attendance at their schools. With this clause Dr. Quigley refused to comply. He was indicted to stand trial before the Court of Common Pleas, and was sentenced to fine and costs. He appealed to the Circuit Court, which ratified the judgment of the Court of Common Pleas, and thence to the Supreme Court of the State, which gave judgment to the same effect.

Dr. Quigley was represented in the three instances by ex-Chief-Justice Edmund F. Dunne, of Florida, and by Judge Ritchie and Hon. Frank Hurd, of Toledo. The chief contention of Dr. Quigley and his counsel was that the law was unconstitutional—that is, contrary to those inalienable natural rights which are guaranteed to its citizens by the Constitution of Ohio. This position was most ably maintained particularly by ex-Judge Dunne, whose arguments

displayed astounding erudition, as well as invincible logic, powerful reasoning, and that luminous eloquence for which the learned jurist is noted.

The arguments of Judge Ritchie and Frank Hurd, which deal with the more technical features of the case, are likewise masterly in their kind. The book contains also the arguments of the counsel for the State as far as they could be secured. There is a complete analytical table of contents, and a valuable alphabetical Index.

The book opens with a calm, clear and concise introductory statement of the case by the Rev. Dr. Quigley himself. "My objection was," he says, "that the whole law was based on the first section of it, which assumed that the State had the right to the entire control of the subject of education to the extent of fixing one general standard of knowledge up to which every parent was bound to educate his children, regardless of age, sex or condition in life, and to do so in such way, and at such time and place and to such extent as the State chose to prescribe."

This case has been carried through the courts of the State of Ohio. An appeal still remains to the Supreme Court of the United States. But before taking this appeal, Dr. Quigley appeals to the common sense of the American people by putting both sides before them in the volume before us. This he has done at an enormous expense, and he certainly deserves the gratitude of all those interested in this momentous question. The time will surely come—and we do not believe it to be far distant—when the question of the rights of parents and the rights of the State in the education of children will have to be defined in this country. When that struggle shall come Dr. Quigley's book will be eagerly sought for. As it is, we believe that "Compulsory Education" should find a place in every priest's library.

J. C.

**GESCHICHTE DES COLLEGIUM GERMANICUM
Hungaricum in Rom. Von Cardinal Andreas Steinhuber, S.J. Two Volumes.—Freiburg, Br., B. Herder.
(St. Louis, Mo.) 1895.**

The intense intellectual activity of the Jesuits is at present nowhere more apparent than in Rome. The Gregorian University, which is under the exclusive charge of the Society, numbers, according to the last catalogue 985 students. These represent twenty-one

different nationalities and, what is more remarkable still, some thirty religious Orders whose most promising scholastics are sent here from all parts, to profit by the teaching of the Sons of St. Ignatius. Conspicuous among the different colleges that gather daily in the courts of the University, are the alumni of the *Collegio Germanico*. They are distinguished not only by their red gowns, but by their deportment which betokens severe habits of study and close self-discipline. They add to the thorough classical course of the German gymnasium three years of mental philosophy and four years of theology. One cannot look upon these young men in the streets of Rome or at their studies in the well equipped college which they inhabit, without feeling that they are destined, almost without exception, to become each a mighty power for good in the sphere assigned their future activity. What the students of the *Germanicum* are to-day, they have been since St. Ignatius established the college, more than three centuries ago. Germany had inflicted a deep wound upon the Church; she had brought forth the teacher who, rebelling against the authority of the Spouse of Christ, cast the seeds of disloyalty and doubt among the masses. The people followed the standard-bearer of rebellion because their appointed shepherds had ceased to care for them, and turned largely hirelings. But Germany has also made amends. Since the founding of the *Collegio Germanico* she has seen many sturdy defenders of the ancient faith who had been trained in the centre of Christendom, return to her and lift anew the standard of loyalty to the Church. The list of alumni of the college bears the names of 28 cardinals, more than 400 bishops and superiors of different religious Orders, and not a few martyrs who laid down their lives in heroic sacrifice for the cause of Christ which they had espoused.

To have the records of such an institution is surely an advantage to the student of ecclesiastical history, apart from the edification and pleasant instruction which a work of this kind furnishes by its multitude of biographical sketches, accounts of priestly activity, and varied illustration in the of field education, particularly clerical training. The first published history of the college had appeared in 1770, but it covered only the formative period, that is to say the first thirty years of its existence. P. Julius Cordara, the author, had availed himself of the labor of two predecessors, the celebrated P. Cattaneo, S J., and the German Jesuit William Fusban, who left some valuable MS. material collected between 1652 and 1683. It is easily seen, therefore, how much of the work of completing the history of the

German College devolved upon the present illustrious writer, Cardinal Steinhuber, who received his training in the college and became in later years its rector, a position which he held for thirteen years.

It is hardly necessary to comment on the method or the style of Cardinal Steinhuber's work, the importance of which is sufficiently characterized by its scope and purpose. Each period of this history throws some definite light upon the development of ecclesiastical life in Germany, Austria and incidentally upon the Church in other countries, such as Italy and Belgium. It is a worthy contribution to the history of Catholicity and of education since the time of the so-called " reformation."

LA SAINTE ÉGLISE AU SIÈCLE DES APÔTRES.

Par. M. l'abbé H. Lesêtre. Approbation de S. E. Card. Richard. Paris: P. Lethielleux. Pg. xii, 670. Pr. 6 frs.

Few men in France have contributed more to render the exegesis of the Old and New Testaments accessible to the educated laity than the Abbé Lesêtre. His work has not, however, been confined to the systematic and more or less scientific exposition of the Sacred Text, such as we find it in the volume on the Psalms. His familiarity with the subject matter of the Scriptures, particularly the Gospels, had led him, on a former occasion, to give us a descriptive history of our Lord's life which has proved to be greatly popular, not only on account of the manner in which the Gospel narrative is treated, but by reason of the erudition which the author weaves into his historical account of Christ. The favorable judgment which has been passed upon the Abbé Lesêtre's *N. S. Jesus Christ dans son Évangile* is fully borne out by the present publication, which describes the history and constitution of the Apostolic Church, from the day of Pentecost to the death of St. John at Ephesus, sixty-eight years after the resurrection of Christ.

In the first part (pp. 1-99) we have the preaching and unfolding of the Evangelical doctrine among the Jews until the dispersion of the Apostles. The second, by far the largest part of the work (pp. 100-416), deals with the spread of the Gospel among the Gentiles and in particular with the mission of St. Paul. The third and last part beginning with the siege of Jerusalem, pictures the gradual growth, the humiliations and conquests of the Church. In connection with the edifying history of St. John, around which the

activity of the Apostolic College groups itself after the death of SS. Peter and Paul, we have an interesting analysis of the letter addressed to the Corinthians by St. Clement, Bishop of Rome, whose life as Pope closes the first century of the Christian era. Another celebrated document, first discovered toward the end of the sixteenth century, and which throws much light upon the practices of the early Christians, is the apologetic Epistle addressed to a certain Diognetes. It answers the three questions as to the characteristic features of the Christian religion, the nature of Christian charity, and the reasons for its deferred promulgation. Of this and other like resources, such as the discoveries of early Christian writings by Briennios, our author makes excellent use, throwing a fresh light upon the development of Catholic doctrine and ecclesiastical discipline. To the illustration of this development in particular, as it has affected the dogmatic and moral teaching of the Church in later days, the last five chapters are exclusively devoted.

The work is in every way worthy of the august subject which it treats, and forms a unique addition to that class of literary productions which connect the sciences of theology and ecclesiastical history.

MOOTED QUESTIONS OF HISTORY. By H. J. Desmond, A.M. New York and Chicago. Benziger Bros. Price 75 cents.

Quite a valuable little book which compiles the data of history and the judgments of historians fairly supposed to be free from bias, regarding some "mediaeval issues" and "events of Protestantism," which popularly receive a one-sided treatment detrimental to the Catholic cause. The testimony of a man like Maitland, who was a very decided Protestant, in behalf of the "lazy monks" and the action of the clergy in the "dark ages" generally, is much more effective in dissipating prejudice, than any amount of facts drawn from our own historians would be. The same may be said of other writers on similarly mooted questions as are the Power of the Popes, the Bible before Luther, Indulgences, Mary and Elizabeth, the Inquisition, the Jesuits, Galileo, Guy Fawkes, and a host of others which our author touches with a knowing and discriminating hand.

We venture to suggest that the "Imprimatur" would have

added to the value of the book and its readier distribution, inasmuch as such indication settles at once any doubt, as to the writer's good faith, in the minds of those who are left to judge the worth of the statements from the title alone.

PETIT GUIDE DU PREDICATEUR. Traduit de l'Italien du R. P. Gallerani, S.J.; par M. l'abbé Ch. Vallée, Paris: P. Lethielleux, 1895. Pg. 181. Pr. Frs. 1.25.

Those who have heard P. Gallerani preach or give conferences in Rome know that his views on the subject of pulpit duty are not simply theory. He is one of the most finished, but also one of the most practical preachers of our day. The little work before us, first published in Italian, is a sort of commentary upon the Circular Letter on Preaching sent last year by the S. Congregation to the Bishops of Italy, which we reprinted at the time in our supplement to the *ECCLESIASTICAL REVIEW*. The subject matter is divided into seven parts, addressed in form of letters to a young priest. It deals with the essential qualities of the preacher; with the choice and arrangement of matter or topics; it contrasts the utility of conferences with their abuse; shows the danger of sentimentalism in preaching, and warns against the mere desire to please as absorbing the aim of being useful. Apart from the substantial doctrine which we find here condensed to guide the young preacher in his difficult task, the little work is written in a charming style which renders its reading and the assimilation of its precepts and counsels an easy and pleasing matter. We heartily recommend an English translation of this little "guide."

ELEMENTS OF RELIGIOUS LIFE. By Father Humphrey, S.J.—London and Leamington: Art and Book Company (New York, Cincinnati, Chicago: Benziger Bros.), 1895.

Suarez' treatise on "The Religious State," in three volumes, published some years ago by our author, and well known, no doubt, to directors of the spiritual life, is hardly accessible to the average member of our religious orders, whose active duties oblige them to limit their reading to a choice, among excellent books, of those which are less bulky. Nevertheless the work of Suarez is one which treats with consummate skill all the phases of religious life, and which places principles and their application in such form

as to give the treatise a permanent value. It was a fruitful suggestion, therefore, which prompted Fr. Humphrey to abridge the large edition and to give us its marrow in a volume which places the matter within the reach of all whom the subject of religion concerns.

But it must not be imagined that we have here simply a translation of the work of the illustrious Spanish Jesuit, in choice selections however orderly compiled. The work of Fr. Humphrey is built on Suarez, but abounds in illustrations from modern writers and theologians, which confirm the aptness and sound bearings of the ascetical teaching of the scholastics. Nor is the work exclusively intended for guidance into and through the religious life wherein its members have bound themselves to the observance of the three great vows. There is much in it which concerns priests and bishops of the secular clergy who have a pastoral charge, and are thus bound to a state of perfection, not merely to be *acquired* as in the religious life, but to be *exercised*. For this reason "the state of Bishops," says the author, "is more perfect than is any religious state."

The State of Perfection in its fundamental notions, and the constitution of the religious state as an expression of the aim at perfection, form the introductory chapters. Then follow the requirements for entrance, the character of the vows and other obligations, and the various duties of the religious life. The eleventh chapter treats of "Departure from Religious Life" in conscience or outwardly. Here too the very important subject of modifications of an Order from its first institution is dealt with under various heads of dispensation and privileges. The last part of the volume is devoted to a consideration of the variety of religious life within the religious state.

The subject altogether is one which merits the careful study of all those who have charge of religious communities. Many circumstances point to the necessity of modifications here and there in the life of a religious community so that it may fulfill the purpose of its existence in a proper way and without hindrance. At the same time there should be no practical deviation from traditional observance which affects the principle of religious conservatism by a change of constitution. To discern the right medium belongs to minds familiar with the elements and motives of religious life, a knowledge which is obtained from such books as the one before us.

OUTLINES OF DOGMATIC THEOLOGY. By Sylvester Joseph Hunter, S.J. Vol. II.—London: Longmans, Green & Co. 1895. Pp. 596.

A short time ago we reviewed the first volume of Fr. Hunter's "Outlines," which is part of the Stonyhurst series of manuals in the study of philosophy and theology. The present volume is the second of three which will complete the subject of Catholic Dogma. The author apologizes for his possible failure to satisfy the demands of all inquirers regarding the topics and points to be treated in a limited compendium of theology. We doubt whether any one could justly complain of partiality or omission in the present case, unless he regard a scientific text-book of Christian doctrine in the light of an encyclopædia of theological science. Of course we take for granted that a book of this kind is meant for the student who seeks knowledge of Catholic theology in a systematic, that is to say, in a reasonable way. However popular is the style or lucid the exposition of a treatise like the one before us, the themes which it treats are involved by an intimate connection one with the other. If the main, the fundamental arguments are kept clearly and in due order before the mind, all side issues receive their argumentative light from the analogy of definite doctrine, which those only fail to apply who lack a solid hold on the principal evidence. Nevertheless there are some secondary phases of Catholic teaching which receive a momentary prominence by reason of certain fashionable theories in religion or science that take hold of the public mind for a time or in a place without bidding fair to elicit a like interest in another generation. These, whilst they are really confuted by fundamental principles of long standing, demand often a new method of applying these principles and call for a new terminology or for distinctions in the old. Such seem to us the questions of Ontologism, of the *scientia media*, of the divine procession, the "six days," etc. These topics are by no means overlooked in Fr. Hunter's popular theology, and his choice of them has been sufficiently typical to give the intelligent reader the means of classifying and solving such questions of passing importance in controversy, which he does not actually elaborate. The theory of "evolution" in the chapter on the "Origin of Man" is a fine example of the practical treatment which such subjects should receive, and the reader, whilst being made familiar with the various arguments of evolutionists, is led to the obvious conclusion that, whatever theories he may admit as account-

ing for the present position of man in the animal kingdom, there is no scientific defense of any one system which supersedes in reasonableness the theory of immediate creation, and that therefore the effort of Catholic scientists to prove the evolutionist theory correct is an altogether aimless one.

The present volume contains the treatises on God and His perfections, the Creation, Man, the Incarnation and ends with three chapters on the Blessed Virgin Mary. There is, as in the first volume, a convenient and full index of topics. Students of theology and educated Catholics generally who look for a thorough and clear demonstration of their faith, will greatly welcome these Outlines of Catholic Theology. The third volume is announced as in press, to be ready before the end of the year.

COMPENDIUM LITURGIAE SACRAE juxta ritum Romanum in Missae celebratione et officii recitatione. Auctore Jos. Aertnys, C.S.S.R. Theol. Moral. et. S. Liturgiae Profess. Paderbornae Ferdinand Schoeningh. 1895. Pg. vii. 138. Pr. Mk. \$1.40.

SACRA LITURGIA. Caeremoniale seu Manuale ad Functiones sacras solemnes rite peregrendas. Ad usum Alumnorum Seminarii Archiep, Mechliniens. opera. J. F. Van der Stappen, Episc. tit. Joppen. New York: Benziger Bros. 1895. Pg. 332.

Although there is no "Compendium S. Liturgiae" which at present so fully meets the wants of the American clergy as Wapelhorst's excellent work on the subject we are justified in calling attention to the above two manuals as meeting each a distinct purpose of liturgical study. P. Aertnys confines himself to the exposition of the rites and rubrics to be observed in the celebration of the Mass and the Divine Office. But in doing so he takes account of all the varying circumstances under which the mass and offices are to be performed, and thus supplies answers to many doubts which occur in the reading of the rubrics, particularly to a celebrant in a strange diocese or one who is deprived of the "ordo." The fact that we have an experienced theologian, such as Fr. Aertnys is, interpret for us the right practice of the rubrics is a decided advantage in as much as it settles many troublesome cases of conscience due to scrupulosity on the part of a priest.

Mgr. Van der Stappen's work is much more comprehensive, as it includes the directions for the performing all the various rites of sacred ministers. It is both complete and of convenient form, bringing the whole matter into the smallest possible compass for the student.

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AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. III.—(XIII.)—OCTOBER, 1895.—No. 4.

DE CONFESSIOE GENERICÆ.

CASUS MORALIS.

PATER THOMAS non parva olim anxietate pressus fuit, nam cum ultima recurreret dies missionis, et magna premeretur caterva poenitentium, illi adstat Birgitta, foemina moribus sane spectata, sed aliquantulum rudis et valde garula. Haec gemebunda multa narrat quae ne speciem quidem peccati referunt. Hisce tantisper auditis, P. Thomas eam benigne monet de necessitate accusandi peccata commissa ab ultima confessione, aut, istis deficientibus vel memoriae non occurrentibus, aliquod de vita praeterita saltem genericè dictum: “Omnia peccata mea semper confessa sum”—respondet illa,—“Peccavi Pater”— “Misera sum” “Nolo amplius Deum offendere”— Praeter ista et similia quaedam nihil aliud potest ab ea extundi. Quid igitur faciet Pater Thomas? Si eam longius detinet et novis interrogationibus conatur aliquid determinatum expiscari, non pauci ex circumstantibus poenitentibus non poterunt deponere sarcinam qua gravantur; si absolutionem recusat eamque dimittit, collata solum simplici benedictione, privabit eam magno cumulo gratiarum; si e contra absolutionem impertitur, exponet sacramentum periculo nullitatis propter deficientiam materiae certae et determinatae. Hoc ultimum tandem praestat, sed non sine adjecta conditione, ratus praesentem casum moralem quandam

necessitatem praesefere et hanc comparari posse necessitati physicae, qua tenentur moribundi privati usu sensuum.

UNDE QUAERITUR :

1°. Quid theologice tenendum sit de validitate confessionis genericae ?

2°. Quid dicendum sit de Patre Thoma, et quomodo practice agendum in hujusmodi casibus ?

I. Ad propositam primam quaestionem facilius solvendam juvabit indicare ejus limites, et breviter definire quinam sit sensus verborum. Hoc autem obtinebitur quatuor sequentibus animadversionibus. Animadvertendum est igitur 1° hic solum attingi confessionem genericam stricte talem, illam scilicet in qua omnis prorsus species tacetur, ac proinde non solum excludi hypothesim in qua aliqua qualitas malitiae peccati, seu moralis ejus deformitatis, manifestaretur, sed etiam illam in qua poenitens generice sese accusaret de omnibus peccatis *mortalibus* antea commissis et jam rite absolutis. Etenim quoniam ex una parte confessio generica, vi vocis, illa est in qua omittuntur species peccatorum, et ex alia hae species multipliciter dividuntur apud theologos, nam aliae sunt *supremae* et aliae *infimae*, aliae *morales* et aliae *theologicae*, facile colligitur confessionem genericam posse multiplici sensu intelligi. Ita v. gr. qui se accusaret de peccatis commissis contra castitatem, quin aliud adderet, dici posset et genericam simul et specificam facere confessionem ; generica enim illa esset relate ad confessionem in qua deleretur num peccata ista commissa fuerint juxta naturam vel contra naturam, num cum soluta vel cum conjugata ; sed specifica etiam vocari posset relate ad confessionem in qua solum manifestaretur se esse peccatorem, quin numerus aut qualitas aut gravitas peccatorum ullo modo indicaretur.

Animadvertendum est 2° hanc confessionem genericam supponi factam fuisse apud confessarium qui non exceperit ab illo poenitente confessionem generalem aut plures confessiones particulares, in quibus accusatum sit aliquod peccatum specificè distinctum, aut si exceperit, de iis nullo modo nunc

recordari aut ad ea non attendere. Ratio horum omnium est quia tunc confessio verbaliter tantum, sed non re esset generica; nam haec formula, "accuso me de omnibus peccatis vitae meae," in illis adjunctis evidenter supponerent et secum traherent haec alia verba, "tibi antea manifestatis et bene notis"; hanc autem confessionem specificam et determinatam esse, et consequenter omnino sufficere ad validitatem sacramenti nemo denegabit.

Animadvertendum est 3^o in quaestione proposita praescindi a circumstantia necessitatis, ex quocumque capite haec oriatur, et solum considerari casum in quo poenitens facile posset si vellet, aliquid addere genericae accusationi. Quis enim unquam recusaret absolutionem moribundo qui vel voce vel signis, vel per se vel per alium eam humiliter peteret, utut nullam specificam accusationem peccatorum posset ab eo obtinere? Inquirunt sane theologi in quonam directe caderet absolutio collata tali moribundo; num et quo sensu illius confessio dicenda esset integra; num et quanta sit obligatio specificam confessionem peragendi sive ante mortem, si recuperetur usus loquela, sive postea suo tempore, recuperata valetudine; sed de obligatione dandi absolutionem et consequenter de ejus validitate, si debitus non desit dolor, nec dubitant nec dubitare possunt. Etenim, ut caetera omittam, haec habet Rituale Romanum: "Quod si inter confitendum, vel etiam antequam incipiat confiteri, vox et loquela aegro deficiat; nutibus et signis conetur (confessarius), quoad ejus fieri poterit, peccata poenitentis cognoscere, quibus utcumque vel in genere, vel in specie cognitis, vel etiam si confitendi desiderium, sive per se sive per alios ostenderit (poenitens), absolvendus est."

Animadvertendum est 4^o poenitentem hic supponi nulla gravi culpa esse scienter onustum; nam secus illa confessio generica, facta extra casum necessitatis, esset evidenter sacrilega, et consequenter inutile esset indagare de ejus valore. Sacrilega, inquam, esset; siquidem de jure divino, prouti hoc cognoscimus ex Concilio Tridentino: "ad remissionem peccatorum necessarium est confiteri omnia et singula peccata mortalia quorum memoria habeatur." Quaestio igitur proposita huc recidit: num valida sit abso-

lutio data poenitenti qui positus extra quemcumque casum necessitatis, nec ullius culpae gravis hic et nunc conscientiam habens, hoc solum dicit: “Peccavi”—Peccator sum”—“Accuso me de peccatis vitae meae,” vel aliud simile.

Quaestioni ita intellectae et limitatae opinor respondendum esse *negative*, tum quia hoc fert ipsa natura Sacramenti Poenitentiae, tum quia rationes in contrarium allatae facili negotio diluuntur. His accedit auctoritas theologorum et sensus fidelium.

Atque imprimis judiciale esse naturam Sacramenti Poenitentiae fateri catholici omnes debent, nam hoc aperte traditur a Concilio Tridentino. Unum igitur remanet inquirendum, num scilicet essentia actus judicialis satis servetur in absolute collata poenitenti qui generice tantum sese accusat. Porro non videtur dici posse eam servari, et patet evidenter ex paritate desumpta a judiciis forensibus in quibus absurdum reputaretur si iudex iudicium ferret cum nullam determinatam culpam in reo animadvertisset. Immo iudicium illud necessario esset aut coecum et imprudens, aut injustum: coecum quidem et imprudens si ad absolvendum tenderet, injustum autem si ad damnandum. Quod ratio clare dictat, confirmatur ex praxi et communi hominum usu, nam apud nullam gentem utut barbaram, apud nullam plebem utut incultam et ex levitate agentem, solent hujusmodi iudicia proferri. Hoc scilicet omnibus persuasum est, haec est omnium praxis, ut antequam iudicium aliquod edatur, causa investigetur et, sepositis generalibus vagisque accusationibus, sepositis indefinitis rumoribus et dicteriis, aliquid proferatur quod certum sit et determinatum. Nec dicas paritatem istam non esse nimis urgendam, siquidem Sacramentum Poenitentiae est solum *ad instar* iudicii forensis, ut loquuntur theologi, sed non undequaque illi simile; nam respondetur disparitatem sane intercedere sed non praecise in actu iudicii, ex quo desumitur tota vis argumenti. Disparitas scilicet in hoc est quod in tribunali forensi habeantur testes et consilarii, quod tota causa solemniter et in aperto agatur, et tandem quod iudicium non tendat ratione finis ad misericordiam exercendam, dum e contra in Sacramento Poenitentiae reus

ipse est etiam testis, res tota secrete tractatur, et iudicium vi institutionis tendit ad condonationem. Sed ista nullo modo destruunt aut imminuunt necessitatem determinati cujusdam reatus, ac proinde si certum est actum absolvendi in sacro tribunali esse verum actum judicialem, et ad naturam actus judicialis pertinere ut iudicetur aliquid determinatum, asserendum profecto est absolutionem datam poenitenti, qui generice tantum sese accusat, carere elemento aliquo essentiali et consequenter esse invalidam. Paritas igitur quae urgetur pro argumento non est inter totam administrationem Sacramenti Poenitentiae et illud quod locum habet in tribunali forensi, sed solum inter absolutionem datam a confessario et sententiam prolatam a iudice forensi. In hoc autem nullum haberi discrimen certo scimus ex Concilio Tridentino quod Sess. XIV. can. 9, anathema dicit illis qui asserunt "absolutionem sacramentalem sacerdotis non esse actum judicialem."

Idem eruitur si consideretur pars materialis istius Sacramenti, quam ex Tridentino colligimus reponendam esse in actibus poenitentis, scilicet in contritione, confessione, et satisfactione. Confessionem autem genericam nullo modo dici posse partem materialem patet imprimis ex eo quod locum habet in aliis Sacramentis in quibus omnia elementa materiae proximae determinata sunt. Quod si dicas hanc esse naturam partis materialis, ut sit indeterminata, respondeatur hoc esse verum in genere *signi* non autem in genere *entis*. Praeterea si hoc concedatur confessioni, ut scilicet esse possit pars materialis hujus Sacramenti, quamvis sit generica et indeterminata, nonne idem concedi deberet contritioni? Admittendum igitur esset contritionem esse bonam et sufficientem ad validitatem Sacramenti, nullo habito respectu ad unum saltem ex iis motivis quae distincte enumerantur a Concilio Tridentino. Caeterum, confessio generica, prout hic eam intelligimus, nihil aliud tandem est quam actus humilitatis, ac proinde asserere illam posse esse partem materialem, idem est ac eam totaliter supprimere. Quod confessio debeat esse humilis, omnes dicimus, sed quod ipsa nihil aliud sit quam actus humilitatis, hoc aures offendit et contradicit

Tridentino quod tria distincte requirit, contritionem, confessionem, et satisfactionem. Objicere autem non esse absolute certum confessionem esse partem materialem hujus Sacramenti ex eo quod sententia Scoti hac in re non solum damnata non fuit, sed hodie probabilis aliquibus videtur, ad rem non facit, nam tota vis hujus argumenti integra manet, etsi admitteretur confessionem non requiri ceu partem materialem intrinsece constitutivam Sacramenti. Sufficit scilicet ad assumptum probandum admittere, quod Scotistae etiam admittunt, confessionem necessario requiri tanquam praeiviam conditionem.

Accedentes nunc ad examen rationum quae a patronis oppositae sententiae proferuntur, duo oportet adnotemus. Primum est onus rem probandi ipsis incumbere, tum quia ipsi asserunt validitatem confessionis genericae, tum quia hic agitur de exceptione, et praesumptio est confessionem, nisi aliud constet, debere aliquid specificum et distinctum exhibere. Notandum est insuper non sufficere ipsis afferre rationes probabiles, quia si probabile tantum est confessionem genericam sufficere ad validitatem, sequitur eam non posse licite in praxim deduci propter generale principium quod, extra casum necessitatis, nefas est uti opinionibus probabilibus in iis quae ex una parte respiciunt valorem sacramentorum, et ex alia non possunt ab Ecclesia suppleri.

Prima igitur eorum ratio desumitur ex validitate hujusmodi confessionis in casu necessitatis ; nam dicunt, "Christus non instituit duo diversa Sacramenta, unum pro infirmis vel quomodocumque vita periclitantibus, et aliud pro iis qui bene se habent, ac proinde si eadem ipsissima confessio valida est pro primis, valida etiam erit pro aliis." Sed quis non videt in hoc argumento fieri transitum de genere ad genus, et consequenter nihil illud valere? Nonne et in aliis negotiis videmus multo minus requiri ad validitatem alicujus actus in casu necessitatis quam extra illum casum?—Secus enim eodem argumento probare quis posset, non esse necessarium de jure divino confiteri omnia peccata mortalia quorum habetur conscientia, ex eo quod in casu incendii aut naufragii imminentis sufficit accusatio unius. Aequum igitur est regulam generalem deducere ex aliquo casu particulari, si com-

munis hic esset et ordinarius ; at nefas omnino est illam inferre, si casus sit extraordinarius et supponat impossibilitatem aliud obtinendi.—At dices : hoc esse verum in iis quae dependent a positiva institutione legislatoris ; tunc enim pauciores vel plures conditiones requiri possunt ad validitatem pro gradu impossibilitatis aliud obtinendi et pro benevola voluntate legislatoris, non autem cum sermo est de ipsis essentialibus constitutivis alicujus conditionis. Sed si hoc admittatur quomodo tunc explicabitur quod confessio facta per nuntium valida est in casu necessitatis et invalida extra illum ? Primum cognoscimus ex Rituali Romano, alterum vero ex Thesi a Clem. VII, et Paulo V, proscripta, prouti illam communi suffragio intelligunt theologi. Hanc comparisonem scite urget clarissimus Lehmkuhl, et postea addit : “ Quare qui facili negotio certiore materiam praebere possit, id facere debet, si vult sacramentaliter absolvi.”

Alia ratio quae urgetur a patronis oppositae sententiae est, quia nullibi habetur lex confitendi peccata venialia ; docemur enim a Concilio Tridentino ea *taceri citra culpam* posse : huic affinis est alia quam addunt, nempe non dari obligationem bis confitendi idem peccatum. Porro si dicatur confessionem genericam non sufficere, certo unum de duobus admitti deberet, scilicet vel nos teneri ad confitenda peccata venialia, vel ad repetendum aliquod peccatum mortale vitae praeteritae jam debite accusatum et directe remissum. Piget sane theologos magni nominis ad hujusmodi praesidia recurrere ; nam ratio superius adducta et rejecta habet saltem quamdam apparentiam veritatis, sed haec quae nunc urgetur vix digna est cujus fiat mentio. Et re quidem vera hanc obligationem, in sensu qui hic supponitur, nemo unquam commemoravit. Necessitas enim accusandi aliquod peccatum oriri potest ex duplici capite, vel scilicet ex ipso peccato cujus natura hoc postulat, vel ex extrinseca aliqua circumstantia : prima est *per se* et absoluta, alia autem dicitur *per accidens* et hypothetica. Ad hanc distinctionem perpetuo alludunt theologi, praesertim cum loquuntur de obligatione eliciendi actum fidei aut charitatis, vel procurandi statum

gratiae semel ac commissum fuerit aliquod peccatum grave, et si ad eam non attendatur, facile confunduntur res toto coelo disparatæ. Admitto igitur necessitatem confitendi aliquod peccatum veniale aut mortale jam remissum, at simul addo hanc necessitatem non oriri ex ipsa *natura istorum peccatorum*, sed solum ex eo quod libere te determinas ad suscipiendum Sacramentum Poenitentiae quod illam confessionem postulat. Scandalum profecto pareres apud fideles, si proclamares eos impune posse distractionibus voluntariis indulgere dum Missam audiunt diebus ferialibus; et si adderes ideo eos posse hoc praestare, quia diebus ferialibus nulla datur obligatio audiendi Missam, scandalo accederet risus. Quisque enim bene novit aliud esse dari libertatem audiendi Missam, et aliud dari libertatem reverentiae dum auditur Missa. Patroni igitur confessionis genericae nihil omnino lucrantur dum recurrunt ad libertatem confitendi peccata venialia, aut mortalia jam directe remissa.

Aliud nunc remanet inquirendum, quid scilicet hac in re sentiant fideles, quid doceant theologi. Ad fideles autem quod attinet, ordinarios et timoratos inquam fideles, ad illos scilicet qui nec ignorantia aut stupida quadam simplicitate laborant, nec nimia subtilitate ducuntur, testor vix unum inter centum inveniri qui confessionem genericam peragat aut peragere velit. Hoc quod mihi certo constat, aliorum etiam testimonio confirmatur, qui hac in re non exigua gaudent experientia, adeo ut Pater Gury in primis suis editionibus indubitanter affirmaverit: "Hoc (confessio generica) praxi Ecclesiae adversatur." Porro factum istud mirifice probat necessitatem accusandi aliquid determinatum; secus enim explicari non posset hujusmodi fidelium consensus in re quae suo onere non caret. Sed veniamus ad theologos, et imprimis animadvertatur eos omnes nobiscum sentire qui, etsi non asserant confessionem genericam esse certo invalidam, asserunt tamen eam non esse certo validam. Etenim non solum, ut superius dictum est, probabilitas hac in quaestione eodem prorsus recidit ac certitudo, sed etiam quia certitudo, quae hic propugnatur, pro *nobis* tantum et *disputando* propugnatur. Quare si quis contrariam senten-

tiam probabilem reputet, illamque, pariter *disputando*, propugnet, id non multum carpemus, dummodo abstinence ab absolute indiscriminatione conferenda iis qui generice sese accusant. Obstat enim propositio damnata ab Innocentio XI. quae sic se habet: “Non est illicitum in sacramentis conferendis sequi opinionem probabilem de valore sacramenti, relicta tutiore.” Hac animadversione ruunt ea omnia quae a Ballerini congeruntur contra eos theologos* qui aliud tenent speculative loquendo et aliud si res deducatur ad praxim. Profecto intelligi nequit cur tam clarus auctor tantopere laudet Dicastillo qui scripserat: “Si hoc speculative verum est, etiam practice verum erit,” nisi supponatur illud “verum” in primo inciso esse stricte sumendum ita ut validitas confessionis genericae certa sit et ut talis ab omnibus admittatur. At quo jure hoc supponitur cum theologi aperte dicant eam esse solum plus minusve probabilem?

Hisce via sternitur ad quorundam verba hic citanda; sed horum citationum loca simul cum aliis auctoribus inferius ponentur. Atque imprimis Suarezius haec habet: “Dices: hoc argumento probaretur illam confessionem peccati venialis in genere esse per se sufficientem in eo, qui non habet conscientiam peccati mortalis, etiam extra casum necessitatis. Respondetur, fortasse speculative tantum loquendo, posse hoc defendi. . . . Nihilominus tamen practice negandum hoc est propter incertitudinem materiae. Dico, ergo, licet homo absolute non teneatur species peccatorum venialium confiteri, tamen supposito quod vult confiteri, teneri ad exhibendam materiam omnino certam, si potest, et ideo debere aliquod peccatum veniale in particulari, suo arbitrio, confiteri.”

Ægidius Coninck, qui erronee ab adversariis citatur pro opposita sententia, postquam concesserit posse absolvi rudes a quibus nihil aliud potest extundi, nisi quod fateantur se esse peccatores, nam tunc adest moralis necessitas, haec addit: “Omnino convenire ut quantum fieri potest hoc Sacramentum nunquam conferatur nisi confitenti aliqua peccata in particulari; quia ex confessione illa generali, confusa solum quaedam, et vaga cognitio status poenitentis habetur.

Decet autem iudicem ex cognitione determinata ferre sententiam, quando necessitas ad aliud non cogit."

Paulus Laymann, et ipse princeps in re morali ex antiquioribus, haec habet: "Moneo admittendam non esse doctrinam Halensis, quod obligatus ratione statuti generalis aut particularis ad confitendum, si mortale non habeat, satisfaciat venialia generatim confitendo, videlicet dicendo se esse peccatorem, aut in multis deliquisse, saltem venialiter. Huic enim doctrinae communis bonorum confessoriorum praxis repugnat, qui extra casum extremae necessitatis sacramentalem absolutionem poenitenti non conferunt, nisi is certum aliquod seu mortale seu veniale peccatum confessus sit. Cum enim Sacramentum Poenitentiae conferatur per modum judicialis absolutionis, apparet conveniens omnino esse, atque sacramenti hujus institutionem postulare, ut afferatur et subjiciatur materia certa, quo absolutionis iudicium magis determinate ferri possit, accedente praesertim Ecclesiae praxi et fidelium sensu. Quare licet aliquis nulla lege ad confitendum venialia obligatus sit, posito tamen quod sacramentaliter confiteri et absolvi velit, debet aliquod peccatum in specie explicare."

Ex recentioribus autem haec tradit Lehmkuhl: "Si de libera venialium confessione agitur, quam poenitens peragere possit, practice id admittendum nullo modo est, ut post accusationem omnino genericam absolutio detur. Ea enim non est, extra casum necessitatis, *plane certa* materia, quum ex eo quod in articulo mortis valeat et liceat, non plane necessario ad valorem extra illam necessitatem concludere possimus. . . . Prorsus etiam alienum est a praxi Ecclesiae confessionem sic institui: 'Mortale peccatum non habeo, doleo de venialibus et peto absolutionem.' Qui igitur etsi possit, omnem majorem declarationem se daturum esse negaverit, merito ab absolutione repellitur, ad quam sola consueta accusatione jus acquirit."

Istis omnino consonant Clemens Marc, Jos. Aertnys et A. Konings ex C. SS. R.; nec dissentit ipse Gury, non solum in antiquioribus editionibus, sed etiam in ultima, cui accedunt adnotationes Patris Ballerini; in hac enim quanvis

magis faveat opinioni quae stat pro validitate confessionis genericae, fatetur tamen illam solum esse *probabiliorem*. Quod eam ita vocaverit mirum non est, nec nimium improbandum, sed mirum omnino est et esse debet quod, admissa, saltem implicite, probabilitate contrariae sententiae, licitum esse asserat uti confessione generica extra casum necessitatis. Dissentit sane clarissimus Ballerini et vehementer propugnat validitatem confessionis genericae in quocumque casu, sed quoniam non probat talem doctrinam esse citra controversiam, nefas est eam in praxim deducere.

II. Responsio ad alteram quaestionem propositam facile colligitur ex dictis. Dico igitur Patrem Thomam recte egisse absolvendo Birgittam, apposita mentaliter necessaria conditione. Etenim, ut casum legenti clare patet, Pater Thomas absolutionem dedit morali necessitate compulsus, quia utraque ex duabus aliis solutionibus admissa, magnum incommodum attulisset vel ipsi Birgittae vel aliis poenitentibus. Necessitatem istam facile agnoscunt multi ex auctoribus qui nostram sententiam tuentur, ac proinde Elbel, proposito casu alicujus rudis poenitentis qui ob senium et labilitatem memoriae nihil specificum potest declarare, addit illum posse, immo debere absolvi "ob moralem impossibilitatem" aliud obtinendi. Dixi *apposita mentaliter conditione*, quia ex una parte sanctitas Sacramenti postulat conditionem, et ex alia non requiritur ut illa verbis exprimatur. Attamen Pater Thomas rectius egisset si, inspecta natura poenitentis, Birgittam prudentius interrogasset, non quidem generali et ordinaria ratione, sicut agere solemus cum illis qui sapiunt nec tam importunam patiuntur loquendi pruriginem, sed proponendo aliqua peccata in quae Birgitta verosimiliter incidisset. Quare liceat hic concludere patronos oppositae sententiae nihil habere quo eam tueantur, nam nec veritas rei ipsis favet, nec praetextus salvandi animas, nec desiderium subveniendi confessariis qui hujusmodi poenitentibus implicantur.

Cf. S. Alphonsum, Lib. VI, n. 479 et seqq.; Suarez, de Poenit. Disp. XXIII, sect. I, n. 10; Laymann, Lib. V, Tract. VI, Cap. V, n. 14, et Cap. VIII, n. 7 et seqq.; Co-

ninck, Disp. VII, Dub. 1, n. 6; Elbel, Vol. III, Part. IX, n. 15; Marc, Vol. II, n. 1658; Lehmkuhl, Vol. II, n. 264 et seqq.; Aertnys, Vol. II, n. 187, 9, 2; Konings, n. 1340, 9, 5; Gury, edit. 3 cum adnot. Baller., edit. Rom. ex Typogr. Prop. Fide; edit. Dumas, Vol. II, n. 421; Nouvelle Revue Theol. Vol. 1, pag. 67 et seqq.

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FATHER GABRIEL RICHARD,

MEMBER OF CONGRESS.

ONE of the heroes of the Catholic Church in the United States is a priest who for forty years was a pioneer missionary in Illinois and Michigan; who evangelized the almost trackless wilds for leagues around Kaskaskia and all the region from Sandusky to St. Joseph and Fort Wayne; who established in the northwest as early as 1804 an academy for the higher education of girls and a preparatory seminary for the collegiate training of young men; who, after the city of Detroit was destroyed by fire in 1805, provided with almost miraculous liberality for the homeless and hungry of his flock; who conducted the first printing-press ever set up west of the Alleghanies; who was the first chaplain of the First Regiment of Michigan militia; who for his outspoken loyalty to American institutions was imprisoned in a British guard-house; who, when famine impended over the people in the vicinity of Detroit at the close of the war of 1812, gave up his all and sank himself in debt to relieve their distress; who imported from abroad the first organ and the first piano ever brought into Michigan; who was the first and only Catholic clergyman ever elected a member of the United States Congress; who was mainly

instrumental in obtaining the enactment of legislation for the building of four great national roads ; who wore himself out in the service of his kind and, finally, sacrificed his life in the care of the victims of the cholera epidemic of 1832: the pastor and patriot Gabriel Richard.

The memory of that man deserves to be treasured by us his co-religionists as a precious inheritance, and every generation of Catholic Americans should be told the story of his life.

Gabriel Richard was born at Saintes in France in the year 1767. He early showed signs of a vocation to the priesthood, and, after making his course of studies at Angers, he received holy orders, and joined the congregation of St. Sulpice at Issy, near Paris. The Revolution drove him into exile, and he was sent to this country as professor of mathematics in St. Mary's Seminary, Baltimore, Maryland. But, as students were then scarce, the institution could not support a numerous faculty, whereas the only Bishop in the United States, Right Rev. Dr. Carroll, was eager to obtain missionaries for his imperial diocese, so the young priest was directed to proceed to Kaskaskia to take charge of all the French settlements in Illinois where missions had been established by the Jesuits in the seventeenth century. The holy chrism was still fresh on his anointed hands, yet before the close of the first year after his ordination he was made a pastor. He belonged to a religious congregation and was of a sociable disposition, yet he was ordered to a post remote from any brother priest. He was well-born, refined, master of seven languages, and a musician, yet he was sent to a rude frontier station occupied by the rough descendants of the original French colonists, by wild half-breeds, and by uncouth aborigines—a people who, since the recall of the Jesuits in 1773, had no regular pastoral care, and who had fallen into evil ways. Imagine his loneliness in such company.

Shortly after his arrival at Kaskaskia, Father Richard wrote to Bishop Carroll: "The people of this post are the worst in all Illinois; there is no religion among them,

scarcely any one attending Mass even on Sunday ; intemperance, debauchery and idleness are supreme." (Rev. C. J. White, Mem. p. 44.) But his example, his zeal and his instructions soon made an impression upon them, and the end of the six years that he spent among them found the greater portion of them living according to the standards of the Christian life.

In 1798 Father Richard was transferred to Detroit, the key of the waterways connecting the great lakes with the Atlantic Ocean and at that time a fortified post with a population, exclusive of the soldiery, of about 2,000, and the pastoral centre of a Catholic colony of about 5,000 sparsely settled over an immense area. The parish extended from the River Raisin, near Lake Erie, along the American shore of the straits of Detroit around the Lake St. Clair and tributary streams, Lakes Huron and Michigan, as far as the River St. Joseph on the Indiana border, Green Bay and other parts of Wisconsin ; the island of Mackinac ; the islands in Lake Huron, the Georgian Bay and up the River St. Mary to the mouth of Lake Superior.

The pastor of Detroit was the Rev. Michael Levadoux, also a Sulpician, who had asked to be relieved in order that he might return to France to make his final preparations for death, and who only waited until his new coadjutor had familiarized himself during about two years with his new location, before turning over to him the administration of affairs as Vicar of Michigan and taking his own departure for his native land.

Father Richard began at once to make the acquaintance of his people. They on their side were favorably impressed by his tall and sepulchral figure, his priestly abstemiousness, his dignified address, his devotedness to duty, his cordial manners, his quaint humor and his restless energy. He dressed in the cheapest cloth, lived on the coarsest food and slept on the hardest bed. After spending a year in Detroit and its vicinity, he set out on a visitation of the remote settlements that were in his spiritual care. On the island of Mackinac he passed three months in pastoral work, in his

report of which to Bishop Carroll he wrote: "The trade here is principally in liquors, and as long as this state of things exists there can be no prospect of making them (the Indians) Christians, though the traders acknowledge that it would be better for the interests of the natives if no rum were sold to them; but they persist in supplying them with it through fear of losing their trade. God only knows how many evils flow from this traffic; it has been observed that English rum has destroyed more Indians than ever did the Spanish sword."

From Mackinac Father Richard passed on to the Georgian Bay islands, up the Sault St. Marie and through all the adjacent country, seeking Catholics, exhorting, baptizing, shriving, marrying, and anointing, preaching, praying, and blessing—a very Apostle in the wilderness.

He was away from Detroit the best part of a year. On his return, when the pastorship devolved upon him, he put new life into the church work in the city. "Hardly had he been installed pastor," wrote Mr. James A. Girardin, in 1872, "than he commenced, as a good spiritual father, to provide his flock with all the elements of religion and education. Education was at this period at a very low ebb, and his great aim was to stimulate his parishoners with a love of learning. He left no stone unturned for the accomplishment of this purpose. He would, here and there, as occasion required, have schools established for their benefit, and, by his zeal and eloquence, he thundered forth from his pulpit in language so clear and forcible, that his flock soon saw that what he preached he not only himself followed and practiced but also would require them to follow and practice." To the parochial schools that he already had in operation he added in 1804 an academy for girls, taught by four young ladies whom he and his assistant, Father Dilhet, had trained for the purpose, and a preparatory seminary for boys conducted by himself and his brother priest. Think of his courage in establishing high schools at such a time, in such a place with the scantiest prospects of support from that poor, illiterate and sparse population! Think, too, of his enthusiasm for work that must add teaching to his other endless tasks!

Father Richard's enterprises met with a calamity on June 11, 1805, when the great fire that destroyed the city wiped out his church, his residence and his schools. Father Dilhet's description of the conflagration is vivid. "I was occupied with Father Richard," he wrote, "when a messenger came to inform me that three houses had been consumed and that there was no hope of saving the rest. I exhorted the faithful who were present to help one another and immediately I began the celebration of a Low Mass, after which we had barely time to remove the vestments and furniture of the church, with the effects in the adjoining presbytery, when both buildings were enveloped in flames. In the course of three hours, from 9 A. M. until noon, nothing was to be seen of the city except a mass of burning debris and chimney-tops stretching like pyramids into the air. Fortunately there was no wind during the conflagration, which allowed the smoke to ascend to an immense height. It was the most majestic, and at the same time the most frightful, spectacle that I ever witnessed."

Forthwith Father Richard fitted up a warehouse on the river bank as a chapel, and later rented a farm house at Springwells, two miles below the fort, in which he made his headquarters for some years.

On April 30, 1805, he was appointed chaplain of the First Regiment of Michigan militia.

In 1807 he was invited by the Governor of the Territory and other officials to preach to them in English, which language he could by that time speak with fluency though not without a French accent. "I was sensible of my incapacity," he humbly wrote to Bishop Carroll, "but, as there was no English clergyman here of any denomination, I thought it might be of some advantage to take possession of the field." So, every Sunday at noon, in the Council House, he held forth on the great principles of the Christian religion, the spirituality and immortality of the soul, the methods to be followed in the investigation of truth, the evidences of Christianity and kindred topics, which were edifying but not controversial; and his auditors—all the leading non-

Catholics of the town—were in admiration at his doctrines.

By request he opened with prayer one of the sessions of the first Territorial Council of Michigan. In the course of his petition he entreated the Almighty to grant that “the legislators would make laws for the people and not for themselves.” Commenting upon this supplication years afterwards, Judge Campbell, in his “*Outlines of the Political History of Michigan*,” wrote: “His quaint humor and shrewd sense, in no way weakened by his imperfect pronunciation of English, are pleasantly remembered by all who had the good fortune to know him, while his bright prayer for the legislature that they might make laws for the people and not for themselves, was a very comprehensive summary of sound political philosophy.”

In 1808-09 Father Richard visited Baltimore and other Eastern cities to beg for funds wherewith to build a church in place of the one consumed by fire. While on this trip he either bought or had given to him a press and a font of type. These he had hauled overland from Maryland to his residence in Michigan. In Boston he hired a compositor named Coxshawe whom he took home with him; and in the attic of his presbytery he established the first printing press ever set up in the Northwest. From it, between the summer of 1809 and the spring of 1812, he issued these Scriptural, devotional and educational volumes: “*L’Ame Penitente*,” “*The Child’s Spelling Book*,” “*La Journée du Chrétien*,” “*Les Ornaments de la Memoire*,” “*Epistles and Gospels for Sundays and Holy Days*,” (French and English), “*Petite Catechisme Historique*” and “*Journal des Enfants*.”

Other books may have been issued by him, but if so no copies of them are extant, and the War of 1812 put an end to the work of publication.

He began also to print a paper called the *Essai du Michigan or Impartial Observer*. The first number appeared on August 31, 1809. It had four pages, each 9½ x 16 inches, four columns to a page, one and a half columns in French,

the rest in English. Concerning it testimony varies. In a notice of Father Richard's death that was published in the *Detroit Democratic Free Press* on Sept. 27, 1832, from data supplied by his then assistant, Father Francis V. Badin, and another friend, this statement occurs: "In 1809 he visited Boston and while on his visit he purchased a printing press and type with which he commenced the publication of a newspaper, (partly) in the French language, called the *Michigan Essay*. Several numbers of this publication were issued, but there being no regular mails and the population of the territory being scattered, he found it advisable to suspend publication."

Mr. James R. Girardin, in a paper read before the Detroit Pioneer Society on Dec. 19, 1872, declared: "His next effort was the introduction into the territory of the first printing press, which was brought all the way overland from Baltimore, and on the 31st of August, 1809, issued the first newspaper west of the Alleghany Mountains, called the *Essai du Michigan* or *Impartial Observer*, and the same year published the first prayer book, of which I have a copy." And the Hon. Thomas A. E. Weadock, Ex-M. C. from Bay City, in his instructive paper on "A Priest in Congress," in the *U. S. Catholic Historical Magazine*, assures us that there are four copies in existence. But Richard R. Elliott, Esq., of Detroit, in a clever sketch of Father Richard that he contributed to a Detroit newspaper, wrote: "The *Essay of Michigan*, a four-page newspaper, 10 x 16, in English, except one and a half columns in French, only one number of which was issued by James Miller in 1809, has given rise to the statement that Father Richard published a periodical paper called *L'Essai du Michigan*. Silas Farmer in his history of Detroit, states that this is an error very widely circulated: no copies of any French periodical corresponding has been seen in modern times." Yet the testimony of Father Badin, the contemporary and intimate associate of Father Richard, is likely to be correct—the missionary started a paper, but found himself ahead of the times and unable to get enough subscribers to make the venture pay its expenses; so, pru-

dent man, he stopped it himself before it was swamped by debt.

But he did not abandon his educational enterprises. On the contrary he kept on multiplying and improving them. In 1808 he had in Detroit two primary schools, an academy for girls and a collegiate institution for boys (the two latter equipped with chemical and astronomical apparatus), and, at Springwells, two miles below, a technical school for Indian girls. In 1811 he brought from France M. La Saliere, a professional teacher for the higher education of young men. He himself taught classes, delivered lectures, acted as superintendent and labored as general director.

Father Richard had many adventures in the forests and on the rivers that he traversed in his missionary tours, and had countless anecdotes to relate of his encounters with human nature. One of his stories, which shows that the art of special pleading was not unknown among the rude forefathers of the wolverine commonwealth, relates to a Mr. Peter Yak, who lived in a settlement which Father Richard was wont to visit twice a year. Yak had three stalwart sons, all fiddlers. The Rev. Father thought that there was too much dancing among the young people and he prevailed on them to promise him to amuse themselves in other ways. The Yak family did not like this arrangement because it decreased the income that had been derived from the playing of the boys. However they did not oppose the priest, but on his next visit, when he asked, "Well, Monsieur Yak, not so much dance among the young people, I suppose?" the reply was: "No, Father, not so much dance. But the young people get the cards and gamble; they drink whisky and get drunk; they curse, they swear. No, not so much dance; oh, no, not so much dance!" Many a time in telling this, Father Richard smiled at old Peter Yak's flank movement in favor of the restoration of practical devotion to Terpsichore.

Early in the year 1812, Father Richard imported from Europe the first organ ever brought to the Northwest. His zeal for the splendor of divine worship, his love of music

and his characteristic enterprise were shown by this importation, which took from him a sum of money that he could ill spare and which required a multiplicity of arrangements to be made to get the instrument transported from the seaboard to the frontier of civilization in Michigan. But the great soul of the missionary stopped at no conquerable trouble or expense—the organ would give glory to God and pleasure to his people, and so, as it could be had, it must be had. And had it was. It is still doing good service in St. Joseph's Church, Detroit.

Father Richard was devoted to American institutions. He was outspoken in praise of the young republic. So conspicuous was he for patriotic sentiments and influence that when Michigan was invaded by the British in the War of 1812 and Detroit was surrendered to them, Gen. Brock arrested the priest, in violation of the usages of war, and sent him a prisoner to the guard-house at Sandwich on the Canadian side of the river. During his captivity he discharged his priestly duties there as best he could among citizens, soldiers and Indians, and through his pleadings and remonstrances many other prisoners, taken by the savages, were saved from the torture.

As soon as Father Richard was at liberty he returned to Detroit. He found the town desolated by war and the inhabitants in danger of famine. He purchased a large quantity of wheat, which he refused to sell under tempting offers of large profits, but which he distributed for seed gratuitously to the farmers round about, "and as long as the scarcity lasted, so long did he continue to be the living Providence of the destitute."—(*U. S. Cath. Magazine*, Vol. 6, p. 99.)

The great ambition of Father Richard's life was to build in Detroit a church of noble proportions and enduring beauty to St. Anne. For it he dreamed, he planned, he begged and he toiled. And when Bishop Flaget assured him that it would likely be the cathedral of a new diocese, he enlarged its dimensions to add to its magnificence. The corner-stone of it was laid by the Bishop on June 11, 1818. Father Richard watched with loving care the mortaring of

every stone and the nailing of every beam and board. Among the contractors was old Mr. St. Bernard, who furnished the timber and did a large share of the work with his own hands. The priest would say to him: "St. Bernard, don't let the moss grow on your axe handles!" And the cheery response would come: "No, Father, I for the hew timber, you for the pray!" Each was skillful at his trade!

As the church grew up and money to pay the masons and the carpenters was deficient, the priest was almost at his wit's end to raise funds. Then he devised a banking scheme—he would issue "shinplasters"—bills payable on demand in amounts of one dollar and less. His workmen accepted the "money" and put it in circulation. As soon as tithes came in and bills were presented, he redeemed his paper obligations. But some rogue or rogues counterfeited his promises to pay, and before he knew it he had taken in about \$800 worth of bogus bills. This rascality put a quick end to the missionary's career as a banker. He at once had his outstanding obligations of this sort registered and issued no more for general currency.

How to redeem the genuine "shinplasters" still outstanding and to meet the obligations accumulating for material and labor given to the church, continued to be a hard problem. Then another "happy thought" came to the troubled man—the river abounded in fish, why not turn it to profit? So, with his habitual spirit, he procured seines, hired help and went into the fishing business to get money for his church. He had great luck; he salted and packed the fish so caught and shipped it to eager markets, making thereby enough profit to clear off his I. O. U's and go on with his cathedral.

For the sake of that church, too, he sought election to Congress. But his experience in politics will be told in our next paper.

L. W. REILLY.

Hanoverville, Md.

(To be continued.)

THE LIBRARY OF A PRIEST.

DEPARTMENT OF GENERAL CULTURE.

THE term "General Culture" is taken here to signify what has not been included in the previous departments of a Priest's Library, but still has a claim on his enlightened attention. It will comprise the two divisions of useful information and dignified recreation. Under the head of Information we range Law, Medicine, Art, Science, Social Duties. Under Recreation we mention Belle Lettres, Travel, etc.

The headings, Law and Medicine, merely call for a few books of useful reference. Or, if more general notions are desired, I believe that, under these heads, as under so many others, no more useful direction could be given than to refer the reader to one or other of our great Encyclopædias. The reason is, that in such a work the articles have not been put together for a mere superficial, transient purpose. They are treatises, composed by eminent men. The mere length of many of them is that which would constitute a full book outside of an Encyclopædia. They are like those of Hergenroether's *Kirchen-Lexicon* or Ferraris' *Bibliotheca Prompta*.

