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DOGMATIC THEOLOGY IV.

How to study it.

TWO consequences follow from what has been said hitherto:—first, that theology is not a subject to be studied once for all, but something to be kept habitually before the mind through life, and returned to faithfully as often as, under the pressure of other duties, it has been temporarily forsaken;—secondly, that as much as possible, this study should not only lead backward to what has begun to fade from the memory, but onward too, in the various directions opened up to it by research, ancient and modern.

It now remains to inquire in what manner this purpose may be best carried out; and as the “life study” of theology is in a great measure dependent upon the way in which its foundations are originally laid, it becomes necessary to include in our remarks its earliest as well as its subsequent stages.

We shall therefore consider in the present article, first, the elementary study of theology, and in the second place, its later developments.

I.

Elementary theology is commonly learned under a master, nor can it be learned otherwise, even by men of superior mind and culture, without much difficulty and many mistakes. Practically therefore the question of method rests with the teacher. To him it belongs to determine the rules by which the work shall proceed. In laying them down, however, his freedom is limited in many ways. For however much he might enjoy following the bent of his genius, his teaching must be in a great measure independent of it and run, like all elementary teaching, on settled lines.

These in turn are already determined by the text book. For we suppose that something of that kind is placed in the hands of the students. It may be a manual of Theology, or a developed programme prepared by the professor and expanded still further by his oral teaching; but, without some sort of text embodying what is essential in the notions, doctrines and proofs of theology, beginners can be expected to catch or to retain very little that is definite or accurate. Furthermore, it should be the object of the teacher to discover and to point out, in whatever text has been chosen, the expression or the suggestion of all he proposes to impart, or at least to gather round it and connect with it whatever else he may deem it advisable to add, fully persuaded that whatever is neither found in nor recalled by the familiar text is sure to be soon forgotten by the majority of his hearers.

Neither can the time-honored use of definitions, divisions, formal statements of doctrine, proofs, etc., be neglected. All experience goes to show that, while they may be occasionally simplified and relieved of unnecessary details, these so-called scholastic forms are simply indispensable, and that no thorough, abiding results can be reached without them.

The same may be said of the scholastic vocabulary. It may not be perfect. It may be built on a philosophy which has long ceased to be popular, and contains many conceptions and classifications which recommend themselves no more even to theologians. But it is in possession. It is the tech-

nical language of the science and, as such, independent of individual preferences. It is, moreover, the key to all that has been written on theology for centuries, and without it the past would be a sealed book to the student. Many new forms of expression, it is true, are being gradually substituted for the older ones; the exuberance of distinction and terminology of mediæval science has been considerably pruned, and will doubtless undergo further retrenchments; but that comes by a sort of unconscious process in which the elementary teacher is expected to take only a very moderate share.

The rule applies finally and with still more force to the doctrines themselves. Theology is instinctively conservative, as we have seen: elementary theology has to be doubly so. Its function is not to originate new conceptions and speculations, but to initiate the student into the ascertained truths and current teachings of the science. Even when an occasional departure from the latter has become necessary, it can be properly understood only through a previous knowledge of the traditional positions. The process of growth and transformation described on a former occasion belongs to the higher sphere of theological study; in its elementary stage it merely gathers in results when they have been definitely reached and places them side by side with the more ancient doctrines, thus securing the solid benefits of progress without the disadvantages at the cost of which they have been won.

II.

Theology is composed of elements similar to those of the other sciences: Notions, facts, doctrines, proofs, deductions and the like. In the vast accumulation of all these, the fruit of many ages, it is the obvious duty of the teacher to single out what is most necessary to know, and is of most practical use in the work of the ministry.

I. *The doctrines*, first of all; a conception, clear, accurate and as full as possible of the teaching of the Church or of the schools on each subject. This is easy enough, so long as

there is question only of facts or of truths accessible to reason. The difficulty comes with the mysteries. Yet even mysteries have their intelligible side. The facts which sometimes embody them, and through which they are revealed to us may be, on the surface, as conceivable as any others. The terms in which they are formulated by the Church may be perfectly clear, the mystery lying in the nexus which unites them. A distinct conception should always be given to the student of what the mystery consists in and where it begins. Sometimes one sees that the very terms are only analogical and approximative, and that in their inability to give an adequate expression of the divine truth, theologians, nay the Church herself, is wont to fall back on the very terms of Sacred Writ through which it was originally intimated, or to use those through which it has been handed down by tradition. Students often fail to understand why such importance is attached in the schools to these established forms and special terms in expressing the mysteries of the faith, and in the statement of doctrines generally. Yet it is obvious that a message imperfectly understood is never so safely transmitted as in the very terms in which it was originally delivered. Even when it is question of more accessible truths, or of logical developments, the form which they assume in theology is often the result of a slow elaboration of Christian thought in many great minds, and therefore not to be altered lightly. But their full meaning should be distinctly brought out—not merely by the definitions of the schools which, in their effort at perfect accuracy and completeness, not unfrequently lose themselves afresh in obscurity—but by the familiar terms of daily life, and by illustrations which lead back the mind from abstractions intelligible only to a few, to concrete notions accessible to all.

At the same time that the true mind of the Church is thus made clear, it is most important to show how far her teaching extends in each case and where it stops; as for instance, when she declares that in the Eucharist Christ is “really, truly and substantially present” but leaves us to determine how His humanity can exist under such appearances and in

so many places at the same time; or when she tells us that certain sacraments imprint an indelible character on the soul, but has nothing to say of the exact nature, purposes or effects of that mysterious impress. What the Church fails to determine, theology attempts to supply by the usual methods of analogy, deduction, and the like; sometimes unsatisfactorily; often ingeniously and plausibly enough to win common assent.

The conjectures of theologians when based upon certain special conceptions of principle or fact are called systems.

Systems play a considerable part in theology. They are the attempts of human reason to account for what religion teaches but leaves unexplained. Through them many obscure aspects of the sacred science are lighted up; many of its difficulties removed. They serve moreover to co-ordinate and bind together its various parts, besides offering to the philosophical mind a most delightful and strengthening exercise. But in an elementary study their place is secondary and has to be closely limited.

2. *Proofs.* A clear conception being thus formed of each doctrine, the next thing is to show the grounds upon which it rests.

Proof is an essential part of all scientific treatment. It constitutes in fact one of the principal differences between theology and the Catechism. It enlightens and fortifies the convictions of the student and fits him for his prospective duties of exponent and defender of the Christian doctrine. Hence the important place it occupies in theological text-books. Under each principal doctrine is found a considerable array of authorities and reasons, generally in the same order; the order of dignity rather than of cogency. In the presentation of them there is much to exercise the judgment and tact of the teacher.

He should, first of all, bring out clearly and distinctly before the minds of his hearers the principal grounds upon which the doctrine rests. Generally speaking they consist in the decisions of the Church, or the current teaching of theologians, both easily ascertained and devoid of ambiguity,

but to be very clearly apprehended, because they are the basis upon which Catholics ultimately rest their belief, and beyond which few of them care to look. Yet beyond are the sources from which the teachings of theology and of the Church herself flow, and the student cannot be left in ignorance of them. The form and extent of the developments to give them must depend principally on their intrinsic worth and on their future usefulness. Much valuable time may be wasted in striving to extract proofs from obscure texts of Scripture or of the Fathers, or in discussing problems and difficulties much talked of perhaps in former days, but forgotten by the present generation.

The highest importance attaches naturally to the value of the proofs. Judged by modern standards many fall away considerably from the position which they held in the past, or can retain it only on condition of being deeply modified.

The scriptural argument, for instance, in the controversies which followed the Protestant reformation, was mostly conventional; based on the principles or admissions of the opponents, often conclusive so far as they were concerned, but insufficient, in many cases, to found an independent conviction. In addition to this, serious doubts have been raised by critical study on the authenticity or true reading of many important texts never before questioned, and so much freedom, not to say looseness, of expression and metaphor of all kinds is felt to prevail in the language of the Bible, that it is almost impossible to build anything entirely solid on a single passage, even when unquestionably authentic. We speak, of course, of doctrines, not of facts. However clear a passage may be, to-day we instinctively look around for other passages which may strengthen it, or we listen to catch the manner in which Tradition has re-echoed it through Christian ages. The true Scriptural argument is cumulative, and brings full conviction only when the same truth is borne to us in concordant tones from several places and in various connections. Such, for instance, is the case with regard to the divinity of our Lord, or the redemption of mankind by His passion and death, or, again, His real presence in the Eucharist.

More might be added ; and doubtless a close, intelligent study of the Bible may enable and has enabled religious minds, even outside the Church, to reach definite, unhesitating convictions in regard to many divine truths. Yet, as a rule, the scriptural proof falls far short of demonstration, and in most cases contains a mere intimation of doctrines which may be gathered with assurance only from the living tradition or from the formal teaching of the Church.

Hence, three principles to be kept steadily before the mind of the student, and to be acted upon by the professor himself :

1. That the biblical proof of doctrines must be taken in each case just for what it is worth ; sometimes as a complete demonstration, sometimes as a simple suggestion ; in most cases as an argument varying indefinitely in value between the two.

2. That the practice of building broad doctrines on single texts of the Bible, or of resting everything on their strict, grammatical sense, as might be done with some reason in dealing with a definition of Pope or council, instead of seeking for their true meaning in the context, the intellectual surroundings, or the general laws of the literature to which they belong ; or, again, of interpreting passages strictly when favorable, and loosely when they make a difficulty ; that such practices are only calculated to produce artificial convictions and wrong habits of mind ; that they cultivate ingenuity at the cost of sincerity and teach to quibble instead of striving to get at the truth. They came originally of an undue extension of the deductive methods of scholasticism ; but their growth is principally due to the controversial methods of Protestants in which their Catholic opponents followed them, with more generosity perhaps than wisdom. They still linger in theological text-books, but even from there they are happily disappearing.

3. That for whatever purpose passages of Scripture are brought forward—suggestion, illustration or proof—their true meaning should be always pointed out. The time commonly spent by students in committing them to memory would,

perhaps, be better employed in taking cognizance of them in their context and discovering in it, as far as possible, their veritable interpretation. A practice of the kind always gives a better hold of the text, and permits to use it to more advantage in exposition as well as in proof, besides leading to a more thorough knowledge of the Scriptures.

The same remarks apply with still greater force to the passages of the Fathers, used as proofs in theological text-books. That a solid demonstration of doctrine may be gathered from the Fathers is indubitable—if only the citations are authentic, and relevant, and sufficiently numerous, and sufficiently representative, and sufficiently affirmative. But to ascertain all this is clearly beyond the reach of a student. He has to take it on trust. Trust in this case means that his teacher has ascertained by himself the mind of the Fathers, and that he deliberately holds them as committed—in whatever measure he may state—to the doctrine in question. The student's mind is not placed in any real contact with the proof; he has only his teacher's word, or the assurance of his text book (both, it must be confessed, often too lightly given) that such a proof exists.

Yet these short extracts, though generally insufficient to constitute an argument, may serve as representative of many others. Even of themselves they always carry a certain weight of authority; they often formulate or illustrate happily the truth in question, and, at the very least, they serve to show that it was not unknown to Christian antiquity. Whatever purpose they may be expected to serve, care should be taken to ascertain their true meaning and to appeal only to what is authentic. Spurious quotations of the Fathers abound in many of our older and, what is less pardonable, in some of our more recent theological works.

It would be easy to pursue these remarks in connection with the other kinds of proof in use among theologians, but this would carry us beyond our limits. The whole subject of theological criteria is one of singular importance. Since the great book of Melchoir Cano, under various titles (*De*

locis theologicis—De fontibus Revelationis, etc.), it has grown into a distinct branch of theological study, and as might be expected, in a time when all doctrines are more or less on their trial, its canons are studied to-day with especial eagerness. The student has to be made acquainted with them from the beginning in a general way. But, as in all arts, the difficulty is not in acquiring the rules ; it is in applying them judiciously. It is here that the superior knowledge, the experience and the tact of a teacher are chiefly necessary. Only under his guidance can a student learn to weigh and measure proof with any accuracy, to ascertain the true meaning of alleged testimonies, to compare evidences, to decide how much or how little value attaches to certain positions and statements of Fathers or theologians ; what is significant in their agreement, what is accidental or devoid of special meaning ; when they are the channels of primitive, divine truth, and when, as may be, they only lead to down undetected mistakes. All this is taught by the professor by availing himself intelligently of the more striking instances as they come up, the result being that at the end of his course the student will have learned almost without knowing it, how to take in hand and to apply, sagaciously and judiciously, the most approved and perfected methods of theological criticism, and at the same time will have laid the foundations of the further work which still awaits him.

III.

For, once more, the study of theology having to be continued through life in one shape or another, its early lines require to be laid in view of that future development.

An obvious truth, yet not unfrequently forgotten. A manner of teaching the sacred science is occasionally met with which dries up all its natural sources of interest and leaves the impression, that within a narrow compass all there is to know of it has been comprised and disposed of. Can we wonder if such an impression, too readily caught up, leads directly and promptly, once the curriculum gone over, to the

total abandonment of the study? The truth we believe, is that if the great majority of students, or at least the more intelligent among them, go forth without a craving to know more of the great science, and a resolve to strive for it, the fault must lie with the teacher. He has not gone deep enough himself to strike the living waters, or he has unwisely sealed them up. He has built, not the beginning of a noble structure, available at once, yet indicative in all its lines of future growth, but a small, narrow edifice to which nothing may be added. He has led his followers, not along the hills from which endless prospects may be discovered, but through a deep and dreary pass to escape from which was a relief and joy.

It is elementary theology then that must beget the anticipation of what is to follow, the longing for what is beyond. In our last article we briefly indicated some of the lines on which this future development should be pursued. It is clear, first of all, that instead of the old objections and errors upon which so much time is still wasted in some schools, but which are never heard of outside their walls, the questions and difficulties of the day have principally to be considered.¹

Each generation brings with it a fresh supply, but it brings also improved means and methods of solving them, and of broadening at the same time the field of religious knowledge. It is only what is happening in all the sciences. Astronomy, for example, forty years ago was supposed to have almost completed its work of discovery. Yet since then spectroscopy, photography and larger lenses have indefinitely enlarged the field of observation, prompted more eager inquiry and led to the most unexpected results.

In the same way new methods and new discoveries are stirring up the peaceful regions of theology, awakening the interest of some, disturbing the quietude of others, summon-

¹ Let us not be considered as making light of the knowledge of past controversies and defunct errors. It is in connection with them that Catholic doctrine has been evolved in many instances, and that it owes much of its actual form. But they are now only a matter of history and it is in the history of doctrine that they find their proper place.

ing imperatively all to look and to listen. The theologian cannot leave them unheeded. He cannot, for instance, neglect the issues raised by biblical scholars, neither can he settle them by *a priori* principles. He cannot withdraw himself from the toils and strife of war by shutting himself up in conclusions reached centuries ago, as in an impregnable fortress, and by declaring that he will not move from them. That might make him safe personally, but it would allow the enemy to hold the field and the world to move on without the Church to guide it.

The historical side of theology opens up fields vaster still and more inviting. History it is that more than aught else makes theology into a thing of life. In fact it is doubtful whether without it there can be such a thing as a full intelligence of any theological question. To understand a doctrinal position thoroughly, we have to go back to its first beginnings and faintest intimations in the Old and New Testaments; then to follow it down through the channels of Christian thought; to notice, as the case may be, its fluctuations or its ever growing strength; the oppositions it may have awakened and conquered; its logical developments; how acted upon by the conceptions, opinions and beliefs of those among whom it had its principal growth; how purified and separated by discussion from what had unduly clung to it; how, if a divine truth, it gradually became manifest to all and was gathered finally, like a ripe fruit, by the hand of the Church.

To ascertain thus the historical development of the Christian doctrine not only gives a grasp of its full sense and bearings such as no other method can give, but it shows far better than any other form of exposition the grounds upon which it rests. The primacy of the Roman See, for example, or the papal infallibility, or the theology of any of the sacraments may doubtless be established satisfactorily by the usual authorities. But if, instead of a dry and dreary succession of testimonies, we would see the living mind of the Church in each one of them and appreciate their just value, we have to go back and watch them as they arise in the

pages of Scripture or in the writings of the Fathers who teach or defend them, or in the action of the Church by which she implies or openly proclaims them. Thus only can we have their full meaning, and thus learned, they are never forgotten.

Such developments belong naturally to the later stage of theological study. They cannot be thought of in an elementary course, except occasionally, as an example of the method. But a rapid historical outline would seem possible and desirable as an introduction to every important thesis of dogmatic theology.

Comparatively few, doubtless, even where the taste is not wanting, will find the requisite time and a sufficient supply of books to pursue such lines of research to any extent. But there is another task more attractive, more useful and in some measure accessible to all; depending not so much on books and special reading as on general culture, observation and reflection. It consists in evolving what we may call the philosophy of dogma.

The philosophy of dogma comprises many things.

Its scope, first of all, is to determine, as far as possible, what underlies the doctrinal forms in which the Christian religion comes to us. For divine truth, as we find it in the Church and in the schools, wears a garb of human texture which partly shows and partly hides the reality. It comes to us through the Bible, enveloped in every variety of Oriental metaphor. We meet it in the Fathers, robed in the folds of Greek philosophy. In the Mediæval Schools it reappears in the full armor of Aristotelian dialectics. But nothing of all these is part of its essence. They are only the changing accidents which reveal the hidden substance. To reach the substance itself; to contemplate as nearly as possible the reality divested of all metaphor, disengaged from all that is only system; to forget the anthropomorphic images in which men are wont to clothe God and all things divine; to contemplate the mysteries of the faith freed from the terminology, often confusing, as it is often helpful, of the Schools;—this is the first result of a deep, thoughtful consideration of Christian doctrine.

Extremely interesting in itself for a philosophical and religious mind, this process of abstraction is chiefly important in that it prepares the way for new presentations of Christian truth more in harmony with the present condition of human thought.

The mind of man, ever fundamentally the same, yet is ever changing. New views, new principles, new habits of thought and processes of reasoning substitute themselves gradually to those previously in possession. As a consequence, what recommends itself strongly to men's minds at one period may fail to affect them in another; and yet only what is in harmony with the mental data of each one can be truly assimilated. Now it must be confessed that the modern mind is in many ways unlike that of ancient or mediæval times. Many current principles of former days have ceased to be believed in. The terminology of the Schools has in a great measure disappeared from common use, and with it a number of subtile conceptions have become unfamiliar and even unintelligible. The prodigious extension of our knowledge of the universe has deeply modified certain standards by which former generations were wont to judge things. Neither do we share their trust in abstract principles, unless they be of the most definite and obvious kind. Still less do we rely on the unverified deductions which they spun out indefinitely from them. Only those whose mental training is deductive and scholastic can sit down in our times and draw endless conclusions from abstract premises with the serene confidence of the mathematician working out the solution of a problem of which all the data lie before him. In presence of such results the modern man will say: All that may be; but I cannot be sure of it so long as I have not tested its truth. Verification, in fact, of some kind is looked for in everything; facts, testimonies, experiences—something to reassure the mind grown distrustful of itself. Hence the ever increasing importance of the historical and psychological methods in the presentation of dogmatic truth. In both, the mind is kept in constant touch with facts. It proceeds from them, and is ever coming back to them. The facts of history and the

facts of the soul give to religious doctrines and speculations a reality which abstract argument has no longer the power to impart.

This has been fully understood by the most successful modern exponents of Catholic doctrine. It is by translating afresh the unchanging doctrine of the Church into the language and thoughts of their contemporaries that such men as Lacordaire, Ozanam, Nicolas, Bougand, Monsabré in France, Newman and his disciples in England, the ablest apologists of Germany and elsewhere, have won back countless numbers to the faith, or re-awakened their fervor. Each generation, each country, each city and village almost, needs a version of its own. Christianity has, unhappily, lost its empire over the most active and cultivated minds of our age. Yet in one shape or another they are ever brought back to it, and crave for a faith that may adapt itself to the form in which their minds have been shaped, and fill the void of their souls. What they look for is not so much positive proofs as reason, that is, a harmonizing of what is taught them in the name of God with their mental system, such as it has been made by the study of history, philosophy, science and the experience of life.

To supply this need, which is far from being confined to the intellectual élite, but is more or less felt in every sphere in modern life, becomes the paramount duty of the priest of to-day. Only a mind of the highest order could accomplish the work fully, for it would imply almost universal knowledge.

St. Thomas represents such a character of intellect. He knew all that was known in the age in which he lived, not only of the Bible, of the Fathers and of the Canons of the Church, but also of history, of philosophy, of science; and in each department of knowledge he discovered intimations, analogies, laws, principles by which to light up the dark places of divine revelation and accommodate it to the prevailing condition of men's minds. Were he to return among us to-day, momentarily shorn of the beatific vision and possessing only his original gifts, we should find him once more

eager to take in all knowledge, busy with the most recent discoveries, alive to the great questions of the hour, watching the developments of minds and of events, gathering light from everything and harmoniously blending it with the light from above.

And this is just the duty which devolves in our age on the representatives of divine truth, from the learned theologian, lost in his books, to the pastor and the newly made priest, busy with the works of charity and the care of souls. To add to the knowledge which comes directly from God that other knowledge of which the world is so proud, and turn it to higher ends ; to discern the signs of the times and to catch under the surface of daily life the undercurrents, often deep and powerful, which lead men on unconsciously, they know not where ; to note and take possession of the common ground upon which reason, experience and Christianity meet ; to keep in touch, in a word, with one's time ; to believe that divine truth is made for every age and every degree of culture, and that the main question is to recognize the aspects of it which fit in best with the intellectual, moral and social needs of the people and of the time each one has to deal with. This, we say, is possible in some measure to all, and in that measure is a duty for all, for in it lies the highest usefulness as well as the deepest interest of dogmatic theology.

J. HOGAN.

THE USE OF ELECTRICITY IN CATHOLIC CHURCHES.

THE many satisfactory tests to which experiments in the application of electricity have recently led, make it quite certain that the use of this omni-present element will shortly become the principal mechanical motor of human industry. Indeed Prof. Graham Bell, no mean authority, thinks it possible, since the human brain is a kind of electrical reservoir, and thinking an electrical disturbance, that some day we shall be able to transfer thought from one cerebrum to another. All we need, he says, is a proper medium to convey the current. What happy times, if this were

realized some day, not only for the dull school-boy, but for all people who now find it difficult to examine their consciences.

However, it is unquestionably true that the uses of electricity are well nigh inexhaustible and that they offer special advantages, not only as convenient and superior means of illumination and motion, but also from the hygienic and financial point of view.

Before we suggest some practical points upon this subject, let us dissipate a rather common prejudice regarding the danger to life and property which is supposed to be involved in the use of electric appliances. That there has been much exaggeration on this score will be readily understood when we remember that the current used in indoor lighting ranges from one hundred and ten to two hundred and forty volts, and the lowest electro-motive force known or supposed to produce death was five hundred volts. Fire is hardly possible now, as all wires must be, according to law, heavily insulated and there are fuses (strips of metal melting at a low temperature) in circuit on the main lines and on each particular circuit, one for each switch. But do not the bulbs burst? it is asked. Yes, something like it did frequently happen in the beginning of the art, but now defective bulbs are very rare. Besides they do not burst but collapse on account of the vacuum and the glass is so light that it can do no harm in falling.

ADVANTAGES OF ELECTRIC LIGHTING.

The advantages of electric lighting over gas light in a church are:

1.—*Its superior illuminating power.*—The electric light contains a greater percentage of white light, so that sixteen-candle power of it will be more efficient in bringing out natural colors than the same amount of gas light. But of this every one may convince himself by personal experience. What is less generally known and considered is the fact that the use of electricity is

2.—*An important item in the matter of healthy ventilation.*—This becomes evident when we attend to the ordinary effects of the use of gas, especially in large churches.

The burning gas produces vapor of water and carbon dioxide; now this latter, owing to its weight, tends to descend notwithstanding the rising currents of hot air and it is, in consequence of this, difficult to get rid of. Gas jets, especially in the upper tiers, are continually agitated by currents of air and with the result that much unburnt carbon escapes and injures paintings and walls. All gas jets out of reach must be lit by electricity; but, as they often become clogged with dust, many of them will not ignite, because the gas is forced out in an oblique direction away from the electrodes; but the gas is escaping all the while, thus adding to the vitiated air.

The Jesuit Fathers in St. Francis Xavier's church, New York, were first induced to make use of electricity by reason of the great difficulty they experienced in ventilating the church, especially in winter, when windows could not be left open during services. On grand occasions they were obliged either to sacrifice the air by using gas or leave the church but dimly lighted; for though they had four or five hundred jets of gas they never liked to use any great number of them because the products of combustion rendered the atmosphere unbearable in a very short time. One good strong jet of gas consumes as much oxygen as three or four men and when five hundred jets were lighted, as on great feasts, it was like putting two or three times the number of the congregation into the space intended for about fifteen hundred.

3.—*Facility of lighting and extinguishing* is a third advantage which the electric light has over any other method of illumination. Gas is often difficult to reach and those charged with the office of lowering and extinguishing it will not do so if it is to be shortly used again, on account of the great trouble. With the electric light on the other hand, the switch-board being in the sacristy, there is no difficulty in turning it off in an instant and turning it on the next, if

needed. Priests introducing this light will do well to put in as many switches as possible and not mind what line-men say, nor the first cost of these switches, for it will be a great convenience to light up any particular part of the church, and not be obliged to illuminate the whole building or a great portion of it, in order to read a book or supply light for a few persons. It is well to have two main lines supplying the current, so that, should one fuse burn out, the whole church will not be reduced to darkness.

In St. Francis' Church all the lights in the confessionals (a great convenience), the baptistry, the vestibule and the organ gallery on a circuit, are independent of the switch-board, so that any one, wishing to use them, may turn them on just as he would gas. The altars are best lighted by placing the bulbs behind piers or otherwise out of sight and backed by glass reflectors. When this cannot be done, these and all lights in the face of the people should be of frosted glass to prevent the glare.

4.—*May be placed in any position.*—Electric lights can be placed in any position of the church from floor to ceiling where gas lights are impossible. This makes it likewise a decided aid in

5.—*Heightening the decorative effect* of the interior of the church. Mr. John McGhie, in a paper contributed to the *Electrical Engineer* (March 1, 1893) describes the beautiful effect of the electric light as placed in the above-mentioned church of St. Francis Xavier, which being built in the Florentine renaissance style lends itself admirably to the enhancing effects of the incandescent lamp. The following extract though somewhat lengthy will best illustrate what we have said :

“ On entering by the principal door beneath the great organ, the eye is confronted by a blaze of light from the high altar, and the alcove in which it is set. Three semicircles of numerous incandescent lamps spring from the capitals of the three rows of pillars superposed one upon the other. The uppermost semicircle is continued around the entire church, above the capitals of the first tier of columns above the gallery. Around the capitals of the first tier of columns springing from the pavement, the brilliant lights are also

run, illuminating all the obscure corners of the structure, and effecting a wonderful change in the picturesque aspect of the interior of the building. The fixtures used to support the lamps and bring about this beautiful effect consist of small lengths of curved and polished tube, springing in graceful lines from the upper surface of the abacus of the columns, their juncture with the stonework being concealed by a border of polished metal. So closely together are the lights set that the double lines of light around the church seem continuous.

The marble work immediately surrounding the tabernacle on the high altar has been worked in from behind, and in the recesses thus made incandescent lamps are set. These are lighted in the presence of the Host. A similar effect is obtained by concealed lights in the tourette. On each side of the high altar steps are two alabaster vases, from each of which spring six lilies. In each vase are two incandescent lamps. The stems of the lilies are of polished metal, the flower itself is a specially designed shade of opalescent glass, and the stamen is a frosted tubular lamp. When the current is thrown on to these pieces the effect is indescribably beautiful.

Above the pulpit on the outer edge of the sounding board is a silver dove in descending flight, laid against the background of a golden star. Concealed behind the star is a 50-c. p. lamp which floods the preacher and pulpit with a bright light as soon as the circuit is closed.

It is in the lateral chapels that the Saints-Pères have allowed their artistic proclivities to make themselves most manifest. In the Virgin's chapel to the left of the grand altar, the pendent crimson light has been removed from the centre where it obstructed the vision of the Virgin and Child, and is now suspended from a handsome silver bracket at the side. Around the upper part of this chapel, and concealed from view, is a row of lights which shed a soft radiance over the Mother and Infant and the many floral offerings that are constantly laid upon the small altar steps.

The chapel at the left extremity of the transept is, however, the most æsthetic of all. The same effect of concealed source of light behind the coping of the arch, is also employed here, but there are additions which render this chapel unique. Immediately above the head of the marble Christ, runs a metal structure in the form of a grape vine, grapes and leaves being reproduced in the metal with faithful exactitude of color and form; in the centre is a bunch of wheat ears. This symbolizes the doctrine of transubstantiation in the Eucharist. Hanging from each side of the chapel are brackets of palm leaves made of red hammered copper. These are the palms of martyrdom. Running over the outside of the arch is a passion-flower vine, each flower and each leaf perfect in its reproduction in hammered metal, the whole surmounted by a cross of incandescent lights—the cross of Constantine.

Immediately opposite of this chapel is that of St. Aloysius, the

principal feature of which is the crown of gilded metal studded with miniature lamps held over the Saint's head by two cherubs." ¹

In connection with the artistic effect of the electric light we may refer to a further advantage which it offers over gas. In incandescent electric lighting no air is consumed and *no smoke can damage* wall and painting.

Moreover the use of the incandescent light allows us to dispense with the chandeliers, which, however beautiful in themselves, often mar the general effect of the interior decoration. Every one knows how all pendants (such as chandeliers), make a low room appear still lower. This fact was made very evident in the basement of the church already referred to where all obstructions in the shape of pendants having been removed and about 700 electric lights having been placed on piers and columns close to the ceiling, a marvelous transformation of the apparent height of the place was at once brought about.

OTHER ELECTRICAL APPLIANCES.

It is obvious that, if electricity may be controlled with ease and safety as a motive power, its introduction into the church edifice opens the way to manifold use. As a matter of fact the electric motor is employed to *operate some of the largest organs*. The instrument used in St. Francis' church has eighty stops and 4,390 pipes. The switch is within easy reach of the key board. It works instantly and can be brought to rest as quickly. The convenience of such an arrangement, especially where the services are frequent and require uninterrupted and faultless management of the bellows, cannot be overestimated. Water-power has been used in some churches, but it has this principal disadvantage that in large and cold edifices the water is liable to freeze in the pipes.

The same current of electricity can be used for *running*

¹ There are in all 2,000 lights in the church. The current is derived from the street mains of the Edison Electric Illuminating Company, the wire being led to a slate switchboard in the sacristy at the rear of the high altar. The lamps are all divided into small groups, each of which is controlled by its switch on this board. By this means the principle of economy in the consumption of the current is not lost sight of.—*Ibid.*

fan ventilators. They work to perfection in many large buildings throughout the country. No better force could be applied than this same electricity for *opening and closing*, at a moment's notice, all *windows and doors*, especially windows high above ordinary reach.

Besides the various ways of moving the organ, fan-ventilators, of opening and closing doors and windows, electricity can be utilized to *work bells and chimes*, to *give signals* and to establish quick and easy *communication between the sacristy, organ loft, confessionals, rectory and school-rooms.* The advantage of this method is self-evident.

The appliances for heating large buildings by the establishment of *electrical furnaces* are being daily perfected and the interest of real efficiency, as well as cleanliness, will eventually make their use a necessity in every well regulated church.

COST.

A word in conclusion about the expensiveness of using electricity instead of gas, steam, fuel, or other material.

The cost of electric lighting is greater than that of gas at present, where the current is supplied by a company. It is, however, admitted on all sides that it can be supplied cheaper, and will be, when it comes into more general use. Excluding the initial expense connected with the establishment of plants, it is actually as cheap, or even cheaper than gas. The same may be said of its use as a motor. When we consider, moreover, the advantages of convenience, efficiency, cleanliness, above all the saving of labor in many directions, it must be allowed that the expense for the use of electricity, even at its present average rate, is actually less than that of the direct outlay in the consumption of other material under ordinary circumstances.

The expense of running the organ at St. Francis', which is the largest, we believe, in the city of New York, amounts to about five dollars per month, which is a trifle in comparison to what a man would earn in a week by attending to the bellows of a moderately sized organ used daily and oftener.

But who can tell what is to be the reduction shortly in the cost of electricity, since we read in a late number of the *Electrical Review*, N. Y. March 4, that a company has been formed in London "for contracting to supply electric light derived from the dust refuse of towns." This is in very deed making one of the most valuable materials for useful and comfortable living "as cheap as dirt."

JOHN W. FOX, S. J.

THE EDITOR.

CLERICAL CORPULENCE AND ASCETICISM.

IT may seem a little odd that the monastic or, we may say, the clerical life should naturally produce both the ascetic and the fat man. One would suppose that stout Father Brightwort and emaciated Padre Quaresimo are the representatives of widely divergent habits of living; yet you may meet them in the same convent, both subject to the same strict discipline of the Fathers of La Trappe. If you ask who of the two is the more faithful observer of rule, the more efficient laborer in the vineyard of Christ, you may find both share the credit in equal proportion. The Italian priest, with his eyes cast down, his rapid step, mindless of the things around him, awes the people into a holy reverence; and his wondrously earnest words in the pulpit draw the sinner to repentance and to the confessional. Father Tom, on the other hand, sees everything; his face beams pleasant sunshine upon everyone, so that the children run after him and the old ones love him dearly for his big-hearted and cheerful ways; he is no great preacher, to be sure, but his words never fail to encourage and he can keep people from doing wrong a second time by the mere intonation of his gently-reproachful voice.

After all it is a question of doing good, and we can often hardly tell whether it is the bright light of the sun, or its burning fervor which contributes most to the beautiful growth of plant-life around us. At any rate we must allow that the stout

Father manages to sanctify both others and himself by the very solidity and capacious unction of his make up. "There is," justly observes Henry Giles, "something cordial in a fat man. Everybody likes him and he likes everybody. He is a living, walking minister of gratitude to the bounty of the earth and the fullness thereof; an incarnate testimony against the vanity of fretfulness; a radiant manifestation of the wisdom of good humor." As to the humanity of the fat man, the same author says that it is usually commensurate with his bulk. "In a crowded vehicle the fattest man will ever be most ready to make room. Indeed, he seems half sorry for his size, lest it be in the way of others; but others would not have him less than he is."¹

If we reflect that the corpulency of the stout man is due in the main to the abundance of saccharine matter in his composition and to the power of assimilating it from without, we can readily understand the secret of the charm which his palatable method as rule exercises over others.

However there is another side to this stout surface. The dignity of weight has a tendency to grow until its owner can no longer stoop, even if he would, and where he should. A disposition to fatty generation is apt to lead to fatty degeneration, and then it becomes a very objectionable feature: first because it is apt to bring on any number of necessary mortifications both of body and mind; secondly because it becomes actually a danger of sudden and painful death; and thirdly because it largely prevents the exercise of those psychical functions which is essential for the life of the soul and for the right fulfilment of the ministry of peace and salvation to others. When corpulency becomes a disease, it absorbs all things good only to make them a bodily torture; the mind becomes incapable of any sustained exertion or elevation because its instruments are a hindrance to alert activity. Hence Wolcot's warning that

Painters and poets never should be fat,
Sons of Apollo listen well to that!

As for spirituality it seems either to lose in strength when

¹ Lectures and Essays. Vol. I, Falstaff.

diffused through too large a body, or else it becomes diluted and evaporates with the frequent perspirations which the all too solid flesh allows, without thereby melting.

This is of course a very serious difficulty in the case of those whose profession obliges them to the double task implied in the words "ora et labora." A man who cannot stoop to tie his shoe; who has to go down stairs backwards "to save the jar of increased weight upon the ankle and knee joints," and is obliged "to puff and blow with every slight exertion" is slow help, if help at all, to a Christian befallen by an accident at night; nor does an all too portly shepherd's plight provoke always rather pity than impatience in those who are merely lookers-on or who help to sustain a burden which might profit them if one were sure that they thought it a clarity and not a yoke.

But what is the man threatened with ever increasing obesity going to do about it, in order to escape the inconveniences and dangers coming to him by a physical habit which, if not hereditary, is usually the combined result of disposition, occupation (or the want of it), and method of living? The cleric contracts during long years of preparatory study the sedentary habit; later on his calling and position exempt him in most cases from the necessity of bodily labor whereby the superfluous tissue is thrown off and the organs are prevented from accumulating fatty bedding; his very religion, with its comforting assurance of peace through the sacrament of penance and the certain hope of the accomplishment of the divine promises, fosters that untroubled and easy feeling which is favorable to the preservation of health and increase; add to this an assured living, the custom of a well provided table, the absence of such cares, troubles and excesses as wear out the man of family, who struggles for life amid the duties of an exacting profession, and often under the fear of its ceasing at any moment to yield a sure support—all this, whilst it favors peace of soul and sunshine which may be imparted to others, favors likewise corpulency which may destroy our peace and bring constant tortures to the body.

The preventive of such dire possibility lies in a well regulated government of the bodily organs ; that is to say in a moderate asceticism which is only another word for habitual self-restraint, and which, whilst it is quite compatible with a healthy and well proportioned development of the body human, is the lightest of pains when compared with the dread consequences of an abnormal development of fat surrounding the bodily organs.

Crescit indulgens sibi dirus hydrops,
Nec sitim pellit, nisi causa morbi
Fugerit venis, et aquosus albo
Corpore languor.

The principal preventives or antidotes against too great corpulence are, as may be readily surmised, a frugal diet, cleanliness, and systematic work, which employs equally the psychical and the physical organs.

As to diet, it stands to reason that fatty substances, saccharine and starchy foods, malt liquors and sweet wines are most conducive in promoting obesity. A Mr. Banting in a "Letter on Corpulency" tells us from personal experience that beef, dry toast, fruit and tea or claret taken at regular intervals, in moderate quantity, helped to bring him from a lamentable state of obesity to a healthy condition. By this care in the choice of his food he lost, within little more than a year, 46 pounds of his bodily weight. The regulation of drink forms an important item in this regime. "It is true indeed," says Dr. Mayo, "that a person is not to drink unless he is thirsty ; but it does not follow that he should drink because he is so. Nothing promotes thirst so much as quenching it, or grows more readily into a habit than drinking." Of the fact that much liquid produces flatulence and fat he says : "the latter consequence has perhaps hardly been sufficiently attended to in rules laid down for those who have a disposition to obesity to combat." He cites a case from the "Transactions of the College of Physicians" in which a certain Thomas Wood, who was extremely fat and suffered much from rheumatism, gout and repeated attacks of apoplexy, was, on reading the works of Cornaro, induced to

leave off drinking entirely, confining himself to some kind of farinaceous food, boiled with a pint and a half of skimmed milk, without any other addition. This he took once in twenty-four hours, and he relates that "from the condition of a decrepit old man he was restored to perfect health and to the vigor and activity of youth."¹ It may be said without exaggeration that most men eat and drink much more than is requisite or conducive to the preservation of their health, and that, in this respect as in others we are much more subject to habit than to necessity.

Bathing frequently, both hot and cold alternately, is an excellent aid not only for keeping the system clean and healthy but for allowing the skin to act as a channel in dispelling from the body those absorbents which present a favorable disposition for the assimilation of fatty nutriment.

With these measures must be coupled habitual exercise. Now there is much fallacy in regard to the methods of activity proposed for the purpose of reducing the surplus of flesh. To take a walk, to practice gymnastics, to play baseball, or row a boat, has often no other effect than to harden certain muscles of the body, without reducing the tendency to gain flesh. There must be a certain amount of change or consumption of blood, and conversion of the nutrition, which the body receives, into new blood. But it is well known that no organ uses up the blood so quickly as the brain—if used. Hence the exercise of a corpulent man should have in it a good deal of mental activity. But if a stout man have a taste for hard study he would rather sit down to it; in fact it would be almost impossible for him to carry books around with him and profit by their use whilst exercising the body.

There is one good way, and it is quite in keeping with a faithful priest's calling, by which he can keep up the proper exercise of mind and body, so as to prevent the flesh from growing to give him trouble. That way is to make a systematic visit of his parish and of the schools.

1 *The Philosophy of Living*. By Herbert Mayo, M.D.

There is no excursion that has half the hygienic value for a stout shepherd, than a personal investigation into the social and religious condition of his flock, the sheep and the lambs. It does them good as well as him. They will give him enough to do, and there is nothing like having some moral force taking us out for regular exercise and making us set aside the momentary inclination to seek rest which is sure to make us miserable. The knowledge which a priest gets by this kind of exercise, especially if he varies his visits (for, as in food, so here frequent change stimulates the appetite) will make him pray and meditate and build up new cares which, whilst they have nothing harassing in them, keep him moving in the true ascetical, that is practical, spirit of his vocation. This is greatly to be preferred to the periodical and spasmodic excursions into distant climes in search of health, at least for the average apostle, whose asceticism is not of the too rigid kind, but allows him to cultivate that perfection which, in its outer form, preserves the round lines of beauty, with good proportions and few corners; just as his heart is free from guile and easily accessible to all his flock. This is the asceticism of good natured Father Tom, and it becomes him well.

P. ARMINIO.

RAMBLES IN PASTORAL FIELDS (II).

DIALOGUE BETWEEN HERMAS PASTOR AND TYRO SACERDOS ABOUT BUILDING AND NOT BUILDING CHURCHES—CHURCH FABRICS—A NOVEL CONFESSIONAL—BAPTISTERY—SANCTUARY AND ALTAR—SEXTON AND ALTAR-BOYS—TEMPORAL ADMINISTRATION AND ACCOUNTS.

TYRO.—If the great St. Thomas of Aquin professedly wrote his *Summa Theologica* for tyros, I see no reason why a neo-sacerdos, or one clerically older, should not learn his tactics in the ministry by consulting his senior companions-in-arms, the veritable *majores natu Ecclesiac*.

HERMAS.—No, indeed; I only wish I could have been

guided by the experience of others instead of having had to learn by blows on my own head. I like much your unconscious definition of Pastoral Theology. It is really the clerical soldier's code of tactics. It is his drill in the use of spiritual weapons, teaching him how to present arms in respect to his superiors; how to cling to his own comrades; how to treat kindly, firmly, great and small under his charge; how, finally, to attack, charge, retreat, and at last conquer the enemies, who by Christ's warfare may be made friends, aye, and children of dear Mother Church. But we must take St. Thomas for our model in preparing for our work. You may remember having heard that in our old Continental Seminary there was, over the stair-landing, an image of the Immaculata in a niche, beneath which was painted the legend :

"Hac ne transiveris via
Nisi dixeris *Ave Maria*."

The living palace of our Lord, the "Seat of Wisdom," deserves consultation before we even begin a church building.

TYRO.—That is the very first query that occurs to me, *De Ecclesia Aedificanda*. I once heard a Passionist say, in giving a clerical retreat: "Some priests are damned for building churches, and some for not building them."

HERMAS.—Of course, in the progress made in our home ecclesiastical law, the Bishops generally determine when, where and how a church is to be built. So none is (1) to be attempted without permission of the Ordinary, not even a memorial church. (2) No one is permitted to accept the charge of a church after it is built by the faithful, without episcopal license, regularly required to be in writing. (3) The property, movable and immovable, is to be conveyed either to the Bishop in name and surname, or to the corporation of the church, if diocesan statutes admit the alternative. (4) It seems simple to say, but it is to be said to one who has no or little experience, that you must first have a plan made by a competent architect, with all the details drawn out and the specifications written out. Then stick to the plan, approved of in writing by the Bishop. It is by "extras" that sharp practicers make their larger profits. Such contractors may

be caught offering to build for the lowest bid when they find they have a free hand. I need not detain you by adding that a priest must have a vigilant eye to the quality of the deed—a “warranty deed” for real estate, and for the plot of ground, nothing short of “fee simple,” properly recorded, and originals sent to the Bishop or preserved in the archives of the parish corporation, subject to his examination and approval. Speaking, as we are, to junior brethren and missionaries proper, without presuming to direct the elder city clergy or diocesan officials, it is well to enter into the details of various important features of the church edifice of any dimensions. I suppose that priests building large churches have “caught on” to the scheme of substituting concrete foundations for the antiquated and expensive stone foundations. We leave the exterior architecture to others. Let us adhere to the interior.

TYRO.—The position of the confessional, for instance, the baptistery, the altar-boys’ sacristy, are specially noticeable features.

HERMAS.—Precisely. The Rituals and Pastorals, combined with admitted diocesan customs, now seem to point, at least in the country and town churches, to the location of the confessional as far from the main entrance as possible. Two obvious reasons for the removal are that there is much noise near and outside the principal doors at all times, and such knots of whispering and chattering people in winter about the stoves, not far off, that its position there is incompatible with the necessary quiet. The door confessionals are, besides, so comfortless, winter and summer, for both priest and penitent, that I have known conscientious pastors who made the following provisions: Cut the communion rail opposite the wall of the priest’s sacristy, open the wall, and, placing a door revolving on a pivot on the outside, board up a sufficient space inside for the penitent, and have a door pierced with the *crates* to swing into the sacristy. This is equivalent to a double confessional.

TYRO.—Excuse me, but how does that comply with the Ritual rubrics?

HERMAS.—Very simply. The outside door may have a glass plate in it, so as to meet the direction, *in loco patenti*. The outside door with the *crates* and slide may be secured by a bolt on the side of the penitent, *crates perforatae sacerdotem a pœnitente dividant*. This arrangement obviates also two difficulties. It keeps the penitents from crowding too closely on the confessional; and it makes them go in turn on one side of the pivoted door, while the one who has confessed slips out on the other side. Then it provides for a short passage into the sacristy for persons having business with the priest outside of confession hours; whilst it stops the otherwise incurable habit of country and towns-people passing *unlawfully* through the sanctuary. No one needs to be told of the signal preference for this device as regards the ease and proper privacy of the sacred tribunal, as well as its adaptability for loud confessions made by other than deaf sinners.

TYRO.—That is satisfactory enough. What now about the baptistery and font?

HERMAS.—Where an embrasure or railed enclosure can be of service, place the baptistery convenient to the side front door of the church. I am afraid I shall be taken for more of an old-timer than I am, if I suggest that there is a fitness of things in this, of which, on account of its being unusual with us in the States, many priests may disapprove. It is that the rubrics of baptism require the priest to receive the neophyte or infant at the church door, and that the whole ceremony, up to the handing of the extremity of the stole to the sponsor or candidate, is all performed rubrically *in limine ecclesiae*. Only at the recitation of the Creed is the Catechumen permitted to approach the font. Now, just why this simple and striking rubric cannot be carried out in secluded churches and in open weather, it seems to a plain man it would be hard to answer.

TYRO.—Is there any practical remark applicable to the sanctuary and altar?

HERMAS.—Well, yes; I should say there were several of importance, rigorously connected with those heavenly rules

set down by the Church, which, conversely from the poet's pregnant line,

“More honored in the breach than the observance,”

ought to be zealously studied out and bind loving hearts of God's keepers, even *praeter praeceptum*. We need not go over the old warfare valiant James A. McMaster waged twenty years ago, and for years together, with clerical and lay opponents, about genuine wax candles and olive oil. That is now about generally practiced, by command of provincial and diocesan regulations for which the dear old Phineas fought so persistently in honor of God's altar. I sometimes inquire, out of grim curiosity, whether the unterrified democracy of the cloth have not found out by disastrous fires in sanctuaries, that the rubric forbidding inflammable oil and demanding *oleum ex oliva aut saltem quantum possibile ex vegetalibus*, is not a safeguard. But there are two other Ritual requirements often ignored by altar builders and not insisted upon by altar buyers.

The Church in her tenderness and love toward her children no longer hides the most sacred functions from their eyes. Having continued for several ages the inspired veiling of the sanctuary, borrowed from Moses and Solomon, she now forgets her old *disciplina arcani*, and the heavy curtains are reft from the division of the Holy of Holies from the nave. They are either replaced by the rood-screens, imposing and mysterious, of middle-age cathedrals; or, removing these last remnants of a barrier between God and his people, the Church confines the slender veil to the ark of the New Law, the Tabernacle. The wise mother but changes the form and contracts the ancient custom. The Tabernacle ought to be so constructed that it will admit of the adjustment of the silken or linen curtain, folding back like the door of a tent—to remind of the time when the Lord of Israel “walked in a tent,” and sat upon the wings of the golden cherubim to dispense justice and mercy.

The second remark refers to the actual building of the altar so as to include in the upper ornamentation, a solid, permanent canopy, supported on graceful pillars in harmony with

the architecture, and overshadowing the Tabernacle and table of the altar. It may be made in the form of a triumphal arch, as shown in the Ceremonial for the United States, or pend forward from the reredos.

Might not here also be noticed the practice of the churches in Rome; that when the Blessed Sacrament is exposed either for Forty Hours, or for solemn Benediction, some adjustable device suddenly throws a veil or lowers a curtain before every statue and picture adjacent—as all figures and images whatever must disappear before the Sacramental God, in order that rapt attention may not be for a moment distracted from the Real Presence!

Reverting to the proper and never-varying honor and adoration due to the Most Blessed Sacrament, I remember a Bishop giving some pointed directions to a priest regarding the conduct of Sisters in church.

TYRO.—Why, you don't tell me that actual Religious had to be called to order?

HERMAS.—I will tell you the story, and you may judge for yourself. There was an academy built at the rear of a country church. It happened to be convenient for the Sisters to go themselves, and take their pupils, through the sacristy and across the sanctuary to their places in the front pews, instead of having the trouble of going around by the front door. Having been accustomed to do this without reprehension, on an occasion when the Bishop happened to visit the church, they fearlessly marched their file of scholars by the short cut. They shortly afterwards received orders through the pastor not to presume to trespass on the sanctuary any longer. Another veracious account relates, that a certain blunt-spoken parishioner, seeing a shuffling person in a city church gyrating about the altar without proper reverence, and substituting a sort of kick of his toe and squat of the knee for a genuflection, exclaimed: "Well, sir, I'll wager that is either the sexton or a Turk!"

The altar boys need correcting and dismissal for the outrageous carelessness and irreverence only too often bred of familiarity with the sacred precincts. Accustom them never

to appear in the sanctuary without their cassocks and surplices. Provide a side door to their own sacristy, if it be not on the same side with that of the priest. Make them use it. Especially command them to light and extinguish the candles, when there are people about, before they take off their surplices. And provide a hook on the wall for each one's vestments, with his name printed over it.

TYRO.—Yes, I suppose altar boys are hard to manage. We all know from our own experience, that even we priests are apt to fail in reverence and awe of our patient Lord, in His silent Sacrament.

HERMAS.—Indeed, here, familiarity ought not to breed even heedlessness, much less contempt. Beware of your own conduct. Keep your distance with servers; never be familiar with them. Do not tempt them, either by leaving the wine in an open bottle or remnants in the cruets, handy for them to test the one or drain the other behind your back. Leaving money loose on the dressing-case is neither business-like nor safe when forward boys are about. And no matter how much of a hurry you are in, never fail to make some minutes of thanksgiving before the altar after Mass, if you expect your penitents and parishioners to remain for some while in church after having received Holy communion. It is homely and trite to repeat, “*Verba suadent, exempla trahunt.*” Old Lossan Joseph Romsée, the liturgist, is indeed too severe in his rules about the private recital of the Office. He dislikes, though he permits Canonical Hours to be read sitting or standing. I am afraid he provokes with some Horace's

“*Risum teneatis amici,*”

when he subjoins that proper devotion then forbids one to lean his head lazily on his hand. But he is rightly indignant at one crossing his legs or smiling when reciting his Office! Then it is not exactly according to De Herdt, to whistle softly in the sacristy door; or let your nephew, because he is your nephew, make faces at the boys out in the church pews from the inside sanctuary door; or, again, skip furtively from one foot to the other when assisting at Vespers because

The organist is playing a rather lively interlude. Hold, too, your organist and choir in hand, lest they undo in the gallery all a pastor's work and words. If you can supplement both by the introduction of congregational singing it will be a blessing to you and your people. In any case keep the singers obedient children, or dispense with their services.

TYRO.—One more question and I will trouble you no more to-day. What short rules would you suggest *De administratione bonorum ecclesiasticorum*?

HERMAS.—I will leave to your own study the regulations of our Plenary Councils of 1866 and 1884. There you will find that all church property belongs legally to the Bishop, unless documents prove that specified estates have been delivered over to some religious congregation of males or females; to a body of secular priests for special purposes; or thirdly, unless the corporation system has been established. To avoid all difficulties, remark: 1.—That when you are charged with a parish, draw up an inventory of your own personal property, and another of all the property, movable and immovable, belonging to the church or diocese. 2.—If, with the Bishop's permission, you receive any legacy or large donation, especially if there be any *onus* attached or Masses founded, write it out fairly and keep it framed. 3.—If you leave your own money or property mixed with that of the church—*bona mixta*—the whole reverts to the church or diocese. 4.—Be careful to keep your government taxes paid up, lest your mortmain estate be sold under a tax-title deed.

There is not much danger, now that the Councils have effectually squashed the pretensions of old-time trustees, that the counsellors of the priest will, without episcopal consent, interfere in the administration of church property. If, however, they should, and especially if they dare to speculate and divert church goods to their own profit, defeat the will of founders of Masses, or donors; or finally, actually wrest them from the hands of ecclesiastical owners, *ipso facto excommunicantur*. Never install trustees on your own authority. But to go to the root of the matter and conform to the present spirit of ecclesiastical legislation, it seems now

obligatory to call in the help of chosen advisers in your congregation. Fear not to give the people publicly the yearly church account of the receipts and expenditures. And if vouchers for your accounts are required by diocesan statutes, let them honestly and squarely examine your books with you, and assist you in making up your annual reports. I need not add that your trust in your own people will induce you to give them a share in the responsibility of your school. But in order that you may show your accounts, have regular accounts to show. Learn some simple single entry book-keeping and pattern after the system followed in the model Archdiocese of Baltimore. If you cannot keep your accounts in order by some system you follow, so that you can understand them, how will you report them?

THOMAS JEFFERSON JENKINS.

CASUS.

DE CONCEPTIBUS ECTOPICIS, SEU EXTRA-UTERINIS.

Proemium.

PAUCIS abhinc annis observari cœptum est satis multas conceptiones non intra uterum (ut intendit natura), sed in circumjacentibus fœminei corporis partibus locum habere. Ex organis in quibus vel fœcundatur ovulum (sit venia verbo) vel, jactis ciliis, nutritur et evolvitur, nomina ad varias ectopicarum pregnationum formas derivata sunt. Nullus hic sermo miscebitur de gestationibus quæ in proprio loco fiunt, de his enim plura jam scripta sunt; multum tamen juvabit ea recolere quæ *de vera fœminei germinis natura et viis* scripsit clarissimus, etsi anonymus, A. E. [Disputationes Physico-Theologicæ, Auctore A. E. S. T. D. Parisiis, apud Victor Palmé, Rue des Saints-Pères, 76, A. D. 1884.]

Cum laudatus libellus non ita facile omnibus in promptu sit, paucas auctoris sententias ex Disputatione I. C. III art. 2 desumptas, hic addere juvabit.

“Fœminam itaque Deus Creator ad hoc sapienter disposuit, ut mater fieri valeat germen elaborando, fœtum fovendo,

edendo partum. Quare tribus præcipuis constant organa ad triplicem hunc scopum adipiscendum: testibus nempe, seu *ovariis*; utero, seu matrice, quæ formam, ut aiunt, piri inversi simulat; et *vagina*, quæ adinstar flaccidi canalıs, ab uteri collo seu osculo, quod extremo suo interno amplectitur, per decimetrum circiter ad extra conducit, atque in vulvam, seu partem organorum externam terminatur.

“Testes muliebres . . . non secus ac viriles testes habentur; ab his tamen, tum ratione fructus, tum ratione muneris sui et officii essentialiter discrepant. Fructus . . . ovula sunt, quæ fœmina a nativitate omnia et singula, licet innumera, in se recondita possidet (?), ac propterea eadem fovendi atque ad maturitatem perducendi munus ipsi incumbit. Ovula singula suas habent cellulas, seu Graafianas vesiculas, quæ cum sensum in prima ætate omnino fugiant, a pubertatis anno, circiter duodecimo, maturescere successive atque volumen suum augere incipiunt . . . ovulum autem in matura etiam vesicula contentum, minutissimum manet, donec fœcundetur. . . .

“Nihilominus in minusculis hujusmodi ovulis nihil deest eorum, quæ avium ova substantialiter constituunt. Habent, perinde ac ista, suum corpus luteum (*yelk*) necnon germinativam vesiculam cum macula germinativa ejusdem. . . .

“Si jam de ratione quæras et modo, quibus rupta semel Graafiana vesicula, ovulum ex ovario decidat, atque viam uterum versus petat, obvia minime erit responsio. Muliebres testes, hinc inde ad partem superiorem uteri per valida ligamina alligati, nullo tamen continuo ductu ad ejusdem interiora se referunt.

“. . . Hoc autem (*accessus ad uterum*) fieri certum est per sic dictas tubas Fallopianas (*Fallopian tubes*) quæ veri oviductus sunt, ab superioribus uteri lateribus originem ducentes, atque per decimetri circiter longitudinem ad ovaria se extendentes, cum quibus tamen nonnisi fimbrio extremo nectuntur. Cum itaque res ita compositæ sint, cuique intelligere est ovulum a tuba fallopiana recipi minime posse, nisi hæc, licet flaccida, sponte, statuta hora, se erigens, ovarium amplectatur atque faucibus suis illud quasi hauriat. Quomodo jam hoc fiat,

quis tubam singulis vicibus, quibus vesicula Graafiana aliqua ad maturitatem pervenerit, adsurgere et ovario se applicare jubeat, Deus scit."

Quod autem ad ectopicos conceptus attinet, his fere nominibus designantur:

Si dehiscente, aut compenetrata una ex tenuissimis texturis quas quidam *vesiculas*, alii *follicula* Graafii nuncupant, prægnatio in ovario fiat, conceptio dicitur *Ovariana* (Ovarian).

Si in fimbriis quibus tuba fallopiana, quasi tentaculis, ovarium apprehendit, dicitur *Ovario Tubalis* (Tubo-ovarian).

Si in parte tubæ quæ a fimbriis ad uterum se porrigit, *Tubalis* (Tubal pregnancy).

Si in parte tubæ quæ intra uterum et in ipso uteri pariete jacet, *Interstitialis* (Interstitial).

Si intra patulum ligamen (broad ligament) quo ovaria, tubæ fallopianæ atque uterus connectuntur et in propriis sedibus continentur, prægnatio dicitur *Ligamentosa* (Intraligamentous). [Faveat lector benevoles barbaris vocabulis ignoscere. Nova medicorum inventa absque novis verbis vix exprimi possunt].

Si tandem ovulum vel fœcundatum fuerit vel, jam fœcundatum, in abdominalem cavitatem prolapsum fuerit, et ibi creverit, prægnatio dicitur *Abdominalis* (Abdominal).

Si in peritonei cavitatem deciderit, *Peritonealis* (sub-peritoneo-pelvic).

Paucæ preterea occurrunt prægnationes in cornu uteri bifidi, id est, uteri qui vel est geminus, vel dividitur in duas partes per interjectam membranam; aut etiam in sacco herniali; sed ex ultimis hisce formis nullæ novæ ambages oriri solent.

His positis, liceat casum proponere in quo præcipua dubia offenduntur, quæ, ex ectopicis partibus orta, tum medici, tum etiam theologi illustrationibus indigent. Forsan haud absonum erit hic notare casum hunc non esse *de industria* confictum, sed *de facto* in sacro tribunali propositum fuisse.

CASUS.

Lucas medicus, moderator cujusdam Xenodochii quo se conferunt mulieres mox parituræ ut peritissimorum medicorum ope fruantur, ectopicarum prægnationum occasione, sæpe maximis urgetur angustiis. Unde satis propriæ conscientiæ facturus, adit Damianum confessarium, quidquid egerit aut jusserit aperte declarat, et petit ab eo utrum aliquid factum fuerit contra legem divinam. Hæc sunt facta :

I. Sæpe accidit tumorem aliquem exoriri qui ectopicam prægnationem simulat, aut prægnationem quæ a tumore vix ac ne vix quidem distingui potest. (a) Primis temporibus, quoties dubium solvi non poterat, et mater in magno periculo versabatur, dubium istud incrementum Lucas electrico anne paulatim dissolvere tentabat. (b) Cum autem minus certus videretur effectus fluenti electrici, sæpe tunicellam perforabat, aut etiam adhibita aspirante cannula (trocar aspirator) liquorem amnii aut cæteros humores quicumque essent in tunicella contenti, haurire et amovere conabatur; unde, si forte aderat fœtus, ille brevissime contabescebat. (c) At vero cum neque hæc remedia medico satis placerent, usus est platineo cultro vi electrica candescente; sic nimiam sanguinis effusionem vitabat, dividebat membranas tunicellæ et fœtum quandoque vivum educebat, mox quidem moriturum, sed tandem victurum quamdiu necesse erat ut baptismo ablui posset. (d) Tandem, quoties putabat ovarium et organa alia cum ovario necessario connexa jam corrumpi aut esse corruptiva, ovarium, tubam et tumorem simul resecebat.

II. Divisit membranas cultro platineo candente, etiam postquam certus factus fuisset prægnationem esse veram; sed cum simul constaret fœtum nullo modo nasci posse nisi matris organa conferendo ut nova via patefieret, ita ut mors utriusque certo secutura fuisset, nisi paululum citata morte fœtus, organorum destructio cessavisset.

III. Tandem quoties rationabilis spes affulgebat fore ut, si fœtus emori permetteretur, sine tanta materni cruoris jactura, per novum tramitem ab ipsa natura monstratum, facilius

corpusculum ex insuetis latebris educi posset, Lucas noster habebat se passive. Existimabat enim tanta esse pericula operationis chirurgicæ dum vita tum matris tum filioli jam in summo discrimine versatur, ut potius esset permittere mortem infantuli quum matris pericula notabiliter augere.

DAMIANI RESPONSIO.

His auditis ac bene perpensis, Damianus a medicis consilium postulat. Cum autem Doctores in varias partes abeant, et urgeat necessitas responsum dandi, multum angustatus et post longas moras Lucæ confessarius hæc tandem pœnitenti declarat. Medicus debet esse omnino paratus ad obediendum Ecclesiæ si Ecclesia aliquid forte de Ectopicis partibus statuatur; interea sequentes regulas tuta conscientia servare potest.

In casu sub numero primo, dubium theoreticum in matris favorem practice solvi debet: si enim incerta sit prægnatio, probabilior est existentia tumoris; nam non est facile supponenda ectopica prægnatio, utpote contra usitatam naturæ methodum. Preterea, in dubio, melior est conditio matris.

Addit tamen bonus noster Damianus, non suaderi electrolysin quippe quæ non satis certos producit effectus.

Multo minus probari potest membranarum perforatio, aut effusio humorum qui in tunicella seu cysto continentur. Vel enim verus adest fœtus, et tunc directe occiditur, nec propterea cessat periculum; vel non est fœtus sed tumor, et perforatio est omnino inefficax. Omnino approbat Damianus divisionem membranarum per cultrum platineum electrico æstu candentem. Nam operatio non est valde periculosa, sanguinis effusionem impedit, ad lucem parvulum adducit, mox quidem moriturum sed qui nunquam nasci potuisset, aut sacro baptismate ablui; unde quamvis mors paucis forsitan horis corripiat gradum, puer non potest supponi rationaliter invitus.

Quoad ovariotomy, posito quod ovarium factum fuerit corporis corruptivum, nullo modo vituperanda est.

Eadem fere responsio valet, etiam in secundo casu, id est,

quando prægnatio vel certa vel fere certa est dummodo puerulus organa matris destruere incipiat, novas sibi vias patefacturus. Fit enim aggressor *materialiter* injustus quemadmodum etiam homines mente capti qui delirantes cæteris mortem intentant. Certe validius est jus matris ad propriam vitam tuendam jure infantuli ad lucem pervenire conantis per indebitos tramites, et maternæ vitæ dispendio conquisitos.

Ad tertium casum quod attinet, probabilius si medicus serio dubitet de utilitate sectionis abdominalis, potest habere se passive. Cum enim valde incertum sit qua via plures vitæ servari possint, Velpeau Tait et aliis operationem suadentibus, dum Parry aliique eandem esse matri sumnopere periculosam et vix unquam ipsi puerulo esse utilem, non videtur charitas erga puerum exigere ut tanto discrimini vita matris objiciatur. Si autem, quod omnino sperandum est, operatio artis chirurgicæ progressu securior evadet, ad eam, in istis angustiis, omnino recurrendum erit. Nota bene, aliud esse puerum directe occidere, aliud vero permittere ut emoriatur, vi causæ naturalis; ne directe lethale vulnus parenti inferatur.

Ita Damianus noster, nunc autem quæritur :

1. Utrum Lucas, sive contra legem naturalem, sive contra legem divinam peccaverit.
2. Utrum prudens responsum dederit Damianus.

DAMIANI AMICUS.

CONVENTIONS FOR OUR TEACHERS.

FEW things have so effectually retarded the efforts of educational leaders to elevate the dignity of the teaching profession to a high level as the fallacy that an educated person is, by reason of his or her education, qualified to teach. Comenius, Pestalozzi and Froebel had to combat long matured prejudices and labored for years before the principles of their reformation were recognized. "Public

opinion," says Pestalozzi, "was against me, and thousands looked upon my work as quackery."

The common prejudice was but the logical outcome of a false idea regarding the primary aim and scope of education. Until within the last half of the present century the popular view of education was that it was the aggregate of knowledge acquired by the study of facts, dates and rules. The main factor upon which the teacher worked was the pupil's memory. The young mind was regarded as a sort of living receptacle placed at school to be filled; the teacher's duty was to furnish certain data which by dint of repetition could be forced upon that mental faculty of the child, which is called the memory. But the impressions made upon the immature or unorganized brain produced, for the most part, an unnatural and artificial result, which neither directed nor developed the latent energies of the child.

Under such a theory the notion readily obtained that anybody who had acquired a good knowledge of the facts and data and rules to be impressed, was a fit teacher. To teach required no particular system except that of eliciting attention and encouraging application. The natural laws governing mental development were not particularly recognized or utilized by the taskmaster.

The innovators who created and directed the educational movement of the present day insisted upon the recognition of three fundamental principles. First, that all the faculties of the man, all his strength and power for good or evil, are in a germinal condition in the child; secondly, that the true aim and scope of education should be the harmonious development of all these faculties; thirdly, that this development depends for success upon an intelligent knowledge of the laws governing intellectual development, and of such methods as will render this development natural and easy.

Once this idea of education had been impressed upon the public mind it was a comparatively easy task to prove that there was such a thing as a science of pedagogy and that, accordingly, there was immediate need of scientific training in the preparation for the profession of teaching.

In speaking of the importance of this training, Mr. Solden of the St. Louis schools very truly says: "It cannot be denied that there is such a science (as education), and it should be mastered before the practical duties of teaching are assumed. In other pursuits the tyro may be permitted to spoil and waste, but in teaching the material is too precious to admit of useless experiment." Where it was found possible, Normal schools were established in order to meet the need, and so rapidly did the idea of Normal training grow in popular appreciation that from the year 1839, when the first Normal school opened with only three pupils, up to the present time, the number of these training schools has increased to something over 150, and the number of teachers who annually graduate at the present are not less than twenty thousand. To supplement the work completed in the Normal school, and, at the same time, to give to those teachers who had no opportunity of Normal training a chance to enjoy many of its advantages, thoughtful educators devised another means, viz: *the holding of annual conventions among teachers in which all questions pertaining to instruction, discipline and method, should be intelligently discussed by experienced teachers.*

The benefits derived from these two provisions can only be properly estimated by those who have had the opportunity of noting the wonderful change and rapid growth which have taken place from the time in which these provisions began to exert their influence upon the popular system of education. So radical is the change that it seems as though a new system had sprung into existence, the distinguishing characteristic of which is the adoption of only such methods as will *naturally* assist the process of mental growth. Everything unnatural is done away with, and the special object of the new system is to carry out the same principle of education which ordinarily guides the parent in the proper training of the child before it enters school, that is, through the medium of the senses, advancing from the concrete to the abstract.

Our Parochial schools for the most part adopted these practical ideas to which the establishment of Normal schools and Teachers' conventions have led. If, for a time, our Parochial system was in a position to learn something from the Public schools with their endless resources, we are no longer dependent on this kind of progress even in point of method. It is true that, with the continual burden of building parish schools resting heavily upon the Catholics of the United States, it is not to be expected that Catholic Normal schools will increase rapidly. But is there any reason why we in our Parochial school system may not make use of the second provision, and have conventions among our religious teachers? It seems to us that this is not only a necessary, but also both possible and practicable expedient, which, combined with the energy and zeal of our religious teachers, will go far in supplying for all other deficiencies.

Of the necessity of systematic intercourse for the purpose of comparing methods etc., there can be no question, since it is a self-evident truth that teachers are not born, nor self-made, but must have the experience and judgment of older heads than their own to guide them, during at least their elementary preparation in the art of teaching. The rapid growth of Parochial schools has made the demand for teachers in many places greater than the supply. And it is a fact which will hardly be denied that in order to meet this demand mother-houses have been forced, reluctantly, to send out young novices to teach school, who have had no experience and but very meagre preparation. Not to speak of the necessity arising from continual progress in educational methods, and helps which must be introduced into our system through their means, there is reason enough in the necessarily limited experience of such young teachers, to make the holding of annual conventions a profitable provision in our system. It is true they may learn from their elders about them, but this hardly suffices at the present rate of progress in the science of teaching and other kindred branches. In fact, for all teachers without exception, the necessity of common exchange of thought through conven-

tions is unquestionable, because it is only through them that teachers are made acquainted with every new help which experienced educators have found practical ; these have solved for them difficulties which made their previous efforts almost barren of good results, and have given to them the opportunity to profit by that experience which required the lifetime of others to realize. From these individual benefits accrues the one great advantage whereby unity and harmony enter into the whole system, and as a consequence the method recognized as the best and adopted by a teacher in a lower grade is continued by the teachers in the higher grades. This does away entirely with the noxious individualism whereby teachers are apt to ply their trade independently of those above or below them, the result of which is confusion for the pupil and double labor for the teacher who succeeds in the following class.