The heading, Science, is intended to cover what has not been included under Philosophy. There Science was regarded in its higher bearings on Philosophy and Revelation. Here it is viewed under the aspect of information for those whose tastes lie that way. But in both places, let us remark, as it is the duty of a true scientist to show science to its true place and there to show it off in its true light, so it is true economy, on the part of a reader's intelligence, always to be viewing science in the same just setting of its own place and light. And then it is found to yield a revelation of its own, that of nature perfectly harmonious with faith.

Art pays its richest tribute to the ecclesiastical mind, when it is impressed into the service of illustrating three subjects: Jerusalem and the Holy Land; Rome, the centre of Christianity; Christendom as reflecting, in its manipulation of nature, the noblest aspirations which the heart and

mind of man can conceive. If materialism were to overrun the world, art would be no more. As to Jerusalem and Rome, I do not think it necessary to mention any particular works. There is an abundance at hand everywhere.

These subjects of "information" might be considered quite sufficient for a dignified recreation. Still there are other resources for the leisure of a mature mind. There are Belle Lettres and Travel, both of consequence for enriching the vein of culture. Considering the dignity of the minister of the altar, I need only say, by way of conclusion to these general observations:

Si canimus sylvas, sylvae sint consule dignae.

LAW: Kent's Blackstone—*Commentaries*.

The latest Revised *Statutes of the State*.

We should also suggest some such reference book as Spalding's *Encyclopædia of Laws and Forms*.

MEDICINE: Capellman—*Medicina Pastoralis* (Latin and German).

Stöhr—*Pastoralmedizin u. Hygieine*.

Debreyne (edit. Ferrand)—*La Théologie Morale et les Sciences Médicales*.

Duane—*Dictionary of Medicine and the Allied Sciences*.¹

ART: Ruskin—*Lectures on Architecture and Painting*.

Modern Painters; *The Seven Lamps of Architecture*; *The Stones of Venice*.

Mr. Ruskin, one of the classical writers of our day, has a liberalizing and broadening effect on the mind. Sometimes he suffers from a nervous twitch of religious bigotry; but oftentimes he expresses the finest religious sentiments. The aesthetic cultivation of an imagination, in the light of rational principles, is excellent in his hands. In his "Modern Painters" will be found a treatment of the scientific basis, in geology and botany, on which a true art of painting rests.

Symonds: *The Renaissance in Italy*; volume on the Fine Arts.

¹ There are a number of good medical dictionaries in one or two volumes, such as Keating and Hamilton's; Billing's National Med. Dictionary; Dunglison's Dictionary of Medical Science, etc.

Mr. John Addington Symonds is vicious in his bigotry. Papal and clerical tyranny, "Mariolatry," etc. dance about in his pages.

Hamerton, Philip Gilbert: *Thoughts about Art.*

Van Dyke: *How to Judge a Picture.*

Starr, Miss Eliza: *Christian Art in Our Own Age.*

Tuckerman: *Short History of Architecture.* This book is useful for conveying general ideas.

SCIENCE: Under this head I have consulted the professors of the respective branches, inquiring for works which would suit the present purpose. On behalf of that perfect moderation which characterizes this literary enterprise, I deprecated all abstruseness and technicality of learning. The result is that after a careful scrutiny, I beg to present a list which may be pronounced innocuous, on the score of either sublime mathematics or profound metaphysics—a perfect model, I take it, of that grateful moderation wherein lies the virtue of our intellectual comfort.

Lodge, Oliver: *Mechanics.* This is a useful little work, which shows what mechanics is all about.

Todhunter: *Mechanics.* This is good, and popular enough.

Daniel, Alfred: *Text-book of Principles of Physics.* It is on the principles, not on the experimental practice. Some mathematics, but not abstruse. The general view of the laws of wave-motion, as applied in different fields of science, is particularly useful. His treatment of principles stands in little need of illustrative experiments.

Tait: *On Heat.* This writer is a good expounder of theories. He is a Scotchman, and, according to his lights, a good Christian.

Tait: *Thermodynamics.* Not too much encumbered with mathematics.

Maxwell, Clerk: *Theory of Heat.* Though this writer is the first of mathematicians, he does not make any unnecessary show of his gifts in this work, which is the finest of little books, for its clearness and order.

Tyndall: *On Heat as a Mode of Motion.* It would be agreeable to be able to pay this gentleman the same tribute

for his Christianity that he deserves for his clear, attractive and beautiful style; which, however, he did not acquire by any native inspiration. He got it and kept it by the same process of painful elaboration by which, no doubt, he got rid of God and Christianity.

Tyndall: *On Sound*.

Tait: *Light*. An excellent series of lectures without mathematics.

Wright, Lewis: *Light*; a course of experimental optics, enabling one to make his own instruments, especially for projected pictures, &c.

Maxwell, Clerk: *Elements of Electricity and Magnetism*; a small and instructive work on the theory of electricity. This writer is always very condensed, and eminently suggestive—but to the scientific mind.

Fleming: *On Electricity*. This work, which is good and clear, is an explanation of Maxwell, with many details. It shows a due regard for the reader's sensitiveness to mathematical formulæ.

Clerke, Agnes M.: *The History of Astronomy during the Nineteenth Century*. This excellent Catholic lady has produced a popular and scientific work, which, though meant for general reading, is spoken of highly by eminent astronomers.

Young, Chas. A.: *General Astronomy*; a text-book, which, however, will be found not ungrateful to the general reader.

Langley, S. P.: *The New Astronomy*. The Smithsonian astronomer has given us a most interesting work and a literary gem. The term "New," in the title, indicates the special development of modern astronomy, which, with the help of physics, now tells *what* a celestial body is, while the old astronomy, employing only pure mathematics, tells us *where* it is. Mathematics has taken physics to help it.

Proctor: All his works, intended for general reading, are clear and pleasant.

Cooke, Josiah: *The New Chemistry*. Popular lectures, showing well the accepted theory of scientists now-a-days, with illustrations.

Cooke, Josiah: *Religion and Chemistry*. This work may be mentioned here, though its purpose classifies it under Science as bearing on Religion. It shows how the argument of design is illustrated in Chemistry.

Le Conte: *Compend of Geology*; a small book, clear, concise and following a natural order. The author is sound, except in as far as he favors evolution.

Dana's *Manual of Geology*: large and complete; not so late as Le Conte's. It contains, however, all that is of practical importance.

Wright: *The Ice-Age in North America*; a study of the interesting topic of glaciation, in its best field.

N. B.—The works on geology go some way towards covering the ground of physical geography. But the Popular Cyclopaedia, which I shall mention presently, will be found to treat satisfactorily any question in science, for which specific works are not assigned.

Capenter-Beale: *On the Microscope, or How to Use the Microscope*. These two writers are very satisfactory in the elementary field of biology. Beale, in particular, is trenchant in his close argumentation to prove the existence of a vital principle from the elementary functions of life.

Aassiz: *Structure of Animal Life*. This eminent writer was swamped for a while by the wave of agnostic evolution. I expect he will have his day again, when scientific evolution has ebbed low. The tide seems to have turned already.

Bastin: *College Botany*. Good for a popular purpose; it gives the science of botany, the history of plant-growth, etc.

Wood, Rev. J. G.: *Animate Creation*. A rather expensive work in three volumes. It is interesting and beautifully illustrated. It is sufficiently complete.

Dana, Mrs. Starr: *How to Name the Common Flowers*. Another writer does the same by the birds.

Burroughs, John: This gentleman, gifted with an excellent style, serves to create quite an enthusiasm for nature's beauties. All his works are recommended.

Appleton's *Science Primers*. These are very small books, for all departments, and are quite satisfactory for their size.

The Popular Cyclopaedia of the Arts and Sciences, with 3,000 engravings. A reprint by the New York Worthington Co., 1891, of a most valuable work, contributed to by distinguished men of Edinburgh and London. It is not a dictionary; but an orderly collection of some dozen exhaustive treatises. It is not more technical than its conciseness requires. It consists of 860 pages, quarto.

SOCIAL DUTIES :—

Egan, Maurice F.: *A Gentleman*. This book, meant for boys, contains points of utility for all.

Westlake: *How to Write Letters*. The part concerning Catholic etiquette in addressing Prelates, etc., was drawn up with the assistance of Mgr. Seton.

HYGIENE :—

Stowell, Chas. H.: *A Healthy Boy*.

Barkan: *How to Preserve Health*. This book contains some elements, which render it unsuitable to commend indiscriminately.

BELLES LETTERS: Under this head we may simply refer to standard English literature. As to the principles of selection, something has already been said in the Introductory article on "The Library of a Priest."

TRAVEL :—

This subject, taken up as a recreation and an entertaining form of culture, need not detain us. Traveling in all lands, and voyaging by sea, is always interesting and instructive. Much of it is done in our days; and perhaps more than is at all necessary has been described in print. The Catholic Missionaries alone show us through all lands, tribes and peoples. We cannot recommend too highly such publications as *Les Missions Catholiques*, whether in a French, a German or an English dress. With Lavigerie, no less than with Stanley, we can penetrate the Dark Continent from the north, with Father Law from the south, with the Belgian Missionaries from the west, with those of the Soudan from the east. Reproduced in popular collections, called "libraries," we have Captain Burnaby's *Ride on Horseback through Asia Minor*; Wallace's *Russia*; Andrew's *India and her*

Dependencies. There is Kane's classical *Polar Explorations*; and, for this country, Father de Smet's *Oregon Missions*. The literature is endless. Oftentimes it is aspersed with bigotry. In the right hands, it is elevating; and, next to actual contact with divers peoples, it is the best means for extricating the mind and feelings out of narrow provincialism, and broadening the sympathies by an extension of our acquaintance.

We may notice that, as this is a field for Review Notes or full articles, much literary economy may be practiced by one who, in the pages of a standard Review,

“Mores multorum vidit et urbes.”

Miss E. M. Clerke,—not the same lady whom we mentioned before,—has been quite prolific in quarterly articles for a good number of years; each article of hers resuming all that is latest and best in some half dozen works or more, on Mexico, the Soudan, Madagascar, Abyssinia, the Portuguese in India, the British Empire in India, British Columbia, the Cape, etc. This Catholic lady and others, like Mary H. Allies and Miss Drane (a Dominican nun), have deserved extremely well of Catholic culture.

As to those popular and cheap collections, which are called “libraries,” some of them, as long as they lasted, or kept on useful lines, disseminated classical literature at a nominal cost. They could afford to do so, because the literature which they reproduced cost the publishers nothing. We might mention with commendation the Humboldt Library of Science, which reproduces, in twenty-five cent well printed issues, all varieties of scientific works. But, as these are selected with a view to scientific popularity, we cannot guarantee this Library as a sure means for acquiring correct views.

THOMAS HUGHES, S.J.

TITULUS ORDINATIONIS.

CANONISTS understand by the term *Titulus Ordinationis*, a title or holding which guarantees sufficient means for the proper and permanent support of an ecclesiastic. Looking to its etymology, we see that the word *titulus* originally meant a right belonging to a particular person. But, as Gonzalez Tellez shows with his usual exactness, it passed successively through many phases of meaning before reaching the fixed sense it bears at this day. Very often, according to the learned canonist mentioned above, "titulus" indicated the nature, the purpose or the object of the thing to which it was attached. Hence, property of all kinds, buildings, etc., received distinct *titles*.

Armorial standards indicated the possessions of kings and princes, and the sign of the cross, then everywhere recognized and respected by all Christians, told the religious character of the buildings which it crowned.¹

These customs still obtain. The national colors are seen floating over our government buildings, special insignia indicate the residences of ministers and principal dignitaries of State, and the glittering cross crowning the temples of God marks out the places where He is pleased to dwell amongst us.

The notion of *sign* or representation, therefore, entered into the meaning of the word *titulus*, and the Glossa² tells us that writers in speaking of things purchased, donated or lost, frequently employed the term *titulus* to signify the origin of ownership—the "causa possidendi." Hence arose the obligation, in cases of prescription, of show-

1 "Titulus pro causa plerumque ponitur . . . unde titulus pro causa possidendi, quia ipsum possessorem tuetur . . . quare olim tituli ponebantur singulis quibuscumque rebus, domibus aut praediis, ut cujus essent et ad quos pertinerent, facile cognosci posset . . . Erant autem tituli principum et regum aliquando quidem vela quae repraesentant regiam potestatem, etc. . . . Ab hisce ergo titulis aedes fidelium divino cultui mancipatae in quibus fideles synaxes agere consueverant tituli dictae fuerunt, quia in eis crucis signum in titulum apponebatur."—Gonzalez Tellez, ad cap. v. tit., v. lib. iii Decret., n. 2.

2 In cap. 54 *de electione*, v. "intitulatum."

ing not only the existence of good faith, but also of a just title—"justus titulus."¹ By degrees, the same commentator tells us, the expression "titulus" was used to designate churches.²

From a very remote period it was absolutely forbidden to ordain clerics who had not obtained a title. The general import of this law has not varied; but the special meaning attached to the word title has at different times undergone considerable modification.³ The first important information regarding the subject is gathered from the sixth canon of the Council of Chalcedon, held in the year 451, which states: "Nullum absolute ordinari presbyterum aut diaconum, nec quemquam in gradu ecclesiastico, nisi specialiter in ecclesia civitatis aut pagi, aut in martyrio, aut monasterio qui ordinandus est, pronuntietur. Qui vero absolute ordinantur, decrevit sancta synodus irritam haberi hujusmodi manus impositionem, et nusquam posse ministrare ad ordinantis injuriam."⁴ We might quote, in passing, a few words explanatory of the sense in which the nullity of ordinations conferred under the above conditions is to be understood. "Ordinationem sine titulo factam esse irritam," says Leurenus,⁵ "intelligendum non est quod sit invalida, sed quod sit irrita et vacua quoad executionem." The modern canonist Santi expresses it still better: "Irritam dicunt ordinationem, id est nullius momenti censendam esse quoad

1 Lit. de Praescriptionibus xxvi, lib. II, cap. "Si diligenti."

2 "Item dicitur titulus ut titulus ipsa ecclesia, ut titulus S. Petri. Unde singuli tantum clerici, per singulos tantum titulos sunt ponendi, id est ecclesias. So dist., c., "Episcopi." Unde, in ordinationibus quando vocantur clerici, dicitur: "Talis ad titulum talis plebis." Item, titulus dicitur clericatus in aliqua ecclesia, etc." Ibid.

3 "Es ist eine der ältesten in den Kirchengesetzen vorkommende, so wie auch noch heut zu Tage geltende Vorschrift, dass der Bischof Niemanden ohne Titel ausweihe solle; unter diesem Ausdrucke hat man jedoch nicht immer, wie gegenwärtig, den hinreichenden Lebensunterhalt eines Cleriker's verstanden." Phillips, *Kirchenrecht*, i, 605.

4 Gratian's translation of this canon is somewhat different, and the juridical consequences arising from these divergencies are not without importance. Cf. Can., "Neminem," 1 Dist. lxx.

5 Forum Eccl. ad lib. 1 tit. xi §4, Qu. dxxxii, 2.

suum exercitium, ac proinde ordinatum pro facto incurrere suspensionem."¹ This regulation, however, has been mitigated, and the cleric so ordained is no longer subject to this rigorous penalty.

To resume. The Council of Chalcedon, therefore, imposed a positive obligation of ordaining only those clerics for whom an office in some specified church had been previously reserved. The church to which these ecclesiastics were to be attached was called their "Titulus ordinationis." Both historians and canonists give many reasons for this wise measure. By it clerics were no longer exposed to vagrancy, since they could not abandon their title. Want and the fatal consequences of a life of indigence were likewise avoided. Labors of a more or less degrading character, mendicity and other evils of this kind, were all guarded against. After all, it does not suffice to exalt evangelical poverty alone; we must also take into consideration the dignity of the priesthood: "Id autem," says Lotterius,² "fuit summa ratione, quia prorsus indignum visum fuit clericum ordinari sine deputatione certi loci in quo divinum officium persolveret ex quo, in recompensam sui muneris stipem haberet ad victum necessariam, *ne quando videretur conditio coelestis hujus militiae deterior militia terrestri. . .*" To these motives we may add another, which was not without value, and from which our age, although it complains of the diminution of vocations, could derive profit. Since each cleric had his specified duties, the dangers arising from sloth and idleness were overcome. Consequently, to have no more priests than the needs of the faithful required, and to give to these priests a charge which was not only serious and exalted but also remunerative, was wisely reckoned by our fathers as the best means of insuring the prosperity of the Church. Thomassinus, in summarizing these thoughts, writes: "Priscum illud et solemne statutum de non ordinandis sine titulo vel sine ecclesia clericis, duabus nitentur gravissimis causis. Altera erat quae ad temporalem spectabat

1 Praelectiones, h. t. n. 60, 3°.

2 De re beneficiaria, lib. i, qu. ii, n. 8.

clericorum sustentationem. Altera autem longe potissima causa erat ipsa clericorum residentia, jugis et indefessa assiduitas ad ecclesiasticas functiones. Clericus sine titulo ordinatus inopia premebatur . . . sed aliud praeterea quod in eo desideraretur, nimirum munus et officium aliquod jure, quo suam sustentationem infatigato studio procuraret.”¹

In consequence, the ecclesiastic promoted to Orders was commonly designated by the name of “titulatus,” and the ecclesiastical charges, in a rather wide acceptation of the term, were called “titles.” This meaning was all the more reasonable, since a distinct portion of the Church’s revenue was set apart for each “titulatus.”² For then a distinct benefice was given to each cleric for his maintenance, and for the exercise of his zeal. The term ecclesiastical title thus became limited, and our manuals now give us its exact definition. In the classical work of S. Sulpice³ we read: “Titulus intelligitur bonum temporale . . . quod sit ita clerico assertum, ut exinde habeat quo providere possit suae honestae sustentationi.”

One may lay down a principle, but find it very difficult to force its application. So, too, excellent truths are readily admitted, but, alas, they very often remain in the domain of theory without any practical effects resulting from them. All knew how important it was for the ministers of the altar to be provided with sufficient means to enable them to lead a life becoming their calling; all knew the dangers arising from the lack of these means, and yet the exceptions to the law laid down by the Council of Chalcedon became so numerous that, to all appearances, it scarcely produced any effect. We have had occasion elsewhere to describe the pitiable condition of the clergy in the tenth and eleventh centuries. We shall not rehearse those painful details; but

¹ *Thomassinus Vetus et Nov. Eccl. disc.* P. ii lib. i. cap. ix, n. 2.

² “Quod nomen transfusum est ab Ecclesiis ad bona . . . ubi quod tituli primum erant certae sedes clericis attributae, in quibus munus suum exercerent; postea vero eo nomine praedia iis ad victum cultumque assignata.” Pignatelli, *Consult. Can.* t. x. cap. cxvii, p. 225.

³ *Praelectiones juris canonici*, P. ii, p. 24.

the mention of the fact is necessary in speaking of the efforts made by several Popes and, especially by the Third Council of Lateran, to raise the Church to that glorious position which she attained in the twelfth and succeeding centuries, and of the pains taken to place the discipline of the "titulus ordinationis" upon a more solid basis. In the year 1125 the Synod of London decreed that no one should be raised to the diaconate who had not received a sure title.¹ The Lateran Fathers understood that the best means of securing the observance of this law was to enforce it; even at the expense of prelates, if they violated it. Accordingly they very wisely decreed: "Episcopus si aliquem sine certo titulo de quo necessaria vitæ percipiat, in diaconum vel presbyterum ordinaverit, tamdiu ei necessaria subministret, donec in aliqua ecclesia ei convenientia stipendia militiae clericalis assignat, nisi forte ordinatus de sua vel paterna hæreditate subsidium vitæ possit haberi."² We shall have occasion later to return to the last words of this clause, which gave rise to consequences probably unforeseen by their authors.

Major orders, therefore, supposed a title previously conferred, and this seems to strengthen the distinction which had already been strongly advocated between major and minor orders.³ We cannot say whether it was to their desire of suppressing this distinction, which was contrary to the views of the Middle Ages, or of still more strengthening the law by extending it to all the degrees of the Sacrament of

1 "Nullus in presbyterum, nullus in diaconum, nisi ad *certum titulum* ordinetur; qui vero absolute fuerit ordinatus, sumpta careat dignitate." *Conc. Londin. 1125*, cap. viii *Labbe Concil.* t. xxi, p. 331.

2 Cap. 4 "Episcopus," tit. V de Praebend. lib. iii Decret.

3 Phillips moved by this thought writes: "Dies aber fügte zu dem grossen inneren Unterschiede zwischen den höheren und den niederen Weihen auch noch eine neue äussere streng juristische Scheidewand hinzu, welche man wohl nicht mit Unrecht als eine der Ursachen betrachten darf, dass die niederen Weihen fortan geringer gewürdigt werden und dass die mit denselben verbundenen Funktionen allmählig an Laien übergingen."—Phillips, *Kirchenrecht L*, 614.

Orders, that we must attribute the efforts of the Sovereign Pontiffs, but certain it is that Rome tried to persuade bishops to exact a title for all ordinations to minor as well as to major orders. The Glossa¹ and Panormitanus² required a title for minor orders and even for tonsure ; but the majority of contemporary canonists did not hesitate to adopt the opposite opinion. They agreed with Stephen of Tournay,³ who, when urged by Pope Celestine III, or Innocent III, to express his views on this subject, said : “ With all respect to your Holiness, Holy Father, to exact a title for minor orders seems to me to be a new and unusual custom. Hitherto the most reliable canons have, in the exaction of titles, confined themselves to the priesthood and diaconate, at least, so had it been decreed by the Council of Lateran held under Pope Alexander of happy memory. Many of us assisted at that Council and approved the decision unanimously passed, but then it only had reference to priests and deacons. We heartily accept this law, we approve of it unreservedly and with the grace of God we will observe it as faithfully in the future as we have done in the past. Moreover, it is equally impossible for us to remember all those on whom we have conferred minor orders or deaconship and to give them benefices for their sustenance. Better by far to renounce ordaining than to impose upon one’s self such weighty responsibilities.” The bishops of those times, as we see, spoke frankly, but liberty of speech did not in the least lessen their filial submission to the Holy See. Not flattering words but deeds are the marks of fidelity. The Sovereign Pontiffs saw that their wishes were not to be realized. The conditions were far from being reassuring, and so they were obliged to desist. As a matter of fact, minor clerics are always free ; and if they are not capable of living

1 In cap. “Neminem” Dist. lxx de consecratione. “Etiam in minori-bus ordinibus non debet ordinari” ar. 1. 2q. 1 videntes 3. 2. dist. si qui vero. “Cum enim habeat officium in ecclesia ergo et beneficium debet haberi.”

2 In cap. 2, n. 2. de Præbendis.

3 Stephanus Tornacensis ep. 194 ad Papam, Migne P. L. t. ccxi p. 477.

becomingly in the ecclesiastical state, they may seek other employment. Reiffenstuel remarks: "Clerici in minoribus constituti, si se clericaliter sustentare nequeant, libere possunt nubere aliaque negotia saecularia exercere."¹ The old controversy was therefore of no importance.²

The subdiaconate was considered in different ways: so long as it was reckoned among the minor orders, the "titulus ordinationis" was denied it; but the moment that it was ranked among the major orders that moment did it acquire their privileges.³

After the goods of the Church ceased to be distributed, the original form of the ecclesiastical title was no longer applied to the admission into the "Servitium Ecclesiae" and became, strictly speaking, the form of a "benefice." For the modern clergy this word "benefice" seems to have lost its whole meaning. In our country especially, the term ecclesiastical benefice suggests immediately a regime and a state of affairs now entirely abolished. Why then speak of the *title of benefice*?

Because not to do so would be to pass over what the Church has always considered as the primal type of the various titles of ordination which she was obliged to introduce successively in order to adapt herself to different wants, times and places. Besides, for all those who wish to enter into the domain of ecclesiastical history or jurisprudence, the knowledge of the *titulus beneficii* is absolutely necessary. We cannot proceed, therefore, without first treating this subject, convinced as we are that a right understanding of it will help us very much to a correct conception of the modern titles of ordination.

1 Reiffenstuel, Jur. Can, h. t. n. 70, p. 448.

2 Barbosa, De Officio Epis. Pars ii Alleg. xix, p. 227, offers the same reasons as Reiffenstuel: "Apud antiquos controversum reperio qualis debeat illo titulo potiri, nam illo carere non posse tonsuram aut quatuor minores ordines suscipere ambientem, resolvit Glossa et Panormitanus. Sed verior est opinio quae tenet ad minores ordines titulum non requiri quia in illis existens potest retrocedere ab ordine clericali."

3 "Idem in subdiaconi ordinatione statuimus" *Conc. Londinense* an 1203, cap. 6.—Labbe *Conc. t. xxii*, p. 719.

The title of benefice was acquired (or, if you wish, is acquired—since in some few places it still exists) by obtaining a permanent ecclesiastical benefice.¹ In speaking of the “titulus beneficii,” writers have used the word “adeptione” to emphasize the fact that a cleric could not be ordained on the strength of an absolute certainty of possessing a future title; for the Council of Trent states very precisely, that the cleric must actually possess it. In fact the Council took great pains to determine exactly the character of the “titulus ordinationis:” “Statuit sancta Synodus ne quis deinceps clericus saecularis, quamvis alias sit idoneus moribus, scientia et aetate, ad sacros ordines promoveatur, nisi *prius* legitime constet, eum, *beneficium ecclesiasticum*, quod sibi ad victum honeste sufficiat, pacifice possidere.”² Therefore, the presentation, postulation, and even the nomination of a person are not sufficient: there must be possession. However, an exception may be made in the case of a coadjutor with the right of succession, provided there be a sufficient revenue coming from the office filled under these conditions. The reason is very plain: the ecclesiastic in this case has in reality a sufficient revenue for his present sustenance, and will never be exposed to the danger of being in want, for sooner or later, he will obtain the entire benefice. The will of the Council is, therefore, respectfully observed, and a person appointed to fulfill the august functions of the holy ministry will not be compelled to have recourse to the dire expedients “cum ordinis dedecore mendicare, aut sordidum aliquem quaestum exercere.”³

We have said that the benefice must be *permanently* conferred; but in this sense, that if the possessor of such a benefice afterward have good reasons for renouncing his holding, another equally remunerative must be given

1 Irremovable rectories are real benefices, and, we might also add, the removable ones; but according to the present discipline of the Church since neither is assigned to clerics who have not been raised to the sacerdotal dignity, they cannot serve in our case as a title of ordination.

2 Conc. Trid. sess. xxi. de Reform. cap. ii.

3 Ibid.

him. Leurenus states this fact very clearly, and although the passage is rather long, still we do not think it useless to quote his words, for they have the good quality (habitual in this author), of summarizing in a precise manner the teaching of the most famous of the ancient canonists. The permanency of a benefice which constitutes the title ought to be understood according to Leurenus¹ “ non in eo sensu quo omne beneficium etiam manuale dicitur perpetuum, nimirum, spectatum secundum jus illud (in quo ratio beneficii consistit) percipiendi fructus, quatenus semel constitutum auctoritate praelati ecclesiastici, maneat semper, ita ut sublatum ab uno sive per voluntatem superioris sive per mortem possessoris non extinguatur sed vacet, maneatque alteri conferendum. Sed, in eo sensu quod etiam respectu possessoris sit perpetuum, quatenus in eo, quantum est in se, perpetuatur, dum eo non conceditur ad tempus, sed in titulum perpetuum ; eo quod si in hoc sensu perpetuum non esset, sed beneficiatus ab eo amoveri posset, et sic ordinato auferri titulus hic unicus sustentationis, is cogereur mendicare.”

Hence, we see, a vicariate which was not perpetual, a commendam or a manual benefice, could not constitute a title properly so called.

According to canon law the benefice must be strictly ecclesiastical, “ beneficium *ecclesiasticum* quod sibi ad victum sufficiat.” A temporal vicariate is not a title, because of its nature it is “ ad nutum amovibilis.”² The only exceptions to this rule are the chaplaincies of the pontifical chapel. These were excepted because they bore a special character, and because it was certain that those who were promoted to this title would not fail to obtain others which would insure a revenue more secure and probably more advantageous.

1 Ad tit qu. dxxxviii.

2 “ Ad titulum vero vicariæ temporalis et aliorum similium beneficiorum seu capellaniarum amovibilium, nemo potest ordinari quia vicarius temporalis titulum habere non censetur . . . Si vero de facto ordinetur, ab ipsa temporali amoveri non poterit, nisi habita alia provisione . . .” Barbosa loc cit. p. 280, Alleg. 19, n. 25.

It must have been remarked that the Council exacts not merely the possession of a benefice but also the *peaceful* possession ; that is to say, there must be no controversy "in iudicio vel extra" which could call into question the legitimacy of the title possessed. One of the most natural consequences of this real, peaceful and permanent possession is that the beneficed person is not at liberty to resign his title and thus deprive himself of a security which insures his future welfare. "Id vero beneficium," says the Council of Trent shortly after the passage quoted above, "resignare non possit, nisi facta mentione quod ad illius beneficii titulum sit promotus, neque ea resignatio admittatur, nisi constat quod aliunde vivere commode possit, et aliter facta resignatio nulla sit." These resignations are not accepted by the Church, unless the person resigning offers positive proof that he has in his possession other revenues which are equally sure and ample ; nor is the act of surrender legitimate until approved by the ordinary.

The possession of a permanent benefice and such as will afford proper maintenance is, therefore, essential to the "titulus ordinationis." But as to the quota of revenue necessary to constitute a title, canon law cannot lay down any general rule, because of the great differences in the customs and resources of each country. What would be abundance in one place would be but a pittance in another ; and yet the proper "quantum" must be stated beforehand.¹ It is the duty of each Bishop to establish the rate of the *taxa synodalis*.² This rate ought to be sufficiently high, so as to enable the cleric to live not only decently, but also in accordance with his state. Leurenus says : "Honeste

1 "Attendenda sunt plura, imprimis, consuetudo loci seu patriae . . . item, regionum major minorve alimentorum caritas." Leurenus i, xi Qu. dxxxviii n. 1.

2 "Episcopi fere omnes in suis synodis aut extra synodum certam perscripserunt quantitatem reddituum qui in sua dioecesi censentur sufficientes ad honestam clerici sustentationem." Bened. XIV. De Synodo xii. cap. ix. n. 1. "Quae proinde quantitas dicitur *taxa synodalis*, licet extra synodum ab episcopo determinata sit." Gasparri, *Tract. Can. de Sacra ordinatione*, t. i, cap. iii, p. 395.

vivere et sustentari idem significat quod commode, congrue, competenter . . . Proinde, non satisfieri menti concilii, si ordinandus habeat titulum pro victu seu ad vivendum simpliciter . . . absque eo quod decenter et statui ecclesiastico competenter vivere posset. Siquidem, magna est differentia inter vivere sen sustentari simpliciter, vivere cum penuria, vivere commode . . .”¹

From this it follows that, in principle, it was possible to establish a varying tax, according as ecclesiastics were destined to live in the country or were called upon to officiate in the great cities. This two-fold regulation could exist in the same diocese, and, indeed, we find it in the Ecclesiastical Institutions of Benedict XIV.² But would it be practicable to-day? According to the present custom of ordaining clerics, can it be known before ordination who will be appointed to the city, who to the country, and what will be the revenues for each? Are they sufficiently determined in any one diocese to justify such a procedure? We hardly think so.

An important remark to be made here is, that if some circumstances can change the “*taxa synodalis*,” it does not follow that a bishop may grant an individual exemption to one or two persons. In so doing he not only offends by respect of persons, but also by violating the general law of the “*titulus ordinationis*.” He has no more right to exempt from this *taxa*, than he has to raise it because of the social standing of the incumbent. Formerly, it was disputed whether nobility, superior knowledge, or rank in society, were not sufficient reasons for exacting a higher title, lest the aspirant to Orders, by becoming an ecclesiastic, would lose his high station; but these motives are of no value. The Council of Trent, keeping in mind the ancient canons, excluded all considerations but this one; that the ecclesiastic be assured a proper maintenance *according to his state*.³

1 Leurenus, loc. cit.

2 Ben. XIV. Inst. Eccl. n. 4.

3 “De cetero, licet ea quantitas non sufficeret ad praehabitam dignitatem et nobilitatem, id non cadit tam in dedecus status clericalis quam laicalis — *Leurenus loc. cit.*”

Under ordinary circumstances, therefore, the insufficiency of a benefice for his suitable maintenance would be the only reason that would prevent a young man from aspiring to sacred Orders, “*ratione defectus tituli.*” It is not always possible, however, to expect that a candidate for the priesthood is ordinarily provided with a revenue relatively large, for it would suppose in a diocese an abundance of benefices; which may have existed at certain epochs of the Church, but which certainly has not been general. Even in those countries where the system of benefices is still extant we find them becoming scarcer and scarcer. This objection, which was long since raised, has been very logically overthrown. It suffices for the cleric to prove that, besides the insufficient benefice, he has other sources of revenues, which, taken together, will furnish him with ample means of living in a befitting manner.¹ But in this case the cleric must be subject to the bishop who ordains him, *ratione originis* or *ratione domicilii*,² else it would be different.³

The declarations of the Council and what has been said show clearly that the ecclesiastical title, par excellence, is the title of benefice. The Tridentine Fathers, it is true, suggest the possibility of another title, namely the title of *patrimony*. Again, they forbid the ordination of seculars who lack a title, and they make no such restrictions in regard to regulars, showing thereby that they acknowledge the existence of a special title for religious.

But when we speak of titles we generally mean a benefice, and we can conclude with Fagnanus:⁴ “*Hodie solum beneficium est titulus legitimus ad sacros ordines;*” for this law has not changed. How far the other titles now in use are legitimate, and how we are to consider them shall be discussed

1 “*Si vero sufficienti titulo beneficiarii quis careret, haberet tamen tantundem patrimonii, quod beneficio conjunctum sufficientem constitueret titulum permittendum est ad sacros ordines promoveri. . . . Barbosa De Officio Episcopi P. ii. Alleg. xix, p. 279, n. 14.*”

2 S. Cong. Conc. Oct. 25, 1589.

3 Const. “*Speculatores*” xii, S. Cong. Conc. “*Romana*” 25 Jul. 1718.

4 *Fagnanus, Comment. de Præbend. num. 24 ad cap. “Episcopus.”*

in our next article. We shall treat first of the title of *religious poverty*, which has always been admitted by the Church to be on a par with the original title of *Servitium Ecclesiae*, even before its transformation into the *titulus beneficii* properly so called. Then, the various exceptional forms which tend more and more to take the place of this last shall be described, and, in particular, we shall endeavor to explain the character of the *titulus missionis*.

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THE PRIEST AND THE DEVOTION TO THE SACRED HEART OF JESUS.

IT would be a mistake to conceive that the devotion to the Sacred Heart of Jesus, in its widest sense, is of modern origin. The fact is that, in its substance, it has been practiced by individuals in all ages of the Church. Does not Our Lord Himself seem to point to this devotion when He says: "Learn of me, because I am meek and humble of heart"?¹

Commenting on the opening of Our Lord's side the Fathers of the Church take occasion to invite us to enter there, to take refuge in the Heart of the Saviour, and to draw from it the fountains of salvation. And must we not suppose that the Beloved Disciple, when he reclined on the Master's bosom, and the penitent Magdalene, when she bathed His feet with her tears, practiced this devotion in an eminent way? Moreover, St. Paul draws attention to a very special feature of the devotion to the Sacred Heart when he says: "Let this mind be in you, which is also in Jesus Christ;"² and again when he says: "I count all things to be but loss for the excellent knowledge of Jesus Christ, my Lord."³

However, the devotion to the Sacred Heart, in the special form in which it is now practiced in the Church, is decidedly

1 Matt. xi, 29.

2 Phil. ii, 5.

3 Phil. iii, 8.

the devotion of our age. By an especial divine providence it has been revealed and propagated in our time and for our time, when the love of many has grown cold in order to rekindle in the hearts of men the fire of divine love. At first it was a small spark in the heart of a poor, resourceless religious; but by the will of the Divine Master and by the cooperation of the Holy Ghost, it became a great fire. It spread throughout the universal Church, and to-day, after the short space of two centuries, it is coextensive with the Catholic Church itself.

If the rapid spread of Christianity in the first ages over the entire world, despite such apparently insurmountable obstacles, is a divine fact which clearly proves the divinity of our holy religion, surely the rapid spread of the devotion to the Sacred Heart, in the face of strong opposition within and without the Church, through means which, naturally considered, were utterly inadequate for the result, imprints upon it the seal of a special, supernatural, divine work.

We must, therefore, conclude that it is the special will of God that this devotion should be preached and practiced in these our days; so that no true Christian, who is sufficiently acquainted with its origin, nature and history, can be indifferent in regard to it.

True, it is not one of the essential means of salvation; nor is it imposed upon us by any precept of God or of the Church, except in as far as the annual Office of the Feast of the Sacred Heart is obligatory on the clergy. But, for all that, we would not venture to say that one who made light of it should incur no danger to his salvation, inasmuch as he would deprive himself of a very powerful help to salvation, which though necessary neither as a means of salvation nor as the fulfilment of a divine or human precept, is yet so well suited to our times, so universal and so efficacious, that it cannot safely be dispensed with.

Now, if that is true of the faithful at large, it is most emphatically true of the priest, who stands in such near relationship to the Divine Heart.

The priest, in virtue of his vocation, forms the closest

relationship with the Sacred Heart. Like Our Lord Himself, the priest is "taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins,"¹ He is the ambassador of Christ, God, as it were, exhorting through him.² In all things he represents the High Priest Jesus Christ; and therefore, like Him, he should be "holy, innocent, undefiled, separated from sinners and made higher than the heavens."³ He should represent Christ not only officially, but also inwardly in thoughts, sentiments, maxims, views and aspirations. He should have in him that mind which is in Christ Jesus.⁴ He should put on Jesus Christ;⁵ he should show forth the virtues of Our Lord in his conduct.

In order to make himself a worthy representative of Christ, therefore, the priest must have lofty ideals, and these ideals he must seek and find in the Heart of the Master. Thence He will have us learn the virtue of meekness, so necessary to the priest; "Learn of me, because I am meek and humble of heart;"⁶ and as meekness, so also prudence, temperance, fortitude, patience, long-suffering, and all the other virtues which are embodied and presented to us in the Divine Heart. This is the practical side of the devotion to the Sacred Heart—to study, to know, and to appropriate the sentiments, maxims and virtues of the Son of God in His Sacred Humanity. This is what the priest, above all others, needs, and what should form his distinctive characteristic.

Moreover, the priest, by his very position, is brought into closest proximity with Jesus Christ. In the sacred functions—in the administration of the sacraments—he represents Jesus Christ directly, puts on, as it were, His sacred person.

What the priest does in the sacred functions Christ Himself ratifies. The priest pronounces the words of Consecration in Christ's name; Christ changes the bread and wine into His own body and blood. The priest baptizes, Christ sanctifies the soul of the baptized. The priest utters the

1 Heb. v, i.

2 II Cor. v, 20.

3 Heb. vii, 26.

4 Phil. ii, 5.

5 Rom. xiii, 14.

6 Matt. xi, 29.

sentence of absolution, Christ infuses divine grace and destroys sin in the soul of the absolved. Thus Christ is always with the priest in his ministrations, allows Himself to be touched and borne by him, becomes his constant companion.

Now, if this union of the priest with Christ should be anything more than a mere mechanical one, it is plain that the priest must endeavor to cultivate actual union with Him. But, in what does this actual union consist? It consists, above all, in the actual love of Jesus Christ. "Above all these things have charity, which is the bond of perfection."¹ Now, it is certain that there is no more efficacious means of attaining to this love of Our Lord than the devotion to His Divine Heart. For in this devotion we contemplate the symbol and source of Christ's love for us, which calls for our love in return. "Behold this Heart, which has so loved the world;" so Our Lord addressed Blessed Margaret Mary, when He revealed to her the scope of this devotion. And so He addresses us and asks for our sympathy, reparation, love. Thus, when we consider the Sacred Heart, we must naturally say with the Apostle: "The charity of Christ presseth us;"² "Who, then, shall separate us from the love of Christ?"³

The priest, moreover, needs the special grace of God to enable him to fulfill the arduous duties which he has undertaken in the priesthood. This grace, it is true, is given him in the sacrament of Holy Orders. But this sacramental grace often lies dormant in the soul, and needs to be awakened, resuscitated, actuated. Hence the Apostle exhorts his beloved disciple Timothy not to neglect this grace: "Neglect not the grace that is in thee, which was given thee by prophecy, with imposition of the hands in the priesthood;"⁴ and in another place he bids him arouse this grace within him; "I admonish thee that thou stir up the grace of God which is in thee by the imposition of my hands."⁵ There certainly is no better means of arousing and actuating this grace

1 Coll. iii, 14.

4 Tim. iv, 14.

2 II Cor. v, 14.

5 II Tim. i, 6.

3 Rom. vii, 35.

of the Holy Spirit in the heart of the priest than the living communion with the Sacred Heart—that intimate converse in which we listen to the pulsations of the Divine Heart, drink in its sentiments and reproduce them in our own hearts.

The priest is a mediator between God and man. His work is to draw souls to their Creator. In order to do this successfully his heart must be filled with zeal for God's glory tempered with discretion. The school in which he must learn that "zeal which is according to knowledge" is the Heart of Jesus which is "a furnace of love and an abyss of wisdom." The Sacred Heart is the true source as well as the true model of pastoral zeal. "I have come," says our Lord, "to cast fire on the earth; and what will I but that it be kindled."¹ "I lay down my life for my sheep."² But at the same time we are told that He "did all things well,"³ which implies that He acted according to the dictates of prudence.

We are all anxious for that zeal and discretion which are the secret of success in the divine ministry. But the devotion to the Sacred Heart in itself is the best earnest of success. For to say nothing of the promise given by our Lord to priests who honor His Sacred Heart—that He would give them "the gift of touching the most hardened hearts"—it stands to reason that it should be so.

The pastor who moulds his heart, his sentiments, his speech and his actions on the model of the Master's Heart and mind and behavior, cannot fail to draw all to himself. As our Lord drew the multitudes after Him into the desert, as He spoke as one having power, not like the Scribes and Pharisees, so also the priest after the Heart of God, who is "made a pattern of the flock from the heart,"⁴ is sure to triumph over the hearts of men. This was the policy of St. Paul, and it is the secret of priestly success: "Be ye followers of Me, as I also am of Christ."⁵

Finally, we may add that the zealous priest, who gives

1 Luke xii, 49.

2 John x, 11.

3 Mark vii, 37.

4 Pet. v, 3.

5 I Cor. iv, 16.

himself entirely to his duties, has little of the amenities and pleasures of this life. But the less he is allowed to taste of the natural joys of earth, the more he needs heavenly consolation and spiritual comfort. This divine compensation, if anywhere, is surely to be found in the Sacred Heart of Jesus. To this source of spiritual consolation our Lord Himself invites us when He says: "Come to me, all you that labor and are burdened, and I will refresh you."¹

Whether the priest, therefore, consults his own spiritual good or that of the flock entrusted to him, the strongest reasons urge him to the fervent practice of the devotion to the Sacred Heart. Besides, having to direct others on this secure way to salvation, which, as we have already remarked, no Christian in our time can afford to neglect, and, consequently, no director of souls to overlook or ignore, it behooves the priest to be practically familiar with this great popular devotion. Every priest should be conversant with its origin, its history, its nature and object, its bearings on Catholic dogma, its most approved practices—but, above all, the priest should have that intimate acquaintance with this devotion which is begotten only of long continued experience of it—else when he commends it to his flock, his words will be as a "sounding brass and a tinkling cymbal."²

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¹ Matt. xi, 28.

² I Cor. xiii, 1.

CONFERENCES.

A MARRIAGE DISPENSATION.

Edward, a Catholic, is married by dispensation to Ida, a Protestant, who was never baptized. Ida proving unfaithful, a divorce is granted in the civil court. Edward now wants to be married to a Catholic. In this case has the Church ever granted a dispensation? I notice that Fr. Lehmkuhl simply states: *quo circa in casu de quo agitur, conjuge infideli superstite, non poterit ad alia vota transire.* He gives no reason why the Catholic party can not, while the infidel party survives, enter into another marriage. Does the granting of the dispensation in the first instance make their mutual consent more than a mere contract?—a sacrament, for example?—or what does it add to the nature of the contract? I know that the infidel party cannot receive any portion of a sacrament; but I am at a loss to know why a dispensation in this case can render the Catholic's state more onerous than if he had contracted marriage without a dispensation before a magistrate or an heretical minister. Finally, since the power that granted the dispensation was ecclesiastical, is it impossible for the same power to annul the dispensation and set the innocent party at liberty so that he may enter into new nuptials? Has such a case ever been decisively settled? Is there no remedy for Edward?

B. M. O'B.

Resp. The Church cannot dispense Edward to marry again, because there is nothing to dispense from, for he is *validly* (though *unfortunately*,) and that by his own request and will, married to Ida. Probably the Rev. Rector who puts the question as above stated, has a misconception as to the real meaning and bearing of a *dispensation*.

Let us briefly analyze the case. Edward (Catholic) and

Ida (unbaptized), wishing to marry, find that Edward's religion forbids the union; in other words that there exists for him an *ecclesiastical* impediment declaring such marriage null and void. The reasons for this injunction on the part of Edward's religion are of course for his own benefit, *i. e.* to warn him seriously against the very probable danger of future disunion arising from the fact that he recognizes certain moral obligations which his wife may ignore, whence springs discord (as proved by the event in the present case) and injury to the future offspring.

Edward is (or ought to be) seriously told of all this. But he offers strong reasons why his attachment to Ida would prove beneficial; and both promise to live in harmony, settle in advance the relations regarding their religious obligations and the welfare of their future offspring, by a guarantee such as every pastor is obliged to exact in this case before consenting to perform the marriage ceremony.

Upon these representations and the solemn promise of mutual fidelity (forever), the Church *removes her previous injunction* and forthwith *the marriage between Edward and Ida becomes a valid marriage* before God and man, like every other marriage contracted by Catholics or infidels, against which there is no positive prohibition.

That prohibition, therefore, which was intended to protect Edward against his own imprudence, was removed at his and his wife's urgent request. The removal *added nothing*, but took something away which Edward thought onerous, and the contract, whether natural or sacramental, is one of which Edward and Ida were alike told that "what God hath joined together let no man put asunder." He is no more free than any other married man who, with full warning as to his obligations, enters the marriage state, and finds afterwards that love based on momentary and carnal affection is no assurance of that happiness, which they are likely to find who conscientiously choose a wife of their own faith, one with them in the recognition of their mutual obligations, and one in the view both are to take of the education of their offspring.

THE TESTIMONY "SEPTIMAE MANUS."

Qu. In several recent documents of the S. Congregation I have noticed the phrase "testimonium *septimae manus*." Thus in the last number of the ECCLESIASTICAL REVIEW the postulator in a matrimonial case (pag. 223) writes: "excussi postea sunt *testes septimae manus*, tam ex latere viri quam ex latere mulieris." The expression also occurs in Mgr. Pompili's article on the *Defensor Vinculi* where, if I remember rightly, it is translated by "most excellent witnesses." What is the precise meaning of the phrase and whence does it originate, for I take it that the idea of "excellency" when applied in this particular form to witnesses at a trial, is not a mere accident but has some definite cause. I can find no reference to the words *septimae manus* in any of our large dictionaries, such as Stephani's Thesaurus or Facciolati's great Lexicon; I have hunted in vain for a clue in several Canon Law books.

Resp. The phrase *testimonium septimae manus* is equivalent to a judicial proof which rests solely upon the known or reputed honesty of seven persons pledged by oath to speak their intimate convictions regarding a fact which is to establish the innocence or guilt of an accused person. It is admitted only in cases where other positive or circumstantial evidence cannot be had. Thus in trials regarding the validity of a marriage, the contracting parties may affirm the "non-consummatio" of the bond without being capable of bringing positive proof of the assertion. Canon Law, recognizing the axiom that the inability to give evidence should not of itself exclude a claimant from obtaining lawful freedom where such evidence is of its very nature a matter of secrecy, admits the sworn testimony of seven persons regarding the known truthfulness and honesty of life of the claimant in court. This testimony establishes a sort of secondary evidence admitted in certain forms of ancient civil as well as ecclesiastical law whenever it is impossible to obtain primary evidence. A "causa nullitatis matrimonii propter impotentiam" requires the testimony of seven witnesses, or "*septimae manus*," in all cases.

The name "*septimae manus*" originated in the old feudal

formality of raising the hand in token of honest affirmation, a custom still retained in all civilized countries to express the taking of an oath. The hand itself among our ancestors was a symbol of "good faith," and hence a person said to have cleared himself from false accusation by the fifth or seventh hand, was one who could bring five or seven reputable witnesses to show that, judging from his general conduct, he was incapable of the crime laid to his charge.

ADMINISTRATION OF SOLEMN BAPTISM IN PRIVATE HOUSES.

The Council of Baltimore¹ prescribes that in cities and towns having one or more churches, the Sacrament of Baptism may not be solemnly administered in private houses, but that each church is to have a baptismal font to which the children or neophytes are to be brought for the performance of the sacred rites.

For the country districts which have no churches, and where Mass is periodically said in some hall or private house, the practice of baptizing solemnly in such places is sanctioned by the Council. "In missionary countries in which churches are scarce, as they are in many parts of our diocese up to the present time," writes the late Bishop of Alton,² "and will be in other parts of it for many years to come . . . Baptism may be administered solemnly at the houses . . . in which the Holy Sacrifice may be offered. If this be not practicable, or if there be no such house, Baptism (solemn) may be administered at any house."

The sense of the Council of Baltimore is that, on the whole, any grave necessity may dispense from the obligation of having Baptism administered in the church. In such case the baptismal water is to be used, with all the ceremonies ordinarily prescribed for solemn Baptism.

Among the reasons which are accounted grave, and for which the priest may administer Baptism out of the church,

¹ II Pl. Tit. V, 234-237.

² Pastoral Instruction 1880, Art. VIII, n. 288.

according to the prudent dictates of his own conscience, are the inclemency of the weather, a long distance or a difficult journey, abandoned condition of the people, impossibility of obtaining proper sponsors and the like. From such cases of practical *necessity* are to be distinguished others in which merely a *reasonable cause* calls for a dispensation from the ordinary law of the Roman Ritual. There are instances where personal considerations involve the question of avoiding a greater evil or procuring the greater good; and in such cases the Ordinary may dispense according to his good judgment, as is evident from a decision by the S. Congregation of the Council given to the Bishop of Castellamare. The latter was anxious to eliminate from his diocese a rather common abuse of priests baptizing the children of wealthy families in their homes, and asked of the S. Congregation whether, considering the custom, he could dispense from the law laid down in the Roman Ritual. The reply was that the ordinances of the Ritual were to be observed, but that he might dispense in exceptional cases according as prudent judgment dictated. "*Servetur Rituale Romanum, salvis exceptionibus quas ex rationabilibus causis Episcopus concedere pro suo prudenti arbitrio censuerit.*"¹

AMERICAN CANONIZED SAINTS.

Qu. Is there among canonized Saints of the Church any properly American saint besides *St. Rose of Lima* and *St. Philip de las Casas*, who is commonly styled *a Jesu*?

Resp. There are several martyrs and confessors who, although not born on American soil, may nevertheless be rightly regarded as naturalized citizens of the Catholic Church in America. Among them deserves first mention *St. Francis Solanus*, a Spaniard who arrived in South America in the year 1589, and evangelized Peru, where he died in the odor of sanctity in 1616, that is to say after spending 27 years in missionary labor among the Peruvians. He was canonized

¹ Ex. S. Congr. Concil. Nouv. Revue Theolog. Tom. XXVI, p. 251.

in 1726 at the same time with *S. Turibius*, who, also a Spaniard, was appointed bishop of Lima in 1581 by Gregory XIII. *S. Turibius* ruled his American diocese for 25 years, dying at the age of 68. His sanctity and episcopal zeal and prudence are attested by many reforms effected in three synods held in 1582, 1591 and 1601, the decrees of which are still the norm of ecclesiastical discipline in the Church of Lima.

There is, besides these, *Bl. Sebastian d' Apparitio*, also a Spaniard who according to the "Proprium Hispanicum" died at Pueblo de los Angeles about the year 1600. He was an engineer and became a wealthy contractor in the new world. It is related in his life that he built the public road leading from Mexico to Zacathecas. On the death of his wife, having distributed all his wealth to the poor, he entered the Franciscan Order and became an edifying example of heroic charity and self-abnegation. He was beatified by Pius VI.

Besides these there are under consideration for beatification and canonization by the Holy See the martyrs who shed their blood in converting the Indian tribes of the States and Canada—the Jesuit martyrs Isaac Jogues, René Goupil, Anthony Daniel, John Brébeuf, Gabriel Lallemand, Carolus Garnier, all of whom were martyred between the years 1640 and 1650.

Among the virgins whose canonization may be looked for as a crowning of their heroic virtues are the Lily of the Iroquois, the beautiful Indian child *Katherine Tegakwitha* who died in 1679, and also the venerable foundress of the Canadian Ursulines, *Maria ab Incarnatione*.

APPLICATION OF THE FUNERAL MASS AND THE STIPEND.

Qu. The pastor of this church has had the custom of celebrating a funeral Mass at the death of any member of his congregation, whether they are rich or poor. In the case of the latter he exacts no stipend. When I was appointed here as curate he told me that he would not insist on my saying the Masses for which no stipends

would be exacted, but that he meant to take the obligation upon himself, as he had begun to do so when he established the parish, and he did not wish to change the rule. I entirely agree with him as to the motive of his practice and recognize its beneficial effects upon the poor people of the congregation, who are not made to feel their poverty at the time when their bereavement makes it doubly hard to miss the consolation of a Mass for their deceased.

But the parish, although growing, barely supports two priests, and I depend for my necessities on the stipends from fellow priests in the city where I was previously stationed. Could I say the funeral Mass *praesente cadavere* and offer the intention for some other person who has given a stipend? There would be no injustice done to the deceased, as the pastor is willing to offer his Mass for the same, although he may not be able to say it at the time or place of the funeral, we having two missions which we visit alternately. Besides it would avoid the appearance of my being less generous than the good pastor whom I should like to emulate if I could, did I not have an old father to support.

Resp. There is no difficulty in the matter. It is perfectly lawful to offer the Mass which is said at a funeral for any private intention, to which the stipend entitles the donor, distinct from the public prayer of the liturgy offered up in behalf of the deceased. It is a pure service of charity to apply the intention, called in theological terminology *medius fructus*, to the deceased, when there is no stipend, just as it is a special charity not to deprive the poor of the solemn funeral which their more fortunate brethren of means can procure for their dead. The celebrant has no obligation to apply a mass for a special intention unless by reason of an accepted agreement. This is equally true of the funeral mass and of the *missa pro sponsis*, as has been decided by the S. Congregation at different times. The last decision was an answer to the question "an sacerdos in exequiis persolvendis missam celebrans, non recepto stipendio, debeat pro ipso defuncto, vel potius pro aliis petentibus et elemosynam offerentibus sacrificium applicare queat? *Resp. Negative ad primam partem; affirmative ad secundam.*" (S. C. C. die 27, Apr. 1895.)

Hence there is not even an obligation in justice on the part of the pastor to offer his own mass as a substitute for that of the celebrant of the "Requiem," who may say the exequial mass for some other intention for which he has received a stipend.

THE FEAST OF ST. JOSEPH THIS YEAR ON THE THIRD SUNDAY OF ADVENT.

By a special indult the Holy See allows this year the celebration of the "Patronage of St. Joseph" on the third Sunday of Advent, it being the twenty-fifth anniversary of the election of St. Joseph as Patron of the Universal Church. The following is the answer of the Holy See to a request presented by Mgr. Sebastiani in which he asks, in the name of a number of churches, for the privilege of the proper mass in places where the celebration is preceded either by special devotions on seven previous Wednesdays, or by a novena or triduum.

I. Ut dominica tertia sacri Adventus, *hoc anno tantum*, in cunctis Urbis et Orbis ecclesiis, ubi pia exercitia, in precibus enuntiata, peragentur, unica Missa votiva solemniter de Patrocinio S. Ioseph, Deiparae Virginis Sponsi, cum *Gloria* et *Credo* cantari valeat; dummodo non occurrat Duplex primae Classis, neque omittatur Missa Conventualis, aut Parochialis, Officio diei respondens, ubi eam celebrandi onus adsit—II. Ut memorata dominica in singulis Missis lectis ubique terrarum, non occurrente Duplici primae classis, addatur Commemoratio eiusdem Sancti Ioseph, per Orationes ex Missa Patrocinii desumptas, servatis Rubricis. Contrariis non obstantibus quibuscumque. Die 12 augusti 1895.

ABUSE OF DEVOTION TO THE BLESSED VIRGIN.

Non-Catholics who assume to be scandalized at the devotion which the Church sanctions toward our Blessed Lady, as though it were paying to a creature the worship due only to God, might profitably note a decision of the S. C. of the Inquisition which we give in the *Analecta* of the present

number of the REVIEW. The Sacred Congregation prohibits the use of a prayer in which occurs the expression: "to beseech God that men may acknowledge the supreme dominion of Christ and the Immaculate Virgin Mary over all creatures."

THE RECENT INDULT OF THE S. CONGREGATION REGARDING THE LAW OF ABSTINENCE.

Qu. As a great difference of opinion exists among the clergy as to the late Indult which dispenses the working classes in this country from the precept of abstinence, would you kindly answer the following questions :

1. What is meant by the term working people (*operarii*)? Does the privilege extend to the liberal professions, such as the clergy, physicians, lawyers, business men, etc.? Are shop or store keepers engaged all day included in the Indult?

2. Can a person who does not belong to the laboring classes, but who is over 60 or under 21 years of age eat meat not only once but *toties quoties* except on the days particularized in the Indult?

3. If a family depends for its support on the son or daughter, is it licit for all members to eat meat just as if the father were the bread winner?

4. Does the publication of the Indult in a newspaper authorized by the Bishop give the right to the people to use the granted privilege, although in this or that church no announcement or the Indult has been made?

Resp. In answering the above questions we would call attention to the wording and the evident tenor of the Indult, which is far from being a general relaxation of an ancient Church law as has been represented by some of our newspaper theologians. The faculty which permits the use of flesh-meat on the days of Advent, Lent, *Quartertenses* and other times when abstinence is enjoined by the general law (excepting all Fridays of the year, Ash Wednesday, Holy Week and the eve of Christmas) is not given in common to our Bishops nor for an indefinite period, nor for any person at will, nor for all the United States without distinction.

The S. Congregation plainly refused the granting of a general Indult, such, as it seems, was asked for. "Re mature perpensa praefata S. Congregatio censuit magis expedire ut quin detur indultum quoddam generale pro omnibus Statibus Foederatis, tribuatur potius facultas *singulis Ordinariis ad decennium.*"¹ This accounts for the fact that quite a number of our Bishops have not published the Indult in their own dioceses. For unless there are special reasons why the working people in certain localities cannot observe the ancient law of abstinence it would be as contrary to the spirit of the Indult to dispense them, as it would be unwise. Catholics look as a rule upon the practice of abstinence as a test of the Catholic faith. If they relax this view by reason of some general dispensation, which though accorded only for a time is accorded without any very grave reasons, they will not be likely to resume the observance of the law at the expiration of the ten years, during which the dispensation lasts. Each Bishop, whilst he is empowered to use his judgment as to the actual necessity of granting the dispensation, is nevertheless individually responsible with regard to the places or the persons to whom he applies the Indult. They have the faculty, for ten years (from March 15, 1895) of permitting the use of fleshmeat on the days specified "in iis circumstantiis *locorum et personarum*, in quibus judicaverint *veram existere difficultatem observandi legem communem abstinentiae.*"

But we do not wish to insinuate that there is no sufficient reason for the request made by the Archbishops to obtain a general indult. A similar relaxation was urged by the Fathers of the Second Plenary Council, twenty-eight years ago. The answer then made by the S. Congregation was that each Bishop was to apply to Rome for a separate faculty to dispense, at the same time explaining the reasons which urged him to seek for a dispensation. The fact that many Catholics live in the midst of non-Catholics on whom they depend for their livelihood and daily sustenance is one reason

1 See the Document AM. ECCL. REVIEW, May, 1895, pg. 425.

for a dispensation. Of late years, moreover, poverty, due not only to a general depression of business, but to the severity of the season in many parts of the country, and widespread sickness obliged many of the laboring classes to take their food when and as they could get it without regard to the laws of appointed days of fast and abstinence. Where such or similar conditions prevail the Bishop need not, as heretofore, apply to Rome for a special dispensation in order to ease the conscience of his people, but is free to give faculties to his priests to suspend the law of abstinence wherever they think it advisable. It is needless to say that the poor or laboring people, as well as the sick, who cannot observe the law without injury to their health, require no dispensation at any time, but there are others who could observe the law, yet not without great stress and difficulty, to which a wise and indulgent Superior would not subject them under the circumstances. This point is not without reason, we surmise, introduced into the Letter of the S. Congregation: *Tandem ordinarii monendi sunt ut suis sacerdotibus commendent discretionem in urgenda legis adimpletione eaque moderanda. Satis enim distingui debet inter causas ex se excusantes et causas sufficientes ad dispensationem; insuper causarum gravitas cum debita prudentia pensanda est.*"

We answer accordingly the above questions thus; and, as we judge it, in harmony with the general tenor and purpose of the Indult:

1. Under the term "working people" (*operarii*) seem here to be included all classes of people who cannot observe the abstinence laws on account of the labor they are obliged to perform, whatever may be the character of that labor. "*Lex non distinguit.*"

2. The Indult makes no allowance for mere age. Hence persons over sixty or under twenty, not included in the laboring classes or their families, cannot be considered as dispensed by reason of the Indult.

3. The head of the family is in this case the person who supports the family. A son or daughter on whom the other members of the household depend, if at liberty to use the

Indult, carries the privilege for the entire family. The document does not say "patrifamilias," but "operariis" et "eorum familiis."

4. We do not think that the publication of the Indult in a newspaper, although authorized by the Bishop, gives the people the right to use the privilege, unless the pastor has, as directed in the document, been informed whether he may apply it in his particular locality. Even then the discretionary application to individual persons is supposed to be left to the pastor or confessor,

ENCYCLICAL LETTER OF LEO XIII.—OCTOBER DEVOTIONS.

We have just received the authentic text of an Encyclical Letter dated Rome, the 5th of September, in which the Holy Father inculcates anew the devotion to our Blessed Lady as a powerful means of bringing about the spirit of Christian unity among the nations of the East and West. For this reason the customary October devotions of previous years are to be resumed with redoubled fervor during the coming month. The Letter is written in the beautiful and inspiring style which characterizes all the appeals of our august Pontiff in behalf of Christian unity. We shall bring the full text of the Document in our next number. For the manner of conducting the October devotions see AMERICAN ECCLESIASTICAL REVIEW, Vol. I. p. 351 and 392.

ANALECTA.

EX S. R. U. INQUISITIONE.

QUAEDAM ORATIONIS FORMULA IMPROBANDA.

Illme et Rme Domine,

A. R. P. Iosepho Calasancio Homs, Scholarum Piarum Procuratore generali, submissa est nomine Amplitudinis Tuae, Supremae hujus Congregationis iudicio formula quaedam orationis “*ad impetrandam quod omnes recognoscant supremum imperium Christi et Mariae Immaculatae super omnes creaturas.*” Qua ad examen vocata fer. IV, die 12 currentis mensis, Emi. Dni. Cardinales una mecum generales Inquisitores sequens tulere decretum: “Orationem de qua agitur non esse approbandam, neque inter fideles propagandam, neque indulgentiis ditandam.”

Et moneantur auctores sive propagatores novae istius devotionis ut prae oculis habeant et fideliter observent monitum generale additum decreto hujus Supr. Congrnis. S. O., die 13 Januarii 1875 lato, quo praescriptum fuit: “Monendos esse alios etiam scriptores qui ingenia sua acuunt super iis aliisque id generis, argumentis quae novitatem sapiunt, ac sub pietatis specie insuetos cultus titulos etiam per ephemerides promovere student, ut ab eorum proposito desistant, ac perpendant periculum quod subest, pertrahendi fideles in errorem etiam circa fidei dogmata et ansam praebendi Religionis osoribus ad detrahendum puritati doctrinae catholicae ac verae pietati.” Et ad mentem.

Dum haec pro meo munere cum A. T. communico, fausta quaeque Tibi a Domino precor.

Amplitudinis Tuae—Addictissimus in Domino.

Romae, die. Junii 19 1895.

† S. Card. VANNUTELLI.

Dño. Archiep. Compostellan.

E S. CONGREGATIONE DE PROPAGANDA FIDE.

*(Analecta Ecclesiastica.)*¹

ACTA PRAECIPUA A S. CONGREGATIONE DE PROPAGANDA FIDE a
DIE 8 APRILIS 1892 AD 31 DECEMBRIS 1894 CONSTITUTA.

In Africa Centrali erigiter Missio de Koango.—8 *Aprilis* 1892.

In Africa Sept. erigitur Praefectura Togensis, separato a Praef. Ap. Dahomeensi.—12 *Apr.* 1892.

In Afr. Centrali Praef. Ap. Cimbebasiae dividitur in duas Praefecturas, scilicet in Cimbembastiam Inferiorem et Superionem.—1 *Aug.* 1892.

In Africa Insulari Vic. Apost. Insul. Seychelles in diocesim erigitur, sumpto nomine Portus Victoriae Insul. Seychelles.—14 *Julii* 1892.

In Amer. Centr. Praef. Ap. de Honduras in Vicariatum erigitur.—3 *Jan.* 1893.

In Statibus Foederatis Americae Sept. Delegatio Apostolica instituitur.—24 *Januar.* 1893.

In regione praefata Dioecesis Dubuquensis ad metropolitanam dignitatem evehitur, eiqui suffraganeae Ecclesiae adsignantur.—6 *Juill* 1893.

In Indiis Orientalibus novae Dioeceses Gallensis et Trincomaliensis efformantur.—25 *Aug.* 1893.

In Statibus Foeder. Americae Sept. Vicariatus Ap. Idohensis in dioecesim erigitur, quae Xilopolitana appelletur (Boyse City).—25 *Aug.* 1893.

In Indiis Orientalibus Dioeceses Mangalorensis et Madurensis separantur ab Archidioecesi Pondicheriensi et Metropolis Bombayensis suffraganeae redduntur.—2 *Oct.* 1893.

In Sinis Vicariatus Scian-ton Orient. erigitur.—22 *Februarii* 1894.

In Africa Merid. Praefect. Apost. de Batusoland erigitur separata a Vicariatu Apostolico Statns Liberi Oragensis.—8 *Maii* 1894.

In Africa Centrali Vicariatus Apost. Victoriae Nyanzae in duos Vicariatus dividitur.—6 *Julii* 1894.

In Statibus Foeder. Americ. a dioecesi Vancouveriensi sejungitur nova Praef. Ap. de Alaska.—27 *Julii* 1894.

E DATARIA APOSTOLICA.

ONERATUR CONSCIENTIA ORDINARIORUM IN COMMENDANDIS
 PRECIBUS PRO OBTINENDIS MATRIMONIALIBUS DISPEN-
 SATIONIBUS SUPER IMPEDIMENTO PRIMI TANGENTIS
 SECUNDUM CONSANGUINITATIS GRADUM.

Perillustris et Rme Domine:

Petitionum copia pro obtinendis matrimonialibus dispensationibus super impedimento primi tangentis secundum consanguinitatis gradum Sanctissimi Principis Domini Nostri Leonis Papae XIII mentem, ingluvie malorum percrebrescente, perculit. Etenim animadvertens indulgendo hujusmodi concessionibus, effraenata licentia, quae de die in diem augetur, haudquaquam compescitur; eo quod occasio continua, commodum eam impune satisfaciendi magis allectant Nupturientes spe etiam nodo conjugali occulturos infelices effectus, atque reatus, qui jam praecesserunt.

Ne vero Sanctitatis Suae indulgentia, praebeatur occasio salutarem disciplinam labefactandi, quae a sanctitate Sacramenti jubetur, et tantum prodest morum integritati, societatis bono, et vegetiorum corporum incremento, onerat Episcoporum conscientiam, ut sedulo invigilent ne Sanctae Sedi precantes accedant nisi verae causae canonicae jure commendent, et litteris manu propria exaratis, rationes in quolibet casu explicent, nec non circumstantias, quibus putent gratiam esse concedendam. Tali modo Summus Pontifex tutior annuet petitionibus quoties agnoscet necessitatem eo obstrictiorem, quo artes erunt minores alio modo consulendi.

Pro certo habeo Amplitudinem Tuam omnibus viribus elaboraturam, ut Sanctitatis Suae vota praeoptatum finem habeant. Interim meae observantiae sensus Tibi profiteor, atque cuncta fausta adprecor a Domino.

Datum Romae ex Aedibus nostris die 19 Junii 1895.

Amplitudinis Tuae.—Servus verus.

A. Card, BIANCHI, P.D.

BOOK REVIEW.

INSTITUTIONES THEOLOGIAE SCHOLASTICO-DOG-MATICAE ad mentem D. Thomae Aq. quas in Seminario Metrop. Vallisoleti legit D. Emmanuel De Castro Alonso, D.D. Tomi I, II, III. 1895, Vallisoleti, A. Cuesta. Pr. 15 pesetas.

INSTITUTIONES THEOLOGIAE IN USUM SCHOL-ARUM, Auctore G. Bern. Tepe, S.J. Tomi I, II. 1895. Parisiis. P. Lethielleux. Pr. 12 francs.

PRAELECTIONES DOGMATICAE quas in Collegio Ditton-Hall habebat Christianus Pesch, S.J. Freiburg & St. Louis, Mo. B. Herder. Pr. Tom. I, \$2.00, Tom. II, \$1.90.

The importance of a suitable text book for a class in dogmatic theology can hardly be overestimated. However able the professor may be he can never supply the lack of a proper text. To ask his pupils to follow his dictation and to depend on laboriously taken, hastily scrawled notes for the building up of their theological science is as cruel as it is unwise. The teacher who feels that he can give his class better pabulum than is found packed up in the general store-houses, should at least multiply the *dole pro capite*—should print, or by using some other manifolding process, give the individual pupils at least an outline of his instruction and not compel them to the drudgery of taking down notes, which, as a rule, are worth little unless recopied by the student, at the price of much valuable time, after the class hour. Best of all is it, of course, if the professor compose and print his own text, and thus furnish his scholars with an index to his own matured knowledge. At all events, both in his seminary career and in his after life as a priest, the student of theology will and on the whole must seek in books, quite naturally in his text-book, the information his memory does not contain.

Unfortunately, the selection of a proper class-book of dogmatics has been found as difficult as it is important, in those cases in which

the professor is not at the same time author. Two or three decades ago the difficulty arose chiefly from the paucity of such works. The lack of properly adapted compendia accounts for the fact that certain works embodying the ill-digested, ill-arranged notes of their authors, gained a certain popularity which unfortunately they still retain. However excellent such compilations have been in the hands of those who constructed them and whose ends they doubtless aptly subserved, they have been the occasion if not the cause of the warping of many a young cleric. The mind of the youthful theologian became involved in a mass of ill-understood, vague, impracticable formulae, meshed in by some distorted fabrics of Sacred Scripture, entangled by torn off shreds of conciliar definitions and patristic excerpts, and so left hopelessly astray, unable to grasp the conclusions of theology and all beclouded in presence of the sophistry of modern infidelity. The brighter scholars have been able to make headway with such machinery, but the less talented, the average class, it has retarded and injured. Better far that an English manual of religion were made the basis of instruction even in the soaring science of theology than to place in a class a printed guide, whose direction, even when supplemented from the chair, the average tyro is not able to grasp and assimilate.

Fortunately the time when there was some palliation for the employment of such adjuncts has passed away. Since Leo XIII issued his memorable Encyclical *Aeterni Patris*, a number of very excellent works adapted to every grade of theological requirement have appeared. It is the purpose of this review to call attention to three such works now under way and nearing completion.

The first comes to us from a professor of dogmatics in the Seminary of Vallodolid. Three moderately sized volumes (I. De Deo Uno et Trino, II. De Deo Creatore, including De Novissimis, III. De Deo Incarnato, including De Cultu Sanctorum,) have thus far been published. The two concluding volumes (IV. De Gratia, V. De Sacramentis), are promised for the near future. The compass of the work thus adapts it to the wants of a three or four years' course of theology. So, too, does its intrinsic character. Its title aptly signalizes its scope and inwardness. Based as it is on the author's practical experience in the chair of theology, it embodies the principles of dogmatic science, developed sufficiently to so form and direct the student's mind as to enable him to work his way by his own research in broader and deeper lines. The theological Summa and the other principal writings of St. Thomas have of

course formed its ground-work. The matter, however, has been moulded on the more modern plan, and so falls into the familiar shapes of tracts, parts, sections, chapters, articles, paragraphs, theses, difficulties—thus fitting in with the technique of the modern text-book. The theses are clearly and concisely put, briefly analyzed and sufficiently proven from the usual *loci*—the passages from Scripture and tradition not being superabundant nor strained and the *rationes theologicae* not overdrawn in number or kind. The difficulties against the theses are not numerous nor the solutions spun out, the author preferring that the student should look for answers to objections in the *praenotanda* to the demonstrations rather than, as he says, “*multarum expositione scholasticorum animos defatigare*.”

The style is perfectly limpid. The thought flows on so smoothly and transparently that one loses sight of its depths. We read on unconscious that we are being borne into deep waters, and it is only by explicit reflection that we come to realize that we are amidst the profoundest mysteries of revelation.

A text-book of dogmatic theology must meet on the whole a two-fold purpose. Primarily and essentially it must present a scientific exposition of the contents of revelation. Secondarily and accidentally, it must defend revealed truth against the attacks of heresy and infidelity. In performing its first function it must state fully, clearly and in a scientifically constructed system the sum of revealed truths, pointing out what the Church, as the divinely constituted organ of revelation, has explicitly and implicitly defined, what she believes, though no occasion has called for an authoritative pronouncement thereon, as well as what she leaves open to the speculations of theologians. It is in the handling of these latter, often-times delicate, controversies gathering around theological theories that the ability as well as the temper of an author is shown. As regards the work before us in this respect there are evidenced breadth, judiciousness, fairness, calmness. The opinions held by the various schools are adequately and clearly stated with their pertinent bases, the author however leaving his readers free to select what view may appear to them best founded. “*Quaestiones fere omnes, quae in scholis agitari solent et non parum claritatis afferunt ad perspicuam dogmatum intelligentiam, fideliter exponuntur, tyronibus in libertate relictis, unam prae aliam amplectere, eam videlicet, quae unicuique magis arrideat.*”

In meeting the second requirement of a text-book, the defence of revealed truth against attacks from without, a like fairness and

reserve are shown in those subjects which lie on the borderland of faith and science. An instance of this is noticeable in the treatment of the question concerning the origin of the body of Adam. Suppose, the writer asks, that the truth of the evolution theory, including at the one extreme the fact of spontaneous generation and at the other the origin of the human body by evolution, should be scientifically demonstrated, would faith have anything to lose? The answer is distinguished. If assent to faith be given to the truth that a human soul or spirit was created by God and infused by him into the human body which arose in the process of transformation and evolution, *nihil contra catholicum dogma sequitur*, as is explicitly taught by Mr. Mivart and by Cardinal Gonzalez; for the words of Genesis, "The Lord God formed man from the slime of the earth" do not exclude an interpretation fitting in with such a theory. But while thus careful in not restricting too narrowly the boundaries of science, there is no mistaking here the side on which the author casts his own judgment: "Verum ingenue fatendum est nullam hodie existere rationem nullumque adeo efficax stare argumentum, quo aliquis transformismi doctrinam admittere teneatur" (Vol. II, p. 191.)

The second work on our list is from the hand of one of the exiled Jesuits whom the Kulturkampf has given to England. Half of the course has been published,—the first volume containing the three tracts on the True Religion, the Church, Scripture and Tradition; the second, containing the same number, on God as One, Triune and as Creator. Two volumes, containing six additional tracts, soon to appear, will complete the work.

The present portion exhibits a degree of theological development somewhat more thorough than that found in the work mentioned above. The key-note of its character is struck at once by the sharply cut introduction on the nature of theological science, as also by the general plan of the work itself. The tracts on Religion, on the Church and on the *loci theologici* are placed in the front so as to inform the student's mind at the start on the nature, source and validity of theological principles. The first volume is, therefore, introductory and fundamental to theology proper.

In the working out of the matter an admirable incisiveness and clearness of terminology, and conciseness of statement are everywhere discernable. The positive side of theology is more fully developed than in the preceding work, Scripture and Tradition

being more largely drawn upon and more minutely analyzed, yet not at the expense of the scholastic side of the science, as is shown by the well wrought out *rationes theologicae* and the fuller treatment of difficulties. The numerous scholia focus many an additional side-light on the central truths and to an all round view of whose contents they greatly contribute, as well as to the exposing of many a lurking sophism whose speciousness is thus made to do an indirect service to truth.

Another trait distinguishing it from the preceding work is its literary apparatus. The author's evident aim is to broaden his readers' culture as well as to deepen their vision. Accordingly he takes care to direct them to more abundant sources by the list of authorities he recommends at the opening of each tract. The style, though lucid, is more nervous than in the work noticed above. The thought is much more abundant and congested. Indeed it is wonderful how much important matter is condensed within the compass of these two volumes. And yet the subjects are not overcrowded. Perspicuity is not sacrificed, but a stronger and more conscious effort is called for in the student to grasp and retain its wealth. This very fact makes it an admirable text-book. Without surcharging, it will stimulate the pupil's mind to reflection and so to a more thorough insight into dogmatic science.

The temper of the two authors under review differs very widely. The former, as has been said, whilst treating of the controversies of the schools, reserves his own opinion. There is no such restraint in the latter. His views are set forth in the most direct and forcible pronouncements. No quarter, for instance, is given to the theory of the divine decrees as the medium of divine foreknowledge of man's free conduct. Nor is there any uncertain ring in the arguments which make for the establishing of the *scientia media*. It may be that some will think his qualifications of certain theological theses too strong and that the arguments do not always adequately support a statement. Instances of this may be found in the "note" of *certitudo* attached to the proposition that the beatific vision is supernatural respectu omnis intellectus *creabilis*, and to the *videtur esse de fide* qualifying the statement: *Adamus quoad corpus immediate a Deo ex limo terrae conditus fuit*. There are of course theologians who regard this "note" as exaggerated, and it is doubtful whether the Scriptural arguments adduced will sustain the burden placed on them. In view of the liberty which theologians, among whom our author himself, lawfully take with the

letter of Genesis, the phrase "de limo" is obviously distinguishable. The waters, for instance, are commanded to produce the reptile and the winged creature. This can surely not be taken ad litteram. Moreover, Fr. Tepe himself explains the "days" of creation, not literally, nor yet as signifying periods of any time-duration, but ideally as phases or "moments" of the divine activity. If these expressions may be thus freely interpreted, why must the literal meaning of the phrase "de limo terrae" be so rigidly enforced? The instinctive belief, it is true, of the vast majority of the Church's children goes out spontaneously as well as reasonably to the doctrine that God did not form the body of the first man from a pre-existing organism, yet in view of the as yet unformulated definition of the Church care should be taken not to exaggerate the theological quality of the proposition.

The two works thus far noticed are in their range, method and style designed and admirably arranged to be text-books in a class of dogmatics. The one is simpler, easier, more elementary. The other is deeper, broader, altogether a more thoroughly developed work. Each is excellent in its own degree of scientific exposition. Each, therefore, will answer to a corresponding grade of ability in a class of seminarians.

We turn now to the third work on our list. These two volumes by Fr. Pesch introduce a series of eight tomes in which his entire work is to be embodied. The six concluding volumes are promised *paulo post in lucem edendi*. Some guarantee of their early appearance may be taken from the fact that the entire work has for a long time existed in multiplied copies in the hands of the author's pupils; so that no delay need be apprehended by reason of the incompleteness of the original manuscript. Gauged by the compass of the present volumes the entire work will comprise considerably more than three thousand large octavo pages. This somewhat extended range of matter places the work beyond the reach of the average seminary curriculum, and adapts it mainly for use in those institutions like that for whose use the author wrote it wherein the course of theology comprises four full years during which two daily lectures are allotted to dogmatic theology.

Moreover, the author writes for a class that has completed a three years' course of philosophy, and is consequently more thoroughly versed in the auxiliary science than can be the case in most of our seminaries. This standpoint will, however, make the work all the more acceptable, both as a source of reference in classes using more

elementary compendia, and to priests and educated laymen who have completed a course of theology and seek to extend and perfect their knowledge.

Those institutions that are fortunate enough to be able to make use of so large a work as a text-book will hardly be able to find anything so well adapted to such a purpose. Its entire make-up, formal and material, fits in admirably with such use. The broader reach of matter and more elaborate development, place it on a higher plane than is held by the two works mentioned above. The author's aim has been *proxime scholae servire* and therefore not to handle isolated questions but *intergam theologiam proponere*. He accordingly begins with the logical foundations of the science, with the genuineness and credibility of the documents whereon Christianity as a divinely revealed religion is based, viewing them not, of course, as is done in works introductory to Sacred Scripture, wherein the magisterium of the Church is conceded, but as the source of theological principles which establish that magisterium.

A very careful study is then given to the genuineness of the four Gospels; the writer here making excellent use of the cavilling of German rationalists, who, by their mutual contradictions, are shown to bear testimony to the truth of that which they impugn. The whole of the first volume deals with the foundations of theological science, treating them on lines which, though of necessity not new (and consequently for that very reason all the safer), yet appear to stand out with a certain freshness and fullness, because they are seen perfectly adjusted to the facts which modern criticism has so thoroughly probed.

The extended course of philosophy which Fr. Pesch pre-supposes his readers to have made enables him in his second volume to pretermit much of that purely philosophical speculation which otherwise would have to pervade the first part of the tract *De Deo Uno*, and enables him to devote more to the profounder theology of the after parts, to those subtler controversies gathering around the divine foreknowledge, predestination and the mysteries of the Blessed Trinity. In these subjects he shows great firmness and clearness in the setting forth of his own opinions, and equal moderation in controverting opposing views; not allowing the central truths of established doctrine to be overgrown by less important side issues, the apt scholia being made to convey such appended matter as is required to bring out the subtler niceties of theories.

Students who read these two splendid initial volumes will look

eagerly for the concluding portions of the work, trusting that it will not meet the fate of so many unfinished monuments that lie scattered along the ways of science.

F. P. S.

SYNOPSIS THEOLOGIAE DOGMATICAE SPECIALIS ad mentem S. Thomae Aqu. hodiernis moribus accommodata. Tomus Secundus: De Deo Sanctificante et Remuneratore seu de Gratia, de Sacramentis et de Novissimis. Auctore Ad. Tanquerey, S.S. Editio altera aucta et emendata.—Tornaci: Desclee, Lefebvre et Soc. (Benziger Bros.)

The second volume of Fr. Tanquerey's "Synopsis" to which we called attention some time ago as a desirable text book for American students supplies those omissions which rendered the first edition of the work insufficient for a complete course in Dogmatic Theology. By adding the important treatises *De Poenitentia* and *De Matrimonio* the value of the work as a class book is greatly enhanced. In the latter tract special attention is given to the question of divorce, one of the evils from which modern society greatly suffers. There are some important additions found here and there in other parts of the volume, which give evidence of the desire on the part of the author to put his teaching in harmony with the modern aspect of fundamental questions in theology. What we said in our former review of Fr. Tanquerey's work requires no limitation in respect to his new and completed edition of the second volume.

SYNOPSIS TRACTATUS SCHOLASTICI DE DEO UNO, auctore Ferd. Al. Stentrup, S. J. Oeniponte: Fel. Rauch. 1895. Pg. IV. 368.

The title, Synopsis, modestly given by Fr. Stentrup to this theological treatise must be estimated in its relative sense. In respect to the possibilities of development admitted by its subject-matter, or to the extent to which theologians have actually carried such development, it is truly a synopsis. On the other hand its material is sufficiently elaborated to warrant its being categorized with the average kindred monographs. There exist already so many excellent works covering the same ground, that a new treatise of this kind should have some special features making towards a claim on recognition. Some such excellencies stand out sufficiently obvious.

There are, for instance, the pithy yet luminous Theses joined in closest logical relation from beginning to end, not cemented like stones in a building, but compacted cell-like into an organic system. Then, too, there is perhaps a more than ordinary ministration of the handmaid of theology. Instead of referring the student to works on philosophy, the author has preferred to present directly and quite fully the purely philosophical arguments that underlie his theological propositions. Another characteristic is noticeable in the choice of some of the subject-matter. The theological questions which regard creation are generally relegated to the tract *De Deo Creante*. Fr. Stentrup, quite justly we think, considers the present tract the most logically warranted place to discuss the nature and causes of the creative act, leaving to a special tract the discussion of the terms or objects of that act, viz.: the angelic, human and subhuman worlds. We trust that he may soon be enabled to supplement the usefulness of this synopsis by a special treatise on God as Creator; a subject which cannot be too often expounded by such masters of theological and philosophical science as Fr. Stentrup.

PATROLOGIE (Theologische Bibliothek). Von Otto Bardenhewer, Doct. Theol. Prof. Universit. Munchen.—
Freiburg Br. B. Herder (St. Louis, Mo.) 1894, Pg. X,
636. Pr. \$3.00.

Herder's Theological Library included since 1888 Alzog's "Grundriss der Patrologie" in its last revised form. The writer who had been originally entrusted with the preparation of this work for the popular course was hindered from completing it, and the revision was placed in other hands. Some time later, however, the same author undertook an entirely new work which was published last year and has now been added to the "Theologische Bibliothek" under the title of "Patrologie." It is needless to say that it is a model work in its line, thorough, critical and concise, by which the student of Patrology is placed in possession not only of an excellent text for systematic study, but also of a reference book of rare accuracy. Dr. Bardenhewer does not always enter into the merits of the documents with which he makes us acquainted, but his references to the critical literature which throws light upon the subject is exhaustive and always up to date. He knows nothing of partisanship and one feels after a short persual of the book in its crucial parts that the

student is perfectly safe in following the indications of his guide. The work deserves a high place in patristic literature and is by far the most accessible and satisfactory index to the study of the history of the early Church which has been published in German, and probably in any tongue. It includes the period ending with John Damascene in the Greek Church, and Martin of Bracara and Isidore of Seville among the Latin writers.

EXTRA ECCLESIAM NULLA SALUS. *Dissertatio theologica quam ad Doctoris gradum in S. Theologia consequendum propugnavit Edmundus Dublanchy, Soc. Mariae, S. Th. D.—Barri Ducis: Contant-Laguerre. 1895.*

The Catholic doctrine enunciated in the axiom "Outside of the Church there is no salvation" is so easily misapprehended and hence so frequently used by the opponents of the Church as an evidence of un-Christian maxims in Catholic teaching that a correct version of its meaning, lucidly given, is always opportune. Dr. Dublanchy, in his thesis for his final academic degree at the University, has discussed the subject not only with knowledge, we should say erudition, but with a fine discernment of the temper of those who are actually outside of the Church. The latter quality is really the more important point when we come to employ the axiom in practice.

The author after defining his terms and stating, with scholastic precision, the divine economy of salvation, shows how God not only wishes man's happiness but supplies him with the means essential to salvation. These means are to be found in the Church which claims to be their legitimate and only safe depository.

Wherever the Church of Christ exists, and she is truly Catholic, that is to say universal, she invites all mankind to examine her doctrine and her work under pain of eternal loss of truth and life. She is, like her divine Founder whose work she continues, "the way, the truth and life," and he who would follow her must accept the exact terms which Christ had proposed to His own followers. She compromises no more than did her divine Master, and it is precisely for the purpose of urging men not to neglect the one sure way to salvation that she states the seemingly hard doctrine "outside of the Church there is no salvation." By this warning she leads men to examine her doctrine; she prevents those discussions and defections

which the principle of "private interpretation" has caused among Christians outside of the Church; she safeguards the deposit of revealed truth which is thus kept intact throughout the age until the second advent of Christ.

But for those who live outside of the reach of this warning call, the axiom "outside of the Church there is no salvation," cannot have any other meaning than that which charity, the first of God's laws, suggests. They are in invincible ignorance and we must suppose that God's goodness supplies to them what is wanting, lest they fall unconsciously under the penalty of His justice. If He "enlighteneth every man who cometh into this world," he who sincerely acts upon those divine lights is sure to fulfill their purpose and be saved. This is not a new doctrine in the Catholic Church, but has always existed side by side with the axiom "outside of the Church there is no salvation," and gives us therefore its true interpretation. Among the propositions of Quesnel, condemned by the Holy See in 1713 were these two: *Nullae dantur gratiae nisi per fidem* (Prop. 26) and *Extra Ecclesiam nulla conceditur gratia* (Prop. 29), which coincides with the doctrine of Pius IX. (Alloc. Consist: 9 Dec. 1854), who says: "It is of faith that none can obtain salvation out of the Apostolic Roman Church, that is to say, it is the sole ark of salvation which everyone who wishes to be saved must enter; nevertheless it is equally certain that those who labor under ignorance of the true religion, if that ignorance be invincible, cannot be considered as guilty before God. For the rest, charity demands that we pray for the conversion of the Gentiles everywhere unto Christ, and that we exert ourselves to the best of our power in behalf of the salvation of all mankind, for the hand of the Lord is not shortened, and the gift of heavenly grace will not be wanting to those who desire and pray with a sincere heart to obtain this light." If we say, "outside of Christianity there is no truth," every one understands that God having instituted the Christian religion as the means for mankind of arriving at its true destination, we are bound under penalty of God's displeasure, to embrace that means. This implies also that man reflecting upon his purpose in life and upon truth must look for it where it may be reasonably suspected to be found. And here a false liberalism, very widely popular, must be distinguished from Christian charity which excuses invincible ignorance. The former allows anyone to belong to the soul of the Catholic Church who does not deny or oppose her practices, although he may not trouble himself about her precepts

and doctrines. The latter defends God's honor rather than man's indifference by refusing to admit him to a reward which he neither sought nor cared for, but which he took his chances to lose or get without sacrificing the pleasures and comforts of temporal life.

Dr. Dublanchy defends, as it seems to us, his thesis from this point of view with much skill and learning, and we should be glad to see an English version of the book appear amongst us.

**INSTITUTIONES PHILOSOPHICAE QUAS ROMAE
IN PONTIF. Universitate Greg. Tradiderat P. Joan.
Jos. Urráburu, S.J. Vol. IV Psychologia I Pars, pp.
VII. 991. 1894. Vallisoleti A. Cuesta; Paris, Lethiel-
leux; Rome, P. Gatti. Typ. Propag.**

Fr. Urráburu departs somewhat from the plan of dividing metaphysics—introduced by Wolff and familiar to students of neoscholasticism—into ontology, cosmology, psychology and theodicy. He considers the older Aristotelian distribution better founded. Metaphysics, therefore, he would confine to ontology and theodicy, and under natural philosophy or higher physics he would group cosmology and psychology. In determining the subject-matter of psychology there is some difference of view amongst philosophers, whether, that is, it should be restricted to the human soul, or to the human compound, or whether it should embrace the entire domain of life as informing organisms. Our author prefers to take the field in this largest range. In this acceptation psychology shares with the inferior biological sciences the organic world, leaving to these the investigation, classification and laws of living phenomena, as made known to external observation, and reserving to itself the enucleation and systematization of the causes, reasons, essences, noumena lying deepest beneath the phenomena—as made known by ratiocination. In this view psychology stands to the other biological sciences as cosmology does to physics and chemistry. A vast territory is thus assigned to psychology and it is well that there should be large maps and full descriptions of its characters.

Fr. Urráburu, keeping up the abundant outflow of thought which he devoted to the three first volumes of his lectures, is no less generous at this stage of his work. To what we may call inferior Psychology, the philosophy namely of the subhuman living world, the first half of the whole subject, he has devoted this magnificent,

tome comprising almost a thousand goodly pages. This wealth of material is grouped under four disputations; the first on the nature, the second on the origin of living organisms, the third on the nature of plants, the fourth on that of animals. The development of all this calls, of course, in the first place for an extensive and exact knowledge of the phenomena of life, both in order to sift away some crudities that cling to the Aristotelian Physics, and to lay a safe basis for the rearing of inductive principles. That the author brings this requisite to his work will be quite evident to the careful student. Secondly, there is needed a close familiarity with the principal theories of modern science. Nowhere, probably, in the present volume, is this requisite better realized than in the author's exhaustive critique of the evolution theory. The entire second disputation, quite a volume by itself, comprising more than two hundred and sixty pages, is given to this subject. It goes, of course, without saying that he does not defend the popular theory, none the less, however, he is as just in the exposition of its various forms as he is incisive and thorough in his criticism. Lastly there is demanded a comprehensive grasp of metaphysical principles and a deep insight into their value, content and application. It is of course in this phase of his work that the author of these profound volumes is at his best. Any one of these splendid tomes would of itself merit for its author a high place on the roll of philosophical writers. We trust that he may be spared to put the crown on his work, and so dedicate to philosophy one of its noblest monuments.

LES CONTRESENS BIBLIQUES DES PREDICATEURS.—Par le Rev. P. Bainvel, S.J.—Paris: P. Lethielleux, 1895. Pg. IV 164. Pr. Fracs. 2.

P. Bainvel has given us a little book which is of great value to the preacher. It directs attention to the very common misuse, in the pulpit, of biblical texts by attaching to them a sense neither intended by the sacred writers nor justifiable by any rule of exegesis. The author does not indeed condemn the so-called sense *by accommodation* in which a passage of Holy Scripture is made the basis of a certain analogy between two different orders of moral truth, for the purpose of illustration. In these cases it cannot be said that the text itself is perverted from its original meaning, since it is only made a term of comparison. But when the words of the Bible are cited as an authoritative expression of certain truths, it

is not lawful to force upon them a meaning which they have neither in their primary signification nor by any reasonable extension of ideal interpretation. Such treatment of the inspired words is not only unbecoming and out of harmony with a right sense of truth, but it is dangerous, for it produces skepticism by leading to a fanciful interpretation of the written word generally and increases the evil consequences of private judgment in matters of revealed religion.

The fact that the translators of the Vulgate sought to give, as much as possible, a literal version of the original text, is apt, sometimes, to mislead the reader of the vernacular Bible. Words and phrases often change their meaning in process of time or by reason of peculiar national or local circumstances; and this is especially the case when the ideas are transferred from one language to another. To make this intelligible our author draws attention to the grammatical peculiarities of the biblical language and to the habits of speech (*usus loquendi*) of the ancient and Oriental nations contrasted with modern modes of imagery and expression. Two chapters of the book are devoted to an illustration of such differences by giving an analysis of certain familiar but often misunderstood texts chosen from the Old and New Testaments. A good index-table of these texts, and also of Scriptural words and phrases occurring in them, facilitates the practical use of the book.

THE VEN. MOTHER FRANCES SCHERVIER, foundress of the Congr. of the Sisters of the Poor of St. Francis.—**A***Sketch of her life and character. By the V. Rev. Ign. Jeiler, O.F.S. Authorized Translation by the Rev. Bonav. Hammer, O.S.F., with a Preface by the Rev. C. M. Maes, Bishop of Covington.—St. Louis; B. Herder. 1895.

There are at least eighteen separate communities of religious women in the United States who have adopted the Rule of St. Francis of Assisi, in connection with some distinctive work of charity. The religious Sisters of the Poor of St. Francis, whom Mother Frances Schervier represents as foundress, have fifteen houses with about 400 members in the United States. They are occupied mainly in conducting Hospitals (for Incurables), Homes for Invalids and Asylums for Homeless Girls, in the States of New York, New Jersey, Kansas, Kentucky and Illinois, with the mother-house and novitiate in Cincinnati, Ohio.

Mother Frances, the subject of the sketch before us, died about twenty years ago at Aix la Chapelle, in the odor of sanctity. Her father being a German, her mother a French woman, she united in her own disposition the best qualities characteristic of both nations, a firm, sympathetic and earnest will, and that fervent devotion which shrinks from no sacrifice for the salvation of souls. To these natural advantages were added a certain refinement of manner, the result of her early surroundings and education. She had for her god-father in baptism the Emperor Francis, of Austria, who happened to visit her native city and her father's extensive workshops at Aix la Chapelle at the time of her birth. Contrary to all expectations and to the great disappointment of her father, who cherished other hopes for his child, she conceived very early a consuming desire to consecrate herself to God in religion. At the age of thirteen she lost her mother, which cost her countless tears, but yet was a sweet sacrifice because offered to God, as she tells us in her own notes, written at the command of her confessor in later years, "I now conceived the thought of asking the Bl. V. Mary to be my mother." Within eighteen months after her mother's death Frances had to mourn the decease of her two elder sisters, which placed her, only a child of fourteen years, at the head of a rather large household. Her father's restrictions, as well as the circumstances of her home, had made the idea of entering a religious community a practical impossibility, but they could not curtail her charity toward the poor and unfortunate of every class who might come within her reach.

The subsequent story of her vocation and entrance upon the work of charity to the sick and poor, under the bond of the triple religious vow, is extremely touching and edifying. Good sense and the spirit of self-denial everywhere overrule the dangerous sentiment of devout feeling. When she is told of some supernatural manifestation of God's will regarding herself, she lifts at once her heart to heaven and silently prays: "Preserve me, O Lord, from deception, and from every vain sentiment accompanying it, and help me that I may not resist Thee by obstinacy." Under this complete self-distrust and confidence only in God, the work marked out for her by Providence succeeds beyond all expectation. There are abundant humiliations, there is no end of labor and sacrifice, but she looks cheerfully up into the sky, wipes the sweat from her chaste brow, and encourages herself and her little band with the thought that their dear Lord watches over their toil.

One thing which strikes the reader of this biography, is the remarkable spirit of poverty with which Mother Frances inspired her community and which is in severe contrast with the tendency to comfort and display to which "religion" is not wholly inaccessible despite its vow of perfect renunciation. Suffice it to give one instance of this admirable spirit. When the "Falk-laws" in Prussia threatened to suppress the congregation, she was advised to seek a foundation in Belgium. This she did, purchasing a house in Enghien, and accepting the proposal for the building of a novitiate at Verviers. "As the building progressed it proved quite contrary to her expectations and wishes, being more like a palace than a convent. She was painfully surprised on seeing it, and could not conceal her vexation at this breach of poverty. It is said she went aside and wept bitterly. She never entered the house, and it was never used for a convent. Later it was sold at a great loss."

But let the reader nourish his piety and practical devotion by the perusal of this volume, picturing a saint of our own time, when charity threatens to be replaced by "philanthropy," and the principles of Christ are being dislodged by the dicta of a new social science.

CHAPTERS OF BIBLE STUDY, a popular introduction to the study of the Sacred Scriptures. By the Rev. Herman J. Heuser.—New York: Cathedral Library Association, 1895.

These "Chapters of Bible Study" are a digest of eight lectures delivered during the last session of the American Catholic Summer School on Lake Champlain. They are published in book form by the New York Cathedral Library Association at the instance of its Director, the Rev. Jos. H. McMahon, to whose energetic activity is due the publication of a number of very useful and handsomely printed works by the same Association. In his announcement of the present volume, Father McMahon says: "Its fascinating style, profound erudition, accurate knowledge expressed without those technicalities which confuse the general reader; its thorough treatment of the great Scriptural questions ex. gr., the extent of inspiration, archeology and the Bible, the Tridentine and Vatican Decrees, the reading of the Bible by the people—all go to make it one of the most important books of the day."

There is certainly no other book of this description in Catholic English Literature. The original method in which it presents its subject is to some extent indicated by the headings of the different chapters : I. The Ancient Scroll,—II. Strange Witnesses,—III. The Testimony of a Confession,—IV. The Stones Cry Out,—V. Heavenly Wisdom,—VI. The Vicious Circle,—VII. The Sacred Pen,—VIII. The Melody and Harmony of the “*Vox Cœlestis*,”—IX. The Voice from the Rock,—X. A Source of Culture,—XI. The Creation of New Letters,—XII. English Style,—XIII. Friends of God,—XIV. The Art of Prospecting,—XV. Using the Kodak,—XVI. The Interpretation of the Image,—XVII. “*Deus Illuminatio Mea*,”—XVIII. Rush-Lights,—XIX. The Use and the Abuse of the Bible,—XX. The Vulgate and the “*Revised Version*,”—XXI. The Position of the Church,—XXII. Mysterious Characters.

THE TRUE CHURCH OF THE BIBLE. Part I.
 Instructions for Anglicans and Dissenters. **Part II:**
 Instructions for Jews and Unitarians. By the Rev.
 W. Fleming, M. R.—London: R. Washbourne. 18
 Paternoster Row. 1895.

Among the multitude of books written in our day with a view of leading religiously disposed non-Catholics to a recognition of the Catholic Church as the true guardian and exponent of revealed religion, there are few which will be found to serve their purpose so decidedly well as this small volume by Fr. Fleming. There is but one true faith. The Protestant principle neither leads to it nor conserves it. The Catholic principle does both most effectually. This is shown by the Church's Constitution, by her doctrine and her practice, which are proven to harmonize with the teaching of the Bible to which Protestants appeal as a rule of their faith without however arriving at any consistent or uniform method of interpretation.

To avoid all suspicion as to the impartiality of the Catholic translation of the Bible, our author, in his appeal to S. Scripture, uses the Anglican version. In respect to the doctrine of the Jews and Unitarians, use is made of the Old Testament as an inspired authority on the one hand, and as an historical document on the other.

The style of writing is terse, lucid and convincing by the method of direct argumentation which the author employs. It makes an excellent companion volume to Fr. Heuser's *Popular Introduction to the Study of the Sacred Scriptures*, both books being of a similar tendency and nearly alike in form.

Priests who are in the way of making the Catholic truth known to Protestants, and who have to prepare converts for a proper appreciation of the true faith, should supply themselves with a quantity of these two handy volumes.

BOOKS RECEIVED.

THEOLOGIA NATURALIS sive Philosophia de Deo. In usum scholarum. Auctore [Bernardo Boedder, S.J.—Friburgi Brisg. Sumpt. Herder, 1895—(St. Louis, Mo.) Pg. xvi, 371. *Pr.* \$1.40.

MEMOIR OF MOTHER ROSE COLOMBA ADAMS, O. P. By the Rt. Rev. W. R. Brownlow, D.D., Bishop of Clifton.—Burns & Oates, London. (Benziger Bros., New York.) Pg. ix, 384.

THE IROQUOIS AND THE JESUITS. The story of the labors of Catholic missionaries among the Indians. By Rev. Thos. Donohoe, D.D.—Buffalo: Buffalo Cath. Publication Co. 1895. Pg. xiv, 276.

CORRECT ENGLISH. By Lelia Hardin Bugg.—St. Louis: B. Herder. 1895. Pg. 350. *Pr.* \$1.25.

QUESTIONS ON VOCATIONS. A Catechism principally for Parochial Schools, Academies and Colleges. By a Priest of the Congr. of the Mission.—New York: P. J. Kenedy. 1895.

HOW TO ESCAPE PURGATORY. By a missionary priest.—Dublin: M. H. Gill & Son. 1895. (Benziger Bros.) *Pr.* 45 cts.

THE TRUE CHURCH OF THE BIBLE. By Rev. W. Fleming, M.R.—London: R. Washbourne. 1895. Pg. 109.

DIE INTERNATIONALE, KATHOLISCHE UNIVERSITÄT FREIBURG, i. d. Schweiz. Von Camille Morel. Illustr.—Freiburg Brisg. B. Herder. (St. Louis, Mo.) Pg. 83. *Pr.* bd. 70 cts.

STUDIES IN CHURCH HISTORY. By Rev. Reuben Parsons, D.D. Vol. II cent. ix-xiv.—Fr. Pustet & Co. 1895. Pg. 585.

INTRODUCTION TO THE S. SCRIPTURES. In two parts. By Rev. John MacDevitt, D.D. Second edition, revised.—Dublin: Sealy, Bryers & Walker. (Benziger Bros.) 1895. Pg. 305. *Pr.* \$1.35.

CHAPTERS OF BIBLE STUDY. A popular introduction to the study of the S. Scriptures. By the Rev. H. J. Heuser.—New York. Cathedral Library Association. 1895. *Pr.* \$1.00.

THE AMERICAN CHURCH HISTORY SERIES. VOL. IX. THE ROMAN CATHOLIC CHURCH in the United States. By Thomas O'Gorman, Prof. Church History in the Catholic University of America.—New York: The Christian Literature Co. 1895. Pg. XVIII, 515.

THE OXFORD MOVEMENT IN AMERICA; OR, GLIMPSES OF LIFE IN AN ANGLICAN SEMINARY. By Rev. Clarence A. Walworth, Author of "Gentle Skeptic," "Andiatorocte," etc, Catholic Book Exchange, New York. *Pr.* \$1.00

THE ISSUES AND THE KNIGHTS. Address to the Graduates. Class of '95, Rock Hill College. By the Rev. Jos. H. McMahon, A.M.—1895. New York: Cathedral Library Association.

I.—THE ORIGIN OF LAW. II.—THE PRESENT CONDITION OF PRACTICAL JURISPRUDENCE. Two lectures delivered before the American Cath. Summerschool at Plattsburgh.—By Prof. William C. Robinson.—New York: Cathedral Library Association. 1895. *Pr.* 25c.

A LADY AND HER LETTERS. (Family sitting room series). By Katherine E. Conway. Second edition.—Boston: Pilot Publishing Co. 1895. *Pr.* 50 cts.

DE IMPEDIMENTO MATRIMONII dirimente Impotentia Observationes quaedam physicae. Auctore Augustino O'Malley, M.D., Ph. D., LL.D.—Notre Dame University, Ind. 1895.

FAMILIENFREUND. Kathol. Wegweiser für d. Jahr 1896.—St. Louis, Mo. "Herold des Glaubens." (B. Herder.)

LEAGUE DEVOTIONS and Choral Service with Hymns. For the Apostleship of Prayer, League of the Sacred Heart. Apostleship office: 27 and 29 West Sixteenth Street, New York. *Pr.* 25c.

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MISSALE ROMANUM. Editio Nona post Typicam. Fol. [Ratisbonae, Neo Eboraci et Cincinnati: Frideric. Pustet. 1896.

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. III.—(XIII.)—NOV., 1895.—NO. 5.

CLERICAL STUDIES.

XXV.

LITURGY.

THE professional knowledge of the Catholic priest is chiefly theological, but not exclusively so. Side by side with it stands another science not less sacred in its object, and, if anything, still more closely connected with the priesthood than theology itself: it is the science of Liturgy.

Liturgy has for its object to regulate the externals of religion, as theology regulates belief and conduct. In its essence, it is true, religion resides in the soul and belongs to the world of things unseen. "God is a spirit," says Our Lord, "and they that adore Him must adore Him in spirit and in truth,"¹ The silent homage of the heart in reverence and in love is the true religious worship. But, like all human feelings, it tends to manifest itself by visible signs, and, as a fact, the worship paid by man to God is, and always has been, outward as well as inward, the outward form serving, not only to express, but also to awaken and to intensify the feelings of the heart.

And, just as men's feelings regarding other objects, when deep and shared by many, ordinarily seek and find a common mode of expression in which they publicly unite, so

¹ St. John, iv, 24.

do we notice that the religious emotions of the human race have always found their expression in some public form of worship carried out in conformity with certain established rules. These rules, slowly elaborated with the divine worship in the Catholic Church, and reduced to a system harmonious in all its parts, constitute the science of Liturgy.

I.

Liturgy is preeminently,—we might almost say exclusively,—a sacerdotal science. It was the only form of knowledge the priests of pagan Greece and Rome were expected to possess. They taught no religious doctrines; the moral guidance of their fellow men was no part of their calling; their sole business was to carry out the established forms of the national cult. Nor was it much otherwise in the Jewish priesthood; for although the sons of Levi, because of their consecration to God and their familiarity with the rites of the temple, must have always enjoyed a certain authority in moral as well as in religious matters among their brethren, yet they do not seem to have received any formal, abiding mission as teachers and as guides. Their chief duty was to know thoroughly the elaborate prescriptions of the ritual law, to carry them out with accuracy, and, doubtless also, to watch their observance as they extended to and fashioned numberless details of the Hebrew daily life.

In the New Law the sacerdotal action became much broader, being primarily that of teachers and guides. “Go ye and teach.” But it extends, as St. Paul says, “to all things that appertain to God,” and in fact the sacerdotal character is more closely wedded to the sacrificial functions of the priest, and consequently to his liturgical duties, than to any other. It follows that, while needing knowledge of all kinds, there is a certain measure of liturgical knowledge which the priest can least of all dispense with. Indeed the whole action of the Church teaches him the importance which he should attach to the correct observance, and as a consequence, to the knowledge of her ritual. From the fullness with which God Himself vouchsafed to establish all the

particulars of the cult to be offered to Him by His chosen people, and the rigor with which He punished any deliberate departure from it, she learned from the beginning with what thoughtful and reverent care she had to order the forms of her own higher and purer worship ; and no lesson has she taken more to heart. After the purity of the faith and morals of her children, it may be said that in no other matter has she shown more earnest and constant concern than in what regards her religious rites. Every particular of the elaborate ceremonial which spreads itself out all the year round before the admiring gaze of the faithful, is her own work, inspired by her devotion, gradually unfolded by her wisdom, sanctioned and sustained by her sacred authority. Neither in public prayer nor in the administration of the sacraments is any room left for individual tastes or preferences. Each detail is accurately prescribed, each difficulty foreseen. At the altar especially, in the celebration of the Holy Mysteries, the priest is surrounded by directions on all sides and guided in every particular. Each movement of the body, of the head, of the hands, of the eyes, has its law. In an action so unspeakably solemn and sacred no room is left for what, if dependent on the judgment of each one, might easily become undignified and irreverent. The religious sense of a priest invariably shows itself in his close adherence to the prescribed rules. It is only the heretical spirit that has openly rebelled against them. Protestantism, as we know, was a revolt against the whole organization and outward life of the Church. Her sacramental rites were almost entirely thrust aside, with their underlying doctrines, by the first so called reformers ; and, in what they retained of them, the instructive and beautiful ceremonial of Christian ages gave way to a cold and lifeless ritual. It was in opposition to this that the Council of Trent formulated the 13th Canon of its 7th Session. “ Si quis dixerit receptos et approbatos Ecclesie Catholice ritus in solemnibus Sacramentorum administratione adhiberi consuetos, aut contemni, aut sine peccato a ministris pro libitu omitti, aut in novos alios per quemcunque Ecclesiarum pastorem mutari posse, anathema sit.”

In view of securing still more effectively the unity and dignity of the Catholic Ceremonial, Sixtus V. soon after established the celebrated Congregation of Rites, to take cognizance of and solve the various difficulties constantly arising as to the true meaning of the established rules, and their proper adaptation to the varying conditions of persons, times and places. Nothing has contributed so much to sustain the harmony and beauty of Catholic worship during the last three hundred years as the unceasing labor of this Congregation. At the same time nothing could exhibit more forcibly the watchful interest of the church in all that concerns the externals of religion; nothing could show better her earnest desire, nay, her formal will, that her Ceremonial shall be maintained in its integrity.

It is in conformity with this spirit that the Saints have at all times exhibited so special a reverence for the established rites. St. Theresa was wont to say that she would lay down her life for the maintenance of a single rubric. St. Charles was known to wait for hours rather than dispense with something seemingly unimportant but prescribed by the Pontifical. Indeed, it is the natural instinct of all those who approach God with any real sense of their utter dependence on Him to conform as closely as possible to the order and manner of address which He is known to sanction. Rubrics are the etiquette of religion, and as those admitted to the presence of their sovereign dare not depart from the established ceremonial of court life, so those who enter into the august presence of the Divinity by religious homage feel it their first duty to conform to the rules by which such intercourse is regulated. The wisest among the pagans understood this. Of the great Roman general, Paulus Aemilius, Plutarch relates that, having been promoted to the sacred dignity of augur, he studied with extreme diligence the ancient religious rites of the Republic, and was scrupulously careful to avoid any addition, omission or change in them. In answer to those who deemed him too particular in regard to the smaller ceremonies, he was wont to say that he owed this exactness not

only to the gods, as a mark of reverence, but also to the State, since any departure from an order established by law or by custom could not but ultimately prove detrimental to the general good.

If, then, the laws of public worship are of such importance and if their observance principally concerns the clergy, it manifestly follows that a knowledge of them, varying in degree according to individual circumstances, is a necessary requisite in every priest.

But what concerns us most is to show of what kind that knowledge has to be, and in what manner it may best be secured.

II.

The science of Liturgy, like that of any other code of laws, presents two aspects; the one practical, the other speculative. As a practical or positive science, Liturgy lays down general rules and directs the application of them to cases of special complexity or difficulty. In its speculative aspect it undertakes to give the manifold reasons of all that is prescribed and practiced.

A priest needs to know something of both.

1. The practical side is what he requires most, inasmuch as it is the very law of his action. There are principles and rules of daily application with which, of course, he must be familiar. At the close of his ordination the consecrating bishop warns every young priest "to study diligently the whole order of the Mass, and to learn it from experienced priests before attempting to celebrate." The direction evidently holds good not only for the Holy Sacrifice, but for the administration of the sacraments, the recitation of the breviary, and for whatever else may form part of his ordinary duties. What he is officially called to do, he is bound to do correctly.