Nor does it seem impracticable, though it appears like an unusual departure from a long cherished practice, to hold these conventions among our religious who are charged with the schools. The religious teaching Orders contain the very best material for instructors that can be found in the teacher's profession. Not to speak of the male Orders, we have among our nuns women of the ripest scholarship, with experience of a lifetime guiding their judgment, and consecrated to the course of education which they undertook in consecrating themselves to God. They are by their very vocation to perfection eager to be foremost in all true progress, and hence it is in the nature of their position that few should be found to surpass them as educators of young teachers. Years in the school-room have made them acquainted with almost every law governing the mental development of the child, and every phase of discipline and management has come under their observation. The new methods advanced in the name of science and urged upon an inexperienced public by visionary pedagogues can have no better test than the mature judgment of these experienced and whole-souled women entirely devoted to their duty. This quality in them is a much coveted benefit at the present time, when it seems

to be a foregone conclusion that everything new is to be looked upon as good and the old is to be relegated to the pages of history. There is surely much of experiment in the present progress of education and it requires experience supported by good common sense to be able to choose between the good and the bad in the old and the new.

We may, without any undue boasting, affirm that this quality can be found in no other class of teachers to such a degree as among our religious, who have made education the study and practice of a lifetime.

With abundance of such material in our possession, and the need of its assistance so cogent, why should there be any hesitancy, when there is question solely of improvement, and that in a matter of so much importance as the education of our children?

In the short time of the existence of the Parochial school in the United States as a separate system, its progress and success have been so remarkable that bigoted critics have been silenced and hosts of warm supporters won from the number of those who at first were disposed to be lukewarm, and to doubt the possibility of our system competing favorably with the Public school which had experience and wealth on its side.

All this, we must remember, is mainly due to the extraordinary energy, enterprise and zeal of the religious Orders whose heads and members have never hesitated to sacrifice all the strength of soul and body to bring their grades in school up to the standard set them by those that had advantages which were wanting in our schools.

What limit will we dare place to the advance in perfecting our school system for the future when to assist the noble efforts of these valiant women good fortune will favor us with training institutes for teachers and communication of advantages will be facilitated by occasional conventions of the representatives of our Parochial schools.

CONFERENCES.

DEAN O'LOAN'S BOOK.

To aid priests in English-speaking countries in the proper performance of certain functions of the Sacred Ministry, Fr. O'Loan has written and lately published a book entitled "The Ceremonies of Some Ecclesiastical Functions" (Dublin: Brown and Nolan). The work possesses certainly many points of merit, which appear at first sight; but it is equally apparent that it contains a goodly number of errors, more or less grave. We deem it a service done to the clergy at large, as well as to the author, to call attention to some of the most glaring defects which might easily lead those who follow the directions of the book into error regarding the proper observance of the ceremonies.

In the fifth chapter, page 36, the author, speaking of the ceremonies of solemn Mass, says that the Deacon and Sub-deacon should genuflect on the predella when they go up with the Celebrant for the incensing before the Introit. The Rubric of the Roman Missal, in the *Ritus servandus in Celebratione Missae*, makes no mention of any genuflection in this instance, but it simply directs the Deacon and Sub-deacon to go up with the Celebrant for the incensing. The rubric reads thus: "In missa solemnī sacerdos facta confessione ascendit cum ministris ad medium altaris; ubi dicto *Oramus te Domine*, et osculato altari ponit incensum in thuribulum, ministrante diacono naviculum, et thuriferario thuribulum." Now, whenever the Celebrant or the sacred ministers are to make a genuflection or perform any other action the Rubrics of the Missal prescribe it: ex. gr. In tit. iv, 7, the Rubric directs the Deacon and Sub-deacon to genuflect in passing before the cross; in tit. vi, 4, the Sub-deacon is directed to genuflect before and after chanting the Epistle; in tit. vii, 9, the Sub-deacon is to genuflect when he arrives at the foot of the altar with the patena; in tit. ix, 4, the deacon is instructed to genuflect before leaving the Gospel side at the words "*per quem haec omnia*;" in tit. x, 8, the Deacon and Sub-deacon are directed to genuflect at "et dimitte nobis

debita nostra;" and again the Sub-deacon genuflects at the right of the Deacon, after returning the paten, at the end of the "Pater noster," and descends to the floor; then at the "Pax Domini" he genuflects and goes up to the left of the Celebrant; after the "Agnus Dei," he genuflects again, and then takes his stand on the floor, behind the Celebrant. The Deacon after getting the pax genuflects and gives the pax to the Sub-deacon; the latter in turn genuflects and in turn gives it to the choir, etc. We thus see that whenever a genuflection is to be made by the Deacon or sub-Deacon in the Solemn Mass, the Rubrics mention it; but they say nothing about any genuflection to be made when the sacred ministers go up with the Celebrant before the Introit; whence we properly infer that none is to be made.

Wapelhorst, a writer of high standing, in his *Compendium Sacrae Liturgiae* p. 136, says: "Diaconus ascendit, fimbriam anteriorem vestium Celebrantis paululum sublevans: *non genuflectit in suppedaneo.*" He speaks in a like manner of the Sub-deacon on page 137.

Martinucci, Lib. I, c. xiii. n. 28, treating of the duties of the Deacon in Solemn Mass, writes: "Ad intonationem 'Gloria in excelsis' *inclinabit caput ad verbum 'Deo,' et sine genuflectione* conscendit suppedaneum;" whilst Wapelhorst, p. 136, says: "Diaconus inclinabit, et simul cum subdiacono ascendit ad dexteram Celebrantis et recitet hymnum voce non alta."

Both these writers expressly say that no genuflection is to be made by the Deacon or Sub-deacon at the intonation of the Gloria, but simply an inclination before they go up to the Celebrant.

Fr. O'Loan commits the same error when speaking about the Deacon and Sub-deacon at the 'Credo', as may be seen on pages 56 and 57 of his book, while Martinucci Lib. I, n. 51, says: "Ad intonationem symboli diaconus caput inclinabit ad verbum 'Deum', et *sine ulla alia genuflectione* ad dexteram celebrantis ascendit in suppedaneum." Our author is moreover quite inconsistent in this case: for, if the sacred ministers have to genuflect at all at the "Gloria" and "Credo" why not do so on the predella, as he would have them do when they go up before the Introit, and not in their respective places before going up? If they must genuflect on the predella in the one case, why not in the other? "Ubi lex non distinguit nec nos distinguere debemus."

In Chap. IX. p. 69, Fr. O'Loan says: "When the Celebrant is singing the words "*sine fine dicentes,*" the Deacon

genuflects and goes up to the Celebrant's right, and inclining moderately, says the Sanctus with him. At the Benedictus he stands erect and makes on himself the sign of the cross, then *genuflects*, passes by the predella to the Celebrant's left, and *genuflects* again on his arrival."

Here the Dean is wrong again.

First, the Deacon and Sub-deacon should not genuflect at all before they go up at the Sanctus, but bow only; and, secondly, the Deacon is not to genuflect at the Celebrant's right *in loco a quo*, and again at his left *in loco ad quem* but in the *middle* in passing. He genuflects at the side of the Celebrant *in loco a quo* and again *in loco ad quem* only after the consecration has taken place, but not before it. The Rubric of the Missal is simple enough: "Cum dicitur præfatio diaconus et subdiaconus stant retro post Celebrantem; et paulo antequam dicatur Sanctus, *ascendunt* ad altare, ubi cum celebrante hinc inde dicunt Sanctus." The Rubric here directs them to go up to the altar to say the Sanctus with the Celebrant, but does not say they should first genuflect.

Martinucci, Vol. I, n. 75, is even more explicit: "Diaconus ad postrema verba præfationis cantatæ, *sine genuflectione* suppedaneum conscendet ad dexteram celebrantis, et trisagio recitato, *sine genuflectione* se convertet super dexteram suam, de suppedaneo descendet, genuflectionem faciet *in medio gradu superiori*, et ad sinistram transibit Celebrantis."

And Wapellhorst says: "Diaconus ascendit ad librum, genuflectit *in medio*, vertit folia."

On page 61 our author says: "When the Celebrant has sung *Oremus*, the Sub-deacon genuflects along with the Deacon and proceeds at once to the Credence." Here too the Deacon should not genuflect, but simply make an inclination and go up to the right of the Celebrant. "Cantato a celebrante *Oremus*," says Martinucci, "*sine genuflectione* (diaconus) conscendat suppedaneum ad dexteram illius"; and Wapellhorst but confirms this teaching when he says—"Diaconus *inclinat* et ascendit ad dexteram Celebrantis."

On page 76, Fr. O'Loan follows Falise in teaching that the Deacon should genuflect before turning toward the choir to sing the "Ite missa est". Diaconus *sine genuflectione* se ad populum convertit et tono præscripto cantabit, "Ite missa est."

This merely as a sample of the general character of Fr. O'Loan's book, which, whilst containing much that is original and helpful, is in other respects hopelessly un-

reliable. His evident partiality for French writers on the Rubrics, who endeavored, whenever possible, to weave into the plain exposition of the text their local customs and traditions, such as for instance the use of incense at a Missa cantata etc., has misled him, and we regret that the Dean of Maynooth should have lent the sanction of his name to these vagaries, by which, instead of improving on the works of those who have preceded him, he has, in my humble opinion, only made confusion more confounded.

E. M. GRIFFIN.

Chicago, Ill.

ABSOLUTION TO A DYING FREEMASON.

Qu. Can absolution be refused, or ought it to be refused, to a dying penitent, who has been a Freemason and is willing to renounce his connection with the lodge, but wishes to retain the benefit of an insurance he has held in that society in favor of his family, and for which he has regularly paid his insurance premium?

The case has come up here and was discussed at an ecclesiastical conference, but without reaching any satisfactory conclusion. Kindly give an answer in the REVIEW.

CANADENSIS.

Resp. A dying *penitent* is always entitled to absolution.

The evidence of sincere sorrow in a person who has allied himself to any association, dangerous alike to civil and religious society by reason of its pledge of absolute secrecy or unreserved obedience, is his willingness to abandon such association, not to second or further its distinctive objects by his immediate co-operation, and to repair the scandal he may have given to his fellows by such association. A penitent in health should have to prove the good faith of such a promise by doing whatever is in his power to sever his actual connection with the forbidden society, even *before* he can obtain absolution. But in the case of a person at the point of death such action cannot be an absolute condition for reconciliation with the Church, simply because of the difficulty, or often impossibility, of its performance on the part of the dying penitent.

Nor is the sincerity of the renunciation to be measured in each case by the readiness to surrender every temporal advan-

tage derived from the association. A penitent who is willing to sever his connection with a secret society as soon as he can do so without serious loss (grave damnum) to his temporals is entitled to absolution. This has been repeatedly set forth in decisions of the S. Office. We cite only one of recent date, and which applies particularly to Canada, because it was given in answer to a doubt proposed by the Bishop of St. Hyacinth. The Bishop asked: whether Catholics who had given their names to a secret society solely to avoid temporal losses, but who were desirous of remaining faithful to the Church, could be admitted to the Sacraments.¹ The reply of the S. Office was, that such Catholics could be admitted to the Sacraments, provided that they take no part in the transactions of the society, whether publicly or privately; moreover that they do not by their contributions further the objects of the society; that they give no scandal in being even nominally associated with it; and, lastly, that they be ready to withdraw their names from the society as soon as they can do so without serious injury. The S. Congregation considers a case where the renunciation of allegiance to the secret society is made in fact, although for the protection of some important temporal interest to which the Catholic party has a just title, the S. Congregation ignores the merely nominal adherence and admits the *bona fide* member of the forbidden society to the Sacraments.

In the question proposed for solution the party renounces his allegiance to the society likewise in fact and as a matter of principle, but retains a nominal allegiance for the purpose

1 S. C. S. Officii, 7 Martii, 1883—Ep. S. Hyacinthi.—Se possano ammettersi alla partecipazione dei Sacramenti qui che solo per fine di evitare danni temporali si ascrissero a societa segrete, intendendo di rimanere cattolici.

R. Iuxta exposita catholicos, de quibus agitur, admitti posse ad Sacramenta, praevia absolutione a censuris, quatenus opus sit (pro qua datur Episcopo opportuna facultates) dummodo: 1, reipsa sese omnino separaverint a societatibus praedictis; 2, promittant nunquam amplius fore ut sese immisceant alicui actui societatum ipsarum tum secreto tum publico, et praesertim nunquam amplius se soluturos requisitam contributionem; 3, removeatur scandalum, eo meliori modo quo fieri potest; 4, animo sint dispositi ad suum nomen revocandum, si et quando id facere absque gravi damno poterint.—SSinus approbavit.

of securing a benefit to which he is entitled on grounds of justice and apart from his co-operation in the aims of the association as a forbidden society. He has paid his premiums, and his right to the proceeds of a legal life-insurance is not to be forfeited because the society is objectionable on other grounds. It may be necessary to refuse the rites of Catholic burial to such a person, when those who claim the right of disposing of his remains also insist upon a ceremonial incompatible with that of the Church, because they cannot obtain the insurance upon other conditions. But it is a different thing to refuse a Catholic the public performance of the rites of the Church from refusing to him absolution at the hour of death.

Hence we would say: A dying person who is sincerely sorry for his sins, and willing to abjure any obligation contracted by his association to a secret society, may be safely absolved if he make a promise that, in case of recovery, he will sever all connection with such society and repair the harm done by scandal or otherwise in belonging to it.

It may be objected: But would not such a person have to renounce his right to the insurance if he regained his health, and thus be prepared to sustain the loss which he wishes to avoid at present? Yes, if he could retain that right only on condition of his thereafter actively co-operating with the secret society. But there are many contingencies which might prevent the absolute loss to his family or relatives of a claim which he can at present secure in but the *one way*. There is, in case he were to live, the possibility of his making provision for a transfer, or for a paid-up policy, or for entering a different life insurance association, all of which ways might save him from being unjust toward his dependents, who have probably in some way contributed to the payment of premiums and are rightly entitled to its fruit.

Yet while the state of a soul at the hour of death calls for the utmost consideration, and for absolution *when there are signs of true, though imperfect penance*, it must ever remain a matter of judgment with the priest how far his zeal should prompt him to go *in exacting certain conditions for absolu-*

tion. Just as sorrow for sin has its degrees of intensity, so has the readiness to make sacrifices for its satisfaction. In other words, the penance imposed must regard the strength or weakness of the penitent and the nature of the circumstances which make it more or less possible for him to pay the full amount of his indebtedness to God. If it were not so, dying people should need no priests endowed with judgment and charity; absolution should be a matter of law, mechanical and to the letter. As it is, the same case may demand opposite treatment, according to the disposition of the person and his surroundings. This is the wisdom of the apparent reluctance with which the Church or her authoritative mouth-pieces pronounce upon cases where there is a question of applying a censure to the individual.

But absolution cannot be *justly* refused unless there is plain contumacy in cases where the law of God is clear. It may be refused *in charity*, where the refusal is likely to lead to a better observance of the divine law—two contingencies for which the bedside of the dying penitent allows no room.

THE EPISCOPAL THRONE FOR THE APOSTOLIC DELEGATE.

Qu. Does the Apostolic Delegate in visiting a Cathedral Church occupy the episcopal throne, or has a special seat to be prepared for him? I suppose the case where the Bishop celebrates in solemn pontificals “*coram Delegato.*”

MAGISTER CEREMON.

Resp. The Apostolic Delegate is not entitled to occupy the Bishop's throne, but there is no reason why it may not be assigned him. The following decree is clear on the subject:

Dubium. An Episcopus in propria dioecesi vel Vicarius Apostolicus in loco suae jurisdictionis thronum pontificalem teneatur cedere Delegato Apostolico praesenti.

Resp. S. Rit. C., 17 Dec., 1880. Episcopum vel Vicarium Apostolicum in casu posse sed non teneri.

POSITION OF CELEBRANT AT THE LAST GOSPEL.

The question has frequently been raised whether the celebrant of the Mass is to stand facing directly the altar when

he says the last Gospel, or whether, as at the first Gospel, he is to turn partly to the left hand as though directing the reading to the congregation. The Rubrics of the Missal indicate this position in the latter case but say nothing in the former, and liturgists are not at one on the subject. The S. R. Congregation has recently decided the matter by answering the proposed doubt, stating that the celebrant is to turn partly toward the people in reciting the last Gospel.

Dubium.—Rubricam Missalis (Tit. VI, n. 1) non usquequaque claram auctores et professores Liturgiae sacrae interpretantes docent, ultimum Evangelium in fine Missae, eodem prorsus modo dicendum esse prout primum, i. e. Sacerdote *oblique stante*, sive parum per suam sinistram converso ad populum. Cum tamen alii, praesertim seniores sacerdotes negent talem esse sensum huius rubricae, quaeritur, utrum ultimum Evangelium a Sacerdote *oblique stante* recitari debeat?

Resp.—*Affirmative.*

(Ex S. R. C. in una Strigon., 30 Aug., 1892.)

OUR CASUS MORALIS.

We call the attention of theologians to the case *De ectopicis praegnationibus* in this number. Its practical character in the present advanced state of surgical science makes it of the utmost importance. As a question, which involves the saving of life (spiritual and temporal), it has, owing to hitherto unknown methods in obstetrical operations, never been treated by moral theologians. We propose to have the subject thoroughly discussed. In the meantime we have made detailed inquiries from the most eminent professors in surgical science both in America and England, by addressing them a series of questions with a view to ascertain the essential facts, and the circumstances under which the preservation of life, etc., is possible to the modern surgeon.

The result of this inquiry we shall gladly place at the disposal of theologians who may interest themselves in proposing a solution of the case, to be published later on (in Latin) in these pages.

We have also in preparation a paper on "Caesarean Section versus Craniotomy," by Dr. M. O'Hara, which proves that the position of the S. Congregation, years ago, in pronouncing against the latter operation was not only morally correct but scientifically preferable.

COMMUNION ADMINISTERED OUTSIDE OF MASS.

The Roman Ritual laying down the rubrics to be observed after the distribution of H. Communion outside of Mass says: "Ubi vero omnes communicaverint, Sacerdos reversus ad altare, *dicere poterit* O Sacrum convivium etc.

A doubt having been raised whether the words *dicere poterit* refer only to the antiphon or also to the versicles and prayer "Deus qui nobis" which follow, the S. Congregation decides that the versicles and prayer are *de praecepto*.

After having replaced the pyxis in the tabernacle the priest imparts the blessing: *Benedictio Dei omnipotentis Patris et Filii et Spiritus Sancti descendat super vos et maneat semper. Amen.* In doing so he does not kiss the altar, but simply raises his eyes extends and joins his hands and at the words "Patris etc." turns to the congregation making the sign of the cross.

This blessing is always given except, immediately before or after the celebration of *Mass for the Dead*. Rubricists usually teach that it is likewise to be omitted before any Mass when the celebrant is certain that the communicants will remain to the end of the same, although the S. Congregation seems to limit the exception to Requiem Masses.

Dubium.—Rituale Romanum optioni administrantis S. Communionem relinquit, utrum antiphonam *O sacrum convivium etc.*, recitare velit nec ne; sed ex rubrica erui non potest, num versiculi et Oratio (Deus qui nobis) sint etiam ad libitum vel omnino de praecepto; et si affirmative ad secundam partem, quaeritur, utrum benedictio manu dextra et adhibita formula: (*Et benedictio etc.*, semper sit elargienda, quando citra Missam administratur S. Communio.

Resp.—Versiculi, et oratio *Deus qui nobis*, sunt de praecepto; benedictio autem semper danda est, unico excepto casu quando datur immediate ante vel post Missam defunctorum, sub formula *Benedictio Dei*, etc.

(Ex S. R. Congr. 50 Aug. 1892. Strigon. ad XI.)

THE "FIRST FRIDAY" DEVOTION.

Qu.—My predecessor used to have the votive Mass in honor of the S. Heart on every first Friday of the month. But the regular devotion with sermon on the S. Heart (Guard of Honor) took place in the evening. Hence I doubt whether the Votive Mass can be said. The religious in the Convent attached go to Holy Communion at the Mass. Is this sufficient to make it the "public devotion" required by the Holy Father?

Resp.—It appears not. The privilege of the Votive Mass was evidently granted on account of the solemnity with which the devotions of the S. Heart were to be performed in the morning. The words of the decree in question (18 Jun. 1889) are: "In iis vero ecclesiis et oratoriis ubi feria VI, quae prima unoquoque in mense occurrit, *peculiariora exercitia pietatis honorem Divini Cordis, approbante loci Ordinario, mane peragentur*, B. Pater indulset, ut hisce exercitiis addi valeat Missa votiva de Sacro Corde Jesu: dummodo in illam diem non incidat aliquod Festum Domini, aut Dupl. I. cl., vel Fer. Octava ex privilegiatis."

The exercises in honor of the S. Heart must therefore be held in the morning (*mane peragentur*) if the privilege of the "missa votiva de S. Corde" is to be used.

THE ALCOHOL IN ALTAR WINES.

We publish in this number a communication from a well-known chemist in reference to the amount of alcohol contained, as shown by analysis, in wines, some of which are sold as pure altar wines. The chief value of the analysis consists in the showing how great an excess of alcohol is

contained in some of these wines over and above their natural quality, especially when we consider that most of them are dry wines.

It must, however, be remembered, in order to avoid excessive scruple in regard to the use of altar wines which contain more than the average quantity of alcohol, that the use of such wines is not only valid but licit, *unless part of the excess* (over 12 per cent. of alcohol is due to *addition* of brandy or other material.) A wine which contains originally 13 or more per cent. alcohol, without any admixture, or a wine containing 8 per cent. alcohol with 3 to 4 per cent. added grape alcohol may be used without hesitation for the altar. The principal care to be exercised in the choice of wines is that there be a solid guarantee of their purity. The native dry wines are as a rule preferable to the fruity wines, as was shown in the article of the last number of the REVIEW.

ANALYSIS OF VARIOUS WINES.

To the Editor AMERICAN ECCLESIASTICAL REVIEW :

REVEREND AND DEAR SIR:—My attention was called to your article "*American Sweet Wines for Sacramental Use*" in the last issue of the AMERICAN ECCLESIASTICAL REVIEW.

As it may be of some service to your readers, to caution them in the purchase of wines generally, allow me to present you with the results of some tests recently made, at the request of Catholic clergymen, in assaying wine in my professional capacity as chemist. One evidence of the extent to which adulteration is carried on in many places and by numbers of dealers, in my estimation is the wide range of prices for what appears to be the same quality of article. It is needless for me, in connection with this subject, to enumerate the methods of many salesmen connected with the business of selling wine at wholesale, since probably most of the reverend clergy have had sufficient experience to put them on their guard against a merely apparent guarantee of the purity of wines sold for sacramental use. In pointing out the amount of alcohol contained in the various wines mentioned here at random no dis-

tion has, for obvious reasons, been made between the alcohol added and that originally contained in the wines submitted for examination, which were :

No. 1. (White Wine sold for sacramental use). Moderately sweet ; cloudy, amber color, and slightly musty odor ; quite acid and very flat and insipid when deprived of its alcohol. It was found to contain some glycerine and 15 per cent. alcohol.

No. 2. (White Wine) Quite sweet ; rather brown amber color ; fruity, pleasant odor and biting taste ; heavy body. Contained 12 per cent. alcohol.

No. 3. (White Wine) Pleasant, sweet taste and fruity agreeable odor ; light amber color ; distinctly acid, but flat when deprived of its alcohol, which was found to be $29\frac{1}{2}$ per cent. Sold as altar wine.

No. 4. (White Wine) Very sweet, nauseating taste ; brown, amber color ; lasting and penetrating odor. Contained 16 per cent. alcohol and large quantity of sugar. Represented as perfectly pure.

No. 5. (Red Wine) Supposed to be imported claret, and offered as a superior table wine ; quite a pleasantly sweet, sharp taste ; good body and even flow ; agreeable odor. Contained 16 per cent. alcohol ; very little tannin ; some free sugar and glycerine, and had been colored with both logwood and aniline.

No. 6. (Red Wine) Clear, light, purple red color ; rather sharp or rough, but slightly sweet taste ; good body and odor much like recently expressed juice of grape ; fermented rather rapidly to acetous stage after opening bottle if exposed in a warm place. Contained 8 per cent. alcohol ; some tannin and natural coloring matter.

No. 7. (Red Wine) Very like No. 6 only lighter in color and of a rose red shade. Contained 11 per cent. alcohol.

Nos. 1, 2, 3 and 4 no doubt passed through many hands between the vineyard and the final salesman, and probably suffered, at each change, some little addition towards increasing the profits of the vender.

The purpose of showing the result of Nos. 6 and 7 is to impress the advisability of having the wine produced near home, where proper supervision can be had over the one making it, and that it may not pass through too many hands before coming on the altar.

The great majority of vendors are not Catholics or are at least indifferent as to its fitness for sacramental purposes, the matter of

profit being their only consideration. I have been told that the Bishop of Buffalo, N. Y., has an arrangement with some vine growers in his diocese, whereby he secures for his priests a pure article, first hand and at a moderate price. No doubt such a plan could be put in operation in every diocese.

F. W. E. STEDEM,
Parmaceutical Chemist.

*Broad St. and Fairmount Ave.,
Philadelphia, Pa.*

WAS IT A MARRIAGE ?

Qu. Mr. N. and Miss B., both Catholics and unmarried, meet for the first time on a train. They enjoy each other's company and by the time they arrive in the city (after a journey of about ten miles) a friendship is formed. When they get off the train they find that they are very much taken with each other. N. says : " I like you, will you be my wife ? " Miss B. says : " Yes. " N. says : " I'll be your husband. "

Have I here a true marriage ? Please put the answer in the June number.

Resp. Although the formal promise of a marriage is here, we can hardly suppose that there was a serious intention of ratifying the contract in such a way as to make it valid and binding in conscience. Both parties were sincere, no doubt, in their expressions at the time, but only for the time. The fervor or earnestness of a mutual promise is not always equivalent to the deliberate intention of accepting a responsibility such as is involved in a contract of marriage. It is much the case of two men who, having sat aside of each other at a generous dinner, confirm their pleasant appreciation of each other in parting, after punch, by a promise to do anything in the world for each other at any time.

" Come and see me, my house is at your disposal. " Neither of them would think of claiming each other's house in sober earnest.

In the present case we may assume the existence of a mild intoxication arising from one of those love draughts which young and poetic people easily imbibe. To suppose that they were serious under the circumstances to the extent of

pledging their troth for life, without any further inquiry as to the responsibility involved, would, ordinarily speaking, suppose those young persons to be fools—which fact itself would be an impediment to a valid marriage.

It is, of course, possible to suppose that there was a real intention of continuing the engagement begun in the promise prematurely and inconsiderately worded, but the subsequent disposition of both parties would show this. As it is we do not hesitate to say that this was no marriage.

We regret that we could not comply with the request to answer in the June number. All communications sent to this department are subject to the ordinary rules of publication and must await their due turn to receive attention.

AUTHORIZATION FOR THE ERECTION OF THE "VIA CRUCIS."

The former view, that the faculty of erecting the Via Crucis, as indicated in the folium given to our missionaries is sufficient authorization for the erection, seems no longer tenable.

Ad canonicam erectionem Viae Crucis requiritur inter alia :

Consensus Ordinarii loci in quo erigenda est Via Crucis, qui in scriptis dari debet sub pœna nullitatis (D. 175. 3 Aug. 1748) et quidem pro unaquaque stationum Viae Crucis erectione, quia non sufficiat consensus generice praestitus pro erigendis stationibus in certo numero ecclesiarum vel oratoriorum sine specifica designatione loci (D. 405. 21 Jun 1879) ; Manuale de Indulgentiis, B. Melata. Romae 1892.

ANALECTA.

INDEX LIBRORUM PROHIBITORUM.

DECRETUM.

FERIA V, DIE 26 IANUARIII 1893.

Sacra Congregatio Eminentissimorum ac Reverendissimorum Sanctae Romanae Ecclesiae Cardinalium a Sanctissimo Domino Nostro Leone Papa XIII Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana Republica praepositorum et delegatorum, habita in Palatio Apostolico Vaticano die 26 Ianuarii 1893, damnavit et damnat, proscripsit proscribitque, vel alias damnata atque proscripta in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur Opera :

Graf Arturo.—*Miti, Leggende e Superstizioni del Medio Evo.*—Vol. I. Il mito del Paradiso terrestre. Il Riposo dei dannati.—La Credenza nella fatalità.—Torino, Ermanno Loescher, 1892.

Storia della prostituzione desunta dalle opere di Parent, Duchatelet, Dufour, Lacroix, Rabuteaux, Lecour, Taxil, Flaix ed altri celebri autori.—Casa Editrice-Tipografica Edoardo Perino, Roma. Conte Goblet d'Alviella.—*L'idee de Dieu d'après l'Anthropologie et l'Histoire.* Conférences faites en Angleterre sur l'invitation des administrateurs de la Fondation Hibbert.—Paris Bruxelles, 1892.

Morando Giuseppe.—*Ottimismo e Pessimismo.*—Milano, Tipografia Lodovico Felice Cagliati, Via Pantano n. 26, 1890. Decreto S. Off. Feria IV die 16 Nov. 1892. (*Auctor laudabiliter se subiecit, et Opus reprobavit.*)

I Nomi Eucaristici, Schizzi di meditazioni.—Milano, L. F. Cagliati Editore, Via Pantano n. 26, 1892. Eod. Decreto. (*Auctor laudabiliter se subiecit, et Opus reprobavit.*)

Itaque nemo cuiuscumque gradus et conditionis praedicta Opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere aut edita legere vel retinere audeat, sed locorum Ordinariis, aut haereticae pravitatis Inquisitoribus ea tradere teneatur, sub poenis in Indice librorum vetitorum indictis.

Quibus Sanctissimo Domino Nostro Leoni Papae XIII per me

infrascriptum S. I. C. a Secretis, Sanctitas Sua Decretum probavit et promulgari praecepit. In quorum fidem etc.

CAMILLUS Card. MAZZELLA, Praef.
FR. HYANCINTHUS Frati O. P. a Secretis.

Loco ✠ Sigilli.

Die 11 Februarii 1892, ego infrascriptus Mag. Cursorum testor supradictum Decretum affixum et publicatum fuisse in Urbe.

VINCENTIUS BENAGLIA, Mag. Curs.

Datum Romae, die 30 Ianuarii, 1893.

LITTERE APOSTOL. DE QUESTIONE SCHOLASTICA.

Emo E Rmo Sig. Mio Ossmo.

Qui unita trasmetto alla E. V. la lettera pontificia sopra la nota questione scolastica. Non dubito che ne apprendera Ella con piacere il contenuto, e spero che l'importante documento varra a ristabilire la calma nell'animo di quanti si sono interessati alla questione anzidetta. Nell'aggiungere essere desiderio del Santo Padre che V. E. si compiaccia di far imprimere la lettera medesima e di curarne quindi la distribuzione a tutto l'episcopato degli Stati Uniti mi onoro di baciarle umilissimamente le mani e con profonda venerazione mi confermo.

Di Vostra Eminenza,

Uno devmo servitore vero,

M. CARD. RAMPOLLA.

Roma, 1 Giugno, 1893.

SIG. CARD. GIBBONS,

Arcivescovo di Baltimora.

(Con lettera pontificia).

DILECTO FILIO NOSTRO

JACOBO TIT. S. MARIE TRANS TIBERIM
S. R. E. PRESBYTERO CARDINALI GIBBONS

Archiepiscopo Baltimorensi

et Venerabilibus Fratribus Archiepiscopis

et Episcopis Fœderatarum

Americæ Septemptrionalis Civitatum

LEO PP. XIII.

Dilecte Fili Noster, Venerabiles Fratres,

Salutem et Apostolicam Benedictionem.

Clara saepenumero edidimus argumenta tum solitudinis qua tenemur erga fideles sacrorumque Antistites fœderatarum Americæ

septemtrionalis civitatum, tum singularis benevolentiae qua partem istam Dominici gregis complectimur. Ad hæc illud accessit haud sane obscurum animi Nostri testimonium, quod ad vos miserimus Delegatum Nostrum Venerabilem Fratrem Franciscum Archiepiscopum tit. Naupactensem, virum egregium, doctrina non minus quam virtute præstantem ; prout vos ipsi, in proximo Archiepiscoporum conventu Neo-Eboraci habito, palam testati estis, ita confirmantes fiduciam, quæ in prudentia ejus a Nobis fuerat collocata. Ipsius autem legatio eo valuit primum ut publicum a Nobis extaret testimonium et propensæ voluntatis erga patriam vestram et magnæ existimationis erga eos qui istic reipublicae cum potestate praesunt : nomine enim nostro adfuturus ille erat in dedicatione amplissimae copiae excellentium omne genus rerum in urbe Chicago-expositae, cujus et Nos participes exitimus, a praesidibus iisdem comiter invitati. At ejusdem vero legationis hoc praeterea fuit propositum ut perpetua fieret quodammodo Nostra apud vos praesentia, Delegatione Apostolica permanente Washingtonii constituta. Quo facto luculenter declaravimus non modo nationem vestram perinde a Nobis diligi atque alias maxime florentes, ad quas viros cum auctoritate legare consuevimus, sed etiam a Nobis vehementer optari ut vestrum istorumque fidelium mutuae ad Nos conjunctionis vincula, tanquam filiorum ad patrem, arctiora in dies consistent. Nec leve quidem cepimus ex eo solatium quod novum hoc Nostrae erga vos providentiae judicium communis istic secuta sit gratiae in Nos studiique significatio. Jamvero pro paterna in vos solitudine Nostra hoc in mandatis praecipue dedimus ipsi Archiepiscopo Naupactensi, ut omnem conferret operam et fraternae caritatis industriam ad omnia evellenda dissidii germina in controversiis nimis cognitis de recta catholicae juventutis institutione ; cui dissidio per id tempus addebant faces vulgata quaedam doctrinae capita et sententiae de quibus concitata erat ultro citroque disputatio. Mandatis hisce Nostris omnino paruit idem Ven. Frater, ac novembri mense superioris anni Neo-Eboracum perrexit, quo tecum, dilecte Fili Noster, ceteri convenerant regionis istius Archiepiscopi, desiderio Nostro obsecuti, quod erat a Nobis per Sacram Congregationem de Propaganda Fide significatum, ut, consultis antea suffraganeis suis, consilia conferrent ac deliberarent de optima ratione prospiciendi pueris fidelibus qui pro scholis catholicis Gymnasia celebrant publicae. Quae sapienter a vobis in eo conventu decreta sunt placere eidem Archiepiscopo Naupactensi, qui, collaudata pro merito prudentia vestra, censuit optimas ex iis scitis

utilitates esse manaturas. Quod nos iudicium perlibenti animo confirmamus, et justas Tibi ceterisque Praesulibus tecum congressis laudes tribuimus, quod opportune consilio et expectationi Nostrae responderitis. Eo autem tempore idem Ven. Frater quum vellet, ut Nobis in optatis erat, quaestiones praecidere recta juventutis institutione, de qua, jam diximus, incensis animis acrique partium studio, editis etiam scriptis, certabatur, propositiones quasdam vobis exhibuit ab se concinnatas, duplicem attingentes ordinem quo scientia veritatis et actio vitae continetur. Quarum vim et pondus propositionum quum graviter perpendisset Archiepiscoporum coetus, et quasdam in eis declarationes emendationesque petiisset, utrumque Naupactensis Antistes alacer praestitit. Quo facto spectabilis idem coetus finem fecit sessionum aperiens grati animi sensus profitensque probari sibi eam agendi rationem, qua ille partibus singularis muneris a Nobis crediti erat perfunctus. Explorata haec omnia habuimus *ex ejusdem actis conventus quae deferenda nobis curavistis*. Verum enimvero eae ipsae Delegati Nostri propositiones quum in vulgus importune editae essent, continuo inflammatis animis nova excitae sunt controversiae, quae tum falsis interpretationibus, tum insimulationibus malignis per ephemerides diffusis, latius graviusque exarserunt. Tunc quidem sacrorum Antistites regionis vestrae, sive quod interpretationes aegre ferrent quibus nonnullae ex iis propositionibus explicabantur, sive quod consecraria metuerent quae inde ex ipsorum sententia ad animarum perniciem deduci possent, confidenter causam Nobis aperuerunt anxietatis suae. Nos autem memores animarum salutem supremam esse legem quam Nos imprimis spectare oportet, simulque optantes novum vobis offerre pignus sollicitae caritatis Nostrae, unumquemque voluimus vestrum, datis privatis litteris, suum ea de re iudicium liberrime Nobis patefacere; quod singillatim a vobis actum est diligenter. Hisce Nos expensis litteris facile comperimus quosdam ex vobis nihil omnino in eis ipsis propositionibus deprehendisse quod timoris causam afferret; quibusdam vero videri per eas propositiones ex parte abrogatam legis disciplinam scholasticae quam Synodi Baltimorenses sanxerunt, adeoque injectum sibi esse metum ne diversa illarum interpretatio tristia foret paritura dissidia, unde scholae catholicae caperent detrimenta. Rem Nobis graviter ponderantibus profecto persuasum est hujusmodi interpretationes alienas prosus esse a mente Delegati Nostri, ut nimirum a sententia procul hujus absunt Apostolicae Sedis. Sane praecipuae ab eo allatae propositiones e decretis

haustae sunt Concilii Baltimorensis III, statuuntque imprimis provehendas esse studiosissime scholas catholicas, iudicioque et conscientiae Ordinarii permittendum, qui pro re nata decernat quando fas nefasne sit scholas publicas adire. Jamvero si quovis in sermone sic accipienda sunt ea quae fuerint enunciata posterius ut iis congruant, non adversentur quae antea sint dicta, plane dedecet nec aequum est ita secunda explicari ut a prioribus discrepent. Idque eo vel magis valere debet quod scribentis mens nullo modo lateret obscura. Siquidem cum propositiones ille proferret suas in spectabili coetu Neo-Eboracensi, testatus est diserte (*Quod quidem patet ex actis*) admirari sese pastorale studium Episcoporum Americae septemtrionalis propter decreta plena sapientiae, quae in tertia Synodo Baltimorensi, ad incrementa causae de catholica juventutis institutione, fuerant promulgata. Adjecit porro, ea decreta, prout generalem tradunt fagendi normam, *Fideliter* esse servanda: ac licet publica gymnasia penitus improbanda non sint (possunt enim casus incidere, ut Synodus ipsa perspexerat quibus ea licet celebrare) omni tamen ratione et ope connitendum esse ut scholae catholicae quamplures sint numero omnique re ornatae ac perfectae. Ceterum ne qua subsit in posterum ambigendi ratio vel opinionum dissensio in tanta rei gravitate quemadmodum jam declaravimus in litteris Nostris, die XXIII Maii anno superiore datis ad Venerabiles Fratres Archiepiscopum et Episcopos provinciae ecclesiasticae Neo-Eboracensis sic iterum declaramus, quatenus opus sit, constanter servanda esse decreta quae, praemonente Apostolica Sede, in Synodis Baltimorensibus super scholis paroecclesiasticis statuta sunt, et quaecumque alia a romanis Pontificibus sive directe sive per Sacras Congregationes praescripta sunt in eadem causa. Ex quo certa nitimur spe (quam vestra erga Nos et Apostolicam Sedem studia maxime fovēt) nihil obfuturum, quominus sublata quavis vel causa erroris vel anxietate, operam daturi sitis, conjunctissimis in caritate perfecta animis, ut in ista quae latissime patet terrarum orbis parte magis magisque regnum Dei propagetur. Dum autem naviter incumbitis ad curandam Dei gloriam et creditarum vobis animarum salutem, iidem contendite vestris prodesse civibus addictamque patriae voluntatem probare ut facile intelligant qui rempublicam administrant quam validum suppetat in catholica Ecclesia praesidium ad tuendum civitatis ordinem et populi prosperitatem augendam.

Quod vero ad Te nominatim attinet, dilecte Fili Noster, pro certo habemus Te studiose curaturum ut quos tecum communicare animi

sensus censuimus, ii ceteris pariter innotescant Venerabilibus Fratribus qui in civitatibus istis sunt foederatis, simulque adnisorum pro viribus ut sedata ac penitus dirempta, prout optatissimum est, controversia, animi quos ea concitaverat in mutua benevolentia conquiescant.

Testem interea dilectionis Nostrae Apostolicam Benedictionem Tibi, eisdem Venerabilibus Fratribus, clero et fidelibus vigilantiae vestrae commissis peramanter in Domino impertimus.

Datum Romae apud S. Petrum die XXX Maii anno MDCCCXCIII, Pontificatus Nostri decimo sexto.

LEO PP. XIII.

DECRETUM "TAMETSI" IN QUASI-PAROCHIIS.

De promulgatione Cap. *Tametsi in quasi-parochiis* (Ex lit. Emmi Card. Simeoni ad Rmum Ludovicum Moreau, Eppum S. Hyacinthi in Canada de 5. Dec., 1883)¹

Episcopus S. Hyacinthi, in regione Canadensi, S. Inquisitionis Congregationi exponit, quod nunc oriuntur dubia de validitate quorundam matrimoniorum sine solemnitate a Decreto Tametsi Concilii Tridentini requisita contractorum in missionibus vel quasi parochiis hujus dioecesis. Ante enim annum 1872 multa loca dioecesis S. Hyacinthi, *Cantons* seu *Townships* vulgo nuncupata, non erant adhuc in parochias canonice divisa. His in locis aderant : 1^o Missiones proprie dictae, scilicet sine sacerdote residente, sed a missionario ad hoc delegato temporibus tum fixis tum inaequalibus per annum visitatae : 2^o Quasi-parochiae, per quas intelligi debet territorium quod quoad speciem externam plus vel minus accedebat ad similitudinem parochiae, prout habens Ecclesiam prope quam sacerdote ordinari vel saltem principaliter residebat, et limites ab Episcopo designatas. Attamen in his missionibus et quasi-parochiis, sicut in parochiis proprie dictis, Decretum *Tametsi* Concilii Tridentini fuerat quotannis publicatum a sacerdotibus earum curae praepositis. Ad hunc enim finem mandaverant Episcopi Provinciae Quebecensis : 2 "Cum Concilium Tridentinum solemniter decreto (*Tametsi* sess. 24. de Ref. matr.) nulla et invalida declaraverit matrimonia aliter quam praesente parochi et testibus, quorum numerum determinat, inita, maximi momenti rem esse judicamus, ut parochi et *missionarii* decretum tam salutare populo annuncient. Volumus

1 N. R. Th. XVI. 126.

2 Quod sequitur, ex idiomate gallico est translatum.

igitur, ut illud prima Dominica post Epiphaniam occasione concionis praedegant. In parochiis praesertim et missionibus noviter erectis opportune publicabitur hoc decretum, ut ipsemet ejusdem tenor ac responsum S. C. de Prop. Fide Episcopo Quebecensi 16 Nov., 1824, datum praescribunt." Cum autem dubitetur, utrum valide publicari possit Decretum Tridentinum extra parochias proprie dictas, a S. Congregatione humiliter petitur declarari: *An valida fuerit promulgatio Decreti Tametsi Conc. Tridentini in missionibus et quasi-parochiis supra dictis?*

Emmi Inquisitores Generales in Congregatione feria IV die 5 Dec. 1883 habita responderunt:

"*Juxta exposita affirmative, et ad mentem.*" Mens¹ est ut in locis, ubi parochus haberi nequit, validum sit matrimonium initum coram testibus, cum obligatione tamen contrahentium recipiendi benedictionem nuptialem quam primum commode poterunt, curandique ut conjugium inscribatur registis sacramentalibus missionis vel ecclesiae vicinioris, a qua dependent.—Haec resolutio a SSmo. Dom Nostro confirmata fuit eadem feria et die.

Nota.—Hic addi juvat, quod Theologus quidam ex consultatione Emmi. Card. Franzelin circa validitatem promulgationis capituli *Tametsi* in missionibus sive quasi-parochiis Statuum Foederatorum in epistola (sine dato) refert:

"Opinioni, quae tenet ibi invalide promulgatum fuisse supradictum caput nullam agnoscit Emmus. Dominus probabilitatem, ejusque argumenta, ait, esse nullius valoris. Opinantur scil. quidam theologi ideo invalide promulgatum esse Decretum *Tametsi* et proinde nequidem valide potuisse promulgari, quia deest missionibus Statuum Foederatorum qualitas parochialitatis, quam Tridentinum exigit in locis ubi illud Decretum promulgandum est; sed certissime errant. Atque speciale Indultum Pontificium non est necessarium ut valide fiat promulgatio in locis missionum.—Stricte quidem interpretandum est Concilii Trid. Decretum *Tametsi*, sed etiam recte est interpretandum. Atqui mens Tridentinorum Patrum in conficiendo illo decreto non erat, ut distinguerentur parochiae a missionibus inter catholicos, sed ut coetus catholici ejusdem civitatis aut regionis distinguerentur a coetibus haereticorum, eo quod non pluerint haereticos comprehendi in hoc decreto ubi distinctos habebant coetus et congregationes; et haec est simplex et vera significatio vocis Parochiae in hoc Decreto juxta mentem Patrum Tridentinorum."—Cfr. etiam Lehmkuhl II. 789.

1 Saquentia ex illico sunt translata.

DECRETUM "TAMETSI."

DECRETI TAMETSI VIS OBLIGATORIA.

Ex Sola Consuetudine.

I.

BEATISSIME PATER :

Titius catholicus, postquam plurimis abhinc annis cum Bertha item catholica, cujus domicilium ignorat, matrimonium civile in civitate Mulhausen, hujus dioecesis, contraxerit, coram iudice divor-
tium petit, quo ad novas nuptias cum alia concubina convolare possit.

Jamvero civitas Mulhausen, a principio sic dictae Reformationis ad initium usque hujus saeculi, ex integro erat protestantica, decretumque Tridentinum in ea publicari non potuerat.

Initio hujus saeculi, advenientibus catholicis, erecta fuit in antememorata civitate parochia catholica, ac crescente paulatim numero catholicorum, extant in ea hodie tres parochiae cum catholicis 47,000, dum haeretici numerum 14,000 non excedant. Decretum Tridentinum tanquam Decretum Conciliare sub nullitatis poena obligans a tempore erectionis prioris parochiae semper a catholicis observatum fuit, sed de publicatione dicti Decreti minime constat.

Quare humillime expostulo sequentium solutionem dubiorum :
1° Utrum, non obstante regula a Benedicto XIV tradita (de Syn. dioec., I, 12, c. 5, n. 6), clandestina matrimonia inter catholicos in civitate Mulhausen inita, tanquam valida censi debeant?

2° Utrum, remanente aliquo dubio de ipsorum validitate, praedicto Titio liceat solutionem vinculi apud iudices laicos implorare, novumque cum sua concubina actuali coram Ecclesia inire matrimonium?

Et Deus, etc.

Argentinae, die 17 Februarii, 1887.

P. PAULUS, *Ep.* CAESAROP. C.

II.

ILLUSTRISSIME AC REVERENDISSIME DOMINE:

Litteris datis 17 Februarii nuper elapsi, exposito casu cujusdam Titii catholici, qui, postquam plurimis abhinc annis cum Bertha item catholica matrimonium civile in civitate Mulhausen istius dioe-

cesis, contraxerit, nunc coram iudice divortium petit, ut ad novas nuptias convolare possit, sequentia dubia proponere, scilicet :

1° Utrum, non obstante regula a Benedicto XIV tradita (de Syn. dioec., 1. 12, c. 5, n. 6), clandestina matrimonia inter catholicos in civitate Mulhausen inita, tanquam valida censi debeant?

2° Utrum, remanente aliquo dubio de ipsorum validitate, praedicto Titio liceat solutionem vinculi apud iudices laicos implorare, novumque cum sua concubina actuali coram Ecclesia inire matrimonium?

Antequam quidquam decernatur, Sacer hic Consensus at Te scribendum censuit ut exponere velis rationes dubitandi.

Et interim fausta quaeque Tibi precor a Domino.

Amplitudinis Tuae,
Addictissimus in Domino

Romae, die 16 Martii, 1887.

R. Card. MONACO.

III.

EMINENTISSIME AC REVERENDISSIME DOMINE:

Relate ad quaestionem de validitate matrimoniorum clandestine inter catholicos initorum in civitate Mulhausen, hujus dioecesis, Eminentia Vestra per litteras de die 16 currentis mensis rescribere mihi dignata est ut rationes dubitandi exponam.

Cui mandato ut pro mea erga Sedem Apostolicam veneratione satisfaciam, sequentia adnotare debeo :

Titius, de quo in precibus, relicto domicilio in Mulhausen aliud domicilium una cum concubina sibi elegit in civitate Colmar, ubi, conscientiae suae consulere volens, parochum adiit, quaerens an sibi liceat super matrimonio civiliter tantum contracto divortium civile petere, ac cum concubina in facie Ecclesiae matrimonium inire? Parochus vero, cum rescivisset a parocho ad S. Stephanum in Mulhausen, Decretum Tridentinum quidem observantia diuturna in usu esse, minime vero constare de ejusdem Decreti publicatione, imo probabilius Decretum nunquam fuisse promulgatum, rem totam—concinnatis duobus dubiis de die 17 Februarii adnexis—ad Ordinariatium remisit.

Scio equidem, ex Benedicto XIV (de Syn. dioec., 1. 12, c. 5, n. 6.) quod ibi facta praesumatur ejusdem Decreti publicatio, ubicumque constet jam usu receptum esse, ut matrimonia coram parochis

et duobus vel tribus testibus, tanquam in executionem Decreti Conc. Trid. celebrentur; reapse Decreti observantia, in memorata civitate Mulhausen supralaudatos characteres prae se ferre videtur. Cum autem probabilius Decretum publicatum non fuerit, ac praelaudatus usus ex fidelium aestimatione,—Matrimonia scilicet non nisi coram parochō et duobus testibus valide contrahi posse—exordium sumpsisse videatur, de vi obligandi memoratae consuetudinis sententiam ferre nolui, opportunumque duxi hac de re Apostolicae Sedis iudicium exquirere.

Interea, etc.

P. PAULUS, EP. CAESAROP., C.

Argentinae, die 30 Martii, 1887.

IV.

ILLUSTRISSIME AC REVERENDISSIME DOMINE:

Rationibus dubitandi ab Amplitudinis Tuae expositis litteris datis die 29 praeteriti martii circa validitatem matrimoniorum clandestine inter catholicos initorum in civitate Mulhausen, istius dioecesis, mature perpensis, Emi DD. Card. una mecum Inquisitores generales feria IV die 27 nuper elapsi Aprilis decreverunt:

Juxta exposita, matrimonia inter catholicos in civitate Mulhausen contracta, non servata forma Tridentina, esse nulla; ideoque virum (Titium, de quo in tuis litteris diei 17 praeteriti Februarii), declarata prius ab Episcopo nullitate matrimonii, permitti posse prosequi causam ad civile divortium obtinendum. Curae autem Tuae erit invenire mulierem (Bertham) eique significare sui status libertatem, ut licite, si velit, ad alias nuptias transire valeat.

Et fausta quaeque Tibi precor a Domino.

Amplitudinis Tuae,

Addictissimus in Domino

Romae, die 1 Maii, 1887.

R. Card. MONACO.

Nota. Itaque confirmatur, quod consultor S. C. C. ad S. R. C. decisionem de 19 Jan. 1889,¹ statuit qua principium: "*Promulgatio capitis Tametsi* ex diuturna praxi et observantia non tantum praesumitur, idque praesumptione juris et de jure, verum ipsa praxi et consuetudine promulgatio hujus capitis fieri potest.

1. Cfr. Act. S. Sed. XXI. 666, N. R. Th. XXI. p. 351.

BOOK REVIEW.

DIE PSALMEN. Nach dem Urtexte uebersetzt und erklart von P. Frid. Raffl., O.S. Fr. III Bd. Ps. 107-159. B. Herder: 1892, Freiburg Brisg. and St. Louis, Mo.

Bickell, in his studies of the Hebrew psalm-metre, has furnished new lights for interpretation of the ancient Rabbinical text; yet his labors have failed to receive the appreciation which they deserve at the hands of biblical scholars, because it was found that the author had here and there departed from the received reading of the Masoretic original. It was assumed that he had done so simply with a view of making his theory regarding the true metre of the Hebrew Psalter harmonize with the collocation of words in each strophe, and had thus been led to declare as spurious many portions of the text while supplying others at his discretion.

In the present Commentary by the learned Franciscan P. Raffl, we find a reaffirmation of Bickell's position and additional argument to show that the changes in the ancient text, suggested by him, were not called for alone, or even principally, by the exactions of his assumed metre, but much more so by the parallelism in which the poetic portions of the Hebrew scriptures abound, and which furnishes one of the strongest internal evidences as to the correct reading.

This is the resultant feature which impresses the student after a cursory perusal of the work before us. P. Raffl is not a mere copyist or collector of Scriptural criticisms upon the Psalter, a portion of the Sacred Text, which has been commented upon probably to a larger extent than is the case with any other of the Sacred writings. His labor is of a distinctly scientific character and gives evidence of rigorous fairness as well as creditable independence of criticism. He begins with the CVII psalm and continues to the end of the Psalter. The reason of this portion being published first was, as we are told, a mere accident, since it happened to be completed when the publisher called for the MSS. Perhaps it does not matter much in a critical study of this kind whether we take the psalms in any particular order, unless where they complete each other, as for example in the great Hallel group; still we

should have expected the Commentary to start rather with the CV than the CVII psalm because the latter is the third of a trilogy and, like the two preceding ones a *psalmus alphabetizans*. Its intimate connection with the CVI is evident too, as Hengstenberg suggests, from the fact that both have the same introductory response. Of course this connection might be extended further back to the CIV psalm which seems like an introduction to the triplet of thanksgiving, when we view it from the historic standpoint, that is to say, as retailing the reasons of gratitude which every true son of Jehovah traces to the day of creation. Our author is aware of all this, although he does not offer any apology, and we are slow to find fault with him since he assures us that the remaining portions of the Commentary are ready, or nearly so, for publication; moreover the high standard of the work compensates for any deficiency which is merely temporary. We do not, in saying this, forget the generally accepted division of the Psalms in five books, the last of which begins with the CVI Psalm. But the liturgical grounds of this division, which is held to date anterior to the making of the Alexandrian translation, need not be, and as a matter of fact, has not been considered by P. Raffl or by the critics to whose authority he principally appeals.

After a descriptive introduction to each psalm, in which the comments of leading interpreters, Rabbinical and Protestant as well as Catholic, are accounted for, the different readings and principal versions are made to test the Masoretic forms. The author incidentally regrets that he did not have at hand from the beginning of his work the Coptic version, or the Oxford edition of Origen's Hexapla which has been most learnedly commented upon by the Protestant Baethgen. We doubt whether either of these helps could have added much to a satisfactory conclusion regarding those particular passages which have always been looked upon as the crux in various forms by the student of exegesis. The Septuagint, as appears from Lagarde's critique, supplies in the main the peculiar features of the coptic (memphitic) version which is supposed to have been made from it. In any case the author draws most valuable conclusions from his comparison of texts and commentaries which place the exegesis of many portions of the psalms in quite a new light.

It must be acknowledged that Protestant writers have within recent years done far more than Catholics to establish the critical value of Scripture texts and versions. This is not surprising when we remember the relative importance to the

Protestant mind of the written word of God which is to him the sole rule of faith. But Catholic scholars need not be long behind, and the present work is a good start to the front.

It is needless to add that in a book like this many opportunities offer themselves for contesting the asserted value of the different conclusions at which the critic arrives in his study of sources. It would be idle to expect inerrancy where even the best authenticated documents, such as the Septuagint itself, offer room for differences of reading. Catholic doctrine does not rest exclusively on the Scriptures and whilst that doctrine is everywhere confirmed by the Sacred Writings it is not impaired, as is the case with Protestants, by any obscurity of the text, which only shows the necessity of an infallible light to interpret it correctly. In the meantime we must be profoundly grateful for the accessory light which human knowledge brings to prove the accord of the written word of God with the deposits of faith in the living and infallible Church of Christ.

**DE CENSURIS LATAE SENTENTIAE, Juxta Hodiernam
Ecclesiae Disciplinam Brevis Expositio et Explanatio,
Auctore Sac. Eduardo Gonella, Augustae Taurinorum,
Collezione. Pietro Marrietti. No. 90.—1893.**

This is a most valuable little book, and to it we may well apply the words: *Multum in Parvo*. It was an act of great wisdom as well as high clemency on the part of the saintly and beloved Pontiff, Pius IX, to do away with many censures *latae sententiae*. The penalties incurred *ipso facto* had, in the course of time, become quite numerous, and, however salutary when enacted, "many had ceased to secure the ends for which they had been imposed, or, owing to changes in times and manners, had lost their former utility and opportunities."¹ The constitution *Apostolicae Sedis*, which embodies this exercise of pontifical clemency has made many changes in the penal laws of the Church; every theological student must make himself thoroughly acquainted with its benignant provisions; and it would be, perhaps, impossible to find a book that condenses in so few pages so much useful information on the subject, or conveys this information more clearly to the mind. Throughout, the author shows a great knowledge of Canon law, a broad mind, and common sense in an uncommon degree.

Owing to its great conciseness this small volume cannot be

1. Constitution; *Apostolicae Sedis moderatiori* convenit.

analyzed in a few lines, hence we shall confine our remarks to a some points picked out almost at random. In the tenth number, p. 36, *contra absolventes complices*, the important distinction of penalty (*poena*) and inability (*inhabilitas*) is brought out with great clearness. "Poena non intelligitur absque culpa, et proinde quoties confessarius absolutionem complici impertire potest absque peccato et excommunicatio exulat; inhabilitas autem quum pendeat tantum a voluntate Ecclesiae, haberi potest absque culpa, quia est lex irritans fundata in praesumptione periculi et lata ob bonum commune."

In the second chapter pp. 117, 118, some very practical questions, with regard to alms received for spiritual favors, and to stipends for Masses, will be found clearly stated and answered satisfactorily.

In the third chapter pp. 136, 137 *contra procurantes abortum* he sums up in a few words the much vexed controversy about the liability of the mother and gives an excellent reason to show that, however grievous her sin may be, she does not incur the excommunication contained in the constitution *Apostolicae Sedis*.

The legislation contained in the Appendices p. 54 and p. 194, which concerns the usurpers of ecclesiastical property, may seem at first inapplicable to this country; yet the knowledge of it would become necessary, should some of those who have acquired ecclesiastical property in Italy, come to this country without having conformed to the laws of the Church.

Owing to its extreme conciseness the style of this little book is at times somewhat rugged; but a few clerical or literary blemishes can easily be removed in a second edition; the substance of the work is excellent and the doctrine is both perfectly sound, and clearly presented.

R. J. H.

DIE VEREINIGTON STAATEN NORDAMERIKAS IN DER GEGENWART. Von Claudio Jannet, Prof. Institut Catholique, Paris, und Dr. Walter Kampfe, Soc. Internationale d'Econom. sociale. Paris.—B. Herder. 1893. Freiburg im Br.—St. Louis, Mo.

When Claudio Jannet, just twenty years ago, published for the first time, his reflections upon the manners, institutions and ideas of the people of the United States, the political and social aspect of things was very different from what it is

at present. There were elements at work which omened ill for the future of the democracy and a stranger undertook to point them out. He foresaw the essential reaction which the development of the American nation must eventually exercise upon the old civilization of Europe and it was this assurance which induced him to the careful and constant study of each individual phase of our growth. That Jannet's diagnosis of our condition, political, social and moral, was correct and just from the beginning has been acknowledged not only by the judicious leaders of the American press, but by thoughtful men like Dr. John Stockton Hough whose American ancestry dates two centuries back. The democratic tendencies in France, Germany and England, suppressed for a time, since the French Revolution, had only consolidated into new forms, which became of necessity the subject of serious study to the social economist. Claudio Jannet saw clearly how the germs transplanted from the old world would develop in the new. With the richness of the soil, the broad expanse of air, and the sun of freedom lighting up only prosperous conditions, the effect would have been disastrous—a lofty all too watery stalk, soft fibre and abundant leaf, but lacking fruit—had it not been that the energies aroused by the secession consumed certain elements which, in themselves valuable, would have led to the destructive effects of a surfeit.

Whilst we have safely gone through a series of political crises which none of the European nations could have borne without establishing anarchism, we have passed into a social condition which seems no less threatening. This too Jannet predicted in 1875 when he said that the social question, seeking a proper adjustment between capital and labor, would be the future difficulty of the American nation.

Since this the author has followed with the keen eye of an interested observer the daily course of events in this country, the fortunes of which, he is convinced are bound to influence in large measure the future condition of European society. He is a sincere student of our history and not a critic merely. This makes his observations so much more valuable to the economic and political philosopher than the opinions upon our present and future condition as a nation which are freely published by men from abroad, who, however eminent in other respects, are little qualified to do us justice in praise or blame, simply because they cannot or do not divest themselves of their own national prejudices. Jannet on the other hand subjects the facts which daily

unfold themselves in our public life—and this includes domestic life so far as it becomes common property through the press, for the study of the sociologist—to methodical analysis and comparison of cause and effect. The fourth edition of his work from which the present German translation is partly made, embodies the patient work of fifteen years since the appearance of the first part, and the ominous language of Le Play, Jannet's preceptor, who wrote a letter to his pupil in 1875 which, whilst it congratulated him on his work, yet forboded ill of the American Republic, is not only modified but better understood by the subsequent studies embodied in the present work.

The book here under review is not, however, simply a translation with such modifications as recent historic data might demand at the hands of the interpreter. It contains considerable original matter which Prof. Jannet has collected for the proposed English edition of his "Les États-Unis contemporains" and which he placed at the disposal of his German collaborator Dr. Kaempfe who is a member of the *Société internationale d'Économie sociale* in Paris. The latter is a student of social economy whose personal observations of American society and institutions give to his work a certain originality which enhances the value of Jannet's researches. This is especially the case in reference to the chapters treating of the national influence of the German element in the United States. As further complementary in this respect he has utilized the best products of recent studies in French and Italian, such as Carlier's "République américaine," Rousier's "La vie américaine," the "Cent ans de République" by the Duke de Noailles, likewise Rossi's "Un Italiano in America" together with our standard native literature so far as it offers an impartial view of our own conditions.

Whilst the work abounds in dark lines picturing the condition of American politics, the defects of our social, industrial and educational systems, the universal worship of money and the consequent influence of the plutocratic element in all spheres of public life, it nevertheless vindicates its title to impartiality in as much as the author confines himself almost exclusively to arraying facts and statistics which permit of but one conclusion.

A large portion of the work is devoted to a study of the conditions and influence of the Catholic Church, through its schools, its press, the constant influx of emigrants from Catholic countries, upon the mass of the ruling population.

The author's views seem to us just and worthy of attentive consideration on the part of those whose position requires from them the exercise of a thoughtful and beneficent influence upon their surroundings in this wonderful new world of ours.

The present edition is especially designed as a memorial of the Columbus World's Exposition.

CARMINA MARIANA. An English Anthology in Verse, in honor of or in relation to the Blessed Virgin Mary. Collected and arranged by Orby Shipley, M.A.—London. Printed for the Editor by Spottiswoode & Co. 1893. (Benziger Bros.)

A rich treasury, in sooth, of fairest gems whose beauty appeals not only to the devout lover of the Virgin Mother of Christ, but to the admirer of true poetic genius and to the singers of sweet and sweetest song.

As a rule the Catholic critic can rarely hesitate to praise what from a literary point of view may seem a mediocre book, if only it can hope to supplant some worse than mediocre work in which the book market abounds. But when a really worthy work appears, our terms of eulogy lack the proper value; this we fear in the present case.

"Carmina Mariana" is not only a work of piety, but of genuine art. It contains not only echoes of, and answers to, the affectionate speech of a Mother whom every Catholic cherishes in his heart, but the expressions of enchanted attraction to which the genius of the stranger, accustomed only to the harmony of nature's voice, confesses in regard to our Blessed Lady.

The selections are, in part, made from the greater English poets. They are such as combine reverence for, or devotion to, Mary with high and genuine poetic achievement. Others are translations, old and new, from foreign tongues—hymns from the Lyric and Armenian, odes from the Greek, sequences from the Latin, *laude* from the Italian, and sonnets from the Spanish and Portuguese, together with gleanings from other languages. And here have been included certain poems of very ancient date, little known, but of exceptional value, as offering early testimony to the veneration of the Mother of God. There are also included a number of excellent pieces from modern authors, English, Irish and American; quotations of, or from, legendary poetry, ballads, carols, elegies,

dramatic scenes, passion-plays and laments of our Lady, cradle-songs and lullabies, descriptions of celebrated pictures, etc. Much of the translated work is from original sources never published before. A notable feature of this anthology is that it excludes such devotional poetry as has become familiar in our hymn-books and books of prayer.

To quote from the present work were to give an imperfect idea of what it contains; suffice it to say that one whose claim as a fair judge of finest Christian verse has been acknowledged since his publication of the "Annus Sanctus" has proved his Catholic artistic instinct in an even higher degree by the collection before us. We possess nothing like it in our language, either as to excellence in the choice of material or wide range of subjects, illustrating that central figure of Christian art which, though lovely in every feature of her unblemished humanity, derives her ideal beauty from the divine light of the Infant's face at her bosom. We recommend this choice repertory of verse in honor of Mary to every lover of refined literature and Christian culture.

AN OCTAVE TO MARY. John B. Tabb.—Baltimore :
John Murphy & Co. 1893.

Mr. Tabb excels in choice bits of poetic dream. It reads as if the author had no time to woo the muse, but snatched a cord in passing, to protest his love. We are not impressed by the devotional tone of any of these verses, but they show often a curious power of word-weaving and a poetic imagination which, though genuine and after the classic model, is at times obscure, and always appeals more to the mind and ear than to the heart. The book is tastefully printed and bound.

ORGANUM COMITANS AD ORDINARIUM MISSAE.

Ex editione typica Gradualis Romani collegit et numeris harmonicis ornavit Joseph Hanisch, olim Organoedus Cathedr. Ratisbonensis. Editio II, 1893. Ratisbonae, Neo-Eboraci et Cincinnati. Sumpt. Frid. Pustet. S. Sed. Apost. Typographi.

Although the average organist in a Catholic choir may be supposed to be familiar with the proper musical accompaniment in the various parts of the liturgical service, too much stress cannot be laid upon the accuracy of interpre-

tation which is insured only by a strict adherence to the forms of the Roman Gradual. The latter has been subjected to a careful revision—we might say remodelling—in harmony with the requirements of the traditional Gregorian chant, and, in this sense, on a scientific musical basis. To facilitate a correct accompaniment the *Organum Comitans* has been written in the modern style of notation, appropriating the relative value of the square notes. These, although they cannot be measured by the mathematical equivalents of the new scale, may be rendered with a just emphasis and gravity by the aid of supplementary notes and points.

In the transposition of chants the author has, as a rule, chosen the medium register, which is a great advantage for chorus accompaniment. Provision is made, however, for an easy change of tones in case of alternate chanting.

The Manual contains the accompaniments to the *Asperges*, *Vidi aquam* to thirteen Masses, of the Gradual with variations for the *Credo*, to the *Missa pro defunctis* with *Libera*, and the different *Responses* for Mass.

Inasmuch as the work conforms perfectly to the typical edition of the Gradual (Pustet) it enjoys implicitly the approbation of the S. Congregation.

LA DEVOTION AU SACRE COEUR DE JESUS d'apres les Douments authentiques et la Theologie. Par R. P. Jean-Baptiste Terrien, S. J.—Paris : P. Lethielleux. 1893.

A devotion which keeps within the lines prescribed by the science of theology is in every case a practical means of sanctification. Outside of these lines it is liable to become a source of superstition and scandal. To no other devotion perhaps does this apply in the same degree as to that of the Sacred Heart. The simple-minded among the faithful need not, indeed inquire into the theological reason and meaning of that which arouses them to a grateful love toward God and a living charity to their neighbor; their very simplicity excludes the danger of any other view than that which makes the pure of heart see God at all times and in everything. But it is far different with those who are to be drawn from ways of doubt or sin. The ardor of the appeal with which a devotion is proposed to them may bring them to its practice, and the practice, like any other device, which persuasion or friendly interest in a fellow suggests, may keep up a sort

of mechanical perseverance and diminish the chances or the occasions for sin ; but it does not cause in the soul that transformation which is its essential effect and which it operates in those who have a clear understanding of its meaning and purpose and who, by reason of that understanding, are drawn to it with the fascination which intelligent love begets in the heart.

Hence, works which give the *rationale* of a devotion by appealing directly to the theological sources are to be preferred to those which merely illustrate a devotion and appeal rather to sentiment than to sense. In the book of P. Terrien we find clear and precise notions regarding the devotion of the Sacred Heart. The author explains the essential characteristic of the symbol of the heart as the central object of the devotion ; he shows how it is but a natural development of the devotional tendency of the age in opposition to a barren rationalism or its other extreme a cult of free love ; he points out the manifold relations of this devotion to that of the Holy Eucharist, the S. Passion, the Immaculate Heart of Mary. In conclusion, he explains the character of the promises generally recorded as made to the Blessed Margaret Mary in behalf of those who cultivate this devotion. In compass and practical illustration the book observes a happy medium between the exhaustive devotional and the purely didactic works which abound on the subject.

HYMNS OF THE SACRED HEART. No. 2. By Eleanor C. Donnelly. Adapted to Original and Selected Melodies. P. C. Donnelly, Philadelphia, 1893.