Besides what comes into daily use, there are ceremonies which a priest has to perform occasionally, sometimes without previous notice, and for which he has to hold himself ready. There are those which come round at stated in-

tervals, to be performed alone or with others; there are episcopal functions in which he may be called to take his part. For all these he has duly to fit himself.

Finally, there are more solemn and striking celebrations, performed only by those higher in dignity, and in which it can hardly be said that the ordinary priest has a share, such as ordinations, consecration of churches, etc., but which are witnessed by the faithful, referred to in books, and written of in newspapers. Regarding all such ceremonies, every priest is an authority to which any one may turn for correct information. It is only proper that he should be prepared to give it, or to know at least where it may be found.

2. But what men most seek for in regard to ecclesiastical rites, unusual or common, is their reason or meaning. True, the ceremonies of the Catholic Church possess a majesty and beauty which captivate the beholder, even when he fails to understand them. In Christian souls they awake most powerfully the sense of the divine, and often awe into silent reverence the thoughtless and unbelieving. Yet in many things they seem strange, even to the most devout, and all of them contain hidden treasures of instruction and edification by which priests and people may be equally benefited. To the words, the actions, the objects which enter into Catholic worship, there attaches a variety of senses, doctrinal, historical or mystical, understood only by those to whom they have been explained, or who have made them the object of careful personal study.

The doctrines of the Church, to begin with, are imbedded in her Liturgy. There is not an article of her faith that does not find a clear, striking and varied expression, not only in the creeds, which form part of the Liturgy, but in the prayers, the prefaces, the hymns, the antiphons which are said or sung in her public celebrations. And what the words express, the ceremonial actions illustrate and emphasize. The priest at the altar proclaims by his attitude and his every movement the greatness and holiness of the mysteries he celebrates. Each ceremony in the rite of baptism, each object employed, the cleansing water, the burning

light, the white garment, the sacred unction, the mystic salt, all tell of the wonderful change that is being invisibly yet really effected.

And, then, each prayer, each ceremony has its history. "Language," it has been happily said, "is fossil poetry." Liturgy, with no less truth, may be called fossil history. Its formulas, its rites, its elaborate rules and prescriptions, its numerous solemnities and celebrations, have all had their origin and growth and occasional fluctuations and changes. All together they recall the most interesting periods and features of past Christian ages. Every part of the Mass, almost every one of the ceremonies we daily witness in its celebration, the sacramental rites, the various benedictions, all are relics of bygone times, revealing them to us, while being at the same time fully intelligible only through their history.

And, finally, there is the symbolic, mystical meaning which pervades the whole ritual of the Church, and by which alone many of its features can be properly understood. The sacred vestments worn by priests at the altar, with their different colors and forms, the special insignia of the bishop, the altar itself, with its necessary requisites and its varying appendages, the whole church, in fact, its general form and salient features, its towers and bells, its recesses and shrines, its furniture and decorations, the lights, the incense, all are fraught with mystic meaning. They represent and recall the greatest facts and truths of religion; they give expression to what is most fundamental and deepest in the Christian life.

But it is only for those who have been taught their import; and, hence, the duty of priests in charge of souls to instruct their people in all these particulars. That this is the mind of the Church herself is apparent from C. VIII, Sess. XXII of the Council of Trent, prescribing that something of what is witnessed at the altar should be frequently explained to the faithful. We may add that no form of instruction is more eagerly sought for. With advancing civilization there is a growing need among Catholics of

every condition to know the meaning of all they see and the reason of what they are made to practice. Such explanations may be given in consecutive form or incidentally, as the occasion offers ; but in whatever shape they come, they are always welcomed. The faithful never tire listening to the explanation, if only intelligently given, of what they witness and share in every day. They rejoice in it not only on their own account, but also because they are placed thereby in a position to repel the difficulties or to answer the inquiries of non-Catholics and unbelievers. Most of all, the priest himself is benefited by such knowledge. It awakens his attention to what in the rites he performs would otherwise pass unnoticed ; it strengthens his faith ; it deepens his reverence ; it makes him share more abundantly the devotion of past ages and breathe more fully the spirit of the Church.

It now remains for us to see how such valuable knowledge may be reached, entertained and even expanded, in the ordinary conditions of the priesthood.

III.

The essentials of Liturgy have always been part of the practical training of aspirants in our seminaries. With each succeeding order opportunities come of themselves to exercise its functions in the sanctuary, and when the end of the preparation is near, the rubrics and ceremonies of the Mass are carefully taught, as also the manner of administering the sacraments, with the other more usual ceremonies. Besides this almost everywhere a regular course of Liturgy has become in these latter times an integrant element of Seminary studies. The programme varies considerably, some teachers embracing the whole subject, others confining themselves to a single section, or selecting what is most important in each ; some dwelling chiefly on the positive or practical aspects of the science, whilst others devote themselves principally to the historical, the aesthetic, or the devotional points of view. In this way young priests go forth nowadays possessing, not only a competent knowledge of what is most

usual, but views and principles bearing on the whole science and preparing them for future studies.

These subsequent studies may be of two kinds.

(1) A revision of the elementary principles and rules ; for unless frequently recalled, they are sure to be lost sight of or altered in some particulars. Few priests, for instance, are likely to observe the rubrics of the Mass in their integrity unless they have gone over them repeatedly in one shape or another, especially in the early days of their ministry. The "Rubricae generales" which occupy the first pages of every Missal are sufficient for the purpose. But a special manual, such as the Baltimore "Ceremonial," would be found much more interesting and more complete, offering directions not only for Low Mass, but for the solemn celebration of the Holy Mysteries and for the due keeping of festivals through the year.

(2) In connection with all this, as with the divine office, the administration of the sacraments, benedictions, processions, and the like, endless questions arise, some easily solved by those who have mastered the general principles, others intricate and perplexing which have long exercised the wits of rubricists or elicited decisions from the Congregation of Rites. Only specialists can be expected to dispose of such questions off-hand; yet any ordinary priest may have to deal with them in the course of his duty. To meet this need works have been written in which the great majority of such questions are examined and settled, and no priest should be without owning or having within reach one of these books. A great many have been published. The most popular and the most useful in this country are: O'Kane: *Notes on the Rubrics*; De Herdt: *Sacrae Liturgiae Praxis*, also his *Praxis Pontificalis*; Wapelhorst: *Compendium Sacrae Liturgiae*; Bishop Gabriels: *Quaestiones in Rubricas Missalis et Breviarii*. Many more of the same kind may be found in French, such as the manuals of Bernard, Lerosey, Levavasseur, etc., etc.

(3) The speculative study of Liturgy offers a still wider field and a richer literature. Those who wish to confine

themselves to what is most accessible will find most helpful such books as: *The History of the Mass* by Father O'Brien, the *De Sacrificio Missae*, of Benedict XIV; and, as covering the whole ground, and most suggestive in its views and its references, the Hungarian Liturgist, Kosma de Papi's book: *Liturgica sacra Catholica*. Nothing more would be needed to enable a busy priest to give a series of most useful and interesting talks on the rites of the Church to the faithful at large, or to special gatherings of Sunday-school teachers or sodalities. But if he would make his instructions still more valuable and more attractive, let him take up Martène: *De Antiquis Ecclesiae Ritibus*, or Cardinal Bona: *Rerum Liturgicarum Libri Duo*, or one who has largely availed himself of both, Catalani, in his excellent *Commentaries on the Ritual* and on the *Caeremoniale Episcoporum*. In French, Lebrun has been for the last two hundred years a standard authority on the historical side of the Mass. Dom Chardon in his *Histoire des Sacremens*, reprinted in Migne's *Cursus Completus Theologiae*, gives a most interesting account of the manner in which the sacraments were administered in the past, and especially in the early ages of the Church. In our own time Dom Guéranger, Abbot of Solesmes, has given a great impulse to Liturgical studies by his *Institutions Liturgiques* while his *Année Liturgique*, which we have in English, has placed the offices and solemnities of the Church all the year round within the reach of the pious laity.

Finally, several works have been published recently on the breviary which cannot fail to be of special interest to priests and clerics in Holy Orders. Among others we may mention *The Divine Office*, by Abbé Bacnez and *Histoire du Bréviaire*, by Abbé Batifol.

To conclude: the whole spirit of the Church on the general subject finds a fitting and adequate expression in the 5th Chapter of Sess. XXII of the Council of Trent. "Quum natura hominum ea sit, ut non facile queat sine adminiculis exterioribus ad rerum divinarum meditationem sustolli, propterea pia mater Ecclesia quosdam ritus instituit, ut mysticas benedictiones, lumina, thymiamata, vestes atque id genus

multa quo et majestas sacrificii commendaretur et mentes fidelium per haec visibilia religionis et pietatis signa ad rerum altissimarum . . . contemplationem excitarentur.”

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FATHER GABRIEL RICHARD, MEMBER OF CONGRESS.

(SECOND PART.)

I N 1817 the University of Michigan was inaugurated. The Rev. John Monteith, a Presbyterian minister, was president and held seven professorships. The Rev. Gabriel Richard was vice-president and held six professorships. The two clergymen were the entire faculty. The salary of the vice-president was \$18.75 per annum. On that income he had to imitate Virgil, the shepherd, who cultivated the Muses on a little oat meal. Four years later, however, the University was re-organized, and Father Richard, who was overwhelmed with labors and therefore unable to devote much time to the institution, but whose scholarship and administrative ability were so universally recognized as to make his connection with the school of great benefit to it, accepted the office of trustee.

In 1820 he was at Green Bay on a missionary expedition, the first priest there since 1745.

The next year Father Richard gave to another visitation of his parish. He spent three weeks at Mackinac. While there he persuaded the Indians to show him where Father Marquette was buried, erected on the spot a wooden cross on which, with his penknife, he cut this inscription: "Father J. Marquette died here 9th of May, 1675." On the following Sunday, after Mass, he with his congregation made a processional pilgrimage to the grave, where he pronounced a discourse.

From Mackinac Father Richard proceeded to the island missions, the Sault Ste. Marie, Chicago, St. Louis and Bardstown, Ky., where he assisted at the ordination of Father Badin, who accompanied him back to Detroit in the capacity of his assistant. At that time, so he wrote to Archbishop Marechal in 1822, there were 6,000 Catholic whites and a number of Catholic Indians scattered over Michigan and the other portion of the northwest that comprised his Vicariate, with only five churches or chapels, and only two priests—himself and Father Badin—to attend to all that multitude settled throughout all that region.

The Church of St. Anne was still a-building, and the fishing business was not always very profitable. Money was greatly needed. The election for a delegate of the Territory in Congress—the third it ever had—was about to be held. The enterprising missionary conceived the idea of getting elected and of giving his salary to the men working on the temple. The candidates, besides him, were Mr. John Biddle, the Register of the Land Office at Detroit and brother of Nicholas Biddle, President of the United States Bank; Mr. Austin Wing, ex-sheriff; Gen. John R. Williams, Mr. Whitney and Mr. McCloskey. The vote of the people stood: Richard, 444; Biddle, 421; Wing, 335; Whitney, 165; McCloskey, 164, and Williams, 51. The last named gentleman was a Catholic and a trustee of St. Anne's. He was so bitterly opposed to the candidacy of Father Richard, that he "electioneered" against his pastor, resigned his office in the parish, abandoned the practice of his religion, and never returned to the Church. His descendants, too, are Protestants, and they even deny that he ever was a Catholic.

Father Richard was declared elected, received his certificate, and went to Washington. When Congress convened in December, 1823, he appeared in the House of Representatives, presented his credentials, was sworn in and took his seat.

Three days later, a petition from Mr. John Biddle was presented to the House contesting the election of Gabriel Richard on the grounds that the latter was not a citizen of the

United States at the time of his election, and had not resided one year in the Territory, in the capacity of a citizen, previous to the election. The committee to whom the document was referred, reported that no statute required that a delegate should be a citizen and that, anyhow, Gabriel Richard, having come to this country to reside in 1792 and having made application for citizens' papers in June, 1823, was at the time of his election a citizen of the United States, possessed of all the constitutional and legal qualifications to render him eligible to a seat in Congress. Thereupon Mr. Biddle asked leave to withdraw his memorial of contest.

"His appearance in the House of Representatives," says the Rev. C. J. White, "created a sensation; his demeanor commanded great respect. He spoke but little, and that wisely, and did much for his constituents and the Union."

"The appropriations for roads, made at his instance, and other acts," declares Mr. Girardin, "attest the efficiency of his services in the national legislature. Through his exertions he succeeded in having appropriation bills passed for the opening of several roads which now lead into our beautiful city—such as the Fort Gratiot road, Pontiac road, Grand River road and the Chicago road—all of which will stand as a perpetual monument to his industry and zeal for his constituents."

When the House was considering the bill to authorize the surveying and opening of the road from Detroit to Chicago, Henry Clay, who was then Speaker, called on the Delegate from Michigan for a statement of his views on the measure, and Father Richard made a speech in which he said:

"Everybody knows that the contemplated road is of the greatest importance, not only to the Territory of Michigan but also to the general Government, and the consequence is that it ought to be made immediately. The road will connect the East of the Union with the West. The grand canal of New York will be completed next July. When the said canal is finished we consider Detroit in contact with New York.

“Last fall I was on Lake St. Clair, on board a vessel, built during the preceding winter, with a movable keel, ready and calculated to go down, through Lake Erie and the whole of the canal, to land at the Battery in New York.

“In relation to our military operations, the utility of a road across the peninsula of Michigan from Detroit to Chicago, is obvious. This road will afford a facility to transport munitions of war, provisions and troops, to Chicago, Green Bay, Prairie du Chien, St. Peter’s River, etc. When our upper lakes are frozen, an easy communication will be constantly kept open in sleighs on the snow. Everybody knows that during the last war, for want of a proper road across the Black Swamp, our Government incurred an expenditure of ten or twelve millions of dollars, which would have been avoided by having a good road made in due time.

“Make this road now, when you have the full sovereignty over the Territory of Michigan, before it becomes an independent State, and you may easily anticipate how beneficial this road will be to your finances. There are more than 17,000,000 acres, of generally good and fertile land, in Michigan proper (without speaking of the 94,000,000 of acres in the North-west Territory). Without a road to go to these lands, they have no value. We are credibly informed that on our inland seas, I mean Lakes Erie, St. Clair, Huron and Michigan, no less than 150 vessels are plying up and down, on board of which whole families do come, sometimes with their wagons, horses, sheep and milk-cows, land at Detroit ready to go in search of good land to settle on it, and have their money ready to give to the Receiver of the Land Office. No road to go into that immense wilderness! What a disappointment! During about twelve months elapsed, more than \$100,000 have been actually paid into the hands of the Receiver of Public Money in the Territory of Michigan for land purchased. How much more would have been paid if the proposed road had been made? We can learn from the Commissioner of the General Land Office that about ten surveyors have been employed in surveying public lands in the Territory of Michigan in

the interior between Detroit and Chicago, during the last winter. These lands will soon be advertised to be sold. If there is no road to come to them, who will purchase them? But let this road be made; let it be determined by this House that it shall be made; then you will have purchasers enough—they will come as a torrent from the Eastern States. It cannot be questioned that the land along the intended road will sell for two or three hundred per cent. more than it would if there were no such road; and so in nearly the same proportion the adjacent lands will be increased in price.

“If you ask me: What will this road cost? I beg leave to answer: It will cost nothing to the Government. I might say it will cost less than nothing. The half of the land along the road only, will, after the road is made, sell for a great deal more than the whole would, without the road. What an immense profit for our Treasury you can derive from the sale of this immense wilderness, which remains entirely unprofitable if you have no road to come to it!

“This road is, therefore, to be beneficial to your finances, your military operations, and to all parts of the Union as well as to Michigan itself, as it will afford all kinds of encouragement to the citizens of the Eastern States who wish to emigrate to the beautiful and fertile lands of the West.”
—(Congressional Debates, Vol. I, p. 374).

While in Washington, Father Richard exerted himself in behalf of the Indian tribes who belonged to his flock, and obtained government aid for the maintenance of schools among them.

About this time, too, on his return to Detroit in May, 1824, after the adjournment of Congress, Father Richard sent Father Badin to reside among the Red-Skins of his charge as their pastor. The latter remained among the tribes until relieved by Fathers Dejean and Bellanz. The next was sent, in 1826, to the Indians of Wisconsin, and went as far as Prairie du Chien where he restored the old mission establishment. In the following year Bishop Fenwick, of Cincinnati, under whose jurisdiction Detroit and its dependencies hap

come, made a visitation to that remote part of his diocese, and felt repaid for the hardship and perils of the journey by the evidences of the good work done by Father Badin among the aborigines. "The Indian tribes visited afforded him peculiar joy"; testifies John S. Shea; "morality and fervent piety prevailed among their people, where but a few years before they had been merged in ignorance, superstition, and debauchery; the heart of the Bishop was moved and he thanked God for the abundant blessings vouchsafed to the labors of the spiritual husbandman. 'The happiest days of my life,' said he, 'were those passed among the Ottawa and Pottowatamie Indians.'" Father Richard was delighted to learn of the success of his friend and associate among the savages in Wisconsin.

The Delegate of Michigan returned to Washington for the second session of the eighteenth Congress in December, 1824, and on the tenth of that month took part in the official reception accorded to Gen. Lafayette by the House of Representatives. The session ended on March 3, 1825, when Father Richard returned to Detroit.

Not long after his entry into public life, Father Richard received from the Rev. Prince Gallitzin a letter in which that apostolic missionary wrote: "When I heard of your election to Congress, I disapproved of it at once; but I have the honor to inform you that if you can manage to have a seat in Congress all your life, you will do more good for religion with your salary than many other missionaries will do with all their zeal and preaching."

Probably influenced by this letter, as well as by his desire still further to contribute to the glory of God and the honor of the Church in Detroit, by the erection of a handsome church, Father Richard determined to stand for re-election. The ballot took place on May 31, 1825. The other candidates were John Biddle and Austin E. Wing. On the face of the returns, the vote stood: Biddle, 739; Wing, 728, and Richard, 724. The priest was now opposed by the friends of Gen. Williams and by the supporters of the disgruntled trustees of the *Coté du Nord* congregation, two miles above St. Anne's

on the river, whose scandalous resistance to their pastor in the management of religious affairs had brought down an interdict on them from Bishop Flaget in 1817, the memory of which still rankled among the perverse among them.

The Returning Board, consisting of Woodbridge, Robert Abbott, and Charles Larned, threw out enough votes to make the result give Wing, 728 votes ; Richard, 714 and Biddle, 689.

Father Richard protested against the action of the canvassers, which set aside all but 9 of the Sault Ste. Marie votes, because the others had not paid territorial tax, but did not throw out the votes cast for his opponents by similarly disqualified voters. If this had been done impartially, he would have won. He also offered proofs of intimidation of his supporters by election officers whereby he lost from 60 to 80 votes. But the Returning Board were against him and gave the certificate to their favorite, Mr. Wing.

Thereupon Father Richard turned to Congress for relief. He filed a notice of contest, in which he alleged that there was evident partiality exercised at the polls by some of the presiding officers of the elections who were friendly to the other candidates, whereby many were admitted to vote for them who were not legal voters ; that the election was not fair and legal, as many of his friends who would have voted for him were driven from the polls by force ; and that the canvassers erred in making the count they did, so as to give the certificate to Mr. Wing.

Father Richard also wrote to the Hon. John Sloan, under date of October 24, 1825, saying in part : " It is supposed that Major Biddle will go to contest the election. In my humble opinion, if all the affidavits presented to the canvassers are sent to Congress, the House will see more than is necessary to reject the whole election, and will order a new election. However, it is the pretty general opinion here that I ought to have the certificate, inasmuch that there is no doubt that I had the greatest number of legal votes (as Mr. Wing himself has told me) ; a witness has testified that I had lost sixty votes, in his opinion, in the poll held at Detroit,

only in consequence of the frauds, tricks and violence practiced on the day of election.”

The Committee on Elections of the House of Representatives first reported that the Territorial canvassers had exceeded their powers, but that their action affected only the certificate and not the seat, and advised that two months be allowed the contestants to take testimony, etc. The report was tabled, then re-committed, and the committee next reported, without further investigation or action on the evidence in hand, that the sitting delegate be allowed to keep his seat. This report was passed on February 13, 1826, as such reports often are, without all the members voting on the question having full knowledge of the facts involved; and the political career of the great missionary came to a close.

The Church of St. Anne, to the building of which Father Richard had consecrated so much of his time and labor, was finally dedicated on Christmas, 1828. It was then one of the finest ecclesiastical edifices in the West. It had two large towers in front and rear and a large dome in the center. It dominated all other structures in the vicinity and was a conspicuous object in the approach to the city by land or water. It was enlarged many years since, and is still in use by the French-speaking Catholics of Detroit.

In 1830 Father Richard visited the Pottawatomie Indians on the banks of the St. Joseph River near the Indian border, and he had an affecting interview with Po-ke-gon, their chief. The brave supplicated the missionary in the most earnest manner to send the tribe a “black gown.” His people, he said, prayed every morning and evening, men, women and children, and also fasted on Fridays and Saturdays, according to the traditions of their ancestors. “These,” he continued, “are the prayers we have learned; see if I know them correctly.” And falling on his knees and making the sign of the cross with great respect, he recited, without the slightest mistake, the Our Father, the Hail Mary, the Apostles’ Creed and the Ten Commandments. These had been taught to his ancestors by Marquette in the seventeenth

century. Father Richard was visibly affected by this appeal and by the fidelity of the savages in treasuring the faith, and he promised to let them have the benefit of a comparatively regular visit of a priest, which promise he was able to keep by means of funds that he solicited from the Society for the Propagation of the Faith.

The Historical Society of Michigan invited Father Richard to deliver, on Feb. 28, 1832, their anniversary discourse, but his multiplied Lenten and Easter duties prevented him from accepting the invitation, although, as he said, he considered it "a duty in all good citizens to assist in preserving for the benefit of the society the facts of the early transactions which have taken place in our Territory."

Detroit was first under the episcopal authority of Quebec, next of Baltimore, then of Bardstown, and later of Cincinnati. When Bishop Fenwick, of the last-named See, became satisfied that Michigan should be formed into a diocese of its own, he and other bishops recommended the project to Rome and named Father Richard as most worthy to wear the new miter. But the Propaganda replied that the suggestion was inopportune, although "Father Richard was known at Rome; his zeal, piety and labors were held in high esteem at the Roman Court, and they felt sure he would do honor to the position." He was involved at that time in a law suit that was the result of the discharge of a clear case of official duty on his part, but the decision of the court went against him and besides suffering fine and imprisonment he was placed "on the limits." This was thought to be contrary to the dignity of a bishop. However, as soon as that obstacle should be removed, the Holy See intimated that the new throne would be set up in Detroit. Then afterward Father Richard was regarded almost as consecrated, and in the sketch of him in the *Democratic Free Press*, already referred to, as furnished by his companion, Father Badin, his death is said to have left the Church to "mourn the loss of one of her most learned Bishops." Farrand's "History of the Ministers of Michigan" likewise speaks of him as "the Catholic Bishop of Michigan." According to popular belief

he was a Bishop *in petto*, who only waited for a suitable time to have his appointment preconized.

Having lived like a hero of the cross, he was to die like a good shepherd, a martyr to his charity. In 1832 the Asiatic cholera swept over the country. When it struck Detroit it carried off almost half the population. In the midst of the awful plague Father Richard, then in his 65th year, went about day and night, consoling and advising the sick, shriving and anointing the dying, and burying the dead. Although thousands fled in fright, he had no thought of seeking a place of safety. He had no fear of the disease, said Father Badin, but he wore himself out in attending its victims. Finally he was himself attacked. But for three months after he showed symptoms of the malady he kept on his feet, going about among the stricken, making no complaint, and doing the work of a dozen. At last he grew so weak that he could no longer stand. Then he was prevailed on to take to his bed. When the news spread that Father Richard was ill, his house was thronged with people of all creeds and classes inquiring about his condition. As soon as it was evident that he could not survive, he was informed of his condition and expressed his willingness to die. He asked for the last Sacraments, and then, repeating the words of holy Simeon, "Now, O Lord, dost Thou dismiss Thy servant according to Thy word in peace," he fell asleep in Christ. He died on September 13, 1832.

His remains are interred under the steps of the altar of St. Anne's Church in Detroit.

His portrait appears in Sheldon's "History of Michigan," and in Shea's "Life and Times of Archbishop Carroll;" also in a memorial window in St. Anne's Church.

A statue of him, together with stone effigies of three illustrious leaders of exploration and civilization in the West—James Marquette, Robert de la Salle and Antoine de la Mothe Cadillac—stands covered in a niche in the façade of the City Hall in Detroit, placed there as a tribute of admiration and respect by a public-spirited Protestant citizen, Mr.

Bela Hubbard, author of "Early Colonization of Detroit," and other historical essays.

Judge Cooley, in his "History of Michigan," says of him: "Father Richard, a faithful and devoted pastor, did what he found it in his power to restore or convert the people¹ to Christianity and to moral and decent lives. He would have been a man of mark in almost any community and at any time. He was a plain man, simple in all his habits. . . . He served one term as a delegate to the satisfaction of the people. Some of the Catholics led the opposition which defeated him. But he turned patiently and without complaint to his more legitimate work, to which he devoted himself with unwearied assiduity, when he fell a victim to the cholera, dying full of years and grateful for the long life of labor and usefulness which had been accorded him."

He was a credit to the Church, an honor to the country of his adoption, and an ornament to the city in which for forty years he made his home.

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TITULUS ORDINATIONIS.

(CONTINUED.)

IN a preceding article we discussed the "title of ordination" in the ordinary acception of the term, that is to say, as defined by the canons and spirit of the Church. But there is another kind of "titulus ordinationis" which in this connection deserves our attention.

The development of the monastic life as a recognized part of Christian society, soon raised the question as to the "titulus" under which members of the religious orders who had made the vow of absolute poverty were to be ordained.

¹ Of Detroit.

A religious was not only prevented from acquiring individual possessions, but he was also subject to a special obedience to the head of his order, in virtue of which he might at any time be removed from office if his religious superior deemed it advantageous to the spiritual well-being of the community. What guarantee had the priest who was bound by the double vow of poverty and obedience, that he would be protected from that humiliating condition of seeking a livelihood in employments unbecoming the anointed minister of the altar, a state of things which the canons of the Church were expressly designed to prevent?

The fact is that the legislation of the Church provides against this contingency by establishing what is called the "*titulus paupertatis*," or the title of religious profession. "Religious poverty," says Reiffenstuel, "deserves to be compared to riches; for, if rightly observed, it makes us heirs to the kingdom of heaven."¹

It is evident that those only who have made a definite and irrevocable profession of the religious vows ought to be ordained to this title; for, otherwise, the exception would be groundless, and the intention of the Church frustrated, by opening the way to numberless abuses. S. Pius V., instructing religious Superiors on this subject, forbade them to present for ordination clerics who, though living in religious houses and subject to their rules, had not made the perpetual vow of remaining there all their lives.² This rule, however, has not always been sufficiently observed, and it was subsequently found necessary to issue several pontifical documents to enforce it. We may cite the Encyclical letters of the S. Congregation *Super Statu Regularium*, "*Neminem*

1 Siquidem, religiosi professi, utpote propter Christum omnia sua relinquentes, nihilque in hoc mundo possidentes, ordinantur titulo paupertatis. . . . Etenim, paupertas voluntaria quam vovent religiosi . . . tenet vicem tituli beneficalis, cum ipsis monasterium de alimentis providere tenetur; imo, et pro opibus computatur, nam, bene custodita . . . paupertas . . . haeredes et reges regni coelorum instituit . . .—*Reiffenstuel ad tit. xi, lib. I, Decret. n. 73.*

2 *Const. "Romanus Pontifex," Oct. 14, 1568, Magn. Bull. II, p. 290, § 1, 3.*

latet," dated March 19, 1857, and the Constitution of Pope Pius IX, "Ad universalis Ecclesiae regimen," issued February 7, 1862, according to which it is absolutely forbidden to present for ordination, "titulo paupertatis," any subject who has not pronounced his solemn vows. The Sacred Congregation of the Propaganda, under date of April 27, 1871, writes: "Paupertatis vero titulus, in religiosa professione est positus, vi cuius, qui solemnia vota in probata religione emiserunt, vel ex redditibus bonorum, si quae ipsamet religio possideat, vel ex piis fidelium largitionibus, omnia communia habent, quorum ad vitam alendam indigent."

There are, however, some important exceptions to this rule which requires the making of final or "solemn" vows in order to obtain ordination under the "titulus paupertatis." By a Constitution of Pope Gregory XIII., entitled "Ascendente Domino,"¹ the Fathers of the Society of Jesus were permitted to receive sacred orders after making their simple vows, a privilege which was likewise granted to several other Congregations. Thus the Redemptorist Fathers obtained it from Leo XII. in the year 1828;² and, in the document which granted the privilege, we find the words "*mensae communis*" used with a determinate signification, which indicates that in the case of religious belonging to societies in which the vows were not solemn or perpetual, this new title of *mensae communis* was to take the place of the title of poverty: "Attribuimus," says the Sovereign Pontiff, "quo, tametsi non vota solemnia, sed solum vota simplicia cum juramento perseverantiae in ea nuncupentur, superior generalis pro tempore alumnos suos vel ob eorum inopiam, vel alias ab causas, *titulo mensae communis*, sacris ordinibus initiandos offerre, atque his in casibus litteras dimissoriales concedere idem per se possit et valeat." The priests of the Congregation of the Mission and of other religious societies of more recent institution have likewise asked for the same

¹ May 25, 1584, *Magn. Bull.* II, p. 508.—Cf. et. *Const. Gregorii XIV*, "Ecclesiae Catholicae," 28 Junii, 1595, § 26. *Magn. Bull.* II, 769.

² *Const.* "Inter religiosos," March 11, 1828. *Bull. Rom.* cont. xvii, 343.

facilities ; and, under the title of *common life*, as it is designated in canon law, they enjoy the advantages of the ancient "title of poverty." In the passage above referred to, the Congregation of the Propaganda describes this title in the following words: "Quem vero vocant *communis mensae titulus*, eos clericos attingit, qui religiosorum more in communi vitæ disciplina degentes, aut nulla nuncupant vota, aut simplicia tantum, proindeque, e domo religiosa exire aut demitti, atque ad saeculum redire permittuntur."

This application of the "titulus paupertatis" shows that the Church knows how to guard the principles of her legislation whilst she adapts her discipline to the daily needs of the human society in which she exercises her ministry. Monasteries have ceased long ago to be what they were originally. Men of prayer who, for the sake of devoting themselves to meditation, had fled into deserts and into the silent cloisters, realized that souls were being lost for the want of religious succor. Little by little they left their solitude to preach and console those around them ; and by assuming the sacerdotal dignity often sought to extend their field of usefulness. To meet the requirement of a life in which were observed the evangelical counsels united to the active ministry for the salvation of souls, new Orders came to be founded which were more especially adapted for such kind of apostolic labor. The want of a fixed revenue from existing benefices was supplied by alms placed in the management of a wise and prudent administration. Thus a permanent shelter was secured for the soldiers of Christ where they might rest when no longer able to battle, and where, at the *mensa communis*, they might eat their bread in peace, whilst encouraging and training a younger generation to take their places as preachers and missionaries.

But, notwithstanding the clear and explicit laws upon which rest the various forms of religious organization and the conditions of admission to the "titulus paupertatis" or the "mensa communis," it sometimes happened that a person having been ordained upon the one or other of these titles left the community which he had joined, and felt himself

compelled to return to the diocese to which he originally belonged, unless some other bishop were disposed to adopt him. This condition of things often forced bishops to take upon themselves the responsibility of providing a livelihood in the ecclesiastical sphere for persons having no right to such title, and who were for many reasons of very little or no use to the diocese. It was, therefore, necessary to reduce as much as possible the occurrence of such cases. With this end in view, the Congregation of Bishops and Regulars, by decree of November 4, 1892, renewed the formal prohibition against superiors of Religious Orders presenting for ordination candidates who had not pronounced their *perpetual* simple vows. In those religious institutes which admitted a candidate to perpetual vows only after a considerable period of probation, the ordination of a member to the priesthood was not to take place until he had lived in the Congregation at least three years from the time when he made his temporary vows. These regulations revoked indulgences, privileges, favors of all kinds, even those which were found in Constitutions previously approved by pontifical authority. So determined has been the attitude of the Holy See on this subject, that if, in the aforementioned condition, a deviation from the general ruling were required, the dispensation would be given rather from pronouncing the perpetual vows before the usual time, than from the right of ordination under the *titulus mensae communis*. We see from this that the religious institute which expels a member who is an ordained priest,¹ or permits him to leave after having obtained the required dispensation,² assumes a serious obligation; for as long as the priest has not obtained an ecclesiastical income or a legally constituted patrimony,

¹ *S. Cong. E. E. et R. R.* Decret. Nov. 4, 1892, (de expulsis et dimissis) . . . perpetuo suspensi maneant, donec a Sancta Sede alio modo eis consulatur: ac praeterea episcopum benevolam recepturum invenerint, et de ecclesiastico patrimonio sibi providerint.

² *Ibid.* (de dispensatis) “. . . donec episcopum benevolam recepturum invenerint, et de ecclesiastico patrimonio sibi providerint; secus, suspensi remaneant ab exercitio susceptorum ordinum.”

the religious community to which he belonged is bound to support him, although he is in the meantime prevented from exercising his faculties and is, therefore, practically suspended.

The *titulus paupertatis*, whose transformation we have just described, may be called the primordial *titulus* in the same sense as the *titulus beneficii*. Both these tituli are equally ancient, and they have been recognized by canonists as of equal force. There are, however, other *tituli ordinationis* of a later date in the legislation of the Church, and we propose briefly to explain their origin and development, before we examine the present condition of ecclesiastical discipline under this head.

It is interesting to note the influence which the use of a single word may exercise upon the formation of legislative enactments. It was clearly understood at all times that, except in the case of regulars, only a cleric who possessed a sufficient benefice could be raised to the priesthood. Let us suppose that a bishop disregarded the prohibition and ordained a priest without a specified title. The omission of the title would not, of course, invalidate the ordination as a sacrament. Accordingly, justice would demand that the bishop who ordained a priest without a title and despite the express prohibition of the canonical law, should bear the responsibility of his wanton action. In other words, the bishop would be bound to provide for the wants of the ordained. Indeed, this was exactly what Pope Alexander III and the Fathers of the Lateran Council held. As a matter of fact, it happened that bishops did occasionally ordain clerics without a title. The surest way to remedy the evil was to compel such bishops to furnish, out of their own resources, the necessary income which they had neglected previously to exact from the candidates for ordination. This theory, however, was not to be pushed to extremes, for sometimes it happened that a deacon or priest ordained without a title, subsequently acquired or inherited property which afforded him ample means of support. In such cases the bishop would be freed from an obligation otherwise incum-

bent on him¹. “Episcopus, si aliquem sine certo titulo de quo necessaria vitæ percipiat, etc. . . ordinaverit . . . necessaria subministret . . . nisi talis ordinatus, de sua vel paterna hæreditate subsidium vitæ possit habere . . .”²

Although the meaning of this last clause is sufficiently clear,³ yet it gave rise to a new legal interpretation from which issued new *tituli ordinationis* not, indeed, strictly ecclesiastical but, nevertheless, practically recognized by the Church. It is well known that since the thirteenth century the revenues of a patrimony were considered as sufficient, in cases where a benefice was lacking, as a title for ordination. And there can be no doubt that such a title is perfectly legitimate when the love of religion and zeal for souls are the main motives which urge a candidate to enter the priesthood. But it is not always so, and the history of the past teaches that in many cases it was quite the contrary. To those who possessed wealth and influence, the priesthood was comparatively easy of access, and it often gave them an opportunity of increasing both their revenues and their influence. Those who were actually poor sometimes pretended nominal revenues, or made use of fictitious titles, in order that they might be admitted to the ranks of the clergy and thus pave the way to honors and gain. Thus it sometimes happened that persons utterly devoid of talent, whom a bishop would scarcely have thought of ordaining, managed, under some pretext or other, to be admitted to the priesthood, only to

1. “Cum diaconus et presbyter sine titulo ordinatus re familiari non carebat, justæ erant causæ non urgendi ad ejus sustentationem episcopi.” Thomassin, *vetus et Nov. Disc.* P. II lib. I cap. ix, p. 48.

2. Cap. “Episcopus” 4, *de Præbendis*, tit. v, lib. III Decret.

3. “Sat manifestum est,” says *Van Espen*, (*ius Eccles. Univ.*, P II, tit. ix, n. viii), Concilium Lateranense hoc suo decreto nequaquam voluisse pristinam et tot caonibus stabilitam disciplinam de non ordinandis presbyteris aut diaconis *sine titulis*, id est, *sine adscriptione certæ ecclesiæ*, revocare aut immutare; sed dumtaxat poenam decernere in episcopos sine titulo ordinantes: nimirum quod ipsi tenerentur hujusmodi clerico tamdiu necessaria subministrare, donec in aliqua ecclesia convenientia stipendia militiæ clericalis assignet . . .”

become its disgrace by their ignorance or immoral lives.¹ The Council of Trent wished to put an end to these excuses². At the time of the so-called Reformation, the Church was in various placés overburdened with priests, whose number far exceeded the needs of the people. Some bishops thought it advisable, therefore, to make a rule according to which the number of the clergy in each diocese should be restricted to the number of actual benefices. This, it was thought, would greatly contribute to the efficiency of the priesthood. But as there were many districts also where benefices did not exist or at least were insufficient, it would have been unwise to carry out the proposition in general, since it would have necessarily deprived the people of localities without benefices, of the means of priestly guidance and the consolations of religion. The Council, therefore, did not insist upon reducing the number of the clergy. But, without entirely suppressing the *titulus patrimonii*, it permitted each bishop to use his discretion, and to ordain to this title those ecclesiastics whom he considered necessary, or at least useful, to the interests of religion in his diocese.³ “Statuit sancta Synodus ne quis deinceps clericus saecularis, quamvis alias sit idoneus . . . ad sacros ordines promoveatur, nisi prius legitime constet eum beneficium ecclesiasticum quod sibi ad victum honeste sufficiat, pacifice possidere . . . *Patrimonium* vero vel pensionem obtinentes, ordinari posthac non possint, nisi illi quos episcopus judicaverit assumendos pro necessitate vel commoditate ecclesiarum suarum . . .”⁴ In this way the Council eliminated the idea which had gradually gained ground, namely that the *titulus patrimonii* and the *titulus beneficii* were identical.

But even this distinction eventually lost the force of law ; for bishops did not always use sufficient discretion in ordaining clerics to the *titulus patrimonii*, and thus the old abuses

1. Cf. *Thomassin*, op. cit. Part II, lib. I, cap. ix.

2. *Conc. Trid.* sess. xxi de Ref. cap. 2.

3. Cf. *Pallavicino: Istoria del Concilio di Trento*, lib. xvii, cap. ix, p. 589.

4. *Conc. Trid.* sess. xxi de Ref. cap. 2.

revived in time. Pope Innocent XI, in consequence, ordered the S. Congregation of the Council to formulate a decree enjoining upon all Ordinaries the strict observance of the law laid down by the Council.¹

We must here say a word as to the modern sense of the term "patrimony," as used in canonical language. The Church exacts that the income of a cleric ordained to the priesthood be certain, and that he possess it in his own right. From this we gather that it matters not whether the patrimony consist in paternal property, or not. Any inheritance or donation which gives the ecclesiastic a just title to certain possessions sufficient for his maintenance, would constitute a *patrimonium*.² The patrimony which is to furnish the necessary income must be derived from real estate. Personal property which might pass from one party to another without any formality, does not satisfy the requirements of the Council.³ It is scarcely necessary to add that the estates must be free from mortgages which would render its income unavailable for the purpose of a permanent maintenance.⁴

Accordingly the definition of the *titulus patrimonii* commonly given by authors is clear: "Titulus consistens in bonis certis, stabilibus et frugiferis, aliunde ab Ecclesia provenientius, quae ad clerici sustentationem congruam sufficientes ab episcopo censentur." Evidently the two terms *beneficii* and *patrimonii* cannot be considered as identical in a juridical sense.⁵

1. "Deinde, per hasce circulares litteras, episcopis omnibus Sanctissimum Tridentini decretum in memoriam reduci mandavit, quatenus omnes illud sancte custodiant, sciantque non aliter ordinandum ad titulum patrimonii (vel pensionis) nisi cum Ecclesiae necessitas vel commoditas id exigat, qua in re prudens episcopi timoratumque iudicium versari debet." *Litt. encycl. S. C. Conc.* die 13 Maii an. 1579.

2. Barbosa: *De Officio Episcopi*, P. II, p. 284, n. 52.

3. *Ibid.* n. 55.

4. *Ibid.*

5. "Animadvertendum est patrimonium . . . non esse titulum beneficiale sed simpliciter fungi vice ipsius tituli in ea parte, ut inde submoveatur periculum mendicitatis in clerico, stetque loco tituli donec ordinatus beneficium, et sic verum titulum, obtineat." Lotterius *de re beneficiaria* lib. I qu. II, n. 24.

As various local and political conditions in European countries made it at times impossible to confer the *titulus beneficii* where a patrimony was wanting, efforts were made to devise means of replacing this title. One of the most noteworthy is that which was attempted by a Belgian bishop, about the middle of the present century. He thought of constituting a *titulus quasi-patrimonii*, by a system according to which each candidate presenting himself for ordination was to deposit the sum of two hundred francs (\$40) for the creation of a common fund, the interest of which would be reserved for the support of the clergy, in case of superannuation or infirmity. This system is generally known as "Les Caisses de Retraites," although it is regulated in different ways to suit the various localities in which it has been established. The Bishop of Bruges thus sought to ensure to his priests the interest of their first deposit, which he considered as a *quasi-patrimonium* or an income sufficient for their maintenance in time of need. Despite the ingeniousness of this project, the Holy See did not admit it as a legitimate *titulus ordinationis*, although it was in no wise disapproved. Certain questions relative to the subject were proposed to the S. Congregation of the Council, as follows: "1°. An approbanda sit haec forma tituli clericalis quae *quasi-patrimonium* dici poterit, adeoque, episcopo indultum sit concedendum, promovendi clericos ad sacros ordines absque legitimo nec sufficienti titulo, ita ut sit approbanda institutio novi hujus ordinationis tituli, et, quatenus affirmative; 2°. An permittenda sit insertio ejus novae formae tituli in futura aliqua editione Pontificalis Romani?" Under date of August 24, 1850, the Congregation answered: "Ad primum, *negative* et providebitur in casibus particularibus. Ad secundum, *provisum* in primo."

New appeals were sent to Rome from the same diocese, and the S. Congregation of Bishops and Regulars, without giving a decision of a general character, contented itself with granting to the Ordinary a dispensation for a certain number of clerics. The fact, however, that only a dispensation was allowed clearly indicates that the Holy See wished to

preserve the decree of the Council of Trent in all its integrity.¹

What we have said regarding *patrimonium* might, almost without exception, be applied to another title, that of the so-called *titulus pensionis*. The only real difference between the two is in the nature of the property or fund which insures to the cleric his income. In the case of the *pensio*, the revenues are derived from an endowment. In this country we have little or no use for this form of *titulus*, and we should pass it over if it were not that we meet with the term so often in the past history of the Church, to the correct understanding of which a knowledge of this form of "title" greatly helps.

The *Pensio* was obtained either from church property, or from possessions which originally belonged to lay persons. This gave rise to the distinction commonly found among authors between the *pensio ecclesiastica* and the *pensio laica*. When the *pensio ecclesiastica* was made up of the revenues of a diocese, and perpetually established by its bishop, it became a real *titulus beneficii*. The *pensio laica* was simply reckoned as a patrimony,² and it was the duty of the bishop to determine, according to the custom of the place, what amount of annual income was necessary for the founding of a *titulus*, in case some lay person desired to establish such.

Besides the *tituli* mentioned thus far, there are a number of others under different names, although the differences are often very slight. On the whole, it would appear that the present tendency is to reduce the various titles more and more.

It is clear that in many localities the idea of *titulus beneficii* is impracticable. The same may be said of the *titulus patri-*

¹ Resp. dici 14 Martii 1860: ". . . ut cum aliis centum clericis a titulo sacrae ordinationis dispensare valeat, ita tamen, ut eos curet de aliquo beneficio vel ecclesiastico officio providere, vel saltem, meliori quo potuerit modo, ad mentem S. Tridentini concilii, eorum sustentationi consulere, ne, cum ordinis dedecore, mendicare teneantur."

² Gasparri: *Tractatus Canon. de Sacra Ordinatione*. I, p. 390, n. 593.

monii and that of the twofold *pensio*. In the United States, especially, priests are often ordained without any of the foregoing *tituli*. The Holy See, by sanctioning this proceeding, implicitly recognized a condition of things which was the result of necessity. Nor was it a condition quite new in the history of the Church, for it brought back the practice of ordaining ecclesiastics "in servitium Ecclesiae" in the same manner as it ordained the priests of old who were destined to be companions of the bishop in his *presbyterium*. They assisted him in his many labors, performed various functions, and, in return, received a recompense sufficient for their proper sustenance. Should they by sickness or old age become incapable of performing their duties, the bishop, in virtue of a contract at least *implicite*, was still bound to provide for them.

The Fathers of the late Vatican Council, in treating of this point, took into consideration the existing state of affairs in various countries. Whilst desirous to maintain the old law, they felt that its practical application, under the new conditions of society, necessarily involved its partial violation, despite the good will of all to observe it. For this reason, the following *Propositum* was subjected to the consideration of the Council: "Quia bonis suis temporalibus Ecclesia multis in locis misere spoliata existit, unde fit ut beneficia pro titulo sacrae ordinationis plerumque deficient, et saepe etiam alius deest sacris canonibus probatus titulus quo caveatur ne qui divino ministerio adscripti sunt cum ordinis dedecore mendicare aut sordidum aliquem questum exercere cogantur; idcirco, ecclesiasticas hac super re sanctiones temperare, et *ad praesentes rerum ac temporum circumstantias accommodare necesse ducimus*. Itaque, sacro approbante Concilio, decernimus, ut in quibus dioecesibus neque sufficiens beneficiorum aut pensionum ecclesiasticorum numerus est, neque patrimonii titulus constitui potest, liceat episcopis eos quos pro necessitate vel commoditate ecclesiarum suarum assumere judicaverint ordinare titulo patrimonii prudenti ipsorum judicio congrui et majori qua fieri potest securitate constituendi; et, si nec ita patrimonium haberi possit, eos-

dem episcopi ordinent *titulo servitii* suae Dioecesis vel Ecclesiae, et de ecclesiastico officio provideant, quo decenter sustineri valeant. Curent autem episcopi, sive per oblationes fidelium quorum erga Ecclesiam pietas eum in finem excitanda erit, sive per alia pro locorum opportunitate comparanda subsidia id efficere, ut et is habeatur sacrorum ministrorum numerus, quem Dei cultus ac fidelium cura postulat, et eorum qui indigent inopia sublevari queat.”

Although no immediate action was taken upon this proposition, the *titulus mensae episcopalis*, or better still, *ad servitium Ecclesiae*, has been practically recognized; for the dispensations granted by Rome to ordain without a *titulus* do not exempt the bishops from supporting their priests when weighed down by old age or infirmity. The ecclesiastics who are raised to Holy Orders without a *titulus* are ordained, as it were, *titulo patrimonii* of their diocese; and it is but right that the Church in which they have labored and toiled should provide for them, when they become disabled. Of course, the bishop is likely to be released from the strict obligation of providing for a priest where the latter has a suitable income of his own, and is fully able to live in a becoming manner.¹ Hence it is clear that those ordinations called “*sine titulo*” and which occur, lawfully indeed, in many countries of Europe, can in all truth be compared to the ordinations *titulo missionis*, as they exist in this country. If we examine closely the *titulus missionis* as we find it in our American dioceses, it will be found to be nothing else than the *titulus ad servitium Ecclesiae* which the Vatican Fathers had desired to legally constitute, with the exception of certain supererogatory duties of which we shall speak directly.

¹ Cajetanus Veranus, *Juris Canonici Univ. Commentarius paratitularis* I, xi p. 360: “Tunc censetur ordinatus ad titulum patrimonii ejusdem ecclesiae: eo quia, ratione ordinationis censetur assumi ad haereditatem Christi, ut dicitur in c. *cum secundum* ‘de Praebendis.’ Secus, quando habet de proprio, censetur ordinari ad titulum proprii patrimonii, et cum ordinatio innitatur titulo, tunc non sinit insurgere jus ad commune patrimonium Ecclesiae, quia semper censetur ordinatio facta cum pacto saltem tacito, ut ordinatus obliget proprium patrimonium ad sui sustentationem, si illud habeat.”

That title is in all respects similar to the one which we may assume to have existed in the first ages of the Church, and it will in all probability have a very strong hold on the canonical legislation of the future.

But let us explain our *titulus missionis* as we find it to-day.

In 1579, Gregory XIII by a Pontifical Bull granted to the English College at Rome a series of privileges suited to the particular condition of its students: "Eisdem alumni, ut, de licentia protectoris ac dicti collegii rectoris consensu, et examine praeecedente . . . etiam absque suorum Ordinariorum literis dimissorialibus, ac sine aliquo beneficii vel patrimonii titulo . . . ad omnes, etiam sacros et presbyteratus ordines promoveri . . . libere et licite valeant, indulgemus . . ." ¹ It is easy to perceive that ecclesiastics who have voluntarily exiled themselves, and whose ministry would subject them to untold hardships and probable martyrdom, could not always look to a patrimony or benefice for their support. Hence the Pope did not hesitate to set aside the general law, feeling assured that the charity of the faithful, in any part of the world, would supply these apostles in the vineyard of Christ with sufficient means of support. For similar reasons, the German-Hungarian College obtained like privileges², by a Bull dated April 1, 1584; shortly after, the Maronite³ and Scotch Colleges received the same exemptions from Pope Clement VIII.⁴ When the College of the Propaganda was founded, Pope Urban VIII extended the above privileges to all its future students.⁵ "Congregationis alumni et convictoribus, et aliis qui quoquo modo ad instantiam ejusdem congregationis impresentiarum Romae vel alibi educantur, et in futurum educabuntur, etiam sine titulo beneficii ecclesiastici aut patrimonii sed ad titulum

1 *M. Bull.* II 459 Ad annum 1579, 23 Apr. §13.

2 *Theiner.* Die geistlichen Bildungsanstalten. (Mainz 1835, p. 415)

3 *Magn. Bull* II, 511.

4 *Theiner,* p. 131.

5 *Bullarium S. C. de P. F.* Breve pro ordinatione alumnorum. 18 Maii 1638. I, p. 91.

tantum missionis . . . ad sacros et presbyteratus etiam ordines . . . promovere . . . concedimus." Thus a new term came into use and was accepted by canonists, to designate the claim "ad honestam sustentationem."

In those countries, therefore, where the ancient and traditional law regarding the *titulus ordinationis* has never obtained, and over which the S. Congregation of the Propaganda has jurisdiction, the *titulus missionis* is applied to all ecclesiastics who consecrate themselves to the care of souls.¹ But, owing to the exceptional character of this *titulus*, a special Indult from the Holy See is required before bishops can apply it to their clergy. By the eleventh article of the Facultates Extraord. C., this privilege has been granted to American prelates "ad decennium."² In choosing this *titulus*, the ecclesiastic promoted to major orders accepts the obligation of consecrating his whole life to missionary labors,³ whilst, on the other hand, the Congregation of the Propaganda, the diocese, or the apostolic vicariate which receives his services is in turn bound to provide for his support, either by assigning him a mission, or by otherwise supplying his wants, in case of his incapacity to perform any fixed office.⁴ It appears from this, that the *titulus missionis*, especially as it exists in our dioceses, is somewhat similar to the *titulus "mensae episcopalis"* or to the *titulus "servitii Ecclesiae,"* which, as we have seen, are likewise the result of Indults granted to the bishops of France. But

1 "In locis missionis, in quibus ea est rerum conditio, ut commune Ecclesiae jus circa ea quae ad praerequisitum pro sacra Ordinatione titulum spectant, servari adamussim nequeant." Instr. S. C. de P. F. *de titulo ordinationis*. Apr. 1871, n. 6.

2 "Promovendi clericos sibi subditos ad subdiaconatum, aliosque ordines majores usque ad presbyteratum inclusive, titulo missionis, praestito tamen ab eisdem clericis juramento, antequam subdiaconi ordinentur, quo spondeant, ad instar Pontificiorum alumnorum, suae dioecesi vel missioni se esse perpetuo inservituros."

3 Instr. S. C. de Prop. Fide, n. 8.

4 "Qui titulo missionis ordinati sunt, ex apostolico ministerio in missione cui fuerunt addicti, ad victum necessaria consequuntur." PUTZER, *Commentarium* etc. p. 327.

the secular priest of the United States and other missionary countries, ordained *titulo missionis*, binds himself under oath to enter no order, congregation or religious institution, without special authorization from the Holy See. He is obliged to remain in the diocese, vicariate or mission for which he was ordained and in which he is stationed, and he remains subject to the authority of the ordinary of that place. If he wishes to enter another diocese, he must first obtain permission from Rome. The bishop himself is not at liberty to free him from his oath.¹ This obligation, hitherto deemed as strictly binding, has been recently mitigated. The bishop of Clifford in England sought and obtained from the Holy See the privilege of allowing, without special recourse to Rome, a priest to pass from one diocese to another within the same ecclesiastical province. This concession was made on August 18, 1885. On November 30th of the same year, Cardinal Gibbons obtained the same privilege for the United States.²

The Instruction of 1871, which lays down the following principle:³ “*Qui titulo certae alicujus missionis, ad ecclesiasticos ordines ascenderunt, ubi missionarii officium dimiserint, procul dubio suum amittunt titulum, ac de alio sibi providere debent; si vero alterius missionis servitio deputentur, ut hujus missionis titulum assumant, nova opus erit S. Sedis concessione, neque enim eis suffragetur facultas, si quam obtinuerit ejus missionis ordinarius, memorato titulo clericos ordinandi.*” From this it appears that the bishop of the diocese to which a cleric is transferred, as well as the bishop from whose diocese he comes, have the faculty of ordaining under the *titulus missionis*, without however being at liberty, according to the tenor of the Pontifical law, to change the *titulus* before having obtained the sanction of the Holy See. The last Council of Baltimore shows very clearly

¹ Cf. *Instr. S. C. de P. F.* sup. cit. n. 15 et s.; *Conc. Plen. Baltom.* III cap. vii “de clero dioecesano” n. 61.

² Cf. *Collectanea S. C. de P. F.* nn. 1181 et 1182, p. 403.

³ *Instr. S. C. de P. F.* n. 13.

the manner in which the bishop is to proceed.¹ Six months before the adoption of a priest from another diocese, a request must be sent by the bishop to the S. Congregation of the Propaganda in order that the subject seeking adoption may be freed from his oath. The release having been obtained, the bishop shall require a new oath for his own diocese, the authentic formula of which oath, signed by the priest, shall be placed in the archives.

But the question arises: Must the bishop have recourse to Rome in case the priest who seeks admission to his diocese does not belong to any determined ecclesiastical province, but comes from a religious institution where he was ordained, not *titulo mensae*, but *titulo missionis*?² Some time ago the question was proposed to us, whether in such cases an appeal to Rome would be necessary. It seemed to us, not, where, according to the constitutions, the Superior General can, in the name of the Holy See, grant the dispensation from vows.³ Moreover, since no religious can remain "nullius juris," it follows that the permission to leave his Order carries with it the permission, or rather the formal obligation, under pain of suspension, of seeking admission into some other diocese. We fail to see, therefore, how the

1 Loc. cit n. 64.

2 There can be no doubt in regard to cases where the religious Congregation ordains its clerics *titulo paupertatis* or *titulo mensae communis*, for then, the moment the priest loses his *titulus*, he acquires, according to agreement, the *titulus missionis*, and consequently there is no need of appealing to Rome. Some Congregations make use of both *tituli*; for instance, the Marist Fathers ordain some of their clerics *titulo mensae communis* and others *titulo missionis*. Hence the rules of an Order must be consulted in cases of doubt as to the actual title of a cleric desirous to be transferred to the secular mission.

3 "Obligaciones ex professione valida existentes de sua natura perpetuae . . . cessare tamen possunt . . . dispensatione Summi Pontificis vel ejus, cui a Summo Pontifice, puta per regulam, haec potestas facta sit" . . . Konings In. 1183. Let us note here that, according to the modern discipline, religious who have received the priesthood before making their simple vows, whether perpetual or temporary, are placed in the same category with those who have made their solemn vows: Decret. S. C. Ep. et Reg. "auctis admodum," 4 Nov. 1892.

accomplishment of this necessary formality could imply the further obligation of obtaining a fresh authorization. It is true that the expression used in the decree "auctis admodum" might give rise to some doubt; the difficulty would arise from the fact that the dispensation was granted by the Superior General of the Congregation, and not directly by the Pope. To this we answer as before, that the Superior General in freeing a religious from his vows only acts *in the name of the Holy See*. We are, of course, only expressing our personal views of the matter, since there is no express declaration from competent authority to the contrary. The opinion suggested by us supposes: 1° that the *titulus ordinationis* made use of in the religious community to which the priest belongs, is not the *titulus mensae communis*, but the *titulus missionis*; 2° that the representatives of the Holy See have not other special reasons which would make it obligatory to take a step considered by us as superfluous.

An essential part of the *titulus* is that it be, as much as possible, *inamissibilis*; yet should a priest, after being admonished, continue to lead a scandalous life, the Ordinary, with the consent of the Sacred Congregation, could deprive him of the *titulus missionis*. This may be gathered from § 11 of the Instruction of 1871, and from the answer given by the same S. Congregation, on February 4, 1873, to a question brought before its notice.¹ The bishop who thus deprives an unworthy priest of the *titulus missionis* is not supposed to support him, especially when he sees that the offender shows no sign of amendment.²

Besides the manner of withdrawing the *titulus missionis* which we have just stated, a like change of the *titulus* may be effected by a special privilege. For instance, if an ecclesiastic wishes to abandon missionary life, and can

1 "Ad dictam declarationem non deveniat, nisi ordinarius postquam paternis ac repetitis monitis ejusmodi sacerdotem ad respiscendum frustra invitaverit, atque de ejus criminibus et publica diffamatione, probationes certas, etiam extrajudicialiter conquisitas, sibi comparaverit, quas in casu recursus exhibere valeat S. Congregationi."

2 Ead. Instr. *ibid*.

present another *titulus* which is recognized by the Church, he can obtain the proper faculties.

An important conclusion may be deduced from what we have said. The Church, whilst she desires her ministers to be detached from worldly goods, wishes, at the same time, that they be provided for as becomes the dignity of their state. Accordingly, we find that she has established various laws tending, in one way or other, to secure this end ; and being essentially conservative she does not, for slight reasons, change these laws, the efficiency of which she has tested by long experience and manifold application. Benefices are scarcely any longer in use, but they are still retained as a *titulus*, being, as it were, the embodiment of a disciplinary principle which continues to underlie ecclesiastical administration with regard to so-called irremovable rectorships and the salary of pastors who derive their support from the gratuitous contributions of the faithful.

Benefices, in consequence, remain, as it were, the type of the ordinary *titulus ordinationis*, according to which other titles are modeled. It is an error, therefore, to assert that the provisions of canon law have gone into desuetude, or that the practices of to-day present merely a series of exceptions to the old legislation. Canon law is by no means a science of the past ; for even if circumstances have changed in many cases the application of its ancient principles, it still merits serious study on account of the light which it throws upon the history of the past, whence we derive the experience which enables us to deal with the difficulties of the present. It must not be forgotten that the legislation of the Church is not the work of a day, but the result of gradual growth. All the laws and institutions with which Canon Law deals are connected one with the other like the links of a chain. It is wholly impossible to appreciate the bearing of the more recent legislation, without having a clear comprehension of that which precedes.

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PRIESTLY HOMAGE TO THE BL. SACRAMENT.

LIVING faith possesses a wondrous, silently working influence. It is like a bit of sunshine; it quietly enters everywhere, brightens the surface of things, warms every thing it rests upon, and awakens the latent interior life to spontaneous operation, producing fruit which outlasts the fickle tastes of a day.

If you trace the source of this faith, it leads you to the sanctuary, the tabernacle. There the Divinity dwells, the one tangible form of the Godhead on earth. From it have proceeded, during eighteen centuries, all truly great movements, intellectual and moral, with their attendant material effects for the regeneration of man. The star that hovered over Bethlehem, the "City of Bread," was the first sanctuary-lamp indicating where the source was hidden whence would issue forth, to the end of time, all the vigor and virtue in the strength of which man might safely reach the end of his pilgrimage. There the shepherds learnt to adore, there the Magi received the spark and carried it with them into far off lands. Then the Apostles came, priests who placed the sacred fire upon altar stones, kindling it day by day, fanning it by the breath of silent prayer into a gigantic flame, until its broad and beneficent light reached everywhere to those who sat in the shadow of death.

This is the history of the faith, generated and fostered through the devotion to the Blessed Sacrament by priests like St. Donatus, St. Bernard, St. Sidonius, Bl. Israel, St. Florus, and those countless apostles and reformers who went out into barren deserts, and by means of the Eucharistic Presence called forth a growth of Paradise, the fragrance of whose flowers became a joy to the angels of heaven and a balm to many a pilgrim in succeeding ages.

That Presence with all its power is still amongst us. The humblest priest may call forth its marvelous action. The sacred word breathed upon bread and wine laid on the anointed stone will bring down to earth the heavenly fire—and then? Then we must bend our knee and adore, for adoration is the condition on which this divine flame de-

pende for its effect upon man. To have said Mass is to have called and fixed the presence of God in time and place. It remains that we offer our subsequent veneration, which is the sole reason for His abiding on our altars outside of Mass. The reception in Holy Communion, the consolation of the Viaticum, are but the consummation of that union with God which is to be cultivated as an intelligent friendship during the whole of our lives. For this, we have the Tabernacle as part of our altars; for this, our churches are open from the rising of the sun to the setting thereof; for this, we celebrate with festive pomp the Benediction, the Forty Hours, the solemnity of "Corpus Christi," and the adoration of Holy Thursday.

To revive the realization of this important fact, which somehow has grown dim in practice since the age of faith has given place to the age of reason, is avowedly the object of those grand movements, in our day, throughout the world, known as Eucharistic Congresses. Their very necessity is a sad commentary on the spirit of our times, just as their occurrence is a hopeful call back to the Way and the Truth and the Life. But why should we priests be called upon publicly to profess a love and devotion to the Bl. Sacrament, which is the primary duty of our lives and calling? A Eucharistic Congress of priests seems as strange as a Congress called for the purpose of inculcating among children the piety which they owe to their parents.

Yet the fact remains that the "Eucharistic League of Priests" has received the highest sanction of the Church, and the earnest co-operation of men imbued with faith and piety. These are ready not only to do what seems a plain duty toward the Bl. Sacrament, but they are—and that is the main purpose—anxious to arouse others to do the same.

What are we expected to do, so far as the Eucharistic Union in our own land maps out a distinct, though self-imposed, duty? The answer may be summed up in few words, stating a single fact. We are to endeavor to spend, each week, *one hour in continuous adoration* before the Bl. Sacrament.

That is not so easy. It takes a part of what is with many a very busy day. It is hard on the body, in the case of those who are not accustomed to the exercise of long prayer, and who are either habitually engaged in active work of charity, or else delicate and sensitive to the mortification which sustained devotion before the Bl. Sacrament implies. Finally, it is difficult to keep the mind fixed for a full hour upon the Bl. Eucharist, without yielding to the temptation of weariness and half voluntary distraction. All this argues against obliging ourselves by a sort of public promise to do what, if badly done, may become a sin, and, if promised and then omitted, may become a source of scruple.

But reflection persuades us, by the commonest logic, and by facts innumerable in the lives of zealous priests, that if by any means we could attain to the habit of making that hour's adoration, we shall gain incalculable treasures and influence. We may have something to reform in our parish, something to build up; we may wish to lift our people to a higher plane of education and intelligence, or, if nothing else, labor at our own improvement in the pursuit of a genuine culture by which we hope to be useful later on in some sphere of the priestly life.

Now all this is within our reach, much more substantially and closely than we superficially believe. It is to be had completely and perfectly from the steady and devout intercourse with the Bl. Sacrament. The Master, just as truly, teaches there, though more silently, as the great doctors and specialists of whom men seek knowledge in public lecture, or private lessons. The consummate science of St. Thomas, of St. Bonaventure, of Suarez, the regenerative moral influence of St. Ignatius, St. John of the Cross, St. Vincent de Paul, the pastoral reforms among clergy and people effected by St. Charles Borromeo, St. Philip Neri or St. Alphonsus Liguori, all these flowed directly and confessedly from the light and fervor which they gained in spending hours, day and night, before the tabernacle. For bishops, overburdened with pastoral duties, like St. Francis de Sales, for superiors, charged with responsibilities of religion and

State, like St. Borgia, the time spent at the foot of the tabernacle meant gain of years, of strength, of success ; and they deemed it the most precious occupation of their day to have given six and eight hours to familiar audience with their Almighty King in the Bl. Sacrament.

Such was the uniform practice of men, most successful in their enterprises for the salvation of souls. Of these, above all others, the world might well have said : " They have no time to lose."

There were other saintly priests who had ample time. Their missions, like that of the Curé of Ars, were so hopeless that they might have despaired of any attempt to bring the people to the knowledge and service of God. They, too, went to the Bl. Sacrament, not to occupy their time with a view to personal sanctification—no. There were religious houses for that, which afforded every aid to those seeking individual perfection. But these missionaries and pastors in faithless districts sought from the Bl. Eucharist the magnetism which would bring the people to them, not so much called as rather strongly attracted.

These things are, we might say, of faith, and none of us has a mind to disbelieve them. Nevertheless, as we are not saints, the practical difficulty of an hour's continuous devotion remains. We would work an hour, preach an hour, read or rest an hour, but to pray an hour is a very difficult task, which even the Apostles found themselves, at a critical time, incapable of performing. Yet they learned to do it. St. James was known to be for hours on his knees praying in the temple. It is, with this perhaps, like with all other habits, a question of partial beginnings. We make up our minds and go into the church, taking our breviary as a help. Matins and Lauds are said with a silent intention of honoring the Bl. Sacrament. Then we are tired, and sit down reverently ; we pray or we dream, or both. The fact that we meant to adore, and failed, should not make us believe that it were better left undone. If we only continue, as best we can, God will soon speak to us in a way that warms the heart. We are sometimes obliged to meet men whom we

do not at all understand. They do not attract us, but still we have business with them. Gradually, as we come into more frequent contact with them, we begin to like them ; there is a pleasure in being with them, even when they are silent, because we have learnt so thoroughly to trust and respect them. So it is with our Lord in the Bl. Sacrament. He is a stranger to us because we have not gone near Him for any purpose of knowing Him. We do, indeed, meet Him daily, but it is like meeting men in official life ; there is no exchange of feeling, no confidence, or friendship, or love, but simply routine-like payment of duty and reverence.

To give Him the hour despite all our weakness, and though sure to do poorly our act of devotion toward the Bl. Sacrament, is still an infinite gain, however it may humiliate us. Our Lord is likely to view our blundering as we regard the embarrassment and awkwardness of a child that wants to greet us, on our feast-day, but has forgotten what to say, and brings with it the rude manners of its peasant home. God sees our willingness to come, and that explains the marvelous mystery of His longanimity and humility as shown in the Real Presence.

Ecce Magister adest et vocat te !

A VISIT.

In twilight silences
 The tremulous flame before the altar swings
 To warn me He is here—the King of kings :
 And yet no chants of praise
 Steal from the empty stalls ; no censer brings
 Its freight of fragrant prayer ; no taper flings
 Its faint light through the haze !

Yet in this hush profound,
 What flaky echoings of harmonies
 Fall from the infinite spaces of the skies
 With multitudinous sound !
 And in this stillness how mine ears surmise
 The rustling wings of countless ministries
 That compass me around !

I know the Great White Throne
 Is girt about with the great host that stands
 Trembling with love to do what Love commands :
 And here am I alone,
 Lifting two weak, nor wholly willing hands,
 Unto my King who lies in captive-bands
 Behind yon prison-stone.

I know 'tis all ablaze—
 Thy heavenly Throne—with inaccessible light
 Whereat the visioned angels veil their sight :
 And here mine eyes do gaze
 All-unabashed before the God of Might—
 I, who am fellow unto Death and Night,
 Yea, and to darker days !

O all-atoning God !
 O Love that looks but with a lover's eyes,
 And cannot choose but see a sovereign prize
 In this poor earthly clod ;—
 O Love beyond mine uttermost surmise,
 Scourge me, nor spare, till dull resistance dies
 Beneath Thy chastening rod !

—H. T. HENRY.

Overbook Seminary.

SOME FORGOTTEN LOCAL MEMORIES OF ST. PHILIP NERI.

THE festivities held this year at Rome to celebrate the third centenary of the death of Saint Philip Neri, have anew directed the attention of the public to the places,

more especially those in the Holy City, which that great saint of modern times inhabited, or which were connected in some way with his signal actions during his earthly sojourn.

“He began his life in Rome,” writes Cardinal Capece-latro,¹ “as one of the poor of Christ, and nothing more. In that vast city no one thinks of him; those who see him pass him by as of no account. He had come without money, without recommendations, without friends; and hearing accidentally of a Florentine gentleman² named Caccia, he asks of him such a shelter as might be given to any poor wayfarer. The Florentine was pleased with the graceful and singular modesty of the youth, and received him into his house. And here we may pause to trace out any indications that remain of the house in which Philip lived as a layman for more than sixteen years. In his life it is only said that during those years he frequented the Church of S. Eustachio, which is not far from the Pantheon, on the site of the Baths of Marcus Agrippa, Nero, and Alexander Severus. Hence we may infer that the house of the Caccias was not very far from that church. But Piazza, the author of *Gerarchia Cardinalizia*, leads us a step further. He affirms that the house in which Philip lived, adjoins the church; and adds: ‘It seems clear from indications that the house in which he lived so many years is the house subsequently, and for a long time, occupied by the celebrated banker Luigi Greppi, in the street which runs from the Dogana to S. Eustachio, and adjoining this church.’”

Unfortunately M. Piazza is no authority; so the regrettable fact remains that this portion of the Saints’ life cannot be fixed with certainty.

The present writer lived for a year in the house called *Casa Finocchi*, in the Via Pettinari. It is old and large, and, though called *Casa Finocchi*, after the name of a recent proprietor, it is now the property of archbishop Cassetta, *Elemosiniere* to His Holiness. The archbishop and his brother restored and re-decorated the adjoining church of

1 Life, Vol. I, Bk. I, ch. iii, pag. 74, Engl. transl. sec. ed. 1894, pag. 74.

2 St. Philip was himself a Florentine by birth.

San Salvatore in Onda. In it we find the following inscription :

QUISQUIS. HUC. INGREDERIS. CIVIS. HOSPESVE. FUAS
 TEMPLUM. HOC. SCIAS. A. FUNDAMENTIS. ERECTUM. AN. MCCLX
 ET. D. N. IESU. SERVATORI. DICATUM
 PRIMITUS. PAULLI. ANACORETAE. ASSECLIS
 DEINC. AB. EUGENIO. IIII. ET. NICOLAO. V
 PRAECIPUAM. TOTIUS. FAMILIAE. FRATRUM. FRANCISCALIIUM
 MINORUM. CONVENTUALIUM. CURAM. AGENTIBUS. ADSIGNATUM¹
 VIRI. SANCTI. IACOBUS. PICENUS. PETRUS. COLONIA. NORBENSI
 BB. AMADEUS. LUSITANUS. IOANNES. GUADALUPENSIS
 PONTT. MAXX. XYSTUS. IIII. ET. V. INCOLUERE
 PHILIPPUS. NERIUS. PATER. XVI. ANNORUM. SPATIO
 ITEM. INTRA. CURIAE. FINES. VEN. V. IO BAPT. DE. ROSSIUS
 HOSPITATI. SUNT
 AB. ANT. LUCCIO. ANTISTITE. BOVINIENSI. V. VEN
 SOLEMNI. RITU. DEDICATUM. VI. KAL. MARTIAS. AN. MDCCXXIX
 AC. SODALITIO. SACROSANCTI. CORDIS. S. VIRGINIS. MARIAE
 A. BENEDICTO. XIV. PRIMUM. INSTITUTO. DECORATUM
 ANTONIUS. BRANDIMONTIUS. DOMO. FIRMO
 HYMNOGRAPHUS. SACRI. CONSILII. LEGITIMIS. RITIBUS. COGNOSCENDIS
 ET. CURIO. AMPLIATO. SACRARIO
 RESTAURANDUM. ATQUE EXORNANDUM. CURAVIT
 ANNO. MDCCCXX.

Though no mention of either claim occurs in such authors as Gallonio or Bacci,² that in favor of the *Casa Finocchi* is deserving of attention.

The house has a large *porte-cochère*, after the manner of the Roman so-called palatial residences. Inside there is a small courtyard of irregular dimensions. Over the entrance to the apartment on the first floor is an escutcheon carved in the white marble of the framework, representing hyppogriffs first and fourth, and fyles second and third. I take this portal to be, most probably, as old as the first half of the sixteenth century.

On the same floor is a little room now used as a sacristy to the private chapel of the Pallottine fathers, who inhabit the flat. The sacristy has a picture of the Saint over an altar

¹ It was the *Procura*, or residence of the procurator of the Roman Curia.

² See for instance the *Acta Sanctorum, Maii, tomo III.*

and there is a tradition that this was St. Philip's living room. There is a garden at the back of the house, and in it are various architectural fragments and inverted capitals supporting plants, giving the locality the air of a certain old-time splendor. There is a well also in the garden, from which *Pippo buono* is believed to have drawn water for his daily use. After all, it need not surprise us that there should be so much uncertainty as to the place of the Saint's first years of residence in Rome, for we find similar instances of hidden life in the history of many of the great saints. And it is in perfect harmony with the seclusion which is the usual preparation for a successful apostolate.

There is another spot hallowed by the memories of St. Philip's early life in Rome, the oblivion of which is not less characteristic of holy beginnings. It is the church of *San Salvatore in Campo*, which marks the locality where the Saint for sixteen years exercised the wonderful charity of his lay apostolate. Besides his catechetical work, he established here the adoration of the Blessed Sacrament on the first Sunday of every month, and a night-oratory. Although the material edifice frequented by the Saint was afterwards demolished to make room for the *Monte di Pietà*, the church was rebuilt on the site of the former sanctuary in 1639, that is, forty-four years after his death. The sixteen years which St. Philip spent in the family of Galeotto Caccia exactly correspond with those of his work at *San Salvatore in Campo*. This fact, and the nearness of the *Via Pettinari* to that church, seem to give confirmation to the local tradition to which we have referred, and which seems never to have received any public attention until now.

During this period, he began his pilgrimages to the Catacombs. Every night, for about ten years, he made that visit of devotion, and it is well known that his encouragement and assistance were of the greatest service to Bosio, the Columbus of the ancient Christian cemeteries. It was in a chamber still shown in the Cemetery of Saint Sebastian, about the time of Pentecost of 1544, that the wonderful manifestation of his ardent love of God occurred which seems to have enlarged his

heart, and to which allusion is made in an inscription placed with his statue in the Vatican Basilica as the founder of the Oratory: "*Misit ignem de excelso in ossibus meis.*"

As a pious youth and layman, Philip had prepared himself for the religious perfection which God had in store for him. In 1548, Philip, together with his confessor, Don Persiano Rosa, and fifteen other holy persons, began community life at *San Salvatore in Campo*. The institute was framed in imitation of that of the Clerks Regular established by St. Capetan, of Thiene at *S. Dorotea in Trastevere*. Later on, after its removal to the *Santissima Trinita dei Pellegrini*, a great work of mercy was added,—that of giving shelter to poor pilgrims coming to the Holy City. This began during the jubilee of 1550. Fifteen years later we find that St. Philip's charity had given hospitality to 150,000 poor persons in the *hospitium*, not to speak of those who were harbored in the hospital of which his priests had the care.

We pass over a number of interesting spots well known as having been hallowed by the Saint's presence to say a few words of *San Girolamo della Carità*. A tradition, which unhappily cannot be satisfactorily explained, asserts that St. Jerome had lived on this spot as the guest of his spiritual daughters Paula and Eustochium, the last of the Gracchi. It is not unlikely that the tradition is correct, but it has no certain antiquity. The spot is near the ancient *Bibliotheca* of the days of Pope Damasus. St. Jerome's stay in Rome is doubted by none; but it is less easy to see why the house of Paula and Eustochium should have stood in the *Campus Martius*. However that may be, we know that here St. Philip established his oratory, and here his associates began to be called the priests of the Oratory.

In accordance with a general custom, the Florentines, like other foreigners living in Rome, were possessed of a national church. It was dedicated to their great patron St. John the Baptist. The Florentines residing in Rome were naturally desirous of having their fellow-countryman as rector of their national church. St. Philip was most reluctant, and only accepted the charge in obedience to a command of the Pope. He

then established another oratory as a complement to that of San Girolamo, and enrolled many Cardinals and other distinguished persons among its members, distributing the various domestic and ecclesiastical offices among the priests. Cæsar Baronius, the father of modern Church history, was appointed cook, and his name is still to be seen inscribed by his own hand on the chimney-piece in the kitchen: *Cæsar Baronius coquus perpetuus*.

St. Philip passed the last years of his life in the house adjoining the church of *Santa Maria in Vallicella*. And it was here that he performed the best remembered actions of his apostolate. There are many evidences of his zeal and charity collected here. Indeed, it might be said that the church and house are a vast reliquary. His modest rooms with the furniture and the objects of his use are still all there, guarded by the Fathers of the Oratory with scrupulous care and reverence. Of these chambers, the one which is perhaps best calculated to arouse the attention of the pious visitor is the Saint's simple library. To priests who know the life of St. Philip it must be of special interest to take a glance at the books which the Saint made use of. They give us the key to his mind, and, incidentally, show how the profounder studies of philosophy and theology seem to have been to him as much a help to his practical work in the sacred ministry as was his daily contact with the poor and the ignorant and the suffering of the people of this great city, whose loveliest memories have, for three centuries, clustered around the sweet name of *il buono Padre Pippo*, as he is called by the Romans.

Only one of the books, an Italian translation of the Ecclesiastical History of Eusebius of Casarea (Venice, 1547), bears the inscription of the Saint's name in his own handwriting—*Filippo di S. Geronimo*. The remainder are authenticated by the signature of P. Justiniani, who subsequently took possession of the Saint's library, and who marked the books, *Juliani Justiniani Congr. Oratorii Presb. ex libris B. Philippi Nerii*. In the following list we omit some books which are of no particular interest to the student

as illustrative of St. Philip's intellectual habits, as also several works in the Spanish language, mostly of an ascetical character. We group the books under the three headings, Philosophy, Theology and General Literature.

PHILOSOPHY.

ARISTOTELE, *Metafisica ed Etica.*

Le questioni del Tatereto sopra Aristotele.

Parafrasi del Brocardo sui tre libri della retorica di Aristotele.

RAMI, *Animadversionum Aristotelicarum.*

ARISTOTELE, *Opera omnia*, coi commentari di AVERROE e di MARCANTONIO ZIMARA in "Aristotelis dicta, in Philosophica Contradictionum solutiones."

HADRIANI SEXTI PONTIFICIS MAX., *Quaestiones in quartum sententiarum.*

Id., *Quaestiones duodecim quodlibeticae.*

POLI ANTONII, *Novum veritatis lumen in tres libros Aristotelis de Anima.*

BALDINUS, *Sententiarum libri IV.*

MORELLI GREGORIO, *Scala di tutti le scienze ed arti.*

BOZIUS THOMAS, *De imperio virtutis sive imperia pendera u veris virtutibus non a simulatis*, libri duo adversus Machiavellum.

COMPENDIUM TOTIUS PHILOSOPHIAE *tam naturalis quam moralis.*

THEOLOGY.

S. THOMAE, *Summa theologica.*

Compendium, in 3 part. S. Thomae (This volume is in MS.)

PHYLIARCUS COSMUS, *Questio de causa praedestinationis et reprobationis.*

COMANINI GREGORIO, *De gli affetti della mistica Theologia.*

JOANNIS SAPIENTIS cognomento CYPARISSIOTI, *Praemeditatio expositionis materiae eorum quae de Deo a Theologis dicuntur.*

CARBO LUDOVICUS, *Compendium absolutissimum totius summae theologiae D. Thomae Aquinatis.*

DE THEMEPEDAR PELBARTUS, *Aurum sacrae theologiae rosarium.*

BARTHOLOMAEUS A MEDINA, *Expositio in primam secundae Angelici Doct. S. Thomae Aquin.*

THOMAE (S.) AQUIN. *Secunda Secundae* . . . adornata praeclarissimis commentariis.

CONFESSIO *Theologica*.

REPERTORIUM *omnium quaestionum et articulorum primae secundae S. Thom.*

S. THOM. AQUIN. *Tertia pars cum commentariis Caietani*.

Id., *in primam summae*.

DE ALES ALEX., *Summae theologiae*.

DIONYSIUS CARTHUSIANUS, *Contra Alchoranum et sectam Mahometicam libri quinque*.

Id., *Liber utilissimus de quatuor hominis novissimis*.

Alcuni altri volumi si trovano del medesimo autore, fra i quali è degno di memoria il seguente in cui si trovano due fogli volanti ms. non però da S. Filippo :

CASSIANI JOHANNIS, *Libri XII quorum VIII priores sunt de coenobiorum institutis, VIII vero posteriores de VII vitiiis capitalibus. Nec non collationum XXVIII. Sanctorum patrum libri duo*, clarius Paraphrastice redditi a D. Dionysio Carthusiano.

Concordantiae bibliorum utriusque testamenti, veteris et novi, novae et integrae, quas re vera majores appellare possis.

SPIERA AMBR., *Liber sermonum quadragesimalium de floribus sapientiae*.

Liber sacerdotalis nuperrime ex libris Sancte Romane ecclesie.

Transitus gloriosissimi Sancti Hieronymi presbyteri et confessoris.

MISSALE ROMANUM *nuper revisum et diligenter emendatum cum ordinario dirigente ceremonias missae*. Venetiis, MDLXVI.

CYPRIANO CECILIO MARTIRE, *Opere*.

Flores omnium fere doctorum qui nuper sacris litteris conscripserunt . . . a Thoma Hibernico miro ordine collecti.

Orazioni d S. Basilio.

S. ANTONINO Arcivescovo di Firenze, *Opere*.

Id., *Confessionale*.

Id., *Summa confessionalis*.

S. MACARIO, *Omellie*.

PACHOMI S., *Coenobiorum quondam per Aegyptum fundatoris—Regula e Syriaco Graecoq. in Latinum conversa*.

S. GIOVANNI CRISOSTOMO, *Libri tre della Providenza di Dio. Libro delle Littanie secondo l' ordine di Santo Ambrosio per la città di Milano* novamente revisto et corretto.

SOTO DOMINICUS, *In Epistolam Divi Pauli ad Rom. Commentarii.*

CACCIAGUERRA (Monsignore), *Trattato della tribolazione.*

DIAZ GIO. BERNARDO DI LUCA, *Advisi di coloro che hanno cura di anime.*

MANIPULUS CURATORUM *omnibus sacerdotibus perneccessarius cui adiunctus est liber qui vulgo Speculum Sacerdotum et Ecclesiae dicitur.*

DE PERSECUTIONE ANGLICANA *libellus* (Rom. 1582).

MORONESSA JACOPO, *Il modello de Martino Lutero* (Venezia, 1555).

MEDICES SEBASTIANUS, *Summa haeresum et catalogus schismaticorum, haeticorum et idolatrarum* (Firenze, 1581).

Confirmatione et stabilimento di tutti li dogmi catholici con la subversione di tutti i fondamenti, motivi et ragioni delli moderni Heretici fino al n. 482 (Venezia, 1553).

MEDICES SEBASTIANUS, *Summae Decretorum Peccatorum Haeresum Virtutum* (Ven. 1575).

BEDÀ, *Liber scintillarum.*

S. BONAVENTURA, *Stimulus divini Amoris.*

MELCHIOR PARMESANO, *Trattato de anima?*

UGONE (Card.) *Trattato della patientia.*

CACCIAGUERRA, *Lettere spirituali.*

GIUSTINIANO PAOLO, *Trattato di ubidientia.*

TITELMANNUS FRANCISCUS, *Tractatus de expositione Mysteriorum Missae.*

Selectae preces in usum priorum pro successu ac conclusione Generalis Concilii.

Tractatus directorii horarum canonicarum et exercitatorii vitae spiritualis.

BURCARDO GIOV. DA ARGENTINA, *L' ordine della Messa.*

DE TURRECREMATA JOHANNES, *Tractatus valde utilis de sacramento Eucharistiae.*

Catechismo, cioè istruttione secondo il decreto del Concilio di Trento a' Parochi, pubblicato per comandamento del Santiss. S. N. Papa Pio V et tradotto poi per ordine di S. Santità in lingua volgare . . . dal P. ALESSIO FIGLIUCCI dell' ordine dei Predicatori.

TAULERO GIOV., *Meditationi pie et devote di M. Giovanni Taulero sopra la vita et passione di Giesu Christo*, tradotte in volgar fiorentino dal R. M. ALESSANDRO STROZZI.

Avvertenze di Mons. illustriss. Cardinale di S. Prassede Arcives-

covo di Milano ai Confessori nella città et diocesi sua. (In fine dell' opera si leggono alcune parole ms. che si crede siano di mano di S. Carlo Borromeo).

Avvertenze a ciascun Curato per fare i libri del stato delle anime.

DIONYSIUS CARTHUSIANUS, *Summa fidei orthodoxae.*

Trattato del modo et arte del morire in Gratia del onnipotente Dio . . . composto per il Rev. P. MONSIGNORE CARDINALE DI FERMO.

LOARTE (P. d. C. d. G.) *Meditationi della Passione di Nostro Signore.*

SERAFINO DA FERMO, *Opere spirituali alla Christiana perfetione utilis. et necessarie.*

Familiaris clericorum liber.

HANAPUS NICOLAUS, *Virtutum vitiorumque exempla.*

Rosario della gloriosa Vergine Maria.

Evangelia cum commentariis Caietani.

BONELLUS RAPHAEL, *Meditationes in oratione dominica. In salutatione angelica et in symbolo apostolico.*

FILIPPI MARCO, *Vita di S. Caterina vergine e martire,* composta im ottava rima.

Legenda sanctorum trium Regum.

DIOLA ORAZIO, *Le croniche degli ordini istituiti dal P. Francesco, di Fr. Marco da Lisbona.*

Historia del glorioso martirio di sedici sacerdoti martirizzati in Inghilterra per la confessione et difesa della fede catolica l'anno 1581-1582-1583.

Nei palch. I e II dello scaffale molte sono le vite dei santi o beati già di proprietà del Neri, fra cui quelle di S. Giovanni Gualberto, S. Ignazio, B. Genovese da Siena, Gio. Batt. Tolomei B. Sorore di Siena, B. Zita, Aldobradensca Ponzii de Bellanti, S. Francesco di Paola, ed altre specialmente di Senesi. Inoltre le seguenti :

Opera utile et divota nella quale si contiene la conversione, penitenza, tentatione, dottrina, visioni et divine consolationi della B. Angela de Foligni.

REGIO PAOLO, *La vita di S. Tomm. d' Aquino.*

Vita della B. Matilde Vergine.

Vita di Elisabetta Vergine cenobita "in monasterio de Sconaugia."

Vita di S. Onorato.

Vita di S. Zanobi.

Vite dei santi e beati dell' Ordine dei Predicatori.

Vita del B. Jacopo della Marcha.

RAZZI SILVANO, *Vite de' Santi e Beati Toscani.*

Vite dei sette santi protettori della città di Napoli.

Historiarum seraphicae Religionis libri tres seriem temporum continentes quibus brevi explicantur fundamenta universiq. ordinis amplificatio, gradus et instituta; necnon viri scientia, virtutibus et fama praeclari. A. F. Petro Rodolphio Tossinianensi Con. Franc.

. . . Venetiis, apud Franciscum de Franciscis Senensem, MDLXXVI.

BONINUS MOMBRIUS, *De vitis sanctorum* (Quest' opera in 2 volumi manca in ambedue del frontespizio; vi abbondano postille di diverse mani. Il secondo volume è miniato nelle lettere iniziali dei capitoli, e contiene pure miniato uno stemma rappresentante un leone (?) eretto. Lo scudo è sormontato da una mitre e ai lati del collo di detto scudo si leggono le lettere *B N*).

Vita Sancti Ambrosii Mediolanensis Episcopi a Cesare Baronio Sorano presbytero Congregationis Oratorii collecta. (Without date).

ISAAC DE SYRIA, *De la perfectione de la vita contemplativa.*

CHATERINA BOLOGNESE (Beata), *Libro devoto de la beata Chaterina Bolognese del ordine Seraphico S. Francesco el qual essa lascio scripto de sua propria mano* (Bologna 1511).

MAGONIUS JACOBUS, *De triplici hominum vita.*

SAVONAROLA HIERONYMO, *Prediche.*

Prediche di Frate Hieronymo da Ferrara.

Devotissimi Trattati, etc.

Opus de divisione, ordine, ac utilitate omnium scientiarum in poetice apologeticum.

Solatium itineris mei.

UBERTO DE CASALI, O.S.F., *Arbor vite Crucifixe Jesu.*

Libro del monte di Dio et del monte delle orationi et scala del paradiso, etc. (Firenze 1491.)

GENERAL LITERATURE.

VERGILO, *Le opere* . . . nuovamente da diversi eccellentissimi autori tradotte in versi sciolti (Esiste un' altra edizione solo latina).

CAVALCA, *Specchio di croce.*

OMERO, *Odissea* (interprete RAPHAELE REGIO VOLATERRANO).

Id., *Batracom.*, 32 inni agli Dei.

ERODOTO, *Vita di Omero.*

VIVES JOANNES LODOVICUS, *Exerc. ling. latinae.*

Lettere volgari di diversi nobilissimi huomini et excellentissimi ingegni, etc.

CAPHARUS HIERONYMUS, *Grammatices phoenicis opus, una metri periocha.*

VENUTI, *Dizionario latino.*

Altro grande dizionario latino d' ignoto autore.

TANSILLO, *Le lagrime di San Pietro.*

LEDESMAN IACOBUS, *Grammatica brevis et perspicua methodo comprehensa ad usum Collegii Rom. Soc. Jesu.*

SANNAZZARII, *De partu Virginis.*

I sette salmi penitentiali del Santissimo profeta David tradotti in lingua toscana da Madonna Laura Battiferra degli Ammannati.

LEANDRI ALBERTI, *De viris illustribus Ord. Praedicatorum.*

CECCHERELLI ALESSANDRO, *Delle Azioni et Sentenze del Sig. Alessandro De' Medici primo duce di Firenze.*

Statuti della venerabile archicompagnia della pietà de carcerati di Roma (Roma, 1583).

MAIOLUS SIMON, *Historiarum totius orbis omniumque temporum pro defensione sacrarum imaginum adversus Iconomachos. Libri seu Carturiae sexdecim.*

GONZALES GIO., *Dell' istoria della China.*

BOETIUS SEVERINUS, *Arithmetica.*

De memorabilibus et claris mulieribus: aliquot diversorum scriptorum opera.

Prontuario delle medaglie de più illustri et fulgenti huomini et donne dal principio del mondo insino al presente tempo con le vite in compendio raccolte.

CICCARELLUS ALPHONSUS PHYSICUS, *Opusculum de tuberibus. Adiecimus etiam opusculum de Clitumno flumine eodem auctore.*

Opusculum Raymundinum de auditu kabbalistico.

FABER JACOBUS, *Contemplationes idiotae nuper in lucem editae.*

HILLESEMIUS, *Sacrarum antiquitatum monumenta.*

MARTINUS AB AZPELCUETA, *Propugnaculum apologiae, liber de redivibus ecclesiasticis.*

Thesaurus parvulorum (Rom. 1557).

LILIO ZACCHERIA VICENTINO, *Breve descrizione del mondo.*

FILIARCO COSMO, *Trattato della lega et del seguitar la guerra contra il Turco.*

CASTELLETTI CHRISTOFORO, *Rime spirituali.*

Vocabulista Eccl. lat. et vulg.

Scelta di facezie, Tratti, Buffonerie, motti e burle cavate da Diversi Autori. Nuovamente racconcie e messe insieme (Firenze 1579).

Poetica Descriptione d' intorno all' inventioni della Sbarra combattuta in Fiorenza nel cortile del Palagio de' Pitti in honore della Sereniss. Signora Bianca Cappello.

If the character of the books in the library of St. Philip is any index to his habits of reading and study, the Saint knew how to combine the *dulce cum utili*, and neglected no branch of knowledge to which his generation was heir.

CONFERENCES.

“DE LIMO TERRAE.”

In a book review of Tepe's *Institutiones Theologiae* (October number, pp. 306-307) the writer says :

“In view of the liberty which theologians, among whom our author himself, lawfully take with the letter of Genesis, the phrase ‘de limo’ is obviously distinguishable. The waters, for instance, are commanded to produce the reptile and winged creature. This can surely not be taken ad litteram. Moreover, Fr. Tepe himself explains the ‘days’ of creation, not literally, nor yet as signifying periods of any time-duration, but ideally as phases or ‘moments’ of the divine activity. If these expressions may be thus freely interpreted, why must the literal meaning of the phrase ‘de limo terrae’ be so rigidly enforced?”

The instances of alleged liberty of interpretation cited by your Reviewer do not appear to bear out his contention that the phrase “de limo” is obviously distinguishable. “The waters,” he says, “are commanded to produce the reptile and the winged creature. This can surely not be taken ad litteram.” Quite so, if by “ad litteram” we are to understand an interpretation made without reference to the context. But the meaning of an expression can oft-times be gathered only from the context; and so it is in this instance. In the sentence immediately following the one referred to by your Reviewer, we are told that “God created the great sea-monsters, and every living and moving creature, which the waters brought forth, according to their kinds.”—Gen. I, 21. Here we have an explanation of what is said v. 20. “Let the waters bring forth,” etc. God “created,” that is, made or formed, those creatures, and the waters brought them forth. Both statements are true in the literal sense, the word “created” signifying God’s operation by which those creatures were organized and animated, and the expression “brought forth” indicating how the waters also played some part in their production. The Angelic Doctor points out (*Summa* I. ps q. 71 a. 1. ad. 1.) that there are in the genesis of a living organism two factors to be taken into account—an active and a passive principle. The latter is some material element or

compound. The active principle is the formative virtue contained in the seed. Now, in the primal institution of things, that which supplied the place of this formative virtue was, he tells us, God's fiat or creative act—"verbum Dei." The waters are thus said to "bring forth" fishes and birds, because these organisms were originally formed out of water as the predominating element of their being; in much the same way as we say now that the earth "produces" or "brings forth" fruits and herbs, which it does because of the fecund power of the seed that has been sown in it. The words of the Holy Father, in his Encyclical on the Study of Scripture, are relevant to the matter in hand. "Ordinary speech," Pope Leo observes, "primarily and properly describes what comes under the senses; and somewhat in the same way the sacred writers—as the Angelic Doctor also reminds us—'went by what sensibly appeared,' or put down what God, speaking to men, signified, in the way men could understand and were accustomed to."

As far as the second example cited by your Reviewer, it is well known that the Hebrew word "jom" may signify, in its literal acceptation, any period of time, whether it be the day as distinguished from the night (Gen. 1. 14), or a day of twenty-four hours (its usual sense), or an indeterminate period (Gen. 2. 4.) Furthermore, the word "day," as Father Tepe points out, is often used in almost all languages to denote the work done on a given day. It occurs in this sense also in Scripture (Cf. Is. 9. 4; Joel 1. 15; *et pasism*). Following St. Augustine and others, Father Tepe adopts this as a probable explanation of the word "jom" in the first chapter of Genesis. This is to use the word in a legitimate sense, without violating the usage of Scripture or detracting from the truth of the Genesiac narrative. It need scarcely be remarked that figurative expressions are frequently employed even in the doctrinal and historical portion of Scripture to set forth truths, or describe the operations both of the creature and the Creator. There is, then, no liberty taken with the word "jom" when it is explained as meaning the logical order of the Creator's work, the several "days" being the several works following one another in regular succession. The expression is figuratively interpreted, but not freely, and not in violation of scriptural usage.

We read in Numbers, 20, 11, that Moses "smote the rock with his rod twice," where "rock" is used in its literal sense. We learn from Matt. 16, 16, that Christ built His Church upon a "rock." Here the word is used figuratively, yet without doing

violence to its meaning, both because the figure is obvious and because the word occurs frequently in Scripture in this figurative sense. Once more, our Lord tells us, in a parable, of a man who built his house upon sand. Now, if one were to interpret "sand" to mean "rock," on the ground that sand is the material out of which rocks are formed, one would obviously be taking a most unwarrantable liberty with the language used by our Lord. Similarly, it should seem that one cannot "freely interpret" the phrase "de limo terrae" to mean the bodily frame of some pre-existing irrational animal, without unnatural straining and almost palpable misuse of the language of Holy Writ. Certainly the expression does not lend itself readily to any such interpretation. True, it is said of Adam himself (Gen. 3. 19), "dust thou art," and the language is more or less figurative. The preceding context however, explains the figure, preparing the mind, as it does, to grasp the meaning intended, to wit, that Adam, as to his body, was formed from the the dust. But in designating the material out of which the body of man was made, to describe a pre-existing animal organism in set terms as "the slime of the earth" were surely incongruous and fantastic phraseology. It would hardly be the describing of it, to quote once more the words of Pope Leo, "in the way men could understand and were accustomed to." And we should allow ourselves a liberty of interpretation amounting to license if we were to assume that the author of Genesis introduced, without one word of explanation, so inept a figure of speech (if even figure of speech it be) into what purports to be a *bona fide* account of the formation of Adam's body.

Twice does Genesis speak of the creation of man. First in chap. i, 27, where we are told that, "God created man in his own image; . . . male and female He created them." And again in chap. ii, 7 and 21-22, where is described specifically how and out of what material the bodies of Adam and Eve were formed. "And the Lord God formed man of the slime of the earth;" "And the Lord God built the rib which he took from Adam into a woman." The phrase "de limo terrae," it would appear, is not the only expression that must be freely interpreted to meet the requirements of the simian hypothesis. For here we have, in the first place, the expression "formed," which in original Hebrew is even more specific, meaning to mould as a potter would form a clay. Liberal interpretation in this case seems short enough; the word must simply be explained away, for the organism is supposed to be already

“formed.” And, then, what of Eve’s body? “Numquid igitur,” as Father Tepe pointedly puts it, “ex simia natum fuit?” If we grant the similar origin of Adam’s body, the logic of the situation will force us to admit a like origin in the case of Adam’s “better half,” who would be such no longer—not *os ex ossibus meis*. It might even force us to go further—and fare worse. For why stop short at one or two organisms only of that prehistoric simian family, and not rather infuse rational souls into the other organisms of the same species as well, since they must have been equally well adapted to serve as corporal frames for rational beings? This is what the fundamental law of the evolutionary hypothesis would require, since it postulates a transformation, not of one or two individuals merely, but of the whole species.

Pope Leo XIII., in his above cited Encyclical, reminds us that we are not indeed forbidden to leave the beaten path of patristic exposition, when there is just cause; but he inserts a proviso. It is that one should “carefully observe the rule so wisely laid down by St. Augustine—not to depart from the literal and obvious sense, except only where reason makes it untenable or necessity requires; a rule,” he adds, “to which it is the more necessary to adhere strictly in these times, when the thirst for novelty and unrestrained freedom of thought make the danger of error most real and proximate.”

SACERDOS CANADENSIS.

ANSWER.

We do not wish to cavil with our Reverend Critic whose conservation we thoroughly respect; but we must mildly protest against his conclusion that our reviewer, in holding the phrase “*de limo terrae*” obviously distinguishable, endorses the simian hypothesis.

The Hebrew expression which the Vulgate version renders “*de limo terrae*” is quite susceptible of the meaning which implies that God fashioned man’s body not out of the actual slime of the earth but of some preexisting material the principal characteristic of which is its perishable or transitory character. The words אפר כן האדמה literally signify “pulverem de terra.” The Vulgate translates אפר as an objective (accusativus materiae), but the other Greek versions (Aquila, Symmachus and Theodotian) render it as if it were in apposi-

tion. Thus the first man is here figuratively called "dust" in precisely the same way in which, as our critic admits, the passage in Gen. iii, 19 may be understood. In fact the Hebrew word for "dust" has more especially a figurative meaning, being sometimes joined to the Hebrew word for "nothingness," as in Job xiii, 12. In the last published volume of the "Cursus Sacrae Scripturae" which appeared almost simultaneously with P. Tepe's "Institutiones" the Jesuit Hummelhauer writes, "Dicitur vero homo *pulvis de terra*, quo corporis enuntiatur *materialitas* atque cum brutis, quae v. 19 etiam de terra formata dicuntur, *affinitas*. Dicitur *pulvis* quo ejus distinctius effertur *naturalis mortalitas*." (Comment. in Genesim pag. 127.) This same writer distinctly repudiates the simian hypothesis, nevertheless he says with reference to the passage in question: "neque corpus hominis neque corpora brutorum *quomodo* de terra formata fuerint (v. 7 et 19) mediatene an immediate in Genesi docemur sed solum de facto ea sumpta esse de terra. *i. e. de materia*." (pag. 129). A similar contention is made by a recent critic of P. Tepe in the New Ireland Review (Dec. 1894, pag. 665), also a Jesuit of recognized ability: "The phrase of Genesis 'formed from the slime' does not refer to Adam only, it refers to Eve as well . . . but Eve, as all must grant, was not the object of an immediate creation, nor was she formed immediately from slime; how then can it be necessary to argue otherwise in the case of Adam? The truth is that 'formed from slime,' like 'returning into dust' . . . can be interpreted equally well of mediate and immediate production from the earth."

This is all that our reviewer contends for, and certainly with good reason when we consider the present state of Biblical criticism.

THE LIBRARY OF ST. PHILIP NERI.

As a matter of literary curiosity we give, in the article on St. Philip, an almost complete list of the books to be found in the library preserved among the relics of the great saint in

the Holy City. The influence of the holy founder of the Oratory contributed more than that of any other single man in his time to the intellectual elevation of his countrymen, and it is interesting to note the works which served him in the formation of his educational standard. Most noteworthy is his evident attention to the study of Thomistic philosophy at a time when the humanitarian tendency still strongly prevailed, particularly in Italy. The volumes of Savonarola's life and different works would also indicate that our saint appreciated the necessity of a reform, which the impetuous zeal of the Florentine monk had pointed out, but which only the intelligent charity of the later Tuscan could effect.

INTRODUCING A NEW CATECHISM.

Qu. Is a pastor at liberty to introduce into his parish school a Catechism different from the one published by the authority of the last Baltimore Council?

Resp. For the sake of uniformity in Christian doctrine, which is of great importance at all times and places, but especially so in our own time and country, the Fathers of the last Plenary Council determined to have a typical Catechism which was to be used by all pastors and teachers whether religious or lay.¹ The choice of one among the catechisms already in use, or the preparation of a new one to suit all conditions, was to be left to a committee of bishops. These were to report the result of their work to the archbishops in session, who were to examine the catechism, and then have it published with the understanding that its introduction was obligatory, and was to be enforced, the same way as the

¹ "Hoc catechismo in lucem edito quamprimum uti teneantur omnes animarum curam habentes et præceptores tam religiosi quam laici." Conc. Pl. III., Tit. VII., cap. II., n. 219.

other canons of the council meant to secure a uniform church discipline.

The Catechism was published, and, as everybody knows, criticized as faulty in many respects. We do not propose to enter here upon the merits of the strictures made against the Baltimore catechism. They may be true. It is also very likely that catechisms of a superior order were actually at hand or in use at the time when the Baltimore catechism was published. But the question of excellence regarding the method of communicating Christian Doctrine is not the only one under consideration. It is indeed a secondary one when we come to speak of the duty which we have as catechists or teachers of Christian truth. Our first obligation is to carry out the instructions of the Council, even if the means which that authority recommends be not as good as they might be. No one will maintain that the Baltimore catechism teaches false doctrine, unless we accept as such those inferences which critical minds alone discover in the desire to demonstrate the incompleteness of some expressions. Accuracy and correctness of form are certainly very desirable; but their absence is assumed to be more dangerous in the present case than the facts would warrant us to assume. Hence there is no danger to the faith of the learner, the inculcation and preservation of which is the object of the catechetical instruction.

Whatever blemishes the textbook might otherwise have, if this much be granted, the question remains: Whether the purpose of the Council is better accomplished by the present Baltimore edition of the catechism, than by one more accurate and comprehensive, and actually to be found. We answer without hesitation, that the uniformity which the Council desired, and for which the most cogent reasons presented themselves in our shifting population, can be obtained only by the adoption of that catechism which the hierarchy, through the archiepiscopal body, authoritatively recommend as the common textbook of rudimental Christian doctrine. This is the official catechism for the present. The claims on our acceptance of it rests on grounds similar to those which oblige

us to retain the more or less imperfect version of the vulgate text in English for the public reading of the Bible. Truth and the unity of faith are the two things of vital importance; nicety of expression, unless its absence involves heresy, is, however gravely important, still only a second consideration, which, when there is a conflict between it and unity of discipline, must yield to the latter.

This view determines our answer, so far as such an answer can be given directly. For it cannot be denied that there are many reasons why the introduction of other catechisms aside, if not to the exclusion, of the one authorized by the Council, may operate great good, without in principle frustrating the design of the contemplated uniformity. But such deviations from the common law can only be legitimate when they lack the spirit of public censure and have the tacit, if not expressed consent, of the bishop of the diocese. It may be said that a man is free to teach truth in any form suitable to the circumstances in which he is placed, and that no superior can interfere with the manner of such teaching, unless it implies heresy or becomes offensive to the community. This we admit. A man is free to teach truth—free in the abstract, but in the concrete we are bound by rules of an order in which we simply play a part. As members of an organic, social or religious body, we have to respect times and places and methods, the harmonious working together of which insures the greater common good. On the other hand, there is a commonly understood principle of toleration which admits of seeming violation of a law, when the principle underlying that law and its intended effect is not rendered void thereby. This fact would sanction the use of a different catechism under various circumstances, when such use has not the air of opposition to the rightly constituted authority.

For the rest, the proper way to advocate the adoption of a new or an amended catechism is to place it before the legitimate body of bishops or archbishops and to await their action; in the meantime we have nothing else to do but to second the observance of the existing law according to its intent and general tenor.

OTHER AMERICAN SAINTS.

In our mention of American canonized saints (October, pg. 291,) we omitted the name of St. Peter Claver, canonized by the present Sovereign Pontiff, January 15, 1888. A Spaniard by birth, and a member of the Society of Jesus, he was sent to South America in 1610 by the celebrated Jesuit general Aquaviva. Here he devoted himself, as is well known, to the conversion and education of the negroes, among whom he labored for over forty years, dying in 1654. His feast is celebrated on the 9th of September.

Another beatified saint, American by birth, and contemporary of St. Peter Claver, is Bl. Martin Porres. He was a native of Lima, and the son of a mulatto mother, Anna Velasquez, who, having obtained her freedom, married the Spanish Knight John of Porres. Young Martin subsequently joined the third Order of St. Dominic, and devoted himself to the service of the sick. He died on November 3, 1639, and was beatified by Gregory XVI. in 1837. In the Dominican Martyrology his feast is celebrated on the 5th of November.

 THE PRAYERS AFTER MASS ON CHRISTMAS DAY.

The question whether the prayers prescribed to be said after a Low Mass must be repeated when two or three Masses are said in immediate succession by the same celebrant, (ex. gr. on Christmas Day) has been answered in the *negative* by the S. Congregation of Rites.

The Bishop of Macao asked: "Utrum sacerdos qui festo Nativitatis Domini, vel die secunda Novembris in Lusitania, tres missas consecutive legit, quin ab altari recedat, teneatur post unamquamque missam recitare ter *Ave Maria*, *Salve Regina* et ceteras orationes iussu SS. D. N. Leonis Papae XIII recitandas post missam privatam, an potius semel tantum post tertiam missam?"

The S. Congregation replies: "*Negative, preces praescriptae recitentur in fine ultimae missae.*" (S. R. C. die 10 Maii, 1895.)

ANALECTA.

LITTERAE APOSTOLICAE—DE CULTU ERGA B. V. MARIAM.

VENERABILIBVS FRATRIBVS
 PATRIARCHIS PRIMATIBVS ARCHIEPISCOPIS EPISCOPIS
 ALIISQVE LOCORVM ORDINARIIS
 PACEM ET COMMVNIONEM
 CVM APOSTOLICA SEDE HABENTIBVS

LEO PP XIII

VENERABILES FRATRES
 SALVTEM ET APOSTOLICAM BENEDICTIONEM.

Adiutricem populi christiani potentem et clementissimam, Virginem Dei Matrem, dignum est et magnificentiore in dies celebrare laude et acriore fiducia implorare. Siquidem argumenta fiduciae laudisque auget ea varia beneficiorum copia, quae per ipsam affluentior quotidie in commune bonum longe lateque diffunditur. Nec beneficentiae tantae profecto a catholicis officia desunt deditissimae voluntatis; quum, si unquam alias, his nimirum vel acerbis religioni temporibus, videre deceat amorem et cultum erga Virginem beatissimam excitatum in omni ordine atque incensum. Cui rei praeclaro sunt testimonio restitutae passim multiplicataeque in eius tutela sodalitates; eius nomini augustae splendorum aedes; peregrinationes ad sacratiora eius templa actae frequentia religiosissima; convocati coetus, qui ad eius gloriae incrementa deliberando incumbant; alia id genus, per se optima fausteque in futurum significantia. Atque id singulare est Nobisque ad recordationem periuicundum, quemadmodum multiplices inter formas eiusdem pietatis, iam ROSARIUM MARIALE, ille tam excellens orandi ritus, in opinione et consuetudine latius invalescat. Id Nobis, inquam, periuicundum est, qui, si partem curarum non minimam promovendo Rosarii instituto tribuimus, probe videmus quam benigna optatis

Nostri adfuerit exorata Regina caelestis : eamque sic Nobis confidimus adfuturam, ut curas quoque aegritudinesque lenire velit quas proximi allaturi sunt dies.—Sed praecipue ad regnum Christi amplificandum uberiora Nobis adiumenta ex Rosarii virtute expectamus. Consilia quae studiosius in praesentia urgemus, de reconciliatione esse dissidentium ab Ecclesia nationum, haud semel ediximus : simul professi, felicitatem eventus, orando obsecrandoque divino Numine, maxime quaeri oportere. Id etiam non multo antehac testati sumus, quum per solemnia sacrae Pentecostes, peculiare preces in eam causam divino Spiritui adhibendas commendavimus : cui commendationi magnâ ubique alacritate obtemperatum est. At vero pro gravitate rei perarduae, proque debita omnis virtutis constantia, apte facit hortamentum Apostoli : *Instate orationi*¹ ; eo vel magis quod tali instantiae precandi suavius quoddam incitamentum bona ipsa coeptorum initia admovere videantur. Octobri igitur proximo nihil sane fuerit, Venerabiles Fratres, neque proposito utilius, neque acceptius Nobis, quam si toto mense vos populique vestri, Rosarii prece consuetisque praescriptis, Nobiscum apud Virginem Matrem pientissimi insistatis. Praeclarae quidem sunt causae cur praesidio eius consilia et vota Nostra summa spe committamus.

Eximiae in nos caritatis Christi mysterium ex eo quoque luculenter proditur, quod moriens Matrem ille suam Ioanni discipulo matrem voluit relictam, testamento memori : *Ecce filius tuus*. In Ioanne autem, quod perpetuo sensit Ecclesia, designavit Christus personam humani generis, eorum in primis qui sibi ex fide adhaerescerent : in qua sententia sanctus Anselmus cantuariensis : *Quid, inquit, potest dignius aestimari, quam ut tu, Virgo, sis mater quorum Christus dignatur esse pater et frater?*² Huius igitur singularis muneris et laboriosi partes ea suscepit obiitque magnanima, consecratis in Cenaculo auspiciis. Christianae gentis primitias iam tum sanctimonia exempli, auctoritate consilii, solatii suavitate, efficacitate sanctarum precum admirabiliter fovit ; verissime quidem mater Ecclesiae atque magistra et regina Apostolorum quibus largita etiam est de divinis oraculis quae *conservabat in corde suo*.—Ad haec vero dici vix potest quantum amplitudinis virtutisque tunc accesserit, quum ad fastigium caelestis gloriae, quod dignitatem eius claritatemque meritorum decebat, est apud Filium assumpta. Nam inde, divino consilio, sic illa coepit

¹ Col. iv, 2.