The sweetness of piety that dwells in the devotion to the Sacred Heart of Jesus might well prompt to the composition of new hymns in its honor. In France, the birth-place of the devotion, and the peculiar home of modern sacred melodies, we are not surprised to find such a tender poet and musician as the Abbé Giély furnishing the French Repertory with an almost endless variety of hymns in honor of the Sacred Heart. The devotional and tender muse of our American poetess has furnished us with two books of hymns to the Sacred Heart. This second volume contains 13 new pieces, a few of which commemorate other devotions. We need not dwell on the excellent quality of the author's verse, but merely wish to draw attention to the devotional melodies—some of them by famous musicians—which clothe the verses with an appropriate choral drapery.

BOOKS RECEIVED.

CARMINA MARIANA. An English Anthology in verse, in honor of or in relation to the Blessed Virgin Mary. Collected and arranged by Orby Shipley, M.A., editor of *Annus Sanctus*; Hymns of the Church for the Ecclesiastical Year.—London. Printed for the editor, by Spottiswoode & Co. 1893. (Benziger Bros.)

AN OCTAVE TO MARY. A collection of eight short poems in honor of the Blessed Virgin. By Rev. John B. Tabb, M.A.—John Murphy & Co., publishers, Baltimore, Md. 1893.

SARANAC. A story of Lake Champlain. By John Talbot Smith.—New York: The Catholic Publication Society Company. 1893.

APPLES RIPE AND ROSY, SIR; and other Stories for Boys and Girls. By Mary Catherine Crowley. Reprinted from the *Ave Maria*.—Office of the *Ave Maria*, Notre Dame, Ind.

THE PICTORIAL CHURCH FOR CHILDREN; or the teachings of the Church made known to the little ones by pictures, stories, examples, and parables. By Rev. J. Brelivet. (Third Edition six thousand).—Published by the Author, Barre, Vermont. 1893.

COLLECTANEA S. CONGREGATIONIS DE PROPAGANDA FIDE seu Decreta, Instructiones, Rescripta pro Apostolicis Missionibus, ex tabulario ejusdem S. Congregationis deprompta.—Romae: Ex Typographia Polyglotta S. C. de Propaganda Fide. MDCCCXCIII.

LA DEVOTION AU SACRE-COEUR de Jésus d'après les documents authentiques et la Théologie. Par Le R.P.J.B. Terrien, S.J. Paris: P. Lethielleux. 1893.

A LADY. Manners and social usages. By Lelia Hardin Bugg. Benziger Bros. New York, Cincinnati, Chicago.

CARMEN LEONINUM. Leoni XIII. P. M. Laus et Jubilatio.—Press Union and Times, Buffalo, N. Y. 1893.

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AMERICAN ECCLESIASTICAL REVIEW.

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SACERDOTAL ENNUI.

Nunquam sis ex toto otiosus ; sed aut legens, aut scribens, aut orans, aut meditans.—*Thomas a Kempis.*

Let every man be occupied and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.—*Sydney Smith.*

Thrift of time will repay you in after-life with a usury of profit beyond your most sanguine dreams, and the waste of it will make you dwindle, alike in intellectual and moral stature, beyond your darkest reckonings.—*W. E. Gladstone.*

IN few paradoxes does a more sterling truth underlie an apparent absurdity than in the old saying: the hardest of work is doing nothing. There is as much sound philosophy as epigrammatic point in the oft-quoted aphorism of that seventeenth-century Bishop who, on being told that he would wear himself out by his constant application, replied: "It is better to wear out than to rust out;" and Shakespeare minimizes rather than exaggerates when he says,

" If all the year were playing holidays,
To sport would be as tedious as to work,"

for while the golden mean is undoubtedly a judicious admixture of work and play, it is easily demonstrable that habitual indolence is fraught with far more unhappiness than is incessant activity. The toiler whose mind or body is engaged from daylight to dark in a constant round of

drudgery may not be an enviable mortal, but his lot is distinctly preferable to the languor-stricken do-nothings who lie

“ Stretched on the rack of a too easy chair,
And by their everlasting yawns confess
The pains and penalties of idleness.”

And yet, miserable as is the condition of the sufferer from ennui, he does not generally elicit, nor does he at all deserve, the compassion of his fellows ; for ennui is a disease whose attacks he who wills may readily foil, and one of which every man, however severely stricken, is competent to cure himself. If there is one victim of the complaint less pitiable, because less excusable, than another, it is assuredly the man who has more than sufficient real duties fully to occupy the time which, unemployed, hangs heavily on his hands, who finds life weary, monotonous, “ flat, stale, and unprofitable,” not because he has nothing to do, but because he shirks the duty of what ought to keep him busy. Now few men, it would seem, can so constantly find worthy employment ready to their hand as can the priest ; yet it is to be feared that the title of this paper is descriptive of a condition not altogether phenomenal, nay, that even a cursory review of the clerical ranks would disclose not a few cases of intermittent, if not chronic, sacerdotal ennui.

If this statement, on the face of it, appears somewhat odd, it is probably because the reader is still more or less dominated by a venerable tradition handed down from the days of our pioneer missionaries. According to this tradition, the priest is a man whose normal condition is one of overwork. The demands upon his time are so multiplied, so continuous, and so urgent that he rarely has a minute which he can call his own. What with sick-calls, the confessional, the charitable visitation of his parishioners, and the worrisome administration of temporal affairs, his energies are taxed to the utmost ; and if “ the poor man ” can snatch from these imperative duties an hour or two of leisure during which to think over his weekly instruction, it is fully as much as he can accomplish.

There seems to exist, also, an amiable conspiracy among Catholic editors, and Catholic writers generally, to accept this traditional estimate of the pastor's ordinary occupation as correct, and thus to foster the opinion that the priesthood is a profession whose members habitually display an intense activity, overtaxing their brains, exhausting their nervous systems, and literally working themselves to death. No notice of a new volume of sermons, for instance, appears to be complete without some such comment as: "The book will prove a boon to the overworked pastor whose exhausting labors leave him scant leisure for the preparation of his Sunday discourse;" and most references to the clergy whether in the Catholic paper or the Catholic novel, are calculated to convey the impression that as a body they are the busiest of men.

Now, however accurate this notion of the priestly life may once have been, when pastors were few and parishes comprised whole counties; however approximate to truth it still is as to many zealous priests, notably those in large cities, it must, we think, be conceded that as an estimate of the ordinary life of the average priest in our day, the notion is not a little exaggerated.

An examination of the most comprehensive mortuary statistics will hardly disclose the fact that the majority of priests, or indeed an appreciable number of them, "die at the top," or succumb to the nervous exhaustion consequent on a steady strain of overstimulus and prolonged fatigue. In the ordinary routine of the pastoral life the priest is not forever attending sick-calls, granting interviews to importunate parishioners, visiting the schools, supervising the erection of church, presbytery, or hall, or engaged in other equally exacting parochial duties that rob him of all leisure. The desirability of such surplus labor may be a matter of opinion, its non-existence in the average sacerdotal life is a matter of fact.

Apart from particular seasons of the ecclesiastical year, such as Christmas-tide and Paschal-time, when the pressure of work is unusually great, even the busiest city priest has

a fair amount of leisure ; and the pastor of the small town, the village, or the country parish is assuredly not overburdened with a multiplicity of avocations to which, irrespective of his inclinations, he must devote his time. Of imperative duties, in fact, duties whose performance he cannot well forego, the country priest as a rule has too few rather than too many ; and hence he is particularly liable to suffer from the insidious attacks of that mental lassitude to which we have given the name of sacerdotal ennui.

Granting that the rural priest is scrupulously thorough and exact in the performance of all his pastoral duties, he must still have at his command, during at least five days of the week, a considerable amount of time of which the disposition depends entirely upon himself. His day is usually one of sixteen hours ; and, on an average, perhaps one-fifth of that time is sufficient for his correspondence and the transaction of business of all kinds. Morning prayer, meditation, Mass and thanksgiving do not ordinarily consume more than an hour and a half. If we allow an hour for the recitation of the Divine Office, and another hour and a half for a visit to the Blessed Sacrament, the beads, spiritual reading, examination of conscience, and night prayer, we are probably not minimizing the norm of sacerdotal piety ; and, in granting three hours for meals and necessary physical exercise, we conclude an estimate that is liberal rather than niggardly. There still remain at the disposition of our country priest about six hours of his day ; and on the judicious or unwise employment of this leisure depends principally his habitual serenity or inquietude, his cheerfulness or ennui.

How may this free time be best utilized ? As to a considerable portion of it, there can be no question. It should be devoted to study. "I do not believe," says the Spanish Jesuit, Father Mach, "that a greater injury can be done to God than to render useless the designs of His providence, to trample underfoot His most precious commands, to contemn the most terrible threats of His sovereign majesty. Now, this is just what is done by the priest who does not apply himself to study." Virtue should be, of course, the distin-

guishing characteristic of one who is consecrated to the service of God ; but virtue, even in an eminent degree, is not the sole requisite of the model priest.

“ Knowledge and piety,” says St. Francis of Sales, “ are the two eyes of the perfect ecclesiastic ; because, according to the expression of a celebrated council, ‘ *sicut doctrina sine vita arrogantem facit, ita vita sine doctrina inutilem reddit.*’ ” We have already assumed, in the estimate we have given of the partition of his average day, that our priest possesses a not inconsiderable fund of piety ; so there need be no scruple in advising him to acquire all the knowledge possible to his capacity. Supposing him endowed with a modicum of common sense, the danger of his learning’s becoming so extraordinary as to engender pride is perhaps not sufficiently proximate to inspire any very grave fears ; and in any case active pursuit of knowledge, even at the risk of incidental conceit, is preferable to stupid vegetation in an ignorance that may well become shameful.

It need hardly be said that a priest who has conceived the idea that his days of obligatory study terminated with his seminary life, and whose text-books on Holy Scripture, dogmatic and moral theology, canon law, ecclesiastical history, the councils, and sacred eloquence have accordingly been assigned to a condition of “ innocuous desuetude ” in a rarely disturbed bookcase, possesses a sadly inadequate notion of what is demanded by the dignity and sanctity of the profession which he has embraced. Granting that his course of studies in college and seminary was even exceptionally brilliant, and that, when ordained, his knowledge of the foregoing subjects was as uniformly thorough as it is occasionally superficial, the reviewing of them all from time to time, at least in his text-books, if not in more comprehensive treatises, would still be a peremptory duty rather than an optional task ; for without such review he cannot competently discharge his functions in either the confessional or the pulpit.

Some portion of a priest’s spare time, then, should be devoted to serious study. Prolonged application of the mental faculties, however, is unquestionably fatiguing.

Most of us yield a ready assent to the dictum of Ecclesiastes, "Much study is an affliction of the flesh," and so the deliberate acquisition of knowledge need not monopolize the leisure of even the most conscientious clergyman. Another occupation to which several hours a day may well be given, is one closely connected with study, and indeed often identical with it—solid reading. No lover of good books, no man with a taste for what is best in literature need ever know the boredom of slowly dragging hours, or want a bright companion in moods however sombre. "After the grace of God flowing to us through the channels of prayer and the sacraments," says Brother Azarias, "I know no greater solace to the soul than the soothing words of a good book;" and it would be well if all priests could truthfully say as much.

Comparatively few clergymen, perhaps, read too little as to mere quantity; but some read with too little method, or with none; and others feed their minds with innutritious bran instead of genuine literary grain. Desultory, unmethodical reading is good neither as a cure for ennui, nor for any other useful purpose whatever. On the contrary, as the author of "Guesses at Truth" declares, "it is indeed very mischievous by fostering habits of loose, discontinuous thought, by turning the memory into a common sewer for rubbish of all sorts to float through, and by relaxing the power of attention, which of all our faculties most needs care and is most improved by it."

As to the quality of the matter read, just as there are in Chicago, according to a recent magazine writer, "circles in which to read novels (above the level, say, of the 'Duchess,' or the late Mr. Roe) is to be thought 'literary' and quite on the heights of culture," so in the clerical world there are circles in which the light infantry of literature is regarded as its heavy artillery. While it may be extravagant to assert that the reading of some priests, apart from the Breviary, is restricted to "the papers" and novels (as often trashy as good), it is certainly within the limits of truth to say that far too much time is wasted on these ephemeral productions. Any man, not bent with malice aforethought on killing time,

can read his daily paper in from five to ten minutes ; and the perusal of even a good novel should be looked upon as merely the infrequent reward of exhausting mental work. There is, of course, one species of periodical literature which the priest not only may, but *should* read, of which indeed he cannot afford to deprive himself—the ecclesiastical magazine—such a publication as the *Irish Ecclesiastical Record* or this REVIEW.

Yet another avocation to which a portion of priestly leisure may profitably be given up, is the producing of literature—writing. No priest, we take it, is less liable to become the victim of ennui than he who, in his spare hours, becomes a literary worker. Whether he be engaged in evolving a book of his own or reviewing that of another, composing a sermon or a lecture, writing a magazine article or a sketch for the diocesan journal, or even scribbling verse that he would like to believe is poetry, he finds the hours all too swift, and welcomes abundant leisure as a blessing, not a burden. If half the time which some ecclesiastics spend in “indolent vacuity of thought,” or which they fritter away on trifles that are the merest masks for idleness, were utilized in the production of even the most unpretentious forms of literature, the result would be as beneficial to the Catholic public as salutary to the writers themselves.

The other ways and means of legitimately disposing of such time as may be left to the priest after the conscientious discharge of his more prominent duties need not be enumerated, as there is no tendency to ignore them or to employ them too seldom. Study, reading and writing have been insisted upon because they are, we think, the avocations most in harmony with the sacerdotal character, and those to which the greater portion of an ecclesiastic's leisure may best be devoted. In any case, innocent occupation of whatever kind is immeasurably better for soul and body than listless inactivity. The indolent man has a hundred temptations to the busy man's one ; and experience is not wanting to prove that, even in the priesthood,

“Satan finds some mischief still for idle hands to do.”

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

ADAM'S RIB—ALLEGORY OR HISTORY?

PLATO, in the fourteenth section of his Symposium, relates the history of the formation of man and woman in the beginning of creation. He tells how originally they were but one being, possessed of two heads, four arms and so forth, and endowed with wondrous strength; how this powerful creature in the pride of its life, attempted to scale the heavens, threatening to invade the stronghold of the gods; how Jupiter thereupon resolved to weaken the power of his creature by cutting it in twain, thus forming two beings very like each other and partly dependent upon one another for help.

No intelligent student of Holy Writ can fail to recognize in this story of the Greek philosopher the distorted record of a tradition which had lost its original likeness in being coupled with the extravagant myths of pagan superstition. Compared with Plato's account, whose cynicism is easily understood, how different in motive and tone is the Mosaic record of man's first creation. "And the Lord God said," we read in Gen. ii, 18 ff., "it is not good for man to be alone: let us make him a help like unto himself. And the Lord God having formed out of the ground all the beasts of the earth and all the fowls of the air, brought them to Adam to see what he would call them: for whatsoever Adam called any living creature the same is its name. And Adam called all the beasts by their names, and all the fowls of the air, and all the cattle of the field: but for Adam there was not found a helper like himself. Then the Lord God cast a deep sleep upon Adam; and when he was fast asleep, He took one of his ribs and filled up flesh for it. And the Lord God built the rib which He took from Adam into a woman, and brought her to Adam. And Adam said: 'This is bone of my bones, and flesh of my flesh: she shall be called woman because she is taken out of man.'"

In place of the flippant cynicism of the philosopher, we have here the sober earnestness of the inspired writer; in place of the supreme egotism of the heathen gods—it is not good for them that man is one—the scriptural writer indicates

the loving care of the Lord God over His creatures—"it is not good for man to be alone." According to Plato, the division of the one man into two is a punishment: "but if they shall think fit to behave licentiously, and are not willing to keep quiet," said Jupiter, "I will again divide them, each into two, so that they shall go upon one leg, hopping." According to Moses, Eve's formation is only the execution of the decree: "let us make him a help like unto himself." The Greek philosopher tells of Jupiter's ordering Apollo "to turn the face and half of the neck [of every man cut into two] to that part where the section had taken place, in order that seeing the cutting man might be better behaved than before." The inspired writer knows of no such distortion of man following Eve's formation; all he tells us is that God took one of Adam's ribs and built it into a woman. It is true that Plato's gods heal the wounds resulting from the bisecting operation: Apollo "pulling the skin together on every side like a contracted purse over that which is now called the belly . . . tied it up at the middle of the belly, now called the navel. He then smoothed the greater part of the remainder of the skin and jointed the breast, having an instrument such as shoemakers use when they smooth wrinkles of the leather on the last. But he left a few wrinkles on the belly and navel as a memorial of their original suffering." Moses knows nothing of all these philosophic dreams; he soberly tells us that the Lord God took one of Adam's ribs, and filled up flesh for it. According to Plato's account, men after their bisection died of famine and idleness, because "they had a great desire to grow together," even as Narcissus died by constantly viewing in the water the reflection of his body, with which he had fallen in love. The inspired idea of love differs widely from the pagan. "This is bone of my bones, and flesh of my flesh; she shall be called woman because she was taken out of man. Wherefore a man shall leave father and mother, and shall cleave to his wife: and they shall be two in one flesh." And in post-Mosaic times, this will be a great sacrament, but "in Christ and in the Church." What Plato adds about man's original

locomotion after the manner of tumblers, and about his turning in a circle on his eight limbs, is so flippant and manifestly absurd that it cannot bear comparison with Moses' account of man's primeval dignity.

Considering all these striking discrepancies between Moses and Plato, their agreement about the one fact that woman has been formed out of man becomes the more remarkable. Whether Plato learned this truth from an ancient tradition, or from his intercourse with the Jews and his perusal of their sacred books, is a question beyond the present scope of the writer. All we desire to point out, is that the inspired record of Eve's production, understood in its literal sense, involves none of the absurdities which are at times ascribed to it. Even Voltaire has been obliged to confess that the Mosaic record, regarded as an allegory, contains a most beautiful and instructive lesson concerning the unalterable peace and love which ought to exist in married life, where the souls of the consorts ought to be one, even as their bodies are one. We might reply, that if Moses' account, taken allegorically, is so eminently instructive, why should it lose this characteristic in its literal sense? At least, it ought to be granted that from this point of view the real occurrence of events, narrated in the Mosaic account, is not opposed to sound reason.

But Voltaire has not even the merit of being the first to view Moses' report of Eve's formation as an allegory. Philo¹ says: "What has been said about this, is a fable. For how can one admit that a woman, or a human being in general, has been made out of the rib of a man? And what can prevent God from forming woman out of the earth, as He has formed man? There is the same agent in both cases, and the material is almost infinite." And further on, Philo reasons as so many of the later rationalists have reasoned after him: Was it the right or the left rib out of which Eve was made? Why could not Eve be formed out of the organic or inorganic bodies which existed in Paradise in abundance? Origen's

¹ Lib. iii, leg. alleg., Francofordiae 1629, p. 844.

love for Philo's allegorical explanation of the Old Testament history is too well known to need special mention here. But even the later writers, explaining the history of Eve's production from a Christian point of view, have given it an allegorical meaning. Cajetan, among others, has acquired special notoriety on account of the reasons he gives for the allegorical interpretation, reasons which are taken both from the text of Moses' account and from its context.¹

1.—The text, Cajetan argues, taken literally, involves an absurdity. For the rib taken from Adam, was either one of the ordinary number, or it was an extraordinary, supernumerary one. If it was one of the ordinary number, Adam after Eve's formation was a cripple. If the rib out of which Eve was formed, was a supernumerary one, Adam had been created a monster. Now both of these consequences contradict sound reason.

Moreover, the argument of the text's literal meaning, based on God's pronouncing the words "it is not good for man to be alone" after Adam's creation, and on Eve's formation subsequent to these words, is met in the marginal notes of Cajetan.² The phrase, we are told, is nothing but an expression of the divine decree regulating God's general economy concerning man. Chronologically speaking, therefore, Eve was not formed after Adam's creation, but both were produced simultaneously.

2.—In the second place, the Cardinal argues for the allegorical meaning of the history of Eve's formation from its context.

a.—According to the literal meaning of the context, the author says, God seeks among all the beasts of the earth and the fowls of the air for a help like to Adam. Only when He cannot find what He seeks, God proceeds to the formation of Eve. Hence, the context's literal meaning is not in keeping with the divine dignity.

b.—Again, the real production of Eve had taken place on the sixth day of creation, for we read in Gen. i, 27 :

1 Comment. in Gen. ii. 21 ff. 2 l. c. ed. Lugdun. 1639.

“And God created man to His own image ; to the image of God He created him, male and female He created them.” Consequently, we cannot suppose that the account of the second chapter of Genesis according to which Eve is built later out of the rib of Adam, must be taken in a literal sense.

c.—This view is confirmed by God’s command: “Increase and multiply, and fill the earth,”¹ a command which would have been unintelligible had not Eve existed at the time of its utterance. And how could Jesus Christ appeal to the same words as indicating marriage, if they were spoken to Adam alone? Hence, the account of Eve’s formation as set forth in the second chapter of Genesis is nothing but an allegory.

On the other hand, we must keep in mind the words of St. Paul:² “For the man is not of the woman, but the woman of the man.” If this verse is taken allegorically, and it is an allegory, if Cajetan’s interpretation is correct, how can the Apostle infer from it: “Therefore ought the woman have a power over her head,” *i. e.*, ought to be subject to man? Surely, such a weighty conclusion, which affects the most vital interests of human society, cannot be drawn from a mere allegory of conjugal love and peace.

There is another passage in the writings of St. Paul,³ in which the Apostle again insists on the fact of Adam and Eve not being formed simultaneously: “Let the woman learn in silence, with all subjection. But I suffer not a woman to teach, nor to use authority over the man, but to be in silence. For Adam was first formed, then Eve.” What logical value can this argument of the Apostle claim, if its premises are metaphors, if the biblical history of Eve’s formation is an allegory?

St. Augustine,⁴ St. Jerome,⁵ St. Bernard,⁶ St. Thomas⁷ see in the formation of Eve out of Adam’s rib a type of the formation of the Church out of the side of the crucified

1 Gen. i, 28. 2 I Cor. xi, 8. 3 I Tim. ii, 11-13.

4 In Sent. sent. 328; 1. ix. de Gen. ad lit. c. 13, 18, 19.

5 Ep. ad Philem. 6 Serm. de Septuag. 7 I. p. q. 92, a. 2.

Redeemer. Had these great writers regarded the history of Eve's formation as Cardinal Cajetan views it, they would have hardly found such a type in a mere allegory. St. Basil, St. Ambrose, St. Thomas, Pererius and many others believe that Eve was formed in Paradise, while Adam had been created outside of Paradise. And, though this opinion does not of itself exclude the allegorical meaning of the Mosaic account, it certainly destroys an integral portion of the Allegorists' theory, *i. e.*, the simultaneous creation of Adam and Eve. Origen, St. Chrysostom, Eucherius, St. Thomas,¹ Catharini and others go so far as to place Eve's formation after the sixth day of creation. Their principal reason seems to be the fact that God is twice introduced as speaking in forming Adam and Eve,² while generally a creation-day includes only one divine word. On looking over the Mosaic record, we see that this last principle is not fully correct; the third creation-day comprises two divine words, the first gathering the waters in one place, the second producing herbs and plants, and even on the sixth day God had spoken more than once before Eve's formation, first making the beasts of the earth and then forming Adam out of the slime of the earth. But whether the above authors' reasoning be correct or not, in any case they repudiate the allegorists' thesis that Adam and Eve were created simultaneously.

It is hardly necessary to state the reasons which induced the earlier commentators to explain the Mosaic account of Eve's formation literally. Several are enumerated by St. Thomas³ in his customary lucid way.

1.—Adam's dignity as head and father of the whole human race is thus clearly brought before us; hence St. Paul⁴ in his discourse to the Athenians, loudly proclaimed: "He hath made of one all mankind."

2.—Again, man loves more ardently a companion formed from his very bones and flesh, than another created independ-

1 I. p. q. 73, a. 1. ad 3.

2 Gen. i, 26; ii. 12.

3 i. p. q. 92, a. 2.3.

4 Acts xvii. 16.

ently of him. And this result was the more securely to be obtained, since man and wife must live together all their lives, while the male and female of animals spend only part of their time together.

3.—Then, man and wife do not merely form one principle of generation, but they constitute also a domestic society, of which man is the head. Hence, Eve has not been formed out of the head of Adam, that she might be subject to him; nor out of the feet of Adam, that she might not be despised by him; but out of the side of Adam, that she might be loved and esteemed by him as his equal and his natural companion.

4.—Finally, woman's formation out of man must signify the formation of the Church out of the side of Christ. For the conjugal love and union is repeatedly used by St. Paul as the symbol of the union and love which links Christ to His Church.

Since then the allegorical interpretation of Eve's formation out of the rib of Adam is not in harmony with the view of many Fathers, nor with the supposition on which St. Paul argues, it is incidentally certain that the reasons alleged to support it are defective. We recollect that they were taken from two sources, the text containing the report of Eve's formation and its context. But on reading the whole chapter carefully, both text and context seem to require rather a literal interpretation.

The inference that the account of Eve's formation contained in the second chapter must be allegorical, because the account of the same event contained in the first chapter is literal, logically excludes all mention of the fact, even an allegorical one. For if an allegory may be introduced in order to illustrate thereby Adam's relation to Eve, why may not a more detailed description of the event itself be given for the same purpose? And this the more easily, since the report of the first chapter is extremely scanty, being summed up in the words: "male and female He created them."

The supposition that the second chapter of Genesis gives a literal, but more minute description of Eve's formation than is given in the opening chapter of the book, gains great

probability from the fact that all the other parts of the same second chapter are nothing else than more detailed accounts of events contained in the first chapter. Thus Moses more fully describes the manner in which Adam had been formed out of the slime of the earth and how man was constituted lord of the animal creation. Even the most advanced interpreters who make Adam's formation consist in a mere evolution of the lower organism do not deny the literal meaning of the Mosaic account of the event. For them, Adam is formed out of the slime of the earth not immediately, but mediately and literally.

But even supposing that the account of Eve's formation can, from the analysis of the chapter, be proved to be an exception to the literal meaning of the preceding and the succeeding parts of the same chapter—which is an entirely false supposition—we know that we may admit the theory of Moses having used pre-existing documents in the composition of Genesis. What can prevent us, then, from regarding the source of Moses' second account of Eve's formation as entirely different from the source of his first account of the event? The common manner of Oriental historians, who merely string their sources together without fusing them into one organic whole, justifies us in adopting this mode of interpretation. Moses had an additional reason why he should not mix his sources, since the first narrates merely the natural relation of creature to Creator, while the second indicates the supernatural relations of the human race to God. Consequently, the second act of Eve's formation must be taken in its literal meaning if the first account is so explained. As the theory involved in this answer was unknown to Philo, Origen, Cajetan and the ancient writers in general, the recent allegorists ought to be careful not to base their theory on those foundations of their predecessors which have lost their scientific solidity in our days.

We agree with Cajetan as to the principle on which he bases his second argument for the allegorical interpretation of Eve's formation. God did not bring the beasts of the earth before Adam in order to seek among them a help like

to Adam, Much less did God institute such an investigation among the birds of the air. If this were the only possible meaning of the context, we, too, would willingly agree with the interpreters of the allegorists. But now the phrase "God . . . brought them to Adam to see what he would call them," is at best ambiguous. It is not clear from the words whether Adam was to see what he would call them, or whether God wished to make that experiment. The view that Adam himself was to investigate the nature of the beasts, and thus find their names, fits better into the context and fully undermines the argument which the allegorists base on the passage.

Another way of solving the difficulty of the allegorists may be drawn from the series of divine actions performed on the sixth creation-day, according to the Mosaic record. The following may be regarded as the most probable order: (1) God made the beasts of the earth according to their kinds, and cattle and everything that creepeth on the earth after its kind. (2) God created man to His own image, to the image of God He created him. (3) The Lord God planted a paradise of pleasure, wherein He placed man whom He had formed. (4) God commanded man, saying: Of every tree of Paradise thou shalt eat; but of the tree of knowledge of good and evil thou shalt not eat. (5) The Lord God said: It is not good for man to be alone. (6) God brought all the beasts of the earth and all the fowls before Adam. Adam called the beasts by their names, but did not find a help like unto himself. (7) Then the Lord God cast a deep sleep upon Adam, and took one of his ribs, and formed Eve, and brought her to Adam. (8) God blessed them, saying: Increase and multiply . . . and rule over the fishes of the sea . . . ; I have given you every herb . . . (9) And God saw all the things that He had made, and they were very good.

For our purpose, the question why the sixth event separates the fifth from the seventh, *i. e.*, why God brought the beasts before Adam after announcing his decree to create Eve, but before putting it into execution, is of supreme importance. Perhaps the recent criticism, with its innumerable documents

and "redactors." may explain the passage of God's bringing the animals before Adam, as the fragment of a source different from the sources of what precedes and follows. For such a commentator, the connection would be: "God said: It is not good for man to be alone. . . . Then the Lord God cast a deep sleep upon Adam." Thus the episode of the naming of the animals is omitted, as interrupting the narrative. This manner of exegesis may be easy and convenient; but it reminds us of the school-girl's account of man's creation: "God formed Adam out of the slime of the earth; but looking at him, He said: 'I guess I can do better than that.' Forthwith He formed Eve, and He saw all the things He had made, and they were very good."

The true connection, then, between the above three sections, seems to be the following: God's prohibition contained in the fourth section, is not to concern Adam alone, but his posterity too. Hence, it is not good for man to be alone. But in the economy of sanctification God usually employs willing and freely consenting instruments. Thus Christ dies willingly as the Redeemer of the human race; the Virgin Mary freely consents to become Mother of God; Isaiah offers himself for his supernatural mission; Moses and Jonas, and Jeremias too, must consent, however reluctantly, before they are charged with their special mission. It is therefore but fitting that the first Adam and the first prophet too should consent before being constituted the moral head of the human race.

But to effect this, Adam must first learn how he may become the father of the race he is to represent in his trial. Consequently, the beasts of the earth are brought before him, that by seeing them he may learn his own incompleteness, and thus conceive the desire of a help like unto himself. Does not St. Thomas allude to this explanation,¹ when he maintains that men in their innocency did not need the animal creation for their bodily necessities, but required it as a source of experimental knowledge?

After gaining a full knowledge of the animal nature, and

thus becoming desirous of a help like unto himself, Adam is merged into a deep sleep from which he wakes only to see his wish realized. But why this deep sleep? The pain resulting from the removal of one of Adam's ribs God might have otherwise prevented, especially since the whole action is of a miraculous character. Nor can it be said that thus God wished to indicate the blindness and partial unreasonableness of those who enter the state of matrimony. If this were true, what would be the meaning of the express words : It is not good for man to be alone ; and of the blessing which God gave to the first parents at their first meeting? Nor again, can God have cast the deep sleep upon Adam merely to typify the deep sleep of the second Adam, at the time of the Church's coming forth from His pierced side. For had the sleep of the first Adam not had its own proper end and purpose, it could be hardly called a type of the second Adam's sleep.

Many theologians are of opinion that Adam in his mysterious sleep received special divine revelations, some speak even of his seeing the Divine Essence. Be this as it may, we have a right to suppose that in his ecstasy Adam saw, at least, his own supernatural end and the supernatural destiny of the human race. He must have learned also the particular conditions on which alone man can attain his supernatural end, and the way in which he may lose the gifts and graces of his supernatural state. With this clear insight into all the mysteries of the supernatural economy, he must have consented to represent in his trial all those whose father, according to the flesh, he had desired to become.¹

Thus far it has been shown that Cajetan's argument for the allegorical interpretation of Eve's formation out of Adam's rib, based upon the context of the Mosaic record, does not bear a critical examination. The same may be shown in regard to the argument based upon the words of the Mosaic text. A number of suggestions have been made by interpreters, every one of which sufficiently destroys Cajetan's argument. Catharini and others after him have

1 Kaulen, *Die Sprachverwirrung zu Babel*, Mainz, 1861, p. 97.

pointed out that God took from the side of the sleeping Adam not a bare rib, but also a certain quantity of flesh. How else could Adam have said: "This is bone of my bones, and flesh of my flesh?" Notwithstanding this fact, the inspired writer only tells us that God took one of Adam's ribs, omitting the mention of the flesh. Therefore, when the same inspired writer says that God filled up flesh for it, we reasonably suppose that he omits the mention of the bone which too was restored. Hence Adam was not a cripple after Eve's formation, though one of his ordinary ribs had been used in the process.

Some commentators prefer the version of the Hebrew text: "He took some [flesh] of his side," thus leaving Cajetan's objection without any foundation. Grotius suggests the translation: "He took a part of Adam's body," as avoiding all exegetical difficulties. Others again are of the opinion that God took a rib from both sides of Adam, while some think that he took a rib from one side, and a quantity of flesh from the other. But both these views rather augment than explain the difficulty.

St. Thomas suggests the solution that Adam had before Eve's formation a supernumerary rib, without being on that account a monster. For as it is not a monstrosity in the male to have his proper organs, though they are different from those of the female, so it was not unnatural in Adam to have a thirteenth rib, destined, as Adam was, to become by its means the origin of Eve. For Adam was as much and as really destined to become the head of the whole human race, Eve included, as the male and the female are destined to become respectively the parents of their offspring.

The divine formation of Eve out of a single rib of Adam seems at times objectionable by reason of the small amount of matter. But could not God add other material to the bone and the flesh obtained from Adam? As the first man had been formed out of the slime of the earth, so might the first woman be formed out of the rib of Adam and the dust of Paradise. Or again, could not God increase the material taken from Adam, even as our Lord and Saviour multiplied

the loaves and fishes? Surely even the phenomena of condensation and rarefaction, if they are admitted to affect the substance itself, and not merely its constituent parts, imply the mysterious principle that the same matter may receive a greater and a less quantity. The Arabic version beautifully expresses the divine action as far as it regards the bulk of the matter: "And the Lord God caused the rib which He took from Adam to grow into a woman."

Thus far we have seen that the allegorical interpretation of the Mosaic account concerning Eve's formation does not harmonize with the mind of the Apostle, nor with the teaching of the Fathers and the great theologians, and that the text and the context upon which the allegory theory is based, require rather the literal than the allegorical meaning. For the whole context is a literal amplification of the preceding chapter, so that the passage referring to Eve's production cannot be explained allegorically unless weighty reasons necessitate such an explanation. Again, the context shows that Adam was constituted moral head of the human race, and analogy requires that his consent should be obtained before the burden be imposed; the allegorical sense does not sufficiently represent this. Had the text itself been a mere allegory, why should the inspired writer have been so careful to note that God filled up flesh for the rib! This detail has in the theory of the allegorists no further end than to complete the deception of the reader.

What is thus evident from the text and the context preceding our passage, is still more confirmed by the context following the same. There are first of all Adam's clear words: "This is bone of my bones, and flesh of my flesh."¹ We know that the Rabbinic writers have assigned a special meaning to these words. The Talmudists, and Abuleusis too, fable that before Eve Adam had another wife, Lilith, formed out of the slime of the earth, with whom he had lived a hundred and thirty years. During this whole period he remained in the state of excommunication incurred by eating the forbidden fruit. Accordingly, the

offspring of Adam and Lilith during the whole time consisted of demons. After Eve's formation out of his rib, Adam had therefore sufficient reason to exclaim with joy: This, at last, is bone of my bones, and flesh of my flesh.

The allegorists, always afraid of fable, would be the first to discard the Rabbinic fiction of Eve's predecessor. But even if they should be inconsistent enough not to do so, the whole setting of the story necessitates the literal meaning of Adam's exclamation. For else Adam would have no sufficient reason to oppose Eve, as formed out of his own bones, to Lilith, as formed out of the slime of the earth.

But making abstraction from Rabbinic exegesis, the words of Sacred Scripture themselves require a literal acceptance. The beasts of the earth and the birds of the air have been brought before Adam; but he has not found a helper like unto himself among their number. Then the Lord God brings Eve before him, whereupon he exclaims: "This is bone of my bones, and flesh of my flesh." Adam opposes, therefore, Eve to all the beasts that had been brought before him in order to be named. Nor can it be maintained that Adam intended to express merely an opposition of kind, but not of origin. For, naming Eve as he had named the animals, Adam adds: "She shall be called woman, because she was taken out of man." Had Adam intended to express opposition of species between Eve and the beasts of the earth, he ought to have said: "She shall be called woman, because she is like man in kind."

It is not the purpose of the present paper to show how the Mosaic account of woman's formation agrees with the most recent theories of woman's formation in the process of generation or in the course of sexual evolution. But as science has nothing but theories to offer us in this regard, at least in its present condition, the inspired truth of the Mosaic record has nothing to fear from its attacks. And besides all this, the words of Eccles.¹ will always remain true: "He hath made all things good in their time, and hath

delivered the world to their consideration, so that man cannot find out the work, which God hath made from the beginning to the end."

A. J. MAAS, S.J.

THE FIRST NUN OF NEW ENGLAND.

THE vocation of the first nun of New England was one of those marvels of divine grace that make visible the operation of the Holy Ghost in the souls of the elect wherever they may be. It found her a stranger to the faith, in the heart of a Protestant community that had neither the example of Catholics to instruct it, nor a tabernacle to bring to it the blessings that flow from the presence of the Blessed Sacrament. It summoned her from a family intensely prejudiced against the Church. It called her away from the home of her childhood to a people of an unknown tongue, and with traditions and customs at variance with those of her own.

Of her father, the historian, Jared Sparks, in his "American Biography" says: "Among those who were most conspicuous in laying the foundation upon which the independent State of Vermont has been reared, and indeed the leader and champion of that resolute band of husbandmen who first planted themselves in the wilderness of the Green Mountains, was Ethan Allen."

Not only as one of the pioneer settlers of Vermont was he prominent in his day, but also as one of the foremost patriots of the Revolution, the capturer of Ticonderoga, the intimate friend of Washington, who had sealed his devotion to freedom by enlisting in the service, and suffering unspeakable hardships, imprisonment and indignities in its cause.

After the war of Independence was over, he returned to Vermont and settled finally in Burlington, where in 1789 he died from an attack of apoplexy.

He was twice married. His second wife whom he took to himself in 1784 was then a widow, Mistress Buchanan. Four years after his death she wedded a Mr. Jabez Penniman.

Ethan Allen was a Deist. He was the author of a book called "Reason the Only Oracle of Man ; or, a Compendious System of Natural Religion." In it he made an argument against the divinity of Christ and the inspiration of the Bible; but he expressed conviction of the existence of a Supreme Being and of the immortality of the soul.

Mr. Penniman, on the contrary, took no interest in religion. Believing in the Christian revelation after a fashion, but disgusted with the cant and the rigor of some of his neighbors, who made open profession of leading a godly life, he became indifferent to the practice of the Church requirements and particularly uncertain in his own belief. So much of an Agnostic was he that he would not let his children be instructed in any creed or receive any sacrament—they were to grow up unbiassed and in their maturity choose for themselves a religion or remain as they were: without faith.

Under such influences was the first nun of New England born and nurtured. Daughter of Ethan Allen and Mistress Buchanan, step-child of Jabez Penniman, a resident of Swanton in Vermont, was there anything more unlikely in 1784 when Fanny Allen was born than that she should be at death in 1819 professed Sister of St. Joseph in a convent in Montreal?

As a child she was remarkably bright and pretty, and as she grew in years she developed in quickness of intellect and beauty of form and feature. She was taller than the average woman, graceful, with an attractive personality, charming manners, a fair face, deep blue eyes, and abundant hair. She inherited her father's sturdy character, so that while in disposition she was amiable and affectionate she had the strength of purpose and a resistance of will that fitted her to follow her convictions, lead they whithersoever they would. She received every advantage in the way of schooling that her native State at that time afforded, for her step-father, who loved her as his own, begrudged no expense to train her in the useful knowledge and elegant accomplishments becoming to her station in life.

A singular circumstance happened to her in her twelfth year that, whether a dream or an apparition, made a perman-

ent impression on her mind and had a decided influence in fixing her choice of a Sisterhood to join. Tradition indeed claims that it was an actual occurrence. It seems that as she was walking along the river's side near her home, she happened to look out at a place in the water where it was strangely agitated. Then out of its troubled depths arose a monstrous creature which began to make for her. She was paralyzed with terror. So horribly fascinated was she that she could not take her eyes away, nor cry aloud, nor stir. The hideous thing was almost upon her. Just at that moment there appeared a venerable man, of benign countenance, who was covered with a brown cloak and who carried in his hand a staff. Taking her by the arm, he said: "Little girl, what do you do here? Make haste and run away." This broke the spell that bound her to the beast. She turned to the road and fled with all her speed. Arrived at her own door, she looked back at the scene of her adventure, but both monster and man had vanished from view. Going into the house she told her mother what had happened, and the latter, devoting herself to soothe the girl's agitation, sent a maid to thank the stranger for saving the life of her child, but he could not be found.

As Fanny pursued her studies, she frequently came across references to the origin and destiny of man, the purpose of life, the existence of a Creator, death, eternity, the immortality of the soul, and other questions that are answered by religion. Whenever she asked her step-father an explanation of any of them, he was wont to take the occasion to sneer at the narrow-minded positiveness of his Puritanical neighbors and to either put her off with an equivocation or to bid her not bother herself with the solution of mysteries. This treatment had its effect—it begot in her a spirit of doubt, or rather an indifference to dogmatic religion. By some means or other—and no one, even of her nearest kin, knows how—she learned about the time of her majority something of the Catholic Church and an unaccountable and conquering attraction toward it sprung up in her heart.

When she was 23 years of age, she asked the permission

of her parents to go to Montreal to school for the express purpose of taking lessons in French and possibly with the private intention of satisfying her mind as to the precise dogmas, practices, claims and action of the Catholic Church. Before giving their consent, so the story is told in "La Vie de Mlle. Mance," they "required her to be baptized by a Protestant minister, and though strongly opposed to that desire she yielded to it in order to please her mother. The clergyman who performed the ceremony, was the Rev. Daniel Barber, of Claremont, New Hampshire, who was invited to the house. During the ceremony, Fanny did naught but laugh, and the minister, who perhaps knew nothing of her disposition, was shocked at her irreligious levity of manner and reproved her somewhat sharply for the same." It may be noted here, by the way, that that preacher afterwards resigned from the Episcopalian ministry, became a convert, gave his son to the priesthood, and died with the sign of the cross—confessing that his change of religion was largely due to Fanny Allen.

Arrived in Montreal Fanny sought the academy of the Sisters of the Congregation and was admitted as a boarder wishing to pursue a special course.

In the private Annals of the Hotel Dieu, in that city, is this mention of her stay in the convent school :

"Here it was perceived that she was quite set in her own way of thinking. She would never accept a sentiment different from her own, except upon irrecusable evidence; neither did she dissimulate her belief in matters of religion. On a certain day, one of the Sisters, by a sort of inspiration, asked Fanny Allen to take a vase of flowers which she gave her, and to place it upon the altar whereon the Blessed Sacrament was present, recommending her to adore Our Lord Jesus Christ when she entered the sanctuary. The young lady started smiling, fully intending not to comply with the request (to make a genuflection); but, as she opened the gate of the chancel (intending to walk right in) she was held by an invisible power and was unable to advance a step. Three times did she endeavor to go up to the altar and three times

she failed in her attempt. Astonished and overcome she at last fell on her knees and in the sincerity of her soul adored Jesus Christ, of whose real presence in the Eucharist she then became fully convinced. Immediately after she withdrew to a remote part of the Church where she shed an abundance of tears and said to herself: 'After this miraculous occurrence I must give myself up to my Saviour.' She, however, did not at once inform her teachers of what had happened, but requested to be instructed in the faith and made up her mind some time after to go to confession. After she was sufficiently indoctrinated, she made her solemn abjuration and was baptized by the parish priest of Montreal, the Rev. L. Saulnier, for the former baptism was invalid for want of consent on her part. After her baptism she received her first Communion, and on that very occasion she resolved to embrace the religious life."

Her conversion raised a sensation throughout all New England. Wherever her famous father was known, the story that she had become a Catholic was discussed with avidity, amazement and indignation, except of course by the handful of members of the Church in that region, who rejoiced at the glad tidings and admired in it the wonderful ways of Divine Providence. In her own social circle the excitement was unbounded and at her home incredulity, anger, grief, shame and bewilderment had full sway. The agitation was heightened when the news transpired of her purpose to take the veil!

Fanny was immediately called home. Then every conceivable artifice was used to make her recant or at least to keep her out of the cloister. She was thrown into gay society, she was offered the attentions of some of the rising professional men of Vermont, she was taken out on a tour of pleasure, she was expostulated with, scolded, ridiculed, entreated and threatened. In vain. Neither upbraiding nor cajolery, neither promises nor denunciations, neither the pleasures of the world nor the pride of life could make her change her purpose to abide by her conscientious convictions and listen to the divine voice that called her to the councils.

All the covenant that she would make was not to act precipitately—to spend one year at home before leaving it for good. In after years, “her stepfather often spoke,” wrote Mrs. Julia Smalley to Bishop de Goesbriand, “of the great trial her conversion and profession was to him and her mother, and that he steadfastly refused to pay anything into the community on her account, intending to give what was due to her father’s estate to her brother, until he found it would make no difference in her decision, as she cheerfully but respectfully declared to him that she would serve the convent in the kitchen and household work in lieu of the fees just as willingly as in the nursing department.”

At the end of the time fixed for the delay, she asked the blessing of her parents on her departure and they, sorrowfully persuaded that in her vocation was her heart’s only happiness, finally gave a reluctant consent. Still more—her mother went with her to Montreal to see her safely entered on her new career.

Fanny had not then yet selected any special order as her own—all that she had determined upon was that she would consecrate her life to God in religion. Now the choice of a community had to be made. To help herself decide she, accompanied by her mother, went about town making the acquaintance of the Sisters of the different institutes, studying their regulations, inquiring into their manner of life, and considering their respective objects. One day the two ladies visited the chapel of the Hôtel Dieu. As soon as they entered the building Fanny’s gaze was attracted to the altar-piece which was a life-size painting of the Holy Family. With a start, she called out in a sharp whisper: “There he is, mother—that is the very man that saved me from the monster. It is his look, his face, his cloak, his staff—O, it is himself! Here is my place; here I will stay!”

At once mother and daughter sought Mother de Celozon and young Fanny begged to be received forthwith as a postulant. But the superioress did not do that sort of business in a hurry. No, the applicant must wait until inquiries should be made about her and until she had further oppor-

tunity of becoming acquainted with the community of which she wished to become a member. She was advised to go back to the academy wherein she had been converted and to remain there until her vocation could be considered. This advice was followed.

Finally, in September, 1808, all objections were taken down, and she was admitted as a postulant among the Sisters of St. Joseph in the Hôtel Dieu. Three months later she was clothed in the habit of a novice.

In the following spring, Mr. and Mrs. Penniman visited the young nun. They found her well and happy. They were escorted through the hospital by her and they admired the order, the neatness, the peace that pervaded the place. They were struck with the content that beamed from the faces of the Sisters. They saw their own daughter so joyous at her chosen work that they returned to their homes with hearts eased of the great fear that had tormented them ever since Fanny's departure—that she must have discovered that she had made a wretched mistake and that she was either restrained of her liberty or else ashamed to acknowledge her unhappiness.

When the date for her profession arrived, many of her acquaintances in the United States went to Montreal to be present at the function. They could not understand how one so young, so beautiful, so well-educated, so prosperous, so apt to win admiration, should bind herself with the hard vows of religion and shut herself up in a convent. They did not know that she had a Lover who took the sting from every sacrifice and made every pain she suffered a delight. As Montalembert wrote of the conversion of virginal men and women to Christ :

“Is this a dream—the page of a romance? Is it only history—the history of a past forever ended? No; once more it is what we behold and what happens amongst us every day. Who, then, is this invisible lover, dead upon a cross eighteen hundred years ago, who thus attracts to him youth, beauty and love; who appears to them clothed with a glory and a charm which they cannot withstand; who seizes on

the living flesh of our flesh and drains the purest blood of our blood? Is it a man? No; it is God. There lies the secret—there the key of this sublime and sad mystery. God alone could win such victories and deserve such sacrifices. Jesus, whose divinity is among us daily insulted or denied, proves it daily by those miracles of self-denial and self-devotion which are called vocations. Young and innocent hearts give themselves up to Him to reward Him for the gift He has given us of Himself, and this sacrifice by which we are crucified is but the answer of human love to the love of that God who was crucified for us.”

Whenever New Englanders visited Montreal after Fanny’s profession, they flocked to the hospital to see the lovely young nun, their country-woman, the daughter of one of their greatest heroes. So great was the number of persons who daily called on her that she was forced to ask the permission of the Mother Superior to see no visitors except her friends of former days.

One of the nuns who was at the Hôtel Dieu during Fanny’s time, gives this testimony of her :

“ Sister Allen, after her profession, realized by her zeal, regularity and other religious virtues, all the hopes which the Sisters had formed of her after all the trials she had to go through before being admitted as a member. During the few years that she spent in the convent she was nearly the whole time employed in teaching and comforting the sick who spoke the English language and particularly the Americans. She crowned this glorious apostolate on her death-bed, as appears from our annals. Her health was too delicate to permit her to undergo the fatigue attached to some offices, which, though much prized by men, are in reality nothing but a severe servitude. Sister Allen died at the age of thirty-five, after many years of suffering and debility, and had lived only nine years as a professed Sister. It may, therefore, be rightly conjectured that when she appeared before her God, she had nothing to answer for like others, but that she appeared before Him in glory and replenished with joy on account of the many sinners she had brought back to the fold of the divine Shepherd.”

And the annals of the Hôtel Dieu furnish these further details:

“In the eleventh year after taking the religious habit, Sister Allen was seized with some affection of the lungs, and the disease having become alarming, she asked of the Mother Superior to be attended by an American physician of her acquaintance who resided in Montreal. The request was granted. The doctor, who was a Protestant, did all in his power to restore her to health, but in vain. Providence permitted that he was present when she died. When he saw all the Sisters bathed in tears, praying on bended knees, when he heard the priest recite the prayers for the departing soul, he was much impressed—himself fell on his knees, remaining motionless in the most respectful attitude. The Sister Superior having requested him to say if Sister Allen had expired, he raised his eyes to heaven and said: Yes, she is dead! The priest, Rev. Father Hubert, then recited the prayer: “Come to her assistance, all ye saints of God.” The doctor again knelt down to the end, seeming to be much affected by a sight which was so new to him. He published in the papers a relation of the death of Sister Allen, dwelling upon the consolation which the Catholic Church affords to its faithful children at their passage from time to eternity. Eighteen months afterwards, he sold his property and wrote to the Sister Superior of the Hotel Dieu stating that he would never forget the sight he had witnessed at the death of Sister Allen. He added that he would never more in this world see the Sisters of the Hôtel Dieu of St. Joseph, but that he hoped to meet them again in Heaven. He left Montreal without informing any one of his purpose. The Sisters of the Hôtel Dieu, although they made many inquiries about him, were never able to learn whither he went, but they conjectured he had gone to Europe intending to join the Church there and to enter some religious community.

Even in death Fanny Allen was uncommonly beautiful. She was laid out in the chapel, shrouded on a bier, and surrounded by Sisters praying for the repose of her soul. Crowds flocked to see her. They looked upon her placid face, they

thought on her peaceful life, they considered the good she had done to make the world better for her stay in it, and they went away—many of them, saying to themselves: “Indeed, she chose the better part!”

In a vault in the basement of the new convent of the Hôtel Dieu at the foot of the mountain that gives to Montreal its name, lie the remains of Fanny Allen, the first nun of New England, who went to her death hopeful, through the mercy of God and the merit of Christ, of a glorious resurrection and a happy eternity.

L. W. REILLY.

RAMBLES IN PASTORAL FIELDS (III).

DIALOGUE BETWEEN HERMAS PASTOR AND TYRO SACERDOS
ABOUT INTERNAL ADMINISTRATION—WALK AND TALK
OF THE PASTOR.

HERMAS.—If one had the tongue of a Manning and the pen of a Wiseman he might discourse pointedly and write elegantly of the “Eternal Priesthood,” or about the beauty of the “Minor Rites and Offices.” We must perforce content ourselves with more or less disorderly talks, which yet have a method in their ramblings.

TYRO.—If it please and instruct less formally, what is the difference? We have had enough of solemn teaching in the Seminary, and can buy a sufficiency of set books and treatises. Your word “talk” reminds me that I would like to have some practical hints on preaching and talking.

HERMAS.—Any of our old students would tell you that Mgr. De Neve, of Louvain, summed up his whole advice on preaching by quoting the verse: *Doccebo iniquos vias tuas et impii ad te convertentur*. He added a commentary on *vias tuas*, *i. e.*, vel pro iis qui in mortali versantur, viam ad justitiam; vel pro justis viam ad perfectionem. It will be

conceded that he who "converts" does more than he who "moves"—and yet we have a standard definition of preaching from Fénelon: "Whoso touches most, preaches best."

Controversy, or a controversial tone, is to be discouraged. Never unnecessarily offend Protestants or respectful unbelievers; do not even use the phrase, "Protestant religion or tenets." It is best merely to advert to errors in faith, and then explain simply what the Church teaches: *Veritas . . . praevalabit.*

Do not quote overmuch, and only from Scriptures and the Holy Fathers. And beware of interpreting Holy Writ *in sensu accommodatitio*. Mingle with your simple teaching examples from the stories of the Old Testament or again from Church History. Preach, when possible, after the first Gospel of the Mass; or, if a number of persons are accustomed to leave the church then, preach after the Communion. Never exceed a quarter of an hour on Sundays. Try to have no reason to scold, and never abuse your advantage to preach against individuals.

TYRO.—I should think it worth while to have your opinion as to a plan or series of sermons.

HERMAS.—A plain direction is to preach, one year on the Gospels; the next, on the Epistles; a third, on the Catechism—without, however, publishing that you preach from the little Catechism. The best of all plans is to explain the *Catechismus Romanus, seriatim*, breaking the course on the recurrence of feasts and special occasions. I know of a priest, or for that matter, several priests, who have preached directly from this unapproachable book of instruction for twenty-one years, and had then only reached the last division, *De oratione Dominica*. It is said of Card. Newman that he never wrote anything concerning the teaching of the Church without having the Catechism of the Council of Trent at his elbow. This, with your Breviary, the Missal and the Ritual, you may pit against a stack of sermon books.

But, really, the subject of preaching is so thoroughly thrashed out that it boots little to add more than this: Forget yourself; remember whose ambassador you are; know the

points of what you are going to say, and the occasion will make the speech. But for the first several years, write out your sermons; though I would not advise learning them by heart.

TYRO.—I do not expect to make much of an orator of myself for a while, but I would like to be able to talk, to instruct, especially children.

HERMAS.—That means catechise. You have struck the most important and the hardest to master of all the arts of the spoken word. Much show of learning is not so much a help as, practically, a hindrance. Neither will eloquence or brilliancy avail. The catechist must bring to the class a teacher's training—and that none but Jesuit priests scarcely ever get—a father's wisdom, a mother's patience. Above all is absolutely imperative that sympathy with the child, consisting in the simple direct intuitiveness which can see all its difficulties, know all its fears, and feels its lack of expressing, even what it knows. Lastly, an intimate acquaintance with the clear distinction between a boy's and girl's mind and heart, at a given age, will lessen mistakes, aye, and save souls!

But excuse me. I did not propose to preach to you. Your question refers to hints of tact necessary for a skillful instructor.

1.—Mingle good boys among bad or unruly ones. I learned that trick from Max O'Rell—you comprehend?

2.—As to behavior, if you expect American boys, or girls either, to conduct themselves as staidly as they generally do in Europe, you reckon without your host. Our children will use a certain freedom of posture, and you may as well wink at what you cannot prevent.

3.—Intersperse facts of history or bits of apposite stories. Be graphic and—in spite of what you may read of set rules—fear not from time to time, when the little ones get restless or flag in attention, to introduce a word or illustration that will make them smile. It is like a ray of sunshine on frosty ground.

4.—Do not ask a child what he cannot be expected to answer. Dullness is not criminal *in se*.

5.—If you cannot teach the whole catechism *in propria persona*, never leave the Sacraments to be explained by another, whether that one be brother, nun or laic.

6.—Be uniformly kind—but do not leave unpunished these five faults: lying, theft, quarreling, irreverence in church, or sins *contra sextum*.

7.—Invariably keep lists of the children and take note of what lesson they have on hand.

8.—Explain the prayers—particularly the Acts, for instance: “what, how, why, do you believe, hope? How does an act of faith give glory to God? Because by it God’s veracity is acknowledged.” Finally, I need scarcely say that a zealous priest will not only teach catechism in his own parochial school, but that he will be vigilant in watching over the instruction of his children who go to public schools—even getting Catholic teachers, where he safely can, to instruct Catholic pupils outside of school hours in the text of the catechism. Pay special attention to this latter class in Sunday schools and on feast-days of obligation.

TYRO.—Are there not some special observations to be made on the subject of keeping feast-days holy?

HERMAS.—I am just leading up to that. Catholics outside of cities and living far away among Protestants can keep holy-days only occasionally. Especially is this the case with employees on railroads, in factories, and middle-class stores. In very large dry-goods or grocery establishments, the number of clerks makes it easier for Catholics at least to ask time to go to Mass on feasts.

Insist on it in public instructions that going to church is a profession of faith.

Then, preceding holy-days, explain their meaning and excite your parishioners’ faith and devotion. You will be astonished, if you inquire, how few understand the feasts.

Establish the feast of the patron of the church, and neither let it nor the abrogated feasts pass without reverential recognition. Encourage the reception of the sacraments on these days. It is the more pious who will help you to celebrate them.

And now, as we shall have more than we can well manage

when we come to the administration of the sacraments, let us anticipate something while we are on the subject of Communion. It is regarding Easter Communion and especially *de Communionie sacrilega*.

When it comes to your knowledge, from whatever source, that there are a number of your sheep who do not fear to approach the "Bishop and Shepherd of their souls" in this horrible disposition, set yourself earnestly to work for its extinction. And here let us use theological phrases in Latin. Be sure that, if you have been long in the parish and such things occur frequently, you certainly do not possess the key to the hearts of your people. You need strenuous efforts to obtain and hold their confidence.

REMEDIA AD DIMINUENDAS COMMUNIONES SACRILEGAS.

1.—Institue hac de re populum sub tempore quadragesimali vel saltem Passionis hebdomadâ. Noli tamen abrupte loqui de communionem sacrilega, sed praestola ad tempus usque dum populus confitendi causa veniat. In jubilaeo, et sub Missionibus, hac de materia sermonem habe vespere, et ea fere horâ quâ parati sint confessarii. Semper roga in fine confessionis: Is there anything else you wished to say? Are you perfectly easy and tranquil in your conscience now? Et saepe responsum dabunt quo animadverteris utrum ulterius sit inquirendum.

2.—Sermo de sacrilega communionem haberi potest pro tribus diversis personarum classibus:

a Some commit the crime out of shame and fear. Explain away their fears, and reason fervently against shame.

b Some again out of ignorance. Let it plainly be understood that the confessor is bound to help them.

c Some out of malice. Deal severely with these. "Cum perversis perversus sum." Maledic illis, Stephani verbis aut Davidis. But never confess in public that the crime is common.¹

¹ For the benefit of Reverend Confrères who may not have noticed the credit given to Mgr. DeNeve, lately Rector of the American College of Louvain, for the substance, and often the very wording of the second and succeeding numbers of this series I would again acknowledge my indebtedness to the notes of his pastoral course.

3.—Avoid all the possible causes, *ex parte Confessarii*. These are many :

a Vera familiaritas cum poenitente, sive puella sit, sive mulier vel juvenis quidem, et etiam quivis sit vir ; enimvero rubescunt omnes quaedam pandere obscoena. Omnes quoscumque prosequere amice ; familiariter neminem (qui tuae subiaceat jurisdictioni) tracta, potissimum vero foeminas. Sedulo provide semper ni dicant de te : bene amabilis est et homo plane blandus. Si forte, (quod absit) populus de tua licet innocente necessitudine offensam capiat, non est cunctandum dimittere ansam scandali etiam pussillorum.

b Malum sacerdotis exemplum, ut patet.

c Impatientia et duritas in confessionali.—Cave tamen ne puellas verbis praeteneris alloquaris in tribunali, praesertim si lachrymentur.

d Festinatio. When you are really in a hurry try not to show it, but tell the penitent to return at some stated time.

e *Incuria interrogandi ex nimia fidentia in poenitentibus.*

f Sending them away without explanation, or in anger.

g Poenitentia sacramentalis non congrua.

h Never scold in the beginning of confession. If it be necessary—and this is rare—wait 'till the end.

4.—Make provision for procuring another confessor in your place—sometimes exchanging confessionals with your neighbor. Hic tamen animadvertite, ne dicas quod male sonat de paroco. Be sure he will find it out and not allow you to return.

5.—If your neighbor take it not ill, visit the sick of another's parish. If certain persons seem to prefer you for their confessor, you can scarcely dare forbid them the liberty ; but withal *advise* them to go to confession at home.

TYRO.—Would it not be well to make a compact with neighboring priests to take turns in helping one another to hear the younger children's quarterly, and even the monthly confessions of those who have made their First Communion?

HERMAS.—A very practical idea, already in vogue. I wish, however, to direct your attention to other less common occasions of calling in the aid of fellow-clergyman, espec-

ially in rural parishes. The subject might come under the head *De Processionibus*. Rt. Rev. Ordinaries are generally loath to give permission for public out-door processions with the B. Sacrament, for obvious and weighty reasons. Even this might be managed in secluded and almost entirely Catholic districts. What I have in mind is quite distinct from Marial processions in open grounds or to a local shrine, as also from Decoration or All Souls' ceremonies in graveyards. Has it never struck our country pastors that it is becoming more and more imperative on their part to show increased interest in their parishioners' *temporal* welfare?

Many poorer portions of at least the Ohio Valley are inhabited by Catholics whose ancestors migrated thither from Maryland, Virginia and the Carolinas. They have antiquated ways, follow old farmer saws, and scarcely manage to eke out a competency. Now, if they were stimulated to improve their methods, take advantage of modern advances in agriculture, horticulture and the like, by, for instance, banding into little local guilds for the interchange of advice and taking some of the better and more practical Farmers' Journals, they would benefit themselves, their churches, and local schools. If their temporal affairs prospered it would lead to more intelligence, thriftiness and efficiency in attending to spiritual concerns. Suppose, therefore, pastors, contiguous to one another should agree to carry out in less solemn form the impressive *Benedictio super agros et populos* found in the Roman Ritual. Of course, the *Absolutio* and *Benedictio papalis* are reserved to a delegate regularly appointed. But the ordinary blessing of the crops is surely within the ordinary power of a pastor.

TYRO.—This conducts us to our last subject to-day. Some closing remarks about church societies.

HERMAS.—In general, first, do all things in order, and be not in a hurry to get together a large number of members. Begin with a few trusty persons, and watch that no busybody intrude himself, to the disgrace of the association. If sodalists do not conduct themselves exactly as you would wish, for example, in regard to keeping company, do not expel them

for that alone. If they are to be married soon, wink at minor deficiencies, and let them peaceably sever their connection with the sodality.

Next, be very prudent in your choice of a prefect or president and the leading officers. Choose those who are of the middle class, between rich and poor. They will obey you better. Be a little in awe of the rich, and not so apt to be harsh with the poor. Thirdly, have a care lest you rule with too high a hand. Let them manage their society's temporal concerns. Make fees small; and when money is taken in, count it in their presence and give the treasurer proper receipt. In the winding up of the year's accounts call in a couple of the officers and let them audit the reports.

In taking up some special contribution it is well, in the case of women, to choose a girl about sixteen and a woman of forty, in order to meet two classes of contributors.

Never imagine you can keep youngsters together long by piety and business alone. You must perforce provide innocent amusements, libraries and club-rooms. We have been blessed by the institution in our midst of youths' societies. If you cannot now affiliate, get up such a local society as you can.

THOS. JEFFERSON JENKINS.

THE ERROR OF "ADOPTIANISM."

THERE is a class of Protestant theologians in our day who are making strenuous efforts to revive an old error regarding the humanity of Christ, by maintaining that He is not the true consubstantial and co-eternal Son of God, but only the Son of God by adoption. This they call the "reasonable" view of the personality of Christ, inasmuch as it harmonizes with the advance of modern thought—that is to say, it does not make any demand on our faith, but supplies us with a sufficient motive of credibility to be accepted without effort by any thinking person.

Catholics maintain the necessity of faith ; and faith, whilst it assumes a sufficient motive of credibility as its foundation, does not permit us to apply our reason as the ultimate test of the truths revealed by God. Once we are convinced that a doctrine emanates from a divine source, we no longer make the complete understanding of it a condition of acceptance on our part. There would be no room for faith if there were nothing that surpassed our reason in matters which concern the Godhead.

In view of the modern tendency to rationalize about the person of our divine Lord, as well as about His doctrine, and to reduce the supernatural to the level of the natural, by making Christ in His humanity a mere creature, it may be profitable to recall briefly the old controversy of the so-called adoptianists who, as early as the eighth century, denied the divine Sonship of Christ, and held that, as man, He was merely the adopted Son of God.

It will be necessary, in order to form a better estimate of the subject, to state, in the first place, what is the defined doctrine of the Church regarding the Sonship of Christ. We shall then review the error of adoptianism in its origin and aim, and thus lead the reader to judge of the true character of the more recent phase of heterodoxy, which rejects the doctrine of the divine personality of Christ as joined to the human nature, and instead asserts a purely human personality, in which the human nature is made to participate in the divine activity.

The definitions of the Church regarding the divinity and humanity of Christ are very explicit, both in their negative and in their positive declarations.

The false assertion that Jesus Christ is the adopted Son of God, according to His human nature, was already implicitly condemned in the third Oecumenical Council of Ephesus, in 431. Nestorius, who declared there are two persons in Christ, one, human, another divine, admitted a kind of unity, but only in a figurative sense. The Church declared his teaching erroneous, and in that Council defined that Christ is *one in person*, that the union of the human nature is

hypostatic. This definition was repeated and emphasized in the fifth Oecumenical Council of Constantinople, in 553, when the dispute of the "Three Chapters" led to a consideration of the error of the Monophysites, who had been condemned in Chalcedon a century before.

The definitions of Ephesus and Constantinople do not explicitly refer to adoptianism: yet, as in other definitions, so in these, the Church expressed her mind in a manner which would serve as a clue to the sense in which she viewed the subject. Person and Son in Christ are correlative, although not identical in signification. St. Cyrill of Alexandria, the intrepid vindicator of Catholic truth against the Nestorian heretics, maintained the unity of person in Christ by arguing from the unity of the Sonship. "We maintain," he argued, "a two-fold Sonship in Christ;" and thence he concluded that there could be only one person in Christ, for if there be two persons in Christ, then Christ is, of necessity, also the Son of God by adoption. He had in mind, no doubt, what Pope Damasus had written long before to Paulinus, Bishop of Antioch: "We anathematize those who affirm that there are two Sons, one from eternity, another from the time of the Incarnation."¹

Such definitions seem to preclude any possibility of misunderstanding the true Sonship of Christ, since it is so intimately bound up with the idea of unity of person. How it came that, in spite of this essential coherency, the dogma of the divine Sonship was misconstrued in the eighth century, will be here shown.

Apart from the implied definition just mentioned the mind of the Church has been set forth in explicit terms which bear directly on the matter. In explaining these I would ask the reader to bear in mind the difference between the simple defined truth, and the reason given by theologians for that truth.

The defined truth is that Jesus Christ as man is still the natural, and not the adopted Son of God. That the

1 Vide "S. Damasus," Fessler's *Patrologia*. Vol. I, p. 185.

Word of God is the second person of the Blessed Trinity, the only-begotten Son of the Father, goes without saying. But whether that Son of God who took on the form of a servant did not on that account become an adopted Son of God, that is the question here. The Church answers that Jesus Christ is still the only begotten Son of the Father, and can in no sense be called the adopted Son of God.

Pope Hadrian I, writing to the Spanish bishops about this question, exhorts them to "persevere in the ancient doctrine which confesses Christ the real and only-begotten Son of God, in a manner that the same is Son of God who is Son of man." Here it might be added that the same was the Son of God who was the Son of the Virgin Mother, but that does not imply a double sonship of Christ as to His heavenly Father; nor does He put on a two-fold personality because He is the Son of the heavenly Father and the Son of the Virgin Mother.

The same Pope Hadrian, in his dogmatical letter to the Bishops in the synod of Frankfort, in the year 794, confirmed "that our Lord Jesus Christ in both natures be acknowledged the Only-begotten, and the First-born, not adopted." Pope Leo III, in a synod held in Rome in 799, issued a new condemnation of adoptianism and reaffirmed the doctrine defined by Hadrian.

The reason why Christ is the natural Son of God even according to His human nature is to be found, according to the common teaching of theologians, in the hypostatic union. The human nature was assumed by the divine Person, the only-begotten Son of the Father, as its own, and therefore that nature participates also in the sublime dignity of that divine Person's Sonship.

Some theologians, following the opinion of Suarez¹ and Vasquez,² maintained another reason why Christ is to be called the natural Son of the Father. They considered the very grace of the hypostatic union a title of sonship; the human nature by its substantial union with the divine Son

1 Pars iii, disp. 49, sect. 1-2.

2 Pars. iii, disp. 89, c. 14.

of God acquiring a natural right to the inheritance of God.¹ This view does not in any sense contradict or exclude the defined teaching of the Church.

A few among the Doctors of Scholastic theology have ventured the opinion that Christ, the natural Son of God, could be named the adopted Son of God according to His human nature, because that nature possessed sanctifying grace in the highest degree. And since by that same grace men become the adopted sons of God, co-heirs of Christ, therefore Christ, according to His human nature is by excellence God's adopted Son. These opinions, however, are obviously untenable from the doctrinal point of view. Sons are distinguished numerically as persons; the natural son cannot be an adopted son to the same father. Son by adoption excludes the idea of the same person as son by nature.² Now, in Christ there is but one person, and that person is the natural, only-begotten Son of the Father.³

In either opinion a twofold sonship would necessarily be proper to Christ: natural sonship by eternal generation, and natural sonship by the grace of hypostatic union, according to one opinion; natural sonship by eternal generation, and sonship by adoption, according to another opinion. But the unit of person in Christ necessarily entails unit of sonship.⁴ "The unit of person which is in the Son of God and in the Son of the Virgin removes any injury by adoption," declared the Bishops in the synod of Frankfort.

Let us next consider how adoptianism originated and developed in the eighth century despite the clearly defined truth regarding the person of Christ. When the Church condemned the monothelite heresy, the long and often violent disputes regarding the God-man which had been fostered by private animosities against Rome, came to an end in the East. After that the Iconostastic movement shook

1 Satolli *De Incarn.* p. 2, q. 23; Jungman, *De Verbo Incarn.*, *De adoptianismo* p. 144.

2 Sum. p. 3, q. 22, a. 4.

3 Schaezler, "Menschwerdung Gottes." sec. 16, p. 169.

4 St. Thomas. Sum. p. 3, q. 32, a. 5.

the Oriental Church to its very foundations, and by a gradual separation from Rome prepared the way finally for complete schism. Then heresy sought and found its way into the Western Church.

Adoptianism originated in Spain, in the eighth century, although it had, no doubt, grown its first germs elsewhere, long before, in doctrines definitely condemned. Seemingly the Church in Spain, at the time, rested more secure than ever in the vigilance of her bishops.¹ Arianism, brought in by the Goths, had succumbed after a considerable struggle. Mohammedanism was kept at bay. The Synods of Toledo became famous for their dogmatic precision and foresight.² What actually occasioned the discussion regarding the orthodox doctrine of the Sonship of Christ, at this date, is not quite definitely known.³ It appears that a certain Migetius, when writing on the Incarnation, made use of Sabellian terminology. A synod held in Sevilla, 782, to consider this writer's views condemned his teaching. Elipandus, Archbishop of Toledo at that time, undertook, with more zeal than discretion, to compromise matters, and this led to further discussion. While Migetius maintained a fusion of the divine and human in Christ, Elipandus declared for a distinct separation, and thus fathered a doctrine, which, if drawn to its last conclusion, necessarily led to a twofold person in Christ. It was not long before he announced this conclusion himself. "We teach," he wrote, "that the person of the Son, consubstantial with the Father and the Holy Ghost, is not the person begotten of the seed of David according to the flesh."

Elipandus, and some Spanish bishops whom he gained over to his persuasion, must have known what was the defined truth regarding the unity of person in Christ, and when accused of favoring the old Nestorian heresy, they flatly denied any adhesion to that condemned doctrine. But they

1 "Catholica ubique pace data ecclesiis." St. Isidor., *Hisp. Chronicon Visigothor.*

2 Seventeen national synods were held in Toledo from 400 to 694.

3 Bruck, "*Lehrbuch d. Kirchg.*," § 102, p. 313, note 3.

undoubtedly misconceived the meaning of person and nature. Their leading idea was, as they explained, that Christ, according to His human nature, is only the adopted Son of God. They obstinately refused, however, to accept as their own the logical conclusion drawn from this view by their opponents, namely, that Christ in their supposition must necessarily be of a twofold personality. Nor did they stop at a refusal, but they resorted to recrimination and abuse against the Catholic theologians as well as against Hadrian I.

Still their radical supposition of an adopted Sonship in Christ ran counter to defined truth.¹ If Christ as man is only the adopted Son of God, He who is born of the Virgin Mary cannot be the natural Son of God; furthermore, if the Virgin gave birth to the adopted, and not the only begotten Son of the Father, she cannot truly be called Mother of God, as previously defined. Therefore the Synod of Frankfort rightly concluded that the new teaching was false and heretical. In fact, as St. Thomas explains, sonship by adoption, when attributed to Christ according to His human nature exclusively, necessarily constitutes that human nature a human person.² The eleventh Council of Toledo, almost two centuries before the Synod of Frankfort, had declared, "Since Christ is the only begotten Son of the Father, even as the first-born among men, so His Father is but one."

Among the followers of Elipandus none abetted his cause more persistently and cunningly than Felix, Bishop of Urgel, a city then under Charlemagne's jurisdiction. In the heat of discussion he even committed himself to the assertion that Christ by adoption was only deified by sanctifying grace. Felix was particularly opposed by the famous Alcuin, theologian at the court of Charlemagne, and was openly defeated by him in a disputation lasting six days during a synod held

¹ "Adoptivum vero ejusdem Dei Patris in humanitate affirmant; et si ita esset, omnino duo filii essent; quia nequaquam, ut praefati sumus, una esse potest persona in proprio Filio et in adoptivo." Alcuin, *Libell. adv. haeres Felicis.*, c. 35.

² Sum. p. 3, q. 23, a 4 ad 3.

in Aix-la-Chapelle in 799. Though he had retracted before in Rome and again after this synod, yet, having taken refuge in Saracene territory, he continued to defend his errors with impunity, and died in 818 without being reconciled to the Church.¹

The adoptianists, as is plain from what has been said, bear the same relation to the Nestorians as the Monothelites bear to the Monophysites. The latter pretended to maintain the doctrine of two distinct natures in Christ, but stigmatized that pretension as false by teaching a single will in Christ; the former denied any preference for the Nestorian tenet of two persons in Christ, but plainly showed their being indoctrinated with that heresy by claiming a twofold Sonship for Christ. Neither were they slow in attempting to confirm their false position by texts from Scripture and quotations from the Fathers, in which they brought precisely the same texts to bear out their error, which the Arians had selected and interpreted in confirmation of their heterodoxy.

Some theologians find in these facts a reason for assuming that Arianism had not been entirely extirpated among the Spaniards; while others think the misconstruction of Scripture texts and the quotations from the Fathers are evidence of the continual interchange of thought and doctrine which took place during the migration of nations; whilst still others believe that the erroneous idea of the adopted Sonship of Christ was borrowed from the Saracenic idea of the great Mahommetan prophet.²

Happily for the Church in Spain the alarm was struck in good time. Pope Hadrian I, the Abbot Beatus of Libania in Astruria, Etherius, Bishop of Osma, Paul Avarus of Cordova, the celebrated Alcuin, and St. Paulin of Aquileja in Italy, defended Catholic truth with energy, precision and charity. The Synod of Frankfort, convened under the auspices of Charlemagne and with the approval of Rome, gave opportunity to Elipand and Felix to account for their new teaching before the bishops convened from Spain and all the countries.

1 Schwane "Dogm. Geschicht. der Mittler. Zeit." § 51. p. 240.

2 Satolli, *De Incarnat.* p. ii, q. 23, concl. iv.

under Charlemagne's rule. Their doctrines and writings were discussed and condemned; and the decrees of this synod were especially ratified in Rome in 794. Thus the adoptianists' heresy in the eighth century died almost still-born.

In modern times again adoptianism has come into vogue; but by a different process than that which produced it in the eighth century. It is now held by the neo-theologians who exclude the doctrine of divine personality altogether. Christ is not the Son of God by eternal generation, He is only specially gifted and endowed with an extraordinary mission from God—a religious genius, like Moses, Paul, or even Luther, and Wesley.

The principle of private judgment in supernatural matters, promulgated by the so-called religious reformers of the sixteenth century carried the rationalistic dogma right into the realms of faith and sent the human mind on that "high quest" which is not yet ended. It cannot be surprising, therefore, that the dignity and person of our blessed Redeemer has suffered considerably under their treatment.

The essence of Christianity consists in a communication of the divine with the human. But that communication, as well as its difference in the case of Christ, when compared with us, the adopted children of God, is a mystery of faith. Only Christ Himself, the Incarnate Son of God, could teach it; whilst His mouth-piece, the infallible Church, defines His doctrine against the perversions of false teachers. That doctrine, as was said above, regarding the person of Christ, is that He is the Incarnate, only-begotten Son of God, even according to His human nature. One Person—one Sonship.

A Protestant writer, in a recent number of the *Andover Review*, tells us that "the question to-day concerns rather the reasonableness of belief in the divinity of Christ."¹ That is true. Our warfare is an inverse one from the one waged in the eighth century. But only in method; not in effect. It is of supreme importance to understand the unity of the divine Personality, and by consequence the unity of the

1 "Divinity of Christ." Editorial, *Andover Review*, Sept., 1892, p. 263.

divine Sonship of Christ. Thus we obtain a clear conception and a reasonable notion regarding the divinity of Christ. The confused, vague description of Christ's Personality and Sonship, which the writer gives us, leaves us in the dark. Whether Christ's divinity consists, not in a greater amount of grace, of which He is merely the supreme Dispenser; whether His Sonship is not simply one of a higher degree of perfection than that of other men, yet of the same order, is hard to understand from terms in which Christ's Personality is described as "divine-human, a medium, or rather the embodiment of the light, life and love of God under human conditions and limitations, . . . transmitting, through His person and character, moral power from God to man;"¹ or again, "Christ revealing Himself in such ways that the life of sonship, with its freedom, its faith, its hopes and its loves, replacing old life—old, because full of the elements of decay—by the new life—new, because ever fresh and strong—was capable of production and reproduction forever."²

Such terms as character, personality, Sonship of Christ, may be used to cover all differences and discrepancies of belief regarding Christ. It is at once a curse and a boon of modern philosophy to construe terms for theology which serve all creeds without offending or harming in anything except truth; at least, they convey no fixed conception of Christ's Person and Sonship.

JOS. SELINGER.

1 *I.oco cit.*, pp. 263, 264. 2 *I.oco cit.*, p. 267.

A COMPEND OF MORAL THEOLOGY IN VERSE.

The Mediæval monks were fond of combining the didactic element in teaching with the belletristic. Hence the origin of the works called "actores," to distinguish them from the works of the classic poets which were styled "auctores." In the former we find the principles of grammar, philosophy, theology, in short, all the arts and sciences couched in form of verse, which were to be memorized by the pupil, and explained in the schools by the "auctoristæ." Jacob of Vitry speaks of these poetic text-books, when he says: "Licet autem utilis sit grammatica ad recte loquendum et recte pronunciandum, cujus rei experientiam et exercitium ex libris metricè compositis, qui *actores* dicuntur, et ex carminibus poetarum nobis conferamus, expedit tamen, etc. (Sermo ad Scholares. Cod. Par. cf. Denifle: Universit. bis 1400.)

This method of teaching gradually passed out of use with the rise of the large universities in which a new scholastic discipline was introduced which began to exert its influence likewise upon the inferior grammar schools. Occasionally we still find the rules of etymology and prosody moulded into indifferent verse, rather to help the memory than to cultivate a taste for poetry; but the method is not, as a rule, applied to the graver or practical sciences, such as philosophy, or moral theology, so as to cover, as in this case, the whole field. It is principally a memotechnic contrivance, and, where the lines are properly explained so as to make the student grasp their meaning and bearing, such a system becomes a basis for sure and permanent knowledge. Considering that the mere remembrance of principles in theology is a great advantage to the individual, especially in the case of the priest who, once he has left the Seminary, is not always sure that he can devote sufficient time to a review of his theological studies, the idea of a series of *carmina memorialia* embracing the principal *loci* of moral theology, has a good deal to recommend it.

For this reason we print here a comparatively brief compendium of this kind, which, whilst to some it will prove

merely a literary curiosity, may perhaps serve others as a stimulus for cursory study or review of the science, without requiring any severer application than we give to the reading of grave though ephemeral matter.

The author is a Roman priest of the Congreg. Pior. Operar. who signs himself Joannes de Franciscis.

We abstain designedly from making any explanations or references by way of footnotes. The verses may require some pondering, but any doubtful passage in them can easily be cleared up by comparing the same with the corresponding chapter (indicated by the headlines) in the ordinary text-books of moral theology. The author had before him Gury's Roman edition (1866).

DE LEGIBUS.

1.—*Proprietates legis.*

Sit bona, sit facilis, justa, utilis, edita genti,
Veraque Lex cunctos perpetuoque liget.

2.—*Legis humanae fines.*

Non possunt leges heroica facta jubere,
Ni cum communi sunt opus ista bono.

3.—*Legis gravis indicia.*

Ostendunt legem (nisi sit levis undique) finis,
Usus, mens regis, sanctio, verba, gravem.

4.—*De expletione legis.*

Ni diversa patent, et si una mente feruntur,
Implebit leges actio et una duas.
Si quibus indiciis mihi lex impleta probatur,
Nil teneor; teneor, si nota nulla probet.
Fas legem effugere est; at legi obstacula liganti
Quae me deripiant, opposuisse nefas.

5.—*Cessatio legis.*

Dissolvunt legem rex, mos, epicheja, relaxans,
Committans, finis, perpetuusque favor.
Gratia quae solvit te lege, metuque minisque
Vi quoque rapta, rata est, dummodo causa subest.
Jura Dei, ex hominis facto addita, Papa remittit,

Explicat hic saltem cetera jura Dei.
 Lex tibi vana, viget; cessat tibi noxia; cessat
 Si toti populo totaque cassa manet.
 Rex silet, idque boni solet urbs; lex tempore fiet;
 Hisce modis pariter lex modo viva cadet.
 Ob commune bonum, damnumque utare favore
 Regis et ut legem riteque munus agas.

DE CONSCIENTIA.

6.—*Conscientiae erroneae inserviens, vel adversans.*

Peccat ei parens, si sit superabilis error;
 Peccat ei adversans, qui libet error erit.

7.—*Quibus in rebus non licet sequi opinionem probabilem.*

Sacramenta, fides, medicamina, jura, periculum
 Praecipunt quidquid tutius esse putas.

8.—*De matrimonio cum conscientia dubia.*

Si jus naturae dubie obstet, factave; omitte;
 De humana dubius nubere lege potes.
 Si nubis dubitans, cave poscas, redde petenti;
 Si nuptus dubitas, utere jure tori.

9.—*Quid agas dubius censurae vel irregularitatis.*

Parce sacris dubitans; censura probanda? resumas.
 Sacra cave anquirens. Dubia remanente repulsa
 De jure aut facto, nisi letho, sacra retractes.

DE PECCATIS.

10.—*De cooperatione ad peccatum alienum.*

Alterius liceat conferre ut symbola culpae,
 Rem licitam, culpa quae procul abstet, agas.
 Nec scelus ipse velis, adigat nec munus ut obstes;
 Pro gravitate mali sit tibi causa gravis.
 Si te cogit opus, vel et impia foenera solve,
 Presbytero indigno vel bene sacra petes.
 Donaue heri scortis (non scripta) fer, ostia pande,
 Caupo et abusuris vina dapesque dabis.
 At stupraturum non scalam attollere, servus
 Ne torvis oculis aspiciare, licet.

Forte metu id mortis, furemque juvare licebit
Ne furto gravius tu patiare in alium.

11.—*Peccata quae materiae parvitatem excludunt.*

Nescit parva venus, Simon, blasphemia, spretus,
Esus, jurandum, crimina fassa, fides.

12.—*Haereseos poenae.*

Haeretici excisi pelluntur ab ordine, ab aris,
Debei et infames prodere quisque lupos.
Baptismum, Coenam, sacra et horum cetera vites;
Nuptibus, exequiis tutus adesse potes.
Nubere et his caveas; atque ut simulacra colenti,
Sic templa haereticis aedificare nefas.

(*Ex declaratione Leonis Pp. XIII per Vicarium Urbis, IV id. Julii 1878.*)

Nudum his dans nomen, sacra agens, audire dolosos
Qui ciet ore, typis, his favet, estque sacer.
Qui haec audit, spectatque mero novitatis amore,
Seu canit in templis ob lucra, crimen erit,
Sive libri haeretici formas compingit ut edat;
Haeresim et hic tutat? tunc quoque scissus erit.
Integer esse potest sectae faber iufimus aedis,
Quemque parens tristes cogit adire scholas.

13.—*Suspecti de haeresi.*

Clericus nubens, laicus ministrans
Sacra, vel sanctis oleis abutens;
Complicem absolvens, bigamus, sacerdos
Turpia poscens;
Fictus hic; ipsum reticere suadens,
Haeresim putent, magus, atque sectae.
Et docens Petro reprobata. Cunctos
Edere debes.

14.—*Trina sacrilegii species quotuplici modo admittatur.*

Sacrum hominem temerant captura, libido, tribunal;
Sacrilegus rerum quisquis abusus erit.
Polluo, vendo, ligo, furor; sic templa profano,
Polluo sementi, sanguine, caede, rogo.

Eminus et quamvis sit missa sagitta, at in aede
 Si ferias hominem, conscelerata fuit.
 Et licet exterius perit hic, si, ut toxica, mortis
 Des causam in templis, haec maculata putes.

15.—*Poenae duelli et abortus.*

Tempus indictum est, locus, arma; nullo
 Iure se caedunt duo. Petrus aufert
 His rogum, infames, socios tuentes
 Regnaque plectit.
 Pharmaca occidunt male nulla foetum;
 Fistula lustres utero retortum;
 Vi repellentes, gremioque et aris
 Papa repellit.

16.—*Poenae incestus cum consanguineis coniugis.*

Saepe tori incestus jus integer, agnitus, aufert;
 Ni lex, aut poena haec quomodocumque latent.

17.—*Quando liceat ebrietas.*

Ex causa ebrietas licet et ratione medelae,
 Utque alium retrahas deteriore malo.

18.—*Modi, quibus committitur trina supersitionis species.*

Vana superstitione reus qui Numina adorat,
 Divinans astris, obitis, sorte, indice virga,
 (Ni notet aera et aquas); observans vana fugandos
 Ad morbos, et ad eventus, artesque sciendas;
 Nauque colunt qui se commiscet daemon in ista.

19.—*De Simonia, hypomnemata.*

Mente, dato, pacto, aut fidens mercabere sancta;
 Natura, effectus, rem causa, adnexio sacrat;
 Seu praeit hanc, comitatque sacrum, sequiturve. Nec istud,
 Nec bene venit ager, sacra pensio, balsama, munus;
 Nec plaris vestis quia sacra, nec arva patroni.
 Acta potestatis pretio peccabis omittens,
 Mittere ob hoc poteris vel et ordinis acta rogare.
 Falso accusantem licet aere avertere ab ausis,
 At non ejusdem est quicumque petitor honoris.
 Mos, labor exterior, tutamen, gratia, victus,

Efficient ut sis immunis labe Simonis.
 Esto Simon profitens seissusque ratoque professus,
 Suspensis sociis, claustrum trudendus in arcum.
 Si benefacta capit, socii et scinduntur, eisdem
 Pulsus, ineptus erit; si fudit, cetera damnas
 Amittet, nulli aptus, rem et sibi Papa reservat.
 Si in sua damna fuit, vel crimen abhorruit ante,
 Nescius aut sibi praescripsit, sibi praedia sunt.
 Jus aliter ponet, reddes nisi, Episcopo, simplex;
 Cum fructu haud ponet, quod dat stola, concio, funus.
 Cetera sacra Simon, pretium nec reddere debet,
 Ni damnas, justus aut laesor; sic munia Praesul,
 Muneris aut quis onus, vel spiritualia vendens,
 Reddet; non claustrum ingressum, curamque sacrorum
 Non benefacti usum, non vendens chrisinata, missas.
 Non etenim his aequum, sed laeditur actibus illis.

DE VIRTUTIBUS.

20.—*Quando actus virtutum renovandi.*

Exitus, exorsus, cursus, tentamina vitae
 Saepe actus fidei nos iterare jubent.

21.—*Actus religionis.*

Oro et adoro Deum, laudo, voveo, immolo, juro,
 Atque haec acta meae religionis erunt.

22.—*Actus irreligionis.*

Vendo sacrum, temero, blasphemio, peiero, tento,
 Et sic sum tempta religione reus.

23.—*Notanda circa votum, maxime reservatum.*

Licet probarit, vel licet alteri
 Nondum annuente pollicita est fides,
 Licetve se maior negarit,
 Vota potest abolere Praesul.
 Certe, absolute, libera castitas
 Amore vota est, perpes et integra?
 Servatur haec Papae, et probatus
 Ordo et iter pietate, vota.
 Nuptis at illam laxat Episcopus,
 Adjuncta et horum, vel timide edita;

Ne me usque, ceu res obligatas,
Vota ligent, catus addo tempus.

24.—*Causae labores serviles permittentes diebus festis.*

Rector, opus, pietas, amor, utile, mosque, laborum
Permittunt festo qualiacumque die.

25.—*Causae excusantes a jejunio ecclesiastico.*

Jejunare tibi si quando Ecclesia mandat,
Permittunt esum Rector, opus, pietas.

Vel brevius utraeque.

Rector, opus, pietas, amor, utile, mosque laborem
Permittunt; esum Rector, opus, pietas.

DE CONTRACTIBUS.

26.—*Memoranda circa contractus in genere.*

Nomine donatus Contractus, purus, utrinque,
Gratis, (vel contra est) tacitus, vestitus. Ad ipsum
Res, persona capax, consensus, forma necesse est.
Non habiles uxor, minor, interdictus. Adhaerent
Conditio, adjecta hora, modus, monstratio, causa.
Gratuitos metus et levis et monstratio findit
Cassa virûm; at rerum reliquos, pavor, irrita causa
Aut dolus, aut error, si agitur substantia rerum.
Conditio turpis diffingit pacta (nisi illam
Lex secet), et nuptum, sua si bona maxima tollat.
Forma deest pacto? qui possidet, anteferatur.
Dividuum pactum deceptus scindere possit.

27.—*Circa venditionem et evictionem.*

Si latet innocuum vitium, haud grave, neve rageris,
Hoc mercem vendens oculuisse potes.
Carius haud vendas pretium si mercis ad astra
Sive emptoris amor, seu monopola tulit.
Venditionem abolent commissum, jus redimendi,
Conditio, adensus, pacta futura dies.
Emisti dubius, retices sub iudice? adempti
(Vel quia sic pepigi) non ago vindicias.

28.—*Officia locatoris.*

Pando rei vitium, faciamque expensa locator,
Non veneri, usuræ, nec loco sacra diu.

29.—*Officia commodantis et commodatarii.*

Dic rei rugam, fer et insolentes,
Commodans, sumptus; solitos at utens;
Nec diem aut usum migret hic statutos;
 Si tamen idem
Suscipit casum sibi fortuitum,
Tempus excedit, placitos et usus,
Nec sua exponit bona, commodauti
 Damna rependat.

30.—*Conditiones ad licitum censum, ut aiunt, consignativum.*

Ne turpis insit mens tibi foeneris,
Fructum nec hauri plus decimo; ferax
Sit fundus, immotusque; census
Cumque pari redimendus aere.
Tum trade coram testibus aureos;
In antecessum nec lucra praeripe;
Nec carpe fructum ex insolutis;
Damna simul patiare sortis.

31.—*Monimenta circa depositum.*

Deposito clauso, vel quod non destruit usus,
Mitte uti; hoc domino fructificante suo.

32.—*Circa sponsonem et ludum.*

De licito spondent, par ambo, incertus uterque;
Lude tuo, absque dolo, conditione pari.

33.—*Circa contractum societatis.*

Res licita et paritas, et sors peritura ferenti
Rite ligant socios; mors, mens, res, tempora didunt.

34.—*Causae donationem revocantes.*

Conditio, soboles revocant donata, feroxque
Aut mortem attentans, aut alimenta negans.

35.—*Iuratio quando firmet contractum.*

Pacta meo lege icta bono, tibi roboro jurans ;
 Si natura vetat, roboris addo nihil ;
 Seu commune bonum vetat. At cito jurat inane
 Tiro ; recusanti pollicitusque sua.

36.—*Notanda de mutuo.*

Mutuuum gratis recipe in statuto
 Tempore ; acceptor tibi par rependat,
 Ni lucrum cessans, nisi damna vera,
 Ortaque ab illo,
 Sive non illo exoriens periculum,
 (Quanta at istorum ratio aestimatur)
 Poena, vel leges tibi dent monenti
 Postmodo plura.
 Foenus at sacros tumulum cibumque
 Dona que ad famam, tabulasque summas,
 Mos nisi admittat, prohibet peregri
 Tecta locare.
 Collybi sumptus, labor institoris,
 Reddit et pactum lucra justa trinum ;
 Venditor fictus, redimens minoris,
 Desit Iberis.

(*Continuabitur.*)

CONFERENCES.

WHOSE THE RIGHT TO BAPTIZE?

Qu. Please give your solution, in the REVIEW, of the following :

A woman, accidentally in a parish not her own, gives there birth to a child, and has the same baptized in the place where she visits. Can the stipend given for this baptism be claimed by the regular pastor of the mother or does it belong by right to the parish priest who performed the baptism? The diocesan statutes of both places ordain that the right of baptizing and the offering made on occasion of baptisms belong to the proper pastor.

Resp. The stipend received on occasions of baptisms belong to him who has the ordinary right to baptize. In the present case the priest in whose parish the child was actually born has proper and independent jurisdiction to baptize the same. This is the common ecclesiastical law: *Si mulier*, says St. Alphonsus, *casu parit in pago non suo, proles ab illius pagi parochi est baptizanda.* (Theol. Moral. Lib. VI, Tr. II, n. 115.) The same authority, with whom modern moral theologians generally agree, (Cf. Lehmkuhl Vol. II n. 66, 3. id. Sabetti, Konings, etc.) allows with La Croix and Gobat that, if the mother's domicile be quite near, she can, *if she desires*, bring the child to be baptized by her own parish priest. But the latter would not have the right to baptize the child outside of his own parish limits.

“*Quod si mulier pariat in pago alieno, duabus et tribus horis a domo sua dissito si vult, potest prolem baptizandam mittere ad ecclesiam suam, potest tamen etiam ad alienam, ubi est.—In hoc tamen alieno pago proles non deberet a proprio sed ab hujus pagi parochi baptizari.*” La Croix VI, n. 275.

The mother therefore determines by her choice in which of the two places the child is to be baptized, and her choice determines under whose jurisdiction the child is to be bap-

tized, and the jurisdiction determines the right to the stipend.

The above cited authors limit the alternative of choosing her domicile only in the case where it is not far away, because if the distance were such as to delay the performance of baptism beyond the due limits prescribed by the law of the Church, the use of this freedom of choice would become unlawful by reason of the injury done to the child through an unnecessary delay of baptism.

COMMUNION AT FORTY HOURS BEFORE THE EXPOSITION MASS.

Qu. Where the "Forty Hours" devotion is opened at the late Mass on Sunday, do those who go to Holy Communion at an early Mass on the same day gain the indulgences?

This matter came up at a clerical gathering recently. I would be glad if you would answer in your next issue.

SUBSCRIBER.

Resp. The Indulgence of the "Forty Hours" devotion is gained by all those who go to Confession and Holy Communion on any day during the exposition or on the morning before it, or even on the previous day, provided they make the requisite visits to the Blessed Sacrament afterwards.

This applies not only to the Forty Hours devotion but to all the feasts to which indulgences are properly attached. There was some doubt regarding this, but a decree of Pius IX Oct. 6, 1870, abrogated a former decision of the S. Congregation, according to which Holy Communion could not be anticipated. We give the decree of Pius IX in full for the greater satisfaction of many priests whom we have heard express doubts on the subject.

The *Decreta Authentica S.C.I.* refer to it in the following words :

"Communio pro lucranda indulgentia orationi XL horarum adnexa ex decreto diei 20 junii 1836 non poterat peragi die praecedenti; ex decreto vero Urbis et Orbis diei 6 Octobris 1870 hoc licet." (426.)

The Decree itself is as follows :

Urbis et Orbis. Inter ceteras conditiones, quae in adimplendis operibus injunctis pro acquisitione Indulgentiarum servari debent, ea est, ut eadem fiant intra tempus in concessionibus praefinitum. Ut vero Christifideles facilius ad eas lucrandas excitarentur, pluries haec Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita, approbantibus Summis Pontificibus, quoad praescriptam Confessionem et Communionem vel benigna interpretatione, vel indultis hac in re providendum existimavit.

Hinc per decretum diei 19 Maii 1759 statuit *Confessionem suffragari, si expleatur etiam in perviligio festivitatis pro qua concessa est indulgentia*; et idem per decretum diei 12 Junii 1822 declaravit *Communionem peragi posse in vigilia festivitatis*.

Etsi vero haec indulta nullum dubitandi locum relinquerent circa eas indulgentias, quae pro festivitibus proprie dictis conceduntur, incipientibus nempe a primis Vesperis usque ad occasum solis ejusdem diei festi, ut aut liberum sit fidei, vel in vigilia vel in ipso die festo confiteri et sacra synaxi refici, plures tamen exinde dubitationes obortae fuerunt, an idem dicendum foret de aliis indulgentiis spatio unius diei lucrandis, et ab initio diei naturalis incipientibus, quae videlicet concederentur non ratione festivitatis occurrentis, sed alia qualibet ex causa, quemadmodum usuvenire solet pro sextis feriis mensis Martii, diebus Dominicis festum S. Aloisii praecedentibus, Oratione Quadraginta horarum aliisque casibus similibus quibuscumque.

Itaque Ssmus D. N. Pius PP. IX in Audientia habita ab infrascripto Cardinali Praefecto ejusdem Sacrae Congregationis die 6 Octobris 1870 ad removendam omnem dubitandi rationem et ad commodius reddendum Confessionis et Communionis adiumentum benigne declarari et decerni mandavit, prout hoc decreto declaratur atque decernitur: *tum Confessionem dumtaxat, tum Confessionem et Communionem peragi posse die, qui immediate praecedit sequentem, pro quo concessa fuerit indulgentia quaelibet non solum ratione festivitatis occurrentis juxta allata decreta, verum etiam quacumque alia ex causa, vel devotionis, vel pii ex-*

ercitii, aut solemnitatis, uti esset pro memoratis, et ceteris hujusmodi diebus, pro quibus indulgentia cum conditione Confessionis et Communionis concessa jam fuerit, vel in posterum concedatur, liceat tempus ad eam acquirendam ab initio diei naturalis, et non a primis Vesperis sit computandum, servata tamen in adimplendis aliis operibus injunctis regula generali circa modum et tempus in concessionibus praescriptum. Voluitque Sanctitas Sua nihil innovatum censi quoad decretum diei 9 Decembris 1763 favore Christifidelium, qui laudabili consuetudine utuntur confitendi semel saltem in hebdomada, cum privilegiis, conditionibus et restrictivis ibidem recensitis. Contrariis quibuscumque non obstantibus.

Datum Romae die 6 Octobris 1870.

A. Card. BIZARRI *Praef.*

A. COLOMBO, *Secret.*

THE DON'TS OF THE CLERICAL TRAVELER.

[Adapted from Dr. Henderson's *Ethics and Etiquette of the Pulpit, Pew, Parish, Press and Platform.*]

1. Never stop at a ticket office window to parley with the agent. Others are waiting and the train will move at the appointed moment. Read your clergyman's ticket and be governed by the conditions. They can not be changed or modified except by the power that prescribed them. Apply for no favors, the granting of which would be a breaking of the law. The inter-State commerce law prohibits a railroad from giving a free pass to *anyone*. Never allow another to ride on your ticket. It is not transferable. It is a sad fact that some clergymen are on the black list, outlawed out of all favors upon every railroad, because of the misuse made of those previously granted.

2. Never hold a conversation with a subaltern over something he is required by superior authority to observe. Corporations discharge their employees for the slightest disobedience, and these never know when they are from under the eye of a detective. Snares are frequently set for them to test their efficiency. If they deflect in the slightest from the straight line drawn for their rigid observance

and are detected, though the thing in itself be just, and right, and courteous, and commendable, they will be made to "walk the plank." Obedience must be absolute, and the rules that govern it are inflexible.

3. When traveling, ask no favors based on your office. Do not be a martinet. You can not right the world when you have no right to interfere. People are permitted to drink wine and play cards in palace cars, and you will only make yourself disagreeable to others if you manifest your dislike in respect to these.

4. Never rebuke the insolence or neglect of a porter. If you have a grievance of which you wish to complain speak to the conductor of the car.

5. Never be familiar with the employees of a train. Ask them only concerning that which relates to their station. You ought not to expect them to teach you the geography of the country and its traditions.

6. If a train is behind time show no impatience; it will not put you on your way, and it may lower you in the esteem of others. Have something to read and you will lose no time. Do not waste it with idle complaints. If starting to fill an important engagement, take one train in advance that you may avail yourself of a following one should anything go amiss with the first. Should it happen to a later one you would "be left."

7. In case of an accident injuring others proffer your help. Your intelligence may largely substitute the absent surgeon. Your office will enable you to command the services of others. You will magnify your office in the esteem of all by manifesting your priestly solicitude toward those mortally hurt, and comforting any bereaved by the calamity. If you should have to administer the last sacraments, do so with all the reverence and dignity which your circumstances permit.

8. In a sleeping car engage in no boisterous conversation, and especially after passengers have retired. Make no objection to snorers. You may not be fond of sheet music, but complaining about what a man does when he is asleep puts one on a par with a dog baying at the moon. As to all disturbances made in a public conveyance you will get on quite as fast by silently bearing what you can not help.

9. Never presume on not being known and relax conduct becoming a priest. Any man much before the public is apt to be recognized by some one in every considerable crowd; but the priest, even

if not known personally, is invariably recognized, and only renders himself ridiculous and contemptible by attempting disguise.

10. Courtesy does not always require that you should surrender your seat to some stalwart woman. Let the conductor seat her. For the rest, courtesy to ladies is, as a rule, in order when, in justice to yourself and others, you can make the sacrifice it requires.

11. On leaving a palace car it is customary to give the porter an extra fee. He has blacked your boots and dusted your clothes, and this is extra service and for that you pay. But it is as vulgar to be extravagant as it is unjust to be niggardly. Observe a medium course and the servant will recognize in you the gentleman. Boys throw away their money.

12. Don't exhibit your weakness for good cheer by ordering expensive drinks, etc., at your luncheon. You owe it to your cloth as well as to your manliness to be considered a person of self-restraint and frugal habits.

THE NUPTIAL BLESSING IN THE SANCTUARY.

Qu. Is it proper to let the persons who are to be married enter the Sanctuary for the purpose of receiving the Nuptial Blessing?

Resp. We would think so. The Ritual does not mention where the contracting parties are to stand, and liturgical writers like De Herdt leave it optional. The Rubrics, however, in the *Missa pro sponso et sponsa*, expressly state that the parties are to kneel at the altar. Speaking of the celebrant the Missal says: "Stans in cornu epistolae versus sponsum et sponsam ante altare genuflexos dicit super eos," etc. If this be proper during the Mass it can hardly be otherwise outside of it.

TRANSFERRING THE ANNIVERSARY OF A BISHOP'S CONSECRATION.

When the anniversary of the consecration of a Bishop habitually occurs on a double feast of the first class, it is to be transferred to the first following vacant day in the Office.

Dubium. Si anniversarium consecrationis Episcopi dioecesaniquotannis impediatur festo dupl. I, cl., quaeritur an Missam et

Commemorationem dicti anniversarii tali in casu anticipare vel transferre liceat, quia secus semper et quotannis omitteretur?

Resp. Transferatur in primam sequentem diem non impeditam. (S. R. C., 30 Aug., 1892. Strigon. ad II.)

STATUES ON THE ALTAR.

Editor AMERICAN ECCLESIASTICAL REVIEW :

REVEREND AND DEAR SIR :—I received enclosed pattern of a statue from a priest in San Francisco, with the request that I forward same to the editor of the REVIEW, and ask : “ If it is lawful to place statue, according to pattern, on the Blessed Virgin’s altar in a church. There are doubts about the matter which I wish settled.” As the Father says, “ the case is a very practical one ” for him, I hope you will kindly give your opinion. (The statue is the ordinary *Immaculata* with outstretched hands.)

Resp. There appears to be no objection, provided the statue be not placed directly upon the tabernacle in which the Blessed Sacrament is kept; nor should it take the place of the Crucifix (which is to be central and conspicuous) upon the main altar of the church.—Cf. AMERICAN ECCLESIASTICAL REVIEW, Jan., 1892, page 58.)

OFFICIUM VOTIVUM ET MISSA DE FERIA.

Qu. A priest who recites the Votive Office during Lent, Quarter-tenses or Vigils, may say the Mass of the day (*i. e.*, de feria, Quadrag. etc.), in violet, but is he in that case obliged to make a commemoration of the Votive Office in the ferial Mass?

Resp. Yes.

Dubium. Recitans privatim officium aliquod votivum feriis Quadrag., Quatuor tempor., aut Vigiliarum, potestne celebrare Missam de feria in colore violaceo? Et si affirmative, debetne omittere commemorationem officii votivi illa feria privatim recitati?

Resp. Affirmative, ad primam partem; Negative, ad secundam. (Ex S. R. C., in una Strigon. 30 Aug., 1892, ad VIII.)

ANALECTA.

TERTIARIUM SAECULARE S. FRANCISCI ASSISIENSIS.

(Decretum.)

Huic Sacrae Congregationi Indulgentiis Sacrisque Reliquiis praepositae sequentia dubia, quae Tertiarios Saeculares Sancti Francisci Assisiensis aliorumque Ordinum respiciunt, dirimenda sunt proposita.

I. An Tertius Ordo Saecularis S. Francisci teneatur lege illa a Clemente Papa VIII in Constitutione *Quaecumque* d. d. 7 Decembris 1604 statuta, qua praecipitur unam tantum Confraternitatem et Congregationem eiusdem nominis et instituti erigi posse in singulis civitatibus et oppidis?

II. Utrum ad erigendam novam Congregationem Tertii Ordinis sive in Ecclesiis Regularium sive non Regularium necessario requiratur consensus Ordinarii loci?

III. Utrum Episcopus loci visitare possit Tertiariorum Congregationes etiam in Regularium ecclesiis?

IV. An religiosi, qui sua iam vota nuncupaverunt in proprio Instituto approbato vel ab Apostolica Sede, vel ab Ordinario loci, ante decretum in una Veronensi editum sub die 16 Iulii, 1886 etiam Tertio Ordini S. Francisci adscripti reperiuntur, post praefatum Decretum adhuc pergant ad eundem Tertium Ordinem pertinere eiusque gratiis et privilegiis gaudere?

V. An Saeculares Tertiarii Franciscales ingredientes religiosum aliquod institutum, etiam ante religiosam professionem teneantur dimittere habitum Tertii Ordinis, et hoc ipso non amplius perfruantur eiusdem gratiis et privilegiis?

VI. An idem Veronense Decretum vim legis habeat etiam pro Tertiariis caeterorum Ordinum, puta Ordinis S. Domini, SSmae Trinitatis etc.?

VII. Possuntne fideles, qui ad unam Congregationem Tertiariorum pertinent, transire ad aliam pariter erectam in eodem vel alio loco, quin Indulgentias et privilegia amittant?

VIII. An Tertiarium Franciscalis possit transire ad alium Tertium Ordinem alterius Regulariae ex. gr. ad illum S. Domini etc. et vicissim?

IX. An fideles, qui inter Tertiarios unius Ordinis fuerint cooptati, cooptari etiam valeant inter Tertiarios alterius

Ordinis, puta S. Dominici, vel SSmae Trinitatis etc., ita ut aliquis Christifidelis evadere simul possit Tertiaris alterius Franciscalis, S. Dominici, SSmae Trinitatis, Ordinis Carmelitici, et ita porro?

X. An expediat concedere omnia privilegia, gratias et indulgentias a Summis Pontificibus directe et speciatim primo et secundo Ordini S. Francisci concessa, extendi etiam ad omnes qui Tertio Ordini saeculari nomen dederunt?

XI. An expediat concedere Indulgentiam *Portiunculae* nuncupatam, ab omnibus fidelibus toties die 2 Augusti lucranda, quoties quancumque visitent ecclesiam, in qua legitime erecta est Congregatio Tertii Ordinis Saecularis S. Francisci?

XII. An expediat concedere Tertiaris saecularibus S. Francisci ut lucrari valeant Indulgentiam tam omnibus fidelibus Ecclesias Franciscas visitantibus concessas, quam illas quae Tertii Ordinis saecularis sunt propriae, ea conditione, ut Ecclesiam parochialem visitent in omnibus illis locis, ubi neque Ecclesiae Franciscas primi, secundi aut tertii Ordinis regularis, neque Oratoria publica tertii Ordinis saecularis aut alia Ecclesia, in qua canonicè erecta sit Congregatio tertii Ordinis saecularis existant?

XIII. An Tertiaris saeculares S. Francisci degentes in locis, ubi nulla adsit eorundem Tertiariorum constituta Congregatio, recipere valeant Benedictionem papalem bis in anno eisdem concessam a quocumque sacerdote, eo quod vel nequeant accedere, aut saltem difficilis sit accessus ad locum in quo a sacerdotibus debita facultate munitis praefatae benedictiones impertiuntur?

XIV. An saltem expediat praedictis Tertiaris Franciscalibus saecularibus, bis in anno, loco Benedictionis nomine Summi Pontificis recipiendae, duas alias Absolutiones seu Benedictiones concedere cum adnexa Plenaria Indulgentia?

XV. Ex Constitutione *Misericors Dei Filius* Tertiaris Franciscalis gaudent Indulgentiis Stationum Urbis. Iam vero ex opere cui titulus *Raccolta di Orazioni e pie opere ecc.* ad acquirendas Indulgentias stationales praeter conditiones consuetas sinceræ contritionis, confessionis et communionis *a seconda della Indulgenza da lucrarsi*, sufficit visitatio solius ecclesiae ubi est, vel supponitur esse Statio. Queritur utrum hoc etiam valeat pro indulgentiis Stationum, quae in supradicta Constitutione Tertiaris conceduntur, ita ut a Tertiaris sit peragenda Confessio et Communio suscipienda eo tantum in casu quo concessa est indulgentia plenaria, non vero quando concessa est partialis?

XVI. Utrum, demptis Tertiariis saecularibus S. Francisci et Servorum B. Mariae Virginis, quibus per Constitutionem *Misericors Dei Filius* et Rescriptum diei 15 Decembris 1883 respective provisum est, Tertiarii saeculares aliorum Ordinum gaudeant communicatione Indulgentiarum sive cum respectivo Ordine, ad quem pertinent, sive cum aliis Tertiariis et eorum Ordinibus?

XVII. Utrum tuta sit opinio, quae docet: Indulgentiis pro Ordine communicante per revocationem Pontificiam sublatis, caeteri quibus illae per communicationem factae sunt propriae iis frui nihilominus pergant, nisi revocatio expresse etiam ad eos dirigatur?

XVIII. Utrum Tertiarii saeculares cuiusvis Ordinis Indulgentiis tantum gaudeant, quae sibi directe concessae fuerunt vel aequae principaliter cum aliis concessae fuerunt, dummodo non sint revocatae?

Et Emi ac Rmi Patres in generalibus Comitiis ad Vaticanum habitis rescripserunt die 10 Ianuarii 1893:

Ad I. *Negative.*

Ad II. *Affirmative.*

Ad III. *In iis quae ad disciplinam et directionem internam spectant, negative; in reliquis, affirmative.*

Ad IV. *Negative.*

Ad V. *Negative ante professionem.*

Ad VI. *Affirmative.*

Ad VII. *Affirmative ex rationabili causa.*

Ad VIII. *Generatim negative.*

Ad IX. *Negative.*

Ad X. *Negative.*

Ad XI. *Negative.*

Ad XII. *Supplicandum SSmo pro gratia.*

Ad XIII. *Negative.*

Ad XIV. *Supplicandum SSmo pro gratia.*

Ad XV. *Affirmative.*

Ad XVI. *Negative, nisi constet de speciali Indulto.*

Ad XVII. *Negative, imo falsa.*

Ad XVIII. *Affirmative.*

Factaque de iis omnibus SSmo Domino Nostro Leoni Papae XIII relatione in Audientia habita die 31 Ianuarii 1893 a me infrascripto Cardinali S. Congregationis Praefecto, Sanctitas Sua resolutiones Emorum Patrum ratas habuit, et confirmavit, et petitas gratias in perpetuum benigne concessit.

Datum Romae ex Secretaria eiusdem S. Congregationis die 31 Ianuarii 1893.

L. ✠ S.

Fr. A. Card. SEPIACCI. *Praefectus.*

A. Archiep. NICOPOLITAN, *Secretarius.*

DE MISSARUM ELEEMOSYNIS.

(Dubium.)

S. Poenitentiaria Ap. April 6, 1742.

Missionarii, et pastores catholici in Hollandia, aliisque regionibus haereticorum, et infidelium ditioni subiectis, cum osculo pedum, Sanctitati Vestrae humiliter exponunt: ad eorum notitiam devenisse Breve exemplare Sanctitatis Vestrae apud S. Mariam Maiorem editum die 30 mensis Iunii 1741, incipiens "Quanta cura adhibenda est" in quo clericis et sacerdotibus quibuscunque recipientibus eleemosynas, seu stipendia pro Missis celebrandis districte prohibetur, ne, retenta sibi parte earundem eleemosynarum, sive stipendiorum, aliis sacerdotibus committere possint celebrationem earundem Missarum cum minori eleemosyna seu stipendio, adjuncta poena suspensionis, reservatae Sedi Apostolicae ipso facto incurrenda, prout latius in eodem Brevi exemplari continetur. Quoniam vero, Pater Sancte, in illis regionibus sub haereticorum, vel infidelium iugo nulla adsunt Beneficia ecclesiastica, seu certi redditus ad vitae sustentationem, Pastoribus et missionariis catholicis a piis fidelibus dari solent pingua Missarum stipendia et eleemosynae pro earundem Missarum celebratione, ut ex ipsis stipendiis et eleemosynis sustentationem recipiant in defectum, ut supra, Beneficiorum, sive certorum reddituum ecclesiasticorum. Quandoque vero eadem stipendia, et eleemosynae dantur ratione quidem particularis affectionis, vel gratitudinis erga illos missionarios, et Pastores, sed non sine respectu ad supradictam sustentationem multoties etiam, praecipue in exequiis, anniversariis, et maioribus festis, supradicta stipendia, et eleemosynae Missarum dantur per modum unius honorarii, quod occasione Sacramentorum Poenitentiae, et Sacrae Communionis ex pia veneratione fideles conferre solent. Quae cum ita sint, Pastores et missionarii nullum habuerunt scrupulum retinendi sibi ipsis partem stipendiorum et eleemosynarum, demandare aliis sacerdotibus indigentibus, qui sub nomine *Sacellani*, sive *coadiutores* assistunt, et vicem eorundem missionariorum, et Pastorum gerunt, quando sunt absentes, vel morbo impediti, aliisque in similibus necessitatibus; quod si missionarii, et Pastores tenerentur totam deinceps tradere eleemosynam receptam pro celebratione Missarum sacerdoti substituto, qui sacrificium offert, vel ipsi missionarii congrua sustentatione privarentur, vel si partem et portionem dicti stipendii, sive eleemosynae dare nequir-

ent sacerdoti celebranti precipue pro Saccellanis et Coadiutoribus et supra necessariis huiusmodi subsidium deficeret in illis regionibus, in quibus redditus certi, ac Beneficia pro Ministrorum Ecclesiae sustentatione deficiunt.

His igitur, aliisque particularibus circumstantiis sedulo perspectis, licet devotissimi S. V. oratores pro certo habeant, quod in Brevi exemplari supra commemorato pro celebratione Missarum, nullatenus comprehendantur, quominus tuto servare possint morem, et praxim usque adhuc observatam, nempe in dictis casibus retinendi sibi partem, sive portionem stipendii recepti pro celebratione Missarum, et cum minori eleemosyna aliis sacerdotibus Missas celebrandas committere, nihilominus veluti obedientissimi Catholicae Ecclesiae filii et metu suspensionis ipso facto incurrendae percussi, demississime supplicant Sanctitati Vestrae pro opportuna declaratione.

SSmus D. N. Benedictus d. p. Papa XIV vivae vocis oraculo benigne declaravit in prohibitione contenta in superius enunciato Brevi non comprehendi praedictos casus : et insuper mandavit hanc suae mentis declarationem praedictis Oratoribus, aliisque, quibus opus fuerit, per Officium S. Poenitentiariae esse significandum.

CIRCA DIVORTIUM CIVILE.

(*Decretum.*)

S. Poenit. d. 30, Junii 1892.

BEATISSIME PATER :

Eduardus ob adulterium mulieris notorium et scandalosum, ex quo etiam proles spuria exorta est, a iudice ecclesiastico obtinuit sententiam pro separatione thori.

Ut vero talis sententia iudicis ecclesiastici effectus civiles sortiri queat, praesertim quoad repudiationem paternitatis circa filios adulterinos, horumque exclusionem a parte et bonis prolis legitimae, lex civilis non aliud suppeditat medium efficax quam divortium civile.

Unde Eduardus familiae suae decori et bono providere volens ad actionem pro consequendo divortio civili recurrere cogitat. Nullo modo tamen vinculum sacramentale infrangere aut novarum nuptiarum libertatem pro se aut pro indigna muliere praetendere putat, paratus caeteroquin talem intentionem authentice coram Parocho vel Episcopo confirmare et declarare.

Cum saepius a S. Sede declaratum sit matrimonium civile nil aliud significare quam meram nudamque caeremoniam seu formam quae nullum conscientiae vinculum aut obligationem condere queat Eduardus itidem etiam in divortio civili nihil aliud ac talem nudam caeremoniam considerat, quae civiliter destruit effectus quos prius condiderat mera contractus civilis caeremonia; unde, simili jure, divortium civile conscientiae obligationibus nec addere quidquam nec detrudere ipsi videtur; proinde ordinem mere civilem et extremum spectans, quamlibet vinculi sacramentalis laesionem seu violationem expresse respuit et excludit, cum divortii civilis effectus exquirat.

Quum talis sit animi sui dispositio ac considerata praesertim sententia iudicis ecclesiastici super separationi thori, Eduardus, ut conscientiae suae quieti provideat, enixe petit an ita sibi liceat adire tribunal laicum pro consequendo divortio civili, sub clausulis et restrictionibus supra indicatis.

Sacra Poenitentiaria ad praemissa respondet: *Orator consulat probatos auctores.*

Datum Romae in S. Poenitentiaria, die 30, Junii 1892.

R. Card. MONACO, P. M.

DE ONERE SUSCIPIENDI CURAM ANIMARUM.

(*Decreta s. Congr. Concilii.*)

In causa quadam Calvensi (Calvi et Terano) circa onus suscipiendi curam animarum s. Congr. Concilii d. 28. Aug. 1890 respondit uti in causa Parmensi infra secutura. (Cfr. Canoniste contemporain, 1892 p. 307-309). Similiter s. Congr. Conc. in causa Foro-Julien. (Frejus) d. 31. Jan. 1891 affirmavit quaestionem an et quomodo episcopo concedenda sit facultas cogendi sub praecepto obedientiae, adhibitis etiam, si opus fuerit, censuris, sacerdotes viribus pollentes et a quocumque officio liberos ad curam animarum aliaque munera pro regimine animarum necessaria suscipienda. Simul etiam s. Congr. Conc. mentionem fecit ejusdem tenoris decreti d. 9. Junii, 1884 in causa Tolosana editi. (Cfr. Canoniste contemporain, 1891 p. 374-376)

BEATISSIME, PATER :

Episcopus Parmenis refert existere, speciatim in urbe, plura collegia, quibus adgregantur plurimi sacerdotes qui absque onere canonicae residentiae, minima et facillima munia obeunt, adsistendi scilicet uni Missae adinstar conventualis. In hujusmodi collegiis numerantur prope *centum* sacerdotes. Hinc fit ut qui Parochi, Oeconomi spiritualis, Capellani onera susceperunt vel stabilia vel temporalia, ambiunt has sedes ad quas facile nominantur vel a Patronis, vel a Fabricis, vel a consortio quod amplectitur centum Praesbyteros ideo nuncupatos centumviros, qui in hac re omnino sunt et se gerunt independenter ab auctoritate episcopali. Saepe saepius accidit ut secundo electi sacerdotes prioribus muneribus renuntient, et antequam Ordinarius renuntiationem acceptet, ad nova onera se transferunt, et aliquando ad plena otia. Ex hac miserrima et indecora defectione nonnullae Ecclesiae parochiales carent Pastoribus, et hodie in Dioecesi illarum numerantur viduae non minus ac *viginti*.

Quapropter praedictus Episcopus quaerit :

1. Utrum liceat sacerdotibus, qui beneficii veri nominis non pollent et speciatim Vicariis curatis, Oeconomis et Capellanis, derelinquere officia ab Episcopo illis commissa, non obtenta prius ejus licentia ?

2. An ex praecepto obedientiae, adhibitis etiam, si opus fuerit, censuris, Episcopus jus habeat eos cogendi ut persistent in suo officio, saltem usquedum ipsis providere valeat per idoneum successorem ?

3. Utrum sub eodem praecepto obedientiae, et iisdem intentatis censuris, possit Episcopus sacerdotes otiosos, vel ferme otiosos et sanitate suffultos, compellere ad suscipiendam Ecclesiarum curam, saltem donec illis fas sit providere Pastorem ?

4. Num, praeter poenas a jure statutas, ad corrigendos Parochos qui otiosi et socordes negligunt propria officia et admonitiones et minas minimi faciunt, hac miserrima aetate, conveniens sit inferre censuras, et speciatim suspensionem a missa diebus ferialibus, vel etiam extra Paroeciam ?

Ad compescendam licentiam, quae in Clero quoque furtim sed in dies major serpit, atque ad providendum cultui religionis et saluti animarum in hac *plusquam in proximis Dioecesibus Pastoribus deficientium* Episcopus Parmensis enixis precibus orat, ut et *pharmaca* et auxilia saltem temporalia ad aliquot annos, illi provide designentur.

Parmae, ex Episcopio, die 11, Januarii 1886.

J. ANDREAS, *Episcopus*.

DIE 17 JANUARI, 1886.

Ad I. *Prout exponitur, negative.*Ad II. *Affirmative, quoties ex Officii dimissione grave detrimentum curae animarum sit obventurum. Est tamen Episcopi solícite providere de idoneo successore, praesertim cum rationabili de causu dimissio expostulatur.*Ad III. *Affirmative, gravi urgente necessitate, et ad tempus.*Ad IV. *Episcopus utatur jure suo, prout et quatenus de jure, perpensis tamen temporum et personarum adjunctis.*Ita reperitur in positione cui titulus : *Parmen. Episcopus circa Clerum, existen. in Secretaria S. Congregationis Concilii in fasciculo positionum diei 17 Januarii anni 1886.*

In quorum fidem, etc.

Datum Romae, ex Secretaria praefata, die 5 Februar. 1886.

A. GESSI, *Sub-secretarius.***CIRCA CULTUM ERGA SS. VULTUM, D.N.J.C.***(Ex S. R. U. Inquisitione.)*

BEATISSIME PATER :—P. Caietanus Pizzighella e Congregatione Presbyterorum a Sacris Stigmatibus D.N.J.C. Sacellum, Ecclesiae Domus Matris Veronae existentis adnexum, de consensu Ordinarii accommodatam ac destinatam habuit (nulla tamen facta liturgica dedicatione) Cultui Vultus D.N.J.C. cuius Imago in unico Altari posita, magnam excitat venerationem.

Praeterea apud eamdem Ecclesiam erecta est de consensu eiusdem Ordinarii, Confraternitas, Archiconfraternitati Turonensi eiusdem S. Vultus affiliata cui jam fere quatuor millia hominum nomen dedere.

Nunc vero, cognitis, per publicas Ephemerides, decretis ab ista S. Congregatione S.O. statutis, quoad cultum S. Imagini Vultus D.N.J.C. exhibendum, orta est aliqua confusio et perturbatio, mirantibus non paucis ac dictantibus ab hac devotione omnino cessandum esse, ut obsequium auctoritati S. Congregationis S.O. praestetur.

Quibus de causis idem Orator ut quieti suae et caeterorum Confraternitati adscriptorum consulat, humillime petit :

An cauta sub directione ac dependentia Ordinarii ne sit in Oratorio et in piis exercitiis publice peragendis aliquid

quod sapiat cultum directum et specialem, omnibusque iuxta cultum Romae traditionalem conformatis, subsistere possit dictum Sacellum et Confraternitas cum Indulgentiis ei concessis?

Et Deus, etc.

Visum : commendantur preces humillimi Oratoris.

In q. f.

Datum Veronae ex Curia Episcopali, die 25 Januarii, 1893.

L. Card. DE CANOSSA, *Episcopus*.

Responsum Sacrae Congregationis S.O.

FER. IV, DIE 8 MARTII, 1893.

In Congregatione S. Romanae et Universalis Inquisitionis, propositi Instantia, Emi ac Rmi Dni Cardinales in rebus fidei et morum Generales Inquisitores respondendum decreverunt : *Prout exponitur, affirmative.*

Eadem vero die, Emus Cardinalis eiusdem S. Inquisitionis Secretarius, facultatibus a SSmo Dno Nostro sibi tributis, Emorum Patrum resolutionem adprobare dignatus est.

L. MANCINI, S.R. et U.L., *Notar.*

DE REQUISITIS AD CONFRATERNITATES ERIGENDAS.

E. S. CONGR. INDULGENTIARUM ET RELIQUIARUM.

Sacrae Indulgentiarum Congr. sequentia dubia dirimenda sunt proposita :

I. In erigendis seu instituendis Confraternitatibus atque Indulgentiis iisdem communicandis, item in Confraternitatibus aggregandis, Clemens PP. VIII. Constitutione "*Quaecumque*" plura praescripsit sub poena nullitatis, quorum observantiam saltem in substantialibus Pius PP. IX. Decreto 8 Januarii, 1861, denuo constituit. Inter quae reperitur : quod Confraternitatibus aggregatio seu institutio fiat *de consensu* . . . *Ordinarii et cum litteris testimonialibus ejusdem.* Et formulae a Pio PP. IX traditae, diserte aiunt : "*Confraternitatem. . . de consensu Ordinarii qui ejusdem Confraternitatis institutum, pietatem ac religionem litteris patentibus Nobis nuper exhibitis commendavit . . . per praesentes erigimus itemque . . . Confraternitatem . . . attentis Episcopi seu Ordinarii loci consensu ac litteris testimonialibus,*

quibus ejus instituti pietas ac religio commendatur, Nostri Archiconfraternitati adjungimus et aggregamus.”

Hinc quaeritur :

I. An dicta conditio sufficienter impleatur quum Ordinarius loci litteras testimoniales in antecessum non dat, sed tantum in diplomate erectionis vel aggregationis sibi transmissis his verbis subscribit vel etiam aequivalentibus : *Vidimus et executioni dari permisimus ?**

2. An saltem sufficiat Ordinarium suam subscriptionem apponere quum in diplomate erectionis ipsi transmissis a superiore Ordinis non leguntur verba *erigimus*, sed : *facultatem concedimus erigendi*, et dicta subscriptio actualem erectionem praecedat.

II. Cum saepe longe distet Archiconfraternitatis moderator seu superior Ordinis religiosi, factum est ut plerumque formulae ab iis subscriptae et sigillo munitae in cancellaria Episcopatum, vel in aliqua Ordinis domo in antecessum deponantur, quibus suo tempore depositarius utitur ad erectionem vel aggregationem, nomen Rectoris datumque in formula apponens.

Quaeritur igitur an erectio vel aggregatio hoc modo peracta uti valida sit retinenda ?

III. Decreto Urbis et Orbis diei 8 Januarii, 1861, facta est Ordinariis potestas Parochos pro tempore in rectores, moderatores etc., Confraternitatis nominandi ; hinc quaeritur :

An ex eodem Decreto potuerint Ordinarii delegare non solum Parochos sed etiam Eleemosynarios, Capellanos communitatum vel piorum locorum quoad Confraternitates in Ecclesiis ipsis conceditis, independentem a parochis, uti communiter fit in Galliis, vel etiam Vicarios tum ob nimias Parochi occupationes, tum aliis de causis ?

IV. In multis Confraternitatibus, Congregationibus, seu Associationibus, v. g. in iis quae a Prima Primaria dependent, usu receptum est, ut in congregationes, confraternitates, etque associationes admitti cupientes desiderium suum consilio et Directori Congregationis prius aperiant, qui si, deliberatione adhibita, annuant petitioni, dies statuitur, quo postulantes solemniter et forma recipiuntur. Eo die omnes conveniunt in sodalitate Ecclesiam, concio habetur, Postulantes juxta ordinem formulam consecrationis B. Mariae Virginis alta voce emittunt ; dein *Rector manu extensa haec vel similia profert : Ego auctoritate mihi concessa recipio vos in congregationem participesque facio Indulgentiarum et Privilegiorum etc.*

Jam vero ad majorem istiusmodi receptionis solemnitatem

saepe saepius a Rectore invitatur sacerdos extraneus, qui concionem habet, caeremoniae praest, nunismata, Rosaria, scapularia, aliaque signa, quae sunt sodalibus tradenda, benedicit, imo et profert verba superius relata. Plerique ex Congregationum rectoribus id fieri posse pro certo habent, seu solam inscriptionem in albo sufficere putant, sive quia persuasum habent facultatem sodales recipiendi se posse subdelegare; hinc quaeritur:

1. An istiusmodi ritus sit habendus ut essentialis? quatenus negative—

2. An moderator associationis munus admissionem eo modo peragendi alteri sacerdoti committere possit?

3. An id possit eo saltem in casu quo Associationis statuta, approbante Ordinario, hanc ei facultatem expresse assererent?

Porro S. C. Ind. Sacrisque Rel. praeposita relatis dubiis audito unius ex Consultoribus voto, respondendum censuit:

Ad I. Ad primam partem, *negative*.

Ad secundam partem, *non sufficere*.

Ad II. *Negative*.

Ad III. *Affirmative*.

Ad IV. Ad primam partem, quoad actum receptionis in sodalitatem et benedictionem scapularium, rosarium, etc., *affirmative*; quoad ceteras caeremonias, *negative*.

Ad secundam partem, *affirmative*, si habeat potestatem subdelegandi: secus, *negative*;

Ad tertiam partem, *affirmative*.

Datum Romae etc., 3 Dec., 1892.

DE OBLIGATIONE EX PRIVILEGIO SABBATINO.

De parvi officii B. Mariae Virginis recitatione, et abstinentia a carnibus praescripta Sodalibus Confraternitatis eiusdem B. Mariae Virginis a Monte Carmelo, qui privilegio frui volunt *Sabbatino* nuncupato.

Huic Sacrae Indulgentiarum Congregationi sequentia dubia dirimenda proponuntur.

I. Fideles recepti in Confraternitatem B. M. V. de Monte Carmelo, qui frui cupiunt privilegio sabbatino, si legere bene sciunt, possuntne (a) proprio arbitrio eligere inter recitationem quotidianam parvi officii et abstinentiam a carnibus quaque feria IV, una cum strictiori observantia ieiuniorum et vigiliarum ab Ecclesia praescriptarum, an potius (b) tenentur exclusive ad praedictam officii recitationem?

II. An haec a carnibus abstinentia quaque feria IV praescripta iis qui praefato privilegio frui volunt excludat etiam usum ovorum et lacticiniorum?

III. Qui hanc abstinentiam ad praedictum finem observant, possuntne uti Indulto Bullae Cruciatæ, ita ut liceat ipsis mitigare iuxta hoc indultum rigorem abstinentiæ vel in quaque feria IV, vel in vigiliis aliisque diebus prohibitis, quin amittant ius ad privilegium sabbaticum?

IV. Possuntne iidem, quin praefatum privilegium amittant uti indulto seu dispensatione, quæ tempore Quadragesimæ concedi solet, ad carnes comedendas?

Quibus dubiis S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita respondendum censuit.

§ Ad I. Ad primam partem, *negative*. Ad secundam, *affirmative*.

§ Ad II. *Negative*.

§ Ad III. *Negative*.

§ Ad IV. *Negative*.

§ Datum Romæ ex Secretaria eiusdem Sacrae Congregationis die 3 Decembris 1892.

L.✠S.

FR. ALOISIUS, *Card. SEPIACCI, Praef.*
ALEXANDER, *Archiep. NICOPOLIT. Secret.*

BOOK REVIEW.

COLLECTANEA S. Congregationis de Propaganda Fide, seu Decreta, Instructiones, Rescripta pro Apostolicis missionibus ex tabulario ejusdem Sacrae Congregationis deprompta.—Romae ex Typographia polyglotta S. C. de Propaganda, Fide. MDCCXCIII.

In 1880 the Superiors of the seminary for the foreign missions in Paris published a collection of the various Constitutions, Decrees, Instructions and Indults issued by the Holy See for the missionary clergy of different countries. It made a stately folio volume of some 600 pages under the title of *Collectanea Constitutionum, Decretorum, Indultorum ac Instructionum Sanctae Sedis ad usum operariorum apostolicorum Societatis Missionum ad exteros selecta et ordine digesta cura moderatorum Seminarii Parisiensis ejusdem Societatis*. Cardinal Barnabo had given his sanction to the work and when finished it was dedicated to the late Cardinal Simeoni. Although the work was admirable and perfect in its way, Cardinal Simeoni at once arranged to have a separate edition published under the auspices of the Propaganda. This was all the more desirable, as it would insure not only the accuracy of the work and give to it an authoritative character, but there was a certain assurance that, as an official work, it would be continued and kept up to date by periodical additions under competent direction. The interest which Cardinal Simeoni manifested by a personal superintendence of the work so far as his duties permitted it, ceased only with his death. Cardinal Ledochowski, who realized no less the importance of such a repertory for the use of the missionary clergy, had it brought to conclusion.

This new work, besides containing a large amount of additional matter, which expands its size by nearly 200 pages, shows a slight change in the division of subjects. Instead of the three parts *De Personis*, *De Sacramentis* and *De Praeceptis*, we have here *De Personis*, *De Rebus* and *De Fide et moribus*. The subject *De Scholis* which previously occupied about five columns of the Appendix, forms a chapter of more than thirty columns under the first division in the body of the work.

A separate title which treats *De locis et bonis sacris* has been added to the second part; and a considerable amount of new material enters into the third part.

The chapters where necessary are sub-divided into articles. These contain in chronological order the various official utterances of the Holy See to the missionaries, beginning with the year 1622, when the S. Congregation of the Propaganda was first established, and reaching down to the year 1892. Here and there earlier documents are introduced for the purpose of completing the survey. All the documents have been carefully transcribed from and compared with the originals preserved in the Archives.

There have been also some changes by way of elimination of certain decrees which appear to have had a purely local application or were of doubtful interpretation.

One of the most valuable features in a work of this kind is of course the index, and the topical arrangement as well as the general completeness of the subjects referred to in the *Index Rerum* make it of really practical worth, which can not be said of most other ecclesiastical publications of a similar character.

The work is comparatively free from typographical errors; one of an ugly nature, although readily corrected by the context, occurs in the *Instructio* of the S. Office, Dec. 9, 1874, where, page 452, the phrase "adsit omnino scandalum" should read "*absit* omnino, etc." As we shall have frequent occasion to refer to this collection it will be needless to dwell on its contents in a more detailed way.

COMMENTARIUM IN FACULTATES APOSTOLICAS,
 quæ Episcopis et Vicariis Apostolicis per modum Formularum concedi solent, ad usum Venerabilis Cleri Americani concinnatum ab Antonio Konings, C. SS. R. Editio tertia recognita et aucta curante Jos. Putzer, ejusdem Congregationis.

A priest with any experience whatever in the practical work of the ministry, cannot fail to appreciate the importance and advantage of having a clear understanding of the Faculties accorded to our Bishops. It was at the request of a number of Bishops that the late Fr. Konings, C.SS.R., undertook to write a short commentary on these Faculties, which was published after his death, in 1848. In a small volume the eminent author had collected much valuable information, and hence it was received with general satisfaction by

the clergy. However, it is well known that Fr. Konings himself was never thoroughly satisfied with his own work, and he felt that it was by no means complete. Accordingly the Rev. Joseph Putzer, who for several years ably filled the chair of Moral Theology at Ilchester, vacated by Fr. Konings, was, upon the demise of the author of the *Commentarium in Facultates Apostolicas*, to revise and complete the work, so as to make it further useful for our clergy. Fr. Putzer spent a number of years in preparing the present edition, and we can testify to his having made an exhaustive study of the subject. He has endeavored to develop especially the practical side of the subject, and to arrange matters in such a manner as to furnish in this work a collection of all the information necessary for a proper understanding of the topics in question.

At the present writing the book is still in the hands of the printer, but from the MS. pages which we were permitted to see, it is plain that we have before us an almost entirely new work. For the present we shall only give a summary sketch of Fr. Putzer's labor in order to enable the reader to form a correct estimate of its usefulness.

The book is made up of two parts and an appendix. In Part I. (Pars generalis), the following subjects are treated: (a) the nature of the faculties granted to our Bishops; (b) their origin; (c) their relation to the *potestas ordinaria* and *quasi-ordinaria* of Bishops and to one another; (d) a short summary of the rules to be followed in their interpretation; (e) an exposition of the manner in which they are to be communicated and sub-delegated by the Bishops to their priests; (f) the different modes of cessation, and finally, (g) their practical application. In Part II. (Pars specialis), there is an explanation of each separate article of the four Formulas of Faculties granted to our Bishops. Accompanying each article there is a concise doctrinal exposition derived from the most approved authors and from many Decrees of the Roman Congregations. Thus, for instance, the impediments to matrimony which occur in the Formulas, are discussed at some length. In a similar manner are treated the *Privilegium Paulinum*, the Indulgence in *articulo mortis*, matters concerning vows, the *Privilegium altaris*, Confraternities, indulgenced articles, Way of the Cross, etc., matters that are of frequent occurrence in the practical care of souls. Extensive use has also been made of the Decrees *S. Congr. Indulgent.* However, these Decrees are not quoted in full, the Editor being content in most cases with a reference to the number of the *Collectio authentica*. The Commentary has also embodied substantially the

information that R. P. Beringer, S. J., has collected in his well known work on the subject of Indulgences.