² Cr, xlvii, olim xlvii.

advigilare Ecclesiae, sic nobis adesse et favere mater, ut quae sacramenti humanae redemptionis patrandi administra fuerat, eadem gratiae ex illo in omne tempus derivandae esset pariter administra, permissâ ei paene immensa potestate. Hinc recte admodum ad Mariam, velut nativo quodam impulsu adductae, animae christi-anae feruntur; cum ipsa fidenter consilia et opera, angores et gaudia communicant, curaeque ac bonitati eius se suaque omnia filiorum more commendant. Hinc rectissime delata ei in omni gente omnique ritu ampla praeconia, suffragio crescentia saeculorum: inter multa, ipsam *dominam nostram, mediatricem nostram*,¹ ipsam *reparatricem totius orbis*,² ipsam *donorum Dei esse conciliatricem*.³ Et quoniam munus divinum, quibus homo supra naturae ordinem perficitur ad aeterna, fundamentum et caput est fides, ad hanc ideo assequendam salutari-terque excolendam iure extollitur arcana quaedam eius actio, quae *Auctorem edidit fidei*, quaeque ob fidem *beata est salutata: Nemo est, o sanctissima, qui Dei cognitione repleatur, nisi per te; nemo est qui salvetur, nisi per te; o Deipara; nemo qui donum ex misericordia consequatur, nisi per te*.⁴ Neque is nimius certe videbitur qui affirmet, eius maxime ductu auxilioque factum ut sapientia et instituta evangelica per asperitates offensionesque immanes, progressionem tam celeri ad universitatem nationum pervaserint, novo ubique iustitiae et pacis ordine inducto. Quod quidem sancti Cyrilli alexandrini animum et orationem permovit, ita Virginem alloquentis: *Per te Apostoli salutem gentibus praedica- runt . . . ; per te Crux pretiosa celebratur toto orbe et adoratur . . . ; per te fugantur daemones, et homo ipse ad caelum revocatur; per te omnis creatura idolorum errore detenta, conversa est ad agniti- onem veritatis; per te fideles homines ad sanctum baptismum perve- nerunt, atque ecclesiae sunt ubivis gentium fundatae*.⁵ Quin etiam *sceptrum orthodoxae fidei*, prout idem collaudavit doctor,⁶ prae- stitit illa valuitque: quae fuit eius non intermissa cura ut fides catholica perstaret firma in populis atque integra et secunda vigeret. Complura in hoc sunt satisque cognita monumenta rerum, miris

1 S. Bernardus *serm.* II *in adv. Domini n.* 5.

2 S. Tharasius, *or. in praesent. Deip.*

3 *In offic. graec.*, VII., *dec.*, Θεοτοκίον *post oden IX.*

4 S. Germanus constantinop. *or.* II *in dormit. B. M. V.*

5 *Hom. contra Nestorium.*

6 *Ib.*

praeterea modis nonnunquam declarata. Quibus maxime temporibus locisque dolendum fuit, fidem vel socordia elanguisse vel peste nefaria errorum esse tentatam, magnae Virginis succurrentis benignitas apparuit praesens. Ipsaque movente, roborante, viri extiterunt sanctitate clari et apostolico spiritu, qui ad christianae vitae pietatem reducerent et inflammarent. Unus multorum instar Dominicus est Gusmanus, qui utraque in re elaboravit, marialis Rosarii confisus ope, feliciter. Neque dubium cuiquam erit, quantum redundet in eandem Dei Genitricem de promeritis venerabilium Ecclesiae Patrum et Doctorum, qui veritati catholicae tuendae vel illustrandae operam tam egregiam dederunt. Ab ea namque, *sapientiae divinae Sede*, grato ipsi fatentur animo copiam consilii optimi sibi defluxisse scribentibus; ab ipsa propterea, non a se, nequitiam errorum esse devictam. Denique et Principes et Pontifices romani, custodes defensoresque fidei, alii sacris gerendis bellis, alii sollemnibus decretis ferendis, divinae Matris implorare nomen, nunquam non praepotens ac propitium senserunt. Quapropter non vere minus quam splendide Ecclesia et Patres gratulantur Mariae: *Ave, os perpetuo eloquens Apostolorum, Fidei stabile firmamentum, propugnaculum Ecclesiae immotum*;¹ *Ave, per quam inter unius, sanctae, catholicae atque apostolicae Ecclesiae cives descripti sumus*;² *Ave, fons divinitus scaturiens e quo divinae sapientiae fluvii, purissimis ac limpidissimis orthodoxiae undis defluentes, errorum agmen dispellunt*; *Gaude, quia cunctas haereses sola interemisti in universo mundo*.⁴

Ista quae Virginis excelsae fuit atque est pars magna in cursu, in proeliis, in triumphis fidei catholicae, divinum de illa consilium facit illustrius, magnamque in spem bonos debet omnes erigere, ad ea quae nunc sunt in communibus votis. Mariae fidendum, Mariae supplicandum! Ut enim christianas inter nationes una fidei professio concordēs habeat mentes, una perfectae caritatis necessitudo copulet voluntates, hoc novum exoptatumque Religionis decus, sane quam illa poterit virtute sua ad exitum maturare. Ecquid autem non velit efficere, ut gentes, quarum maximam coniunctionem Unigena suus impensissime a Patre flagitavit, quasque per unum ipse baptisma ad eandem *hereditatem salutis*, pretio im-

1 *Ex hymno Graecor.* Ἀχάριστος.

2 S. Ioannes Damasc. *or. in annunc. Dei Genitricis*, n. 9.

3 S. Germanus constantinop. *or. in Deip. praesentatione*, n. 14.

4 *In off. B. M. V.*

menso partam, vocavit, eo omnes *in admirabili eius lumine* contendant unanimes? Ecquid non impendere ipsa velit bonitatis providentiaeque, tum ut Ecclesiae, Sponsae Christi, diuturnos de hac re labores soletur, tum at unitatis bonum perficiat in christiana familia, quae suae *maternitatis* insignis est fructus? Auspiciumque rei non longius eventurae eâ videtur confirmari opinione et fiducia quae in animis piorum calescit, Mariam nimirum felix vinculum fore, cuius firma lenique vi, eorum omnium, quotquot ubique sunt, qui diligunt Christum, unus fratrum populus fiat, Vicario eius in terris, Pontifici romano, tamquam communi Patri obsequentem. Quo loco sponte revolat mens per Ecclesiae fastos ad priscae unitatis nobilissima exempla, atque in memoria concilii magni ephesini libentior subsistit. Summa quippe consensus fidei et par sacrorum communio quae Orientem atque Occidentem per id tempus tenebat, ibi enimvero singulari quadam et stabilitate valuisse et enituisse gloria visa est; quum Patribus dogma legitime sancientibus, *sanctam Virginem esse Deiparam* eius facti nuncium a religiosissima civitate exultante manans, unâ eademque celebrissima laetitia totum christianum orbem complevit.—Quot igitur causis fiducia expetitarum rerum in potente ac perbenigna Virgine sustentatur et crescit, tot veluti stimulis acui oportet studium quod catholicis suademus in ea exoranda. Illi porro apud se reputent quam honestum hoc sit sibi que ipsis fructuosum, quam eidem Virgini acceptum gratumque certe futurum. Nam, compotes ut huius vim beneficii se magni pro merito facere, et idem se velle sanctius custodire. Nec vero queunt praestantiore ullo modo fraternum erga dissidentes probare animum, quam si eis ad bonum recuperandum unum omnium maximum enixe subveniant. Quae vere christiana fraternitatis affectio, in omni vigena Ecclesiae memoria, praecipuam virtutem consuevit petere ex Deipara, tamquam faultrice optima pacis et unitatis Eam sanctus Germanus constantinopolitanus his vocibus orabat: *Christianorum memento, qui servi tui sunt: omnium preces commenda, spes omnium adiuva; tu fidem solida, tu ecclesias in unum coniunge.*¹ Sic adhuc est Graecorum ad eam obtestatio: *O purissima, cui datum accedere ad Filium tuum nullo metu repulsae, tu eum exora, o sanctissima, ut mundo pacem impertiat et eandem ecclesiis omnibus mentem adspiret; atque omnes magnificabimus te.*² Huc propria quaedam accedit

1 *Or. hist. in dormit. Deiparae.*

2 *Men. V. mai. Θεοτόκion post od. IX de S. Irene V. M.*

causa quamobrem nobis, dissentientium nationum gratiâ compartibus, annuat Maria indulgentius; egregia scilicet quae in ipsam fuerunt earum merita, in primisque orientalium. Hisce multum sane debetur de veneratione eius propagata et aucta: in his commemorabiles dignitatis eius assertores et vindices, potestate scriptivae gravissimi; laudatores ardore et suavitate eloquii insignes; *dilectissimae Deo imperatrices*,¹ integerrimam Virginem imitatae exemplo, munificentia prosecutae; aedes ac basilicae regali cultu excitatae.—Adiicere unum libet quod non abest a re, et est Deiparae sanctae gloriosum. Ignorat nemo, augustas eius imagines ex oriente, variis temporum casibus, in occidentem maximeque in Italiam et in hanc Urbem, complures fuisse advectas: quas et summa cum religione exceperunt patres magnificeque coluerunt, et aemula nepotes pietate habere student sacerrimas. Hoc in facto gestit animus nutum quemdam et gratiam agnoscere studiosissimae matris. Significari enim videtur, imagines eas perinde extare apud nostros, quasi testes temporum quibus christiana familia omnino una ubique cohaerebat, et quasi communis hereditatis bene cara pignora: earumdem propterea adspectu, velut, ipsa Virgine submonente, ad hoc etiam invitari animos, ut illorum pie meminerint quos Ecclesia catholica ad pristinam in complexu suo concordiam laetitiamque amantissime revocat.

Itaque permagnum unitatis christianae praesidium divinitus oblatum est in Maria. Quod quidem, etsi non uno precativae modo demereri licet, attamen instituto Rosarii optime id fieri uberrimeque arbitramur. Monuimus alias, non ultimum in ipso emolumentum inesse, ut prompta ratione et facili habeat christianus homo quo fidem suam alat et ab ignorantia tutetur errorisve periculo: id quod vel ipsae Rosarii origines faciunt apertum. Iamvero huiusmodi quae exercetur fides, sive precibus voce iterandis, sive potissimum contemplandis mente mysteriis, palam est quam prope ad Mariam referatur. Nam quoties ante illam supplices coronam sacram rite versamus, sic nostrae salutis admirabile opus commemorando repetimus, ut quasi praesenti re, ea explicata contueamur, quorum serie et effectu extitit illa simul Mater Dei, simul Mater nostra. Utriusque magnitudo dignitatis, utriusque ministerii fructus vivo in lumine apparent, si quis Mariam religiose consideret mysteria gaudii, doloris, gloriae cum Filio sociantem. Inde profecto consequitur ut grati adversus illam amoris sensu animus

1 S. Cyrill. alex. *de fide ad Pulcheriam et sorores reginas.*

exardescat, atque caduca omnia infra se habens, forti conetur proposito dignum se matre tanta beneficiisque eius probare. Hac autem ipsa mysteriorum crebra fidelique recordatione quum ea non possit non iucundissime affici, et misericordia in homines, longe omnium matrum optima, non commoveri, idcirco diximus Rosarii precem peropportunam fore ut fratrum causam dissidentium apud ipsam oremus. Ad spiritualis maternitatis eius officium proprie id attinet. Nam qui Christi sunt, eos Maria non peperit nec parere poterat, nisi in una fide unoque amore : numquid enim *divisus est Christus* ¹ debemusque unâ omnes vitam Christi vivere, ut in uno eodemque corpore *fructificemus Deo*.² Quotquot igitur ab ista unitate calamitas rerum funesta abduxit, illos oportet ut eadem mater, quae perpetua sanctae prolis fecunditate a Deo aucta est, rursus Christo quodammodo pariat. Hoc plane est quod ipsa praestare vehementer optat ; sertisque donata a nobis acceptissimae precis, auxilia *vivificantis Spiritus* abunde illis impetrabit. Qui utinam miserentis matris voluntati obsecundare ne renuant, suaeque consulentes saluti, boni audiant blandissime invitantem : *Filioli mei, quos iterum parturio, donec formetur Christus in vobis* ³—Tali marialis Rosarii virtute perspecta, nonnulli fuere decessores Nostri qui singulares quasdam curas eo converterunt ut per orientales nationes dilataretur. In primis Eugenius IV, constitutione *Advesperascente*, anno data MCCCCXXXIX, tum Innocentius XII et Clemens XI ; quorum auctoritate item privilegia ampla Ordini Praedicatorum, eius rei gratiâ, sunt attributa. Neque fructus desiderati sunt, Sodalium eiusdem Ordinis contendente solertia ; iique extant multiplices et clara memoria testati : quamquam rei progressibus diuturnitas et adversitas temporum non parum deinde offecit. Hac vero aetate idem Rosarii colendi ardor quem initio excitatum laudavimus, similiter per eas regiones animis multorum incessit. Quod sane Nostris quantum respondet inceptis, tantum votis explendis perutile futurum speramus.—Coniungitur cum hac spe laetabile quoddam factum, aequè Orientem attingens atque Occidentem, eisdemque plane congruens votis. Illud spectamus propositum, Venerabiles Fratres, quod in pernobilis Conventu eucharistico, Hierosolymis acto, initium duxit, templi videlicet exaedificandi in honorem Reginae sacratissimi Rosarii ; idque Patrae in Achaia, non procul a locis, ubi olim

1 Cor i, 13.

2 Rom. vii, 4.

3 Gal, iv, 19.

nomen christianum, ea auspice, eluxit. Ut enim a Consilio quod rei provehendae curandoque operi, probantibus Nobis, constitutum est, perlubentes accepimus, iam plerique vestrum rogati, collaticiam stipem omni diligentia in id submiserunt; etiam polliciti, se deinceps non dissimiliter adfore usque ad operis perfectionem. Ex quo satis iam est consultum, ut ad molitionem quae amplitudini rei conveniat, aggredi liceat: factaque est a Nobis potestas ut propediem auspicalis templi lapis sollempnibus caeremoniis ponatur. Stabit templum, nomine christiani populi, monumentum perennis gratiae Adiutrici et Matri caelesti; quae ibi et latino et graeco ritu assidue invocabitur, et vetera beneficia novis usque velit praesentior cumulare.

Iam, Venerabiles Fratres, illuc unde egressa est Nostra redit hortatio. Eia, pastores gregesque omnes ad praesidium magnae Virginis, proximo praesertim mense, fiducia plena confugiant. Eam publice et privatim, laude, prece, votis compellere concordēs ne desinant et obsecrare Matrem Dei et nostram: *Monstra te esse Matrem!* Maternae sit clementiae eius, familiam suam universam servare ab omni periculo incolumem, ad veri nominis prosperitatem adducere, praecipue in sancta unitate fundare. Ipsa catholicos cuiusvis gentis benigna respiciat; et vinculis inter se caritatis obstrictos, alacriores faciat et constantiores ad sustinendum religionis decus, quo simul bona maxima continentur civitatis. Respiciat vero benignissima dissidentes, nationes magnas atque illustres, animos nobiles officique christiani memores; saluberrima in illis desideria conciliet et conciliata foveat eventumque perficiat! Eis qui dissident ex oriente, illa etiam valeat tam effusa quam profitentur erga ipsam religio, tamque multa in eius gloriam et praeclare facta maiorum. Eis qui dissident ex occidente, valeat beneficentissimi patrocini memoria, quo ipsa pietatem in se omnium ordinum, per aetates multas eximiam, et probavit et muneravit. Utrisque et ceteris, ubicumque sunt, valeat vox una supplex catholicarum gentium, et vox valeat Nostra, ad extremum spiritum clamans: *Monstra te esse Matrem!*

Interea divinorum munerum auspiciem benevolentiaeque Nostrae testem, singulis vobis cleroque ac populo vestro Apostolicam benedictionem peramanter impertimus.

Datum Romae apud Sanctum Petrum die V Septembris anno MDCCCVC, Pontificatus Nostri decimo octavo.

LITTERAE APOSTOLICAE DE COETIBUS VULGO DICTIS "PARLIAMENTS OF RELIGION."

Venerabili Fratri, Francisco, Archiep. Naupactensi, Delegato Apostolico ad Foederatas Americae Civitates, Washingtoniam

LEO PP. XIII.

Venerabilis Frater, Salutem et Apostolicam Benedictionem.—Coetus in foederatis Americae civitatibus celebrari subinde novimus, in quos viri promiscue conveniunt tum e catholico nomine tum ex iis qui ab catholica Ecclesia dissident, simul de religione rectisque moribus acturi. In hoc equidem studium agnoscimus religiosae rei, quo gens ista ardentius in dies fertur. At quamvis communes hi coetus ad hunc diem prudenti silentio tolerati sunt, consultius tamen videatur si catholici homines suos seorsum conventus agant: quorum tamen utilitas ne in ipsos unice derivetur, ea lege indici poterunt, ut aditus ad audiendum universis pateat, iis etiam qui ab Ecclesia catholica sejunguntur. Haec tibi, Venerabilis Frater, dum pro munere Apostolatus duximus significanda, placet simul Sacerdotum Paullianorum institutum commendatione Nostra provehere. Quibus id ratum sapienter est ut dissidentes fratres palam alloquantur tum catholicis dogmatibus illustrandis, tum contra illa objectis refellendis. Horum usum ac frequentationem sermonum si singuli sacrorum Antistites in sua quisque Dioecesi promoveant, gratum Nobis acceptumque eveniet, non enim inde exiguum in animarum salutem emolumentum oriturum confidimus. Tibi interim, Venerabilis Frater, divinarum gratiarum munera adprecati, Apostolicam benedictionem praecipuae Nostrae dilectionis testem amantissime impertimus.

Datum Romae apud S. Petrum die XVIII Septembris, MDCCC-XCV, Pontificatus Nostri anno Decimo octavo.

LEO PP. XIII.

EX S. RITUUM CONGREGATIONE.

I.

DE USU LUCIS ELECTRICAE IN ECCLESIIS.

A Rmis locorum Ordinariis non semel postremis hisce annis exquisitum fuit, utrum in Ecclesiis adhiberi lucem electricam tam ad dissipandas tenebras, quam ad pompam exteriorem augendam. Nuper vero Sacrorum Rituum Congregationi propositum fuit

Dubium: "Utrum lux electrica adhiberi possit in Ecclesiis?" Quare Emi. Patres Sacris tuendis Ritibus praepositi in Ordinariis Comitibus ad Vaticanum infrascripta die habitis, rescribendum censuerunt: "*Ad cultum, Negative. Ad depellendas autem tenebras, Ecclesiasque splendidius illuminandas, Affirmative; cauto tamen ne modus speciem praeseferat theatralem.*" Atque ita rescripserunt, et servari mandarunt die 4 Iunii, 1895.

CAI. Card. ALOISI MASELLA, *S. R. C. Praef.*
ALOISIUS TRIPEPI, *S. R. C. Secret.*

II.

DE CONSECRATIONE ALTARIUM.

Rev. mus D. nus Benedictus Maria della Camera, Episcopus titularis Thermopylen. Auxiliaris et Vicarius Generalis in Thelesina seu Corretana Dioecesi, sequentia dubia Sacrae Rituum Congregationi enodanda humiliter proposuit; nimirum:

I. Duo altaria, quum haberent aram portatilem ita firmiter collocatam in magna tabula, ut cum hac velut unum corpus illa efficeret et difficulter extrahi posset, fuerunt consecrata, ara portatili non amota et parvo sepulcro in ipsa ara portatili effosso; quaeritur, fueruntne ista altaria valide consecrata? an denuo consecranda sunt?

II. Altare cuiusdam Ecclesiae consecratum fuit sub eodem titulo Beatae Mariae Virginis, sub quo Altare maius erat consecratum; quid agendum erit in casu?

III. In quodam Oratorio privato altare fuit solemniter ritu consecratum. Poterat consecrari altare hoc, et peracta consecratio estne valida?

Sacra porro Rituum Congregatio, ad relationem infrascripti Secretarii, exquisito voto alterius ex Apostolicarum Caeremoniarum magistris, reque mature perpensa, rescribendum censuit:

Ad I^{um}. "Dilata; facta interim potestate bina illa altaria ad sacra adhibendi.

Ad II^{um}. "Rmus Ordinarius proponat alium titulum pro altari minori.

Ad III^{um}. Negative ad primam partem, affirmative ad secundam. Atque ita rescripsit et servari mandavit. Die 24 Maii, 1895.

CAI. Card. ALOISI MASELLA, *Praef.*
ALOISIUS TRIPEPI. *Secretarius.*

BOOK REVIEW.

THE ROMAN COURT, or A Treatise on the Cardinals, Roman Congregations and Tribunals, Legates, Apostolic Vicars, Protonotaries, and other Prelates of the Holy Roman Church. By the Rev. Peter A. Baart, S. T. L. Milwaukee: Hoffmann Bros. Co., 1895. (Fr. Pustet & Co., New York.) Pg. 333.

It is only of late years, partly through the obtrusive inquisitiveness of newspaper reporters and partly through the efforts of ecclesiastical notoriety seekers, that the inner official life of the Church has become a commonplace topic open to discussion by everybody. But since it is so it is better to have a right understanding of the subject than to depend upon the accounts of people partly misinformed or often wholly ignorant of the meaning and import of the terms which they use in referring to the transactions of the Roman Curia.

Fr. Baart has taken the opportunity of furnishing a sufficiently complete and intelligent survey of the subject. He describes the orders, titles and functions of the different officials and dignitaries dependent on the Pontifical Court, also the various Congregations and Tribunals, their rules, methods of action, powers and privileges.

The book is a useful guide in the topics it treats and incidentally serves as a corrective of common historical errors. An instance of this may be found in the chapter on the Congregation of the Holy Office, where the true character of the much-abused Inquisition is explained.

It would be an advantage to have an alphabetical index of topics at the end of the work, since books of this nature are more frequently referred to on doubtful or disputed subjects than read through with a view to be remembered as a connected whole.

The typography is excellent and the general get up is creditable.

LE CONCLAVE. Origines, Histoire, Organization, Legislation ancienne et moderne. Avec un Appendice contenant le texte des Bulles secrètes de Pie IX. (Gravures et Plans.) Par Lucius Lector.—Paris: P. Lethielleux, 1895. Pg. XI, 779. Pr. Frs. 6.75.

The true historian, whether he is in sympathy with the Catholic Church or not, will not ignore the fact that the history of the Papacy presents, amid the political as well as the religious occurrences of the past, a sort of central power—either of attraction or repulsion—which affects the position and movement of the elements around it. Under such circumstances it must always be of interest to the average student to inquire into the legal methods which regulate the choice of a pope. These methods have, it is true, not always been of uniform kind. The existence of a recognized "Conclave," as we understand the term to-day, does not antedate the end of the XIII century; and the strict system of exclusion which characterized the pontifical elections subsequently, and for a long time, has been largely modified in our own day. In this, as in all her canonical legislation, the Church reflects the spirit of the times in which she lives and acts. But to reflect the character of an epoch does not in her case mean that she is dominated by it. She ever and essentially rules, conquers, and draws into her domain; but in order to attain this end she follows those whom she would, win and yields for the time, and to a lawful degree, to the impetuous movements of her reluctant captives.

Few histories reveal this fact in so emphatic a manner as the pontifical elections. The policy of any individual pope marks itself upon his epoch; it either reveals great needs in some particular direction or creates them in another, and to fill these becomes the duty of his successor. Thus the works begun in one pontificate must be finished and supplemented in the next; the exclusive devotion to one great interest by a single pope calls forth a reaction in the opposite direction by the pontiff who follows; whence we constantly see great movements, betokening power and success, alternating with reforms to crush the rising weakness and prevent imminent failure.

As a matter of fact there exists no complete account of the papal elections, and our historian had not only to bring together the annals from various sources, but to use his critical acumen in disposing them and subjecting them to strict analysis in order to

account for many changes in the elections of successive periods. The present century has witnessed important modifications in the traditional system observed by the Conclave, and our author publishes some curious documents, which point to the abnormal conditions of modern political life forcing the government of the Church to adopt new ways in order to escape the machinations of her enemies and the mistaken zeal of her friends. Lucius Lector gives us a minute and extremely interesting survey of the whole subject ; and he shows with entire justice, yet also with a delicate appreciation of the influence of opposing though legitimate factors, what a salutary power the papacy has been, and must needs be in the future, for the remedying of the ever recurring social evils from which mankind suffers.

THE CATECHIST : or Headings and Suggestions for the Explanation of the Catechism of Christian Doctrine. With numerous quotations and examples from Scripture, and an Appendix of Anecdotes and Illustrations. By the Rev. Geo. Edw. Howe. Two Volumes. New Castle on Tyne : Mawson, Swan & Morgan. (New York: Benziger Bros.) 1895. Pr. \$3.50.

For a number of years the AMERICAN ECCLESIASTICAL REVIEW endeavored to supply its readers with suggestive material for the Catechist and Preacher. There was no dearth of excellent sermon books nor of manuals which might serve as texts for instructing us in the science and art of oratory. But what seemed wanting most of all was a series of brief and practical illustrations for the composition of homilies, and suggestive outlines of connected thought which could be readily impressed on the mind, whilst at the same time they allowed the preacher or catechist to fill in from his own store of knowledge whatever might appear to him most apt according to the character of his hearers and of time and place.

This want has been supplied by the analytic and exhaustive work before us. Fr. Howe has rendered our labor in this direction superfluous, so long as his book is easily accessible to the clergy, and we shall have to vary the subject matter which the "Supplementary Issues" of the REVIEW have hitherto supplied.

BOOKS RECEIVED.

- LE SACERDOCE.** Son Excellence, ses Obligations, ses Droits, ses Privilèges. Par L'abbé J. Berthier, M. S.—La Salette : Corps.—Lyon : Brigueat. 1895. Pg. 832. Pr. 60 cts. (Cadieux et Derome, Montreal.)
- L'EDUCATION EUCHARISTIQUE DES ENFANTS.** Par. Rev. P. J. M. Lambert. Librairie Religieuse H. Oudin, Paris—Poitiers, 1895. Pg. 36. Pr. 10 cts. (Cadieux et Derome.)
- VIE DU B. SEBASTIEN D' APPARITIO, O.S.F.** 1502-1600. Par le P. Jules de S. Louis, O.S.F. Pg. 143. Pr. 15 cts. (Cadieux et Derome.)
- VIE DE CATHERINE TEKAKWITHA,** Vierge Iroquoise. Par le R. P. Burtin, O.M.J.—Quebec : Léger Brousseau. 1894. Pg. 88. Pr. 15 cts. (Cadieux et Derome.)
- THE SPIRITUAL EXERCISES OF AN EIGHT DAYS' RETREAT.** Arranged for general use. By Rev. Bonav. Hammer, O.S.F.—St. Louis, Mo., B. Herder. 1895. Pg. 259. Pr. \$1.00.
- DUPLOYAN SHORTHAND** adapted to English. By G. Brandt, S.J.—Sinceny & Paris : E. Duployé. (Washbourne, London) 1895. Pg. 38. Pr. 2 Frcs.
- MENSIS EUCHARISTICUS.** Praeparationes, aspirationes et gratiarum actiones pro sumptione SS. Eucharistiae per singulos mensis dies distributae a P. Xaverio Lercari, S.J.—Mechliniae : H. Dessain. (Benziger Bros., New York.) Pg. 71.
- PETRONILLA AND OTHER STORIES.** By Eleanor C. Donnelly.—New York, Cincinnati, Chicago : Benziger Bros. 1896. Pg. 272. Pr. \$1.00.
- THE IROQUOIS AND THE JESUITS.** The story of the labors of Catholic Missionaries among these Indians. By Rev. Thomas Donohue, D.D.—Buffalo : Catholic Publication Co. 1895. Pg. 276.
- ANNUAL REPORT OF THE SUPERINTENDENT OF PAROCHIAL SCHOOLS** of the Archdiocese of Philadelphia, for the year ending June 30, 1895.—Philadelphia : Burk and McFetridge Co. 1895.
- OUTLINES OF DOGMATIC THEOLOGY.** By Sylvester Jos. Hunter, S.J. Vol. II. (American Edition.)—New York, Cincinnati, Chicago : Benziger Bros. 1896. Pg. 596. Pr. \$1.50.
- THE SACRAMENTALS OF THE CATHOLIC CHURCH.** By Rev. A. A. Lambing, LL.D.—Benziger Bros. Pg. 323. Pr. 50 cts.
- MORAL PHILOSOPHY.** A brief text-book. By Rev. Charles Coppins, S.J.—New York : Cath. School Book Company 1895. Pg. 166.
- ORGANUM AD GRADUALE ROMANUM :** Pars altera, continens omnia quae in festis B. Mariae V., Dedicationis Ecclesiae, Angelorum, Apostolorum, Omn. Sanctorum, a choro cantanda sunt. Harmoniis exornata a C. Becker, rect. chori in Salesiano, St. Francis, Wisc. 1895.

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. III.—(XIII.)—DEC., 1895.—NO. 6.

PASTORAL CARE OF CHILDREN WHO ARE TO MAKE THEIR FIRST COMMUNION.

THE student of Pastoral Theology has few things to learn which are of more importance to the welfare of souls, and the growth and prosperous condition of the Church, than the practice which is to be observed in preparing children for their first Communion. That practice is, rightly considered, the hinge and pivot upon which the entire pastoral work turns. It acts forward and backward, and affects the movement of every other portion of the parochial care.

We shall recognize the truth of this fact as soon as we consider what the right preparation of the children for their First Communion entails. A systematic survey of the subject leads us to inquire:

I. Into the *character and position* of the child who is to be admitted to holy Communion for the first time, that is to say,

- a. The proper age and bodily constitution;
- b. The mental equipment;
- c. The religious opportunities which, according to their nature, facilitate or retard the child's progress, supposing that the conditions of age, sound body and mind are favorable.

When the bodily and mental capacity and proper disposition are assured, we have to inquire into,

II. The *method* by which the child is to be led up to the act

of receiving the First Communion. This involves a consideration of the

a. Time,

b. Place, and

c. Circumstances connected with the more immediate preparation.

III. Finally, there remains *the act itself*, with its enduring remembrances and abiding devotion to the Friend whom the child is henceforth to guard through life as the unfailing source of strength and consolation until death.

I.

THE PROPER AGE FOR RECEIVING FIRST COMMUNION.

According to a law of Innocent III., all the faithful are to communicate as soon as they have come to the age of discretion. The sacred canons do not define and theologians do not agree as to the precise age when children may be said to have reached this period. Hence Benedict XIV. wisely allows that children may be admitted to First Communion at any suitable time between the ages of ten and fourteen.

A somewhat recent decree of the S. Congregation of the Council (21st July, 1888) reaffirms these pontifical statements, and leaves it to the Bishop of the diocese to determine the age before which children should not be admitted to First Communion. Some Ordinaries prescribe a uniform age, and it is easy to understand such limitations from the peculiar conditions of place and persons.

But in most cases the pastors and teachers are the best judges of the child's capacity for receiving First Communion, and hence, unless local and special reasons require it otherwise, it is but reasonable to leave the matter to their discretion. In this regard it may be necessary to remember that our people in the United States are of many races. The children of German or Scandinavian stock develop, intellectually and morally, slower than the children of the Celtic and Italic races. Again, there are children who go to the public or to non-Catholic private schools, whose mental con-

stitution, owing to their training, differs from that of children who receive daily religious instruction in the parish school. Others are sent to work before they have reached maturity in order that they may help to earn a scanty living for their families. All these considerations will affect the choice, as to age, which a pastor makes of the young candidates for admission to the Holy Table.

MENTAL EQUIPMENT.

But the age of the child is of less importance than the development of its intelligence and the possession of those sentiments by which it becomes conscious of the sublime act for which it is to be prepared.

When a devoted pastor goes out among his flock to gather together the little ones for the great reception day when they are to be presented to their King, and to invite Him in turn to the little homes of their hearts, he may well take thought. His first step will be to the school room. Whatever the difficulties, the sacrifices, the care and anxiety which he may have regarding the keeping up of his school, it is the field of all others in his pastureland in which lies the hope of his flock. From it come the joy and the consolation which soothe his heart in many a dark and discouraging hour. The education of our children in the Catholic faith is the source of all our missionary success, and without it all progress is but temporary, or, perhaps, illusory. Even if a pastor had to fill out the vacant hours between prayer and his priestly ministrations with work at the humblest trade, only that he might thereby gain the means to support a school, and to cheer the helpful hearts and hands of those devoted religious teachers who give their lives to the task of assisting and seconding him in his work, it would be a lighter work than to cope with the troubles that in time must arise from the want of a school, and the remorse of many lost souls whom he could have reached and saved by means of daily Christian instruction. The history of Christian civilization is a history of priests who built schools, and the failures within the fold of the Church, its heresies, its defections, its lukewarm-

ness, is the history of neglected Christian schools. The early Benedictine monks found it an impossible task to make known the fair message of the Gospel to our Pagan ancestors, whose rude manners and hardy nature yielded but slowly to the gentle pressure of Christian reasoning and Christian example; but the monks and nuns, pledged to the imitation of their divine Master, had learnt in the school of Christ to become like children in innocence and loving simplicity, and thus they found a way to soften the hearts of the barbarian mothers who listened and became docile to the gentle tones in which the stranger parleyed with their little ones. There is little doubt that a priest who has managed to bring a child patiently through the Catholic school, so as to secure for it the making of a worthy First Communion, has solved the secret of that child's predestination.

When the priest has found the children who give promise of a good First Communion, he must make them his special care. Such care should manifest itself for a considerable time, perhaps a year, before the reception of First Communion takes place. This does not imply that the catechetical and other immediate instructions should be anticipated that length of time. On the contrary, there are reasons why the actual training for First Communion should not extend over too long a period. Children, when they have once mastered the required knowledge, grow restless under repetition; familiarity with the thought of a far off grace begets a weakening of that anxiety and fervor which are essential to the requisite devotion for its worthy reception. But before the children are taken in hand for actual training they must be put into the proper temper for the ordeal. They are to become conscious, quietly and gradually, that their pastor's eye is upon them. They are to be impressed with the fact that they are to do a great thing in the future, and that everybody is interested in finding whether they will be fit and ready when the time of the opening of the First Communion class comes. And one way to give them this impression that they are a special choice of the flock for the time being, is the pastor's intercourse with them individually.

His action in this respect may cover the following points : (1.) He should frequently, and in presence, of the children ask the teachers whether the former are faithful in their daily tasks inschool, whether they know their Catechism and Bible History. (2.) He should bring them together occasionally to speak to them of the virtues necessary for admission to the Communion class, making them feel that it is an affair of honor in which those hold the first title who are most obedient, most diligent, and most observant of good conduct and of respect in the House of God. It is not difficult for most pastors to gather their little flock around them ; taking them out for a summer walk into wood and field, and to show them a special consideration in one of the many ways which the ingenuity of charity suggests. Few means are more effective than this sort of familiar intercourse, to prepare and open the ground for those dispositions which are so essential for the reception of the divine Guest.

(3.) The children should also have some opportunity of making their first confession at least a few months before they go to their First Communion. It helps them to realize sin and the necessity of thoroughly cleansing their souls for the great act. One abiding effect of the penitential ablution is this: it teaches the child to avoid certain faults to which by inheritance it is prone. The correction of certain evil dispositions, such as anger, stubbornness, disobedience, lying, impurity, is still possible at an age when the character is not yet fully formed. The will of the child may be directed and urged in shaping the still impressionable mould of the heart with its likings and tastes ; the kindling flame of affection may be fanned into a warm enthusiasm which pursues with ardor the ideal placed before the young mind. Just as every wilful sin committed at this age blunts the edge of that sensitive instrument by which the child is to work out the perfect image and likeness of its Maker ; so every act of the pastor or teacher which prevents the conscious commission of sin in the child is saving it a world of regrets and of struggles against its own faulty disposition in future years when such faults have grown into a habit. Hence the pastor will

do wisely to wash his little lambs in the laver of the Precious Blood long before they have to make their First Communion.

By this preparatory activity the priest will be enabled to choose from among his children those whom he may safely lead to the divine banquet to become there more intimately acquainted with and united to their Good Shepherd, Christ.

II.

THE CALL AND THE LEADING.

There are seasons when the clergy and teachers are more than usually occupied with parish work that concerns the general flock. There are times, too, when the little ones are especially preoccupied, either with school tasks or by those manifold local interests or public celebrations which are seasons of distraction. Such times are unfavorable for the serious work of disposing the young hearts and minds for the reception of First Communion.

The season of immediate preparation for this great act should be one in which the clergy and teachers are comparatively free to devote themselves to this important work ; when the parents are able to second the efforts of the pastor, and when it is possible for the children themselves to attend wholly and exclusively to the directions necessary to prepare them well for the great reception day.

Furthermore, it is important to time the preparation in such a way that it ends on some great feast or in some sacred season which adds to the solemnity of the occasion, and tends to impress it more deeply on the minds of the children. This will also have its effect on the grown people, who at such times can participate in the great event and are more likely, therefore, to interest themselves in it.

Of course it is not possible in all circumstances and places to observe a strict rule in this respect, but, there are some practical suggestions which may be made under this head :

(a.) Have the children's First Communion day some time in the month of May. It is the month of our Blessed Lady. It is a fair season in which everything tends to elevate the

mind and inspire the heart with joy and gratitude. It is a time, too, when the young men and women of the parish can be more easily gained to help in the work of leading their little brethren. The sodalists have opportunities of making their hymns, their apostleship, their love for the beauty of the altar, contribute to the festive spirit, and of adding the force of example to the precepts of the teacher, by showing the children how to practice devotion to our Blessed Lady.

(b.) But the parents, too, are to be drawn into active co-operation. A wise pastor will find it possible to arrange that this preparation for First Communion follows close upon a mission, or a retreat for Christian Mothers. On these occasions directions for the conduct of parents in regard to the first communicants in their respective families may easily be systematized. There are other ways of reaching the same end, such as special conferences, or the propaganda of printed leaflets and parish papers, as well as the turn given to the sermons and instructions at Sunday Mass and Vespers during the season of the First Communion classes.

(c.) It may be that the children called to make their immediate preparation for First Communion have parents who neglect to attend church and who cannot therefore be reached by the instructions given. This presents a double difficulty because the neglect of the parents creates a struggle in the heart of the child. We cannot, of course, encourage or allow the child to criticise its parents. Yet to love one's parents and not to imitate their example, or to censure them and not to violate the filial duty of reverence, is a hard task. There is, perhaps, but one way of remedying the evil, and that is to awaken in the child's heart a preponderating desire for missionary work. I can but express my meaning by a practical example which I learnt from a zealous pastor, and the extraordinary effects of whose practice I have observed for more than fifteen years. This priest, when he makes his annual choice of those among his little flock who are to approach the Holy Table the following year, brings it to their minds that they must go to our Lord *accompanied by their parents*. The children are familiarized with this

idea in the school by stories of the Holy Family and examples of the Saints. It is put before them as a duty, a deviation from which cannot with any propriety be thought of. In order to influence at the same time the parents, they are made to understand that this reunion of the family before the Lord's Table, is to be a sort of public profession on the part of the child declaring thereby that it will be ever dutiful to its parents, that it will seek to honor them by his or her Christian conduct, that it will love and obey them unto death, in order to merit blessings on earth and life eternal. There are few parents who can resist such an appeal to their own honor and affection, all the more when it is seconded by the prayers of their little ones who will begin to realize that their going to First Communion without the company of father and mother is placing them in the light of spiritual orphans, whose parents abandon them at the season of their greatest honor and glory. In the parish I refer to there were in the earlier days of its history members who had not approached the Sacraments for years, but who were thus induced to reflect and to change their lives. In one case the father, who had at first refused to listen to the compact, yielded with a burst of tears when his little son knelt down before him and besought him, with childish earnestness, to take him to the church, because he would not be permitted to receive our Lord except in the company of his father, whom he promised to love and obey in all good all the days of his life.

When in this way all the elements which exercise an influence upon the child's daily life during the months preceding the First Communion day have been harmonized, then begins the actual drilling.

By what particular method the lessons of religion and the teaching concerning the Sacraments are to be inculcated must depend on the teacher. It is an important matter, but it belongs to the domain of special pedagogics and I cannot dwell upon it here, except to emphasize the necessity of the child being obliged to memorize perfectly all the essential parts of the catechism and the usual prayers. The last part

is not unimportant, for, although no words are needed to address God, yet a set form of prayers fixed in the memory are the only means, in ordinary circumstances, which make it possible to worship God without the mechanical aid of a prayer-book, however much such a help may seem advisable at times when the mind is distracted.

When the memory has been stored with the proper knowledge, we must look to the practical application of that knowledge, so as to generate a habit of prayer which will make piety natural and easy. But this training to the habit of prayer in the child must be gradual, very gradual, so as not to create a distaste and hence a prejudice against it from the very start. A pastor takes the children into the church to make a short visit to the Blessed Sacrament. He goes at their head like the general of an army. They have been taught to make the sign of the cross carefully, reverently, as they enter; they move slowly and genuflect devoutly. Then he, the leader, addresses our Lord briefly, with words that the children can catch and understand. Before he turns to lead out his young flock, he says: "Good-bye, dear Lord—we shall soon come again to get Thy blessing, for we wish to love and honor Thee with our whole hearts." Such language the children understand and their thought is stimulated as well as their affection, when with each visit thus made the priest unites some special end or wish which is interpreted beforehand to the little ones. To-day "we salute our Lord simply;" at another time "we beg pardon for our sins and faults;" again we go to ask Him "for those who neglect Him," or for "father and mother," or for the blessing of "preparing well to receive Him in First Communion;" and so a thousand objects can be called forth to elicit the attention and thoughtful interest of these young minds upon the primary object of our Lord's dwelling in His Tabernacle. Since the main aim is to make the children appreciate these acts so that they return to them spontaneously, it is well to couple the visits to the Blessed Sacrament with some innocent pleasure. Any occurrence which gives special delight to the children should at once be made

the object of a visit of the First Communion Bands to tell our Lord: "Thank you, dear Lord." Thus they learn to refer all things blessed and joyful to the source of their true and future happiness.

As none should be so much interested in the magnificence of the First Communion celebration as the Communicants themselves, it will be both possible and advisable to interest them in advance in some scheme for the embellishment of the House of God and the altar on the great day. Many little hands may be set busy for all the odd moments of the season preceding the First Communion. Instead of buying flowers, garlands, bows and a thousand other ornaments, the children might be taught and helped to make these things. It will interest them forever after in the beauty of God's House and in the preparation of the young first communicants who may follow them in future years. If the boys can make designs, garlands and the like, the girls can, under superior direction, help in the making of altar cloths, cassocks and surplices for the sanctuary boys, ties, or their own dresses for the occasion.

When the children are thus engaged in the thought about this great reception to come, they may be safely made the object of some honorable distinction in the parish. It will rouse their self-respect and will instinctively cause the older portion of the flock to exercise a sort of reverent protectorate over them. Many will pray for them, but they may also help them, at times when they are out of the sight of their pastor or teachers or parents, to act with a spirit becoming their prospective honor. The consciousness that everybody in the parish knows to what great office the boy or girl is destined, makes a safeguard against many a wrong.

Thus at the Forty Hours' Devotion these children should be made a special and altogether separate "Guard of Honor" of the Blessed Sacrament. The boys might be allowed to wear the cassock or badge during the watch before the Tabernacle; the girls to have some equally suitable distinction. Similar prominence may be given them during other devotions and public celebrations, all of which is likely to

have a good effect upon their sense of honor and future stability.

THE DAY CLOSE AT HAND.

As the last week approaches, the necessity increases of concentrating the attention of the children upon the great act which they are to perform. In many parishes the custom exists of having the children go into a retreat for one or more days preceding the First Communion. During this time they observe silence, they pray in common, receive exhortations in the church and make their confession. They should also be drilled in the ceremonies to be observed. It is a beautiful and touching sight when the celebration in the church goes on without distraction and confusion.

If the children go home in the evenings it will not suffice to instruct them to observe silence and the other means of recollection and edification. The parents also and other members of the household should be warned not to give the young neophytes any unnecessary occasion for distraction or possible sin.

The trouble of having to hear the confessions of the children should not make us dispense with the duty of giving the parents, or any of the parishioners who desire it, an opportunity of going to the Sacraments on that day. Indeed, all should be urged to offer their Communion for the children. Let our people put aside all objections of inconvenience this once, and they will remember the day and its meaning for the rest of their lives.

When the soul is cleansed, the parents should lead the child to the church with all the outward state and splendor at their command. The ceremonial of the Church, the gorgeous robes of the priest, the silver and gold of the tabernacle, all these things are so many indications of what is proper in regard to the manner in which we should approach the Bl. Sacrament. Both child and parents should be dressed in their best and purest attire. Everything about the body should remind us of the treasure that is to be encased therein.

As the children and their parents in their outward dress

show forth the joy and solemn state of the occasion, so should the church and the altar, the music of the choir, and the ministers in and about the sanctuary reflect the splendor and joy of the day. All this will have its lasting effect upon the young communicants, upon the people of the parish, nay, upon the priest himself.

In the journal of the venerable pastor at whose hands Prince Demetrius Gallitzin, the honored pioneer missionary of Western Pennsylvania, together with his young sister, received the First Communion, we read the following instructive account of the action: "The children were excellently prepared for their First Communion, and they came to the parish church between six and seven o'clock. I said the mass; and after receiving the precious Body and Blood of our Lord, I opened the tabernacle, praying silently that the great grace awaiting them might be abundantly obtained. When I turned around to say the '*Miseratur vestri*' I saw before me the affectionate mother with her two children at her side, dressed in white. The sight touched my inmost heart, and I felt great difficulty in keeping my composure as my eyes fell momentarily upon the lovely group. I felt as if enchanted by this noble love of the princely mother and her children, with whom divine Love was about to unite itself by descending bodily into their hearts. With trembling hand I gave them all three the Holy Communion. At the end of the Mass they repaired to separate places, as previously arranged, to make a half hour's thanksgiving, each alone, in undisturbed intercourse with their divine Master. At the end of this time I led the children out to meet their mother, who had preceded them to a tent on the lawn, decorated for this purpose. She embraced both, as they entered, in a most affectionate manner; at the same moment two clarions began to discourse sweet music in the open air, which, being quite unexpected, produced a delightful effect upon the bright and happy children. We breakfasted all together in the tent. The Princess presented the young Demetrius with a short sword, which bore the inscription: *Fear not him who can kill only the body, but cannot harm the soul; but fear Him who*

can destroy both body and soul. Mimi, his sister, received a golden ring with a face in relief, around which was the legend: '*I am the way and the truth.*' *In memory of this most beautiful feast of the soul.*

It is needless to dwell upon the act of this noble mother who thus sought to impress upon her children the lessons of this great day of their First Communion. We all know what fruit these lessons bore, especially in the case of the young Prince, who soon after exchanged the prospective career of a soldier of rank for the more honorable but toilsome militia of Christ.

In churches where the Sisters have partial charge of the preparation of the children for First Communion, the ceremonies are as a rule truly beautiful. Where we cannot avail ourselves of the pious ingenuity and zeal of religious teachers, we may find devoted parishioners to help us in making the day one of joy and edification to all the faithful.

As to the hour of the Mass at which the children are to receive Holy Communion, we must be careful not to tax the endurance of the children already weakened by the strain of the previous exercises. Hence the Mass should be as early, and the service as short as possible. Both the choir and the preacher, if they consult the feelings of their hearers on this occasion, will be brief. A short hymn may be quite beautiful; a short sermon need not be dull.

But the Holy Communion once given to the children should not be the end of the present or future care of the pastor and teachers. It is very desirable, and in most cases really necessary, that the thanksgiving should be made with and for the children by some grown person in the church. It is well, indeed, to lay great stress in the preparatory instructions upon the fact that they are not to lose the precious moments after Holy Communion, that they should thank our Lord and say to Him how dearly they wish to love Him henceforth, that they should tell Him all the desires of their young hearts for themselves, their parents, brothers, sisters, superiors and friends. But these acts on the part of children cannot be of long duration. The silent moments are easily

invaded by wandering thoughts, and hence, after *leaving them for some minutes to themselves*, the acts of thanksgiving after Communion should be made aloud, so that the children may repeat them sentence by sentence with deliberation and devotion.

I have already alluded to the inconveniences which normally hinder the attendance of some of the faithful at this celebration. Some forethought will make it possible that those who cannot be at the Mass of First Communion may participate in the subsequent exercises, perhaps in the afternoon or evening. But every part of that memorable day should bear the impress and character of the children's First Communion, and should be made to act as a reminder to all the congregation. Among the special exercises befitting the occasion are :

1. A solemn profession of the Catholic faith and renewal of Baptismal Vows on the part of the children. This should take place in presence of the entire congregation.

2. The distribution of the memorial card or picture recording the day of the First Communion. The more beautiful this memento, which is a sort of charter of fidelity to the faith and practice of the Catholic religion, the better. A finely framed picture of the First Communion in the home is a reminder, not only to the child whose testimonial it is, but to every member of the family, of the duty which each owes to the parish. It elicits a commendable pride in being a member of the church and does more to make people contribute regularly to its support than the wearisome calls for pew rent, and monthly dues, and the extraordinary devices resorted to in order to obtain compliance with the sixth precept of the Church. It opens the way for the introduction of Christian symbols in the homes of our people, in the place of those flippant and sometimes doubtfully modest exhibitions of secular art too often found among Catholics.

The ceremony of distributing these pictures should, if possible, take place in a hall. Let the fathers be seated around the pastors and priests ; appoint ushers from among the sodalists to bring up each child in turn to receive the

diploma in the presence of the faithful. A few apt remarks and some hymn preceding and following the act will reach the heart of all and do lasting good.

3. In connection with this, a zealous pastor may bring the first communicants to become active promoters of the devotion of the Holy Family, which Leo XIII. desires to have established in every Catholic home.

The investing in the Scapular may also be connected with the afternoon service in the church.

THE STRAY SHEEP.

But I have thus far spoken principally of the children in our parochial schools. There is a class of children which cannot be so readily controlled according to the methods hitherto suggested. I mean the children who go to a non-Catholic or to a public school. Their needs deserve our attention all the more because they are greater. The circumstances in which a pastor meets these children are, for the most part, a bitter discouragement to him. His zeal encounters from the first a callous faith on the part of parents, and, on the part of the children, either a hopeless ignorance of the Catholic faith, or an equally hopeless incapacity to receive religious instruction. To these difficulties are often added the pride and vanity which usually fasten themselves upon nominal Catholics whose material interests in the community make them pose as defenders of the national sentiments supposed to be represented by the public school. All the efforts of the clergy are not only received with a dogged indifference, but often arouse animosity against him personally.

The first temptation, next to discouragement, in such cases, is to abandon the labor of looking up and caring for the unfortunate children belonging to this class, and to cast the subsequent responsibility upon the parents. But to yield to this temptation is to frustrate the fundamental purpose of the Christian ministry, whose task is that of the Good Shepherd, who came precisely to seek the children "that are lost of the House of Israel." We are making wondrous and exceptional

efforts, in our day and land, to bring Protestants to the knowledge of the Catholic faith. Would that we had but half the appréciation of the enormous good done by our clergy in devoting themselves to win back the lost and straying sheep that bear the mark of Catholic Baptism. It is the most difficult work of the pastor, but it is the "*manipulum fletus et doloris*" which he professes to assume each day as he puts on the sacred vestments of the Eucharistic ministry, in the hope that he may receive with joy the reward of the same, *ut cum exultatione recipiat mercedem laboris!*

In these circumstances, what are we to do? The gross ignorance of the children, the difficulty of getting them together even to listen to the announcements of what is so essential to their salvation, the dull response on the part of parents more pretentious, yet less helpful, than the poor who support the parish school,—all these considerations may weigh down the priestly heart with care and anxiety; but his ministry is a failure unless he set his special care to counteract these difficulties.

The methods usually adopted to gain these children, to prepare them for their First Communion, to hold them afterwards, necessarily differ according to the circumstances of time and person, in city or country. But there are some principles which, if prudently applied by the zeal of the pastor to suit the conditions, must bear proportionate fruit sooner or later.

I. First of these is unwearied kindness—both toward children and their parents. This is quite compatible with unswerving defense of the necessity of a child's education under the influence of positive religion, which, normally, only the Catholic school guarantees. The spirit of priestly forbearance has its manifold phases, public and private. Our first duty is to seek to attract the erring; our second, to correct them. I believe we have lost much, and gained little to compensate for it in other directions, by the uncalled for denunciation of the Public Schools. If half the weight of pulpit eloquence which has been spent in branding the neutral schools were thrown in behalf of showing our people

the advantages and the absolute necessity of Christian education such as our parochial schools are designed to give it, we would have found willing hearers and followers among many who, as it is, were only wounded by the sharp words of the priest. Bitter zeal never effects any real or lasting good. Many people have their children in the public schools through a sort of necessity which, whether real or imaginary, affects them for the time as paramount with their nearest interests. Others have kept them there through ignorance, through prejudice, or, let us allow, through a mistaken sense of superior advantages. The one way to gain these minds is to remove the ignorance, the prejudice, or the false estimate, by instruction or kindly remonstrance, instead of turning it into the malice of wounded pride. It is perfectly true that *the Catholic school, even if it were far below the public school in the power of imparting secular knowledge, is yet infinitely preferable as an educational establishment for the child.* And this for the incontrovertible reason that the Catholic school tends to the most important part of the child's being, it's heart, by the right training of which it becomes a good and loyal citizen: for the possession of these qualities is always more desirable, in any society, than that of a mind furnished with mere intellectual store, whilst the heart remains vicious and cold. But all this must be demonstrated to the people who favor the public school system, and it may take a long time to do so, because they come more rarely within our reach and are already more or less fixed in their prejudices.

2. With the most determined patience must go, hand in hand, the willingness of the priest to make all kinds of material sacrifices for these children, in the way of—

- (a.) giving them extra time—without confining them too strictly ;
- (b.) furnishing them free books of instruction and bearing, if need be, all expenses necessary for their preparation.

This is asking much, many times as much, perhaps, as we are doing for our parochial children, but I take for

granted that we realize the value of gaining this portion of the flock for whom we are responsible to God. If we do less, we shall not reach our object. Every expense and inconvenience to which we put the parents who send their children to the public schools will, from the start, give them a pretext to evade the duty of complying with the necessary preparations for First Communion. They may find a pastor, a hireling, who will deal with them on easier terms, and the result is we lose them and they are likely to lose themselves. Nor is the thought of undertaking such sacrifices and expenses for the rescue of misguided and perhaps wayward children anything so novel or unusual to the Catholic heart. Some time ago I witnessed, in the city of Rome, a beautiful celebration of a First Communion. There were some one hundred and thirty children, all of the poor, gathered from the byways and alleys of the city. The nuns of the Sacred Heart on the Pincian Hill took charge of these abandoned children, kept them under instruction for many weeks. The classes ended by a retreat of eight days during which a priest gave a number of conferences and instructions, whilst the Religious conducted the exercises of piety. At the conclusion of the retreat the children received First Communion from the hand of a bishop, with all the magnificence of the Catholic ceremonial. Lodging, food, dress and all the necessaries for these waifs were provided through private charity. These First Communion classes are collected twice each year, and the good nuns of the Trinità dei Monti thus provide the requisites of preparing about three hundred poor children, at an annual expense of some four thousand francs; for which there is no fund set apart, except the absolute trust in Providence to furnish the means for so worthy a charity. What these nuns can do, and do each year for so many, relying on God's providence, cannot every pastor do it in some measure for the smaller number of his own flock?

But the labor and sacrifice of getting together the children of the public schools who have attained the proper age for being admitted to their First Communion; is not the only consideration worthy of the pastor's attention. It is one of

the saddest consequences of a purely secular education that it unfits the mind and heart alike of the child for the comprehension and appreciation of supernatural truths. We need not be surprised, therefore, to find, in the attempt to teach these children the catechism, that they are much slower to learn the things concerning religion than the children who grow up amid Catholic surroundings, and under the habitual influence of the religious teacher. As a consequence of this inaptitude, there is a want of interest and a difficulty in fixing the attention of the young restless minds on the solemn truths which they must know and believe. Here the study of pedagogy is to second the Christian patience of the teacher in order that he may make the necessary headway.

Apart from more frequent instruction and greater care in preparing the children of the public schools for their First Communion, I would deprecate all odious discrimination against them. The fact of their being separately trained, and for perhaps a longer time, is in itself a humiliation of which most of them become gradually conscious when they discover their ignorance, compared to younger children in the parochial school. Anything that evokes bitterness, hinders the good will which is here required for success; and severity ought to be the last thing applied to the erring children who are not responsible for the false views of their parents. The fact is that forbearance is more likely to gain over the elders, especially when they are made witnesses of the results of Catholic training in some of those edifying methods suggested above.