The Appendix contains the *Formulae ordinariæ* which are granted to Bishops, Vicars, and Prefects Apostolic in other countries, in so far as they differ from the *Formula I.* of our Bishops. The work is concluded by some supplementary remarks of a practical nature in harmony with the scope of the book, and a complete alphabetical index. Throughout mention is also made of the general privileges of Religious and of the Faculties of the *Pagella S. Pœnitentiariæ pro Confessariis*, in so far as they have reference to the respective subjects under consideration.

Among the works which have been consulted most extensively in the compilation of the Commentary are enumerated: *Theologia Moralis S. Alph.* and the *Compendia Moralia* of Aertnys, D'Annibale, Konings, Lehmkuhl, Marc, Sabetti, etc.; then the works on matrimony by Feije, Gasparri, Joder, Kutschker, Planchard, Zittelli, etc.; also the *Collections*: of Paris, 1880, of Bizarri, Monacelli, Lucidi, Ferraris. Of the Canonists the following are chiefly quoted: Aichner (Bishop of Brixen) *Compendium Juris Eccl.*, Reiffenstuel, Smith, De Angelis, etc. Of Reviews: *Nouvelle Revue Theologique*, *Quartalschrift* (Linz), *AMERICAN ECCLESIASTICAL REVIEW*, *Pastoralblatt* (St. Louis), *Zeitschrift fuer Kath. Theologie* (Innsbruck), *Ephemerides liturgicæ*, *Il Monitore Ecclesiastico*, *Acta S. Sedis*, *Irish Ecclesiastical Record*, etc. The work has been printed under the personal supervision of the Editor at Ilchester. In its complete form it will cover about 450 pages, making a volume nearly three times as large as that of the former edition.

(Orders of the book may be made to Rev. Jos. Wuest, Redemptorist College, Ilchester, Md. Howard Co. Price, \$2.00.)

1. MANUAL OF THE HOLY FAMILY. Prayers and General Instructions for Catholic Families.—By Rev. B. Hammer, O.S.F.—Benziger Bros., 1893.

2. A PICTURE OF THE HOLY FAMILY.

The Benziger Bros. have published both a manual and an excellent picture, both of which will greatly facilitate the introduction and maintenance of the Association lately urged upon Catholics throughout the world by Leo XIII. The book contains not only the rules of the Society of the Holy Family and the ordinary devotions proper for a Catholic household, but it has a number of ad-

mirable instructions in which the duties of the family and its individual members are laid down in a practical manner. Thus we have instructions for men: the husband, the father, as head of the household, as citizen, as a member of the congregation. In the same way there are instructions for the wife, the mother, the mistress of the house, etc.; the relations between the family and the parish priest, the various household devotions, etc.—all this is treated of in a practical and concise manner.

To the picture, which makes a truly handsome and becoming ornament for the Catholic home, we have already called attention in our last issue.

THE PICTORIAL CHURCH FOR CHILDREN, or the Teaching of the Church Made Known to the Little Ones by Pictures, Stories, Examples and Parables.—By Rev. J. Brelivet.—Barre, Vt., 1893.

The title speaks sufficiently for the character of the book. It embodies the idea of the Kindergarten system which appeals to the senses and imagination of the child, and thus reaches effectually both mind and heart. This method which deserves to be perfected and carried into all our elementary schools, adapts itself particularly to religious instruction. Fr. Brelivet's little book is a fair sample of what a work of this kind should be. The language is simple and affectionate, except the verses introduced here and there, which are wretched, almost without exception, and not at all such as appeal to a child's sense, nor do they cling readily to the memory. The letterpress is fine, large and clear type, a very important feature in a book of this sort. The illustrations are generally tasteful and to the purpose; but the author's own picture on the cover should, for obvious reasons, have been omitted.

REMINISCENCES OF EDGAR P. WADHAMS, First Bishop of Ogdensburg—By Rev. C. A. Walworth; with Preface by Rt. Rev. H. Gabriels, D.D.—Benziger Bros., 1893.

LA FELICITA NELL'INFERNO e lo "Sguardo inditro" del Prof. Mivart. Replica di S. M. Brandi, S.J.—Roma: A. Befani, 1893.

THE WITNESS OF THE SAINTS or the Saints and the Church.—By Henry Sebastian Bowden.—London: Burns & Oates, 1893. (Benziger Bros.)

AMERICAN ECCLESIASTICAL REVIEW.

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M. OLIER AND THE SPIRIT OF THE SEMINARY.

THE heroic virtues of the saintly founder of the Seminary of St. Sulpice, in Paris, which was destined to become the model of similar ecclesiastical institutes throughout the world, are well described in the exhaustive life of Jean-Jaques Olier, by the Abbé Faillon. Mr. Healy Thompson has given us a fine English version which, though somewhat abridged, is still a worthy monument of the noble priest, who, we believe will some day be more generally known and honored than he is at present, since an effort is being made by his sons, the Fathers of St. Sulpice, to promote the beatification of their first holy Superior, to whom we owe so much of the practical introduction of the ecclesiastical spirit among the clergy of this country as well as that of Europe, especially France.

Naturally our minds revert to St. Charles when we speak of the seminary, or the ecclesiastical spirit. He remains for ever the grand reformer whose activity in laying the foundation for a permanent system of clerical education through the seminary can never be forgotten or neglected. But M. Olier was thoroughly mindful of this in building to suit the special requirements of a later age. "St. Charles Borromeo had labored strenuously and with success in founding schools in which youthful candidates for the priesthood might be trained in preparation for the clerical state. But God, in His ordinary Providence, is pleased to work out His designs

by progressive acts and with the aid of various instruments, and thus it was left to M. Olier to develop and complete what the great Archbishop had begun. The seminaries which the latter had instituted in his diocese were regulated and conducted in a manner conformable with the years and capacities of the students, but they were not adapted to meet the necessities of persons of maturer age, whose characters were more solidly formed, who had either already received holy orders or were in a condition to do so, and who were desirous, not only of imbibing more freely the spirit of their vocation, but of perfecting themselves in those virtues which are eminently sacerdotal. And here it may be observed that although the Bishops of France were fully acquainted with the regulations which were embodied in the acts of the Church of Milan, they had not regarded them as suited to the purposes of a higher seminary, and were still in quest—if the term may be permitted—of a system which would adequately satisfy their requirements; and such a system was at length supplied them by the founder of St. Sulpice.”¹

The veneration of M. Olier for the holy Archbishop of Milan was well known to his own children, and he frequently refers to the Saint and his instructions regarding ecclesiastical life as the source and pattern of the rules which he lays down himself for the guidance of clerics. There is in the detailed history of the founder of St. Sulpice every evidence to prove what he stated in all simplicity to those who knew him best, namely, that the work of establishing the seminary on the lines marked out by him in his writings and in his practical guidance of the same, was a special inspiration and call with him from God. His object, first and foremost, was, to use the words of the Sovereign Pontiff, Paul V, whose principle guided M. Olier in his efforts, “not so much to provide ecclesiastics with learning and science, as to train them in the worthy use thereof, and to impart to them the virtues proper to the ecclesiastical state.” St. Sulpice has indeed produced learned men in various spheres, but that which has been most remarkable in its formative influence is the note

¹ Life of J. J. Olier, Part III, ch. i, p. 419.

of the deeply religious spirit which as a rule animated its clerics and to which even those who, like M. Rénan, found it impossible to remain true to its directions, have frankly borne witness.

Let us see what was the method of this admirable training which forced the Bishop of Vence, on occasion of his first visit to the seminary, when some of the priests in his company called his attention to the solid walls of the building saying "*aspice quales lapides,*" to answer "*say rather aspice quales homines!*" When Mr. Olier was told that his priests had the spirit of religious he became sad, for he felt, as he said, that if priests who are detached from the world are said to live like religious, it is only a sign of the corruption of the age; for secular priests and clerics ought to possess the virtue of self-denial, even in a more eminent degree than regulars who bind themselves by vow to perfection, because these feel the necessity of special safeguards and restraint, such as the secular priest must possess in advance in order that he may be true to his state of life.

M. Olier's first aim therefore, was to impress the young clerics under his direction with the necessity of self-restraint and an appreciation of motives toward perfection. "The Seminary" he would say "is the hedge which separates the vineyard of the Lord from the world. This hedge is full of thorns, and the world ought not to approach it without feeling the prick of them; that is, without being made sensible of the horror we have of its execrable maxims."

Worldliness was to him an absolute proof of the want of a vocation to the priestly state. "*Si de mundo essetis, mundus quod suum erat diligeret.*" Popularity or a desire of it, as a means of doing good, he reckoned a deception full of danger. "God may, if He please, cause us to be generally esteemed, but it is a gift He bestows on those who do not wish for it, who avoid and despise it, and who have been the first to treat the world with scorn."

Although he fully understood the value of arousing a spirit of emulation in the young students by placing before them the prospect of some distinction, he felt that this could

be done only with the admission of a certain weakness in human nature. This he set himself to control by drawing the seminarian to covet rather humiliation and to labor from the pure motive of pleasing God. "First places," he wrote, "in this house are to be taken by humiliations . . . the desire of precedence belongs to the flesh and the devil; when, therefore, we have to put ourselves before others we ought to be ashamed to see ourselves in the place which the devil seeks and Jesus Christ shuns."

"The passion for news and the love of sight-seeing was his particular aversion," says his biographer. "Not that he laid any express prohibitions on the seminarists, for he preferred that they should mortify themselves simply from a motive of advantage to their souls; and in this, as in all things, he was careful to avoid excess."

To foster and preserve this spirit he recommended the use of corporal penances; but these were to be rather constant than severe. Their object was not indeed to injure the body, but only to keep the mind alert in the pursuit of the supernatural and to keep the spirit from being drawn under by the flesh. Imprudent austerities are, as a rule, the fruit of impulses, and therefore of short duration; they do not influence the will, and may leave in the soul a species of conceit which replaces the love of material comfort by the more dangerous excess of a hidden pride, of that noxious self-complacency which makes all true piety repulsive to those around us. Interior mortification, which denies to the heart and the intellect certain attractions appealing to the sensitive and intellectual man were, in his estimation, of much more value, because they are usually unnoticed by others, and thus preserve humility, the foundation of all real virtue. "In crucifying the heart we crucify that which is the universal source of all our appetites and inclinations. When fire is set to the root of a tree, its branches, leaves, flowers and fruits wither: thus he who labors to mortify his mind and heart, mortifies at the same time the entire man." Before he admitted the young levites to the tonsure he spent an entire year in instructing them systematically how to kill self-love in their hearts. For this

reason he invited them, in his charming manner, to be perfectly open with him ; to lay bare the thoughts and aspirations which actuated them in the pursuit of their studies and in their intercourse with their fellow-students and professors. He felt that when once he knew their interior disposition he might more easily win them over to his convictions and help them to correct any wrong tendency which they had imbibed in their earlier training.

Obedience was a never-ending theme of his discourses. "No one on earth," he used to say, "is dispensed from submission, however exalted the lights with which God has favored him ; they who hold the place of God here on earth ought always to be approved by those who are subject. Such was our Lord's own fidelity to rule during His entire life." "Obedience is the life of the children of the Church, the compendium of all virtues, the assured way to heaven, an unfailing means for ascertaining the will of God, a fortress into which the devil has no access, one of the severest, but at the same time one of the sweetest of martyrdoms." To test this virtue, which is in a manner linked to that of humility, he would have the students perform at times all sorts of menial duties. He himself was a model in this respect, and the honor and esteem in which he was held by all, or the authority which he instinctively exercised over the entire community, suffered nothing from his actions. Often, when occasion presented itself, would he sweep the floor, clean the shoes and do similar acts of service for others. There was nothing constrained in this ; it seemed natural to his humble and enlightened manner.

It will not surprise any one who has but the slightest insight into the spiritual life, that he should have insisted much upon the practice of prayer and meditation. We need hardly dwell on this portion of seminary life, which is an essential feature of all training to any degree of Christian perfection. That which was a marked characteristic of his system of teaching the young seminarians to pray was that they should keep before them the life of our Lord, and model their actions upon the details of the Gospel narrative. "Jesus

Christ alone must reign within us, there to serve and glorify His Father. May it please Him in His mercy and goodness to establish His life in our souls." In order that they might thoroughly imbibe this spirit he directed them to read daily a chapter of the Gospel, and to do this with the greatest possible reverence and thoughtfulness, that is, on their knees and with head uncovered. He placed much more store on this practice than on the frequent scrutiny of conscience to which young persons who receive a first impulse to piety attach as a rule great importance, and believed that it would stand in good stead of such self-inspection, which is apt to produce scrupulosity. Hence he called this exercise of reading and meditating some part from the Evangelists, the *particular examen*. This principle he applied in a manner to the entire sacred Scripture.

There was another study to which he attached great importance in a seminarian. It was that of the ceremonies of the Church, which he desired to be known and observed by all with most scrupulous exactness. We have from his pen an *Explanation of the Ceremonies of High Mass*, in which "while inculcating the sublimest doctrine, he indicated, in a manner truly Patristic, some of the many allegorical and mystical senses of which the several actions of the sacred rite are susceptible, with a view of showing the wonderful harmony of the whole, and the importance of not omitting one single item, however insignificant it may appear."

He strenuously set his face against the impatient attempts of those clerics who sought, in some way or other, to urge on their promotion to Holy Orders. He did not call them according to rank when he noticed any inordinate desire on the part of students in theology to advance into the sacred ministry. There exists, among his writings, a letter addressed to a gentleman advanced in years, who before entering the Seminary of St. Sulpice had held a high office of State.¹ This ecclesiastic was not only a model of virtue, but a relative of

1 M. Jean de Sève, who had resigned his post of President of Affairs of Inquiry in the Parliament of Paris, in order to become a priest.

M. Tronson, subsequently Superior of the Seminary ; still, as time went on and he had passed his probation, being also well up in his studies previously made at the University, he expressed a wish to be promoted to sacred Orders so that that he might satisfy his zeal for laboring for the salvation of souls. We cite only a passage from the letter which will show what the holy Director of the Seminary thought of this wish on the part of one whom he loved and respected.

“My dear sir,” he writes, “a wise servant awaits in silence the orders of his master, who sees what is passing in the house, and does not make his intentions known until the moment it pleases him to do so. In like manner our Great Master sees the needs of His Church, and keeps a watchful eye on those whom He desires to promote in His service, and He must be left to do it in His own time. He gives us our rule of conduct in the Gospel where He bids each of us take the lowest place in His house and at His table : ‘Recumbite in novissimo loco’; adding that we must wait until we are invited to go up higher.

“None, therefore, ought to be eager for advancement, or put himself forward ; he must let himself be called, solicited and urged, and that with importunity. As it is Jesus Christ, who, penetrating to the depth of our hearts, discerns the purity, the sanctity, the strength, the prudence, the genuine zeal, the profound humility, and all the other evangelical virtues which are necessary to render us worthy of His charges, so it is He who imposes silence on His Church, and prevents those being called whom He does not see sufficiently well grounded to be promoted.

“Annihilate yourself before God, abide in patience, and await in peace the voice of your Master, who said to His disciples : ‘In patientia vestra possidebitis animas vestras.’”

These few notes will sufficiently indicate the spirit which reigned in Mr. Olier’s seminary. Would that it might be found in every similar institution in our day !

THE SACRIFICE OF JEPHTHAH'S DAUGHTER.

OF all the characters who figure prominently in the early Israelitic occupation of Canaan, none, not even Samson, has called forth more real and lively interest than Jephthah. His history we find related briefly, too briefly indeed to satisfy our curiosity, in the eleventh and twelfth chapters of the book of Judges.

He was born in the land of Gilead, that mountainous district which lies south of Bashan on the east side of the Jordan. His father also was a Gileadite of the tribe of Manasseh, but his name we know not. The book of Judges tells us that his mother was a harlot. As this term, however, in the Hebrew Scriptures, is often applied to women who had the care of the inns and road-houses, we may not necessarily infer that she belonged to the worse of two classes of persons who in the popular estimation were alike. Driven from home after his father's death he betook himself to the southern land of Moab that he might be beyond the power of his hated brethren who excluded him from his inheritance. Here on the frontiers of Moab he soon gathered together a band of followers of his own bold and daring spirit. He became the ideal border chieftain. With his brigands he made systematic marauding¹ expeditions across the line into the territory of the Ammonites, the foe of Israel on the east. It was impossible to capture him, and as in the case of the Arab sheiks of modern times his name itself inspired terror, and his name as a successful guerilla became a by-word in his own tribe. Meanwhile the land of Gilead was suffering devastation at the hands of the Ammonites who had lately declared war against Israel. His countrymen in their despair looked to Jephthah for deliverance, and even sent a delegation of elders to confer with him. He received them coldly and

¹ The expression "robbers" (latrocinantes) in the Vulgate rendering is not quite accurate. The original conveys rather the idea that Jephthah was a warrior chief who undertook to defend the borders of his country against the habitual incursions of hostile bands, and for this purpose had collected around him a large number of freebooters who did but little harm and much good to their people.—ED.

openly taunted them with the injustice of his exile: "Are not you the men that hated me, and cast me out of my father's house, and now you are come to me constrained by necessity?"¹ His pride, wounded by the fact that he was an outcast, and had been looked upon as a bastard, determined his stand. He was to be the Coriolanus of the early Hebrew epoch. His persecutors were at his mercy. Fawning at his feet they craved his assistance, the aid of him whom they had before spurned. Now he might gloat on their discomfiture! Now he could mark with quiet satisfaction their whining remonstrances, as his meditated taunts stung them to the quick! He had experienced ill-treatment from his countrymen. He demanded retribution. To cap the climax of their humiliation and his justification before the people, he refused to lead the march against Ammon, except on condition that he be made the ruler of Gilead. The elders promised, but questioning their sincerity the wily freebooter, to make assurance doubly sure, had them take a solemn oath to keep their promise of electing him their judge for life. "Jephthah therefore went with the princes of Gilead, and all the people made him their prince" (Judge xi, 11). Henceforth he is the God-fearing saviour of his race.

At the outset he shows himself to be the true statesman by trying, if possible, to settle matters peacefully. His diplomatic correspondence with the Ammonites might easily serve as a model for later and more settled centuries. The land belonged to the Israelites by right of conquest and by the direction of Jehovah. This was retorting the very argument of the Ammonites themselves (Judg. xi, 24-27). His subsequent expostulations and demands are, as might have been expected, despised by them. "Therefore, the spirit of the Lord came upon Jephthah" and by a quick forced march across the border he came suddenly upon the Ammonites, overwhelmed them and destroyed about twenty towns.

On the eve of this decisive victory he had piously vowed that, should he win the battle, he would sacrifice to Jehovah whosoever should first meet him on his return. The news of

¹ Judg. xi, 7.

Jephthah's success in the campaign was rapidly borne throughout the land and, as he returned in triumph, his own daughter at the head of a band of maidens came forward to welcome him with music and dances, according to the custom of the Hebrews. And when he saw her he rent his garments, his sorrow knew no bounds, but his sense of justice silenced all sentiment. He acquaints his daughter with the vow, and the noble girl acquiesces, asking only two months' respite in which to mourn her virginity. Then was it that he did to her as he had vowed. The story is related with touching simplicity in Holy Writ, though our occidental versions have not in all places brought out the full and accurate meaning of the words contained in the original.

The sacrifice of Jephthah has ever been the crux of exegetes. Taken for granted that there was a bloody immolation of the young girl, it has been brought forward as the most revolting incident in the sacred history of the Israelites. By the modern school of higher critics it is still considered as an indication of the low level of religion and morals in the formative epoch of Jewish national existence; as a proof that the Pentateuchal codes prohibiting human sacrifice etc. did not exist; that the religion of the tribes of Israel at this time was a mixture of Jehovism and Chemoshism; in short, that monotheism and the purity of the later Hebrew worship were not characteristic of the primitive religion of the Jews. Whether or not it be allowed that Jephthah really bathed the altar in the blood of his daughter, it by no means follows that the rationalistic conclusions just mentioned have any value in the balance of true criticism. The non-observance, in one notable instance, of a law whose existence is demonstrated on other grounds is not sufficient to disprove such existence, and it is idle to infer the later origin of the Deuteronomic laws, and accordingly of the Pentateuch and the Book of Josue, until we have confirmatory proof against the positive evidence drawn from many other portions of the Sacred Text. We can therefore abstract from this question and confine our attention to the nature of the sacrifice itself.

There are two opinions as to the character of Jephthah's sac-

rifice. The first maintains it to have consisted in the actual death of the girl at her father's hand ; the second makes it consist in the perpetual surrender of the child to the virginal service of the Lord. That it was a bloody sacrifice is supposed by almost all the early and middle age theologians, such as Ambrose, Epiphanius, Jerome, Chrysostom, St. Thomas, Calmet after Josephus and the Chaldean paraphrast. This opinion is endorsed by many able modern scholars like Oehler and others. The arguments brought for its support are numerous, but they may be thus briefly summarized :—The death of Jephthah's daughter is more conformable to the text, which, in fact, seems to exclude the mere sacrifice of virginity. If the oblation is not that of a person, the vow is nugatory, for female service of the sanctuary and the consecration to the state of virginity is unknown. Accordingly we can only conclude that the sacrifice implied the actual death of the virgin. Finally, if only the perpetual oblation of virginity were here meant, why should Jephthah, a practical man and one not oversensitive, lament ? These arguments, at first sight seemingly overwhelming, are found to have little more than a traditional support when tested for their foundation. The text of Judges xi is provokingly brief : " And he did to her as he had vowed " is the simple narrative. What he vowed is equally brief and altogether too indistinct when we remember that there is question here of a father piercing the heart of his daughter for the purpose of redeeming his promise made to God. Let us ponder a moment. The thought is so *repulsive* to natural law ; so opposed to the character of Jephthah, who, if proud, was yet religious, affectionate, wise, and at the bottom of his heart full of zeal for the Law which constituted the true glory of his people. That Law was wholly opposed to human sacrifice. This is plainly enunciated in Leviticus xx, 2, 3, and thrice repeated in Deuteronomy xii, 21 ; xviii, 10 ; xxviii, 5, 8 ; so much so, that we should not read it into the text without the most explicit language of the author. Moreover, there is no parallel for this event in Israel's history. Even if religion were at a low ebb at this time, *mere natural sentiment* were enough to forbid the idea.

Could we suppose that Jephthah had rashly made his vow of human immolation, there were, nevertheless, two months of respite given him to reflect on the matter, and he could easily be convinced of his error by the priests of the Law, who would relieve him of his sad engagement by assuring him that human sacrifice was contrary to the command of Jehovah, and that his impetuous vow could be cancelled by the hallowed custom of legal redemption—"fifty sicles of silver, after the weight of the sanctuary."¹ Such were some of the considerations that caused exegetists long ago to oppose the common interpretation. In the later Middle Ages there was a grand revival of the grammatical and historical study of the Holy Books. A learned rabbin, Moses Kimchi, after much study, refused to believe that Jephthah slew his daughter. Others, once the gauntlet had been thrown, supported the new view, which numbers among its champions many of the leading scriptural scholars whom our own century has produced. Hengstenberg, Cassel, Gerlach, Keil, Delitzsch and others. The main objections urged against this later view of the sacrifice are refuted, and the text itself, in the light of Jewish manners and customs is made the basis of argument. Drs. Clarke and Hales and others have laid particular stress upon the wording of the vow, which they translate: "Whatsoever cometh forth out of the doors of my house to meet me, shall surely be the Lord's *or* I will offer it up for a burnt offering." The extreme paucity of connecting particles in the Hebrew language makes it frequently necessary that the conjunctive particle be taken in a disjunctive sense. Thus, the *Van* in this case may be used disjunctively as elsewhere in the earlier books (Exod. xxi, 27; cf. Matt. xv, 4). This would give an alternative, namely, either a burnt offering, or in case the object were unfit for holocaust, as in the case of the females of animals (Lev. i, 3), or of a human being (Lev. xx, 2; Deut. xii, 31), then the legal redemption by a thank-offering in silver or dedication to the service of the Temple. Redemption would have been the only course had Jephthah

¹ Lev. xxvii, 3.

met a friend or stranger or the slave of another man coming from his house. His solemn promise resolves itself accordingly into two parts—1, Whatsoever person should meet him would be either redeemed at the Temple, or dedicated to the Temple service, if that were within the right of Jephthah to determine; 2, whatsoever beast should meet him, if clean, would be offered up for a burnt offering; if unclean, would be surrendered to the heavy work of the tabernacle. According to the Law, a simple vow *neder*, was redeemable on various payments, according to sex and age, but the *hherem*, or pledge, which consecrated anything to the Lord, was irredeemable, for it became part of the “Holy of Holies to the Lord” (Lev. xxvii, 28). Now, according to Dr. Hales and others, this law applied expressly to the case of Jephthah’s daughter, who, as the 36th verse states, asked leave to bewail her virginity, which was not then, as in the New Law, a privilege of womanhood. She was therefore given over with her own consent to perpetual virginity among the ministering women of the Holy Place. We should have stated that there was such an institution of virgins who served the Temple. This we know from the Book of Numbers xxxi, 30 and 40, where thirty-two captive virgins of the Medianites are thus devoted to the Lord.

This interpretation removed many difficulties and gained a large following but it still left some room for objections on various grounds. It became evident to biblical scholars that if the idea of an unbloody sacrifice was to be sustained it was absolutely necessary to give reasons which could not be questioned. Hengstenberg, in his work “The Genuineness of the Pentateuch” (ii. 106-108), showed very clearly that the vow made by Jephthah could in no manner refer to animals: that the pronoun instead of being rendered *whatsoever* as in the authorized version should be taken personally, *who-soever*, as the Vulgate has it. This once established, the ingenious reasoning regarding the meaning of the Hebrew conjunction becomes unnecessary, and the clause “I will offer him up as a holocaust” takes its natural meaning in confirmation of the promise that such person “shall surely be

the Lord's." The reasons adduced by Hengstenberg, Keil and Delitzsch are the following: 1. It is a question of what-soever should first meet him coming *out of the doors* of his house. This could not refer to an animal, unless we imagine Jephthah's dwelling to have been a kind of Noah's ark, men and beasts living in the same house, an assumption contrary to the usages of the Hebrews, according to the testimony of Archeology. 2. The Hebrew expression *to go out to meet a person* is used only of human beings. These are indeed the very words used also in verse 34th "and his only daughter came forth to meet him." 3. If the vow were referred to the first animal meeting Jephthah, it would render the action of Jephthah making such a vow somewhat ridiculous, for even without vows victories were celebrated not by a single victim but by hecatombs. 4. The interpretation must take cognizance of the very ancient Israelitic custom of greeting victorious heroes with processions of women, especially virgins, singing and dancing to the music of their primitive instruments. So was Moses celebrated after the destruction of Pharaoh's army in crossing the Red Sea (Exod. xv, 20); so was David welcomed after the slaughter of the Philistines (I. Sam. xviii, 6); so was Jephthah greeted in this case. 5. Jephthah's sacrifice purports to be a costly one. His pledge of gratitude is evidently the greatest of which he is capable. If his vow referred simply to an animal the sacrifice would be paltry and lose its value. He could have explicitly promised the best of his cattle instead of running the risk of being met by a maverick. It must have been clear to him too that some member of his household, to whom he was endeared, would be the most anxious to welcome home and the first to meet the victorious hero. On these grounds the most reliable exegetes conclude that it was not only possible for Jephthah to contemplate a human being first meeting him but that this was probable. He leaves the choice of the victim to God Himself. His daughter must have come into his mind, but without doubt he inwardly hoped against hope, until the procession came out to meet him, and the daughter's affectionate watchful-

ness caused the parent's heart to break. The full truth was upon him. His fears were justified and his grief was insuperable. His pent-up sorrow found sudden expression in words. He told her everything. But the girl was high minded and patriotic. Her father's vow had been the deliverance of her people, and the sacred promise should be fulfilled to the letter: "My father, if thou has opened thy mouth to the Lord, do unto me *whatsoever* thou hast promised, since the victory has been granted thee, and revenge of thy enemies." (Judg. xi, 36). With her own consent then she was to be sacrificed. But there was no vision of a mangled body upon the summit of the altar's pyre. Such was not the sacrifice intended by the vow. Since Jephthah must have contemplated a person meeting him we are obliged to modify our view of this sacrifice accordingly. He could not have desired a bloody sacrifice. This is manifest from the character and circumstances of the case. Delitzsch says: If Jephthah vowed he would slay a human victim to Jehovah, he was either impetuous or thoroughly wanting in religious sense. But his entire career shows him to be the very opposite. His plan of campaign manifests calm and considerate judgment. He was never rash. The fact that he had previously been an outlaw and a freebooter proves nothing against his religious spirit. We may say the same of the royal Psalmist. The devout sentiment of Jephthah is quite evident from the fact that he made his contract with the leaders of Gilead *before God* as the text says. Again it is manifest in his trying to secure victory by a vow to Jehovah. More than this Jephthah's negotiations with the Ammonites show a familiarity with Pentateuchal history, and we cannot easily assume that he was ignorant of the Levitical and Deuteronomic laws prohibiting human sacrifices under penalty of death. Those would be still greater abominations in the sight of the Lord, if they were offered to the Lord Himself. There was no precedent for them at the time, and they were unknown in later Israelitic history even under the idolatrous kings. Jehovism and human sacrifice were incompatible. As Hengstenberg well says human sacrifice is not character-

istic of heathenism in general but belongs only to the darkest night of Paganism. Hence without the most explicit and unequivocal testimony we cannot believe that this divinely chosen judge of the Israelites either promised or effected the slaughter of a human being in honor of God. Not only is such testimony wanting but all indications point to the contrary opinion.

Since, then, Jephthah's vow must have had a person in view, and since the possibility of a bloody immolation is precluded by all the circumstances known, we are obliged to assume that he pledged a spiritual sacrifice. Hengstenberg insists that the *holocaust* must be taken in its highest sense—the figurative, in the present case, although there is no exact counterpart for it in Holy Writ. Sacrificial expressions of this kind are used promiscuously in the Old Testament books. "With burnt offerings Thou wilt not be delighted. A sacrifice to God is an afflicted spirit." (Ps. 1, 18, 19.) The victim to be burnt is in any case symbolical. Behind it lies the true sacrifice—personal surrender, internal or external. In this way the consecration of persons was accompanied and typified by animal sacrifice. When Samuel was given to the Lord, three bullocks were slaughtered. When Isaac was offered it was, indeed, a true *sacrifice*, yet a ram was afterwards slain by Abraham. Since, then, this symbolical language was not unusual, and, since the Hebrews never offered human sacrifices, it was quite unnecessary for the narrator of this incident to explain the spiritual nature of Jephthah's sacrifice, which was the gift of a young virgin to the Lord. The Hebrew burnt offering did not necessarily imply the idea of burning. It was distinguished from other sacrifices in this, that it was a *whole* oblation, and a virgin offered as a holocaust was from that time *entirely* the Lord's. She was to serve Him in life-long celibacy. The inspired account of the event, though simple, has in it a tone of approval, which the sacred writer could hardly have assumed without explanation, were there question here of a bleeding oblation contrary to the dictates of Jehovah. Moreover, no post-Mosaic sacri-

fices are commended unless offered by the priests, and at the central Sanctuary. It was not, therefore, a literal burnt offering, but one which consisted in being given over to the Lord's special service.

It has been said that the absolute consecration of a person to the Lord was something entirely at variance with the Jewish social system, and that hence the virginity theory is an artificial explanation to suit the common prejudice against human sacrifices. This is not true. It is historically proved that celibate community life, especially of women, was not unknown under the Law. The Old Testament, though its accounts are scant and scattered, because it is not, and never was, intended as an encyclopedia of Hebrew customs, furnishes amply sufficient data to warrant our assertion. Levit. xxvii, 1-8, shows that this dedication of women was not exceptional, even in the time of Moses, though personal fulfillment could be bought off. Numbers vi, 2, makes it clear that young women might take the Nazaritic vow, which made them, as it were, dead to the world; and from the example of Samuel and Samson we know that the Nazaritic life could be observed until death, if it had been so expressed in the vow. Again, Exod. xxxviii, 8, tells us that the laver of the priests was made of the brazen mirrors of the women who ministered at the door of the tabernacle. Now, brazen mirrors were an article of luxury, possessed rather by the wealthy, even up to the time of Isaias. This remark, taken with the notice in Leviticus already mentioned, shows that women of as high social rank as Jephthah's daughter were among those who thus freely gave themselves up to an ascetic life. That this order of ministering women was continued under the Judges after Jephthah, we know from I Sam. ii, 22, where Eli's sons are condemned for tempting the women who ministered at the door of the tabernacle, serving, praying and fasting. Even at the time of our Lord this manner of life was still in vogue. St. Luke ii, 7, says that, "Anna departed not from the sanctuary, but served with fastings and prayer day and night." This was the Jewish prototype

for the Christian order of widows, adorning themselves not for the world but for God.

When the sacrifice of the Gileadite maiden is thus understood, the context, instead of proving a difficulty, as it does with the rigid interpretation, admirably elucidates the whole matter, and gives almost irrefutable proof to the more humane hypothesis. The father's grief is perfectly natural. Having no other issue he beholds in the sacrifice of his daughter to virginity the extinction of his name. Since the state of celibacy had in it something reproachful for Hebrew women, as they were likened to the barren women whom Abraham's blessing was denied, Jephthah's daughter must have deeply felt her loss, despite her heroic consent. She begs for two months reprieve, and why? "To mourn her virginity." It has been justly observed that "to bewail one's virginity" cannot mean to mourn death in a virginal state, but rather *life* in such a state. If she was soon to die she might have spent her time as well at home with her loved ones, whereas solitude in the mountains away from domestic ties was the most fitting preparation for her new destiny, which deprived her of all hope to become one of Israel's honored mothers. The execution of the vow is thus simply related: "And he did to her as he had vowed, and she knew no man." If she was put to death this latter clause has no meaning whatsoever, for her virginity was already known; if, on the other hand, he offered her a living sacrifice to God, then the words which follow are plain, "he did to her as he had vowed," that is to say, he as her father, whose right it was to give her to a husband, now consecrated her to the Lord as a spiritual holocaust. "From thence came a fashion in Israel, and a custom has been kept that from year to year the daughters of Israel assembled together, and *lament* the daughter of Jephthah, the Gileadite, for four days." The Hebrew verb here translated *lament* never has this meaning if we follow the leading Hebrew lexicographers. Gesenius invariably renders it either to *praise* or to *celebrate*, and Houbigant to *praise, console* or *comfort*. Any of these significations

adopted in the present case does away with the idea of the virgin's death, and allows us to infer that she was still living at the time the above custom was introduced by those who affectionately remembered her heroic willingness to sacrifice the privilege of motherhood to celibacy in the Temple-courts. The idea of virginity, as must be observed, recurs at all points in the narrative. Our argument, no doubt, furnishes the reason for this conclusion, which is otherwise inevitable. We discard the rabbinical notion of the enforced cremation of Jephthah's daughter with the same feelings with which we regard the burning of the child-wives of India on the death of their husbands. It is utterly repugnant to the Christian sense to picture the father as setting fire to the pile which supports the innocent body of his only daughter, who invited her cruel fate by the grateful love which prompted her to first greet her happy parent on his return from an arduous campaign. If the Christian Fathers, and other writers after them, followed the tradition which gave a so cruel interpretation to the act related in the book of Judges, we find ample excuse in the limited resources which they had for exegetical analysis. Josephus and the Talmudists had accepted and defended the views which we have shown not only unlikely but wholly untenable, and we may justly assume that Jephthah's noble daughter died in the peaceful atmosphere of advanced womanhood, among the ministering virgins in the service of Jehovah's sanctuary.

JOSEPH M. GLEASON.

Catholic University, Washington, D. C.

THE METHODICAL PRIEST AND HIS OPPOSITE.

Ordo ducit ad Deum.—*St. Augustine.*

Method is like packing things in a box ; a good packer will get in half as much again as a bad one.—*Cecil.*

It is the experience of every man who has either encountered difficulties himself or attempted to guide others through them, that the controlling law shall be systematic action.—*Dr. Kane.*

IF a life spent worthily ought to be measured by “deeds, not years,” the orderly man of forty has practically lived as long as his unmethodical neighbor of three score and ten. A hundred-weight of energy applied with system is more effective than a ton discursively expended ; and an essential requisite to success in any profession or calling is the habit of taking up one’s various duties in regular order, of intelligently allotting a time for all things and then seeing to it that everything be done in its proper time. That a lack of method in the prosecution of any mercantile business will inevitably result in failure and ruin, is a truth which the revelations of insolvency courts have made a truism ; and it needs no special keenness of vision to perceive the significance of this truth in other pursuits than commerce or to note its verification in other disasters than bankruptcy.

In no profession, perhaps, is this habit of methodical, systematic performance of duties more indispensable than in the priesthood. The varied occupations to which the pastor must necessarily give his attention, and the multiplied instances in which his pre-arranged plans are unavoidably upset by the emergencies incidental to his calling, render it all the more important that he should, whenever it is practicable, adhere to a fixed way of procedure in the routine of his daily life. Such action is no less essential to his personal sanctification than to the effective discharge of his obligations toward those entrusted to his spiritual guidance ; a contrary course cannot but be seriously detrimental to their best interests and his own.

The author of that excellent handbook for the clergy, *Le Trésor du Prêtre*, says on this point : “Among the means proper to aid the priest in rapidly attaining the sanctity

exacted by his state, there is one of great efficiency, recommended by the saints as the easiest and safest road by which to reach that goal—the faithful and constant observance of a rule of life drawn up with care and prudence and approved by a wise director.” One great advantage which, on the face of it, this scheme of life affords, is the certitude that in observing such a rule one is acting in conformity with the will of God, not merely in the main features, the more prominent duties of life, but even in its minor details and most indifferent actions. To occupy one’s time, not as the whim or caprice of the moment may suggest, but as the terms of a specific rule prescribe, is to share the privilege of the faithful religious who can say with Christ: “I do always the things that please my Father.”

Apart, however, from this important question of attaining the degree of sanctity which his profession demands of him, the priest will find that upon the systematic or haphazard arrangement of his work depends in no small measure the facility or difficulty with which it is accomplished, and the less or greater amount of worry which it occasions him. The methodical priest not only does far more work than his desultory brother cleric, but he does it with far more ease and with a serene equanimity to which the latter is most frequently a stranger. Want of method means duties always accumulating, and sometimes neglected; and with the consciousness of such neglect, peace of mind is, or at least ought to be, incompatible.

So necessary, indeed, is a well-ordered system to the thorough discharge of a pastor’s manifold duties, that its absence can be supplied neither by exceptional cleverness and brilliancy of parts, nor by intermittent outbursts of genuine zeal. Inconstant genius can never successfully cope with plodding mediocrity; and spasmodic energy, taking off its coat at irregular intervals to “pitch into” the piled up arrears of postponed work, is at best but a sorry and inadequate substitute for the methodical industry which takes up its tasks in their allotted seasons and quietly disposes of them from hour to hour and day to day.

To become convinced of the fact that there *are* members of the clergy whose industry is spasmodic rather than systematic, few priests need extend their observation beyond their own immediate circle. In every score of their clerical friends, there is probably one individual at least whose way of life can be called methodical only in the negative sense that it is characterized by a systematic disregard of all method whatsoever. On Sundays, it is true, services are held in his church at stated hours; but on week-days, provided Mass be celebrated some time in the morning, and the office recited within the twenty-four hours, he is apparently of the opinion that "the rest is all but leather or prunello"; and his manner of spending the day finds its truest counterpart in that species of pedestrianism termed the "go-as-you-please."

Any one may readily satisfy himself that such unmethodical men are to be found in the clerical body, but the explanation of the fact is far from being as obvious as its existence. Speculatively considered, the unsystematic priest might well be regarded as a monstrosity, a striking instance of abnormal growth and development. In view of the training to which every aspirant to the ecclesiastical state is subjected during the years when his character is in just that plastic condition best adapted to the process of moulding, it would seem natural that the priest, above all men, should be noted for his rigorous adherence to systematic action. If ever one is justified in expecting the verification of the proverb, "A young man according to his way, even when he is old he will not depart from it," we may surely look for order and method in one who has passed his boyhood, youth, and dawning manhood in the habitual observance of rules as comprehensive and minute as those of the college and the seminary. That such a training should occasionally produce the mere formalist who seems to imagine that he was made for his rule, not the rule for him, and whose cast-iron methods remain impliable under all circumstances—this is intelligible enough; but that a decade or a decade and a half of years spent in an atmosphere thoroughly impregnated with

the spirit of regularity should yield for result a character the very antipodes of the formalist, may well excite surprise.

Whatever be the explanation of unmethodical habits in the priest—whether they are the outcome of revolt against long-continued restraint, or manifestations of natural tendencies too strong for education effectively to curb, or merely modes of procedure into which the ecclesiastic has carelessly and almost unconsciously drifted—one thing is certain, he cannot exert himself too vigorously in his endeavor to get rid of them as speedily as possible. Until he does so, intelligently systematizing not only his parochial work, but his personal devotions and even the pastimes of his leisure, he may rest assured that he has neither attained his greatest possible efficiency as a pastor, nor secured the degree of happiness that lies fairly within his reach.

There is not, of course, any question here of the parish priest modeling his life upon that of the collegian, the seminarian or the religious. The very nature of the active ministry in which he is engaged precludes the possibility of such uniform regularity as is quite feasible in the seminary or monastery; and a rule to be adapted to his use must be drawn upon broader lines, must pre-suppose and take account of numerous occasions when its provisions will necessarily be disregarded. The liability, however, of his being disturbed at any hour by sick calls, or other affairs that will not brook denial or postponement, does not render all system and method in the disposition of his time impracticable; and he is certainly not warranted in considering the breaches that would probably be made in his rule of life a sufficient reason for dispensing with such a rule altogether. Intelligent system will facilitate the accomplishment of all his duties; at the very least, it will assuredly not impede the performance of any of them.

To recognize the justice and truth of these general principles we need only traverse the parish priest's ordinary day, and observe how potently the presence or absence of method in his way of life affects his peace of conscience, serenity of mind and general well-being. To begin with rising: Irregu-

larity of habit in this respect is not conducive to health of body in every man ; in the case of the priest it is very liable, in addition, to be more or less detrimental to health of soul. In every well-ordered parish daily Mass is celebrated at a fixed hour—six, half-past six or seven o'clock, according as the pastor may decide. If we credit the pastor with a very moderate degree of zealousness for the welfare of his people, the particular hour will be determined, not so much by the priest's personal convenience as by that of the majority of his flock, supposing them to be desirous (as it is his duty to see that they should be) of attending the holy sacrifice. Now, properly to acquit himself of his morning devotions, he should get up an hour, or at least three-quarters of an hour before Mass-time. Unless he makes it a point to do so, he will gradually fall into the habit of shortening his meditation, of postponing it to some indefinite later period in the day, or of omitting it entirely. To get out of bed only ten or fifteen minutes before vesting for Mass is very surely to begin the day badly ; yet nothing is more certain than that many days will be just so begun by the priest who does not habitually rise at a given hour. To suppose that the priest makes small account of occasionally omitting his daily meditation, or, still worse, that it is his established custom to disregard this means of sanctification, is to suppose a man in a condition of spiritual debility that urgently demands some such tonic as a serious retreat. There can scarcely be an apter instance of the "blind leading the blind" than a pastor to whom has been entrusted the guidance of souls, and who is himself neglectful of mental prayer.

As the ease or difficulty of rising promptly is correlated to the length or brevity of one's slumber, the man of method will naturally observe punctuality in retiring. Just how much sleep he will do well to allow himself depends a good deal upon his age and temperament. The author of the clerical hand-book from which we have already quoted says that a priest should commonly sleep not less than six or more than seven hours ; but in the rule of life which he proposes, provision is made for an additional siesta or mid-day

nap of from half an hour to double that time. The ordinary clergyman will perhaps find that eight hours of slumber is fully as much as he requires ; less than that amount, especially if he is a diligent mental worker, is pretty sure to be insufficient.

Be this as it may, a very important article of furniture for a priest's bed-room is an alarm clock. As a good start is half the journey, so punctuality in rising commonly ensures the systematic performance of the morning's duties—meditation, Mass and thanksgiving. With regard to another daily recurring obligation, the divine Office, no priest need be told that, according as it is recited at regular hours or deferred to the last available moment, it varies in its nature from an easy task, if not a pleasure, to a genuine burden. The methodical ecclesiastic whose custom it is to read the little hours at one appointed time, vespers and compline at another, and matins and lauds at yet another, certainly lightens the labor of their recitation ; and he is obviously more apt to acquit himself of his task "digne, attente, devote" than is his procrastinating neighbor who, after repeated postponements, finally takes up his breviary an hour or two before midnight and reads from "Venite, adoremus" to "Nunc dimittis" at a sitting. Method should be applied to the recitation of the canonical hours to assure the avoidance, not only of the worry occasioned by the consciousness of an imperative duty's remaining unaccomplished, but of a precipitancy in its accomplishment that too often gives point to a remark of Father Neumayr : "We pray to God, 'Domine, ad adjuvandum me festina,' not 'ad festinandum me adjuva.'"

Concerning such devotional exercises as a visit to the Blessed Sacrament, spiritual reading, the beads, or the Way of the Cross, the difference between assigning specified hours for their performance and resolving in a vague, general manner to attend to them "some time in the course of the day," is very often the difference between the observance and the omission of these practices of piety. Unfortunately, too, with the man who subjects himself to no rule other than the caprice of a passing mood, the omission is far more liable than the observance to become habitual.

So, also, with the preparation of sermons. There is ordinarily no real reason why the pastor should not begin on Monday the work of composing his weekly instruction, to the extent, at least, of selecting its theme and determining the line of thought to be pursued. If he is an orderly man, his sermon receives his undivided attention for an hour or two a day until it is finished, and *well* finished; if he lacks method, the chances are that what he is to say on Sunday is not considered at all until Friday or Saturday, that it is then only imperfectly prepared, and that it has not assumed any very definite form even when he ascends the pulpit. Thus inadequately equipped, it is not surprising that the unmethodical preacher should occasionally discover that, although he possesses the gift of oratory, like Artemus Ward, "he hasn't it about him at the time."

That a want of system in correspondence, keeping church and personal accounts, attending to business engagements, or the management of temporal affairs of whatever nature, is productive of lamentable confusion and annoyance without end, is too obvious to need extended comment. No parish priest can dispense with orderly heed to all such matters without sooner or later awakening to a disagreeable consciousness of the fact that his affairs are "all of a muddle;" and it is quite possible that the slipshod carelessness of months may entail bitter regrets for years. System is a lubricating oil by which the wheels of the most complicated machinery are kept smoothly running; failure to use the lubricant results in speedy strain and tension, habitual entanglements, frequent stoppages, and ultimate breakdown.

From every point of view, then, it appears advisable for the priest to regulate his life according to principles of order and method. A wise allotment of special occupations to special hours will afford him not only ample time for the thorough performance of all his duties, but considerable leisure for legitimate recreation. The order of his day may occasionally, or even frequently, be disturbed by unforeseen occurrences, by higher duties, or social exigencies; but such breaches are readily repaired and, as long as they represent

no wilful lapse of purpose, are practically unimportant. On the whole, conformity to a rule of life intelligently drawn up and deliberately adopted, cannot fail to promote the spiritual and temporal welfare of the priest; and there is no danger of his pushing method to the extremes of formalism if he bears in mind that his rule is the moral equivalent of a shoulder-brace, not of a strait-waistcoat.

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

THE CHRISTIAN FATHERS ON PREPARATION FOR THE PRIESTHOOD.

THE student who turns for knowledge of the sacred sciences to the volumes of the Christian Fathers will find in them a wondrous strength and efficacy. They were capable defenders of the Catholic faith, relentless in their opposition to error and to dangerous innovations, men of keen penetration and breadth of erudition, whose eloquent apologies of the doctrine of Christ, illustrated by the splendor of their virtues, built up on the ruins of the Roman Empire a new civilization, a new society, a new condition of things even in their physical aspect.

What was the secret of this power to fashion and renew? You will answer that it was the spirit, the genius of Christianity which produced the change from the old pagan culture. Very true; but how came it that these men could possess themselves so thoroughly of this spirit as to become so to speak fountains of its pure waters whence succeeding generations without limit might draw the knowledge of the best forms truth had to offer.

An Athanasius, a Basil, a Gregory of Nazianzen, a Jerom, an Augustin give us the answer.

Among the writings of the Patriarch of Alexandria to whom posterity has given the honorable title of "Great" and "Father of Orthodoxy," whose dialectic versatility and clear penetration into the depths of the mysteries of the Christian faith have ever challenged the admiration of the

scholar in theology, we have one book which differs singularly in its character from all his other writings. It is his life of the holy Father Anthony. To this Saint in the desert he had fled to escape the persecutions of the Arians, and here, separated from the turmoil and distractions of the great city, he had reached that altitude of contemplation which made him view worldly considerations as of no account, which steeled his soul until it knew neither hope nor fear in the one motive of defending the honor of the divine *Logos*. Here in the barren waterless desert welled up those limpid fountains which nourished the giant souls of the early Christian Fathers so that they towered above the rest of their fellows, one by the marvelous depth and simplicity of his faith, another by the singular wealth of his wisdom and knowledge; one aiming to bring his disciples to the perfect renunciation of self and the world, another to cast the seeds of the Christian faith amid the learned representatives of Greek culture in the metropolis.

Turn from Alexandria to Athens. Many centuries have not been able to extinguish wholly the remnants of its former brilliance. Within its walls we see the pagan temple aside of the Christian church. Once its great teachers drew around them Christian and pagan youth alike. Among the latter see the figure of Julian, afterwards the emperor and apostate. Among the former behold two young men allied by the strong bond of an affectionate friendship. In the midst of the seductions of an opulent city they preserve themselves intact from its allurements and its stains; they know but two ways in the great metropolis—that which lead to the schools and that which brought them to the basilica; they are foremost in the ranks of those who cultivate philosophy and rhetoric. These two youths are the later bishops Basil the Great of Caesarea and Gregory of Nazianzen. From the first Basil had determined to devote his talents, his knowledge, his gift of eloquence to the elucidation of the faith from which he had never wavered. But he doubts his ability; he feels that he needs a long and thoughtful preparation. What does he do? He goes into

the desert; he seeks the company of the anchorites. Here, as he writes to a friend, he awakens as from a deep sleep and for the first time he realizes the beauty of the Gospel. Thence he goes home and becomes the founder in the East of the monastic system in which manual labor is coupled with the pursuit of knowledge. He writes to Gregory of Nazianzen and beseeches him to flee the world and to taste the sweets of solitary life. "I have returned to Pontus," he says, "to seek a life such as my soul has longed for; I have found it through the grace of God." Then follows the magnificent description by the Saint of the natural scenery where he dwells which has called forth the admiration of such men as Alexander von Humboldt. Gregory of Nazianzen complies with the invitation and follows his friend into solitude. Prayer, study, manual labor are their daily occupation. Removed from the world, they yet attract disciples from Asia and Greece. In this way Basil and Gregory prepare for the final reception of the priesthood.

Chrysostom reminds us of the time when he sat at the feet of Libanius to drink in the eloquence of the master who himself gave testimony to the ability of his pupil when he said that Chrysostom was the only one worthy and capable of preserving the glory of his school. But Chrysostom had other thoughts; his ambition was far loftier than to be accounted prince of rhetoricians. He leaves Athens and returns to his native Antioch and soon his determination to give his life to the service of the God of the Christians has become unalterable. He is anxious to prepare himself by seeking the solitude; the tears of his widowed mother Anthusa alone restrain him for a time. But when he hears that the people desire him as their Bishop, he flies to hide himself amid the rugged mountains of Antioch where he dwells for six full years, during two of which, spent in a cave, he wrote his beautiful consideration "Concerning the Priesthood." Here too we find proof how solitude, and not the noisy mart of worldly life, is the mother of great and beautiful thoughts; but great thoughts are the material of great orators.

Of Augustin we are told by his biographer Possidius, that for three years he lived as a solitary in a desert place in Africa, where with a few companions, freed from secular concerns, he spent his time in prayer and fasts, contemplating the law of God day and night;¹ and he would have all clerics observe the same. St. Jerom too expresses his disapproval of the "momentaneos sacerdotes" that is, such as enter the sacred ministry without having prepared themselves in solitude, away from the distractions of the world.

But what need is there of dwelling in detail on the examples of the early Fathers who sought absolute retirement in order to qualify themselves for the task of saving souls. Has not the Church herself made the preparation apart from the habitual distractions of the world a very law and condition for entering the sacred priesthood?

Still it is not solitude alone which fashions the soul of the future priest. Misanthropy, too, voluntarily flies from the contact with men, and yet it is not virtue which moves, nor is virtue fostered by this retirement from human society. The imagination has still its play in the pursuit of sinful enjoyment, nay often its power is heightened by the very absence of the objects which draw it with a fantastic charm because the disappointments of reality do not accompany them. St. Jerom, despite the ardent zeal which causes him to speak so eloquently to his friend Heliodorus of the sweet peace which awaits him in the loneliness of the desert of Chalcis, tells us how "upon that barren sunburnt soil the pleasures of Rome rose vividly before my eyes! A robe of penance clothed my limits; I sat alone and my soul was full of bitterness; my skin was black like that of the Ethiopian; day after day I wept and lamented. When sleep overcame me against my will I rested my body upon the naked ground. Yet, I, who through a dread of hell, had banished myself to this exile prison, the abode of serpents and tigers, saw myself in imagination in the midst of dancing Roman girls. My face was emaciated with long fasts, yet my body burned with the fever of lust. In this cold body, in this half dead flesh

there still glows the fire of passion. I dreaded even my cell, for its walls seemed to me to be conscious of my infirmity; then I went deeper into the recesses of the desert in order that I might hide myself."¹ He endeavored to protect himself against the allurements of his imagination by engaging in the study of the Hebrew language which had appeared to him full of difficulties.² "In solitudine cito subrepat superbia." "Ama scientiam Scripturum, et carnis vitia non amabis. Facito aliquid operis ut semper diabolus occupatum te inveniat." Thus he demonstrates that solitude, in order to be beneficial to the soul, must be occupied with holy and sanctifying labor. And this is done in a kind of community life which amid numbers of individuals still preserves the true characteristic of the monastic (solitary) and clerical (separated) life.

To provide asylums of retirement and peace, where the soul might be trained to the priestly office, was the aim of the great pontiffs from the earliest times. Thus seminaries arose. The work begun by Augustin was continued by Pope Gregory the Great, by Burkhard, Bishop of Wurceburg, by Chrodegang of Mentz, Gerhard Groote of Deventer, Bartholomew Holzhauser. Synods and Councils successively laid down canons which made the spending of years in such abodes of preparation a necessary condition for admission to sacred Orders. St. Augustine, in one of his sermons refutes the argument of those who said that this preparation in a seminary was by no means essential and that even the synods did not so require it. "A cleric³ who is unwilling to enter upon this kind of preparation in the seminary may cite against me a hundred councils, and he may go wherever he likes to complain of me, yet he may be assured that I shall strike him from the list of clerics. With the help of God I shall prevent him from serving in the holy ministry wherever I am bishop."

Pope Pius IX has, in one of his encyclicals to the bishops of the Catholic Church, emphasized the duties which devolve upon the cleric during his period of retirement. They are,

1 Ep. xxii ad Eustoch. 2 Ep. cxxv ad Rustic. 3 Serm. 356.

meditation and prayer. "Do not omit to admonish all clerics," he says, "to accustom themselves to retirement by withdrawing from time to time from the distractions of worldly cares; to devote some time to the earnest meditation of eternal and divine subjects; to cleanse themselves from the dust and stains of secular life; to renew in themselves the ecclesiastical spirit; to cast off the old man with his work and to put on the new, created in justice and holiness."

Meditation is the foundation and essential condition of the sacerdotal life, of all priestly efforts, of all Apostolic perfection. It is the universal means to awaken the true spirit of piety, to preserve and foster it in the seminarist. It is the remedy against all the ills which threaten to attack the soul.

But meditation is impossible amid distractions. Solitude is the only proper atmosphere in which it can breathe. Nowhere else do we hear the silent whisperings of the divine Spirit to the soul. For what is meditation? It is the careful consideration of the truths and facts of the Christian religion in such a way that these truths and facts may impress themselves equally upon imagination, reason, heart and will. They cannot do so unless these faculties are free from the preoccupation with things which are in their nature hostile to the supernatural. In order that the spiritual element may become in us the rule, the direction and the motive of action, the material, as the guiding motive of our actions, must first be effaced or consumed. To live amid worldliness, to be occupied by the world is to be moved by the world. This has been the verdict of all truly great minds. They hold, with the venerable Pontiff, whose words we have cited before, that he who neglects meditation has built, not on rock, but upon sandy foundation of human knowledge and worldly wisdom, and all his labor is but a bringing together of a heap of stones. The Church herself demands from the candidates for holy orders that they vow to devote themselves to the meditation of the law of the Lord, "ut in lege tua die ac nocte meditates, quod legerint,

credant.”¹ Listen, however, to the beautiful and inspired words of the royal Psalmist: “Blessed is the man who has not walked in the counsel of the ungodly, nor stood in the way of sinners. . . . But his will is in the law of the Lord, and on His law he shall meditate day and night. And he shall be planted like a tree which is planted near the running waters, which shall bring forth its fruit in due season. And his leaf shall not fall off: and all whatsoever he shall do shall prosper.”² Here the leaves do not scatter; there is no scorching heat to wither nor biting cold to kill them. The soul has escaped the earthly changes and lives in perennial spring, the prelude to eternal happiness. “They who taste Me shall hunger still; they who drink of Me shall thirst anew.” He who loves the eternal truth cannot grow weary of, or be satiated with its contemplation. It opens forever new springs and awakens fresh desires for its beneficent action upon the soul of him who has once tasted the sweetness thereof. Hence it is, that, as St. Thomas of Aquin teaches, meditation becomes the source of devotion, and the greater the science of him who meditates, the greater is also his devotion if he turn his knowledge to God.³

It is a law of life, both in nature and in grace, that, the more a man turns away from the sensible and material, the more powerful becomes in him the spiritual element. Renunciation of earthly attachments produces a proportionate increase of elevation in the knowledge and love of spiritual and divine things. “If thou knewest how to empty thyself of the creature,” says Thomas a Kempis, “how gladly God would dwell in and speak to thee.” For thus speaks the Lord: “If you hear my voice, and open to me your door, I shall open to you and let you enter and we shall sup together.”⁴ All the consolation which man seeks in exterior things, remains exterior and does not touch the inner life of the soul. It is only God’s word which fructifies there,

1 Pontif. Rom. De Ordin. Presbyt. 2 Ps i, 1-4.

3 Si scientiam et quamcumque perfectionem homo perfecte Deo subdat, ex hoc ipso devotio augetur. *Summ.* II, II, q. 82, a 3, ad 3.

4 Apoc. iii, 19.

because it proceeds from the divine spirit. The words addressed to Mary: "Behold the Master is here and calls thee" are also addressed to us, and God desires that we should sit at His feet and listen to the words which He would speak to our soul "*miris multisque modis*" as St. Augustine says.

To love God we have only to know Him. But to know Him we have to study Him. The soul of the priest who does not occupy himself with this study in meditation is like ground which abounds in weeds and noxious growth, useless and dangerous products occupying the soil which might grow celestial fruit. No recollection, no sincerity, no warmth. The salt of the earth has become tasteless; the treasures concealed in the ground are lost for want of one to enter in and bring them forth. His external activity is only glitter and show; empty form without lasting life. He is "sounding brass and tinkling cymbals." The gold of his sanctuary is darkened and has lost its color; scattered in the streets lie the stones of the Holy of Holies¹ whose deputed guardian he is, and instead of serving unto edification, they become stones of scandal to the faithful. To him are addressed the words of the Apocalypse: "Thou sayest: I am rich and made wealthy, and I have need of nothing; and thou knowest not that thou art wretched and miserable, and poor and blind and naked. I counsel Thee to buy *of me* gold tried in the fire." (Chap. iii, 17, 18.)

Where is the remedy? St. Alphonsus gives us the answer: He who does not meditate, hardly knows his faith; hardly realizes the danger he is in to lose God's grace; neither knows the means to overcome temptation nor the necessity of prayer. He who does not pray cannot conquer the enemy.² Science itself is powerless to awaken the soul to the realization of truth unless God illuminates it by His own presence. "Legant," says St. Augustine,³ "et intelligent, non lege atque doctrina insonante forinsecus, sed interna et occulta, mirabili et ineffabili potestate operari Deum in cordibus hominum."

¹ Lament. iv, 1.

² Eserciz. al clero, Istr. V. 2.

³ De Gratia Christ. c. xxiv.

Hence it is that we frequently meet with men of subordinate position in society who yet surprise us by the superior penetration which they possess in spiritual matters which is far more sure and exact in its judgments regarding the activity of the soul life, than that of the most erudite psychologist. It is meditation in retirement which sharpens their inward vision; and in presence or at the foot of the cross, though it be foolishness to the world, they learn true wisdom which enlighteneth every man coming into the world. Meditation makes the interior man; and meditation is possible only to him who knows how to withdraw himself from the world.

(From Dr. Hettinger's "Timotheus" with special copyright of translation.)

A COMPEND OF MORAL THEOLOGY IN VERSE.

DE RESTITUTIONE.

37.—*De restitutione. collectanea.*

Si certi damni tu incertus es auctor, an alter,
Proque tuis furi si res ostendis alius,
Redde; at non, alii si sit tua culpa tributa,
Ni signo externo efficies tribuatur ut illi.
Redde necaturo domino, ne te necet, ensem;
At nunquam, ne tu moriari, necare juvabis.
Quidquid justitia praestas, nihil accipe fructi.
Ut sileas dedit, aut dare fur tibi praemia spondet?
Accipe, si reticere licet dare et ille tenetur.
Quae sic promittis, vel morte silentia serva,
Aut quae fracta queant in publica vergere damna.
Si inquirat iudex, noli restringere mente;
Damnandum insontem, sons quando probetur, Aquinas
Autumat; at negitant alii; Ligorius haeret.
Si minor es; data nec merces, tua damna rependat
Mandans; sed multi inficiant, ni ad crimen adegit.

38.—*De restitutione ob malam publicorum munerum distributionem.*

Nil tibi debet tibi si merenti
 Publica haud donat bona distributor ;
 Damna, sed quando dabit immerenti
 Publica reddet ;
 Si minus digno dedit, inde nata
 Damna non debet ; nisi pacta fregit
 Iura certantum, meritis negando
 Victa bravia.

39.—*De restitutione rei a vinculis aufugientis.*

Dum sine caede, reus fugiat vel vincla refringens,
 Poenam etiam custos si luet inde suam.

40.—*Quot modis cesset aut differatur restitutionis debitum.*

Donans, componens, capiens, praescriptio tollit
 Debita ; tardat opus, cessio, damna, bonum.

41.—*Conditiones ad ratam et licitam compensationem.*

Certe ex justitia debes ; tua tantaque premdam,
 Ni nocet ; idque scies ; haec via sola manet.

42.—*Conditiones ad rite praescribendum.*

Res apta, apta fides, titulus, possessio, tempus
 Adsit, et accedet res aliena tuae.
 Publica, continua, et possessio certa et herilis,
 Nec turbata unquam, sola juvare potest.
 Nec juvat haec, haeres, te, ex asse et proxime, furis,
 Illius in terris nam geris usque vices.
 Maiorum fidei dubius praescribere possis,
 Nam mala cuique nocet, non nisi certa fides.

43.—*Quando excursor a restitutione famae.*

Nil teneor, nota si vetus est, vulgata, remissa ;
 Reddere si nequeo, si data fama fuit.

DE SACRAMENTIS.

44.—*Spicilegium de Sacramentis in genere.*

Sacramenta cave simules ; atque illa ministrans
 Si facere intendis, quod Christi Ecclesia, constant ;

Nuptus ut haeretic (dnum rite ea tradat) et Ordo.
 Septennis? satus haeretico est? moriturve? parensque
 Ethnica consentit? licet hunc Instrare. Nec ante
 Mystam hocaget laicus; parochus sed proprius, aede,
 Fonte sacris, hornisque oleis. Sponsore novato,
 Chrisma manu usque lini, sacret usque et Praesul oliva.
 Da puero et tardo panem morientibus alnum,
 Nec tacite, nec nocte ferens, nec vertice opertus.
 Pastus edis licite hunc moriens vel scandala vitans,
 Ne mala tractetur, libatio ut integra fiat.
 Pro Turca, at nunquam pro scisso orabis in ista;
 Gossipinas vestes consume, ex canabe pallas
 Conde; potestatis stola nunquam in signa feratur.
 De more attingas calicem patinamve sacrandus;
 Ungeris iupune ante annos, stata tempora et extra,
 Nec sine labe gravi scenis post turpibus adstas.
 Quorum opus, extremo moriturus trade periclo
 Sacramenta, gravi sic det discrimina pastor.

45.—*Peccata sacerdotis indigne sacrificantis.*

Sons sacrat, estque dapem, sontique sibi ipse ministrat;
 Quatuor hinc culpas presbyter iste patrat.

46.—*Conditiones, ut frangatur jejunium naturale ante Eucharistiam.*

Sumo cibum externum, ratione modoque ciborum,
 Jure igitur mensa pellor ab angelica.

47.—*Sacramenti Extremae Uctionis effectus.*

Debita, reliquias aufert, dat robora, sanat;
 Ultima quae infirmis Uctio sancta datur.

DE MATRIMONIO.

48.—*De Sponsalibus.*

Septennes, habiles spondent juga libera utrinque;
 Vota hos, juris obex, sponsio prima ligant.
 Dissensus, votum, nuptus, mutatio, crimen,
 Pacta, iter, liora, et obex foedera sponsa secant.
 Si nocet, ipse tuam rugam sponso edere debes,
 Conjugium et quidquid non sinit esse ratum.

49.—*Quando fictus promissor sponsalium non tenetur ducere violatam.*

Signa dedi ; ipsa negat ; sequerentur scandala ; finxit ;
Ducere corruptam non ligor ergo parem.

50.—*Nonnulla de consensu ad nuptias ; et divortio.*

Vis, furor, ebrietas consensum tollit et error,
Cessaque conditio, pavor extra injectus inique.
Intimus, in praesens, expressus, liber, utrinque
Me jugat adsensus sponso. Quid distrahet illo ?
Maechus, et haereticus, saevus, mihi scandala ponit ;
Possum ; at eum voto damnoque repellere cogor,
Ni venia, assensus, par culpa excuset et error ;
Si volo, si voveo, voveat, vel si usque recusem.

51.—*Nonnulla de parochi praesentia.*

Invitus parochus rato et adstat nuptibus. Adsit
Corpore, mente. Sacerdotem sibi surroget absens.
Et sat ei titulus vacuus, communis et error.
Carceris, aut claustris, parochus nec militis adstet.
Nil juvat ad nuptum parochi praesumpta facultas.

52.—*Item.*

Ni damna obveniant, parochus non jungat iniquos ;
At sceleri innubens fors patrat usque scelus.

53.—*Impedimenta matrimonii naturalia et ecclesiastica.*

Errans, invitus, pater, infans, nuptus et impos
Si nubant, vinculum natura vel ipsa refringit.
Proximitas, votum, cognatio, crimen, honestas,
Disparitas cultus ; haec sunt quae Papa resolvit.
Nubat ut incassum impubes Ecclesia cavit.

54.—*Conditiones ut contrahatur impedimentum criminis.
Ex homicidio cum conspiratione.*

Conspirant ambo ad nuptum ; et mors evenit inde ;
Primaque constabant ; ergo altera foedera nulla.

Ex homicidio cum adulterio.

Ad nuptum occidunt, perfectus adulter uterque ;
Primaque constabant ; ergo altera foedera nulla.

Ex adulterio cum promissione matrimonii.

Sponsio, adulterium steterant thalamo integra eodem ;
Primaqua constabant ; ergo altera foedera nulla.

Ex adulterio cum attentione matrimonii.

Vivo alio attentant, perfectus adulter uterque ;
Primaque constabant ; ergo altera foedera nulla.

55.—*Conditiones ut contrahatur spiritualis cognatio inter patrum et susceptum.*

Sponsor ablutus, ratione compos
Publico, accitus, valido lavacro
Tangat, et lotum sibi copulabit ;
Desit et error.

56.—*Conditiones ut constant nuptiae per procuratorem.*

Iste mandatum speciale profert,
Sufficit nullum, neque jussa uigrat ;
Nuptiae constant, modo sit jubentis
Firma voluntas.

57.—*Quando dissolvatur matrimonium per conversionem unius conjugis ad Fidem Christi.*

Conjux fidelis deserat ethnicum,
Novoque nuptu vincula dirimat
Priora, si detrectet alter
Admonitus juga ferre Christi.

58.—*Facultas statum meliorem eligendi post nuptias.*

Post actum a nuptu, qua qua ratione, bimestre,
Copula ni fuerit, vel bene claustra petes.
Copula si fuerit vi extorta, bimestre sed intra,
Claustra et inire potes, nubere at ille nequit.

59.—*Adnotanda circa dispensationes ad matrimonium inter cognatos.*

Nubendi veniam cum sponso incesta petendo
Pande, nec hanc repetes turpia facta novans.
Post veniam, at nondum applicitam, si incesta patrabis
Prima, tibi veniam scito necesse novam.
Illicita, aut vana haec, si tramitis imparis unum
Petro aperis, tacito proximio gradu.

60.—*Conditiones ut Episcopus possit dispensare super impedimento dirimente, post nuptias.*

Ritus, damna, fides bona, Petri absentia, nuptis
Vincla ut operta queat solvere Praesul, agent.

DE POENITENTIAE SACRAMENTO.

61.—*Impedientia absolutionem poenitentis confessi.*

Furta, odia et ruditas, occasio, scandala, nexa
Culpa vetat fassos absoluisse reos.

62.—*De schedula Eucharistiae receptae.*

Si testis referenda patri est, in paschate fassis
Etsi non solvis crimina, trade schedam.

63.—*Excommunicationes 12 Papae specialiter reservatae, digestae eodem ordine ac in Bulla "Apostolicae sedis" IVid. Oct. 1869; aliaeque tres alias et specialiter reservatae; et duo peccata etiam specialiter, at sine censura, reservata.*

Servantur Papae, ut parcat, specialiter ista ;
Haeresis, et lecta haec, schisma, appellatio, caedes,
Sacra fora impediens, laicisque adducere cogens,
Acta Petri exposcens vexari, falsaque signans,
Complicem et absolvens, bona sacra, aut jura potiti.
Plebe aut Rege datus Praesul ; qui hunc ingerit, audit.
At sacer, iusimulans, non est, pia donaque captans.

Vel uberius et clarius.

Haeresis, haereseosque favor, librique tuentis
Lectio ; schisma ; Petro ad synodum appellatio ab ipso ;
Legatum exturbans ; dicendi huic jura coercens ;
Ad Laicumque forum cogens adducere ; leges
Condens, unde gemat constricta Ecclesia ; Petri
Acta petens, Praetor premat ; edens, falsaque signans ;
Complicem et absolvens ; sacra praedia adortus et urbes.

Excommunicationes 17 Papae generaliter reservatae, enumeratae eodem ordine quo in Bulla "Apostolicae Sedis" et aliae, ex ead. Bulla, et item aliae ex C. Tridentino.

Sunt servata Petro non specialiter ;
Jam damnata docens, verbera, praelia,

Sectae, perfugium, claustraque proterens,
 Simon, lucra duo, suasio, porrigens,
 Furans, impliciti crimine perfidis ;
 Parcens ; ex synodo vel sacra possidens.

Vel magis explicate, si cui libuerit.

Clavibus, at late, servantur et ista supremis ;
 Dogmata abacta docens jam Petri anathemate ; clerum
 Percutiens ; privata gerens certamina ; sectae ;
 Perfugium violans, matrum aut conventa, virûmque ;
 Aere Simon sacra emens bona ; fidens ; claustraq. vendens.
 Gratia, missa subacta lucro ; qui cedere suadet
 Pontificem regno ; monachus sacra ultima praebens
 Sponte ; et sponte trahens Romae sancta ossa sepulchris ;
 Se a Papa abscissi sceleri addens ; clericus illi
 Sponte sciensque sacris mixtus ; peccata resolvens
 Prima reposita Petro ; ex synodo bona sacraprehendens.

*Excommunicationes 3 Episcopis reservatae ipso ordine praedictae
 Bullae.*

Conjugium monachi, Praesulque absolvat abortum,
 Quosq. usum falsi meritos anathemate fixit.

Vel brevius.

Copulam, abortum, usum falsi vel Mitra resolvat.

*Excommunicationes 5 nemini reservatae, enunciatae eodem ordine
 quo in Bulla "Apostolicae Sedis" ; aliaeque 3 ex C. Trid.*

Auctor humandi, agitans, sacra vendens, qui tacet, edit ;
 Ex synodo, rapiens, ad nuptum claustraque cogens ;
 Hi quoque scinduntur, sed poenam quisque remittit.

Vel clarius

Sit sacer, sacrum tumulare mandans,
 Judices laedens, bona sancta vendens,
 Qui tacet turpem, sacra scripta cudens
 Sponte ; Tridenti
 Jure, qui taedas sociare cogit
 Praetor, aut urget retrahitque claustris
 Quisquis ; aut raptor. Tamen hisce poenam
 Quisque redonat.

Suspensiones 7 Papae reservatae, eodem ordine ac in Bulla "Apostolicae Sedis"; aliaeque 9 ex Conc. Tridentino.

Illecto excipiens procerum suspenditur Ordo

Jure Ducein; isque sacrans inopem, haud propriumque, professum

Vel nondum; ejectusque; ab scisso, et in Urbe male unctus.

Ex synodo, haud proprius parochus connubia jungens;

Per saltum ordinibus, luctu, haud proprioque sacratus

Praesule; et hic alienum ungens, Titularis et Abbas.

Pontificis sacra agens alibi; moecha hospite, surdus.

Septem prima Petrus; lituus postrema resolvit.

Interdicta 2, alterum Papae speciliter, alterum Episcopis ex praedicta Bulla reservata; et duo ex Conc. Trid. reservata nemini.

Aula patrum, appellans synodum, interdicitur; aede

Sacra litans vetita; absentem, de lege Tridenti,

Metropolita tacens; luctu Chorus ungere mandans.

Papa prius solvit; quisque haec duo; mitra secundum.

64.—*Promissa facienda ab emptoribus rerum Ecclesiae, ut absolvantur.*

Emptores rerum promittant ista sacrarum;

Servabo ad nutum; jussis parebo; geramque

Utile opus; complebo onera, ac de functibus empti

Subveniam dominis; haeredes charta monebit.

Addat et his fructus emptor, se solvere census,

Neve redempturum, qua qua vel lege sinatur;

Spondeat et dominum indemnem fore, quisque redemit.

Det lucra Pastori, et moneat, bona sacra revendens.

Post haec his cunctis peccata resolve, sacerdos.

DE SACRO ORDINE ET BENEFICIIS.

65.—*Quos possit Episcopus sacris initiare.*

Provisus, famulans, degens, satus illius Urbe

Pastori subsunt; hosque sacrare potest.

66.—*Spicilegium de Beneficiis.*

Clerice, te, laicumve, os, aedificatio, fundus,

Patronum statuunt benefacti. Huic clericus, expers

Vincli, neve nothus, coelebs, mente aptus et annis
 Eligor a coetu, praesentor, Episcopo, confers.
 Utilitas, opus et meritum mihi plurima spondent.
 Incassum acciperem, si nolim clericus esse.
 Do, tegor, oro, habito, nisi amor vetet, utile, jussum
 Ac opus. Hoc privat mors, lex, sententia, vel si
 Liber Pastori, acceptante resigno patrono.
 Si nego, quod superest, pars me vigesima damnat.

DE RELIGIOSIS ET DE CENSURIS.

67.—*Causae suspendentes Clausuram Monialium.*

Clausuram tollunt ignes, epidemia, lepra ;
 Diluviium, aggrediens turba, ruensque domus.

68.—*De peculio regularium.*

Ex venia, ad nutum, modicus quoque minimus in arca
 Sit sibi communi ; pauperiemque coles.

69.—*Dotes Abbatissae eligendae.*

Surda, notha, et vidua, et coeca excludatur ; et annos
 Ante quater deno vixerit, octo domi.

70.—*Conditiones ut licite feratur censura.*

Scribe, mone, trade exemplum, dic nomina, causas ;
 Et sic censuras tu bene ferre potes.

71.—*Subjectum censurae.*

Censuris subeat lotus, sons, subditus, audax ;
 Rex primam, Praesulque alias, puer effugit omnes.
 Claustra premens subit hic ; tolerans rex praelia, furans.

72.—*Bona quae aufert Excommunicatio.*

Vox, sacra, vota, chorus, fora, praedia, crypta, potestas,
 Gratiae, et exciso civilia jura negantur.

73.—*Bona quae tollit Interdictum.*

Sacra, Choros, tumultum interdictum tollit ; at undam,
 Chrisma, cibumque aegris, veniam, nuptumque relinquit
 Et tacitos ritus. Christi festa omnia reddit
 Mensa, ortus, Paschae, Concepta, Assumptaque Mater.

74.—*Causae excusantes a censura ob clerici percussioem.*

Si errans, meque tuens, si verbero turpia agentem,
 Extorrem aut monachum, non ego scissus ero.

75.—*Quos possit Episcopus absolvere a censura ob percussionem clerici.*

Impos, convivens, custos, occulta, levisque
Pastori absolvenda datur percussio mystae.

DE IRREGULARITATE.

76.—*Clericus sine his dotibus est irregularis ex defectu.*

Sit lenis, liber, par annis, corpore, mente ;
Non nothus, aut bigamus, nec mala fama notet.

77.—*Ex defectu lenitatis sunt Irregulares.*

Non lenis, capitis damnans, nec clericus urens,
Bellaque justa ultroque ferens, si interficit ipse.

78.—*Homicidium inducens irregularitatem ex delicto.*

Cum neco (ni casu aut tutamine) ab ordine trador,
Vel temere et dubie ; et mutilans re, sponte et inique.
Si Petrum occido pro Paulo, et pellor ab aris.
Iussu id agens, erro? jussor non pellitur illis.

79.—*Irregularitatus ex mala administratione baptismi, vel iteratione.*

Levita injussus lustrans solemniter unda,
Ordinibus (laicus non ita) ineptus erit.
Dans iterum, accipiens, fit ineptus acolythus adstans,
Quisque et ab haeretico sancta lavacra capit.

80.—*Irregularitas ex mala ordinis susceptione ; et dispensatio super irregularitatibus.*

Ordines furtim, thalamoque carpens
Inscio, aut binos simul ; et ministrans
Clericus sacris sibi denegatis,
Fiet ineptus.

At reos omnes, nisi mortis aptat
Praesul occultos, bigamos, nothosque.
Votaque hos ; solvit minus unda lenem.
Et scelus omne.

81.—*Quando Ignorantia excuset ab irregularitate.*

Pulsos defectu haud inscitia comparat aris ;
Sat juvat haec pulsos crimine, deme necem.

82.—*Enumeratio irregularium ex delicto.*

Ordine, censura, nece, clade, novamine, fonte
Qui reus, et sacris semper ineptus erit.

83.—*Enumeratio Infamium ex Iure.*

Qui foeneratur, peierat, enecat,
Pugnax, adortus, transfuga, adulterans,
Si noti, et infames, patrique
Arma parans, sodomita, raptor.

(*Finis.*)

THE SOURCE OF CIVIL AUTHORITY.

IT is said by some that we have at last reached a stage in our career of pseudo-progress which may well cause the sober and reflective to shudder at the abyss that is slowly but unmistakably displaying the awful hideousness of its depths. Almost every conservative element has been eliminated from our ordinary social existence. Every curb and restraint is being cut away by theorist after theorist, in their hot and inconsiderate pursuit after ever fresh novelties for our civil condition. We have made, it is true, mechanical advances in a pre-eminent degree: but what other betterment can we claim? None. In some respects we have, so far retrogressed that our mechanism, which should be an unparelled boon and an unlimited temporal blessing, is well nigh a bitter curse, and threatens, to become, in the near future, a giant scourge to the nations. We have followed in this now closing nineteenth century, an unilateral development which, like all one-sidedness of every order, necessarily tends to topple on the heads of its enthusiastic constructors. Material well-being, with us, is worshipped by the fortunate and favored as a god, while it is hated and envied by the needy or greedy millions as a pestilential demon, a cruel and ferocious oppressor.

It is no use longer to flout those who declaim over the impending catastrophe as croakers and alarmists. It is worse

than idle to dub them harbingers of ill omen and prophets of evil. The storm-cloud is ominously visible above our narrow horizon. Without valid or rational contradiction it is now asserted, on every hand, that our social organization is most wofully disordered. The symptoms and forces of its disruption are manifest and actively at work in their full sphere. *Can they be stayed?*

This is the puzzle at present, exercising alike the ingenuity of the statesman, the science of the political economist, the meditation of the philosopher, and the knowledge and solicitude of the theologian. The statesman finds his shifts and balancings of power defied by the outward situation. He is obliged to have recourse, once more, to primitive club-law in order to maintain even a delusive and feverish quiet for a season. The civil tribunals for the adjustment of social difficulties are found too often inadequate to the new requirements present before them.

The political economist stands bewildered on seeing all his fine-spun theories set at nought. His statistics, which would fain show a progressing world, are all upset in the face of the alarming discontent and unconcealed misery that, from time to time, show head and make themselves terrifically audible. He, even himself, begins to doubt the validity of his cardinal dogma—*the all-atoning law of averages*.

The philosopher, as we have him in our age, proffers us no more solace. He is now, generally, a psychologist totally devoted to and absorbed by his mental abstractions. But this work-a-day world is neither an abstraction nor a generalization. It is a very palpable and stern fact of concretes.

Formulas, philosophical or scientific, will not soothe the pangs of hunger ; nor still the mad impulses of irate feelings. It must not from this be concluded that genuine philosophy can contribute nothing toward that enlightenment so indispensable to rulers and law-givers on whom it is directly incumbent to provide the proper remedies for the existing social gangrenes. True philosophy, it is readily confessed, holds, hidden within its treasure-vaults, the secrets of sterling statesmanship and many of the more precious principles that

underlie the social superstructure. By them our present entanglements could be accurately gauged and readily disentangled. But the intelligence of mankind turns away, led by its noble, inborn instinct, from the hollow hallucinations of misty psychology, as from a cruel mockery of urgent needs.

Thus neither civil polity, political economy, nor secular philosophy—the three great suppositious founts of mundane wisdom—can throw the smallest ray of light into the tempestuous murkiness which now so drearily envelops the civilized world. The reason why these three highly prized human sciences—polity, economy, and philosophy—cannot furnish the demanded alleviation, or suggest even a slight improvement in our chaotic civil troubles, is that they take no account of anything in our existence other than the visible, external, material; which is to overlook and condemn the major and incomparably more efficient agencies that energize the complex whole we name civilization. Expediency, the flower of statemanship; intangible averages, the boast of economy; and divinized humanity, the golden phantasmagoria of psychology; these are gossamer of a summer dawn before the loud tempest of domestic, social, and political unquiet that is raging over the sea of humanity and stirring it up from its profoundest depths.

All the convulsions and political ills of life, at every period in the world's history, can be traced up, by the skilled, trained eye of the moral philosopher, to one fatal well-spring of woe—Atheism. It is a treacherous quick-sand—smooth and solid in the sunshine and calm; but most unreliable and sure to give way in the season of dire need and the moment of direct pressure. Rulers have been atheists in their laws and measures. People have been atheists in their demands and vindictiveness. And in consequence the same awful blight fell, witheringly, on the one class and the other. Fierce resolutions and savage bloodshed alike extinguished dynasties and enslaved nations. We rarely concern ourselves with the experiences of history; or learn therefrom the useful lessons we might. Unhappily, and yet in some respects happily too,

each living generation is too self-absorbed to heed the dying sighs, or catch the last idle regrets of its predecessors. As we will neither correct ourselves through the example nor learn from the woes of the past, the eyes of the living age must by every means be turned toward those ever enduring principles of right and justice which can supply us ample sufficiency of wise guidance without external aid. These could have also saved the erring generations of the bygone from those crimes and shortcomings by which we chiefly distinguish them, had they not forgotten their salutary wisdom. Hence it is the Christian moralist alone, and not the politician, nor the economist, nor the scientist, who can and must recall far wandered man from his multiple errancy and direct him to the open highway, along which only he can continue his course with moderate success and in practical safety.

From the watch-tower of the Lord, whereon he is providentially set, our holy Father Leo XIII, has sounded, timely, the sacred trumpet of high counsel to all the tribes and tongues and nations of the earth. Verily the Encyclical "Novarum Rerum" was a bugle-blast that suddenly startled the sleek sciolists and mellifluous braggarts of this overmuch lauded age. Its echoing—for through the vast of heaven and earth it rung—is not yet dead, nor like to die. Will we heed its warning and its lesson? We are face to face with a new era—new in all its ways—and countless untried endeavors. Trusts and combines amongst capitalists; unions and associations among workingmen; abysmal avarice on the one hand, mountainous grievances on the other, with sensualistic irreligion pervading both ranks and classes, present to the discriminating eye of contemplation no romantic nor pleasing prospect on which it would desire to dwell. These certainly forbode, or more correctly are, revolutions, social agonies, entirely *new things*.

What bodes most gloomily over the young brightness of the yet amorphous coming era is the diversity of view concerning the powers and scope of civil government, which now dominates the minds and colors the policies of men. Some would exalt the State even into the throne of God Most High;

and give into its hands terrestrial omnipotence. Other some would reduce it to the slight consistence of a toy-fabric to be made or unmade at the whim or transient humor of the fickle multitude. Neither theory needs detain us a single instant. Both are extreme, extravagant, irrational, false. And yet either has no insignificant following; no lack of ardent advocacy. Direct refutation of these idiosyncratic hypotheses is neither possible—for their bases are pure hallucinations; nor desirable—for fanaticisms are not extirpated or even allayed by the most thorough refutation. Like all other mental phantasms, that, from period to period, mysteriously possessed themselves of some portion of the human family, the best antidote against the fetid poison is the forceful presentation of the truth gainsaid, in all its magic vigor and calm majesty. Nor is this so facile of application as could well be desired; owing to the bickering subdivisions of theological opinion in this most important and primary concern of civil polity. This clashing of opinions, however, is a drawback rather apparent than real.

Three distinct and intelligible propositions embracing these diverse doctrines of the true origin and compass of civil authority can be readily framed. First. The functions of civil government are wholly confined to police-duty; its rights and its powers are derived from and limited by the necessities of social existence. Second. The powers, functions, and rights of civil government are derived directly from the people who can constitute, within the dictates of prudence, its powers and construct its modes to suit themselves. Third. The rights, scope, and powers of civil government are bestowed by God on whatever form of social organization the people see well, in some way, to sanction and adopt. All three of these propositions, it will easily be perceived, agree entirely as to the object of civil government—the public good, the general welfare and safety. Practically then they would be identical were that “public good” a fixed and immutable quantity. But since it is variable and subject to the mutations of time and manners it is necessary to determine the relative merits of these three propositions apart from all

views of what composes "public good" and each on its own inherent consistence, and comprehensiveness. The advocacy of either opinion is not to be accounted heterodox, for theologians of avowed eminence and known ability have championed each. In the absence of an infallible determination by the Church, that liberty, which is accorded all opinions, must likewise extend and prevail here. But this does not preclude us from discussing their relative claims; nor from the effort to find by investigation which opinion best comports with social exigencies and the behests of right reason.

Disclaiming, totally, all dogmatism and exclusiveness in the premises we dare be known to assert that the third is the opinion most simple, satisfactory, consistent and reasonable. It will more than compensate the labor to establish this. A sound theory is far-reaching in the ways of knowledge and practical good, just as an unsound one is prolific in error and manifold wrong-doing. As this subject ranges strictly within the province of reason, it would be following a bad precedent—too common by far with the living race of publicists—to adduce some authority or another, as they invariably do, to upstay the theory. In discussions purely of science, authority, no matter how respectable, or how in other respects it should be deferred to, can avail only to the length that its reasoning on the special subject is found sound and valid, and its arguments better than any that can be devised. Otherwise it will not convince us or shut our mouths.

The votaries of these several opinions regarding the origin of civil power all quote, as wholly in their own behalf, the words of St. Paul: "for there is no power but from God: and all those that are, are ordained by God." (Rom. Chap. xiii, Ver. 1.) But the differing exegeses of this text leave us unsuccessful in the precise quandary from which we would escape. The text does not so much determine the origin of civil government as it does the obedience due it, and the motive thereof. Our present question lies away back of this, for all Catholics are of one mind as to the obligation of obeying the powers that be. We are forced, therefore, to analyze and resolve the difficulty by the unaided light of reason alone.

The first opinion which derives from and limits the powers and rights of civil authority by the necessities of society can hardly be called—in the proper sense of the words—a theory of the origin of civil government. What sort of quiddity are those necessities? Are they universally present and identically the same? Cannot they be made, unmade, altered, recast and so forth *ad infinitum*? And if there be any fixed axiom of reason it is this: *that nothing can beget or originate itself*. It must be said then, of this first opinion of the origin of civil government that it is not so much a theory at all as it is a precept of practical wisdom to guide us in determining and prescribing the scope of governmental powers and rights. That this is indispensable to the welfare of man the history of the world unmistakably declares. Governments of every form have encroached more and more on personal and private liberty and rights until by steady emaciation, they finally suppressed them *in toto*. The harshest domination the world ever groaned under and endured, began in the boldest freedom and ended in the most abject thralldom. Look at the strong tendency to *centralization* now so perceptible, even in our own Republic. Its trend is steadfastly along the self-same pathway that all absolutism has trodden. It is the fruition of mature civil prudence to regard the government as nothing more than the grand police functionary of civil life. But, at the same time, it is neither rational nor wise to claim that its powers are derived from social necessities: for, as the poet has it: “necessity is the tyrant’s plea;” and is most readily transformed into the servile tool of unholy ambition and lust of power. What tyranny has ever burdened the backs and tortured the souls of men that did not plead in its own vindication—necessity? It is and has been most commonly a base hypocritical pretext, varnished over with crocodile tears. And so, while we most heartily applaud and defend the political wisdom and keen foresight of those minimizers and limiters of governmental rights and powers, we as thoroughly disclaim all solidarity with their theory of social necessity as the source of civic functions, for it is a theory both perilous and utterly untenable in reason.

This narrows the strife of opinions to two—those who derive governmental rights and powers fully and directly from the people; and those who derive them, as well as all other rights and powers, from God. Thus simplified it becomes a plain question of philosophy.

It is evident that before man can transfer his rights and delegate his powers he must be the unequivocal owner and possessor of some such properties and attributes. Has man, then, any power or any right in the world? Hear what Brownson has to say of these rights. "Hence it follows that we have duties but no rights before God, as asserted by that noble Christian orator and philosopher, the lamented Donoso Cortès, and that what are called the rights of man are the rights of God, and therefore sacred and inviolable, which all men—kings and kaisers, peoples and states, aristocracies and democracies—are bound to respect, protect and defend, against whoever would invade them." (Refutation of Atheism, Chap. xiv.) We are not ignorant that this doctrine has been assailed and attempts made, but not with success, to confute the conclusion of Brownson. It is no confutation to assert that man has rights which God will respect. Certainly he has such rights. But this is not the question now. Whose rights are those which man holds and God respects? Are they God's or man's? Not man's; for God created and endowed man with all he has and contains. Hence He owns man and all his belongings immeasurably. To refute the position of Cortès, as upheld by Brownson, it would be necessary to show either that God did not create man at all, or that man, from some source external to God and His creation, added to and completed his own endowments. The impossibility of such a refutation is too manifest to need comment. What has been said of man's rights will apply with equal virtue and point to man's powers. Man has no power in the literal sense of the term. Had he power he would be a *first cause*. But man in all his works is, by the universal avowment of reason, only a secondary cause. Man, therefore, has SKILL which is shown chiefly in the wise combination of pre-existing powers harmoniously with the

laws of their ordination ; but he has no power properly so called. This skill—the only similitude of power man possesses—is not transferable ; for it is a personal and inalienable attribute. Hence neither civil government, nor anything else, can derive its rights and powers from the people. Thus the proper view of a man, which Christian philosophy presents, dissipates this fallacious, though popular, theory of the derivation of civil rights and powers.

Moreover it is impossible, without linking sense to absurdity, to reconcile this theory with the practical operations of government in modern times. In order to force a reconciliation a thousand and one postulates have to be violently assumed. For if the people confer the powers they do so with full, or, at least some assent. But in these days all civilized lands are grouped into factions or parties. It is insanity of an extreme kind to pretend that the defeated party, boiling with factious animosities, ever, in any wise, consent to confer on its successful rival any other thing than its undying hate and malediction. This would leave our governments almost in moiety, mere usurpations and tyrannies ; despite the fictitious acquiescences conjured up by the votaries of the theory which paints civil government as a congeries of individual right and powers.

Again, this theory of the popular source of government leads irresistibly to that false *democratism* whose goal, ultimately, must be the much to be dreaded plague of anarchy. For if the people bestow all the rights and powers of government, it is manifest that they can modify or enlarge them to suit their blind wishes or variable whims. Hence State supremacy, State communism, or State passivity, as the people chose. This would make the popular will the *suprema lex*—a more monstrous and despotic axiom than the famed one of the absolutist : *l'état c'est moi*.

The last proposition—majority rule—with which the advocates of this view struggle hard to upstay their aerial edifice, is nothing better than a broken reed. It is, in other words, only a fruitless attempt to substitute brute force for an ethical principle in social life. A single extenuating word cannot,

then, be said on behalf of this second theory, for it has no practical excellence, as has the first, to condone its theoretic defects. It rules, animates and misleads the laboring classes of the world, while greedy autocratic individualism sways the capitalistic class. Hence the riots, and strikes, and lock-outs on the one hand ; and on the other, the brutal barbarities of Pinkerton guards, ejections and legislative corruptions, which now convulse between them our civilization, and threaten most menacingly its stability. There are people in the world, and not the least intelligent, thoughtless enough to attribute this social restlessness totally to our new conditions. They say that theory, right or wrong, has nothing whatever to do with it. A little observation and reflection on the usual concurrences of daily life should suffice to convince them of the very common-place truth : "*Theory is the circumstance of circumstances ; the condition of conditions.*" Hence the vital importance of correct theory.

To demonstrate the high pre-eminence, both in truth and practical reasonableness, of the third theory—viz., that civil government derives all its rights and powers from God—we need but cursorily review the relations existing between the creation and its Creator. The Almighty called up all things from the void of night and nothing, and gave them their existence, order, qualities. These creatures then are wholly His, in minutest part as well as in grand total. He made, as part of this creation, man in differentiable families to work, through social life, up to an exalted destiny. As He has given to every grade of creatures, besides a fixed sphere and general laws, specific laws, natures, properties, ends, so has He likewise ordained and endowed society, by which is here understood humanity in its natural course of explication. Otherwise society would be a solitary anomaly in the universe, and, regarded as the handiwork of Omniscience, a thing totally beyond human credence. But the first and necessary condition of social existence is order : and order demands and implies, before all, the rights, laws and powers needful for the conservation of the individual in the integrity of his nature while dependent on the fellowship of his kind, as

well as all requisite laws and powers and rights for regulating the independence, guiding the actions, and governing the relations of various sorts in the communal life of society. All such powers and rights God its Creator must have—at its incipency, for it is the *sine qua non* of its constitution—given society. This is indisputable to all except such as endeavor to prove that man, not God, organized social life. But of this vain endeavor we can make a quick end. It can be proved positively and negatively that society is of divine organization. In the Sacred Scriptures, where the creation of man, his privileges and dominion, are described, we have the positive proof so universally known that it is needless to transcribe it. Society is the fixed immutable state of mankind; and in this unique *immutability* we have the negative proof; for man can make nothing immutable. Hence society with all its rights and powers is of divine institution. The application of these rights and powers to the concerns of nations is what we call civil government; and therefore these rights and powers, which civil governments justly claim and rightly exercise, are the direct gift of God to society, of which the government is merely the agent and exponent. Hence, too, the powers and rights of government, in their own proper sphere and scope, are divine, not human. They are such, as far as legitimate, entirely regardless of the form or origin of the civic institution. The form, the complex, the visible shape or formal constitution of all civil governments—be they republican, monarchic, or mixed—is of purely human contrivance, and therefore, fully within the competency of the people to new-shape, or amend, according to their social wants and reasonable wishes. But they can neither add to nor take away from the essential powers and rights of civil authority. Such additions and diminutions as have from age to age, been attempted, have never yet failed to result disastrously for the experimenters.

To the theory thus demonstrated we can reconcile, with wondrous facility, those harassing anomalies that so perplex in either of the others. It makes order the *raison d'être* of civil government and gives it such, and only such, supple-

mental powers and negative rights as minister to the well-being of man in his domestic existence. It shows that the principles of civic politics are fixed yet flexible in their application. The support or dissent of party, in its eyes, invalidates no lawful measure. It completely cripples despotism and annuls despotic acts. The law of right and wrong is thereby made universally predominant. Natural right, and, in the Christian state, the higher Christian right become paramount. Those who hold that the constitutions of the different nations—not the written, which are hardly ever more than imperfect transcripts of the real, but the actual—are all providential, can easily reconcile their pet hypothesis with this theory. And above all it makes emphatically manifest that all social right and power, in the hands of individual or corporation is, and can be, nothing other than a trust. This single pregnant tenet properly inculcated would go far to subdue the spasmodic agonies of our frenzied world. Power and place and position are, falsely and almost universally, now held to be the private property of the possessor in the sense of full personal ownership. Such ownership man has not; nor can have from any human source. And yet how few of those exercising authority on earth have been able to distinguish, in fact between the man, who never under any condition or exigency loses, or can divest himself of his natural individuality, and the official functions and privileges which are not and cannot in any way be, individualized.

Absolutists and monarchists of every age, fashion and country are an inexhaustible theme, and deservedly so, for our tirades and oratorical reprehensions. They made civil power as far as in them lay, a strictly personal perquisite to the terrible affliction of some portion of the human race in some small section of time. The denunciation of all such is just, but vain. We have no call to travel abroad into far off, foreign lands; nor to dig up the smoldering tombs of buried tyrants for grinning skeletons on which to vent our burning fury. Had maledictions availed, even in little, the serpent-tooth of oppression had long since ceased to feast on human flesh. Human arrogance is no less, but more, aggressive with

ourselves than in the most benighted lands. Nowhere is official power—the same is true in some degree of all kinds of power—so much regarded, during the season of occupancy, a personal attribute as it is with us. “Bossism” dominates in all our public and in most of our private institutions. What is “bossism?” Bossism is sugar-coated absolutism, or masked autocracy: for, while in other less favored lands it wears a diadem and is armed with sword and gibbet, with us it dons a slouched hat and breathes ruin and starvation from its lips. This constitutes the sole portent of our otherwise unromantic age. For the well-fed, well-clad, well-taught world sees, with startled eye and unfeigned astonishment, the frenetic uprisings, as they are pleased to term them, of the toiling millions, empty of head, of heart, and of wallet, against autocrat and “boss” alike. They are uterine brothers, though the self-complacent world seems incognizant of the kinship. Both are immoderately supersensitive of their rights; and equally oblivious of their responsibilities.

This is the complex and involved sphinx riddle with which we are now confronted; and which we must, in this very generation, solve or perish. We must harmonize both those desperate elements in this flaming conflict. Errors and exaggerated theories have mutually embroiled them. Truth and correct theory must slowly prepare the way and gradually cool the heats. At the base, indeed, the strife arises from the ancient “bite in the head”—pride. Pride, whose torch is living fury, guides straightway to the house of death. A wicked and misleading guide it is, for it cries aloud to the thoughtless multitude: “Follow me. Better reign in hell than serve in heaven.” Religion, the displaced guide, must be called back again to the council-board of statesmen from which she was rudely pushed away in the delirium of some insane hour by mad men. Under her mild and safe guidance we can, once more, laboriously reascend the dark descent and climb back to the way of peace and justice.

CONFERENCES.

CONCOMITANTIA IN THE BL. SACRAMENT.

In answering the query of a correspondent some time ago regarding the propriety of saying that "both the Father and the Holy Ghost" are contained in the Most Blessed Sacrament *per concomitantiam*, we had no idea of intimating that the three divine Persons were present under the eucharistic form in the same manner, that is to say, were *equally* concomitant. However, to avoid misconception, we gladly give room to the following communication from a learned reader, which observes the theological distinction with much precision :

"In reference to *Concomitantia* in your June number allow me to say that it would not be correct to say that the Father and the Holy Ghost are equally with the Son of God concomitant in the Holy Eucharist ; for it is the Son of God that became man, not the Father nor the Holy Ghost. It is the Son of God, and not the Father or the Holy Ghost, who died on the cross for us. And since the Holy Eucharist is a memorial of these mysteries, in which *totus Christus* is received, it is equally proper that it is the Son and not the other divine Persons, that gives us His own Flesh and Blood.

" 'Ad concomitantiam sacramentalem requiritur ut aliquid in unitate suppositi conjungatur cum termino formali conversionis et cum illo constituat vel pertineat ad idem suppositum.'—This is the mind of S. Thomas."

THE EXERCISE OF SACRED FUNCTIONS BY A PRIEST UNDER CENSURE.

It is an established canon that a cleric under censure incurs irregularity if he attempts to perform any office of his sacred Order. The question is sometimes asked whether such an ecclesiastic is absolutely debarred from taking part in any public function of the Church. Thus, to take a practical

case, a priest may be suspended for delinquency or by reason of some disagreement between his bishop and himself in matters of doctrine, or jurisdiction, or without any fault or real proof of delinquency, *ex informata conscientia*. In some instances it happens that the censure is not known to others or known in such a way as to attach to it no particular disgrace. We can easily imagine a priest so circumstanced to have at times good cause to take part in some public function or ceremony such as assisting at a marriage as authoritative witness or as a deacon or subdeacon, or to preach a sermon on some special occasions like funerals, dedications, etc. Can he assume these offices while under ecclesiastical censure without special permission of the ordinary and without incurring *irregularity*, according to the canonical law, which states: "Quilibet censura ligatus solemner exercens functiones Ordinis sacri, incidit in irregularitatem ex delicto"?

The answer is that if the act performed is merely an act of *jurisdiction* and not strictly speaking an *actus Ordinis sacri*, no irregularity is incurred. This applies to the case of marriage celebrations where the priest does not give the nuptial blessing; hence in mixed marriages. It applies likewise to the office of preaching, as Gonella in his recent exposition "De Censuris Latæ Sententiæ" (Append. ii, pag. 191), expressly declares, "Irregularitatem minime incurrit censuratus, actum tantummodo jurisdictionis exercens: ex. gr. parochus matrimonio adsistens, vel Episcopus censure decretum ferens . . . neque exercens actum concionandi." He even admits the exercise of the office of sacred Orders, such as deaconship or subdeaconship, provided it be not done *solemniter*, that is in cases where the stole and maniple are required (Loc. cit.). In the same way St. Alphonsus (VII, 358) states that a cleric under censure is not thereby prevented from preaching, although he should, of course, have to refrain from doing so if his action were to give scandal.

"Incurrit tamen irregularitatem censuratus *sacramentaliter absolvens* . . . et qui non solum matrimonio assistit, sed etiam solemniter benedicit." (Gonella l. c.)

It is to be noted also that in no case is irregularity incurred

where the person performing the sacred act is in ignorance of the censure. If, for instance, a bishop who is under censure were to ordain a cleric, the latter would not incur irregularity in receiving Orders at the hands of the censured prelate, if the censure be secret; nor would he incur suspension after becoming aware of the fact, unless he exercised his sacred Order. In the same way a priest who says Mass in a church which is under interdict would not incur irregularity, if he happen not to know or advert to the fact of the censure attached to the place.

The reason of this limitation in the interpretation of penalty attached to the violation of censure is, that since irregularity is a punishment it is incurred only by reason of contempt of the censure, "irregularitas cum sit poena inducitur propter contemptum censuræ."

The faculty of absolving from irregularity is not implied in that of removing the censure, "sive quia irregularitas non est censura, sive quia relaxatio ab irregularitate difficilium conceditur quam a censura," except in times of a general jubilee indulgence.

BINATION IN CASE OF A VISITING PRIEST.

Qu. A priest has two places to attend, and is thus obliged to say two High Masses every Sunday and Holiday. When another priest who is on his vacation, comes to stop with him, must the visiting priest say one of the Masses? (Being on his vacation, the visitor naturally prefers to say an early Mass or a low Mass, etc.)

When there are two Masses said in the same church, one a Low and the other a High Mass, must the visiting priest say one of them?

If the visitor be an elderly priest who lives privately, that is, having no missionary charge, can he say his own Mass privately at 9 o'clock, whilst the parish priest has two Masses, one at 8 and the other at 10 o'clock?

Resp. The *Facultas Binationis* is granted only on the ground of necessity. This necessity is excluded when a

priest who is capable of supplying one of the two Masses is available. In the Instruction of the S. Congregation de Propag. Fide, contained in the Acts and Decreta of the Third Plenary Council of Baltimore (n. 9), this fact is expressly noted “interdictam esse sacerdoti missae iterationem, quoties alius haberi possit sacerdos, qui populi necessitati valeat satisfacere, ceu expresse docet Bened. XIV in cit. constit. *Declarasti nobis.*”

The right therefore of making use of the Apostolic Faculty granted to the parish priest, depends on his ability or inability to obtain the service of his visitor for one of the Masses. If the visiting priest cannot, owing to his weak state of health, say either one or the other Mass at the usual time for the congregation, he cannot, of course, be looked upon as incurring the obligation of supplying it. The fact of his being on vacation does not, however, exempt him from this duty any more than from that of supplying the last rites to a dying person when there is no other priest who can do it. Both obligations arise, though in different degrees, out of the *necessitas fidelium*. We believe this answer satisfies the three questions. The point as to which of the two Masses the stranger is to say, is one that good nature or courtesy must settle.

SWEET WINE AGAIN.

Editor AM. ECCL. REVIEW,

REVEREND DEAR FATHER,

In your article on “American Sweet Wines for Sacramental Use,” you mention three ways in which wine can be obtained sweet—the chemical process, the application of heat, and the addition of grape brandy.

There is a way which is chemical, but which you don't mention, and yet it would give the purest, sweetest, and most legal wine, and that way is the distillation or rectification of the must.

If a wine grower would let the grapes ferment in a big vat, the must coming from it would be quite sweet, a great deal sweeter than

where the grapes are pressed immediately. Pour that must into a rectifier, which takes all impurities from the must, and therefore prevents fermentation, and you get the purest and sweetest of wines that will stand a century and improve with age.

To be sure, by the above method, wine made out of red grapes will be red, not white. To get white wine, only white grapes must be used.

A rectifier costs from twenty to fifty dollars, according to proportions. It will last for years, if well taken care of; and will rectify from forty to one hundred gallons of wine a day.

Resp. It strikes us that the process proposed by our Reverend Correspondent is identical with that referred to in our article as the *Chemical* process, in which by rectification certain salts are separated from the lees (must) and the remnant, when returned to the wine gives to it the sweetness of its native grape. If we be correct (of which any wine grower can readily satisfy himself) then the method proposed above is illicit—not because the wine lacks purity or because its use places the validity of consecration in question, but because a disciplinary law of the S. Congregation forbids this sort of manipulation, and for a very substantial reason, which we have explained in the article referred to (June).

THE COMMEMORATION OF THE SACRED HEART.

Qu. The Titular of my church is the Sacred Heart of Jesus. Must I make a commemoration of it when the Suffragia are to be said? If in the affirmative must I make the commemoration of it even when saying the votive office of the Blessed Sacrament or of the Passion? To be sure, if I have to make the commemoration I suppose it has to be made first, before that of the Blessed Virgin Mary.

By answering in the REVIEW you will oblige

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Resp. A priest attached to a church as *adscriptus*, which is now generally understood in the strict sense since the S. Congregation has so decided in some cases in the United States, is obliged to make the commemoration of the titular or

patron of the church. Cf. AM. ECCL. REVIEW, Vol. II (1890.) pag. 41.

The commemoration of the Sacred Heart is not made in the office of the Blessed Sacrament or of the Passion according to the general rule "non bis de eodem," which applies to these three titles.

The Commemoration of the Sacred Heart precedes that of the Blessed Virgin, according to the rubric: De Patrono vel Titulari ecclesiae fiat ante vel post Commemorationes (suffragiorum) . . . *pro dignitate illius.*

BEGINNING OF FUNERAL MASS BEFORE THE ARRIVAL OF THE BODY.

Qu. Is it permissible on a day when the office prescribes a *duplex* (and private Requiem Masses are prohibited) to begin the Funeral Mass before the arrival of the corpse in the church, since the privilege of such Masses implies the *presence of the corpse*? The reason for asking this is the frequent delay which occurs on the occasion of funerals in bringing the body to the church at the proper and appointed time. This obliges the celebrant of the Mass, as well as the choir, etc., to wait indefinitely, often at great inconvenience for which there is no necessity. I believe the matter could be corrected if it were generally understood that the functions in the church begin at the appointed minute, whether the funeral has arrived or not.

Resp. The Mass *de Requie praesente corpore*, may be said on all doubles except those of the first class which are holidays of obligation and during the three last days of Holy Week.

The words *praesente corpore* must be taken in the same general sense in which, for instance, the presence of a person would be required to hear Mass, when he is said to have complied with the precept of the Church. Accordingly, if at the arrival of the funeral the Mass has advanced to, let us say, the Gospel, it could still be said to have been celebrated *praesente corpore*.

Moreover the rubrics allow a *missa de Requie* on feasts of double rite (except feasts 1 cl., Forty Hours Devotion and Triduum of Holy Week,) whenever the body, not yet buried, is absent *propter rationabilem causam*. The reasonable cause does not necessarily suppose the danger of contagious disease or physical impossibility, but any good reason. Indeed a recent decree (*In Calagur.* 13 Feb. 1892) states in answer to a question on what days a *Requiem* could be said without the presence of the body although the same was not yet buried—that the corpse not brought to the church on account of a civil law forbidding it, or on account of contagious disease, might be considered as *physically present* even if it were already buried. Hence the Mass *in die obitus* could, under the circumstances be celebrated on all days on which it would be permitted *praesente corpore*. This would extend the privilege to all but holidays of obligation with us.¹

Cadaver absens ob civile vetitum vel morbum contagiosum, non solum insepultum, sed et humatum, dummodo non ultra biduum ab obitu, censeri potest ac si foret physice praesens, ita ut Missa exequialis in casu cantari licite valeat, quoties praesente cadavere permittitur. (S. R. C. in Calag. 13 Feb. 1892).

But whilst we do not doubt that to begin the Mass *de Requie* in this case (*i. e.* without waiting for the arrival of the funeral) does not involve a violation of rubrics which allow a wider interpretation, it yet appears wholly out of keeping with the solemnity of the ceremonial on such occasions. It cannot be forgotten that a corrective measure which serves to enforce order and thus prevents inconvenience to the priest, etc., affects, not the entire congregation as a whole and at once, but individuals who feel the harshness of a rebuke (however reasonable otherwise) all the deeper because

1 *Dubium*: Quibusnam diebus permittitur Missa de Requiem insepulto cadavere sed absente ob civilem vetitum, et ob morbum contagiosum?

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it come to them at a time of sorrow and bereavement. The cause of the delay is due, as a rule, to the inconsiderateness of friends who come to view the body for the last time ; but the punishment falls directly on those who most deserve our sympathy on such occasions. A death occurs ordinarily but once in a family at long intervals ; hence they cannot be supposed to reason with the pastor who meets the inconvenience of delay on every occasion. This is another reason for refraining from systematic rebuke by beginning the Mass without awaiting the funeral. Our people feel that they are in the power of their priests on such occasions, and this deepens resentment though they may struggle against it. It is not manly to use the weapon which, however it rests on us as a burden, smarts with an incomparably greater acuteness, when we let it down in a blow upon the individual who is already in pain.

Nearly every pastor suffers from the inconvenience suggested by our Reverend Inquirer, but we know some who have largely lessened it and manage to be punctual by placing the responsibility upon the *undertaker*. If he is a man of tact and some gentlemanly decision (which can be acquired if it is not in the grain), he can have the coffin closed and at the church at the proper time. Let him use the authority of the pastor if need be by reminding the condoling friends that the service at the church permits no delay ; and if the priest be known as a man always punctual, they will soon realize the necessity of complying with any prompt movement suggested by those who have charge of things.

To enforce punctuality at the expense of solemnity in connection with the sacred functions or by the exhibition of what to some might seem to be temper is neither the most effective method nor worthy as a rule of the superior man. Of course there are exceptions to this as to every rule.

ANALECTA.

DE ABSOLUTIONE A CENSURIS RESERVATIS.

DECRETA S. OFFICII D. 19 AUGUSTI 1891 ET D. 30, MART.
1892.

BEATISSIME PATER.

X . . . , ad S. V. pedes provolutus, perhumiliter exponit prout sequitur :

Litteris *Apostolicae Sedis* declaratum fuit non adesse reservationem, si agatur de mortis articulo, sed additum fuit : *in quo tamen firma sit quoad absolutos, obligatio standi mandatis Ecclesiae, si convaluerint*, nulla facta mentione de poena reincidentiae, si isti obligationi non satisfiat, nec ulla data explicatione circa sensum vocum *standi mandatis Ecclesiae*. Ex decreto quoque S. Officii (30, junii 1886 cfr. Archiv. LVII, 381) *in casibus urgentioribus dari potest absolutio a censuris etiam speciali modo reservatis S. Pontifici*, sub quibusdam tamen conditionibus ; sed in praelaudato decreto non dictum fuit an ista absolutio sit directa vel indirecta. Inde plures exortae sunt difficultates. Hinc Orator quaerit :

I.—An obligatio standi mandatis Ecclesiae, a Bulla *Apostolicae Sedis* imposita sit sub poena reincidentiae vel non ?

II.—An obligatio standi mandatis Ecclesiae, in sensu Bullae *Apostolicae Sedis*, idem sonat ac obligatio se sistendi coram S. Pontifice, vel an ab illo debeat distingui.

III.—An absolutio data in casibus urgentioribus, a censuris etiam speciali modo S. Pontifici reservatis, in sensu decreti S. Officii (30, junii 1886) sit directa, vel tantum indirecta ?

FERIA IV. 19, AUGUSTI, 1891.

In Congregatione generali S. Romanae et Universalis Inquisitionis, audita relatione suprascripti supplicis libelli, praehabitoque Rmorum Consultorum voto, Emi Dni Cardinales in rebus fidei et morum Generales Inquisitores respondendum mandarunt :

Ad I.—*Affirmative ad primam, negative ad secundam partem.*

Ad II.—*Obligationem standi mandatis Ecclesiae importare onus, sive per se sive per confessarium recurrendi ad S. Pontificem, ejusque mandatis obediendi, vel novam absolutionem petendi ab habente facultatem absolvendi a censuris S. Pontifici speciali modo reservatis.*

Ad III.—*Affirmative ad primam, negative ad secundam partem.*

Sequenti vero feria V, SSmus D. N. Leo divina Provid. PP. XIII, in audientia R. P. D. Adessori S. O. impertita, relatam Sibi Emorum Patrum resolutionem benigne adprobare dignatus est.

J. MANCINI, S. R. et U. I. Not.

CIRCA MATRIMONIUM RELIGIOSI APOSTATI.

FER. IV. DIE 12 JANUARI 1888.

EX. CONGR. S. OFFICII :

SSmus D. N. Leo Div. Prov. Papa XIII, in audientia R. P. D. Adessori S. O. impertita, audita relatione suprascripti supplicis libelli una cum Emorum ac Rmorum D. D. Cardinalium Inquisitorum Generalium suffragiis, attentisque peculiaribus circumstantiis in casu concurrentibus, benigne remisit preces prudentia arbitrio et conscientiae R. P. D. Episcopi N. N. cum facultate etiam subdelegandi, si opus sit, qui curet prius totis viribus ut Orator separetur a muliere, et quatenus id obtineri nequeat, praevia absolutione a censuris et separatione a thoro per aliquod tempus ab eodem Episcopo determinandum, dispensare valeat Oratorem super votis solemnibus ab eo emissis in Ordine N. eum in finem ut licite ac valide matrimonium contrahere possit cum muliere catholica, de qua in precibus, qua demortua, ad alias nuptias transire nequeat.

Insuper R. P. D. Episcopus serio moneat Oratorem, quod si extra licitum conjugii usum deliquerit, se contra votum et virtutem castitatis deliquisse sciat, eidemque imponat salutares Poenitentias ejus vita naturali durante adimplendas; nempe ut semel in hebdomada recitet tertiam partem Rosarii; solemnitatibus Paschae, Pentecostes, Nativitatis D. N. J. C., Assumptionis B. M. V. et in festo Omnium Sanctorum peccata sua confiteatur Sacerdoti ab Ordinario adprobato; singulis annis bis jejundet, idest semel in honorem Immaculatae Conceptionis, et altera vice in honorem S. Josephi

Sponsi B. M. V. diebus ad libitum Oratoris eligendis, quibus tamen ad jejunium non teneatur aliam ob causam.

Ipsæ autem Episcopus curet, ut Orator cum muliere se conferant, si fieri possit, in alium locum, in quo conditio religiosa viri ignota sit.

Contrariis non obstantibus quibuscumque.

F. MANCINI, S. R. et U. S. *Notarius.*

VINUM EX-VITE SILVESTRI.

S. C. de Prop. Fide 1819.—Vic. Ap. Siamen.

Sunt in Siam vitæ sylvestres; uvæ sunt miræ magnitudinis (vix credidisset nisi oculis propriis vidisset); potest unus racemus dare ad minus, decem sagenas vini. Reperiuntur in una stipe viginti, triginta et amplius racemi. Primo tempore, quo in Siam perveneram, venerunt ad me duo iuvenes super humeros portantes duos istiusmodi racemos; cum multum expressissem, confeci undecim sagenas vini; residuum proieci. Non multum quidem confidebam tali experientiae. Post octo et decem annos, volens gustare de ultima sagena, inveni colorem, odorem et soporem bonum; cum autem defunctus Episcopus noster diceret non esse vitæ veras, non poteram mordicus contradicere, licet assentire ipsi non possem. Solam quam inveni differentiam, hæc est, quod scilicet grana seu semina uvarum siamensium sunt multa maiora, et alterius formæ quam europæarum; sunt iusdem figuræ et formæ, eiusdem magnitudinis ac grana caffæi; fermentatio fit optime per plures dies. Miserunt ad me, hoc anno, viginti sagenas, sumpsî partim propter stomachum et frequentes infirmitates meas, partim dedi libere aliis infirmis, et profuit nobis. Quia vero non maturescunt propter defectum solis, debet immisceri saccharum, quod forte etiam necessarium est ad diutius conservandum. Inveniuntur tamen quibusdam in locis, quæ ex se sunt dulces. Enixe peto decisionem, utrum tali vino possimus uti in celebratione Missæ.

R. Ex hactenus deductis, non constare, liquorem de quo agitur esse verum vinum; ideoque non licere eo uti in sacrificio Missæ, donec aliter fuerit iudicatum.

CERA IN CELEBRATIONE MISSE.

S. C. de Prop. Fide—C. P. pro Sin. 31 Aug. 1834 Vic. Ap. Coreae.

Potero ne uti in celebratione Missae cera ex quadam arbore fluente? Cera huius speciei satis similis est cerae communi; facile invenitur, et vilis est pretii, dum cera ex favo mellis extracta, ex remotissimis provinciis affertur, et nonnisi cum maximis expensis comparari possit.

R. Supplicandum SSmo pro gratia a Vic. Ap. petita ut, durantibus circumstantiis, ille possit pro suo arbitrio et conscientia permittere in Missae sacrificio usum cerae ex quadam arborum specie fluentis.—SSmus etc., perpensis expositis, benigne annuit pro gratia.

CIRCA ARCHICONFR. ET CONFRATERNITATES.

(*Decret. Laudens.*)

Episcopus Laudensis sequentia dubia solvenda proposuit huic Sacrae Congregationi Indulgentiis sacrisque Reliquiis praepositae, quae respiciunt legem distantiae in erigendis et aggregandis Confraternitatibus servandam.

I. An adhuc vigeat Constitutio Clementis VIII qua statuitur ut Archiconfraternitates et Congregationes primariae in singulis civitatibus, oppidis vel locis unam tantum Confraternitatem et Congregationem sibi adiungere et aggregari possit?

II. Utrum aliqua sit lex prohibens ne plures, licet in diversis locis, eiusdem nominis Confraternitates canonice erigantur et Archiconfraternitati aggregantur, nisi certa inter eas intercedat loci distantia?

III. Utrum legis ordinatio de una tantum in singulis civitatibus etc. Confraternitate Archiconfraternitati aggreganda, deque certa inter ipsas Confraternitates loci distantia servanda similiter valeat pro Confraternitate aliqua SSmi Sacramenti, quae Archiconfraternitati in Urbe apud S. Mariam supra Minervam erectae aggregari velit? Pro negativa sententia haec adduci potest ratio: compluribus in locis huiusmodi Confraternitates SSmi Sacramenti in singulis ac vicinissimis paroeciis institutas esse, privilegiisque ac indulgentiis Archiconfraternitatis gaudere absque ulla aggregatione, sed virtute solius decreti canonicae erectionis.

IV. Utrum denique concessio pontificia statuens Sodalitiam Filiarum Mariae ubique locorum erigi ac Sodalitati primariae in

Basilica S. Agnetis extra moenia Urbis existenti aggregari posse, sit extendenda ad alias quoque Confraternitates et Congregationes, ea praesertim de causa quod hisce nostris temporibus maxime optandum sit, ut ubique locorum Confraternitatum ac Congregationum multiplicetur erectio, quam etiam Apostolica Sedes iterum atque iterum commendavit?

Et Emi Patres in Comitibus ad Vaticanas Aedes coadunatis die 10 Ian. 1893 propositis dubiis responderunt :

Ad I. *Affirmative, nisi speciali S. Sedis Indulto aliae fuerint canonice erectae.*

Ad II. *Ex praxi existente in erigendis Confraternitatibus et iis aggregandis distantiam unius leucae esse servandam.*

Ad III. *Dentur Decreta diei 23rd Aprilis 1676, et 22 et Aprilis 1752.¹*

Ad IV. *Negative, et consulendum SSmo ut dignetur extendere praefatam concessionem pro Confraternitatibus erigendis in locis distinctis, id est in distinctis dioecesibus vel communitatibus.*

In Audientia vero habita die 31 Ianuarii 1893 a me infrascripto Cardinali Sacrae Congregationis Praefecto, facta de his omnibus relatione, Sanctitas sua responsiones Emorum Patrum confirmavit simulque petitam gratiam, de qua in dubio IV, benigne concessit.

Datum Romae ex Secretaria eiusdem Sacrae Congregationis die 31 Ianuarii 1893.

Fr. A. Card. SEPIACCI, *Praefectus.*

ALEXANDER Archiep. NICOPOLITANUS, *Secretarius.*

L. † S.

LEX DISTANTIAE QUOAD CONFRATERNITATES.

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I. An adhuc vigeat Constitutio Clementis VIII qua statuitur ut Archiconfraternitates et Congregationes primariae in singulis civitatibus, oppidis vel locis unam tantum Confraternitatem et Congregationem sibi adjungere et aggregare possint?

¹ Cfr. Decreta Authent. S. C. Indulg. Edit. Ratisbonen. Frid. Pustet. 1883, pag. 8, et pag. 169, n. 192.

II. Utrum aliqua sit lex prohibens ne plures, licet in diversis locis ejusdem nominis Confraternitates canonice erigantur et Archiconfraternitati aggregantur, nisi certa inter eas intercedat loci distantia?

III. Utrum legis ordinatio de una tantum in singulis civitatibus, etc. Confraternitate Archiconfraternitati aggreganda, deque certa inter ipsas Confraternitates loci distantia servanda similiter valeat pro Confraternitate aliqua SSmi Sacramenti, quae Archiconfraternitati in Urbe apud S. Mariam supra Minervam erectae aggregari velit? Pro negativa sententia haec adduci potest ratio; compluribus in locis hujusmodi Confraternitates SSmi Sacramenti in singulis ac vicinissimis paroeciis institutas esse, privilegiisque ac indulgentiis Archiconfraternitatis gaudere absque ulla aggregatione, sed virtute solius decreti canonicae erectionis.

IV. Utrum denique concessio pontificia statuens Sodalitia Filiarum Mariae ubique locorum erigi ac Sodalitati primariae in Basilica S. Agnetis extra moenia Urbis existenti aggregari posse, sit extendenda ad alias quoque Confraternitates et Congregationes, ea praesertim de causa quod hisce nostris temporibus maxime optandum sit, ut ubique locorum Confraternitatum ac Congregationum multiplicetur erectio, quam etiam Apostolica Sedes iterum atque iterum commendavit?

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Ad I. *Affirmative, nisi speciali S. Sedis indulto aliae fuerint canonice erectae.*

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Ad III. *Dentur Decreta diei 23 Aprilis 1676, et 22 Aprilis 1752.*

Ad IV. *Negative, et consulendum SSmo ut dignetur extendere praefatam concessionem pro Confraternitatibus erigendis in locis distinctis, id est distinctis dioecesibus vel communitatibus.*

In Audentia habita die 13 Januarii 1893 a me infrascripto Cardinali Sacrae Congregationis Praefecto, facta de his omnibus relatione, Sanctitas Sua responsiones Emorum Patrum confirmavit simulque petitam gratiam de qua in dubio IV, benigne concessit.

Datum Romae ex Secretaria ejusdem Sacrae Congregationis die 31 Januarii 1893.

Fr. A. Card. SEPIACCI, *Praefectus.*

L. ✠ S. ALEXANDER *Archiep.* NICOPOLITANUS, *Secretarius.*

CAUSA MATRIMONIALIS.

(Burdigalen. Bordeaux.)

Singularis prorsus matrimonialis causa, cui similem forsitan non invenies in toto S. C. Concilii Thesaurō. Quamvis enim auctores, in commentario praesertim cap. ult. *de conditionibus appositis*, doceant illud matrimonium irritum esse quod contractum est cum conditione contraria bono prolis, exempla vera, in foro deducta, sententia authentica firmata, non afferunt. Et sane conditiones hujusmodi apponi non solent; quod si apponantur, saepius in mero proposito consistunt; demum, si verae conditiones existant, difficillimae sunt probationis. Adde quod si res ita se habeat extra formam Tridentinam, multo difficilior, ne impossibilem dicam, evadet casus dum matrimonium juxta formam Tridentinam celebratum est, quippe quae non admittat in praxi consensum conditionatum. Ex his deduci potest quod difficultatibus scaturit praesens causa, quae tertio coram S. C. C. redit.

Cum enim quidam Jacobus L. dux militum, matrimonium contraxisset cum Cæcilia H. anno 1876, post septimum cohabitationis annum, a civilibus iudicibus separationis primum, deinde divortii sententiam obtinuit ob mulieris adulterium. Dein nullitatis causam instituit (ob appositam et acceptam habitam conditionem de prole vitanda). Accuratiores forsitan institui potuissent processus; nihilominus curia Burdigalensis die 18 Julii 1889 contra vinculum sententiam tulit. A qua interposita appellatio causam coram S. C. C. deduxit; propositoque die 14 Junii 1890 (cf. *Canoniste* of 1890, p. 361) dubio: (An sententiae curiae Archiepiscopalis Burdigalensis sit confirmanda vel infirmanda in casu) responsum prodiit (dilata et compleantur acta juxta instructionem dandam a defensore matrimonii ex officio). Novis deductis instrumentis ac dispositionibus testium, rursus causa agitata est die 27 Junii 1891 (cf. *Canoniste*, 1891, p. 407); et adhuc rescriptum est: Fiat novus processus in Curia Rhemensi). Hoc iterum facto et transmissio processu, nunc causa ventilanda venit. In hac, propter praestantiam in jure, aliquantulum immoramur.

I. Pro viro, id est contra matrimonii vinculum adnotatur primo loco perfecta Jacobi honestas a pluribus testibus asserta, dum et contra Caecilia pessimis moribus indulsisse a plurimis traditur; a quibus tamen, utpote indirectis, referendis abstineo. Ex his concludit patronus fidem adhibendam esse viro qui appositam fuisse conditionem contendit, minime vero uxori, quae negat. Directa

autem testimonia in causa sunt; (a) Jacobi pater, qui deponit: cum quodam die se moestum exhiberet eo quod nulla ex matrimonio proles orta esset, Caecilia reposuit: se ante matrimonium a sponso exegisse fidem non habendae prolis, quam fidem si sponsus non dedisset, ipsa matrimonio non consensisset; (b) item mater . . . reposuit Caecilia se filios nolle, et non iniisse matrimonium nisi formulam promissionem a sponso obtinisset; (c) Viri parochus qui a Caecilia pacti existentiam se didicisse ait; (d) plures ex viri familiae servis et servabus, et tandem; (e) ipsa Caeciliae soror Germana, quae tamen de pacto non clare loquitur. Paucis deinde Jacobi patronus evertere conatur contrarias depositiones; post haec agit de nullitate matrimonii defectum intentionis verum sacramentum celebrandi, qui tamen defectus ex actis non constare videtur. Tandem evertere conatur ea quae adnotavit matrimonii defensor in curia Rhemensi circa inverosimilia quae in hac causa scatent, circa plurium testimonium dependentiam a viro, etc.

II. Pro matrimonio vero stans defensor ex officio animadvertit totam causam verti circa testimonium quorundam qui familiae mariti addicti sunt, et Caeciliam non nisi quatuor post matrimonium annis cognoverunt. Qui matrimonio interfuerunt deponunt de consensu puro et absque conditione praestito. Miratur Caeciliam illum nefarium pactum de prole vitanda omnibus absque pudore manifestasse, si fides testibus ex parte viri, dum e contra in proprio familiae domicilio res omnes lateret, et ipsammet Caeciliae sororem quae deponit quidem de sororis horrore erga liberos, minime vero de conditione apposita. Addit Caeciliam utero quondam gravidam visam esse, etiam medico. Pergit notando illam conditionem male componi cum illa depravata Caeciliae vita quam arguunt viri testes. Demum animadvertit intentionem, vitandae prolis, etiamsi certa evaderet, aliud esse ac conditionem, quae tamen probanda esset.

Hisce utrinque deductis, propositum est dubium: *An constet de matrimonii nullitate in casu?* Et responsum prodiit: *Negative.*

MISSA IN FESTO NATIVITATIS.

Dubium.

(*Ex S. R. C. die 13 Feb. 1892 in Calagur.*)

Dubium. Circa modum annunciandi in Calendariis Missam pro Sacerdote, qui unam tantum vel duas vult celebrare in Festo Nativi-

tatis Domini, quomodo intelligenda est clausula apposita in Decreto S.R.C. de die 19 Junii 1875, videlicet *juxta Rubricas peculiare ejusdem disi?*

Servandum decretum diei 19 Junii 1825, idest: sacerdos qui unam tantum Missam celebrat, legat Missam respondentem circiter horae diei, nimirum primam Missam si in media nocte, secundam si in aurora tertiam si post auroram celebret.

CIRCA STATUAS NON SANCTORUM.

Hodiernus Caeremoniarum Magister Collegiatae sub titulo B.M.V. de Guadalupe in civitate atque Archidioecesi Mexicana, de mandato sui Rmi Ordinarii, S.R.C. sequens dubium pro opportuna solutione humillime subjecit, nimirum: In memorati templi, quae nunc absolvuntur, instaurationibus, habetur renovatum altare majus, ubi B.M.V. de Guadalupe imago depicta collocanda erit, medium inter binas marmoreas statuas, scilicet Rmi Dni Zumarraga primi Antistitis Mexicani, et cujusdam Indi Joannis Didaci, cui Deipara fertur apparuisse. Quaeritur an praedictas virorum statuas etsi adorantium instar, ibi apponere liceat?

Et Sacra eadem Congregatio, re mature perpensa, ita proposito dubio rescribendum censuit, videlicet:

Simulacra de quibus in casu, collocari poterunt in Ecclesia, dummodo non exponantur super altare.

Atque ita rescripsit die 15 Julii 1892.

CAJ. CARD. ALOISI-MASELLA, S.R.C., Praef.
JOANNES PONZI, Substit.

MATRIMONIA MIXTA CORAM MINISTELLO.

DUBIUM CIRCA EOS QUI MATRIMONIA MIXTA CORAM ACATHOLICO MINISTRO CONTRAXERUNT.

Dubium S. Sedi propositum: Quid faciendum sit de iis catholicis, qui secundum veterem Dioecesium nostrarum (*i.e.* in Borussia existentium) usum, licet coram ministro acatholico matrimonium contraxerint, a confessariis sine speciali facultate absolvendi ad SS. Sacramenta admissi sunt?

S. Congregatione die 18 Maii 1892 respondit: Qui matrimonium coram ministro haeretico ineunt, censuram contrahere: Ordinarios

autem vi facultatum quinquennialium nedum posse eos absolvere, sed etiam alios subdelegare ad eosdem absolvendos. Qui vero hucusque nulla praevia a censuris absolutiones ab hujusmodi culpa absoluti sunt, juxta exposita non esse inquietandos.

M. T. V. HYMNI "ISTE CONFESSOR."

(*Dubium.*)

(*Ex S. R. C. die 13 Feb., 1892, in Calagur.*)

Dubium. Quoad mutationem 3 versus hymni *Iste confessor*, quae non adnotatur pro Sanctorum Officiis descriptis in Breviario typico, an sit deficientia ejusdem, ita ut sit supplendum in ordinando annuali Calendario?

Supplendum in redactione Kalendarii.

DUBIA DE COLORE MITRAE ET CONSECRATIONE ECCL. ET ALTAR.

(*Ex S. Rit. Congr.*)

De colore Mitrae et Sandalium; et de consecratione Ecclesiarum et Altarium.

I. Lincien.—27 Maj. 1890.

Rmus Dom. Franciscus Salesius Maria Doppelbauer, Ep. Lincien. insequentia Dubia pro opportuna solutione Sacrae Rituum Congregationi humillime subjecit, nimirum:

Dubium I. An tolerari possit mitra coloris rubri vel violacei, quando paramenta sint ejusmodi coloris?

Dubium II. Cujusnam coloris debent esse Caligae, Sandalia et Chirothecae?

Dubium III. An in Dedicatione Ecclesiae uterque Diaconus et Subdiaconus sumere debeat Dalmaticam et Tunicellam, cum rubrica pontificalis has vestes excludere videatur?

Dubium IV. A quo et quando extergendae sunt cruces inunctae in parietibus in Dedicatione Ecclesiae, cum Pontificale eas extergendas praescribens id non indicet?

Dubium V. An earum unctio incipere debeat ex parte Evangelii?

Dubium VI. Quando pluria altaria in Dedicatione Ecclesiae consecrantur, an in Litaniis addenda sint nomina Sanctorum singu-

lorum Altarium, non tantum eorum quorum Reliquiae in singulis reconduntur, sed et eorum in quorum honorem. Altaria singula consecrantur?

Dubium VII. Quando plura Altaria in Dedicatione Ecclesiae consecrantur, an post inunctas duodecim Cruces in parietibus, Altare majus tantum thurificandum sit, reliqua vero Altaria non?

Dubium VIII. Cum nunc temporis in Dedicatione Ecclesiae sermo et lectio Decretorum ante fores Ecclesiae (priusquam processio cum Ss. Reliquiis ingrediatur) omittantur, an ideo omitti debeat *Erit mihi Dominus . . . decimos etc.?*

Dubium IX. An finita Missa post Ecclesiae Dedicationem, Episcopus debeat impertire solemniter Benedictionem Pontificalem *Sit nomen Domini* et etiam si ipsemet (sive solemniter sive privatim) celebraverit?

Dubium X. In consecratione plurium Altarium fixorum, an sufficiat unicus Sacerdos continue incensans singula Altaria, dum Episcopus in singulis actiones peragit, vel debeant esse tot Sacerdotes quot sunt Altaria, qui etiam reliqua Altaria continuo thurificent, dum Episcopus in singulorum uno actiones perficit?

Et Sacra eadem Congregatio in Ordinario Coetu ad Vaticanas Aedes subsignata die coadunata, habita prius sententia in scriptis pandita, praeloque cusa, alterius ex Apostolicarum Caeremoniarum Magistris, ad relationem mei infrascripti Cardinalis eidem Congregationi Praefecti, omnibus mature perpensis, ita rescribere rata est, videlicet:

Ad I. Non esse prorsus tolerandam, et super Mitrae qualitate et usu consulendum Caeremoniale Episcoporum (cap. xvii. lib. i).

Ad II. Coloris paramentorum.

Ad III. Negative; Ad IV. Cruces in parietibus extergendas a Diacono, quatenus Oleum Sanctum per murum defluat, et statim ac Episcopus cujusque Crucis unctionem peregerit. Si tamen cum Episcopo locus non esset Ministris sacris ascendendi scalam, ascendat cum eo saltem Caeremoniarius, a quo hoc in casu Cruces abstergantur;

Ad V. Affirmative;

Ad V. In Litanis bis esse invocandos respectivo ordine Sanctos illos quorum nomini dedicantur Altaria, et Sanctos Martyres quorum Reliquiae in ipsis Altaribus reponuntur, si eorum nomina innotescant.

Ad VII. In casu omnia altaria thurificanda;

Ad VIII. Negative;

Ad IX. Affirmative.

Ad X. Affirmative ad primam partem. Negative ad secundam.
Atque ita rescripsit, declaravi et servavit mandavit die 27 Maji 1890.

C. Card. A. MASELLA, S. R. C. Praef.

VINC. NUSSI, Secretarius.

DISPENSATIO VOTORUM SIMPLICIUM.

Dubium Circa dispensationem votorum simplicium oratori non intimatam.

BEATISSIME PATER .

Fr. N. Procurator generalis N., ad pedes S. V. humillime provolutus, exoptulat declarationem ad sequens dubium :

Fr. N., clericus Provinciae N., postulavit dispensationem super votis simplicibus emissis die 6 martii 1887, asserens se, ob infirmam valetudinem, non posse in ordine permanere. Dje 4 Septembris 1888, S. Congregatio super Disc. Reg. *benigne annuit Patri Ministro generali ad effectum de quo in precibus*; qui, die 8 Septembris 1888, his verbis : *dispensamus, et ab omni vinculo et obligatione dictorum votorum liberum vitae saeculari restituumus . . .* Rescriptum executioni demandavit, uti ex allato apographo patet. Interim vero, die 4 Septembris, Fr. N. ad ministrum Provinciale scripserat : *se a daemone deceptum falsam in petitione exposuisse causam*; quapropter *velle se in ordine mori*, et rogabat *ne dispensatio a votis simplicibus sibi intimaretur*. Minister Provincialis, misericordia motus, ejus preces exaudivit; de sua resipiscentia ministrum Generalem certiore reddidit, et, die Aprilis 6, 1890, triennio elapso, eum ad vota solemnia admisit. Hinc quaeritur :

Utrum Fr. N., petitione sua die 4 Septembris non obstante super votis simplicibus Rescripto 4 Septembris, vel ejus executione die 8 Septembris 1888, *reapse dispensatus extiterit*; ut ejus sollemnis professio *invalida* cencenda sit?