H. J. HEUSER.

**THE DEVOTION TO THE SACRED HEART BEFORE THE TIME OF
BL. MARGARET MARY ALACOQUE.**

THE devotion to the Sacred Heart, in its substance, is as old as Christianity. Being based on the mystery of the Incarnation and on the Gospel itself, it could hardly be

otherwise. The passage to the Divine Heart was opened on the Cross, and there is nothing more natural than that holy souls should enter and take refuge in it. The Beloved Disciple, who reposed on the Master's bosom, lays particular stress on the fact of the opening of our Lord's side. He relates it with all circumstance, and emphasizes his own authority as an eye witness: "One of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true." (John xix, 34-35). In like manner, our Lord Himself seems to emphasize this fact to St. Thomas: "Put in thy finger hither, and see My hands, and bring hither thy hand and put it into My side." (John xx, 27).

In reference to these two privileged apostles, St. Thomas of Villanova pertinently says: "Blessed is the hand that sounded the secrets of the Lord's breast! What riches hath it not found? St. John, while reposing on that breast, drew from the Sacred Heart the knowledge of heavenly mysteries. St. Thomas in examining it discovered copious treasures. Marvelous school in which such disciples were formed! The one soaring above the stars taught the wonderful secrets of the divinity, when he said: 'In the beginning was the Word,' etc.; the other touched by a ray of the eternal truth, cried out aloud: 'My Lord and my God.'" (Conc. in octava Pasch).

The Fathers generally from the earliest ages drew special attention to the mystical significance of the opening of the Lord's sacred side. St. Cyprian, who was martyred, A.D. 259, says: "The sentence of condemnation was annulled, freedom was restored and secured to us by a new title; a privilege was given us, and a writ of pardon was sealed for us by the new seal of the wound in our Lord's side." St. Lawrence Justinian, developing the same idea, says that Christ has set the seal on the work of the redemption by the wound of His side, "which He continually represents to the eyes of the heavenly Father as the price of our redemption and as a satisfaction worthy of Him." (See

Bonucci, *Connaisance du Coeur de N. S. Jesu Christ*, p. 14-15.)

St. Ambrose says: "From the wound of our Lord, not the languor of death, as is the case with other men, but the fountain of life everlasting flows. This the Scripture teaches us, saying: 'You shall draw with joy water from the fountains of the Saviour.' Water flows from the wound that we may drink salvation. O that all sinners should drink of it, that they might be healed from their sins!" (In Ps. xxxvii). St. Chrysostom addresses our Lord in these words: "By the opening of Thy side, the hidden treasury of the divinity, Thou hast paid a ransom drawn from the abundance of Thy Father." (In Ps. xiv).

St. Augustine, commenting on the words of St. John, "One of the soldiers with a spear opened His side," gives expression to the following sentiments: "thus the gate of life is opened, and the Church draws from thence the Sacraments, without which there is no way to true life. The blood of Jesus Christ has flowed from His Heart for the remission of sins. Water was mixed with that fountain of salvation. This water gives our souls wherewith to cleanse their stains and quench their thirst. . . . The first woman was taken from the side of the first man while he slept, and she was called life and mother of the living. . . . The second Adam, bowing his head, slept on the Cross, and there was born of him a spouse, likewise issuing from his side, as he slept. . . . What is more salutary than this wound?" (Tract. in Joan. 120).

St. Augustine, in various other places, describes the wound of our Lord's side as the well-spring from which flows not only the healing blood that redeemed us, but also the sacraments, which are the channels of grace, and the Church of Christ itself. St. Peter Damian compares the wounded side of our Lord with the rock in the desert which, struck by the rod of Moses, gave forth refreshing waters. He calls the Sacred Heart the treasury of divine knowledge and wisdom, the fountain of living water flowing into everlasting life. (Sermo in Exalt. Crucis).

No one has written more devoutly on the Sacred Heart than St. Bernard. He says: "Since we have come to the sweetest Heart of Jesus, and it is good for us to be here, let us not allow ourselves to be easily taken away from it. . . . The remembrance of this Divine Heart is a source of consolation and joy. . . . Oh! how good and how sweet it is to dwell in this Heart! . . . O, sweet Jesus, what a rich treasure, what a precious pearl, is thy Heart! . . . For this Thy side was opened, that an entrance might be made for us; for this Thy Heart was wounded, that in it we might dwell secure from all that might disturb our rest. But it was wounded also for this, that through the visible wound we might see the invisible wound of love . . . the bodily wound reveals the spiritual wound. Oh! who should not love a Heart so wounded? Who should not love a Heart so loving?" (Serm. III. de Passione Domini).

St. Bonaventure thus addresses the wounds of our Lord: "O sweet wounds! Through you I have entered in and penetrated to the utmost depths of the charity of Jesus Christ. Here I take up my abode. Here I find such an abundance of consolations that I cannot describe it. . . . Behold the gate of Paradise is thrown open; the soldier's spear has removed the sword that barred the entrance. The treasure-house of Eternal Wisdom and Love is opened to us. . . . O happy spear that was worthy to make such an opening!" (Stimulus divini amoris, Pars I, Cap. 1).

We could quote many others of the ancient and mediæval Fathers, saints, and ecclesiastical writers, who practiced and preached the devotion to the Sacred Heart in a similar manner. Besides this practical devotion which developed naturally from the consideration of the dogmas connected with the person of our Lord and from the contemplation of the facts of the Gospel, numerous private revelations in reference to this devotion have been accorded to individual saints, of the authenticity of which there is no room for doubt.

Prominent among those private revelations is that vouchsafed to St. Gertrude. In her memoirs, which have received the approval of the Church, we find frequent reference to the devotion to the Sacred Heart. No fewer than one hundred and fifty pass-

ages have been counted in her works which treat of this subject. In one passage she relates that, on the feast of St. John the Evangelist, the Beloved Disciple appeared to her. He conducted her to our Lord Himself who deigned to permit her to rest upon the wound of His side. Being filled with sweetness and consolation at the pulsations of the Sacred Heart, she asked the Disciple, why it was that he, who had felt this sweetness while reposing on his Master's bosom, withheld it from the world, and did not write it in his Gospel. Whereupon the apostle answered: "My object was to write for the infant Church concerning the Eternal Word *one word* which will be the subject of the study of mankind to the end of time, though they will never thoroughly comprehend it. But the revelation of these bliss-bestowing pulsations is reserved for latter times, in order that the decrepit world, whose love has grown cold, may be warmed by the communication of these mysteries." (*Revelationes Gertrudianae*, Lib. IV., Cap. 4. Paris, 1875). These "latter times," of which the apostle here speaks, evidently refer to the times of St. Gertrude; but, as we shall have occasion to show in another paper, the revelations of these pulsations of the loving Heart of our Lord, and the fire of divine love which they have enkindled, have continued to spread and develop, and tend toward their maximum in our day.

Similar communications of the Sacred Heart were accorded SS. Mechtilde, Lutgarde, Catherine of Sienna, Catherine of Genoa, Mary Magdalene de' Pazzi, St. Francis of Assisi, Blessed Henry Suso, and other saints. (See Bonucci, *Connaissance du S. C.*, Livre II., *passim*.)

The devotion to the Sacred Heart was privately practiced or recommended also by John Justus Lansberg, a Carthusian of the beginning of the sixteenth century, renowned for his sanctity and learning; by the venerable Father Eudes, founder of the Eudist Fathers and of the Sisters of the Good Shepherd; by Louis of Granada, O.P., and others of the Dominican Order; by Father Francis Ossuna, of the Order of St. Francis; by St. Francis of Sales, founder of the Order of the Visitation; by St. Ignatius, founder of the Society of Jesus; by St.

Francis Borgia, Blessed Peter Canisius, St. Aloysius Gonzaga, St. Alphonsus Rodriguez, and other saintly Fathers of the Society of Jesus. (See Letierce, *Etude sur le Sacré Coeur*, Vol. I., Introduction Chapters iii. and iv).

The two first mentioned in this list of devout worshipers of the Sacred Heart deserve special notice. John Justus Lansberg was born at Lansberg in Bavaria, in 1489. He entered the Carthusian monastery at Cologne, at the age of 20, in 1509. He became Master of Novices in his order, and distinguished himself no less by his spirituality than by his multifarious writings, which compare favorably with those of St. Bernard and St. Bonaventure. Writing to one of his spiritual children, he says: "My dear child, endeavor to honor the Sacred Heart of Jesus, that Heart overflowing with love and mercy. . . . Enter in spirit into that Heart which has been opened for you. Ask of it all that you desire, offer it all your actions, for it is the vessel that contains all heavenly graces, the gate by which we enter to God and by which God comes to us. Expose in some place where you will be obliged often to pass, an image or picture of the divine Heart. It will excite you to the love of God, and it will often remind you to labor for Him." In these few words we have a complete instruction on the devotion to the Sacred Heart, even as recommended and practiced in our own day.

The most remarkable, however, of the forerunners of Blessed Margaret Mary in the practice and the apostolate of the devotion to the Sacred Heart was the venerable Father John Eudes. It has even been seriously disputed to which of these two servants of God belongs the glory of establishing the special worship of the Sacred Heart as it now exists in the Church. From his earliest years Father Eudes had a most tender devotion to Jesus and His holy Mother Mary. By the study of the revelations of SS. Gertrude and Mechtilde, this devotion developed into a devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary. With Father Eudes these two went always hand in hand. His principle was: from the heart of Mary to that of Jesus. In 1641 he established the Congregation of Our Lady of Refuge,

and in 1643 that of Jesus and Mary, known as the Eudist Fathers. He placed both under the patronage of the Sacred Heart of Jesus and of the Immaculate Heart of Mary. He also established various confraternities under the title and invocation of the "Immaculate Heart of Mary" and of the "Sacred Hearts of Jesus and Mary," which spread rapidly in France and were approved by Clement X. in six different briefs in the years 1674 and 1675. He preached the devotion constantly in writing and by word of mouth. Moreover, with episcopal sanction he introduced and celebrated in his Congregations the feasts, first of the Immaculate Heart of Mary, 1643, and then of the Sacred Heart of Jesus, 1670, with a special Office and Mass. These feasts were soon adopted in various bishoprics of France. Finally, July 29, 1672, he ordered both his Congregations to celebrate as their patronal feast, the festival of the Adorable Heart of our Lord Jesus Christ, and charged them to do all in their power to preach and propagate the devotion to the Sacred Heart, and to celebrate the feast with all possible devotion and solemnity.

From this we see that the devotion to the Sacred Heart of Jesus and the celebration of the feast of the Sacred Heart were introduced in France by Father Eudes, and had received implicitly the sanction of Episcopal authority and of the Holy See before Blessed Margaret Mary had even entered religion. Father Eudes was the forerunner, the Baptist, the preacher, who was to prepare the way of the Lord, to make straight His paths. At the death of Father Eudes, which took place in 1680, the Devotion was fairly established in France. The task still remained to make it universal in the Church. This was the heavy task imposed by our Lord Himself on Blessed Margaret Mary Alacoque.

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HEATHEN ADULTS AND NATURAL HAPPINESS IN THE NEXT LIFE.

THE study of religions, in which such a deep interest is taken nowadays, has given rise to some theological problems which, although not entirely new, deserve careful examination.

Among these problems we select the following :

1. Can heathen adults, in the present dispensation of Providence, attain mere natural happiness in the next life?
2. Is a mere disposition for faith in heathen adults sufficient for eternal salvation?
3. Is "fides lata" in heathen adults sufficient for salvation?
4. What must be explicitly believed by heathen adults to attain eternal salvation?
5. What are the means ordained by God wherewith heathen adults may acquire that faith which is necessary for salvation?
6. Has the everlasting damnation of the heathen been the common opinion in the Church?

For the present, we shall give our attention to the first question: Can heathen adults, under the present dispensation of divine Providence, attain mere natural happiness in the next life?

We must first ask our readers to bear in mind what is meant by the natural and supernatural end of man.

The ultimate end of man, taken in its general acceptation, is explained thus by Saint Thomas: "Si ergo loquamur de ultimo fine hominis *quantum ad ipsam rem* quae est finis, sic in ultimo fine hominis omnia alia conveniunt, quia Deus est ultimus finis hominis et omnium aliarum rerum. Si autem loquamur de ultimo fine hominis *quantum ad consecutionem finis*, sic in hoc fine hominis non communicant creaturae irrationales; nam homo et aliae rationales creaturae consequuntur finem cognoscendo et amando Deum; quod non competit aliis creaturis quae adipiscuntur ultimum finem, in quantum participant aliquam similitudinem Dei, secundum quod sunt, vel vivunt, vel etiam cognoscunt."¹

1 S. Thom. 1^a. 2ae. quaest. I., art. 8. c.

This ultimate end may be attained in two distinct ways :

First.—God may be known in as much as an imperfect image of His perfections shines forth in his creatures. This is the only knowledge which a created intellect, left to its own resources alone, can possess : “iste modus cognoscendi Deum est angelo connaturalis ut scilicet cognoscat Deum per similitudinem ejus in ipso angelo refulgentem.”¹

Secondly.—God may be known in his essence as he knows Himself, although not with the same perfection, nor to the same extent.²

This knowledge of God which altogether surpasses the natural powers of any created intellect,³ can be gained only by a supernatural strength which enables the created faculty to apprehend the divine essence as its immediate object. This superadded strength is called “lumen gloriæ” : “Omne quod elevatur ad aliquid quod excedit suam naturam, oportet quod disponatur aliqua dispositione quae sit supra suam naturam : sicut si aer debeat accipere formam ignis, oportet quod disponatur aliqua dispositione ad talem formam. Cum autem aliquis intellectus creatus videt Deum per essentiam, ipsa Dei essentia fit forma intelligibilis intellectus. Unde oportet quod aliqua dispositio supernaturalis ei superaddatur ad hoc quod elevetur in tantam sublimitatem. Cum igitur virtus intellectus creati non sufficiat ad Dei essentiam videntem, ut ostensum est (art. praec.), oportet quod ex divina gratia supercrescat ei virtus intelligendi. Et hoc augmentum virtutis intellectivae illuminationem intellectus vocamus, sicut et ipsum intelligibile vocatur lumen vel lux.”⁴

The knowledge of the divine essence thus produced in the created intellect constitutes its happiness.⁵

That such is the ultimate end of man, according to the pres-

1 S. Thom. 1^a. quaest. xii, 4 ad 1. Cfr. quaest. xii, 4, c., 1^a 2ae. v. 5 et Summa contra Gentiles, lib. iii, cap. 52.

2 S. Thom. 1^a, quaest. xii, art. 7 et 8.

3 S. Thom. 1^a quaest. xii, art. 4. c.

4 S. Thom. 1^a, quaest. xii, art. 5, et contra Gentiles lib. iii, cap. 51 et 53.

5 S. Thom. 1^a 2ae. quaest. III, 8 ; quaest. v, art. 5, et quaest. III, art. 4 et 5 ; et Contra Gentiles lib. III, cap. 50, 51, 52.

ent dispensation of Providence, is expressly taught by the Church.¹

Now the question is: Does this supernatural end so bind all heathen adults that, for failure of its attainment, they forfeit also mere natural happiness in the next life?

We must first remark that we are speaking only of adults, and that by adults we mean those alone who have the use of reason and consequent moral responsibility of acts.

Infants, before they attain the age of reason, are incapable of any personal act, and therefore depend upon others for the employment of the means of salvation which a merciful Providence has prepared for them.

If therefore infants, through the neglect of those bound to offer assistance, suffer the privation of the means of salvation, they undergo no personal guilt.

But where there is no personal guilt, there ought not to be inflicted personal punishment, as argues Saint Thomas, whose opinion the great majority of Scholastics and modern Theologians follow; for personal suffering is a punishment awarded on account of the actual pleasure wilfully indulged in by man in created things, to the exclusion of God's love.²

From this principle almost all Theologians have drawn the inference that unbaptized infants, although "damnati", in as much as they are deprived of the beatific vision, undergo no pain of fire.³

1 Cfr. propositio V. in Concilio Viennensi damnata: "Quod anima non indiget lumine gloriæ ipsam elevante, ad Deum videndum et eo beate fruendum."—Cfr. prop. xxi in Baio damnata: "Humanae naturæ sublimatio et exaltatio in consortium divinæ naturæ debita fuit integritati primæ conditionis et proinde naturalis dicenda est et non supernaturalis." Cfr. ibid. proposit. 3, 4 et II. Cfr. etiam Concil. Vatican. Sess. III, cap. II: "Deus ex infinita bonitate sua ordinavit hominem ad finem supernaturalem, ad participanda scilicet bona divina quæ humanæ mentis intelligentiam omnino superant . . ."

2 S. Thom. Quæstiones Disputatæ, de Malo, quæst. V, art. 2. Cfr. Decretalium liber III, tit. 42: "Poena originalis peccati est carentia visionis Dei, actualis vero poena peccati est gehenna perpetui cruciatus."

3 S. Bonaventura in II. Sent. Dist. xxxiii, 1; et caeteri Commentatores in h. l., Bellarmin. de Amissione gratiæ sive de statu peccati, lib. vi, cap. 4, et caeteri Theologi recentiores communissime. Cfr. etiam Bulla "Auctorem Fidei," proposit. xxvi in Pistoriensibus damnata.

For the same reason many have concluded, amongst whom Saint Thomas, that the privation of the divine vision in those infants entails no kind of pain.¹

Being thus exempt from the suffering consequent upon personal sin, these infants must enjoy happiness, for happiness is where there is no affliction.

We may then safely conclude that personal suffering in the next life is inflicted only on account of the personal guilt by which the supernatural end is forfeited. In other words, we infer that only those who, without any fault of theirs, fail to attain that end, may enjoy a natural happiness in the next life.

Wherefore our question comes to this: Are heathen adults in general free from all personal guilt when they do not obtain their supernatural end?

Some writers have answered in the affirmative, on the ground that these adults are not morally responsible for their actions, or that being deprived of the means necessary for salvation they cannot be guilty, although they do not obtain it.²

But this assertion is entirely at variance with the universal and constant tradition of the Catholic Church, which teaches us that adults cannot absolutely be ignorant of the existence of God "ut Remunerator" of the just, and "ut Judex" of the wicked, and, moreover, that to all men, without exception of the heathen, God gives sufficient assistance for salvation.

The Fathers of the Church, when they undertake the refutation of idolatry, show that its votaries are inexcusable, because the created works of God reflect his glory.³

1 S. Thom. Quaestiones Disputatae, de Malo, quaest. V, art. 3.

2 See Professor St. George Mivart, in the article "Happiness in Hell," *The Nineteenth Century*, December, 1892.

3 S. Athanasius, *Oratio de Incarnatione Verbi*, nn. 12 ss. et *Oratio contra Gentes* nn. 27, 30; S. Cyril. Alexandr. *Glaphyr.* in *Genesim* lib. i. *Patrol. Graeca* tom. lxxix, pag. 37. — in *Isaiam* Lib. iv, in cap. xlii, vv. 18-20. — et in *Genesim* lib. iv, 4; S. Joan. Chrysost, in *Rom.* I, *Homil.* III.

Their teaching, commonly followed by the Scholastics and Modern Theologians, receives a fresh confirmation from a careful examination of all the religions in the world as they are known to us now.

It is beyond doubt that everywhere we find a certain knowledge of the existence of a superior being who rules man's destiny, and of the existence of another life hereafter in which the good shall be rewarded and the wicked punished.¹

Even amongst the most uncivilized African tribes delivered over to the practices of fetichism, appear evidences of a certain knowledge of good and evil genii, who are supposed to reside in the fetich, or to be really united with it, or at least to do through it their works of injury or benefit.²

Above all these genii, there is, according to the religions of those peoples, a supreme Being on whom the genii depend and from whom they hold their power.³

True, this knowledge is imperfect, but it sufficiently bears out our assertion, that absolute ignorance of God is not possible.⁴ Besides, according to the common doctrine of Theologians, such imperfect knowledge of God, when conscientiously treasured, leads on with God's assistance to higher and purer knowledge and even to the gift of grace.⁵

We thus come to the chief point of our thesis : God desiring

1 See : de Quatrefages, *l'Espèce humaine*, chap. xxxv.—Albert de Réville, *Considérations générales sur la religion des peuples non civilisés*, dans la *Revue de l'Histoire des Religions*, tome vi, 87 ss.—Max Müller, *Introduction to the Science of Religion*.—W. Schneider, *Die Naturwölker* (Paderborn, 1885).—Fischer, *De Salute infidelium Commentatio ad theologiam apologeticam pertinens* (Essendiae ad Ruram, 1886).

2 W. Schneider, *Die Religion der afrikanischen Naturwölker*, Münster 1891, S. 170, 171.

3 Schneider (in the same work) s. 14, 21, 23, 45, 84, 88, 92, 98, etc.

4 However, it may be admitted that the use of reason and consequent moral responsibility of acts do not exist at such an early age as in civilized countries, on account of greater difficulties to acquire the knowledge of God and that of the natural law. Cfr. Victoria, *Relectio de eo ad quod tenetur veniens ad usum rationis*, pars ii, nn. 1 ss.

5 We hope to prove this doctrine in another article.

the salvation of all men, including the heathen, without any exception, gives them the graces necessary for salvation.

That this has ever been the constant teaching of the Fathers of the Church and Theologians, is evidently proved by many arguments which these limits of space compel us to adduce in an abridged form.

The Fathers, in the early ages of the Church, whilst asserting the necessity of grace for the obtaining of eternal salvation, uphold against the Gnostics and Manichaeans this truth of faith, that man's reprobation is caused solely by his own wickedness,¹ which argument clearly supposes that the reprobate soul wilfully and obstinately rejected the assistance of divine grace.

Moreover, the Fathers in express terms inculcate that God wills the salvation of all;² that He bestows His grace on all of good will; that the Holy Ghost has granted sufficient grace for salvation to all mankind, from the beginning of creation, and will do so to its consummation;³ that the Divine Word calls all men to the light of faith;⁴ that men have it in their power to lose or gain salvation;⁵ that God gives His

1 S. Justin. Dialog. cum Tryphone, 140, 141, Apologia i, n. 43. S. Iren. adversus Haereses, lib. iv. nn. 28, 39. S. Hippolytus Roman. Fragmenta in Daniele, xvi., Fragmenta in Psalmos, in Ps. xxxviii, 46, 47. Clemens Alerandrin. Stromatum lib. ii, cap. 6. Origenes, Periarchon lib. iii, cap. i, n. 14. S. Athanas. Oratio contra Gentes, vii. Didymus Alex. contra Manichaeos, xiii, Expositio in Psalmos, Ps. xci, 8. S. Methodus Tyrensis (in opera de libero arbitrio quod ei tribuitur) in Patrologia Graeca, tom. xviii, 263. S. Pamphilus, in Apologia pro Origene, cap. iv. S. Joannes Chrysost. Homil. lxxviii in Joannem, n. 2. S. Basilius, Homilia in Ps. xxxii, n. 3. S. Ephrem, Hymni et Sermones (Lamy) tom. iii, 182; Opera S. Ephrem (Assemani) tom. iii, 434.

2 S. Didym. Alex. Expositio in Psalm lx, 28. S. Cyril. Alex. in Isaiam lib. ii, in xviii, 7, 8; et lib. iii in xxviii, 20, 21. S. Isidorus Pelusiota lib. iv, Epist. 152. S. Joannes Chrysost. in I Tim. ii, Homil. vii. S. Gregorius Nyssen., contra Eunomium (in Patr. Graeca, tom. xlv, 474. S. Ephrem, Hymni et Sermones (Lamy) tom. iii, 390. S. Hieron in Ephes. I, ii.

3 S. Iren. adversus Haereses lib. iv, cap. 23, n. 15.

4 Clemens Alex. Stromatum lib. ii, cap. 6; Cohortatio ad Gentes, x, xi, xii; Paedagogus i, 12.

5 Clemens Alex. *Ibid.*

grace to all, and helps all to obtain salvation ;¹ that the spiritual sun of grace enlightens all, unless their own wickedness obstructs his rays ;² that God does not find satisfaction in the damnation of His creatures ;³ that He wishes the repentance of sinners whereby they might be lifted up to a new life ;⁴ and, finally, that He gives grace to all to lead them to faith⁵ and to works of penance.⁶

Accordingly as opportunity affords, the Fathers apply this same doctrine as well to the greatest sinners⁷ as to the heathens themselves.⁸

This, too, is the teaching of St. Augustine. If, when refuting the Pelagian interpretation of the words, "Deus vult omnes homines salvos fieri,"⁹ he understands them with some restrictions necessary to exclude the Pelagian error,¹⁰ he clearly shows his mind on other occasions when no heretical misconstruction is to be feared. As an instance, we

1 Origenes, Periarchon, lib. ii, cap. ix, n. 7.

2 Clemens Alex. Cohortatio ad Gentes, xi ; Origenes, Periarchon lib. i, 10, et Homil. viii in Exodum ; S. Athanas. Oratio contra Gentes, vii ; S. Cyril Hieros., Catech. xvi, 22 ; vi, 28 ; S. Joan. Chrysost. Homil. viii, in Joan., n. 1 ; S. Ambrosius, in Ps. cxviii, 7 ; S. Hilarius Pictav., in Ps. cxviii, lib. xii, 5.

3 S. Cyprian. Epist. lii, n. 22.

4 S. Cyprian. *Ibid.*

5 See the above quoted testimonies with regard to the spiritual sun of grace enlightening all unless their own wickedness obstructs His rays.

6 Didym. Alex. Expositio in Psalm. lxxviii, 2 ; S. Cyril. Alex. in Joan, xviii, 12 ; S. Isidorus Pelusiota, lib. ii, Epist. 272 ; S. Joannes Chrysost., Homil. viii, in Joan n 1, Homil. lxxiii, 2 et Paraenesis I ad Theod. lapsum ; S. Basilii Homil. vii in Hexameron, n. 5, et Liber de Spiritu Sancto, viii, 19 ; S. Ephrem Opera (Assemani), Tom. iii, (Syr. et Latin) 68, 374.

7 See especially St. John Chrysost. Paraenesis I ad Theodorum lapsum ; St. Basil Liber de Spiritu Sancto, viii, 19 ; St. Ephrem, tom. iii (Syr. Lat.) 68, 374.

8 See especially : St. John Chrysost. Homil. viii in I. Tim. ii ; St. Ephrem, tom. ii, (Syr. Lat.) 79.

9 This interpretation is thus quoted by St. Augustine, contra Julian, lib. iv, cap. vii, 42 : "Sed ponis testimonium apostolicum et ab eo dicis pulsantibus aperiri qui omnes homines vult salvos fieri et in agnitionem veritatis venire, quia ipsi nolunt petere, cum Deus velit dare, nolunt quaerere cum Deus velit ostendere, nolunt pulsare cum Deus velit aperire."

10 Lib. de Correptione et Gratia, xiv, nn. 44, 45, 47 ; Contra Julian. iv. 44 ; de Praedestinatione Sanctorum, n. 8.

shall quote his own words in his book "De Spiritu et Littera :—" "Vult autem Deus omnes homines salvos fieri et in agnitionem veritatis venire, non sic tamen ut eis adimat liberum arbitrium, quo, vel bene vel male utentes justissime judicentur. Quod cum fit, infideles quidem contra voluntatem Dei faciunt, cum ejus Evangelio non credunt, nec ideo tamen eam vincunt, verum se ipsos frandant magno et summo bono, malisque poenalibus implicant, experturi in suppliciis potestatem ejus cujus in donis misericordiam contempserunt. Ita voluntas Dei semper invicta est ; vinceretur autem si non inveniret quid de contemptoribus faceret, aut ullo modo possent evadere quod de talibus ille constituit."¹

Furthermore, S. Augustine teaches that all men may, if they will, keep God's commandments ; that the divine Light enlightens every man that comes into this world ; and that the grace of God calls and helps all everywhere.² The doctrine of S. Augustine is still more expressly set forth by his disciple S. Prosper, who says : "sincerissime credendum atque profitendum esse Deum velle ut omnes salvi fiant."³

Toward the same time, the author of "de Vocatione Gentium" teaches: "Remotis abdicatisque omnibus concertationibus . . . tria esse perspicuum est, quibus in hac quaestione . . . debeat inhaereri. Unum quo profitendum est Deum velle omnes homines salvos fieri et in agnitionem veritatis venire ; alterum quo dubitandum non est ad ipsam agnitionem veritatis et perceptionem salutis, non suis quemquam meritis, sed ope atque opere divinae gratiae pervenire . . . ; tertium quo confitendum est alitudinem judiciorum Dei humanae intelligentiae penetrabilem esse non posse, et cur non omnes homines salvet, qui omnes homines vult salvos fieri, non oportere disquiri ; quoniam, siquod cognosci non potest non quaeratur, inter primam et secundam definitio-

¹ De Spiritu et Littera, xxxiii.

² De Genesi contra Manichaeos, lib. i, cap. iii ; in Joan. Tractatus i, in verba "lux in tenebris lucet" ; Enarrat. in Psalm. xlv, xlvi, cix ; etc. Cfr. etiam Retract. lib. i, cap. x, 2.

³ S. Prosper Aquitan. in responsione ad capita objectionum Vincentian. Cfr. etiam Responsio ad capita Gallorum lib. i, cap. 8.

nem non remanebit causa certaminis, sed secura ac tranquilla fide utrumque praedicabitur, utrumque credetur.”¹

During the scholastic period, from the eleventh to the fifteenth century, some authors understood the expression “Deus vult omnes homines salvos fieri” as merely applying to the “voluntas consequens”;² moreover they expressly say that God wills the salvation of the reprobate only by the “voluntas signi”³ or “voluntas antecedens” as distinguished from the “voluntas beneplaciti.”⁴

Yet it must be borne in mind that by these expressions they mean only the will which does not fully obtain its final effect, though the will prepares and gives the means which remain ineffective solely through man’s own fault, for at the same time they expressly concede that God gives to all men the graces necessary for salvation.⁵

With the exception of these authors, who are indeed few in number, most of the Scholastics approve of and commonly make use of the expression “Deus vult omnes homines salvos fieri”, on the understanding that it is applicable to all mankind without any exception.⁶

To remove every difficulty, they generally adopt the distinction between “voluntas antecedens” and “consequens”

1 De Vocatione Gentium lib. i, cap. i. Cfr. etiam lib. ii, 2, 12, 19, 28, 29.; Saliran. de Gubernatione Dei lib. vii, n. 1, lib. ii, n. 2; S. Paulin. Volan. Epist. xxxv, 5, xxiv, 9; Gennadius, de Ecclesiasticis dogmatibus, cap. lvii; S. Leo Magnus, sermo xxi., xxiv, 1, lxxii, 2; S. Petrus Chrysol., Sermones de Symbolo, lvii, lxii et sermo cviii.

2 S. Anselm, Opusculum de voluntate Dei; Hugo Victorinus, Summa Sententiar. tract. i, cap. 13.—Robertus Pullus, Sentent. lib. i, cap. 14.

3—Hugo Victorin. et Robertus Pullus l. l. c. c; Alex. Halensis, pars i, quaestio 36, membr. 2.

4 Scotus in I Sentent. Dist. xlvi, quaest. unica ad 1.

5 S. Anselm. Medit. vi (in Patrol. lat. clviii, 757, 758); Hugo Victorin. in Epist. S. Pauli, in Roman, quaest. 238, 242; Halensis et Scotus l. l. c. c.

6 Petrus Lombard I Sentent. Dist. xlvi, 3, et Collectanea in Epist. S. Pauli, in I. Tim. ii, 4; S. Thom. 1^a xix, 6 ad l., et contra Gentiles lib. iii, 159; S. Bonavent. in I Sentent. Dist. xlv, a. 1, 9. l., Dist. xlvi, a. 1. 9. l. et Dist. xlvi, a. 1. 9. l.; Durandus in I Sentent. Dist. xlvi, 9 1; Petrus a Tarentasio, Richardus a Mediavilla, Aegidius Roman., Dionysius Carthusian. etc. in I Sentent. Dist. xlvi, 9. l.

as laid down by St. Thomas.¹ The scholastic teaching is extended to the case of the heathens.

What St. Thomas says of a man "nutritus in sylvis"² and every one that arrives at the age of reason,³ must be understood, and in fact was commonly understood, as applicable to heathens.

Moreover, St. Thomas plainly asserts that all the Gentiles living before the time of Christ could have the faith in Christ necessary for salvation, and even that many really had such faith.⁴

From the sixteenth century we seldom find the proposition "Deus vult omnes homines salvos fieri" understood in the sense of "voluntas signi" or "voluntas metaphorica ;"⁵ even those who put this meaning upon it place no restriction upon the universality of divine grace.

The few Theologians, amongst whom are Bañez and Gonet,⁶ who say that the graces necessary for salvation are not always given, but are merely offered "in universali," speak only of "auxilia proxime sufficientia" or rather of strictly supernatural graces.

Likewise those who say that sinners do not always receive the grace of conversion, desire to convey this, and this alone,—that such a grace is not given "omnibus momentis, sed tantummodo certis temporibus, juxta Dei consilia."⁷

As soon as Jansenism arose, the old expressions upon which misinterpretation was likely to be put by the partisans of the new heresy, were completely rejected by all.

¹ This distinction already indicated by St. John Chrysostom (Homil. vii in I Tim. ii, n. 2, et Homil. I in Ephes.) and by St. John Damascene (de Fide Orthodoxa, ii, 29) is more fully explained by St. Thomas (1^a xix, 6 ad 1) and henceforth commonly used by Theologians.

² S. Thom. Quaestiones Disputatae, de Veritate, quaest. xiv, 11, ad 5.

³ 1^a. 2ae., lxxxix, 6.

⁴ S. Thom. 2a. 2ae. II, 7 ad 3, et de Veritate XIV, 11 ad 5.

⁵ Cajetan. in I, Tim. II 4.—Driedo, de concordia liberi arbitrii et predestinationis divinae, pars I, cap. 3; et de Captivitate et Redemptione generis humani, tractat. V, cap. 4; Banez in 1^{am}, XIX, 6; Estius in I Sentent; Dist. XLVI. 3 et 4; Silvius in 1^{am}, XIX, 6.

⁶ Banez, in 1^{am}, XXIII; Gonet, de Reprobatione Disp. V, art. 5.

⁷ Cfr. Bellarminus de Gratia et libero arbitrio, lib. II, cap. 6.

Finally, the doctrine constantly propounded by the Fathers and all Theologians is in positive terms taught by the Church in the Council of Trent :

“ Hunc (Christum) proposuit Deus propitiatorem per fidem in sanguine ipsius pro peccatis nostris, non solum autem pro nostris sed etiam pro totius mundi.”¹

Wherefore, in accordance with the teaching of the Church and the universal and constant testimony of tradition, we may infer, as an evident theological conclusion which may be termed “ proxima fidei ”, that God wills the salvation of all men, heathens not excepted, that He gives to all, even to the heathens, the graces necessary for their salvation.

This once admitted, the logical conclusion is that heathens with the use of reason lose salvation wholly of their own fault, since they could easily obtain it by the helps of divine grace which are not denied them.

Therefore, according to the law of divine justice, they ought to receive that punishment which is reserved in the next life to those who have, through their own fault, lost eternal salvation.

To show that this conclusion is in conformity with God’s mercy and justice, in the articles that are to follow we shall explain what faith is absolutely necessary for salvation, and also what means have been established by God to enable heathen adults to acquire the faith necessary for salvation.

E. DUBLANCHY, S. M.

¹ Tridentin. Sess VI, cap. 2.

DIES IRAE.

DAY of wrath, that dreadful day,
Which shall melt the earth away,
David and the Sybil say—

Oh, how great shall be the fear !
When the Judge shall then appear,
And shall make all judgments clear.

Trumpet sounding wondrous tone
Through sepulchral regions lone,
Shall bring all before the throne.

Death and nature with surprise
Shall behold the creature rise,
And in judgment make replies.

Then the written book is brought,
In which word, and deed, and thought,
For just judgment shall be sought.

Judge of justice seated high,
Secret sins before thine eye,
Naught unpunished shall pass by.

How can wretched I endure ?
Whom a patron then procure,
When the just is scarce secure ?

King of awful majesty !
Saving free who saved shall be,
Fount of pity, save Thou me.

Holy Jesus, think, I pray !
That for me Thou mad'st Thy way,
Lest I perish on that day.

Did'st sit weary seeking me,
Did'st redeem me on the tree,
Labor vain it must not be.

Judge of justice, Judge severe !
 Gift of pardon grant me here,
 Ere the reckoning day draws near.

I do mourn, of guilty race,
 Sin that crimson on my face,
 Spare thy suppliant, God of grace !

Who did'st Mary's sin forgive,
 Badst the dying robber live,
 Hope to me didst likewise give.

Prayers unworthy do not spurn,
 But thine eyes in mercy turn,
 Lest in fire I always burn.

With Thy flock may I abide,
 May I stand at Thy right side,
 When the sheep and goats divide.

When the damned in terror flee
 To the bitter, burning sea,
 With the Blessed call Thou me.

I beseech Thee, bowing low,
 Heart like ashes in its woe,
 At my death Thy care bestow.

Day of tears and mournful sighs,
 When from ashes shall arise,

Guilty man to judgment nigh,
 Spare him, therefore, God on high !

Holy Lord, O Jesus blest !
 Give to them eternal rest.

Amen.

H. F. FAIRBANKS.

THE JERUSALEM SCHOOL OF BIBLICAL STUDIES.

IN the last Congress of the Orientalists, which was held at Geneva, during the month of September, 1894, Professor Socin, of Leipzig, an authority in Semitic studies, declared that Palestinian studies require men to live in that country, always ready to take advantage of the discoveries made there. This need is the more urgent, in as much as the old traditions and manners thus far maintained inviolate, are in danger of disappearing before the modern railway, so rapidly transforming the face of the country by substituting for the time honored customs of the East the new civilization of the West.

It was possibly a sense of this same pressing need which prompted the President of the Society of Biblical Literature and Exegesis, in his address delivered in Hartford, June 13, to propose that an American school for Oriental Study and Research be established in Palestine.

“The object of the school would be to afford graduates of American Theological Seminaries, and other similarly qualified persons, opportunity to prosecute biblical and linguistic investigations under more favorable conditions than can be secured at a distance from the Holy Land; to enable them to study the ‘Fifth Gospel;’ to gather material for the illustration of the biblical narrative; to settle doubtful points in biblical topography; to identify historic localities; to explore and, if possible, excavate sacred sites.”¹

This was precisely the purpose of the Dominican Fathers, when, five years ago, they founded the Biblical School of St. Stephen at Jerusalem. They perceived the necessity of opening a school for the study of Scripture, and especially its historical aspects, under the light thrown upon it by archeology, linguistics and topography of the Holy Land, and, in general, by the traditionary customs of the East. In Rome and Athens, schools have been established in order

¹ The Biblical World: October 1891, p. 306. It is believed that Beirout will commend itself as the most eligible place, although undeniably the chief interest and attraction for the student and explorer lie in the Land of Promise.

that their treasures of literature and art might be studied in the places whence they sprung and developed.

It must be confessed that the subject of higher Biblical Studies has not always received the attention in our Universities and Seminaries which its intrinsic importance deserves. Of late years, however, remarkable activity has been displayed in some of our Catholic institutions of learning to bring the critical study of the Sacred Scriptures into the foreground of the theological curriculum. But, whatever efforts may be made in this direction by our Seminaries and Universities, none of them can supply the facilities for this special branch of theological study which are to be met with in Jerusalem.

These special advantages are pointed out by Leo XIII. in a letter addressed to Father Lagrange, director of the School, under date of April 17, 1892.

“In your school is to be found the most thorough equipment for the pursuit of the theoretical branches of Biblical Science, while, at the same time, attention is given to the practical side of the subjects treated. For the purpose of minute inspection of celebrated localities, or of gaining a more comprehensive knowledge of the whole country, nothing could be more efficient than the series of excursions to the most memorable places.” These words contain in brief the program of the School, and indicate its most notable and characteristic features. Its teaching is given in a practical, or rather in an experimental manner. Doubtless it may be said that we need not go to Palestine to study the question of inspiration, or to acquaint ourselves with the newest views advanced by modern critics. This is true, and we might add that the libraries of America, and more especially of Europe, furnish us with far better materials for research than can be afforded by any new and unassisted institution situated in an Eastern country where the notions of scientific progress are very primitive, and where the harassing Mahometan government views with jealous displeasure the introduction of the works of St. Thomas, who committed the unpardonable crime of refuting Averroës.

But, besides that Scriptural studies are not all confined to such theoretical questions, it is plain that Biblical work, as every other work, can be carried on with much more satisfaction if the heart and imagination are stirred up and aided,—“*Da amantem et sentit quod dico.*” And we could venture to say, therefore, that Palestine is a place well adapted to inspire love for the Sacred Books.

Such is the impression of learned scholars who have visited the Holy Land. Less than a year ago, the Abbé Vigouroux wrote to Father Lagrange: “In Palestine one breathes the very air that fanned the brows of the Prophets and Evangelists as they wrote. Before our eyes are the scenes amidst which their lives were passed. The hills and the groves are the same that looked down upon the hurrying multitudes of twenty centuries ago. Even the very trees that sheltered Our Lord and His disciples from the noon-day sun are there to perform the same welcome office for us also.

“In spite of all the political revolutions that have troubled this small part of the earth, it is surprising to observe how many things remain unchanged. Although Palestine is a province of Turkey, yet one who goes there can, with hardly an effort, revisit in imagination the scenes pictured in the Bible and find in them a freshness and vigor that cannot be produced elsewhere. A camp of Bedouins recalls to mind the Patriarchs who pitched their tents on the same spot, perhaps, and whose household arrangements and primitive simplicity must have differed very little from what may be seen daily among their descendants. At almost every step some Biblical incident is suggested. The pleasure afforded by these relics of the past is such as cannot be enjoyed except in the Holy Land. The fountain of Siloam is still ‘flowing on in silence’ as in the days of Isaiah. . . . The women still grind corn for their daily meals as they ground it two thousand years ago. . . . Thus a background is given to the events narrated in the Bible; a new life is imparted to them; and the faithfulness of description to be found in the sacred writings acquires a new value for us.” Father Vigouroux concludes: “I have no excuse to offer for the length of my letter but this, that one easily allows

himself to be carried away by his feelings when speaking of the Holy Land."

I remember hearing the learned Abbé give an account of one of his journeys into Palestine, and it was evident that the scenes there had produced a vivid impression on his mind. The sacred text took on a new meaning for him. It became something real and living. "He opened to us the Scriptures," as said the disciples of Emmaus; and we could not but feel how much more he loved the Scriptures, and that he was determined to devote his life to this study. He became convinced of the importance of personal research in Palestine. "How much work still remains to be done," he would say. "Palestine has been so little explored that discoveries of the greatest value are likely to reward the student."

It must not, however, be inferred that the school of Jerusalem is a school of mysticism. It is true that the heart has little to do with history; yet the enthusiasm stirred up by daily contact with so many mementos of the past should not be underestimated. The surroundings in the midst of which things grow and develop should not be forgotten. Nothing in this world stands alone. A spirit of dependence pervades all. Even the subject of inspiration, that has hitherto been considered mainly from an *a priori* point of view, might become more intelligible were it considered according to the inductive method in connection with topographical and ethnological facts. The Bible must be studied in parts, compared one with another, in order that truly scientific conclusions may be arrived at. A fundamental difficulty in such investigations is found by theologians when they try to determine the part to be ascribed to God, the author of all Scriptures, and that for which the sacred writer alone is responsible. Such *a priori* methods generally used have produced some very strange results, and have led to some startling statements by writers on the dogma of inspiration.¹

The Bible has to be considered in itself and in its history, to see the true characteristic of its various parts, to deter-

¹ See, for instance, M. P. Dausch, Die Schriftinspiration. Eine bibli-schgeschichtliche Studie. Friburg, 1891.

mine the aim which the various writers had in view, and, according to the very matter of the books and the purpose of the authors, to ascertain what kind of truth is to be looked for in such or such portion of the Scriptures ; what share is to be allotted, in the interpretation of the sacred text, to the influence of the times and the surroundings.

Now, a sojourn amid the scenes with which these facts and details are so intimately connected, affords a better understanding of all these circumstances, and, at the same time, supplies a training in this *a posteriori* method which nowadays is so necessary for the scientific treatment of Biblical questions. The knowledge of Scripture implies the knowledge of two other sciences : Oriental languages and Biblical geography ; and for the acquisition of both, exceptional advantages are to be found in Jerusalem.

Every student feels the necessity, at some time or another, of a thorough acquaintance with the topography of the Bible. The characters therein described become more living and produce a deeper impression on the mind when they are recalled in connection with their native surroundings. The lives of Our Saviour recently published, met with an extraordinary success, chiefly, it is said, because they showed an unusual and accurate knowledge of the Holy Land. The writers of these books have made use of the geography of Palestine in such a manner as to bring into bold relief the characters depicted.¹ Scriptural geography is still, however, a great mine ready to be worked ; and many valuable results may be expected.

But books can never supply the place of personal investigation. To quote once more the Abbé Vigouroux : " One can hardly take a step in Jerusalem without coming upon something worthy of careful study. The position of the

1 " If this were the place to explain the wonderful success which the most mediocre of Renan's works met with thirty years ago, one of the chief reasons to be adduced would be the novelty with which he describes Jesus ; and possibly he contributed to the diffusion of the idea that in order to treat the evangelical history with pen or brush, it is well to have become a Palestinian."—Le Monde, Aug. 23, 1895, art. La traduction de l'histoire par l'art.

holy sepulchre, the Temple and many other famous places, are known, it is true, but the location of the tomb of David, and of the ancient walls of the city, are still matters of conjecture. The situation of Capharnaum, and of Bethsaida, the geography of the neighborhood of Lake Genesareth, are doubtful still." The reason is plain. Until of late, comparatively few scholars of Biblical science have studied Palestine in Palestine. The learned have spent more time among their books and in musty libraries than they have in wandering over the warm Eastern fields. Then, too, many of the travelers who have visited the historic scenes remained there for such a short time that their observations are of little value. One must become familiar with the country by dwelling there a long time. Much useful and suggestive information may thus be obtained, and the land may be thoroughly explored, and many problems unravelled, and false, but deeply imbedded notions, removed. We notice with pleasure the following not dissimilar views expressed by a former disciple of Fr. Vigouroux, himself an extensive traveler in the East, and an experienced professor of Oriental languages, Dr. H. Hyvernât, who in the current number of the *University Bulletin* (page 181) says: "There is no doubt that the Bible, read in the light of the manners and customs of the East, gains in clearness and depth of meaning. To note the Oriental social life of the present is to read the history of the Bible in the vividness of reality. For that purpose, however, it is not enough to gather and examine a certain number of facts of the Oriental social life; it is imperative to ascertain how those facts are viewed by the changeless Oriental mind. . . . For this one must have an aptitude of mind for Oriental method of thought and life, as well as a knowledge of the ways of the Orientals. . . . The best way to acquire that aptitude of mind for Oriental methods of thought is, undoubtedly, to go and live with the Orientals. The Oriental life, we might say, is like a monument, the different parts of which are harmoniously fitted together. Whoever but enters that monument, if he is an intelligent observer, will soon detect and appreciate its style of beauty."

Now, it is the frequent excursions in the interest of archeology that form one of the principal attractions and chief advantages of the school at Jerusalem. Every Tuesday evening a number of the students walk about in the city or the neighborhood; and on the first and third Thursday, longer expeditions are made. At the end of the year, weeks or months are spent in traveling and studying localities mentioned in the Bible. Ruins, inscriptions and traditions, all receive due attention. Valuable collections of historical mementos have already been made.

At present the best collection of Jewish antiquities is in the Louvre. America, through her students, should endeavor to rival even that great museum. A young American, Mr. J. Bliss, a member of the Palestine Exploration Fund, has already won distinction from his explorations made around what is supposed to be the site of the ancient Lakish. The place is situated between Egypt and Syria on the plain formerly inhabited by the Philistines. This district has often been traversed by invading armies from Egypt and Assyria, and the town of Lakish was used as a point of vantage. The remains of eight different cities have been found, one above the other, on the ancient site.

The stereopticon and panorama are successfully employed to rouse enthusiasm in the study of the localities and topics connected with the Holy Land; but much more solid and lasting results are obtained from actual study amid those scenes, as is afforded to those who enter the Biblical School at Jerusalem.

In two years, opportunities are given for visiting the whole of Palestine. During the present scholastic season, which opened on the 15th of October, the following three excursions are to be made:

1st. November.—Western Samaria: Giphneh, Tibneh, Kefr-Haris, Tomb of Joshua, Mejd el Yaba, Ras el Ain, Jiljilieli, Kh. Tafsah, Jiljilia, Taiyebah, Rimmon, (about eight days).

2d. February.—Eastern and Middle Judea: Bethlehem, Desert of Tekoa, Ain Djedy, Sebbeh, Djebel Ousdoum, Tell Main, El Kermel, Tell Ziph, Beni-Naim, Hebron, (about six days).

3d. After Easter.—Ramleh, Lydda, Cæsarea of Palestine,

Caiffa, Mount Carmel, Saint John of Acre, Tyre, Sidon, Deir el Kamar, Coelesyria, Baalbeck, Damas, Batania, Trachonitis, Hauran, Country of Job, Jerasch, Amman, Hesban, Madaba, Mount Nebo, Jordan, Jerico, (about twenty-five days).

But geography is not the only subject investigated. The Oriental languages have a large space allotted to them in the program of the school, which includes regular elementary and higher courses in Hebrew, Syriac, Arabic, Armenian and Assyrian.¹

An advantage not to be forgotten, and of an exceptional character, consists in the fact that the student of Hebrew and kindred Semitic tongues, by coming in living contact with the Eastern people is naturally familiarized with the genius of the Hebrew as well as of the Arabic and Syriac languages. Arabic is the common language of the country, and Syriac the liturgical language of a large portion of the clergy of Syria.

Moreover, as the young ecclesiastics who frequent this school come from different parts of the world, the mutual intercourse afforded by the community life of the school presents opportunities for increasing one's linguistic knowledge in other directions. The connection of Biblical studies with other branches of the theological disciplines is also illustrated by a parallel course, covering all parts of a theological curriculum, so that a student is actually enabled to pass his examinations for degrees in theology on the same conditions as in the Minerva at Rome.²

1 HEBREW : Elementary course, taught by Rev. P. A. Janssen, Monday and Friday. A course of Exegesis involves the higher study of Hebrew. SYRIAC : Elementary course, conducted by the Rev. P. J. Rhetoré, Monday and Friday. Higher course, Wednesday and Saturday. ARABIC : Elementary course, given by the Rev. P. E. Doumeth, Monday and Friday. Higher course, Wednesday and Saturday. ARMENIAN : Monday and Friday, by Prof. Rhetoré. ASSYRIAN : Cuneiform inscriptions, taught by the Very Rev. M. J. Lagrange, Saturday afternoons.

2 During 1895-1896, the following courses are offered : DOGMATIC THEOLOGY : De Sacramentis, Monday, Wednesday and Thursday. MORAL THEOLOGY : De Justitia, etc., Friday and Saturday. DE LOCIS THEOLOGICIS : Monday and Friday. PHILOSOPHY : Logic and Ontology, every day except Thursday. CHURCH HISTORY : Wednesday and Saturday.

Some idea may be formed of the methods pursued in the school, from the words of its director: "It is customary," says he, "to begin an investigation of any one of the sacred writings by taking for granted, as proved by the book itself, a number of propositions relating to its authenticity, its object, its character and its author. This method furnishes us a guide for exegesis. But the age in which we live demands distinct proof of everything; wherefore I deem it preferable to treat the subjects mentioned as problems demanding separate solution after we have made a thorough study of the book itself."¹ The scientific turn which Dr. Lagrange, the professor of Biblical criticism and exegesis, gives to his work is made evident by his method. Although he lays great stress upon internal criticism, yet he does not neglect the external sources of information. "Internal criticism," he says, "always needs a guide of some kind; and the safest guide is that given by tradition. The results obtained from internal criticism should be compared with those obtained from tradition."

His spirit of independent research is manifested by his view of modern Pentateuchal criticism. "The Elohist and Jahvistic explanations given by most scholars—(J. E. D. P., to use their technical signs)—apply very well to Genesis, but they lose somewhat of their probability when considered in connection with the rest of the Pentateuch. In any case the question presents a literary problem which we have to study with the utmost composure. No one but sees that the strong *a priori* theses generally to be found in our courses of Biblical introduction are quickly becoming antiquated; the time is come for Catholic scholars to take active part in the work of commenting on the Pentateuch from a critical point of view, to follow the text step by step, always preferring, however, for the solution of problems, historical witnesses, especially when such testimony can be traced

¹ *La Revue Biblique Internationale*, a quarterly magazine edited by the professors of the School of St. Stephen. The January number of this year deals with Dr. Lagrange's course—"Les Sources du troisième Evangile."

back to the time of the events forming the subject of investigation."¹

This in substance is the method of the Rev. F. Lagrange. How anxious he is to apply it, we may judge from his reflections upon the Encyclical *Providentissimus*:—"We have no complete and thorough Catholic commentary of all the original texts of the Bible. The Abbé Trochon when reproached with the too frequent reference to Protestant commentaries in the treatment of philological questions, asked the direction for Catholic works which could give equal satisfaction.² This state of things is justly deplored in the Encyclical. Hence it becomes a duty for Catholics not only to comment on the substance and the marrow of Scripture, but also to write and comment on the philological and historical features of the original texts."³

It is to be hoped that Dr. Lagrange himself will take the initiative towards the realization of his idea, and, with the facilities afforded him by residence in the Holy Land, will give to the Catholic world a work of permanent value.

Another desire of Dr. Lagrange and one well worthy of consideration, is that students, even in the preparatory school of philosophy, should begin the study of the Semitic languages, and especially of Hebrew.⁴ Thus the language would grow on them, and the problems of Theology would become more intelligible and acceptable. Moreover, the students who have a taste for purely Biblical work would, at the end of their course, be prepared to enter upon their special lines.

Afterwards studies have to be taken up which have to do

1 *Revue Biblique*, 1895, p. 57.

2 *Id. ibidem*.

3 So Rev. Fr. R. Cornely, S.J. confesses in his *Compendium Introductionis in S. Scripturam*, which is widely used as a text-book: "Cum nostro dedecore fateri cogimur Protestantibus studiis suis philologicis et historicis Catholicos superasse atque rem eo deduxisse, ut Catholicus interpres qui Scripturis accuratius studium impendere velit, Protestantibus operibus, philologicis, historicis, archaeologicis *carere nequeat*."—p. 175.

4 In Germany, the Hebrew language is taught even in the colleges.

with the "theological sources" of faith. Is not this the proper time to examine the historical character of Holy Writ, and the questions of canonicity and Biblical archaeology? Is it not universally admitted by Catholic apologists that the Sacred Books and especially the Gospels are considered from a historical point of view, as basis to establish the fact of Revelation? Following this plan, time would remain in the theological course¹ to study the Bible as theologians, to investigate the text of the Prophets, or of the Apostolical writings; whereas, too often, it is only at that time that students begin to study Hebrew, Archaeology, Biblical Introduction; and, unfortunately, no time remains to open the Bible. It is to be sincerely hoped that in the near future our American seminaries will realize this idea. The love of Sacred Scripture which prompted Dr. Lagrange to express his desires, should also impel our seminaries to hasten and make them realities. Such is the formal desire of our Holy Father: "That Holy Scripture may find the champions that are needed in so momentous a battle, and the whole teaching of Theology should be pervaded and animated by the use of the divine Word of God."²

"Nothing could be more in accord with the wishes of the Sovereign Pontiff," wrote an eminent Biblical scholar, upon the appearance of this Encyclical, "than to establish in some of our Catholic universities, classes having for their object the instruction of young men preparatory to making them professors of Scripture. Such classes should be devoted to the imparting of a thorough knowledge of the Oriental languages, of Hebrew, Assyrian, Syriac, etc., learned Exegesis,

¹ It should be noted that it is a mistake, or, at least, a mere convention, to call the study of the fact of Revelation, of the foundation of the Church, and the investigation of theological sources, "Dogmatic Theology." These are purely historical and critical studies, preliminary to Sacred Theology. Why should not our theologians recognize this fact and, setting aside their usual but illogical method, deal with these questions after the historical fashion and in the vernacular? Is the importance of the problem a sufficient reason for tying it down to a method at once unsuitable and inadequate?

² Encyc. *Providentissimus*.

and the various questions involved in Biblical Introduction. The original texts could then be lectured on directly. Universities establishing such courses and manifesting thereby their zeal for the promotion of Biblical sciences and their spirit of devotion to the Church, would be certain of obtaining the protection of His Holiness." (A. Loisy, *Les Études Bibliques*, p. 86.) The school at Jerusalem is eminently fitted to realize this idea expressed by the Abbé Loisy; for, as Father Vigouroux says: "This Practical Biblical School corresponds perfectly with the views of Leo XIII; and is destined to become for the whole Church a seminary of Biblical science."

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"AND ON EARTH PEACE TO MEN OF GOOD WILL."