Sacra Congregatio super disciplina regulari praeposita, dubio mature perpenso, reposuit :

Negative quoad utram partem.

I. Card. VERGA, Praef.

M. GRANNIELLO, Barn., Secret.

BOOK REVIEW.

FRANCOIS BACON.—Par G. L. Fonsegrive, Prof. agrégé de philosophie au Lycée Buffon—Paris: P. Lethielleux, 1893.

It is related that Lord Bacon wrote in his last will these words: "My name and memory I leave to foreign nations—and to my own countrymen after some time be passed over." Whether strangers compared with Englishmen have formed the juster estimate of Bacon's moral character is difficult to say, but it may be allowed that the actions which condemned him in the eyes of his own countrymen were as much the result of his surroundings as of that weakness which became eventually the source of his humiliations, and of which, with his keen knowledge of men and things he must have been fully aware in the time of his prosperity. He was rarely so foolish as to overestimate his work or his ability, yet he claimed that in his capacity as chancellor there had not been so honest an officer of the realm for many years.

Among French biographers, with whom Bacon has fared rather harder than he seems to have anticipated, we have Bertin, of the last century. Voltaire, after his return from England, where, in his intercourse with Bolingbroke, he had imbibed a certain artificial enthusiasm for Bacon, proclaimed him in France as the "Father of experimental philosophy." The French philosophers of the eighteenth century extolled him even above Descartes and the national convention decreed on the 25 brumaire that the works of Bacon who passed for a deist and a freethinker should be printed at the expense of the government for the better diffusion of true knowledge. It was at this time that the Abbey Emery wrote his exhaustive work on the Christian principles of Bacon in which he attempted to prove, somewhat extravagantly, that the great philosopher was a deeply religious Christian who had no other aim in the composition of his works, but to procure the glory of God. No one in France dared to question the title of Bacon as one of the greatest luminaries in the philosophical world since his own age; men seemed only divided as to his motives and moral character.

Joseph de Maistre saw the error and wrote his own criticism of Bacon's philosophy and of the man. It was extremely severe. He subjects both methods and subject matter to a merciless criticism, and M. Fonsegrive shows that he is sometimes seemingly unjust and certainly over-exacting. But de Maistre did not publish his

critique, which unquestionably effected much in opening the eyes of Frenchmen as to the real merits of their English idol. Perhaps de Maistre did not wish to discredit the good Abbe Emery whose piety and zeal he much esteemed ; in any case the work was not published until sixteen years after the writer's death. But its influence has been felt ever since and is largely sustained by the author under review, whose main purpose is likewise to test the philosophical principles of Bacon in their bearing on the scientific and moral development of his own and later times. In doing this Prof. Fonsegrive shows much originality in his views and this gives to his work a legitimate *raison d'etre*. Less severe than de Maistre, he becomes occasionally a critic of the latter. Thus he explains what the writer of the *Examen de la philosophie de Bacon* was unable to understand, to wit, the great stress which the English philosopher laid upon the value of certain maxims of the sophists and of such statesmen as Machiavelli. Bacon, though he is the author of the famous saying that when a man begins to taste of philosophy it moves him to disbelieve in God ; but when he drinks more deeply of the science it leads him back to religion, (Leves gustus in philosophia movere fortasse ad atheismum, sed pleniore haustus ad religionem reducere. De Dign. et augm. sc. I, 30 ; cf. Essays civ. and mor. xvii.) drew a strong line of demarcation between the natural and supernatural view of God and therefore of life ; just as if the two could legitimately and in reality be separated. This is to our mind the great inconsistency which pervades the philosophical teachings of the projector of the *Instauratio magna*. No doubt the reason of it lay in his own life. He wished it so because his clear conception of scientific truth prevented him from denying the existence and logic of the supernatural facts. His conviction that no one disbelieves in God (except the man who finds it inconsistent to acknowledge God (nemo Deum non esse credit, nisi cui Deum non esse expedit) applies in another sense to himself. In his investigation of scientific truth he stopped short when it applied the test of responsibility to his own soul.

But on the whole our author endorses the judgment of de Maistre as well as that of Leibnitz (and we may say all the best critics of foreign nations), regarding the scientific merit of Bacon's philosophy. He looks upon it as deficient even in respect to method. It is no more or less, according to him, than a defense of empirism, and a plausible apology of modern utilitarianism. This is the verdict of our author supported by excellent reason, illustrated throughout by reference to modern testimony, and expressed with moderation.

ANALECTA ECCLESIASTICA. Revue Romaine Théologique et Pratique de théologie, droit-canonique, jurisprudence, administration, liturgie, histoire etc. — Directeur, Felix Cadène, Prel. domest. — Rome. I. Année 1893, Livraisons Janv.—Juin.

This review inaugurates a very desirable change in the manner of publishing recent decrees, which will be appreciated especially by ecclesiastics outside of the Holy City. Within the last fifteen years there has been a marked revival of activity in the field of ecclesiastical periodical literature in Rome, which is unquestionably due to the impulse given to the study of the sacred sciences by Leo XIII from the very first year of his accession. Whilst the new publications such as the *Ephemerides* in the liturgical, the *Academia* in the scientific and the *Revista* in the literary field are much superior to the older periodicals which pretended to occupy themselves with similar subjects, we were still without a good and timely repertoire of decrees, reports of the S. Congregations and the like. The "Acta S. Sedis" is very respectable indeed and contains reliable references, but it is woefully slow. The "Analecta Juris Pontificii" were worse in this respect and one had to look in the Belgian, French, or German reviews for any information which was intended to be more than an historical record. The "Analecta Juris Pontificii" have ceased to be, and in their place we have the much better conducted *Analecta Ecclesiastica*. There are some twenty regular editors of the publication, all of them men of ability and belonging to different nationalities, which gives to the periodical a truly catholic character.

In the first place we get all the more recent documents issued by the different Congregations, then there is a selection of older decrees which for some reason or other call for a new application or revival. The last part is historico-ecclesiastical and both interesting and practical.

We earnestly hope this excellent style of publication will continue as at present. The annual subscription is 27 francs for the United States.

The following two important publications we are obliged to reserve for review in a future issue.

LA QUESTION OUVRIÈRE par l'abbé P. Feret, S.Th.D.—Paris: P. Lethielleux, 1893.

JEAN BRÉHAL, Grand Inquisiteur de France et la rehabilitation de Jeanne d'Arc.—Par le R. P. Belon, O. P. et le R. P. Balme, O. P.—Paris: P. Lethielleux, 1893.

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OCTOBER ROSES IN THE ROMAN BREVIARY.

ONE of the most beautiful Offices in the Roman Breviary, both from a literary and devotional point of view, is that which is entitled *Solemnitas SS. Rosarii B. Mariæ Virginis*, on the first Sunday of October.

The Antiphons of the Hours are like virgin flowers, budding with their chaste bloom the garland of psalm and lection, and breathing sweet attar to heaven in simple and melodious hymns.

Whence is the triple wreath? Who culled the flowers and placed them on the immaculate brow of her whom the white-robed Blessed Herman addresses in an overflow of childlike love as the only flower fair beyond compare?

Gaude Rosa speciosa,
Super Rosam tu formosa ;
Tu es Rosa singularis
Sola Rosa tu vocaris :
Tu Lilium et Viola.

The Feast of the Rosary in the Roman Office, both as to its origin and the various changes which it has undergone since its first insertion in the Kalendar of the Latin and Greek churches, comes to us from the Dominican Order. Its holy founder instituted and popularized the devotion whose sanction and diffusion is the object of the festival. Originally, and for over three hundred years, there existed in different

places, especially in Spain, Confraternities of the Most Holy Rosary, whose members pledged themselves to its daily recital. The first of these Confraternities appears to have been established immediately upon the death of St. Dominic in 1221, at Valencia, and was soon followed by others, when special Indulgences were attached to an exercise which promised to promote every domestic and social virtue.¹ These societies chose annually a day on which, like the Sodalities of our Blessed Lady at the present time, they celebrated their union by solemn devotion and the aggregation of new members.

It was on a Sunday, October 7, 1571, whilst these pious sodalists of the Rosary were gathered at the foot of the altar, to beseech the divine mercy in behalf of the small but trusty army of soldiers who had gone out to meet, in defense of their Christian homes, the Turkish forces of over 30,000 men, that one of those wondrous victories occurred which Catholic faith has rightly ascribed to the intercession with God of the Virgin Queen of Heaven. The remnant of the armies of Spain and Venice, under the leadership of John of Austria, had staked their hope upon this help, and the saintly Pius V had confidently foretold the issue. Henceforth that memorable day was known as a festival of public thanksgiving, in the Church. Gregory XIII, the successor of the holy Pontiff, who had witnessed the glory of Lepanto, established at the request of the Dominican Order the first Sunday of October, (instead of October 7,) as a fixed day on which to celebrate the feast in churches, where there existed a Confraternity of the Most Holy Rosary, and instead of the name "Our Lady of Victory" called it "Our Lady of the Rosary." This was done by decree, April 1, 1573.²

1 Probably this is the *Institutio Rosarii*, which the Bollandists cite among the *praetermissa* and regarding which Holweck in his *Fasti Mariani* queries: *Quidnam ista Institutio Rosarii significet, quam Bollandus ex antiquo Martyrologio Hispanico inserit Praetermissis ad h. d., omnino me fugit.* Oct. II.

2 It is a curious fact that a similar victory through the devotion of the Rosary, is related to have been won by the Spaniards in America, nearly thirty-five years before the occurrence of Lepanto. In the Dominican

In the following year 1574, the General Chapter of the Dominican Order at Barcelona issued a letter to all the houses of the community in which, with the sanction of the Holy See, the Office to be recited by the Order on that day was to be the same as that assigned in the Breviary for the feast of the Nativity of our blessed Lady, substituting for the word *Nativitatis* that of *Solemnitatis*. Practically therefore the Office was the same as is to be found at the end of the Breviary, assigned for feasts of the blessed Virgin in common.

According to the testimony of Antonius Senensis, in his *Bibliotheca Praedicatorum*, a member of the Order was commissioned shortly after the office had been placed on the calendar of the Dominican Breviary, to compose separate lessons for the three Nocturnes. This was done and the new *Lectiones* which are practically the same as those contained in the Dominican Breviary of to-day, were printed. However they seem not to have been universally adopted until 1615, when it was ordained by the General Chapter of the Order, that the

Church *Supra Minervam*, in Rome, a wooden image of our blessed Lady of the Rosary is preserved, which is a copy of one originally brought from Spain to Lima, in Peru. Before this image St. Rose is said to have often prayed, and never without obtaining her petition. In a fight of 600 Spaniards against 200,000 natives which occurred in 1535, the latter were completely routed through the prayers addressed to our Lady under the title of the Rosary, who appeared to the valiant little army in the form of the statue, before which their wives and their children prayed in the Church. The *Fasti Mariani* gives the following account of it: Festum B. Mariae V. de Rosario celebratur h. d. Romae in ecclesia B.M.V. supra Minervam propter iconem miraculosam illuc translata e civitate Limana in Peruvia. Inaginem Limanam S. M. *de Rosario* e ligno incognito sculptam tulere secum Hispani, cum primum Peruanum regnum ingrederentur. Ea omnino figura, quae Limae in ecclesia Praedicatorum in hac imagine colitur, apparuit S. Deipara A. 1535, dum 200,000 barbarorum exiere in pugnam contra Hispanos sexcentos. Subito utrique exercitui in aere spectandam se praebuit Virgo, excitatura Hispanos et Peruanos territura. Coram hac sacra statua S. Rosa, quidquid voluit, pro se et aliis impetravit. Imago Romana est ectypos statucae Limanae. Idem festum B.M.V. de Rosario agitur h. d. etiam in ecclesia SS. Quirici et Julittae, Romae (V. Diaria Romana). Curam S. M. Supra Minervam et SS. Quirici et Julittae habent Patres Praedicatores.

feast was to be celebrated with an octave, during the month of October. The "Lessons" which had hitherto covered the three Nocturnes were divided and partly assigned to the Octave, whilst for the third Nocturne for the feast proper the Gospel with Homily was substituted.

Thus far only the Dominicans enjoyed the privilege of reciting an office under the special invocation of Our Lady of the Rosary, although the feast was generally celebrated in all churches where the Confraternity of the Rosary had been established. A hundred years had passed since the celebrated victory of Lepanto, when, on occasion of the centenary of that event, Clement X, at the instance of Charles II, extended the Office of the Rosary to all clerics of the Spanish Dominions throughout the world, a privilege which was soon asked for and obtained by other churches, especially in Italy. Some twenty years later Mag. Antoninus Cloche, general of the Dominican Order, supported by the wishes of the Emperor Leopold I of Austria, requested of Pope Innocent XII, to permit the extension of the feast of the most holy Rosary to all the churches of the Catholic world. Similar requests had been made as early as 1667 by the bishops of South America, where from the outset the devotion of the Rosary was very popular, as is attested by the ancient feasts of our blessed Lady under that name, celebrated in different places during the months of July, September, November and December; these are distinct from the May and October festivals in honor of the Madonna.¹

The Pontiff referred the matter to the S. Congregation of Rites and the answer given July 31, of the year 1700, was: *Posse concedi si SS. D. N. placuerit.* But no decision was

¹ Ex. gr. Fest. B. Mariae V. Rosarii de Chiquinquira nuncupatae in *Indiis accidentalibus*. Ex A. D. 1586 miraculosa ibi honoratur imago B. V. M. de ss. Rosario.—Idem festum agitur ritu dupl. I cl. cum octava *Maracaibi*, oppidi ad os lacus ejusdem nominis situm in dioecesi emeritensi status Venezuela in America meridionali.—Item in ecclesia collegiata SS. Rosarii S. *Fidei de Bogota* in Columbia, Americae meridion. republica, concessione S. R. C. die 29 Jul. 1788. Cf. *Fasti Marianii passim*.

given on the part of the Holy See except to defer the matter. In 1706 the General Chapter of the Dominicans again urged the subject but apparently without any success, until in 1716 a fresh attack of the Turks threatened the Christian nations of Southern Europe with destruction. Whilst the pious bands of the Rosary Confraternities gathered about the standard of their heavenly Queen and besought her for delivery from the enemy, Prince Eugene of Savoy carried the same ensign against the hostile hordes, won a signal victory at Peterwardein in Hungary, and on the Octave of the Assumption, completely routed the Turkish forces and drove them from Corfu. A month later, on October 3, 1716, Clement XI, avowing the aforesaid facts, ordained that the feast of the Rosary should thenceforth be celebrated throughout the entire Catholic world as a *Duplex majus* with its distinct Mass and Office. The Italians of the Greek rite adopted the same in their own kalendar.

In the meantime the question as to adoption of appropriate historical lessons for this feast in the Roman Breviary had been discussed. Cardinal Lambertini, afterwards Pope Benedict XIV, was the Promotor Fidei at the time when the matter had been formally laid before the Holy See. The facts regarding the introduction of the devotion and the miraculous occurrences in confirmation of its efficacy were at length and thoroughly discussed. When these had been established the question was put, whether assuming their truth as proven beyond doubt, it would be proper to insert them in the Roman Breviary.

The result was the adoption of the new Lessons, after various changes from their original form made under the supervision of Cardinal Salerni, the "Relator," in the case. A special *Oratio*, *Secreta* and *Postcommunio* were likewise inserted in the Mass, and the entire Office was promulgated on March 26, 1725, as obligatory for the clergy, both secular and regular, of the entire world. But the Dominicans retained the Office as it had been hitherto read, which differed from the one of the Roman Breviary in this that it made no reference to the victory of 1716, which had induced Clement

XI to extend the Office to the entire Church; nor had it the new oration, but that of the "common."

There exists a document according to which the S. Congregation approved in the following year a special set of Antiphons for this Office. The Decree, which is found in the Bullarium of the Dominican Order, VII, 504, seems never to have been promulgated.¹

In 1756 the general of the Dominicans Mag. Thomas de Borcadors applied to the Holy See for the adoption of an entirely new form of Office. In it the Lessons were differently disposed and partly changed. The Invitatory, Antiphons, Responses, Chapters and Orations were new and had special reference to the devotion and different mysteries of the Rosary. But the four beautiful hymns now contained in that Office were not inserted (except in various old editions) until seventy years later, when by a decision of the S. Congregation (S. R. C. 5 March, 1825) a uniform Office containing these hymns was prescribed for all members of the Order.

This is practically the identical Office which has been published by Decree of the Holy See, Aug. 5, 1888, for the secular clergy of the Latin Church. Several religious orders, such as the Cistercian Trappists, the Marists Fathers and other local communities had obtained special concessions before that date, which, of course, remain in force.

The author of the Antiphons, Chapters and Prayers, as well as of the general disposition of the newly adopted Office, is, according to Martinelli², a certain P. Eustachius Sirena, who died in Ravenna in 1769 whilst holding the office of Vicar S. Officii.³ P. Sirena is moreover the author of that charming hymn recited at second Vespers, beginning

¹ Cf. Geschichte d. Offic. d. Rosenkranzfestes. Th. Esser, O. P. in "D. Kath. Seelsorger," Oct. 1891.

² In hymn Brev. FF. Praedicatorum Fr. Thomae Angelici Martinelli cura ad severiores metri leges revocatos opus philodanum. Pisauri 1816. Praelog.—Cf. Esser art. cit.

³ Mention is also to be made in this connection of a P. Joannes Solar who had long before this composed an "Officiolum SS. Rosarii B. M. V."

Te gestientem gaudiis,
 Te sauciam doloribus,
 Te jugi amictam gloria,
 O Virgo Mater, pangimus.

The simple jaubic dimeter beautifully sets forth the three-fold mystery of the joys, sorrows and glory of the virgin heart of Mary. P. Faustino Arevalo, the Jesuit, himself a good writer of classic verse says of our author that he was a man "facultate poetica in primis excultus." And Martinelli, speaking of this particular hymn, says: "Summa quidem elucet in brevitate perspicuitas eo vel maxime loco, ubi quinque priora mysteria quinque tantummodo verbis constricta suspexeris, cujus certe rei adeo concisae atque concinnae exemplum, dicere ausim, vix alterum penes Graecae, Latinae, Italaeque Poeseos cultores reperiri poterit vel occurrere, quodque admirationem quibusque Poesiu colentibus merito injecerit."

The stanza to which Martinelli here alludes is certainly remarkable. The poet condenses the description of the five joyful mysteries, by a proper choice of jambics, in two lines

Ave, redundans gaudio
 Dum *concipis*, dum *visitas*,
 Et *edis*, *offers*, *invenis*,
 Mater beata, Filium.

And in doing so opens the introductory line with the first word of the Angelic Salutation and closes the stanza with three words which contain a clear exposition of her relation to the Son of God. She is blessed, not simply because she had given suck to the Christ, but because she had heard the words which, all divine in their mysterious meaning, she buried in her immaculate heart until the veil of Calvary should have been torn aside to render her vision perfect.

Sirena's original has a different doxology from the one with which this hymn concludes in the Breviary. It reads:

Concede Sancta Trinitas,
 Castae ut Parentis aemuli,
 Haec conferentes spiritu,
 Tibi feramus gloriam.

The joyful mysteries summed up with the dolours and glories of the Rosary in the above-mentioned hymn at second Vespers, form the separate theme of the hymn of the first Vespers. The hymn at Matins treats wholly of the five sorrows, in as many stanzas; whilst that of Lauds sings the glories of Mary from the Resurrection to the Assumption.

These last-mentioned three hymns have for their author the Dominican P. Thomas Richini (Ricchinus). He was a native of Cremona and enjoyed the special confidence of three successive pontiffs, Benedict XIII, Benedict XIV and Clement XIII. From his pen we have a number of fugitive pieces, among which are several Oratorios and some excellent devotional hymns, the three above mentioned included. His principal literary work consists of a critical edition of Moneta's "Summa contra Catharos et Waldenses" and various biographical sketches.

Some local Breviaries contain pretty hymns for this feast, which are not generally known or adopted in the liturgy. Thus in the Proprium for the diocese of Besançon, Ed. 1761, there is an old hymn beginning "Ave Virgo Virginum" which alludes to the different mysteries of the Rosary in the following triplets:

De rosis innectite
Coronas in capite
Positas per ordinem.

Nunc cantus et gaudia,
Nunc ejus suspiria
Devote recolite.

Sed potens virtutibus
Supernis in sedibus
Cum triumphat plaudite!

The antiphons of our Office draw for us a beautiful outline picture of the blessed Virgin.

In the first group, those of Vespers, she is introduced like some fair vision, far away, of which the prophet had an

enchancing glimpse. "Quæ est ista, speciosa sicut columba, quasi rosa plantata super vivos aquarum?" He asks: Who is she, beautiful as a dove, like a rose planted by the flowing waters? And the answer comes as from high heaven: "A mighty Virgin, like the tower of David, a thousand shields hang by her side, all the strong armor of the brave." And forthwith the seer bows and salutes her with the words borrowed from angelic lips: "Ave Maria, gratia plena, Dominus tecum, benedicta tu in mulieribus." The salutation continues in the fourth antiphon, as though it were to be an avowal of the thorough harmony which must ever exist on such theme between the spirits of heaven and souls of earth. "The Lord has blessed thee in His strength, for through thee He has reduced our enemies to nought." In the fifth antiphon the fact is announced that this beautiful vision is not merely to foreshadow the power of God and to point out the delight of heaven, but that it is in actual intercourse with men and for their help and consolation. "Viderunt eam filiæ Sion vernantem in floribus rosarum et beatissimam prædicaverunt"—yes, "the children of men, the daughters of Sion, have seen her blooming amid roses, and they have called her blessed." This last expression is nothing else than an introduction to the meditation of the mysteries of the Rosary, in which we call our blessed Lady "blessed" whilst we trace her life amid blooming roses.

The antiphons of the three Nocturnes and Lauds correspond to this introduction. We have the joyful and sorrowful mysteries heading and concluding the nine psalms, the last antiphon announcing in a single clause the "Carrying of the cross" and the mystery of the "Crucifixion." The glorious themes of the Resurrection, Ascension, Pentecost, Assumption and Coronation are reserved for the harmonious intonation of the five psalms at Lauds.

Of these mysteries and their application it is needless to speak here. Every one who recites the Office is familiar

1 Virgo potens, sicut turris David, mille clypei pendent ex ea, omnis armatura fortium.—*Ant. II.*

with their bearing, and must, if at all thoughtful, appreciate the apt manner in which they interline the different parts of the Office.

Though the fact that our devotion to the blessed Virgin is nothing else than a direct tribute to Almighty God must be apparent every where, it may be remarked here as a good rejoinder to a time-honored calumny, that the Invitatory exposes the Catholic position in a very emphatic manner—*“Solemnitatem Rosarii Virginis Mariæ celebremus: Christum ejus Filium adoremus Dominum.”*

Something might be said about the charming appositeness of the Versicles and Responses, were it not that their melodies are but echoes of gratitude called forth by the thoughts suggested in the principal psalms and Lessons. These receive their keynote from the antiphons to which we have briefly drawn attention. The words which intone the “Magnificat” and the “Benedictus” are likewise notes of joyous gratitude which simply express the reason of that feeling and the object of the devotion. “*Beata es Virgo Maria, Dei Genitrix, quae credidisti Domino; perfecta sunt in te quae dicta sunt tibi, intercede pro nobis ad Dominum.*” And again “*Solemnitatem hodiernam sanctissimi Rosarii Genitricis Dei Mariae devote celebremus, ut ipsa pro nobis intercedat ad Dominum Jesum Christum!* (Ant. ad Benedict.)

H. J. HEUSER.

THE EPISCOPAL JUBILEE OF POPE LEO XIII.

THE larger part of the year of our Holy Father's Jubilee has passed. During that time, we have beheld, without cessation or decrease, what was truly the homage of the world laid at the feet of our Sovereign Pontiff. So singular and significant an occurrence may well arrest our attention. It will be profitable, therefore, at this point, to pass in review the facts of that solemn season, counting the steps of our progress and gaining a truer perception of

many a salient fact, within this *Annus mirabilis*. Though the facts of the Jubilee are known in a general way from the Catholic newspapers, yet it may be well to re-chronicle some of the more characteristic events, most important in themselves and worthy of lasting remembrance. In nearly every case our last source of verification has been the accurate account of the *Civiltà Cattolica*.

When Leo XIII ascended the throne, unknown as he was to the great majority of Christians whom he was called to rule, there were many, who, at least in their secret hearts, thought how difficult a task had been assigned to this hitherto unknown Cardinal, who had been called upon to replace the genially familiar figure of Pope Pius IX. An old man, whatever his gifts, could he, in his short span of remaining years, achieve to rivet in himself the living interest of every Catholic home that was, as it were, the appanage of his glorious long-suffering predecessor? We have heard these misgivings uttered, but to those whom the years of Pope Leo's reign did not otherwise convince, there came, as a revelation, the wonderful sacerdotal Jubilee of 1888, when such homage was given as could only belong to the first man in the world, the worthy successor of the IX Pius.

All were made sure then at least that, at the very lowest estimate, we had in Leo XIII a wonderful pontifical character, which, with silent force, like the sun's strong, luminous ray, had penetrated into every region of our materialized world. The reason was the uniqueness of the demonstration. But precisely because of its uniqueness it was thought to be a thing which could never be repeated.

When, therefore, a few years later, it was proposed to honor his Episcopal Golden Jubilee, it was accounted unwise, with similar misgivings; first, because the Pope's life could not be counted upon; and, secondly, because no such demonstration could repeat itself. But the timid, if not ungenerous criticism has been belied, and the present Jubilee demonstration, which convicts it, rests, in a particular way, upon one of his most singular merits.

During the years elapsing between the two Jubilees, Leo

XIII has effected what will, perhaps, be his best remembered work. True, his restoration of the Thomistic teaching is in a higher sphere, and his writings on Human Liberty, on the Christian Constitution of States, on the Third Order of St. Francis, and on Marriage, etc., etc., are among the sublimest utterances of Christ's Vicar to the peoples of the world. But should not the *Misereor super turbam* be reckoned as eminently falling under this heading? Though more intimately connected with purely human, nay oftentimes animal wants, the Encyclical *De Conditione Opificum* is of the extremest importance, since it is seemingly the last hope held out in the present state of society. By this he set himself and the whole Church of God in direct and intimate touch with the toiling, the weak and the suffering, and prepared the basis for a regenerated state of human society. This action, and that other, which we know so well, with regard to the French Republic, showed all men that the Church Catholic was such in every sense of the word, and in relation to every state of political government and social life, not essentially evil.

Rightly then from faithful Italy, came the glorious instinct to celebrate both the first Jubilee and the second. Truly the old centre of Religion, in Dante's words :

" lo loco santo
U' siede il successor del Maggior Piero "

has never forgotten its traditions of grace and goodness, and, thus once again in 1893, Catholicism and the world are indebted to it for a generous inspiration and a new religious organization.

This plan began to be solemnly realized when in the secret Consistory of January 16, the Holy Father announced his intention of beatifying some venerable servants of God, and of creating fourteen new cardinals: " cum . . . fausta ineuntis anni primordia liberet insigniora facere, primum quidem consilium cepimus decernere beatorum cœlitum honores venerabilibus nonnullis Servis Dei, e quibus et exempla

virtutum et cœleste praesidium populus christianus opportune petat. Deinde vero animum adjecimus ad amplissimum Collegium Vestrum, Venerabiles Fratres, supplendum. Scilicet Cardinales creare eximios viros aliquot decrevimus, bene de re christiana meritos, quippe qui in episcopalibus, muneribus, aut legationibus, aut honoribus urbanis gerendis, diligentia, integritate, rerum usu, spectata in Apostolicam Sedem fide praestitere.”

These beatifications gave a very marked character to the Jubilee: several successive Sundays were thus made central feasts. In the morning the Decree was read in the Chapel Hall of Beatification, above the entrance to St. Peter's, the Mass of the new Beatus sung, and his picture unveiled. In the afternoon the Pope paid the first honors to the relics, with all his Court, and at his return after Benediction, as at his entrance he received the acclamation of the Romans and the Pilgrims. Thus on the 22d, was beatified the Venerable *Francis Xavier Bianchi*, a Barnabite; on the 29th the Venerable *Gerard Majella*, a Redemptorist lay-brother and companion of St. Alphonsus.

On the 19th the Public Consistory was held and the Pope again received the accustomed ovation, and conferred their honors upon the new Cardinals. On the 16th twenty-one Sees had been filled; now he filled twenty-six more, and announced that twelve had already been filled by Briefs, amongst which was that of Galveston by the appointment of Monsignor Nicolas Louis Gallagher.

The 25th was the anniversary of the foundation of the Vincentians, and the Holy Father received the representatives of the two great families of St. Vincent de Paul, the Lazzarists and the Sisters of Charity, with some of their pupils, the whole body numbering 800.

It would be impossible, within the narrow compass of this article, to chronicle the celebrations of February, the principal month of the year of Jubilee. To mention at once the sovereigns and powers that honored the Pope in his Jubilee. The Emperors of Russia, Germany and Austria; the Sultan; the French Republic; Spain; Portugal; Saxony; Bavaria;

Greece ; Montenegro ; Roumania ; Holland ; Switzerland ; Belgium ; Brazil ; Columbia ; Equador ; San Domingo ; the Princedom of Monaco, and Francis II, the Ex-King of Naples. Italy and England only were unrepresented among the European States. Italy, because of her hapless strife with the Papacy : England, because the policy of one Cabinet must differ in some respects from another in order to differentiate them duly, and the Conservative Cabinet having committed itself to the one side, Mr. Gladstone must perforce, contrary to the intelligence and feeling of the age, abstain from a practice followed by himself on a former occasion. England sent, therefore, no ambassador to the Vatican ; although it did courtesy at the last moment by a brief telegram.

But the receptions at the Vatican had been in advance of these official and external festivities. Thus, on the 9th of January the Holy Father had the consolation of receiving 17 Generals and Procurators of Religious Orders. Then on the 13th of February, he received 18 Bishops from Umbria, whose capital city, Perugia, had been the scene of his Apostolic solicitude as Bishop. Again on the 14th there was another grand episcopal audience, with such representative names as Chartres in France, Montepulciano in Italy, Southwark in England, and Yucatan in Mexico.

Of gifts there is no numbering ; they poured in from sovereigns, governments, societies, dioceses and individuals. We can name a few only. The Swiss Guard gave a magnificent gold watch ; the Noble Guard, a precious mitre. Very appropriately presents to the Popes are often of a great variety in point of national and artistic taste. Thus, one *Joachim de Sena*, a Roman, offered two beautiful confessionals of inlaid woodwork in the cinquecento style. Again a society of Roman ladies presented a complete set of Mass vestments in exact imitation of a 15th century model. France sent two magnificent vases of Sèvres porcelain, and on the base of each was inscribed :

*“ Carnot, Président de la République Française
à Sa Sainteté Leon XIII.”*

Besides personal gifts, the Sultan showed extreme generosity

by spontaneously parting with the famous Albercian slab, which he had refused to every great museum in Europe. The intrinsic value is this: Archæologists have been acquainted with copies of it in Simeon Metaphrastes and the Greek hagiographers. According to these, Albercius was Bishop of Geropolis in Phrygia and made a pilgrimage to Rome during the reign of M. Aurelius and Lucius Verus, as at other times did Origen, Hegessipus, St. Polycarp, St. Justin, St. Fabian and St. Hyppolytus. On his return home, after a long stay, feeling his end near, he composed his epitaph. But the account was judged spurious until Cardinal *Pitra* demonstrated its authenticity. In 1882 Mr. W. Ramsey, a learned English traveller, found the original inscription embedded in the walls of the Baths of Geropolis. It was in Greek, and ran thus: "I, a citizen of a noble place, have made this epigram for my tomb. My name is Albercius; I am a disciple of the Immaculate Pastor who rules his flock in the hills and in the fields and beholds all things. . . . He taught me the doctrine of life, and sent me to Rome to see the queenly city clad in a raiment of gold: there I saw a people adorned with the splendid sign: then I visited Syria and other cities. . . . But Faith was ever my guide, and gave me for my food the heavenly *Ixthus*, whom the spotless Virgin holds, proffering Him as food to her beloved, with bread and wine, tempered with water." These few words at once recall the symbolic language of the early Church in the time of the *Disciplina Arcani*, which found expression in the chapels and cemeteries of the Catacombs. They designate in precise imagery the Protestantly-controverted dogmas of the spotlessness of the Virgin Mother, of the Eucharistic Presence and of the supremacy of St. Peter. Such is the priceless present of the Grand Turk to the Father of Christian Believers: a *tessera* of the faith of the first ages.

But besides messages to the Vatican, embassies and gifts, two other means of honoring our Holy Father remain to be touched upon. The first consists of meetings; the second is the foundation of commemorative charitable institutions.

The most notable meeting was held at Vienna on February

13. About 2,500 persons met under the presidency of Cardinal *Gruscha*, Archbishop of Vienna. Among those present were Cardinal *Galimberti*, the Papal Nuncio; the President *Altringen*, the Archduchess *Maria Theresa*, the Ministers of Justice and of Agriculture and several deputies. The words of the Cardinal Metropolitan, that they could not celebrate the Jubilee with the fulness of joy because of the loss of freedom which the Holy Father suffered, were received with a burst of applause, finding such angry echoes in the Italian Liberal press that the most conciliatory surrenderer of the Church's liberties can no longer believe the Temporal Power question at an end. This is the logic of facts.

A great work accomplished in Rome is the restoration of the venerable church of *San Lorenzo in Panisperna*, in which Leo XIII received the unction of the Episcopate. It is the fifth Roman church dedicated to the martyr-deacon and is so interesting in its associations that I shall quote what Mr. Hare says about it in his "Walks in Rome" (Vol. I, p. 289-90). "We ascend the slope of the *Viminal Hill*, now with difficulty to be distinguished from the Quirinal. It derives its name from *vimina*, osiers, and was once probably covered with woods, since a temple of Sylvanus or Pan was one of several which adorned its principal street—the Vicus Longus—the site of which is now marked by the street called Via St. Vitale. This end of the hill is crowned by the church of *St. Lorenzo Pane e Perna*, built on the site of the martyrdom of the deacon St. Laurence, who suffered under Claudius II, in A. D. 268, for refusing to give up the goods of the Church. Over the altar is a huge fresco, representing the Saint extended upon a red-hot gridiron, and below—entered from the exterior of the church—a crypt is shown as the scene of his cruel sufferings. 'Blessed Laurentius, as he lay stretched and burning on the gridiron, said to the impious tyrant: The meat is done, make haste hither and eat. As for the treasures of the Church which you seek, the hands of the poor have carried them to a heavenly treasury.' (Antiphon of St. Laurence.)

"It was outside this convent that, towards the close of her

life, St. Bridget of Sweden, used to sit begging for the poor and kissing the hands of those who gave her alms. Her funeral took place in this church, July 1373, but, after resting here for a year, her body was removed by her son to the monastery of Wastein in Sweden.

“Under the second altar on the right are shown the relics of St. Crispin and St. Crispinian, ‘two holy brothers who departed from Rome with S. Denis to preach the Gospel in France, where, after the example of S. Paul, they labored with their hands, being by trade shoemakers, but these good Saints made shoes for the poor without fee or reward (for which the angels supplied them with leather), until, denounced as Christians, they suffered martyrdom at Soissons, being, after many tortures, beheaded by the sword. The festival of S. Crispin and S. Crispinian is held on October 25th, the anniversary of the battle of Agincourt.

‘And Crispin Crispian shall ne’er go by,
From this day to the ending of the world,
But we in it shall be remembered.’

Shaspeare, Henry V.

. The strange name of the Church, *Pane e Perna*, is generally supposed to have had its origin in a dole of bread and ham once given at the door of the adjacent convent, but more probably is derived from the Prefect *Perperna Quadratus*, commemorated in an inscription in the convent garden, in which there is a mediæval house of c. 1200. The campanile is of 1450.” The fresco above the altar bears the signature of the painter, *Pasquale Cati of Jesi*, a talented disciple of Michel Angelo, and represents the death of the youthful Saint in the powerful manner of his school. Some authors say that the name of the church is derived from *Perperna*, a Roman lady, whose name is also found in an inscription there. Some relics of St. Bridget are still preserved. It also contains the tomb of the great Cardinal *Sirleto*.

The Roman committee has very suitably made this church a greater centre of devotion, while it has effected consider-

able material improvements, chiefly by substituting a noble entrance and ascent for the dilapidated wall, court yard and single door.

The Italian proverb "Marzo vuol fare le sue" may have a good rendering. Thus on the 5th, the Grand Master and a large number of the members of the Pope's cherished Order of St. John of Jerusalem, known as the Knights of Malta, presented their congratulations and an offering of 50,000 francs.

On Sunday, the 12th, a venerable servant of God, Leopold of *Gaiche*, of the Order of St. Francis, was beatified in the presence of his grand-nephew, also called Leopold, who was led into the Hall by the Archbishop of Perugia, Monsignor *Foschi*. The Blessed Leopold was a Perugian by birth and had occupied his life in preaching missions in the Archdiocese.

The Czar, Alexander III, added to the other marks of his esteem, by a magnificent donation of lapis lazuli and malachite for the new church of St. Joachim. The Emperor of Austria sent 100,000 francs in golden pieces for the new Library of Research which the Pope has founded at the Vatican.

But for every sound of Catholic joy a note of discord is sounded by the enemies of the Papacy in Italy. It was to counteract the effects of the Sacerdotal Jubilee that the *Giordano Bruno* celebration was instituted: and though the Silver Wedding of Savoy was the government counter-demonstration to the Episcopal Jubilee, something more immediate and popular was needed. The statue of a papal rebel, the vile *Mamiani* was therefore to have been uncovered during the climax of the February festivities, but this was overruled, and the 2d of March was the day appointed. So the Syndic of Rome, and members of both houses, and a representative of the King assisted at the glorification of a Revolutionist of the most inveterate type, though they had abstained from every manifestation during the Jubilee of Leo XIII¹, al-

1 To an official interrogation the Syndic gave answer that it was incompatible with his duty to congratulate the Holy Father on his Jubilee.

though the Popes have been, again and again, the salvation of the city and the nation, and are the heads of the Catholic religion, which the great majority of the people profess and which the written constitution recognizes as that of the State. But the majority of the Italians, being Catholics, neither elect nor are elected, according to the famous formula of *Margotti*: and the city, which has doubled its population since 1870 cannot be called ingrate.

But the history of the Jubilee in the month of April brings us to a stronger *contretemps*. The House of Savoy must tolerate the kind of ultra-liberalism which initiated the *Mamiani* and *Giordano Bruno* statues and so much other art, bad in execution and worse in intention. But it has its own interests apart: the monarchical interest. Thus the Silver Wedding came to be celebrated. Lest we be thought rash for thus attributing motives, we shall cite as witnesses the unofficial authority of the liberal press, as well as the most official authority of the Syndic of Rome. The *Diritto* for April 26, the *Perseveranza* and the *Tribuna* all take the Silver Wedding as an anti-papal celebration. Prince *Ruspoli*—he is of a minor branch of a house notedly loyal to the Holy See and has received his title from the Quirinal—in his manifesto for April 19, repeated the same in the tediously bombastic language of revolutionized Italy.

But this is the anti-papal rendering of events. The States that participated in the Silver Wedding may be excused from the same ardor, and indeed the Italian liberal press is continually harassed with doubts as to their attitude. One certain fact there is, that the Catholic princes who were the guests of the sovereigns had shut to them those doors which had opened wide in augury of good to the poor and lowly of every nation. The non-Catholic sovereigns were received in state, and thus even the Silver Wedding was made subservient to the Golden Wedding. Indeed King Humbert admitted that he would not have celebrated the Jubilee but for external circumstances, chief among which was the announced and uninvited coming of the Emperor of Germany. A few days later, the official Italian gazette, the *Corrispon-*

denza Verde (printed solely for the use of the royal family, the ministers and both houses of legislature) with a chorus of other papers suspected that, after all, the Emperor had only come to visit the Pope. And, certainly, the aspects of the whole matter would seem to bear this out.

Be that as it may. The two weddings, that of the Bishop to his Church and that of the sovereigns, representing as they do the two powers in a conflict that has become internecine, are a fit symbol of the essence and relation of the Church whose seat is at the Vatican and the government resident in the Papal palace of the Quirinal. The one lasted seven days and was of limited local interest, and but an organized attempt to consecrate the unhallowed state that cannot last. The other opened with the early year, grew with its growth, and will not sound its last *Te Deum* before the year is spent. Of world-wide interest, it has given mankind a year of grace wherein to catch new glimpses of the truth and strength, which is the portion of the Shepherd of Christ's Flock. The one Jubilee has passed and left no echo, except that ominous one which it awakens against the walls of the Vatican palace made a prison; the other endures amid the admiration and joy of millions of every race of men, and will leave indelible marks upon the history of the Church, of Italy, and of the world.

The close of the month of April was marked by an occurrence of American interest. Last September Mr. Frank Dossert had offered a new musical Mass to His Holiness, with the request that it might be executed during the Jubilee. By order of His Holiness this was carried out on April 23, feast of the Patronage of St. Joseph, in the Canons' chapel of the Vatican Basilica, amid a general concourse, including many Roman musicians and members of the American colony in the Eternal City. *Maestro Andrea Meluzzi* conducted; the organist was Prof. *Remigio Renzi*, and the choir that of the *Cappella Giulia*. Great praise was bestowed upon Mr. Dossert, who is a native of Buffalo, and a doctor in music.

The month of May was crowded with pilgrimages, and the marvelous strength of the Pope was a continual subject of

wonder. On May 4th he received over a thousand faithful Swiss; on the 6th, the ladies' society for the help of poor churches. All the members were present and among them were the bearers of such honored names, as *Massimo, Barberini, Antici-Mattei, Gabrielli, and Serlupi*. The 12th day, one hundred Passionists and three hundred Dutch pilgrims were presented. Happily their sentiments did not surpass those of any other pilgrims, but their mode of expressing it was so warm and touching that I cannot do better than cite it. It was the second of two addresses and was read by Fr. Reuser, S.J., one of the organizers of the pilgrimage. "Praecluditur Tibi ostium ex quo urbi et orbi Romani Pontifices benedicere solebant; et ecce occurrit cum urbe orbis ut Petrum in vinculis videant et a vincto in Domino benedictionem coram implorent. Nunquam magis quam hac nostra aetate valere atque rata fuere illa: qui non est pro me contra me est; huic stant castra et castra; et ecce Romam advolvuntur cum fidelibus infideles permixti, ut saxam illud contemplantur quod in tumentium fluctuum astu immobile stat, mox revertentur aut percutientes pectora sua aut inviti saltem mussitantes: Vere filius Dei est iste, vere vidimus petram Ecclesiae. Exaltatus omnia ad Te trahis. Nos quidem, Sanctissime Pater, cur hic adstemus vix opus est dicere. Non allexit 'la bella Italia', non traxerunt antiqua Romanorum monumenta, non artis Raphaëlicae praclara opera ducunt. Caelum italicum quod quaerimus, Tu es; Tu nostra Roma, Tu divini Artificis opus, quod cernere cupimus."

The tenth day saw the German pilgrims at Mass and Holy Communion around the chair-altar in St. Peter's, and then at the audience in the *Gallery of maps*. The whole Teutonic race found a worthy spokesman in Mgr. Leonard, Bishop of Eichstadt: "Ceterum miscetur laetitiae nostrae etiam hodie moeror quidam animi ac luctus, cum Te, Beatissime Pater, adhuc ea videamus conditione, quae a justitia dissidet, juribus ac dignitati Sedis Apostolicae repugnat. Jura igitur principatus Tui Tuamque libertatem, in qua ecclesiae universae libertas maxime nititur, sicut ipse, Beatissime Pater et decēsores Tui, quoties oportuit adseruistis, eodemque nos modo

adseremus, adseremus non alium in finem, quam ut nulla terrena potestate oppressus vel impeditus jura pontificatus Tui libere exercere, concordiam inter Principes, pacem inter populos conciliare, ac libertatem, quae filiorum Dei est, ubique terrarum tueri possit. Et haec quidem, ut Tibi, Beatissime Pater, nobisque omnipotens Deus concedat, hoc laetissimo die rogamus, simul sancte promittimus, nos, popularesque nostros Catholicos sub directione Episcoporum pro juribus Sedis Apostolicae, pro Ecclesiae Catholicae libertate, pro legitima quavis auctoritate et pro caeteris omnibus Christiani nominis bonis fideliter et constanter esse militaturos."

On the 6th the Venerable Antonio Baldinucci, of the Society of Jesus, received the honor of Beatification, and on the 30th five Jesuit martyrs. The Mass was sung by the Patriarch of Goa, in whose diocese they suffered in 1583.

On the 17th the Holy Father received a deputation of Prussian Catholic journalists; on the 18th, the Society of St. Vincent de Paul. In the afternoon of the same day were presented the representatives of 2,300 French societies of Catholic works.

Then the Belgian pilgrims, numbering about 500, were received on the 24th; the Bohemians, numbering about 800, on the 26th. On the morning of the 29th, 300 pilgrims from Lorraine, and in the afternoon, more than 500 from Alsace.

On the 14th the Master General of the Order of Friar Preachers was present at the Beatification of five children of St. Dominic, martyred in China in 1746. "The approaching summer has caused a partial interruption of the festivities in the Holy City; but they are sure to continue in the autumn, and last to the end of the year.

All the details we have hitherto given, form no chronicle; they are merely specimens, chosen for their own interest, from the numberless instances which form the glorious record of the first months of the Jubilee of 1893. May God spare the great Pontiff to see its happy completion.

But the facts we have narrated evince many lessons of supreme importance. In the front of these stands the strong consolation of an intensified favorable aspect given to the

question of the Temporal Power, the cross of the Modern Church. The concourse of Romans and Italians round the great Papal chair, their zeal to celebrate its honor, and their apathy for any counter-demonstration, corroborate once again the warning words which the illustrious *Comte de Montalembert* addressed to *Cavour*, the initiator of the anti-Papal movement: "You can be masters of Rome, as every tyrant from Aleric to Napoleon; but you will never be its sovereigns, or the equals of the Pope."

Besides this, the Jubilee has been one more opportunity for organized Catholic work. It has exalted the spiritual forces of the world, since even Signor Crispi has been led to say that the Papacy is the only moral power left in the world. It has shown that the Papacy is still living, moving and acting with the world. It gives courage, not so much to the magnanimous Pontiff as to the people, often timorous, who hang upon the words of his lips. It is pre-eminently one of those seasons when men are lifted above the level course of human things, and see their surroundings and their fellow-men with a new light; when every soldier sees the battle for a moment as from the stand-point of a General. From these insights come light and strength for future time. Such must have been the feeling of the Pope himself, when, with eyes uplifted to heaven, in the Public Consistory of January 17, he said: "Sublatis igitur in cœlum oculis consilii pietatisque divinæ cogitatione leniuntur aegritudines nostræ jucundo eoque tempestivo solatio; in eo etiam ad dimicandum et perpetiendum, quam diu oportuerit, valde obfirmatur animus."

Rome, Italy.

WILLIAM J. D. CROKE.

RAMBLES IN PASTORAL FIELDS (IV).

THE CHANNELS OF GRACE.

TYRO.—In coming, to-day, to confer on points touching the administration of some sacraments, I know, Rev. Confrere, you might put me off with the answer: *Serva rubricas*, or, *consule auctores*—as much as to say: "The

whole matter is easily learned from the Rituals and Missals ; why ask me ? ”

HERMAS.—Well, no ; I should rather follow the spirit of the Church, and to take the trouble to interpret the rulings in the sacramental ministry, which are not so practically understood from books as from an oral and manual tradition of what I call, pointers.

TYRO.—True ! It is rather anent influential circumstances, persons, peculiar cases and *modi agendi in particularibus*, that I would query.

For instance, I have heard of assistant priests in a parish approaching the Tabernacle to extract the Blessed Sacrament for the sick, and, without more ado, slipping a stole over their coat.

HERMAS.—Ah ! yes, in a case of great urgency and when no one is about, that may possibly be tolerated : just as one might break into a run at a sick call. But, otherwise, no sir. A cassock must be worn, and a surplice as well. But, candidly, I see no sense in putting a surplice over a coat—as if one could thus palter with the rubrics.

The same may be said regarding Baptism or other sacraments, administered on a mission or in a private house. A coat and a surplice don't match ; and such bob-tailed ceremonies are sure to detract from the solemnity of sacred rites.

TYRO.—What is your opinion about the advisability of explaining the symbolic rites, especially where Protestants are present ?

HERMAS.—It is certainly the implicit desire of the Church that something apposite should preface and follow ministration of adult Baptism, Marriage and Extreme Unction, as we know is done in the conferring of every degree of Holy Orders. It is obvious from the rubrics of the Rituals, and the *ipsissima verba* of the Roman Catechism, *passim*. Catholics, too, not seldom need reminding and actual instruction touching the expressive ceremonies—appended, as you well know, not for the validity of the sacrament, which consists only in the application of the matter by a formula of certain

short words and the accompanying acts. But, be simple—do not stand for effect, nor turn exposition into a controversial sermon.

TYRO.—What about the vexed question of perquisites, on occasion, say, of Baptism?

HERMAS.—Alas! It is a vexed question. And still it might be very simply answered, in general: “You are not to *expect payment* for the administration of Sacraments.” Observe the expressions. With this understood you may freely accept what is freely given; or, where it has become the almost invariable custom to give.

Otherwise this is a very ticklish matter. There is no question but that, in South America, for example, the abuse prevalent of demanding so much for a marriage fee has deterred many hundreds, not to say thousands, from contracting *valid* marriages—*valid*, as the decree of Trent has been most generally promulgated. No doubt, the new Apostolic Delegate, Mgr. Lossagna, lately appointed to the Southern Republics, will have something practical to say anent this crying evil, fostered by the States, and not hindered by inferior pastors. Diocesan statutes sometimes regulate the matter with us, in a general way, and as to principles. But it is for each pastor, *in loco*, to see that demand of such and such amounts in perquisites do not hinder children from being baptized, in the period prescribed by theology and circumstances; and do not drive couples to the civil magistrate.

In truth, on the other side, I must confess some poor Catholics, and Protestants contracting marriage with Catholics, are “up to the trick” of getting the priest to marry them, in preference, and as a matter of economy. A lawful excuse is not seldom put forward, viz.: that if competent salary be not forthcoming one must depend partially on contingent fees. My pastoral notes solve the knot in two short paragraphs: first as to the last sacraments, and then as connected with Baptism: “If a person, who contributes nothing to the Church, send for you in sickness, do not hesitate to go immediately. Get his promise, if he can, to contribute, but be careful to state, that you do not demand it for your visits

or for the sacraments—only for the support of the priest and the Church, according to the fifth commandment. And in such cases—especially as subjects will generally prove to be recalcitrant or obtuse—to be satisfied with whatever is offered, when the patient seems to be *in bona fide*.”

In those dioceses, where statutes mention approvingly the reception of alms at Baptism, my second observation reads: “In instructing on the subject of Baptism, parents are to be urged to bring their infants in good time, and not to wait until they have money to make an offering.”

To conclude, in two words: maintain prudently the custom of the locality without taxing as to the amount indiscriminately. Better save souls than make money.

TYRO.—I see we are getting over *De Sacramentis in genere*, and trending towards Baptism. But before we take that up, I would like to have your ideas on what is termed *reviviscentia Sacramentorum*. Do you hold, that an informal sacrament, that is, one validly but unfruitfully received on account of the indisposition of the recipient, can, by the removal of the obstacle, exert its native force in effecting sacramental grace?

HERMAS.—That is the identical question put and answered by our favorite old Louvain professor, Dr. Haïne.

It is practical—“*sic est*,” as he would say, and very consolatory to many a poor sinner and many a priest, to know it may be put down as certain, that the character-imprinting sacraments do resurrect, *sublato obice*, their peculiar grace. More probably than not, Extreme Unction in the same dangerous sickness, and Matrimony—as they are equivalent to the non-iterable sacraments—may have the same privilege.

Nay, it is hard to refuse the like native power to the Holy Eucharist, notably if the obstacle be removed before actual consumption of the sacred species.

Then, possibly, though I assert this, subject to correction, St. Paul furnishes an argument for us in his words to St. Timothy (II i, 7): “Admoneo te, ut resuscites gratiam Dei, quae est in te per impositionem manuum mearum.”

TYRO.—What disposition is deemed necessary?

HERMAS.—Either the obstacle is material and negative, or it is formal and positive—terms sufficiently understood. Haine pursues: “I. Si obex gratiae fuerit tantum negativus, nec postea fuit ullum peccatum mortale commissum, sacramentum reviviscit, si hoc ponatur quod defuit.”

He illustrates this by the case of a Jew, who, when in the act of being baptized confounds natural sorrow for his personal sins with supernatural attrition. By supplying the attrition the sacrament in suspense acts *de se*.

2. “Si obex fuerit positivus (ut si judaeus culpabiliter omittit attritionem); aut post sacramentum, cum obice tantum negativo acceptum, aliquod mortale peccatum commiserit, ut sacramentum reviviscat requiritur contritio, vel attritio cum sacramento poenitentiae.”

TYRO.—Now, if you please, we may treat of Baptism.

HERMAS.—Yes, for the present, we can handle *obiter* only the first and last sacraments, as the *necessaria necessitate mediorum*.

First. Frequently, and regularly at least once a year, in the pulpit, in Catechism, and in instruction of neophytes, teach the necessity and mode of private Baptism. Connect it, without fail, with every first communion class.

Second. When you see a favorable opportunity, even in conversation with Protestants or unbelievers, slip in a word about the absolute necessity of sacramental Baptism for infants, and of the two substitutes for adults—Baptism of blood and desire.

Third. In instructione Nupturientium. It will be more appropriate in private, or even in the confessional, to teach young wives how to baptize in case of necessity. Admonish them to consult their confessor for instructions how to act, “quum primum gravidae exstiterint. Moneantur speciatim, si ipsi parentes, etiam casu verae necessitatis, debeant proprias proles baptizare, ut non cunctentur de facto confessorium certiozem facere—ut nimirum restituat ipsis jus, ipso facto amissum, debitum reddendi.”

Fourth. “Valde conveniens erit, si mulieres gravidae doceantur foetus etiam immaturos ejectos sub conditione

baptizari debere. Verbis modestis enodiatur methodus practicus baptizandi embryonem valde exiguam, etiam membrana inclusam. Fiat in aqua calida—iterum autem sub conditione cum aperta fuerit membrana. Baptizandi in utero modus docetur in libris medicis, et potest tute sed caute obstetricibus communicari.”

TYRO.—Quid agendum in confessione corruptarum et de sectione caesarea?

HERMAS.—We reserve such subjects. But we may observe, that in country missions it is good to instruct some particular person, especially some prudent mature woman, how to proceed in difficult cases regarding baptism of infants whether of Catholic parents or others. Note, this is not adverted to to spare the priest when called for baptism in cases in reach. Our old tender hearted Father here takes occasion again to say, that those who make no offering at baptism are not to be severely taken to task or harshly treated; on the contrary, he advises, that when the parents are evidently poor, to give them an alms yourself, or some present for the child, in order that they may report your kindness and that all be enticed to bring their infants opportunely. It is scarcely necessary to note, that a child or adult baptized in case of need, by a well-informed physician, or prudent and pious midwife, is not to be re-baptized.

TYRO.—One last query about the sponsors.

HERMAS.—Ha! the sponsors! Look out for trouble on that score, especially with some of our newly-arrived emigrants. In certain parts of Germany it was the custom, and seems not yet to have entirely died out, for Protestants to stand as sponsors for Catholic children. “In tantis ambagibus quid facto opus?”—to query after Haine. If you cannot pacify them by quoting the law or the command of the Bishop, let them stand by while the child is baptized, and give them, for instance, the towel to hold when you pour the water—being careful that they don’t touch the child.

Take the greater care regarding them in cases of the issue of mixed marriages. God-parents are not always to be put aside because of seeming ill instruction.

Now a wonderful paragraph or two about names. People have all sorts of notions—proud, foolish, pious, empty, inexplicable, about how to call appropriately the first born and the last born. Sometimes, it is affectionate but blundering regard for a person, whose real name or “front” name you don’t know, and still want to impose it on your child. Often they wish to give the name of a month or city—and in one case it fits—January. But July for Julia does not fit. Again some village hero or base-ball champion’s name must be perpetuated in your family. Or, and this is the least objectionable, though often the most troublesome on account of getting actually at what name is chosen—good and just as illiterate rustic parishioners will hunt all over the calendar of the prayerbook for the most queer, not to say outlandish cognomen they can find, especially if it occurs on or about the day of birth. What to do? Just let them have their notions when you can possibly allow it or wrench it back to some sense—only drawing the line at “Luther,” “Lucifer” and “Atlanta Georgia!” Tack a saint’s on somehow or other, and use that in baptizing after the first roll-call. Then writing the full names fairly and legibly in the Register, instruct parents where it is kept.

TYRO.—Would you now if you are not too fatigued, end with observations on the last Sacraments?

HERMAS.—On this point our directions were minute. In fact, as each student left the Belgian College, he carried with his ticket of “Union of Prayer” a little folder with printed directions how to care for the sick.

Of the fruits of your own visitation of the sick, outside of the last sacrament, the following pointers will suffice:

- 1.—You will acquire the special love of your flock.
- 2.—And no less conciliate the respect and admiration of non-Catholics.
- 3.—You will succeed in assuring the salvation of the sick, and dispel the illusions of the enemy.
- 4.—You lay up a store of gratitude in the hearts of your parishioners to make them long afterwards remember you affectionately in prayers for your eternal repose.

TYRO.—How to make the visitation, seems to me an important question.

HERMAS.—(1) Visit as frequently as convenient. (2) Don't remain long, especially in the morning; and avoid gossip and distracting thoughts with the serious ill. But then be not too morose, insisting on talking piety, death and judgment, *sine fine*. A slightly cheerful manner, with an occasional jocose reference—a little rallying intermingled, will season pious admonitions to convalescents. Do not annoy the household by tiring the patient, and keeping people from work and business.

TYRO.—What if refreshments or drink are offered you?

HERMAS.—Rarely accede to such desires; and put aside politely offers of costly delicacies or drink. Note, if patients refuse your aid or delay dangerously the conferring of the sacraments, get some pious penitents to pray several days for them. Of course, after the *Asperges*, remove assistants, inquire if anything trouble your patient, with whom then elicit acts of the theological virtues. Offer aspirations—"et erigementem in spem vitee aeternae."

TYRO.—What is to be observed after giving Extreme Unction?

HERMAS.—Admonish attendants not to irritate the sufferer, but to be kind and forbearing, not forcing nourishment or medicine on them persistently. Let it be the rule to exclude visitors, on the pretext of not allowing the sick to be annoyed or fatigued, but really, lest they lose the fruits of the sacraments.

TYRO.—Would you give me a few pointers for the care of the dying.

HERMAS.—Ah! yes, here is the final victory. (1) Elicit again the acts, and recommend resignation to the divine Will, begging the sick person to accept death as a penance for all his sins. (2) Arm him against the illusions, noted in end of the spiritual combat. (3) Show him and get him to kiss the crucifix, which should be kept always in sight, together with the image of the Blessed Virgin and his favorite saint. (4) At the time of the agony, ask no ques-

tions about his desires—*the dying desire nothing*. Prompt the invocation of the holy names, his patron and Sts. Joseph and Barbara. Repeat these invocations with short acts in connection with indulgenced absolution, which impart only *in vero mortis articulo*. One slight observation and I will have done. The insane, or even idiots, very often are blest with lucid intervals toward their last hours.

Neglect nothing to have yourself called to see, and assist them, if at all possible. Then when you are called to the death-bed of a Freemason, who wishes to be reconciled to the Church, get two witnesses to testify to his renunciation, or, if he be willing let him sign the following :

“ I the undersigned N . . . having belonged to the society . . . do hereby now and forever renounce every allegiance to the same, and all connection with any of its members as such.”

THOS. JEFFERSON JENKINS.

ECCLESIASTICAL DIPLOMACY.

DIPLOMACY is the art of discreet politics. To call it an art is to imply that, properly, it is a virtue, and to add to it the epithet of discretion is to limit it to the sphere of what is wise in action without the result being necessarily advantageous to the agent.

Lexicographers define the term in different senses, applying it in the main to the intercourse of States and Nations. A popular view attaches to it the meaning of “duplicity with a view of securing advantages.” To this latter signification of the word we shall revert at the conclusion of these cursory reflections.

The author of the *Contrat Social* (J. J. Rousseau, L. III, 12), speaking of purely political institutions, says: “The first principle of political life lies in the sovereign authority. The legislative power is the heart of the State; the execu-

tive power is its brain, which gives movement to all its parts. The brain may be paralyzed, and the individual still live." This remark applies with peculiar aptness to the external government of the Church. Its divine authority is the principle of its life whence emanates and depends the legislative power which is, so to speak, the heart or organic centre of the living structure. The executive power, corresponding to the different organs of the ecclesiastical body, performs its functions under the direction of the head, the brain.

Whilst the principle of sovereign authority and the operative power of a divinely sanctioned legislation admit of no derogation, and the executive power is constantly subject to the impairing restraints and limitations of things temporal, and may therefore weaken under aggression, or fail in its operation, such failure does not necessarily destroy its life, although it prevents its manifestation and development. The brain may become benumbed, even paralyzed, and yet life remain intact. Under such conditions foreign or hostile powers may take advantage of the inert power of thought and traduce it to a position of undue subjection from which the entire organism suffers.

As a remedy of such conditions, or rather as a preventive of them, the instinct of self protection in moral bodies has suggested and made necessary the exercise of mutual discretion by which, as Hume observes in his *Principles of Morals* "we carry on a safe intercourse with others, give due attention to our own and to their character, weigh each circumstance of the business we undertake, and employ the surest and safest means for the attainment of any end or purpose." It is a matter of ordinary prudence with all men who value their lives, as a trust committed to them by God, for the right use of which they will be charged by their conscience. But the employment of such discretion is a solemn duty where responsibility confides to men the interests of their brethren, most of all when these interests are inalienably wedded to eternal values.

This applies eminently to the executive element in the Church. It is a human element. It supposes a human

element like itself upon which to exercise its influence for good. It forms the instrument by which the divine life is communicated, fashioned and perpetuated in the great body of all human kind. That body presents divers characteristics, and thus diverse relations are created exacting a wise discrimination of interests.

Now, as in the case of all living organisms, so here, the health of the organs depends upon a certain reciprocal activity kept up between them and the objects upon which they operate for good.

Taking a broad view of the functions of the Church's executive power, we discern its exercise upon two main fields. The one is that in which the motive of faith and the evangelical precepts form the channels which with the living waters of its fountain, Christ, irrigate Catholic life. The other is that in which Cæsar's claims assert themselves, apart from supernatural considerations, and call forth the motive of prudent avoidance of snares or the consideration of the greater good or lesser evil where there is question of just interests or, much more, eternal life at stake.

This intercourse therefore which embraces not only those who belong to and recognize the divine character of the authority upon which the ecclesiastical executive founds its rule, but likewise those who acknowledge it merely as an existing power in human society which they are bound to respect, rests upon the twofold basis of justice and prudence and aims to secure the welfare of human society, whether apart or on the whole.

In order to reach without violence this aim it is necessary that certain forms and methods be observed on both sides of the relation. Hence comes the establishment of a ceremonial which despite its purely external character, at least in so far as it does not require an inward motive or assent in harmony with the outward form, has nevertheless a decidedly practical influence upon the formation and conduct of human societies. If it be true that familiarity begets contempt then it must be likewise true that the formalities which prevent familiarity by creating a sense of social distance, protect us from many

inconveniences and frictions which lessen mutual respect. Even the man of faultless character can not afford to dispense with the artificial barrier which the insignia of his superior responsibility and certain recognized forms making access to him comparatively difficult, have from time immemorial placed round about the representatives of authority.

The practical science which directs the ecclesiastical executive upon this field, and teaches him the methods and forms to be observed in adjusting the relations between the Church as a representative body and the various autonomies (such as States and Nations) around her, has been called the study of ecclesiastical diplomacy. It is distinguished from civic or political diplomacy by the fact that the motive of the Church's executive power, and the laws which regulate its conduct toward other corporations, are not made to rest *on purely utilitarian principles*, but they are in every case to stand for the spiritual interests of both parties, in preference to the material advantages which may accrue to the Church in its temporal domain. This, and no more, is the proper sphere of ecclesiastical diplomacy. Its basis of method must be truth and honesty of purpose; its form, prudent respect of existing circumstances; its energy, always justice and love of souls.

Closely connected with the science of diplomacy is that of diplomatics. Although it properly occupies itself with the study of ancient ecclesiastical documents, deciphering their meaning and determining their authenticity, its connection with our subject is evident from the fact that such documents are the most effective means, in many cases, of securing the object to which diplomacy refers.¹ A word as to its utility.

The many-sided and necessary intercourse between the Holy See and foreign nations requires that attention be given to the study of the forms and methods to be observed in the negotiations which are constantly on foot among the various executive powers, and for this purpose there exist separate academies of ecclesiastical jurisprudence in Rome. The city

¹ This science belongs properly to the philologic-historical branch of the ecclesiastical studies, and is commonly classed with *paleography*.

of the Sovereign Pontiffs has been for centuries the largest centre of diplomatic activity in the world, because its catholic or universal character as the mother of the faithful in every land obliges it to keep open relations with all peoples. This is one reason for the necessity of the temporal power as a guarantee of temporal independence. The study of diplomatics as distinct from that of diplomacy is of comparatively recent date, and was, we may say, inaugurated by Mabillon's six books, *De re diplomatica*, which was first published in 1681 by Billaine, in Paris. This monumental work was primarily occasioned by what might be called "too much diplomacy."

For a long time, especially during the later Middle Ages, it had been the fashion to counterfeit credentials and titles, ascribing their origin to Sovereign Pontiffs and other ecclesiastical authorities, and lodging claims which it was difficult or impossible to disprove on any other but intrinsic evidence. This created a general distrust regarding the authenticity of what purported to be authoritative ecclesiastical documents. A statement made by one of the most learned men of his day, the Bollandist Daniel Papebroeck, in the Introduction to the second volume for April of the *Acta Sanctorum*, regarding the authenticity of certain Frankish documents belonging to the Benedictine Order, called forth a justified protest on the part of the monks of St. Maurus. Mabillon was commissioned to refute the charge and he not only defended the genuineness of the documents in question, but established certain principles and rules which might serve in future as a test for discriminating between the true and the spurious historical documents, especially those ascribed to the Sovereign Pontiffs of past ages. With an expenditure of immense labor and research to which he brought a well-trained mind and large erudition, Mabillon completed his work in a manner which has made it the source and norm of all subsequent labors in the same direction.¹

The importance of a critical repertory like Mabillon's

¹ The full title of the work is : *De re diplomatica libri VI, in quibus quidquid ad veterum instrumentorum antiquitatem, materiam, scripturam et*

opus, as well as that of the study of this branch of ecclesiastical science for those who are charged with the executive responsibility in the work of Church government can only be fully appreciated when we reflect upon the great danger which arises from a general historical skepticism such as existed when the learned Benedictine wrote his book. It weakens respect for all authority, because it makes that authority doubtful. We have had a case of similar character in our own country during the recent school controversy, which has only been settled by the uncompromising words of Leo XIII, after much misunderstanding. Despatches and letters purporting to come from the centre of ecclesiastical legislation had for a long time mislead the public mind, for it could not distinguish between the false and the true as it appeared in the public press which is patient of any opinion that tickles the fancy, or is vouched for by a deposit in the newspaper treasury which makes the thing legal tender. In this way distrust was aroused in not a few, and men even of good judgment became perplexed and began to doubt, as if the Holy See could ever sanction, or more than tolerate to avoid a greater evil, a school policy which all its annals prove condemned, or as if Leo XIII could have enacted a new moral code by which the school from which God's name and image is banished, could ever supply the needs, or the excellent purpose of our parochial schools, which though perchance less fruitful in inculcating secular science, are

stilum, quidquid ad sigilla, monogrammata, subscriptiones ac notas chronologicas; quidquid inde ad antiquariam, historicam forensemque disciplinam pertinet, explicatur et illustratur. Accedunt: Commentarius de antiquis regum Francorum palatiis; veterum Scripturarum varia specimina tabulis LX comprehensa; nova ducentorum et amplius monumentorum collectio.—Opera et studio Domni Johannis Mabillon, presbyteri ac monachi Ordinis sancti Benedicti e Congregatione sancti Mauri.—Luteciae Parisiorum, sumpt. vid. Lud. Billaine, in palatio Regio 1691. Cum privilegio Regis et Superiorum permissu.

Another work of decided merit in this category is Quantin's *Dictionnaire Raisonné de Diplomatie Chrétienne*, which, together with the Abbé Morel's *Elements de Critique ou Recherches des différentes causes de l'alteration des textes latins*, has been incorporated by the Abbé Migne in his *Encyclopedie theologique* (Vol. xlvii).

most apt to imbue the minds and hearts of our children with the great truths on which depends their eternal life.

With such methods, diplomacy degenerates into what the historian Stubbs calls lying when he says: "As *diplomacy* was in its beginning, so it lasted for a long time; the ambassador was the man who was sent to lie abroad for the good of his country."¹ Strangely enough the etymology of the word lends itself readily to this abuse of the term, for its greek original means nothing else than "doubling," expressive of the manner in which documents were folded for delivery in secret. And just as the word itself admits of this misused interpretation, so does the action which, whilst it rests upon the virtue of prudence required for the skillful management of affairs, may easily degenerate into, and be supplanted by a species of artfulness, which neglects the integrity of motive and methods even where it pursues a lawful end.