NOT many years ago, on occasion of a visit, during the Christmas holidays, to a Catholic school, I heard the children recite Longfellow's "Christmas Bells," and it struck me that the words he uses, "Peace on earth, good will to men", were not the best to make a child value the meaning of the text of the Scripture, and of the *Gloria*: "peace on earth to men of good will." Now, it seems to me of great importance that those who have the guardianship of Catholic youth should carefully adhere to the traditional translations of the Church, especially of the Vulgate, in preference to translations and explanations from any other source, whether Catholic or non-Catholic, no matter how good the faith may be, or great the learning. With regard to the above mentioned passage it may be interesting to examine the accuracy of the translation of the Vulgate, and show what a weight of testimony is in its favor, independently of the approbation of the Council of Trent ordaining the use of

that version in all "public readings, discussions, sermons and expoundings, as authentic."

The words, as is well known, occur in the 14th verse of the II chapter of St. Luke's Gospel. They are also incorporated in the Hymn, *Gloria in excelsis Deo*. The tradition and authority of the Latin Church are in favor of them. It is true that the Textus Receptus of the Greek Testament, which has not the approbation of the Church of Rome, has a different wording: "on earth peace, good will to man," —καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία. It is also true that very many of the Greek Fathers have the same reading; though it cannot be said that their interpretation of the words is the same as that of non-Catholic translators; for the meaning of these latter involves a doctrine in keeping with the cardinal principle of Protestantism—justification by faith alone. It is, according to them, God's good will to man, independently of man's works, which is here proclaimed. The Catholic meaning of the text is just the opposite—peace to those who, through their will,—a good will,—from which springs every good act, and which initially contains them all, correspond with God's grace moving their hearts, enlightening and aiding them; in fact, to His elect. Just as Christ did not pray for the world, but for His elect; so the same truth is proclaimed here, that God has come to give peace of heart to men of good will, His elect.

Besides this, the oldest and most reliable codes of the Bible give us, even in Greek, the words of the Vulgate. Thus we read "of good will", *εὐδοκίας*, in the Codex Alexandrinus *A*. Cardinal Mai has given us his edition of the Codex Vaticanus, *B*.; and in this is the same word, in the genitive, *εὐδοκίας*, the genitive of quality; it qualifies "men." The Rationalist Tischendorf, in his *Editio Septima* of the Greek Text, gives the same word in the *genitive* and not in the *nominative*, as does the Textus Receptus. After quoting codes on both sides of the question, very many Greek codes and writers in favor of the *nominative*, he adds: "It is incredible that *εὐδοκίας* could have come from a corrector; *εὐδοκία* offered itself. Moreover, the reading received by us

is, in the first place, commended by the sense itself, for very fittingly this hymn is completed with two members, the one glory to God, the other peace on earth to men of good will—*εὐδοκίας*.

The annotator of the Books of St. Irenaeus is in favor of our translation. St. Irenaeus was a Greek Father of the second century, the disciple of St. Polycarp who was himself the disciple of St. John the Evangelist. He must have heard from his master these words, who in turn must have heard them from the Apostles, who knew of St. Luke's Gospel. In his III Book against Heresies, c. X, § 4, St. Irenaeus gives the very words of the Vulgate: "Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis." Unless the translator or transcriber, following the Vulgate, wrote thus, St. Irenaeus read the word *εὐδοκίας* in the genitive case. It is worth while hearing what the learned Dr. Philip Schaff has to say on this point, in his notes to a commentary on Holy Scripture by John Peter Langes, D.D., translated by him. Speaking of verse 14, he writes: "Here we meet with one of the most important differences of reading which materially affects the sense . . . *εὐδοκίας* (the genitive depending on *ἀνθρώποις*, and connected in one sentence with *ἐπὶ γῆς εἰρήνῃ*) is the reading of the oldest and weightiest uncial manuscripts, Codex Sinaiticus, as edited by Tischendorf, Codex Alexandrinus, or *A.*, Codex Vaticanus or *B.*, Codex Bezae or *D.*, the Itala, the Vulgate (*hominibus bonae voluntatis*, to which Wiclif and all the Roman Catholic versions conform), Irenaeus, the Latin Fathers, as Ambrose, Hieronymus, Augustine; and it was approved by Beza, Bengel, Mill, R. Simon, Hammond, and adopted in the text by Lachmann, Tischendorf, etc., and among modern commentators by Olshausen, Meyer and Ewald. The internal evidence also is rather in favor of *εὐδοκίας*." "The weight of external evidence is strongly in favor of the reading *εὐδοκίας*, in the genitive, so that the angelic hymn consists of two, not of three, clauses, the last three words qualifying and explaining *ἐπὶ γῆς εἰρήνῃ ἐν ἀνθρώποις εὐδοκίας*." Professor Schaff, however, translates the word not so as to mean the good will of man

towards God, "as Roman Catholic versions have it, so as to limit the peace to those disposed to accept the Messiah and be saved;" but as meaning "the gracious pleasure of God towards men." This, however, is in accord with his system of belief, and was to have been expected.

We certainly do not need the approval of those not of the Church for our acceptance of what she, the Spouse of the Holy Ghost, proposes for our acceptance, but it is pleasant to see her heavenly prudence receive the commendation of those who are not of her communion, and who differ so widely from her rule of faith.

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CONFERENCES.

SACRAMENTAL CONFESSION WITH OR WITHOUT ABSOLUTION.

Qu. In his article "De Confessione Generica," (Oct. number of AMERICAN ECCLESIASTICAL REVIEW, p. 241) Fr. Sabetti says: "Si absolutionem recusat eamque dimittit, collata solum simplici benedictione, privabit eam magno cumulo gratiarum."

When Confession is required for gaining Indulgences, Confession only, not Absolution is required for those (Lehmkuhl—vol. II, n. 539.) who are in the state of grace. Such being the case, I do not see how the refusal of Absolution to B. will be a privation "magnum cumulum gratiarum." I do not ask in a spirit of criticism, but for information and guidance, as the matter of this "Confessio Generica" has practical difficulties for the Confessor.

Resp. To say that Absolution is not necessary for gaining Indulgences (for which Confession is prescribed) does not imply that the omission of Absolution is not a considerable loss of sacramental grace. There are instances when a prudent Confessor will deem it necessary to refuse Absolution, not because the penitent is unworthy of it, but because the giving of Absolution might confirm an erroneous conscience or scrupulosity. In such a case, it is preferable to deprive the penitent for the moment of the sacramental grace of Absolution, in order to correct a false tendency of conscience or an erroneous judgment which in the long run would incapacitate the person to receive other and greater benefits from the sacrament.

Here then the Confessor would have to ask himself whether Absolution is *necessary*, and in view of his duty to *direct* the conscience as well as cleanse it, would conclude it to be wiser not to give it, although conscious that the penitent suffers a loss of sacramental grace, which however brings a

gain of practical wisdom in the way of obtaining future graces by a well regulated spiritual conduct.

In some such sense must the passage of P. Lehmkuhl be understood. He refers to a decision of the S. Congregation, and on examining the wording of this decision we find that the *Dubium* which called for it, contains the words "vel si in aliquam levem culpam prolapsi sunt, *opportunum confessario videatur, absolutionem non esse eisdem impertiendam.*" These words evidently suggest the case, or a similar one, which we have given. Hence P. Sabetti's contention fairly interpreted, seems to us quite in harmony with Lehmkuhl and the decision of the S. Congregation.

THE "ACTUS HEROICUS" AND REQUIEM MASS.

Qu. Is a priest who has made the "Actus heroicus charitatis pro Defunctis" privileged to say the *Missa de Requie* on feasts of *minor duplex* rite?

If so, must he acquaint the Ordinary of the diocese with the fact that he has made the "actus heroicus" which entitles him to the privilege?

Resp. Priests who have made the so-called "actus heroicus charitatis," have the *personal* right of the *privileged altar* for every day in the year on which they make their "intention" for the dead. But this does not give them the right to celebrate in black on double feasts of any kind, unless they have that right on other grounds, as is the case for at least one day of the week, in all the dioceses of the United States where the Apostolic Faculties given to missionary Bishops are delegated. In some dioceses the clergy enjoy a special Indult which allows them to say mass in black on minor double feasts several times a week. This privilege may also be obtained on personal application to the Holy See. These favors have no necessary connection with the "actus heroicus charitatis", which requires for the gaining of the indulgences, simply that a priest say the *missa de Requie* whenever the rubrics or his privilege allow it.

There is ordinarily no necessity of acquainting the Bishop

with the obtaining of such favors. (See AM. ECCL. REVIEW 1891, Nov., Pg. 351.)

ARE ADDITIONS TO CEMETERIES TO BE SEPARATELY BLESSED?

Qu. It has been the custom in many places I know of, when a cemetery has been filled with graves, to remove the enclosure on one side and take in more ground. In as much as the part added was very much smaller than the original cemetery, it was not considered necessary to bless it, according to the axiom "major pars trahit minorem," as when water is added to Holy Water, or oil to Holy Oil.

De Herdt, vol. III, n. 300, contends that this is wrong. His reason is that the added ground does not mix with the blessed ground as water and oil mix with blessed water and oil. He admits, however, that when an addition is made to a church, the part added needs no blessing but partakes of the blessing of the church, though I may say it does not seem as clear, why the added part should mix with the church any more than the added ground with the cemetery.

Would you kindly inform me through the medium of your excellent REVIEW, if the ground so added needs a special blessing?

Resp. The contention of De Herdt, who in this matter follows Baruffaldi (tit. 74, n. 11) and the older interpreters of Catholic Liturgy, seems to us well founded. It is true that the added part of the church "does not mix with the church any more than the added ground with the cemetery," if mixing is to be understood in the sense applied to water or oil. But the part added to a church by its extension becomes an integral part of the edifice, in the sense that you cannot take it away without practically destroying the church as a whole. Three walls of a church do not make the church, although they form the larger portion of it; which communicates the blessing on the principle cited "pars major trahit minorem." In the case of the cemetery, the new portion, although contiguous to the old and larger, remains an addition, in the sense that it may be taken away without destroying the integrity—if I may use the word—of the cemetery as originally blessed, even when one side of the prescribed enclosure has been removed.

“THE ORDINARY—WITH THE CONSENT OF THE SACRED CONGREGATION.”

Qu. In the excellent paper by Dr. Péries on the “Titulus Ordinationis” in the last number of the REVIEW, the following phrase occurs: “Should a priest, after being admonished, continue to lead a scandalous life, the Ordinary, with the consent of the Sacred Congregation, could deprive him of the *titulus missionis*.” Does this mean that a Bishop could not suspend or remove a recalcitrant priest who has been ordained and appointed under the “titulus missionis,” without having recourse to the S. Congregation?

Resp. No; the intended sense of the phrase is that the S. Congregation has acknowledged the right of a Bishop to remove a priest under the given circumstances. This becomes plain from what immediately follows in the context of the above passage.

REQUIEM MASS ON FEASTS OF DOUBLE RITE.

CASE I.

Qu. My neighbor, across the diocesan boundary line, says the Roman office as prescribed in his diocese. I have the American ordo, which is used in our diocese. Occasionally, at funerals and the like, we help each other. Lately I asked him to say a Requiem (anniversary) Mass in my church, as I had announced the Mass the previous Sunday, and was unexpectedly taken sick. When he came he wanted to say the Mass of the day, which was, according to his ordo, a *double*, whilst my office being a *semi-double* gave me the right to say a Requiem Mass. Could he have followed my ordo, as he was saying Mass in my church, and could I in a similar case follow the rite of his diocese in case I was obliged to celebrate in his church?

Resp. In the case of a funeral Mass, *praesente corpore*, or an anniversary, or any solemn occasion which brings a number of people to assist at the Mass, the celebrant may follow the local ordo which gives him the right to say a votive or Requiem Mass, even though he recites a *duplex* office according to the ordo of his own church.

To quote only one of several decisions given on this point by the S. Congregation of Rites :

“An sacerdotibus qui recitaverint officium alicujus Sancti duplicis, licitum sit recitare missam de Requie in aliena ecclesia ubi non dicitur officium duplex, imo fiunt exequiae pro aliquo defuncto praesente corpore, vel anniversaria ?

“*Resp.* S. R. C. die 4 Mart. 1866. *Affirmative.*”

CASE II.

Qu. In a diocese where an Indult authorizes the singing of two Requiem Masses a week on feasts of double rite, if there occur in one week two semi-doubles, may *four* Requiem Masses be sung? or, as P. Mach, S.J. teaches in his *Trésor du Prêtre*, does the occurrence of the semi-doubles nullify the concession as to the doubles, and may only *two* Requiem Masses be sung during that week?

Resp. In the case of a *personal* privilege there exists an obligation of restricting the same to the semi-doubles when possible; but where the privilege is *local*, as in the given case, it would appear to extend outside of the semi-double feasts, at least as regards a *missa cantata*. Putzer in his “*Commentarium*”, n. 155, cites a declaration of the S. Congregation, dated 15 Apr. 1880, which, although it refers primarily to the privileged altar, seems to cover the present case: “*Ecclesiae quae indultum obtinuerunt ab Apostolica Sede, bis vel ter in hebdomada missam de Requiem canendi in duplicibus, tali indulto frui etiam possunt, si in eadem hebdomada totidem officia semiduplicia occurrunt.*” See also *Acta S. Sedis* xxi, 627.

ANALECTA.

EX S. CONGREGATIONE CONCILII.

CIRCA IUS ET MODUM PRAESENTANDI CANONICOS HONORARIOS.

(Per summaria precum.)

Ecclesia Nicolsburgensis S. Venceslao dicata in dioecesi Brunensi ad dignitatem Collegiatae insignis a Gregorio XV. *an.* 1162 erecta fuit instante Card. Francisco, principe a Dietrichstein Omolucensi Episcopo, qui in illa Praepositum et quatuor Canonicos institutos, praeter alios Ecclesiae ministros, et integro dotavit, ea tamen addita lege ut ius patronatus dictae Ecclesiae cum postestate nominandi et loci Ordinario praesentandi Praepositum et quatuor Canonicos, ipsi et ipsius utriusque sexus haeredibus et successoribus Dominis et Principibus a Dietrichstein in Nicolsburg perpetuo servaretur.

An. 1760, Ioannes Checotti Capituli Praepositus quintum canonicatum fundavit et non multo post Carolus, princeps a Dietrichstein proventibus auctis, unum ex quinque canonicatibus ad dignitatem Decanatus evehendum curavit, quod factum est Bulla Clementis XIV qui insuper Canonicos omnes existentes eorumque successores privilegio mozzetae violacei coloris perpetuo decoravit.

Anno 1794, Imperator Franciscus II, rogante Carolo Ioanne, principe a Dietrichstein et consentiente Ioanne, Bruenensi Episcopo Canonicis Nicolsburgensibus, duobus honorariis minime exceptis, ius insignium quorumdam attribuit concedens singulis Canonicis eorumque successoribus ut in perpetuum in vitta de collo pendente numisma gestare possent, quod ad instar crucis efformatum imaginem S. Venceslai ex una parte refert et ex alia stemma Dietrichsteinianum cum inscriptione: "Verbo et exemplo." Quae insignia sumptibus principis comparata et tanquam perpetuum peculium Capitulo relicta, Ioannes Episcopus Canonicis solemniter tradidit.

De Canonicis honorariis huiusce Capituli neque in praefata Bulla Gregorii XV, neque in litteris foundationis Card. Francisci, neque in

primaevae vel posterioribus Capituli statutis ulla mentio reperitur. Prima eorum vestigia a. 1780 apparent, quo Archiepiscopus Olomucensis Capitulum certius reddit se ex voto Caroli principis de Dietrichstein duos ab eo praesentatos honorarios canonicos admisisse, eisdem diplomate nominationis expedito, qui proinde omnibus capituli privilegiis fruerentur.

Anno 1785, Ioannes, princeps patronus iam asserit patri suo Carolo eiusque successoribus ab Archiepiscopo Olomucensi ius duos nominandi Canonicos honorarios concessum fuisse unde Episcopus Brunensis, ad vacantem canonicatum praesentatum acceptavit ipsique diploma nominationis de more concessit. Alii autem aliis temporibus eadem semper ratione servata, a principibus praesentati ab Episcopis confirmati fuerunt, usquedum Venceslaus, Brunensis Episcopus principi patrono se optare significavit, ne deinceps plus quam quatuor Canonicos honorarios nominaret, qui numerus usque adhuc servatus est, adhibita semper, in nominatione peragenda, hac forma ut quoad personam promovendi, non loci id est Brunen. Episcopum sed solummodo promovendi Ordinarium consulerent.

Haec autem exponit Episcopus Brunensis: "Dum autem ad recentissima usque tempora a loci Ordinario saltem confirmationes petierunt, quam dein sequebatur per Capituli Praepositum numismatis illius supradescripti traditio, anno vertente (1894) Alexandrina principissa a Ruesdorff—Dietrichstein nominationem canonici honorarii a se peractam nonnisi curiae meae significari iussit, imo et numisma illud quod quamvis caesariae originis sit, insignis tamen ecclesiastica distinctio Canonicorum Nicolsburgensium habetur, a Capitulo sub praetextu quodam sibi procuravit et ipsi neonominato canonico honorario tradidit, qui re inexpectata consternatus illud et acceptavit quin sive nominans, sive nominatus nominationis acceptationem petierit. Quapropter ego adhuc neque principissae rescribendum duxi, neque nominationem ita peractam ullo modo agnoscendam. Quae quum omnia ita sint, nolo quidem ius illud nominandi Canonicos honorarios penes Collegiatam Nicolsburgensem, quorum numerus quatuor non excedat, quomodocumque a principibus de Dietrichstein acquisitum sit, ob tot iam annorum exercitium impugnare, hoc autem ex ipsis Sanctitatis Vestrae literis nuper datis quod Canonicos honorarios, mihi postulandum videtur :

1. ne in posterum nominationes saepe iam dictae inconsulto fieri liceat Episcopo in cuius dioecesi Collegiata sita est ; necnon ;
2. ut nominans ab omni actu, qui praepositis tantum ecclesiasticis competit ; et tandem

3. ut sive nominans sive nominatus teneatur nominationis acceptationem petere a loci Ordinario.

In quaestionis solutionem haec animadvertenda puto.—Quamvis Episcopus in dubitationem adducere nolit, legitimum ex parte patroni ius praesentandi canonicos honorarios tamen ominino sub silentio praetereunda non videtur quaestio : an aliquo nempe legitimo titulo patronus, in casu, canonicos honorarios nominandi sibi vindicet ius.—Eo magis haec inquisito videtur necessaria quia patronissa in suis allegationibus sibi praecipue arroget huiusmodi facultatem ex ipso titulo iuris patronatus. Atqui haec illatio plane aliena est a quacumque iuris regula, nam *ex reg. 28 Iuris in 6* : “*Quae a iure communi exorbitant nequaquam ad consequentiam sunt trahenda.*” Iamvero iuris patronatus privilegium derogat Ordinarii Collatoris facultati, iure communi innixae, libere conferendi beneficia ; quocirca patroni privilegium praesentandi clericum ad beneficium, quippe iuris communis restrictivum est arctae interpretationis, adeo ut a iure nominandi titulares ad nominationem honorariorum gradus minime fieri possit ; prouti infertur ex decreto Concil. Trid.—*Sess. 25, Cap. 9 De ref.*

Neque centenariam praescriptionem utiliter invocari posse videtur, nam quando praescribenti ius commune resistit non sufficit praescriptio centenaria sed requiritur immemorialis uti aperte praecipit Bonif. VIII *in celebri cap. 1 De praescript. in 6* edicens : “*Nam licet ei qui rem praescribit Ecclesiasticam si sibi non est contrarium ius commune vel contra eum praesumptio non habeatur sufficiat bona fides ; uti tamen est ei ius commune contrarium vel habetur praesumptio contra ipsum, bona fides non sufficit sed est necessarius titulus qui possessori causam tribuat praescribendi ; nisi tanti temporis allegetur praescriptio, cuius contrarii memoria non existat*” nimirum, nisi adsit praescriptio *immemorialis*, prouti passim Canonistae in hunc effectum praescriptioni centenariae immemorialem opponunt. Ita Trident. Concil. ob resistantiam iuris communis, *in cit. loco*, decernit non posse praescriptione acquiri ius patronatus nisi, “*ex multiplicatis praesentationibus per antiquissimum temporis cursum qui hominum memoriam excedat.*”

Proinde frustra sermo haberetur de modo *exercitii* huius iuris cum videatur ipsum ius nullimode concedi posse.

Sed ex alia parte adhaerendum videtur Episcopi sententiae qui satius putat in quaestionem non adducere jus praesentandi etiam

Canonicos honorarios relicta patrono iuris pacifica possessione. Re quidem vera Bonifacii VIII allata praescriptio est peremptoria pro casu quo nullus adsit titulus, sed in themate praescribenti suffragatur coloratus seu concessio patrono facta ab Archiepiscopo Olomucensi nominandi Canonicos honorarios. Utique, probabiliter id concedere non erat in Archiepiscopi facultate nisi ponatur ex Papae benigna concessione hoc illi integrum fuisse, sed in hoc reperiri potest tituli defectus a praescriptione sanandus quippe quae non *verum* sed *coloratum* titulum exposcit. Ita cum communi Reiffenstuel in *Tit. De praescriptione*.

Sed ipso iure admissio, de eius legitimo exercitio cavendum est. Et reapse Episcopus praecipue conquestus “de modo quo ius hac ultima vice exercuit” patronus: petit “ne in posterum nominationes saepe dictae inconsulto fieri liceat Episcopo in cuius Dioecesi Ecclesia collegiata sita est.” Quod iure meritoque petere Episcopum, nemo inficias ibit; quum patrono ius sit clericum praesentandi sed tituli institutio collativa Episcopo competat iuris necessitate, etsi titulus tantum ad honorem conferatur. Patrono enim ius praesentandi ita competit “ut si clericum idoneum praesentet, Episcopus vel alius ad quem institutio spectat eum admittere in beneficio instituere teneatur. Communis ac certa, *arg. c. Nobis et toto Titulo De iure patronatus, etc.*,” ita Reiffenstuel *Tit. De Iure patronatus n. 66*—Item evincitur ex *Tit. De institutionibus—Lib. III* Decret. Greg. IX. Praeterea cum agatur de Ecclesia collegiata requiritur etiam Capituli consensus uti decernunt Litterae sub forma Brevis, a. 1894 diei 29 Ianuarii, sub § 1; “Episcopus seu Ordinarius, Ecclesiasticum quempiam virum alienae Dioeceseos Canonicum ad honorem nominaturus, *praeter Capituli sui consensum*, Ordinarii cui nominandus subiicitur, notitiam et votum obtineat eundemque Ordinarium insignia edoceat ac privilegia quorum usus nominando tribueretur.” Exinde exauditur etiam Episcopi votum ut “sive nominans sive nominatus teneatur nominationis acceptationem petere a loci Ordinario.”

Demum expostulat Episcopus “ut nominans ab omni actu qui praepositis tantum Ecclesiasticis competit” alludens ad insignium traditionem quam suo arbitratu facere ausa est patronissa; non obstante decessorum patronorum contraria consuetudine. Iamvero Episcopi intensionem Iuri communi esse conformem arguitur ex Titulo—*De institutionibus*—ubi distincta institutione tituli collativa ab institutione quam *realem* vocant seu *investituram*, *installationem*, unanimi sententia docent, huiusmodi institutionem

non patrono competere sed ex iure decretalium Archidiacono, *cap.* —*Ad haec—De off. Archid.*—vel Decano seu Praeposito quoad Canonicos in capitulum cooptandos, *arg. cap. 7—De concess. Praeb.* “Hodie Archidiaconi cum evanuerit antiqua potestas, institutio realis Episcopo solet reservari. At patronis minime competit nisi ex privilegio Papae acquisierint aut legitime praescripserint. Unde conformis erat juri communi mos quem ita narrat Episcopus.” Dum autem ad recentissima usque tempora (patroni) a loci Ordinario saltem confirmationem petierunt, quam dein sequebatur per Capituli Praepositum numismatis . . . traditio, etc.

Quare, etc.

Emi Patres die 27 Aprilis 1895, rescripserunt.

Affirmative iuxta petitionem Episcopi.

EX. S. C. EPISCOPORUM ET REGULARIUM.

CONGREGATIONIS SSMI SACRAMENTI

DECRETUM.

Approbantur Constitutiones Congreg. SS. Sacramenti.

SSmus Dmnus Noster Leo PP. XIII in Audientia habita ab infrascripto Emo Cardinali Sacrae Congregationis Episcoporum et Regularium Praefecto sub die 29 aprilis 1895 suprascriptas Constitutiones, latino idiomate exaratas, prout in hoc exemplari continentur, cuius autographum in Archivio praelaudatae Sacrae Congregationis asservatur, benigne approbavit et confirmavit, prout praesentis Decreti tenore approbantur et confirmantur, salva Ordinariorum jurisdictione, ad formam Ss. Canonum et Apostolicarum Constitutionum. Datum Romae ex Secretaria memoratae Sacrae Congregationis Episcoporum et Regularium die 8 Maii 1894.

L. ✠ S.

ISIDORIUS Card. VERGA, *Praef.*
F. TROMBETTA, *Pro. Secretarius.*

EX. S. CONGREGATIONE INDULGENTIARUM.

NONULLA PRIVILEGIA CONCEDUNTUR TERTIARIIS ORDINIS
S. BENEDICTI.

D. Romaricus Flugi Ordinis S. Benedicti et Abbas Generalis Congregationis Cassinensis primitivae Observantiae, ad S. pedis osculum provolutus humiliter exponit quod per declarationem authenticam S. C. Indulg. sub data die 15 Ianuarii, 1895, Institutum Oblatorum saecularium S. Benedicti canonice in ecclesiis suae Congregationis erectum, fuit recognitum aequivalere Institutis aliorum Ordinum Religiosorum, et proinde subjacere legibus a S. Sede statutis praesertim, quatenus eadem persona pluribus Tertii Ordinis adscribi non possit.

Proinde juxta has dispositiones Institutum Oblatorum saecularium S. Benedicti versaretur in pejori conditione ac caeteri Tertii Ordines, si privaretur iis gratiis et indulgentiis quae generatim aliis conceduntur.

Quapropter Orator humiliter exorat S. V. ut extendere dignetur ad praelaudatum Institutum Oblatorum saecularium S. Benedicti sequentes gratias et indulgentias jam a S. Sede aliis Ordinibus Religiosis concessas :

1° Absolutio in *Articulo mortis* juxta formulam praescriptam a Benedicto XIV in Const. *Pia Mater*.

2° Benedictio Papalis bis in anno juxta formulam Benedictinam.

3° Benedictio cum plenaria Indulgentia in sequentibus diebus : in Festo Purificationis B. V. M. ; in Festo SS. Apostolorum Petri et Pauli ; in festo Exaltationis S. Crucis, vel in casu impedimenti, in dominicis hos dies festos immediate sequentibus.

Et Deus.

S. Cong. Indulg. Sacrisque Reliq. praeposita, utendo facultatibus a SSmo Dno Nostro Leone PP. XIII sibi specialiter tributis, Oblatis saecularibus Ord. S. Benedicti vere poenitentibus confessis ac sacra synaxi reffectis, et aliquo temporis spatio ad mentem Sanctitatis suae pie orantibus clementer elargita est :

I. Ut una simul coadunati in aliqua Ecclesia vel publico sacello in quo congregari consuescunt, ab eorundem Moderatore accipere valeant Benedictionem nomine Summi Pontificis cum adnexa plenaria Indulgentia, adhibita formula jam statuta a S. M. Benedicto PP. XIV, litteris in encyclicis quae incipiunt “ Exemplis Praedeces-

sorum” sed non nisi bis in anno et sub conditione quod haec benedictio neque in eodem die, neque in eodem loco impertiatur ubi eam impertit Episcopus ;

II. Ut sive uti supra congregati sive etiam privatim a proprio Confessario in actu Confessionis, accipere possint ab eorum Moderatore, *Absolutionem* seu Benedictionem cum adnexa plenaria indulgentia diebus festis uti infra : I° Purificationis B. M. V. ;—SS. Apostolorum Petri et Pauli ;—necnon Exaltationis S. Crucis, adhibita formula praescripta pro Tertiariis saecularibus, per Apostolicas litteras in forma Brevis quae incipiunt “ Quo universi ” : tandem ;

III. Ut in mortis articulo valeant suscipere absolutionem cum adnexa item plenaria indulgentia a quocumque sacerdote sive saeculari, sive regulari servatis ritu et forma a Constitutione S. M. Benedicti PP. XIV, quae incipit “ Pia Mater ” praescripta, addito tantum ad *Confiteor* nomine Sancti proprii fundatoris, iis adimpletis piis operibus quae ad plenariam Indulgentiam acquirendam ab eadem Pontificis Constitutione praescribuntur.

Praesenti in perpetuum valituro absque ulla Brevis expeditione, contrariis quibuscumque, etc.

Datum Romae Secretaria eiusdem S. Cognis die 27 Aprilis 1895.

F. IGNATIUS *Card.* PERISCO, *Praef.*

A. *Archiep.* NICOPOLIT, *Secret.*

EX S. POENITENTIARIA APOSTOLICA.

ORDINARIUS ABSTINEAT APPROBARE STATUTA IN QUIBUS NIL SACRI AC RELIGIOSI HABEATUR.

Beatissime Pater :

Subscriptus Episcopus Neocastren ad pedes Sanctitatis Vestrae provolutus, S. V. humillime rogat ut sequens dubium solvere dignetur :

Existunt in hac Dioecesi nonnullae opificum societates a Gubernio recognitae, quarum Statuta ab Ecclesiastica Potestate haud approbata fuere. Nunc vero, ad finem ut earum vexilla, nationalibus coloribus intexta, benedici possint, praefata Statuta, in quibus etsi nil contra Religionem et bonos mores notetur censura dignum, nullum

tamen de Deo ac de Catholica Fide invenitur verbum, Ordinario loci pro adprobatione deferunt.

Hoc in casu, potestne Ordinarius, et quibus sub conditionibus, hujusmodi Statuta adprobare?

Humillimus et Addictis.

DOMINICIS M. ALENSISE *Ep.us.*

Sacra Poenitentiarum, mature consideratis expositis, Ven in Christo Patri E. po Ordin. respondent : Cum juxta exposita nihil sacri ac religiosi habeatur in Statutis, idem Episcopus ab eis adprobandis.

Datum Romae in Sacra Poenitentiarum die 14 Junii 1893.

F. N. AVERARDIUS *S. P. Reg.*

A. C. MARTINI *S. P. Secr.*

BOOK REVIEW.

PRAELECTIONES DOGMATICAE Quas in Collegio Ditton-Hall Habebat Chr. Pesch, S. J. Tom. III. Tract. Dogm. I. De Deo Creante, De Peccato Orig., De Angelis. II. De Deo Fine Ult., De Actibus Human.—Friburgi, Brigs. (St. Louis, Mo.): Herder, 1895. Pp. XII., 370. Pr. \$1.90.

In the preceding volume of his lectures on Dogmatic Theology, Fr. Pesch treated of the divine nature. The logical current of his thought brings him next to the relations existing between creature and Creator. These relations are on the whole twofold, since God is at once the efficient and the final cause, the beginning and the end of creation. With the logical unfolding of these supreme relations the present volume is concerned. It opens out with the doctrine of creation in general, which in its passive sense is an essential attribute of every being outside of the Creator; in its active sense it is an exclusively divine act, yet a free act, whose primary end is the manifestation of God's perfections, and whose secondary end is the good of the creature, an act whose terms or objects were produced in time, not in eternity, and which is continued throughout all time in the conservation of those terms. Along these lines the development of our author's theses advances. From the creative act in general, the student is taken to its first special term, the material universe. Here the author presents the theological principles bearing on the interpretation of the first chapter of the Bible—principles permeated by a thoroughly Catholic spirit—broad and conservative, the rejection and ignoring of which are at the root of the Biblical rationalism and scepticism of our day. "Whatever God reveals or inspires a writer to set forth in His name, be such truths or facts great or small, pertaining to the natural or to the supernatural order, are *absolutely true*, and as such call for the *firm assent of the human mind*." This principle annuls the application to revealed truths and to the inspired books of the distinction between what is revealed or inspired *per se* and *per*

accidens. Truths revealed *per se* are those that concern faith and morals, as, for instance, the dogma of the B. Trinity, the contents of the moral law, etc. Truths revealed (or inspired) *per accidens*, are such as have been revealed merely for their logical or historical connection with truths of faith, such as many of the facts of history and science narrated in the Old Testament.

Among truths of this latter kind quite a number are presented by the Sacred Writers in terms that admit of various senses and so of different interpretation. Of this nature is the Genesiacal description of the order and manner of creation. What meaning is to be attached to these descriptions will largely depend on the stage of advance of physical science, especially of astronomy, geology and paleontology.

But here two extremes must be carefully shunned. The theologian, on the one hand, must not insist on his subjective exposition of the text as expressing its genuine and certain meaning. The physicist, on the other hand, must not claim axiomatic certainty for the more or less probable hypotheses or conjectures of science. Would that these dicta of common sense had ever been followed!

With these principles in view, which he of course proves, and not simply asserts, as we have here done, the author approaches the interpretation of the first chapter of Genesis *non ut ullam ex iis cum absoluta certitudine tanquam unice veram statuatur, sed ut videatur quatenus theoria hucusque majore probabilitate fruatur*. This is not the place to discuss his elaborate critiques of the theories he rejects. Suffice it to call attention to the theory he himself adopts, as the *facillima via explicandi primum caput Genesis*. The revelation of creation he supposes may have been made by a vision wherein by alternation of darkness and light the creative works, the pattern of the human week, were manifested. To these visions corresponds the objective sequence of God's works. The narrative takes on a prophetic character. It is well known that the prophets in announcing the beginnings of an event often immediately subjoin its progress unto completion. Thus, for instance, with their intimation of the punishment which God is about to visit on His people they connect the prediction of the last judgment. So, too, in Genesis the inspired seer, beholding the appearance of one class of creatures, describes at once the whole category to which they belong, though the progress of this section of the cosmical order may have been in point of fact synchronous with other sections subsequently mentioned. Therefore the works of

the six days are not mutually exclusive in the sense that one had been completed before the beginning of the following. The beginnings of things are enumerated in the order which nature demands. Thus Moses announces the work of division as first, because in the antecedent chaotic state organisms could not have appeared. After the work of division, came the plants required for food by animal life, the lower forms of which appeared first, followed in turn by the higher, and, last of all, by man. In all this the record of the rocks admirably confirms, as is well known, the record of revelation. To seek for a more detailed correspondence between the Mosaic days and the geological periods is superfluous, since God by His revelation to Moses can hardly be supposed to have wished to anticipate geological systems. Moreover, judging from the efforts thus far made by writers on the subject the discovery of a perfect concordance between the six days and the periods of geology, seems to be a hopeless task, for the various theories of parallelism herein are little more than mental figments, often objectively unfounded. Let us therefore be content, concludes Fr. Pesch, with that more general concordance which plainly suffices for the scope of the Mosaic narrative, and can never conflict with the natural sciences.

From the material world our author's thought advances to the creation of man. In this part as elsewhere, he manifests that steady insight into the bearing of theological principles which, whilst it is keen to detect the letter and the spirit of the Church's teaching, is never too quick to find a condemning mark in views which she in any way tolerates.

From the natural order the author follows man into the supernatural, expounding as he proceeds the theology of original justice, the Fall, with its effects, and the one exemption from both, of the Immaculate Mother of our Redeemer.

Leaving the human world, natural and supernatural, the author takes us into the world of pure spirits, to unfold for his readers the doctrine regarding the creation, nature, elevation and fall of the angels.

The second half of the work is devoted to the theology of man, to the development of the dogmatic principles involved in the moral order. Man's ultimate end, objective and subjective, human acts in themselves and in their relation to that end, the essence, sources and norms of morality, along these lines the exposition moves to the close of the volume.

It were superfluous to reiterate here the commendation of this

course of dogmatics already accorded to its preceding portions. We should mention, however, that the present volume, like its two predecessors, though an organic part of an entire system of theology has a certain completeness in regard to its special subject, and, as such, is fully indexed. The student may, therefore, procure any single volume without being constrained to purchase its companions, though we feel confident that no student possessing one of these solid and attractive tomes will feel at ease until he has obtained the entire series.

**A BRIEF TEXT-BOOK OF MORAL PHILOSOPHY, by
Rev. Charles Coppens, S.J., New York Catholic School
Book Co. 1895, pp. 167.**

That the minds of youth should be well strengthened by an assimilation of the unchangeable principles of things and mainly of right conduct, has always been of supreme importance. The Catechism expanded by religious instruction goes far, for many far enough, to secure this end. But in our day the science, the methodical presentation of the principles and theory involved in right and wrong takes on a special importance. Never hitherto has speculation on social and economic subjects been so ubiquitous. This fact renders it practically necessary that our young men and women should be well informed in the science of morals without which they have no standard for measuring the bearing of social questions and theories. The lack of a fixed moral is sadly apparent in the ethical writers of the hour. To make one's way through the maze of arbitrary speculations, presented by the current Ethical Review, is as wearisome as it is profitless. Fortunately for the Catholic student he has in the Church's philosophy a thoroughly established system of moral science, based on Aristotle and elaborated and perfected by the genius and toil of centuries of Catholic philosophers. To give an outline of that system in a manner adapted to the needs and capacities of pupils in High Schools, Academies etc., is the author's aim in the brief text-book before us. He presents the subject matter under three divisions. Book I establishing the right direction of human acts shows their proper end, morality and law or rule. Book II treats of individual rights and duties in general and in particular. Book III of society, its nature and species.

The author's long experience in preparing text-books has made him quite familiar with the special wants and adaptations of the school room. He draws out the essentials of ethics. These he presents with excellent method. His definitions are clear, brief, adequate; his explanations full enough for his scope; his illustrations apt; his style concise yet lucid. Typographically the make-up of the book, with its easily caught divisions and bold emphasizing characters, adapt it admirably for use in the class-hall.

CURSUS PHILOSOPHICUS in usum Scholarum auctoribus pluribus Philos. Professoribus in Collegiis Exaetensi et Stonyhurstensi, S.J.: Theologia Naturalis Auctore B. Boedder, S.J. Friburgi (St. Louis, Mo.) Herder. 1895. pp. xvi, 371. Pr. \$1.40.

The five preceding portions of this course of philosophy emanating from a number of the Jesuit professors of philosophy in Holland and England, have been previously noticed in this REVIEW. The sixth and, the author tells, the last volume of the series is here at hand. But why the *last*? Surely no course of philosophy is even fairly complete without a history of philosophy. We have already so many kindred works just short of completion in this respect that it were a pity to leave this otherwise excellent series like most of its predecessors. That there is an urgent demand for a compact but complete history of philosophy every one that knows anything of the literature of the subject realizes. Where are our youth in Seminaries and Universities to gather a knowledge of this so highly important branch not only of technically philosophical, but of any liberal culture? The lectures of professors on so vast and complex and difficult a subject are of little avail without a text-book. And text-book there is not. It is true Father Finlay, S.J. translated some years ago a part of Dr. Stöckl's Lehrbuch. But the translation has not as yet touched on mediæval, to say nothing of modern philosophy, the part which after all it is of most practical importance for the growing philosopher of to-day to know. Outside of a few books on the subject in German, French, Italian and Spanish, works available for the use of comparatively few of our Seminaries, there is nothing at all of the kind in Latin, if we except such brief sketches

as those of Cardinal Gonzalez and Fr. Rothenflue, appended to their institutes of philosophy. It had been hoped that the Stonyhurst series of English manuals would contain a volume devoted to the history of philosophy but the editors of the series probably looked to Fr. Finlay's translation of Stöckl to supply the demand. One cannot, therefore, but feel regret that the present Latin series should be left without the addition that is so much needed both for its own adequate completion and for meeting the special needs of Catholic students of philosophy.

As to the present volume on Natural Theology one takes it up quite biased in its favor. It comes from the same hand that wrote the preceding solid portion of this course (that namely on Rational Psychology) as well as the English manual on Natural Theology in the Stonyhurst series. We expect, therefore, to find in it not only breadth and solidity of doctrine, but also that special recognition of the needs and literary environment of English speaking students which Fr. Boedder's experience must have suggested to him as desirable in a text-book. We are not disappointed in our expectation. The subject matter of this part of philosophy has been so often and so exhaustively treated by the greatest philosophers from the Fathers and the medieval doctors down to our own time, as to leave little room for originality either as to matter or form of doctrine.

The old truths, however, can and should receive a new setting, a new adjustment to the times and modes of thought. Modern literature, too, whether friendly or hostile to Theism can be made to do it service direct and indirect. And in eliciting this service consists one of the special merits of the present work. The proofs for the existence of God are stated with marked fullness and all-aroundness, the author having his eye both in their development and in the presentation and solution of the counter objections on the speculations of contemporary philosophy.

As to the general development of the subject matter Fr. Boedder's keeps the midway between compendiousness and exhaustiveness. With more thorough development than is found in the section given to Natural Theology in the average course of philosophy, the scope and purpose of the work hold it considerably within the limits of volumes like those of Hontheim and Picerelli.

In elaborating the material the author shows that clearness, precision and admirable method which are such marked features of the other volumes of this series and so perfectly adapt them to their professed purpose—*in usum scholarum*.

L'ANCIEN CLERGÉ DE FRANCE—II: Les Evêques pendant la Révolution, par l'abbé Sicard, in 8° de 513 p. Paris: Lecoffre, 90 Rue Bonaparte, 1894. Price, 6 francs.

The Abbé Sicard, one of the most distinguished members of the Parisian clergy, has been occupied for the past few years in a highly interesting study of the French priesthood at the time of the Revolution. The second volume of his work, which appeared about the end of last year, treats of the Episcopate. It was well to call attention to the noble part which this august body took in the severe struggle which the Church had then to undergo.

For the hundred and fifty years which preceded the terrible upheaval in which the "ancien régime" finally disappeared, the choice of Bishops was better than one would be led to expect, considering all the family interests and court intrigue which every selection was sure to bring into play. It would not be difficult to point out preferments unadvisedly made to undeserving subjects; but they were of rare occurrence, especially from the time when the influence of St. Vincent de Paul was felt in the "Conseil de Conscience." Thanks to the careful and efficient training of the priesthood by the Oliers, the Berults and the Coudrens, the clergy counted among its ranks prelates, some of whom were men of eminent qualities, and nearly all above the slightest taint of suspicion. If in the 17th and 18th centuries there were unhappy instances of favoritism and partiality, these were so few as to leave no justification for the bitter tirades which were the stock in trade arguments of the revolutionary agitators. In times of social disquiet every utterance must not be too closely sifted. Deprived of the free use of an efficient press, subjected to royal strictures and theological censorship very stringently applied, personal animosities had to find some other vent. Private piques and petty jealousies and quiet backbiting found an echo in the ballads and satires and legal jargon of the past, and corresponded pretty closely to the idle gossip of our daily papers, which to-day exaggerate facts beyond all resemblance, only to tear them to tatters on the morrow, or present them in their true light, and all to excite curiosity, or keep alive a sensation, or to cater to the vicious tastes of a fickle crowd.

But it would be out of place to compare the haughty air and stately opulence of the old time prelates with the modest and apparently more apostolical bearing of our modern Episcopate. Care

must be taken not to judge them without taking into account the environments which influenced them, or to blame or criticise what may have been for them a matter of necessity, or, at least, of expediency. We would be shocked to see a Grimaldi riding out with a brilliant escort: but are we sure that his contemporaries would not be more than scandalized did they see a modern Bishop in a Pullman Palace car! Let us not lose sight of the fact that everything is relative, and, to be understood, must not be taken apart from its setting. Illustrious by their birth and family connections, busy actors in all important affairs of the times, and forced by circumstances to frequent a luxurious court in the discharge of their manifold duties, the Bishops of the 17th and 18th centuries were in a manner compelled to lead a somewhat mundane life. M. Sicard tires not in bringing out all these details, not so much from a desire of excusing his heroes (?) as from a praiseworthy love of historical accuracy, and perhaps influenced by some kind of literary feeling and artistic sentiment in his efforts to throw into greater relief, by a series of striking contrasts, the terrible ordeal through which these lordly Ecclesiastics had to pass.

A crushing blow was dealt to the Church when it was stripped of the temporal possessions which had so long been in its power. As paid auxiliaries of the State, the Bishops and priests lost at the same time authority and independence. A further important step was soon taken by the official suppression of the State religion. Both public assistance and the right to teach were wrested from the clergy who had so admirably originated, fostered and developed them. Moreover, pressing as far as possible the work of secularization, the State next made of marriage a civil act, thus attacking without any reserve the tenderest susceptibilities of the Church. Still even this could not satisfy the ambition of philosophers and atheists. They went so far as to propose legislation on matters of canonical discipline. New methods of appointing to ecclesiastical offices were invented, all practical connection with Rome suppressed, and a schismatic oath, repugnant to the holiest obligations of jurisdiction and hierarchy, imposed upon all. It was a question of life and death to the Church. The clergy of the first and second orders well understood this, and resolutely accepted any sacrifice rather than prove false to their duty. Exile, persecution, death even, were employed, but in vain. The age of martyrs reopened; victims were not wanting. In this supreme struggle, which will form the admiration of future times, we see how weak in their numbers were the impious, and how

vigorously, even to the shedding of their blood, men, formerly accused—perhaps with little justice—of worldliness, defended the honor of their belief and held steadfastly to the fulfillment of their duty.

With religious enthusiasm and deep respect we follow M. Sicard in his charming description of the glorious agony of the old Church of France. We feel that in these stirring pages no room is given to imagination. The writer advances with prudence, sure of his method, relying ever on the documents he has drawn from the best approved authors, from personal unpublished records and from authentic accounts. If we examine his statements, if we weigh his judgments, we see him working with a great reverence for truth, omitting nothing, in order to show it as it appears to himself in the intimacy he has formed with that solemn and grand period he describes. Could a reproach be addressed him, it would be that he has leaned more to mildness than to severity, and that while blaming crime he has been too indulgent towards the criminal. Possibly, however, this is the best way to write history; for as we advance in life we feel how necessary it is to convince ourselves that men cannot be in reality so bad as their actions show them to us, else what pleasure would there be in existence? The philosophy of pardon is more consoling to the soul than the haughty scepticism of contempt.

We cannot praise this book more than by making in conclusion this suggestion to Catholics, above all to priests, “read this book; you will be both edified and interested; you will be proud of your Church which has produced such men.” To Protestants also we say: “meditate these pages, they are truthful and honest; you will see from them that, in spite of personal weaknesses inherent in poor human nature, no more lovely example can be found of faithfulness to God, of personal sacrifice, of heroic virtue, than in the Catholic clergy, so often maligned and calumniated.

G. PÉRIES, D.D.

LITURGICA: — Missale Romanum — Breviarium Romanum—Ordo 1896 — New York and Cincinnati: Fr. Pustet & Co.

We have received the new (ninth) edition of the Folio (small) Missal, printed from the *typica* which is issued under the supervision of a censor appointed by the S. Congregation of Rites. Every year adds something to the excellence of these missals, not only in so far as they contain the most recent offices and the rubrical changes which become necessary in the course of time, but like-

wise as regards the mechanical perfection of the volume. The illustrations, highly artistic in their conception, and true to traditional Catholic symbolism, are executed in a singularly chaste style by two artists whose life has been devoted almost exclusively to the task of liturgical interpretation. The same may be said of the Breviaries, among which the present edition (seventh) is likely to prove most popular, by reason of its convenient size (4 by 6 inches) and light weight, which make it a handy volume. The type is markedly clear, printed upon tinted paper selected especially to make it so.

THE ORDO, 1896, is in the customary style, red and black ; made with a particular view to suit the wants of the New York and Philadelphia provinces. But the *Roman Ordo*, used in several other dioceses and by individual priests, may be had in combination with the *American*.

POPULAR INSTRUCTIONS ON MARRIAGE. — By V. Rev. Ferreol Girardey, C.S.S.R.—New York, Cincinnati, Chicago : Benziger Bros. 1896.

The clergy in general will find this little volume a helpful manual not only for their own use as furnishing apt material for the instructions that should be given Catholics regarding the character of the marriage bond, the impediments, the obligations arising from the sacramental union, and the like, but also as a book which may be fitly placed in the hands of the faithful; especially young people who are of a marriageable age. There is a good chapter on mixed marriages ; another on " how to get married." The last portion of the book contains suggestions for an orderly Christian life, which, whether adopted by those who intend marriage or by those who are married, contribute essentially to the peace and happiness of domestic life ; and this is, of course, the ultimate aim of all instructions regarding the subject of marriage.

PUBLICATIONS AND CATALOGUE OF THE CATHEDRAL LIBRARY ASSOCIATION, 123 East Fiftieth Street, New York.

The recent publication of "Chapters of Bible Study" by the Cathedral Library Association of New York, has drawn our attention to this excellent organization for the diffusion of Catholic literature in the United States. Although eminently successful in

the work it has undertaken, the Association, under the direction of the Rev. Jos. H. McMahon, shows capacities for a much larger field of activity than it has been engaged in hitherto. We believe that the clergy in many parts of the States would find it to their advantage to watch this work and take an interest in it. The efficacy of the Library Association proves itself in two ways. First by its methods as a Free Circulating Library; secondly, as we have already indicated, by its publications. A few words on each of these branches of educational church work will be welcome information to priests who look either to the formation of a parish library, or who are engaged in the direction of reading circles.

The present New York Cathedral Library Building was opened in February, 1892. At that time, although the library was in existence only 4 years, there were about 15,000 volumes on its shelves, the result of bequests, donations, and purchase made under the direction of Father McMahon. With the aid of volunteer helpers whom the Reverend Director drew together and interested in the work, the various departments of reading matter were minutely classified; reading hours, circulation and the method of acquiring new books were systematized; and conscientious, discreet and well informed persons were put in charge to watch over the interests not only of the library but of the readers as well. This latter phase of the direction is to our mind the most important and noteworthy of all. "The books," says Father McMahon, in the introduction to the Library Catalogue, "are of a very high class, care having been taken to secure the best available edition of every book bought." Special attention has been given to the selection of books for the juvenile department, which includes every kind of healthy works likely to develop in the young reader a taste for the noblest and best literature. The reading of children who come to the library and who are required to have blanks signed by their parents to entitle them to membership, is supervised, the librarians suggesting books which they think most fitting, and prudently withholding at times those that are asked for. "Efforts have been made to encourage the children in our schools to enter upon systematic courses of reading," a work in which the excellent catalogue of the library, consisting of three well printed volumes, affords much help.

A similar discretion is exercised in the lending of books the profitable reading of which requires a certain amount of superior judgment. Books not to be read by young persons except under

direction, are specially designated. "These books are given out only on personal application to the Director or by his special permission. In this way the difficulties that would arise either from the absence of these books, or from their indiscriminate distribution, are, it is believed, completely avoided." For the rest, the library is open to all classes of readers, Catholics, Protestants, Jews and Gentiles, provided they are willing to comply with its regulations.

An excellent, and we believe a unique feature of the Library Association is that "it pays special attention to supplying clergymen with necessary books of instruction, controversial works, etc., for converts." Special lists have been prepared of books dealing with the different phases of religious belief, and the library is ready and willing at all times to co-operate with clergymen and religious in the great work of instructing neophytes in the Faith.

"It has been the aim of the library, likewise, to be of assistance to Catholics living in distant portions of the country, and away from Catholic influences, by sending, under proper guarantees, books which might help them to increase their own fund of information in matters pertaining to religion, and possibly to spread a knowledge of the same among their neighbors."

But, we are forced to ask, how does the Library Association, with so generous a management, support its work financially? Aside from voluntary gifts from intelligent benefactors, the contributions for membership, one dollar annually, are intended to defray the current expenses. But this is a merely nominal addition to the income, since it entitles the member to receive gratis a copy of the minor publications of the Association and allows him a liberal discount on all purchases of books from or through the Association.

We learn that the main expense of carrying on the work has been borne by the Director personally.

It is to be expected, therefore, and it is indeed desirable for the encouragement of so useful an institution, that the publications of the Association should be patronized by the clergy, religious and the Catholic laity in general. There is here no private gain from the sale of books; all goes to the production and circulation of good Catholic literature among those who stand most in need of its benefits.

The Cathedral Library Association has published the following books during the past few years :

Books and Reading (third edition). By Brother Azarias.

Series of Liturgical Manuals :

The Order of the Consecration of a Bishop. Latin and English rubricated, (fifth edition).

The Rite of Ordination of Priests (Latin and English), rubricated.

The Order of the Consecration of an Altar, English translation.

The Order for the Dedication or Consecration of a Church (Latin and English).

The Blessing of a Bell.

The History of St. Joseph's Seminary of New York.

The Apostolic Union of Secular Priests.

Manual of the Lady Servants of the Poor.

The League Annuals for '90, '91, '92, '93, '94.

Life of St. Aloysius.

Preparation for the First Communion, by Rev. F. X. Schouppe, S.J.

Within the last year Fr. McMahon has published two lectures by Prof. William C. Robinson, dean of the faculty of Social Science at the Catholic University, on (1) The Origin of Law, and (2) The Present Condition of Practical Jurisprudence. These are full of solid information and written in a dignified Christian spirit. "The Issues and the Knights," an address made this year by Fr. McMahon to the graduates of Rock Hill College, is a neat publication, setting forth in spirited and poetic language the practical warfare of life awaiting the youth who realizes the obligation of living up to and defending his religion amid the prevailing spirit of unfaith.

The style of these publications, typography, paper, binding, is, we may say without exaggeration, from the specimens we have seen, the best produced in our book market, so that the work recommends itself by the value of what it offers the purchaser, entirely abstracting from its beneficent character by which it enables thousands to obtain healthy food for mind and heart, who might otherwise perish or discredit our holy religion and Catholic society.

FAMILY SITTING-ROOM SERIES: I. A Lady and her Letters.—II. Making Friends and Keeping Them. By Katharine E. Conway.—Boston: Pilot Publishing Company. 1895. Pr. 50 cents a volume.

Educators and those who appreciate the advantages of refinement arising from the cultivation of sound principles together with external accomplishments, will find efficient aid in these exquisite little

volumes. They are written with a rare knowledge of human nature—of its strength as well as of its weakness—and this knowledge is put forth for the benefit of the many who would learn, with confidence-inspiring judgment, winning frankness, and in a tone which attracts, whilst it exemplifies and illustrates the themes of the writer. Such manuals are easily read and the charm of their contents is quickly felt. They should, through the co-operation of the clergy, find their way into every family sitting-room, for they instruct in the best kind of knowledge, whilst they edify and delight.

BOOKS RECEIVED.

VENITE ADOREMUS. A Manual of the Forty Hours' Adoration, containing the ceremonies of the Forty Hours' Adoration, together with Latin, English and German prayers, for public and private devotion. Compiled from approved authors by Simon J. Orf, D.D.—St. Louis, Mo.: B. Herder. 1895. Pg. 108. Pr. bd. 40 cents.

CHRIST IN TYPE AND PROPHECY. By Rev. A. J. Maas, S.J., Prof. of Oriental languages in Woodstock College, Md. Vol. II.—New York, Cincinnati, Chicago: Benziger Bros. 1896. Pg. 500. Pr. \$2.00.

LIFE OF REV. MOTHER MARY OF ST. EUPHRASIA PELLETIER. First Sup. Gen. of the Congreg. of our Lady of Charity of the Good Shepherd, Angers. By A. M. Clarke.—London: Burns & Oates. (Benziger Bros.) 1895.

A PLEA FOR MODERN CAESAREAN SECTION. By C. P. Harrigan, A.M., M.D.—Chicago: Reprint from the *Americ. Gynæcolog. and Obstetr. Journal.* 1895.

POPULAR INSTRUCTIONS ON MARRIAGE. By the Very Rev. F. Girardey, C. S.S. R.—New York, Cincinnati, Chicago: Benziger Bros. 1895. Pg. 192. Pr. bd. 50 cts.

TEN COURSES OF READING FOR READING CIRCLES. Cathedral Library Association. New York. 1895.

THEORIE DER GEISTL. BEREDSAMKEIT. Akademische Vorlesungen von Prof. Joseph Jungmann, S. J. (Dritte Auflage). Two volumes.—Freiburg Brig.: B. Herder. 1895. (St. Louis, Mo.) Pr. \$4.50.

DIE WIRKSAMKEIT DES BITTGELETES. Dogmat. besprochen von Dr. Franz Schmid.—Brixen: Kath. Polit. Pressverein. 1895. Pg. 196. Pp. 2. Mk.

THE CHILD'S LIFE OF CHRIST. Told in rhyme, alphabetical and pictorial.—Philadelphia: The Chapel Publishing Co., 1224 N. 19th Str. Pr. 50 cts.

GEOFFREY AUSTIN: Student.—Dublin: M. H. Gill & Son. 1895. Pg. 212.

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