True diplomacy, that which the ecclesiastic is to employ for the protection of the interests to which he is pledged, is of a very different kind. It may dissemble, but it can never lawfully simulate; it may, as the word signifies, fold itself up in silence or observe an attitude which will throw men off their guard, when they are wily, but it may never deny a truth or assert a falsehood; it may allow others to go on deceiving themselves when to undeceive them is to awaken malice, but it may never lead into deception. The true ecclesiastical diplomatist is simply the wise man who observes method and form in his relation with the outside world for the protection of the Church's interests, who rightly understands the precept given to the Apostles, to be "prudent as serpents," yet "simple as doves;" the man who knows not only how to avoid the snares of those who are hostile to his mission, but to answer or silence them, as our Lord did in His dealings with the lawyers and pharisees. In short he is the man of whom Ecclesiasticus (Chapter xxxix) speaks: "Cor suum tradet ad vigilandum diluculo ad Dominum—Bona et mala in hominibus tentabit." He watches, but watches in the

Lord ; he tries the good and the evil in men, but never for the sake of merely tempting them. He is supported by the two-fold quality of well informed honesty and irreproachable prudence, but it is after all the love of the interest of his Divine Master which is the motive power of his actions. "Ipse diriget consilium ejus et disciplinam, et in absconditis suis consiliabitur."

WITH THE IRISH PILGRIMAGE TO ROME.

II.

IN a former paper, I have said something of our recent pilgrimage to Rome, and of our audience with the Holy Father. The tide Romewards, may be said to still continue to flow. Pilgrims have come from the most distant lands to show their faith and loyalty to holy Church, so that this is a subject which has not ceased to have an interest for many. And first a word about our route. Cardinal Vaughan, in words of generous compliment to the organizers of our pilgrimage, particularly noted the fact that they concluded in our route various places, and objects of interest from a religious and Catholic standpoint. Of these Loretto and Assisi were, of course, the chief ; but before coming to them I may premise a few "notes by the way."

Our route outward was through London, Ostend, Brussels, Lucerne, Milan, Ancona, Loretto and Assisi. The return was through Florence, Pisa, Genoa, Nice, Marseilles, Lyons, Paris and London. The journey through England does not call for any special notice and most of us had been already acquainted with it. Belgium and Germany, on the contrary were new to many ; but so far, as our opportunities for observation served us, there was nothing in either particularly attractive, whether as to fertility of soil or beauty of scenery ; and I could fancy, that many of our friends, who had traveled for the first time, had already begun to think that the little island in the Western Ocean with its green hills and fertile plains was as blessed by Nature as

most spots on earth. Everywhere, however, there appeared comparative comfort and prosperity, even where nature seemed most niggardly: the bare foot and the squalid cabin were nowhere visible—a phenomenon, I think to be ascribed to two causes. First, these countries had their own government—Home Rule as we would call it in Ireland. Then there was the second influence, and the no less essential one, to be found in the habits of thrift, of industry, and above all, of temperance. Between Brussels and Lucerne we passed scenes made memorable in the deadly struggle of twenty years ago between Germany and France; by Metz, for instance and Strasburg, and through the ceded provinces of Alsace and Lorraine.

What was wanting in scenery hitherto was now to be supplied; for after leaving beautiful Lucerne, the St. Gothard railway was to carry us for a whole day, through ever-varying panoramas of the world's sublimest scenery. We sometimes suspect that travelers allow their fancy to touch up and finish the pictures they draw for us; but in the judgment of all our Irish pilgrims, Switzerland fully equaled, and indeed exceeded all that pen or pencil had ever described. As our train gradually climbed its way, by lakes and peaks, and over mountain torrents, at times running round in sharp curves some opposing mountain peaks and again piercing through them in tunnels; the picturesque Swiss cottage and hamlet and village with its pretty church and spire coming in view, ever and anon, in the most out-of-the-way places and at most unexpected moments; the Alps, now clad in stately pine and fir and again glistening in snow—all this made us feel that we had been repaid, even if there had been no other object for our journey. The St. Gothard railway, it may be observed, is one of the greatest engineering triumphs of the age: the gradient is sometimes as much as 1 in 4, and at its highest point is the tunnel nine miles in length, constructed at a cost of more than two millions sterling. Italy which we now entered, is hardly less beautiful, with its vineyards, olive groves, and orange plantations, its hills lined with the graceful cypress and topped

almost always by the picturesque village, or even by large and popular towns.

A much needed day of rest being allowed at Milan, (the Mediolanum of the Romans) we had sufficient time to visit its various objects of interest. The chief attraction of this delightful Italian city, and capital of Lombardy, is of course its glorious cathedral. It was ever the spirit of the "Ages of Faith" to make the house of God the noblest among the habitations of men; and as grand as man's hand could erect, or man's mind could devise.

What I have just said of the Alps, may be repeated here. There it was the beauty of Nature, here it is the triumph of art. One, the most beautiful spot that had come from the Creator's hand, the other, one of the most glorious works that the created mind had ever dared and achieved. Like the Alps too, we felt that this "marble miracle" with its seemingly countless towers, statues and graceful spires pointing to heaven, would have been worth a visit for its own sake. It is the third largest church in Europe; composed solely of white marble, it has no fewer than ninety-eight turrets and two thousand statues on its roof. In standing before this and similar structures, the thought that came most forcibly to my mind, was one of admiration and of wonder at those "Ages of Faith," which, and which alone, have been able to conceive and to execute works that seem the designs of angels rather than of men. "There is more genius", says a Protestant writer, "more thought, more poetry, in one Mediæval building, than in all the tame and idealess edifices of modern construction put together." Later times have sometimes miscalled those ages "dark"; but the darkness is all our own, when we seek to traduce what we dare not imitate, and sometimes are incapable of admiring. There was a time, and not long ago, when we were told that we owed them only the "'Imitation of Christ' and a few hymns," and when men seemed to treat them as a standing theme, on which to exhibit flippant ignorance. True, there has been a change for the better; and men as widely different as Newman, Carlyle, and Walter Scott, have

been teaching their readers that "what was considered a desert waste, was found to be a fertile land abounding in the milk and honey of grand principle, noble thought and chivalric achievement." But standing on the grand piazza in front of that glorious structure, which those ages had erected, and dedicated, as the inscription on its façade tells, "Mariæ Nascenti," I need no other, and I think I could find no more eloquent apology for the dark ages; for assuredly whatever those times may have been, the people that devised and erected and scattered throughout Europe, such churches as that, were not an ignorant people, but a people of practical faith, of high and noble purpose, and of great and self-sacrificing devotion. Space will not permit a reference to the other grand mediæval churches which we had the happiness of visiting; but in connection with the great duomo of Florence, I noted one striking illustration of the spirit and devotion of those same ages. It is a little fact only, but one, I think, that throws a flood of light on the true character of those times, the habits and spirit of their people, and above all, on that great living faith that inspired all their acts and ran through their whole lives. Near the great church is a statue of Arnulfo, its architect, and on the pedestal is inscribed the commission he received from the people of Florence, when he was about to build their great church. And what was it? "That he was to build for Florence a church that would exceed all that the world had ever yet seen"! A strange idea and a rather generous order for the *dark* ages surely.

Loretto was hardly secondary to Rome itself, as an object and goal of our pilgrimage. Most pilgrims will long, like us, to turn aside, in order to visit its famous shrine. Devotion to Mary was ever a characteristic of the children of St. Patrick; and each of us looked forward to our visit to the "Holy House" as one of the dearest privileges of our lives. Most readers are already acquainted with the history of that house, how it disappeared from Nazareth, and was brought by angels to Dalmatia, and then after two other removals—for there were four in all—we find it in its present position.

There is neither need, nor time to examine the evidence that establishes beyond doubt that history; sufficient for the present, will be the words of His Eminence Cardinal Logue, who, in his address at Loretto, declared that there remained not a shred of doubt, but that the house which each of us had on that day the crowning happiness of visiting, was in reality the house of Mary, and that it had been blessed by the footsteps of Jesus, Mary and Joseph. It need be no matter of surprise however to learn, that in this age of ours, with its affected love of science and criticism, some men outside of the Church refuse to credit that history. Lourdes and Loretto find no place in the philosophy of men, whose only source of knowledge and sole motive of belief is found in the multiplication table and the microscope; but, greatly to their discomfiture, even science witnesses against them here, and has proved itself as it ever proves itself when rightly understood, to be the handmaid of religion. The "men of science"—to take a specimen of their specious objections—said, that the *Sancta Casa* of Loretto could not be the house of Mary at Nazareth, because the former was build of brick, whereas brick was not found at Nazareth. The reply was a very simple one, but as conclusive as simple. The stone of the *Sancta Casa* was carefully analyzed, and what was the result?

First, that the stone was not brick at all, but a peculiar species of limestone; second, that it was identical with the stone found at Nazareth; and third, that the stone found at and near Loretto, was of a totally different kind.¹ If this may be taken as a fair type of the logic of our "men of science" I fear their logic belongs to that peculiar order, which some one has wittily described, as consisting in "the art of taking things for granted."

It was a sight not soon to be forgotten, that long procession of some three hundred and fifty sons and daughters of St. Patrick, slowly winding its way up the steep hill of Loretto. They were fervently reciting the Rosary, and at their head was the Cardinal Primate of Ireland, two Irish

¹ Hutchinson, Loretto ad Nazareth, quoted by "Catholic Dictionary" article *Loretto*.

Bishops, and with them, by a happy coincidence, an American Bishop, who represented the sea-divided Gael beyond the Atlantic. And it was a still more striking coincidence—as His Eminence in one of his addresses has since pointed out—that on that very day when we were going to pray at Mary's greatest shrine, a great measure of reform and of justice to our country was being introduced in Parliament by the greatest of living Englishmen—England's greatest son and Ireland's greatest friend. Was it a coincidence merely, or an assurance and an indication, that as Ireland in the day of its martyrdom, had ever in Mary an advocate and a protectress, so may she rely on the same advocacy and protection to-day when at last the long looked for dawn of liberty seems at hand.

Assisi is full of interest for every Catholic and, indeed, for every Christian—Assisi, the home of the Seraph Saint, with its many touching memorials. The little oratory is there, in which he received so many and such signal favors from God; and the garden with its miraculous rose trees; and the room in which he lived and died; and the habit and cincture which he wore. For Irish pilgrims this home of St. Francis and the Franciscan friars, had, however, a special interest, for—and let it be said in all gratitude—when the dark days of persecution came to us, and when the missionary in Ireland needed the spirit of the martyr, as well as the zeal of the Apostle, the sons of St. Francis were among the most devoted and self-sacrificing of the zealous missionaries who at the risk of life kept the lamp of faith ever lighting during the sad three hundred years of our suffering for the faith.

JAMES HALPIN, C.C.

Roscrea, County Tipperary, Ireland.

A MISSIONARY'S ADVENTURES.

THE pioneer missionary in many States of this Republic had an empire for a parish, spent three-fourths of his days in the saddle visiting his scattered flock, endured more

hardships than did the first settlers, and had the mysterious ways of Divine Providence as his daily experience.

When the late Archbishop Lynch, of Toronto, first came to America, he was bound for the wild missions of Texas. He was then in the thirtieth year of his age and the third of his priesthood. He had left his native Ireland at the entreaty of Bishop Odin, and as soon as he reached the Lone Star State, he was appointed pastor of Houston and all the surrounding country.

After setting in order the spiritual affairs of his central congregation, the young missionary began to make a visitation of his extensive parish. His explorations took him as far north as the Indian Territory and all through that part of the commonwealth that lies between the Brazos, Colorado and Trinity rivers. His tour was full of perils, toil, sorrow, suffering, consolation, surprises and merit.

In after years the Archbishop was fond of relating to his intimate friends his adventures on the frontier, and some of them were so edifying that they may well be treasured even as twice-told tales.

Mounted on a horse, and with saddle bags stuffed with a scanty priestly outfit, Father Lynch set out from his headquarters in Houston, without purse or scrip, and unaware in the morning where he was to lay down his head at night. His first sojourn was made at Spring Hill. Next he proceeded to San Jacinto, where Captain William T. Sherman was then stationed ; and, later, he went from settlement to settlement, mostly along the courses of the rivers, or wherever in the backwoods he heard of the presence of a Catholic family. He traversed boundless prairies. He forced a way through dense wildwoods. He swam broad rivers. He advanced alone across pathless stretches of country. He preached in hotels, court-houses, schools, halls, stores and the open air. He catechized children. He administered the life-giving sacraments to many persons who had not seen the face of a priest before in years. He anointed the dying. He buried the dead.

Often he lost his way, and then, when night came upon

him before he had found shelter in that immense but, at that time, sparsely settled region, he hobbled his horse and lay down on the ground, sometimes without food, with his saddlebags for pillow and the canopy of heaven for his covering, in the midst of savanna or forest, with the cry of the coyote or the howl of the wolf for his lullaby. Worn out with fatigue, he needed no rocking to put him to sleep. Once, as he thus sought rest on the plain, he was partly aroused by a snake crawling over his face, but so utterly exhausted and drowsy was he that he had not energy enough to brush the reptile off.

Frequently too, when he had thus strayed away from his bearings, he came unexpectedly upon the very persons of whom he was in search, or upon others who equally needed his services but of whom he had not heard.

Once, for instance, on his way to the Brazos river, he lost the trail in the woods. He went back a bit to hunt for it, but could see no sign of it; then he pressed on in the direction in which he thought that his route lay. The daylight gradually faded into dark. There was no moon until late, but myriads of fireflies flashed in the gloom. Still he kept on, for bears and other beasts of prey were numerous in that neighborhood, and he was afraid that he would be attacked by them in case he should go to sleep. Finally he reached the river; but he did not strike it at the ferry. He shouted and shouted, but no answering halloo came back upon his call. He rode along the bank, whooping at intervals, for an hour or more. Then he heard a shrill hail from across the river. This was followed by the rattle of a chain as it was taken into a boat. Soon a skiff, rowed by a man and a girl, emerged from the haze on the water and came to shore. Father Lynch explained his situation and was invited to spend the rest of the night at the settler's cabin. On the way over, he informed his host that he was a priest. The answer was :

“Then you're more welcome than ever. My wife's a Catholic; so am I; so are the children. This is my darter—one of 'em. I wuz born here in the piney-woods, but my

wife, she's Irish. After we wuz married, wife learned me her religion from a catechism and a prayer-book. Some years back, a priest came by here and baptized me and the children—them that wuz here then. I never seen one before nor since. Nor never wuz I in a Catholic church. But we try to remember what we ought to do, and my wife, well, won't she be glad to see you !”

Glad she was, and most hospitably did she receive her unexpected guest. They all stayed up some time talking, and, as the next day was Sunday, Father Lynch, before retiring, gave the family the good news that he would say Mass for them in the morning. Bright and early the next day he offered up the Holy Sacrifice for them in their rude dwelling, and gave the husband his First Communion and the wife her first in many years.

Before saying that Mass, the Missionary was told something that pestered him as a temptation to distraction all the way through it. Of course he needed an assistant and was told by his host that if he would wait for the stage to come up, the driver of it would act as his acolyte.

“Then he's a Catholic?” he said inquiringly.

“No, Father, he's a preacher.”

“A preacher?”

“Yes, Father, a Methodist preacher.”

“Well, we'll get along without him.”

How a Methodist preacher could know how to serve the Mass was what bothered the priest, until, later in the day, when he met that versatile individual, he learned from him that he had been brought up a Catholic and had been an altar-boy in his youth, but that, having drifted to the backwoods of Texas remote from church, he had occasionally attended the meetings of the Methodists and eventually, having a fluent tongue, he had developed into a parson. Stage-driving was not highly remunerative and preaching added to its income the sum of fifteen dollars a month.

“But I never preach agin the Pope,” he said apologetically, “I just give 'em moral sermons.”

On another occasion, when similarly he had lost his way,

he was caught in a frightful storm. The thunder roared and rolled above him. The lightning struck several trees within his sight. The rain drenched him to the skin. He rode along but he knew not where he was nor in what direction was the nearest habitation. When the darkness fell, his horse gave out. He dismounted and led the tired beast by the bridle, unwilling to abandon it and reluctant to pass the night in his wet clothes. He walked and walked until he thought that he should drop to the ground from sheer fatigue. At last, towards morning, he came upon a house. He knocked at the door, was kindly received, had his horse attended to, and was shown to a bed. In a minute he was fast asleep. When he got up the next day, a bountiful breakfast was ready for him, and then he learned that his entertainer was a Methodist class-leader, who, however, treated him cordially, kept him for several days, and took him around to a number of Catholics in the neighborhood, who blessed God for the unexpected visit of a priest.

A third time when Providence brought to him the very sheep for whom he was out, he was drawing nigh to a small town and on the way he met a man from whom he inquired the distance to it. The stranger gave him a short answer, but then, looking at him intently, said :

“Ain't you a priest?”

“Yes,” was the answer, “I am.”

“Stop, then,” said the man, “I want to talk with you.”

Father Lynch complaisantly got off his horse and they entered into conversation. The stranger admitted that he was an ex-student of Maynooth (where the missionary had been ordained) who had given up the project of becoming a priest and had wandered to that comparatively untraveled part of the new world impelled by the spirit of unrest.

“I have not seen a priest for many a long year,” he sighed.

On coming to America he had become a surveyor and, later, a teacher, which was his occupation at the time. Whenever he had had Catholic children to train he had made them learn their catechism, and had given them further

religious instruction. He had also made it a practice to baptize infants in danger of death and had conferred that sacrament on many such.

After some talk, Father Lynch and the stranger retired into the woods, where the latter knelt down and made his Confession. The next day he received Holy Communion in the adjacent settlement where he was conducting a school.

Another person who was delighted to meet the missionary was a poor Irish woman, who had lived in Texas for eighteen years and who in all that time had never once laid eyes on a priest. When he called at her house, he did not disclose his identity, but plied her with questions as a stranger might. As he had a very clerical look, she took him for a minister, and showed her fortitude at once by acknowledging that she was a Catholic.

“Have you any children to baptize?” he asked at length.

“I have children who are not baptized,” she replied, “but I am waiting for a priest to baptize them.”

“You need wait no longer,” said he then, “for, see, I am a priest.”

“Do you mean a Roman Catholic priest?”

For answer he showed her the crucifix that he wore suspended from his neck.

“Now, may the Lord be praised!” she cried, the tears falling down her cheeks as she spoke. “Here’s a hundred thousand welcomes for your Reverence. Sure my childer may now be baptized. Many a time when one or another of them was sick, I had my hand in a basin of water to baptize thim. But somethin’ kept me back, and now they have the priest to do it for thim. Glory be to God, but it’s a happy woman I am this day!”

The children were called in to receive the missionary’s blessing. He began to question them in the catechism, and was astonished and rejoiced at their correct and ready answers. Their mother had been their faithful teacher. They were soon ready for baptism.

The evening was spent by the family in making a sort of chapel out of the best room in the house and in decorating

with branches of fragrant shrubs and with flowers an extemporized altar.

The next morning, when the mother saw the priest in his sacred vestments she was so overcome with emotion—laughing and crying and praising the Almighty for His goodness in sending His grace to her home—that Father Lynch had to wait some time before beginning the service. During the Mass she received the Eucharist as one a-hungered for the heavenly bread and her eldest boy knelt by her side to make his first Communion.

At that time the United States was at war with Mexico over the possession of Texas, and frequently Father Lynch, in his journeyings, encountered bodies of soldiers on their way to the front. When this happened he was wont to turn aside from his own course in order to go along with them for a while. Making known his sacerdotal character, he would inquire for the Catholic troopers who wanted to go to confession before facing the risks of the battle-field. Taking them one by one to the rear, he would hear their avowal as they rode along together; at its conclusion they would halt and dismount, the penitent would kneel to make his act of contrition, and the priest would give him absolution; then, with a benediction upon him, the soldier would rejoin his rank. This was repeated until all who cared for penance had received that sacrament, when the missionary would bid them all good-bye and resume his own road.

As a by-the-way paragraph, it may be added here, that some months after he had finished his pastoral tour, Father Lynch was in New Orleans, and between the spells of a miasmatic fever that he had contracted, he attended the Military Hospital on the bank of the Mississippi there, and many a wounded veteran, brought back from the seat of war only to die, received the last consolations of religion at his hands. Often, too, as troops were marching through the town, he kept step with them until a halt was called, and then taking the Catholic soldiers, one by one, to the steps of some house nearby, he shrived them in the open air.

While Father Lynch was still hunting up stray members

of the Church in his unbounded "parish," he was overtaken one day by a man on horseback, who, when asked if there were any Catholics in the neighborhood, said that there were a number of Mexican families in a settlement not far away, and who offered, although he was a Methodist class-leader, to guide the priest to them. When they reached one of the houses the woman of it, who could speak some English, seeing the missionary with the class-leader whom she knew, supposed that he too was a Methodist. He entered into conversation with her and was politely answered, but when he claimed to be a priest, she shook her head incredulously. However, to test the genuineness of his priesthood, she inquired :

"Can you bless these crosses?"

At the same time she pointed to a row of wooden crosses, painted black, every one of them about a foot long, that were hanging on the wall of the room.

"Yes, I can bless them," answered Father Lynch, pulling out the crucifix that he was wont to carry.

At sight of it, the woman with a cry of joy, rushed to the door, caught up a horn and blew a blast that echoed through the woods. Presently half a dozen men came running in breathless from the fields, followed by a number of women from the neighboring houses, all in alarm; sure that some accident had happened or that some danger menaced their homes. When they learned that instead of having been called to trouble they had been summoned to greet a priest their delight was demonstrative—they fell down on their knees and kissed his hands and gave him every other possible mark of affectionate veneration.

They were good people who had forsaken their native country to be from the terrors of revolution and who had gone into the business of raising cattle in the interior of Texas. Missing the blessings of the Church, they had kept up the practise of religion as best they could. The crosses which the missionary had been asked to bless, were taken by them to the fields in the mornings, stuck in the ground, and used to keep their thoughts from wandering while they recited their prayers.

Forthwith the mothers set to work to wash and dress the children for baptism and during the function the old folk kept singing hymns and saying prayers together in Spanish.

Then Father Lynch blessed the crosses for them.

They implored him to hear their confessions, but, alas, he did not know their language well enough ; all he could do was to promise to entreat the Bishop to send them a priest, who did.

On another day he came upon an Indian camp. The chief was seated on the ground near a rude lodge—a man of sixty-five, tall, dignified and commanding. He was surrounded by his warriors. When the “black gown” approached, escorted by two braves whom he had met on the way, the chief greeted him with grave courtesy. Imagine his surprise when the mugwump Indian began to talk Spanish and French! Still greater was his astonishment when he heard from the chief’s own lips that the latter had been received into a Franciscan monastery in Mexico in his boyhood to be educated, had been brought up a Christian, and had, when he grew toward manhood, yielded to his savage instincts, ran away from civilization and resumed the customs of his tribe. He had abandoned the practice of the Catholic religion shortly after returning to the tepee and the blanket.

Father Lynch endeavored to re-enkindle the light of faith in his heart and warned him that, as he had been trained in the knowledge of the true religion, it was his duty to instruct his people in it. The priest, moreover, asked his permission to baptize the little children of the camp. The chief replied that he could not grant this yet, without the consent of the tribe, but that he would at once call a council to consider the matter. The meeting of the warriors was immediately held, and after short talks by the chief and several other orators, leave was granted. The ceremony was then performed, to the wonder of the squaws, the excitement of the papooses, and the stoical interest of the braves.

One of the missionary’s pathetically amusing experiences happened at a hamlet in the interior of the State. He had

lectured to the people—the most of whom were non-Catholics—on the subject of Catholic belief supported by the Scriptures. The next day a committee, composed of the leading citizens, waited upon him to request him to remain with them and become “the preacher” of the place. They were all Methodists, but they said that they had been for several years without a minister, that from his explanation of the Church’s doctrine they were willing to accept it, and that if he would stay with them they would do their part toward him. He thanked them for their offer, but expressed his regret at not being free to abide with them, as there were so many others who similarly needed his services and whom he could not let perish for want of his ministry. He assured them, however, that he would urge the Bishop to send them a clergyman as soon as possible.

Another pleasing incident occurred to Father Lynch about the same time, that proves the truth of the adage that “all roads lead to Rome!” He was once on one of his missionary journeys, mounted on a borrowed mule, as a horse was not to be had, and the mule was fractious and stubborn. He had not gone far, when the animal became restive, reared and bucked, and finally threw him. But there was a lasso fastened to the pommel, and, grasping this, the priest set out to catch and subdue the beast, preparatory to remounting it. The struggle was long and hard—on one side viciousness and strength, on the other intelligence and grit—but it had a satisfactory end. It was watched at a distance by a man, who, when it was over and the priest was once more in the saddle, came riding up to ask him his name and destination. Father Lynch told him who he was and where he was going, adding that he expected to preach there the next day.

“I’ll go hear you,” blurted out the man. “I always thought that you priests were an effeminate lot, sort of half women, if you’ll excuse me for saying so, but, by gum, the man that can master a Texas mule is made of the right stuff and I’m going to listen to that sermon to see if you preach as well as you use the lariat.”

He did go to the sermon and that was the beginning of his

conversion, or, rather, the next thing to the beginning of it, for the priest's pluck in tackling the balky mule first turned his steps to the Church.

Many a man has perished in the desert because he knew not the way and traveled in a circle, so that night found him where he had started in the morning, with one day's provisions the less and one day's weariness the more. Father Lynch had that experience—of traveling in a circle—more than once, although it did not have a fatal termination. The prairies of Texas are as boundless as the sea, and half a century ago they had few paths and fewer guide posts. One day the missionary was crossing a plain that was thirty miles wide. The day was sultry. Suddenly a shower came up. He sought shelter in an "island of timber," as the little wooded elevations are called, oases of shade in the scorching prairie. After the rain stopped, he could not find the trail. He therefore took his bearings as well as he could from the sun, from the lay of the surrounding country, and from his memory of the direction in which he had been traveling. Then he proceeded toward the point that he thought would take him on his way. Toward evening he arrived at a house. Riding up to the gate he inquired of the woman, who had come to the door, how near he was to his destination

"Are you not the same man that asked me how far you were from it, this morning?"

Taking a close look at the surroundings, the truth of the woman's question flashed on him—the scene had become familiar and he remembered his call at the same dwelling that morning. He had followed the sun and ended where he had begun.

On another occasion, Father Lynch was on the bank of the Colorado river and he wished to water his horse. Riding the animal to the edge of the current, he allowed it to wade out some little distance when, all of a sudden, the horse stumbled, fell into deep water and was swept along by the rushing stream. The priest thought that for sure his last hour had come. He commended his soul to God. He and his horse,

he thought, were certain to drown. But happily the animal proved to be a strong swimmer, and, although borne down the river quite a ways, it finally brought itself and its rider safe to shore.

The missionary's garments and vestments were saturated with water. Riding into the depths of the woods, he dismounted, tied his horse to a tree, took out of his saddle-bags the sacred robes, and stripped off his own clothing to wring the moisture out of them and hang them up to dry. Just then the horse became unruly, broke his halter, and ran off. The priest could not catch it, nor would it heed his calls to whoa. So, having now ample time to dry his clothes, he did so at his leisure and likewise made use of the opportunity to say his divine Office. When it was near dusk, he put on his habiliments and made a bundle of his other effects—saddle, vestments chalice, bags, Breviary, etc.—and set forth to walk back to the village from which he had started that morning. On the way he was met by a servant of the owner of the horse, which had galloped home riderless, and the owner, fearing that some accident had befallen the clergyman, had sent the man to hunt him up.

So accustomed did Father Lynch become to sleeping out of doors on the ground, that he preferred that way of getting his nightly rest to lying on the hard straw beds in the stifling closets that were used as dormitories in some of the cabins of the settlers. Many a time, on arriving toward twilight near a settlement where he was to preach, he "camped out" in some neighboring thicket, where he was free from domestic insect pests and sure of an abundance of fresh air.

But the hardships of missionary life soon broke down Father Lynch's health. Two years of almost uninterrupted journeyings had undermined his constitution, and imbedded in his system a fever that neither rest nor medicine could cure. Nothing but a complete change of climate had any prospect of restoring him to vigor. With a heart full of love for the poor Catholics of Texas, and with blessings from them following him to other fields, he was sent, first,

to Louisiana ; then to Missouri, as President of St. Mary's of the Barrens ; next to Niagara Falls, as Rector of the Seminary of Our Lady of Angels, and, finally, to Toronto, as Coadjutor Bishop and Archbishop of that important See. But nowhere did he work harder for the glory of God than when he was an obscure missionary, going from adventure to adventure, in the wilds of Texas.

L. W. REILLY.

CONFERENCES.

IRREMOVABLE RECTORSHIPS.

Qu. May I ask you to state briefly in some future number of the REVIEW the rights, privileges and conditions of *irremovable* rectorships?

What occasioned the appointment of such rectorship, and what is the chief end aimed at in the establishment of this position? Is it in order to prepare the way for the gradual establishment of Canon Law in the United States?

Resp. The above questions are fully answered in the chapter *De Rectoribus inamovibilibus* of the Third Plenary Council of Baltimore (Tit. II., c. v., 31-39.) The primary privilege consists, as the name implies, in the fact that a parish priest once appointed to an *irremovable* rectorship holds the same permanently, and cannot be deprived of his position without the causes being demonstrated by trial according to the rules of canonical law.

Among the legitimate causes for removal the Council enumerates the following:

1. Obstinate refusal to obey the diocesan and episcopal regulations in matters of moment, whether they concern the spiritual or temporal welfare of the flock.

2. Open neglect, after repeated admonition by the Ordinary, to erect and sustain parochial schools in proportion to the condition of the parish.

3. Reckless incurring of debt, without the consent of the Ordinary, whether for the church or for the personal needs of the pastor, after he has been warned. Also refusal to pay the debt contracted.

4. False returns made in the annual reports to the Ordinary regarding the spiritual and temporal condition of the parish, if the deception be of a serious character.

5. Public and continued reports affecting the moral conduct of the priest, by which the care of souls suffers loss.

If a rector be notoriously incompetent to administer properly the affairs of his parish, yet *not through his own fault*, he is requested to resign, or, if he refuses, can be removed; but in either case he retains the title of rector and receives a competent pension for the remainder of his life.

For the rest the fact of irremovability fixes the responsibilities of the parish upon the pastor personally. "He has," to use the words of Dr. Smith in his *Elements of Ecclesiastical Law*, (Vol. I, n. 259) "the care of souls and the power of the *forum poenitentiale* in such manner that, *de jure ordinario* he alone, and none else is possessed of them." This condition requires, "that the parish priest be bound, and by virtue of his office, to administer the sacraments to his parishioners, and that the latter in turn, be obliged, in a measure, to receive them from him; that the rector exercise the *cura* by virtue of his office—that is, in his own name, and not merely as the vicar of another." (Loc. cit.)

The latter clause makes plain the object and purpose of establishing irremovable rectorships in a country whose population is by degrees becoming settled. "The Church presumes that the care of souls will be much better exercised by a rector who is *inamovibilis*, and who is therefore regarded as the *father* of his parishioners and the *shepherd* of his flock, than by a *removable* rector," who, because of his liability to be sent elsewhere, is not regarded in the same light and full sense of the word shepherd. (Cit. Cf. De Angelis L. III, t. 29, n. 3.)

This is all that the introduction of Canon Law, and Irremovable Rectorship as one of its features, means. The missionary system of appointing parish priests removable at will by the Bishop has its serious inconveniences both for priest and people, although it is practically a necessity. Thus a priest is less likely to interest himself in the permanent prosperity of a parish which he may soon leave. His methods of contracting relation with the people to whom he administers are not the same as if he knew that he would be with them to the end of his days. To take the single case of a school. The pastor who looks upon the young of

his flock as his future support and glory will take much more interest and care to have a perfectly equipped school than he who has no such outlook. The same is true of the readiness to incur debts, attempt ideal schemes and a hundred other institutions of spiritual and temporal benefit in a parish of which the priest has permanent tenure.

On the other hand, present conditions do not permit such parishes everywhere throughout this country, since there are still many wandering and uncertain flocks to whom shepherds must be assigned according to varying circumstances and capable of applying their better experience in different places.

THE CHALICE IN THE SECOND MASS.

Qu. Can a priest who says two Masses, make use of a different Chalice in his second Mass, from the one used in the first?

How is he to proceed when he has to say the second Mass in an other Church?

Resp. Yes. (See DeHerdt, *Sacrae Liturgiae Praxis*, vol. I, n. 284 etc. Wapelhorst, *Compendium S. Lit.* n. 38. Schober, *De Caeremon. Miss.* Cap. XI, 3, page 120.)

We summarize the matter :

1. Having taken the Most Precious Blood, the celebrant places the chalice upon the corporal and covers it with the pall.

2. Joining his hands he recites the "Quod ore sumpsimus" etc.

3. Washes his fingers in the purifying cup whilst he says : "Corpus tuum Domine" etc.

4. Covers the chalice which is left on the corporal without purifying it ; then continues the Mass.

5. After the last Gospel he uncovers the chalice ; carefully drains the drops of Precious Blood which have gathered at the bottom.

6. Pours water into the chalice which he empties into a cup prepared for the purpose on the altar.

7. Wipes the chalice with the purifyer and covers it, replacing the corporal in the burse ; then leaves the altar.

8. The water in the cup of ablution may be consumed in any other Mass even next day, after the Holy Communion, or if this is not practicable it can be poured into the Sacraminum.

9. The priest may then take the same chalice or another for the second Mass.

This method has been actually prescribed by the S. Congregation of Rites (Instr. 12 Sept. 1850).

The manner of saying two Masses in the same church, with use of the same chalice is well known.

After the Holy Communion of the Precious Blood the celebrant covers the chalice with paten and pall, leaving it standing on the corporal. Then joining his hands he says : "Quod ore sumpsimus" etc. After this he purifies his fingers in the vessel prepared on the altar, saying : "Corpus tuum Domine" etc., wipes his fingers on the purifier and covers the chalice. After Mass he may either take the chalice to the sacristy or, if that be inconvenient, leave it on the altar—but always resting on the corporal.

In the second Mass the celebrant takes care not to wipe the chalice with the purificator at the offertory, nor to place it on the altar except upon the corporal, because it may still contain some remnant of the Precious Blood from the first Mass.

OMISSION OF INTROIT, ETC., IN A MISSA CANTATA.

Qu. Is there any obligation in conscience to observe the prescribed form of the liturgical chant at Solemn or High Mass? Could a person, without committing sin, allow or even instruct his choir to omit regularly the chanting of the Introit, Gradual, Sequence, Offertory and Communion?

Concerning Requiem High Masses in particular, is it sinful to cause or even tolerate the omission of the Gradual or of such parts of the Sequence as contain a petition?

Resp. If the above omissions arise from mere neglect or even contempt of the liturgical ordinances, it is unquestionably a serious sin in proportion to the degree of negligence or malice; but if they are a result of unavoidable conditions, such as, for instance, the incapacity and ignorance of the chanters or the absence of instructors, we could hardly consider a sin what is tolerated as a rule in missionary countries. Of course, it is obligatory to change this state of things and to chant the liturgy without omission or alteration whenever this is possible. There are numerous instructions of the Holy See, old and new, showing that, according to the mind of the Church it is preferable to have a Low Mass rather than to curtail or mutilate the liturgy of the solemn service. We have pointed out this fact in various articles on the subject, and need here only recall a letter addressed to the Archbishop of Baltimore in 1884, Jun. 25, by the S. Propaganda, in which the Bishops are exhorted "ut musicen ecclesiasticam antiquae severitati restituerent, cantum liturgicum tantum in sacris functionibus adhibendo. . . . Si quid igitur abusus quoad haec in istis ecclesiis irrepserint, curent Patres remove atque radicitus extirpare, et cantum ecclesiasticum ad normas a S. C. Rituum praescriptas revocare." This norm requires the chanting, or at least recitation, with organ supplement, of the above-mentioned parts of the Mass. (Cf. *Graduale Romanum*.)

The fact that the portions omitted contain petitions does not affect this obligation particularly, inasmuch as they are recited by the celebrant, who prays in the name of the Church.

POSITION OF THE HIGH ALTAR.

Qu. Is there any prohibition to place the main altar of a parochial cruciform church at the crossing, as in the case in St. Peter's and the other great basilicas of Rome, Florence, etc. I have been informed that the diocesan statutes of Lyons require this disposition of the principal altar. The *Ceremoniale Episcop.* Lib. I, Cap. xii, 11 and 13, speaks of an "altare parieti adhaerens" and "a pariete sejunctum."

Resp. There is no general law prohibiting the location of the principal altar in the centre of the cross naves, or directly under the dome, unless such disposition were to interfere with the standing canons of ecclesiastical architecture which require that the altar be so placed as to exclude the laity from the choir or sanctuary precincts, and furthermore not to cause a celebrating priest at any other altar to turn his back directly upon the high altar. For this reason the so called "cross" altars, formerly constructed at the intersection of the naves, or properly speaking at the entrance of the choir, are forbidden in some dioceses. (*Ornat. eccles.* cap. xxxix page 72 cit. in Jacob, *Kunst* etc., 130.) But this does not refer to the main altar.

As a matter of fact many churches in Europe are being still constructed upon this plan, although it lessens the space available for the use of the laity inasmuch as the chapel back of the main altar constitutes, as a rule, the choir or else holds a distinct altar of the Blessed Sacrament. An instance of the latter disposition, regarding which any traveler to France may readily inform himself, is the venerable church of "Notre Dame de Grace," in the city of Havre. Here the main altar stands in the centre aisle, covering the altar of the Blessed Sacrament which lies behind it in an arched recess separated by a railing.

The supposed ordinance of the diocese of Lyons, if it exists at all, must be of very recent date, as there are altars of modern construction in several churches wherein it is not observed; it may be that the charming style of the saintly builder Pierre Bossan to whom the Lyonese owe the design of that masterpiece of present day architecture, Notre Dame de Fourvière, has suggested this preference.

TWO ALTARS OF THE BL. VIRGIN IN THE SAME CHURCH.

Qu. Is there anything more than the contrary custom to prevent a church from having two side-altars dedicated to our Blessed Lady, under different titles, e. gr. one altar to Our Mother of Sorrows, the other to Our Lady of Lourdes?

Resp. There is nothing to prevent two such altars under different titles. "Norma liturgica est, quam continuo urget S. R. C. haud posse in eadem ecclesia, multoque magis in eodem altari, publicae venerationi exponi duas vel pictas tabulas vel status, eundem repraesentantes sanctum, et *si de alma Virgine agatur, Deiparam sub eodem titulo repraesentantes.*" (Epist. circ. S. R. C. 20 Mai. 1890.) When the titles are only apparently different, as in the case of the so-called *Imago Pompejana* which has for its object the same devotion as the image of our "Lady of the Rosary," then the two cannot be placed together. This was decided by the S. R. C. (24 Feb. 1890) in answer to a doubt proposed by the Procurator General of the Dominicans.

RENEWAL OF FACULTIES "AD QUADRIENNIUM."

Qu. In Sept 1889 a Bishop sends to his clergy the following: "Utentes praeterea Facultatibus Extraordinariis nobis a Sede Apostolica ad quinquennium die 1 Feb. 1888 benigne concessis, tribuimus tibi, dilecte nobis in Christo, Facultates etiam sequentes ad quadriennium."

May the clergy make use of these Faculties after the first of February, 1893, or should an application have been made to the Bishop about that time for their renewal?

Resp. Unless the specified faculties are of such a nature as not to be generally granted to the missionary clergy, they may be presumed as continuing, "nam cum hae facultates ea intentione concedantur, ut versus finem termini iterum impetrentur, impetratasque voluntatis actu de novo subditis concedendi mos communis sit, subditi Sacerdotes tum quoad has, tum quoad alias similes quae ad tempus conceduntur et renovari solent, tuto procedere conceduntur innixi praesumptioni, omnia perseverare in statu quo antea, donec in contrarium aliquid promulgetur." (Comment. in Facult. Apost. Putzer. n. 40.)

It is supposed that the Bisop will look after the renewal of the faculties which he delegates. If through some acci-

dent not of his fault he omits to do so the Faculties still go on. To the question: "Quae sit mens S. Congregationis circa renovationem Facultatum retardatam *absue culpa*" the S. Congregation answered: *Facultates concessas valere etiam post elapsam tempus concessionis usque ad novae prorogationis concessionem.* (S. R. C. *pro Sin.* 16 Jan. 1797.)

THE SECOND MASS AFTER TAKING THE ABLUTION.

Qu. May or should a priest say the second Mass on Sunday if by inadvertence he has taken the ablution in the first Mass, in a parish where he has to say two Masses every Sunday, and where he is well known and in good standing?

Resp. Not unless great scandal were to be given by the omission. This does not seem likely in the case proposed, as the priest is in good standing and may readily explain the accident to his people, *taking occasion therefrom to instruct them in the reverence due to the Blessed Sacrament.* In this way, some theologians maintain, *scandal can always be avoided*, and hence the celebration of the second Mass is, according to them, *never licit.* Others hold that it is *sometimes* lawful, when the scandal apprehended is of a more serious nature than merely disturbance of the usual order or in convenience. "Si merito timetur diffamatio sacerdotis et irrisiones contra ordinem sacerdotalem, permittunt ei celebrare graves theologi, ut sit Gury, *Casus Consc. de Euch.* cap. 17; atque ita censet Croix *de Euchar.* n. 582." (Baller. *op. magn.* vol. iv page 675.)

AN IMPORTANT PRIVILEGE.

We call attention to the Brief of Leo XIII regarding affiliation to the Association of the Holy Childhood. By it priests obtain the right to bless and invest in the four Scapulars, a privilege which is at present restricted to those having special faculties from Rome or from the Religious Superiors of the Orders represented by the Scapulars.

ANALECTA.

(Communicated through the Apostolic Delegation.)

**NONNULLA PRIVILEGIA SACERDOTIBUS IN SOCIETATEM A SACRA
JESU INFANTIA**

ADSCITIS JAM ALIAS AD TEMPUS CONCESSA IN PERPETUUM
CONFIRMANTUR.

ILLME. ET RME. DOMINE:

Perjucundum est mihi, pro^o gratissimo Patronatus munere, quo erga Societatem a Sacra Christi Infantia perfungor, ad Te, Illme. ac Rme. Domine, exemplar mittere Apostolicarum Litterarum incipientium—*Humani generis*—quæ a Leone XIII P. M. die 3 proxime elapsi Februarii datæ, Ejus paternam benevolentiam novasque curas erga eandem Societatem de incolumitate et æterna salute infantium præsertim in infidelium plagis degentium optime meritam apprime testantur.

Dum hoc officium implere gaudeo, spem firmam etiam animo præcipio fore, ut laudes quas Pontifex Maximus, qui Ecclesiam nunc regit et sua sapientia ac virtute maxime illustrat, pio Operi tribuit studiumque quo ipsum complectitur stimulos Tibi, Illme. et Rme. Dne., admoveat ut hoc pium Institutum Tuo favore et ope impense prosequaris, quod cuique pluribus nominibus commendatissimum esse debet. Dum enim ipsum tantam utilitatem affert pueris parentum qui in infidelitate versantur, quantam nulla alia æquare potest, pueris etiam christianis, qui eidem promovendo nomen suum adscribunt, mirifice prodest; tum quia efficit ut ipsi in Catholice Ecclesie gremio in lucem editi tanti beneficii gratiam a teneris sentiant et agnoscant, tum quia eos opportune excitat ut non minus propriæ salutis æternæ quam alienæ curam gerere mature discant, tum demum quod hujusmodi pietas divinæ erga eos benignitatis fontes recludit, qua eo magis indigent, quo majoribus corrupti sæculi periculis et insidiis eorum aetas obnoxia est.

Hac spe innixus, libenter oblata occasione utor, ut meam existimationem Tibi, Illme. ac Rme. Dne., profitear qua sum ex animo.
Romae, die 3 Martii, an. 1893.

Addictissimus Famulus,

VINCENTIUS *Card.* VANNUTELLI, *Protector.*

LEO POPE XIII.

Ad perpetuam rei memoriam. Humani generis Ecclesia parens cum de omnibus filiis suis aequae sit sollicita, et pari caritate singulos complectatur, tum praecipuo quodam misericordiae sensu respicere solet ad infantes pueros, qui ex parentibus orti Evangelicae lucis expertibus, rerumque omnium inopia plerumque vexatis, vel ab ipsis incunabilis in gravissimo et vitae et salutis aeternae discrimini versantur. Materna haec caritas non nova quidem neque inusitata est in Ecclesia, sed tradita est ei et quasi haereditate transmissa ab auctore Jesu Christo, qui mortalem dum vitam vixit pueros mirifice dilexit, et numquam passus est eos ab se prohiberi. Quapropter non mirum est si Romani Pontifices summopere diligere omnique studio semper fovere soliti sunt quaecumquae ad juvandam puerulorum salutem sunt in Ecclesia sancte instituta. Haec inter jure meritoque peculiarem Pontificem benevolentiam sibi comparavit, eximiaque apud omnes opinione floret Societas, quae Parisiis ad incolumitatem et bonum, Sinensium praesertim, puerorum, coaluit, sacra Jesu Christi infantia nomine et auspicio felix. Hujus exordia cum Nos memoria repetimus, suavi quadam jucunditate et delectatione perfundimur. Quum enim faustis sed parvis exorta est initiis, Nos, qui apud augustum Belgarum Regem Apostolica Legatione fungebamur, omni studio prosequuti sumus, omni, qua potuimus, ope juvimus; salutare enim jam tum visum est Nobis opus, plenum humanitatis et caritatis. Nunc vero Apostolicae Dignitatis, Deo volente, ad fastigium evicti Societatem sacrae Dei Infantiae et sociorum numero et recte factorum laude florentem veteri amore complectimur, et laetamur eam quinquagesimum natalem suum eodem hoc anno, quo Nos consecrationis Nostrae, celebrare. Quamobrem cum jam studium Nostrum in hac Societate provehenda anno tertio Pontificatus Nostri confirmaverimus, libet nunc in fausto hoc eventu perpetuum illi dilectionis Nostrae impertire testimonium. Propterea votis etiam obsecundantes dilecti Filii Nostri Vincentii S. R. E. Cardinalis Vannutelli universae istius Societatis Patroni nonnulla privilegia dictae Societati ad tempus alias concessa perpetua esse

volumus. Itaque de Omnipotentis Dei misericordia ac Beatorum Petri et Pauli Apostolorum ejus auctoritate confisi omnibus et singulis Sacerdotibus in quibuslibet Societatis Consiliis, directoribus, praefectis seriei duodecim sociorum, et qui vel aere proprio consuetam duodecim sociorum eleemosynam persolverint, vel juxta Apostolicam concessionem diei XV Julii, MDCCCLXXXV, statuta pecuniae vi semel soluta, inter socios, perpetuos nuncupatos, cooptati fuerint facultatem facimus de respectivi loci Ordinarii consensu (quem nisi quisque eorum obtinuerit hujus privilegii concessionem nullam esse volumus) in forma Ecclesiae consueta privatim benedicendi, extra Urbem, Cruces, Crucifixos, sancta Numismata, coronas precatorias, et parvas Domini Nostri Jesu Christi, Bmae Virginis Mariae, Sanctorumque ahenas statuas cum applicatione omnium et singularum indulgentiarum, quae in elencho edito typis S. Congregationis de Propaganda Fide die XXIII Februarii MDCCCLXXVIII numerantur, et quod ad coronas precatorias attinet non excepta Indulgentiarum applicatione, quae a S. Birgitta nomen habent, dummodo ipsi sacerdotes ad sacramentales confessiones excipiendas sint rite approbati. Praeterea omnibus et singulis Sacerdotibus superius enumeratis, ut quandocumque sacrosanctum Missae sacrificium pro anima cujuscumque Christifidelis, quae Deo in charitate conjuncta ab hac luce migraverit ad quodlibet Altare celebrabit, Missae sacrificium hujusmodi ter tantum singulis hebdomadis animae seu animabus, pro qua seu pro quibus celebratum fuerit, perinde suffragetur ac si ad privilegiatum Altare fuisset celebratum auctoritate Apostolica indulgemus, dummodo tamen alio simili indulto non fruuntur. Insuper eisdem Presbyteris supra dictis facultatem tribuimus, cujus vi ipsi, dummodo sint confessarii ab Ordinario approbati, nec non praevia ejusdem Ordinarii licentia (quae si desit hujus privilegii concessio nulla sit) consueto ritu benedicere et fidelibus imponere valeant scapularia Confraternitatum SSmae Trinitatis, B. M. V. de Monte Carmelo, et Septem Dolorum, nec nom Imm. Conceptionis ejusdem Deiparae Virginis cum communicatione privilegiorum et indulgentiarum, quibus adscripti memoratis sodalitatibus fruuntur et gaudent, sed eis tantum in locis in quibus non extent conventus Ordinum Religiosorum ad quos ex speciali privilegio Apostolicae Sedis pertinet praefata Scapularia benedicere et imponere. Tandem singulis Presbyteris, quos superius memoravimus, ut de respectivi Ordinarii consensu (quem nisi consequantur hoc indultum nullum decernimus) Christifidelibus in mortis articulo constitutis si vere poenitentes et confessi ac S. Com-

munione refecti, vel quatenus id facere nequiverint, contriti nomen Jesu ore, si potuerint, sin minus corde devote invocaverint, et mortem tamquam peccati stipendium de manu Domini patenti animo susceperint, Benedictionem Apostolicam Nostro et Romani Pontificis pro tempore existentis nomine cum plenaria omnium peccatorum suorum indulgentia et remissione impertire possint, servatis tamen ritu et formula a Benedicto XIV decessore Nostro praescriptis facultatem concedimus et indulgemus. In contrarium facientibus, etiam quoad indulgentias ad instar, non obstantibus quibuscumque. Praesentibus valituris in perpetuum. Volumus autem ut praesentium litterarum transumptis etiam impressis, manu alicujus Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus habeatur fides, quae haberetur ipsis praesentibus si forent exhibitae vel ostensae. Datum Romae apud S. Petrum sub annulo Piscatoris die III Februarii MDCCCXCIII. Pontificatus Nostri Anno Decimoquinto.

L. ✠ S.

S. Card. VANNUTELLI.

EX INDICE LIBRORUM PROHIBITORUM.

FERIA V, die 14 Julii 1893.

Sacra Congregatio Eminentissimorum ac Reverendissimorum Sanctae Ecclesiae Cardinalium a Sanctissimo Domino Nostro Leone Papa XIII Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorundemque proscriptioni, expurgationi ac permissioni in universa christiana Republica praepositorum et delegatorum, die 14 Julii 1893, damnavit et damnat, proscripsit proscribitque, vel alias damnata atque proscripta in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur Opera :

Mariano Raffaele.—Gli Evangelii Sinottici, Realtà o invenzione? Studii. Napoli, Tipografia della Regia Università, 1893.

Cadorna Carlo.—Religione, Diritto, Libertà. Della condizione giuridica della Assoziazioni e delle Autorità religiosi negli Stati civili. Edizione postuma curata dal Generale Cadorna, con cenni biografici del Senatore M. Tabarrini, Presidente del Consiglio di Stato. Vol. 2. Ulrico Hoepli Editore-Libraio della Real Casa. Milano, 1893.

Amabile Luigi, già Prof. ord. di Anatomia patologica nella R.

Università di Napoli, Narrazione con molti documenti inediti. Vol. 2. Città di Castello, S. Lapi Tipografo Editore, 1892.

Mantegazza Paolo.—Fisiologia della donna.—Vol. 2. Milano, Fratelli Treves Editori, 1893.

Negri Ada.—Fatalità.—Milano, Treves, 1893.

Guidotti Giovanni, Preside del R. Istituto tecnico di Palermo.—I tre Papi ossia La pace fra le Chiese cristiane.—Palermo-Torino, Carlo Clausen, 1893.

Ferrière Emile.—Les mythes de la Bible.—Paris, Félix Alcan, editeur, 108 Boulevard St. Germain, 1893.

Mivart St. George.—Happiness in Hell (Nineteenth Century) London, December 1892,—et The Happiness in Hell, ibidem, Febb. 1893—et Last Words on the Happiness in Hell, ibidem, Apr. 1893. Decreto S. Off. Feria IV Die 19 Iulii 1893.¹

Itaque nemo cuiuscumque gradus et conditionis praedicta Opera damnata atque proscripta, quocumque loco et quocumque idioma, aut in posterum edere, aut edita legere vel retinere audeat, sed locorum Ordinariis, aut haereticae pravitatis Inquisitoribus ea tradere teneatur, sub poenis in Indice librorum vetitorum indictis.

Quibus Sanctissimo Domino Nostro Leoni Papae XIII per me infrascriptum S. I. C. a Secretis relatis, Sanctitas Sua Decretum probavit, et promulgari praecepit. In quorum fidem etc.

Datum Romae die 14 Iulii 1893.

CAMILLUS Card. MAZZELLA, Praef.

Fr. HYACINTHUS FRATI, O. P. a Secretis.

Loco ✠ Sigilli.

Die 24 Iulii 1893, ego infrascriptus Mag. Cursorum testor supradictum Decretum affixum et publicatum fuisse in Urbe.

VINCENTIUS BENAGLIA, Mag. Curs.

1 The author has since the publication of this act signified his retraction of the opinions advanced by him in the articles condemned as unsound teaching.

CIRCA CONFESSARIOS MONIALIUM.

Decr. d. 1. Febr. 1892 super decreto 17. Dec. 1890.

I. An qui concessus est monialibus favor recurrenti ad confessarium extraordinarium *quoties ut propriae conscientiae consulant ad id adigantur*, ita limitibus et conditionibus careat, ut ipsae eo uti queant constanter, quin unquam confessarium ordinarium adeant,

et ne ab Episcopo quidem redargui et impediri aliquo modo valeant, si rationibus haud probandis aut futilibus ductae fuerint?

II. Confessarii adjuncti, si quando cognoscunt non esse probabilem causam ad ipsos recurrenti, an teneantur in conscientia ad declinandam confessionum sororum auditionem?

III. Si quaedam sorores (imo, quod pejus est, major pars illarum) constanter ad aliquem e confessariis adjunctis recurrant, debetne Episcopus silere, an potius intervenire, aliquo modo procurando ut salva sit sancita in Bulla *Pastoralis* maxima: "Generaliter statutum esse dignoscitur, ut pro singulis monialium monasteriis unus duntaxat confessionarius deputetur?"

IV. Et quatenus intervenire debeat, quam inire viam legitime queat?

Sacra Congregatio Eminentissimorum ac Reverendissimorum S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, propositis dubiis censuit rescribendum prout rescripsit:

Ad I. *Negative.*

Ad II. *Affirmative.*

Ad III. *Negative ad primam partem, affirmative ad secundam.*

Ad IV. *Moneat Ordinarius moniales et sorores de quibus agitur, dispositionem articuli IV Decreti Quemadmodum exceptionem tantum legi communi constituere pro casibus duntaxat verae et absolutae necessitatis, quoties ad id adigantur, firmo remanente quod a S. Concilio Tridentino et a Constitutione s. m. Benedicti XIV. incipiente. Pastoralis curae praescriptum habetur.*

Romae, 1 Februarii 1892.

I. Card. VERGA, Praef.

J. M. GRANNIELLO, Barn., Secret.

BOOK REVIEW.

THE LABORS OF THE APOSTLES. Their Teaching of the Nations. By Rt. Rev. Louis de Goesbriand, D.D. New York, Cincinnati, Chicago : Benziger Bros., 1893.

The venerable Bishop of Burlington describes in simple and becoming language the manner in which the message of Christian peace was first introduced on earth ; and he hopes by means of this recital to draw other men of good will, in these days of general doubt, to follow the path of the Apostles and find the true, one Church of Christ. We confess our ready belief that a book of this nature is more apt to effect the purpose of converting men to God than lengthy dissertations about objective truth. The Gospel itself acts in such fashion devised by the Holy Spirit to suit all times, and Bishop Goesbriand only adds the pleasing background of local description by scenes which he himself traversed in the missionary spirit of a shepherd of souls. The homely Introduction makes us acquainted with the author who therein speaks briefly of his life and "of what was the occasion of writing this little work."

RECORDS OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA. Published Quarterly. September 1893.

The present number of the Records of the Catholic Historical Society contains a valuable summary, by the Rev. Dr. Thomas C. Middleton, O.S.A., of Catholic periodicals published in the United States from the beginning of the present century down to the end of 1892. Under the head of semi-Catholic are included pieces of current literature which, whilst not distinctively Catholic in aim and scope, were yet in thorough sympathy with the objects and institutions of the Catholic Faith. The compiler of the list conscientiously places two papers on this list which whilst bearing Catholic names, "are to be classed among the wildest foes of the Catholic Religion," viz., "The Catholic Herald and Weekly Register," published from Philadelphia in 1822, and "The Converted Catholic," printed since 1883 in New York

by a renegade from the Church. Of the former, Fr. Finotti, in his "Bibliographia," says that its first numbers showed it to be a medium for the promotion "of schism and of a blasphemous tone in Catholic matters generally." There are degrees in this kind of masquerade of the Faith and some of the newspapers presently published in the United States as "Catholic," deserve the same stigma as the two mentioned. It lies with the anointed guardians of our people's faith to point it out, and warn especially the young against such "Catholic" papers.

We may be permitted to call attention to an omission. "The Family's Defender, Magazine and Educational Review," which was published at Oakland, California, in 1881, as a monthly, and from 1882-1884 as a Quarterly Review, by the Hon. Zach. Montgomery, and which deserves special recognition for the valiant defence which the editor made of Parochial Education. Perhaps also the "Annals of the Propagation of the Faith," which since 1855 have been published in Baltimore, deserve mention under Maryland publications, since we find there the Annals of the Holy Childhood.

REMINISCENCES OF EDGAR P. WADHAMS, First Bishop of Ogdensburg. By Rev. C. A. Walworth, Author of "A Gentle Skeptic," etc. With a Preface by Rt. Rev. H. Gabriels, D.D., Bishop of Ogdensburg. New York, Cincinnati, Chicago: Benziger Bros., 1893.

There is much in these "Reminiscences" that calls forth the vivid image of John Henry Newman at Oxford. The fact is the incidents related here are simply echoes of the Tractarian movement, which found their way into noble hearts across the Atlantic, and stirred the zeal of a number of heroic souls in search of truth with the one fold of Christ. Arthur Carey's character, almost too briefly described by Fr. Walworth, resembles, as a high type of moral beauty, closely the pen picture which the author of the "Apologia" draws of that beautiful soul Hurrell Froude. One genius of a circle whose centre of beneficent attraction he regrets that he did not live to remain long the animating seems to have been at the Protestant Episcopal Seminary, where, almost without being conscious of it, he made men turn their faces toward Rome.

It is a comforting sign for those who hope for the conversion ultimately of the American people to the true faith of Christ, to observe what efforts and sacrifices men outside of the

Church often make in obedience to the law of perfection. This is shown by many interesting incidents of a personal and piquant character in which the author himself plays frequently a principal part, thus adding a warmth of coloring to the description which is often lacking in mere biographical narrative.

There is indeed a good deal of humor in the book. At one time the writer and Mr. Wadhams (then deacon of the Protestant Episcopal Church) had determined to lead as far as possible the monastic life such as they knew it to exist in the Catholic Church. They prayed, worked at physical labor, instructed children, etc. This is the way they fasted: "We commenced Lent with a determination to fast every day on one meal alone and that not before three o'clock, with no meat, not even on Sundays. As we worked hard in our carpenter-shop, besides other physical exercises, this privation soon began to tell on us. I took the cooking upon myself, he assisting in washing the dishes. My principal talent lay in cooking *mush*. This agreed with me and I throve on it very well, but Wadhams, who was large, strong, and full-blooded, and to whom fasting was always something very severe, began after a time to look pale and wild. "Look here," said he one day, "look here, Walworth! This mush may agree with a fellow like you, who has no body to speak of; but I can't stand it. I don't want to eat meat, but you must give me something else besides mush." "All right," said I, "you shall have something better to-morrow." So I killed a fat chicken and got Mother Wadhams to show me how to prepare and cook it. When my friend came in for dinner I pointed it out to him triumphantly. "But," said he, "I can't eat meat in Lent!" "Well," said I, "I don't want you to. That is *chicken*." I really believed that chicken was allowed among Catholics and succeeded in convincing him. We found Lent much easier after that."

We fancy that many of our Anglican friends would derive a great deal of good from the reading of these Reminiscences. To be sure they will sometimes find that a rather ludicrous light is shed on the pious efforts of men who fail to enlighten themselves thoroughly as to the merits of the Catholic teaching before they enact the suggestions of a zeal which, however sincere, is spent on a lifeless image of beauty although worthy of the reality which they fail to recognize. But it must be allowed that a cheerful laugh suggestive of a correction is often the only quick antidote to devotional infatuation.

Fr. Walworth mentions a number of eminent converts in connection with his subject, who have exercised a decided influence upon the development of American Catholic life. Of this group the late James McMaster forms a very interesting figure, strong in its outlines, from the time when a student at the Protestant Seminary he delighted to shock the sensibilities of his cautious professors and class-mates by his pronounced Romanizing theories. They did not dare to ordain him though he was to all intents a thorough churchman and full of missionary zeal.

To the Catholic priest the book is not simply a testimony of the wondrous ways by which God leads souls to the true faith ; it is likewise a record in which a friend and brother-priest, object of the same divine mercies and possessed of the same noble motives as the one of whom he writes, recalls the words and deeds of one who as priest and prelate, had, to use the expression of Bishop Gabriel's in his preface to the book "taught and ruled for the Salvation of Many." Dr. Wadham's last significant words addressed to the clergy gathered around his dying bed, and which the author calls the great rule of his friend's life in the sacred ministry, must appeal to every priest not only by reason of the pathetic occasion which urged them, but by their deep-reaching effect upon the individual life. "The priests," said the dying Bishop, "are for the people, not the people for the priests!" and again he repeated the same words before he died, when he had embraced those present and bidden them farewell. It was his testament to the clergy of his diocese.

LA QUESTION OUVRIÈRE. Par l'Abbé P. Feret, Doct. en theologie, etc.—Paris : P. Lethielleux, 1893.

A recent critic of Mr. Jannet's *Le capital, la speculation et la finance au XIX siècle* speaks of the author as a man who understands with his intellect the operations of the "street" though his heart is far from them ; which is to say that party spirit and private interests do not affect the judgment of the eminent writer on social economy whose deductions are supported by a wealth of detail. But whilst the reviewer allows with apparent faint praise that "close observation of the world of money is indeed traceable upon almost every page of the book," he adds in an evident spirit of censure that it bears "everywhere also the influence of ecclesiastical training." He admits that "it is pleasant to believe" that the beneficent designs of Providence being assured, a natural

remedy for such evils as exist in the economic world of to-day is "the union of honest men upon the financial field" for "banking and financial affairs, conducted according to the principles of morality and upon the basis of scientific data," a change which "cannot fail to give profits proportioned to the services rendered." (Cfr. Annals of the American Academy of Political and Social Science, July 1893.)

This is sad. The social question has admittedly an answer but the answer cannot be listened to because it is supported by the Summa of Thomas Aquinas and comes from men who have been under the influence of "ecclesiastical training." At this rate critics may continue to condemn the efforts of Catholic authors who contribute their most just views of the difficult question of to-day, but they will not better the situation. We believe differently and bid welcome to the class of works which lead us back to the principles without allowing their judgment to be biased by the weaknesses of the heart, whether it be in the operations of "the street" or in those of religious prejudices.

The Abbé Feret is not a tyro in this field. Aside of his historic works, in which he defends the Christian view with singular ability, he has sounded the shores which separate the theological from the juridical realm in human government. His *Le Droit divin et la théologie* forms together with *le Pouvoir civil devant l'enseignement Catholique* a complete exposition of the ecclesiastical and civil domains where they touch as well as where they separate.

In the present work, which deals with the "Labor Question," the author states with uncompromising openness his thesis that "It belongs to the Church to solve the labor question, which is no other than the social question of the present hour." He justifies this assumption by historical references to the past of the Catholic Church, which show not only that such is her mission but that she alone has always been capable of coping with social problems of a world-character when every other energy seemed broken and helpless. In the first ages of the Christian era she abolished slavery, not only in the Roman Empire, but wherever her sway extended; and this without violence and bloodshed. In the middle ages she set her face against serfdom and succeeded gradually but steadily in uprooting its last vestige. In later times, it was she who resolved the difficult problem of human misery and created the initiative of public and mutual charities everywhere. To-day the burning question is the adjustment of the laborer's position with that of capital. The

Church alone can justly solve it, both because she is in possession of the doctrine which contains intact the principles of the Evangelical law, established for the purpose of securing "peace to men of good will," but also because she alone can sway the masses of the people and make her voice heard to the end of the earth, in every home and in every heart.

After having established what may be called the competency of his tribunal, the author rapidly sketches the various attempts offered on the part of Catholics, in order to arrive at a correct solution, and shows how these endeavors lead to the adoption of the basis laid down by the well-known Encyclical of Leo XIII on the condition of the workingman. But the Abbé takes issue with those who, like Count Verspeyen at the Malines Congress, would have the word socialism stamped as the shibboleth of evil. He believes in a Christian socialism such as is represented by the principles of M. de Mun, Cardinals Mermillod, Manning and Gibbons. In his opinion—and he states it with a very strong emphasis—the principal enemy to be combatted is the representative of capital. He is convinced that the capitalist, pure and simple, is the foe of the prosperity, peace and harmony of the laboring classes. In the question of the legality of private property he is pronounced in his opposition against the doctrines of Saint Simon as against every species of communism, Fourierism, collectivism.

As to Mr. Henry George's scheme of land-nationalization, he thinks it visionary, and calls it a mild form of collectivism, which is only less noxious than communism because it limits individual liberty to a less degree, but yet without sufficient title in reason and justice. Against all these systems, as against anarchy and nihilism, our author quotes the Encyclical of Pius IX, addressed to the Bishops of Italy, December 8, 1849, in which the Pontiff condemns the doctrines of those who teach principles subversive of the right of individual property. "It is your duty, Venerable Brethren," says the Supreme Shepherd of the Catholic fold, "to use every effort of your pastoral zeal in order to make the faithful under your charge understand that they must not allow themselves to be carried away by these opinions and perverse systems which will lead them to misery here and to destruction eternally."

The author succinctly investigates the conditions which properly regulate human labor, the question of sufficient remuneration and the various measures to be adopted for ameliorating the situation of the workman.

In connection with the "wage question" the author offers a novel reflection in regard to what he terms the "instruments of labor." These he divides into two classes: natural instruments, that is to say those which nature herself furnishes in her resources and forces; and the instruments prepared by the industry and genius of man, such as working-utensils, machines, certain kinds of raw material, and capital. He argues that by co-operative associations between masters and workmen, these instruments become in a proper sense the possession of the workman without violating the right of private ownership on the part of the master. This system would moreover induce small landholders to cultivate their own ground inasmuch as they would thus be saved the necessity of dividing the profits. Thus he believes that the idea of uniting the interests of capital and labor would work beneficially from every point of view.

The technical and incidental points of the question, such as rents, prices, trade unions, state intervention, protection and free trade, emigration and colonization, the privileges of idleness and luxury, charity and charities, etc., are discussed in a lucid and not too lengthy way in the second part of the volume. Catholics are reminded that, if the Church can supply the remedy for all the existing wrongs and inconveniences in human society, it behooves them to unite among themselves for this purpose and to act not from a sense of personal and private interest, but with that *esprit de corps* which while benefiting the larger number in the merging of forces secures to each the certain and lasting benefit of prosperity. This is in truth what Leo XIII has been constantly aiming at in urging the discussion of the labor question, as is manifest from a letter addressed only a few days ago to the president of the Swiss Workingmen's Congress, Sig. Gaspari Decurtins, in which the Holy Father, referring to the Encyclical *Rerum Novarum* praises the Swiss Catholics for uniting in the diffusion of Catholic principles and for placing their activity on the basis of an unequivocal adhesion to the doctrines of the Church which will gain the cause and solve all difficulties in her way: "hasce aliasque id genus difficultates sola nequit infringere legis humanae vis. Vinci illae demum et infringi poterunt, si christiana de moribus disciplina passim excepta mentibus late floruerit, hominesque actus suos ad normam exegerint documentorum ecclesiae. Quae si praecesserint, commode accedet ad communem salutem concors adjutrix legumlatorum prudentia et omnium, quibus quaeque gens pollet virium actiosa explicatio."

RELIGIOUS PROBLEMS OF THE NINETEENTH CENTURY.—Essays by Aubrey de Vere, LL.D., Edited by J. G. Wenham, London : St. Anselm's Society, 1893.

The five essays contained in this volume are not new, but the editor deemed them of especial value to the honest sceptic of our day. "They go to the root of the matter," that is, of the doubts afflicting men "who do not wish to be unbelievers, yet who are drifting about in the waters of speculation, not knowing which way to go or what to do." This accounts for the re-publication of the papers, which is made with the author's leave and assistance. The first, entitled "A few notes on modern unbelief," previously formed the introduction, written at the request of Cardinal Newman to a work entitled *Proteus and Amadeus*, which turns upon a discussion of the worth of the materialistic theory and the possibility of furnishing evidence of theism apart from revelation. The point which the author of the introduction makes is that "though religious belief is *certainty*, not probable opinion, it is not a certainty based on mathematical demonstration, which would destroy its moral worth, but a certainty not less absolute and more vital, based on the joint action of faith and reason." Again, "if all things are disputable this arises, not because all things are doubtful, but because the versatility of the human mind is endless. An argument for or against the existence of an exterior universe, or even as to personal identity, might, if the opponents were equally matched, be carried on, like a game of 'cat's cradle,' for all time. Eventually we have to decide to what part of our mental and moral being we will trust ourselves."

The second paper on "Subjective Difficulties in Religion," turns about the central fact that "it is the lawless in man, not the soaring, the purblind, not the clear sighted, which revolts from mystery."

A third essay contrasts faith with private judgment. The author makes a concrete case of his position. He asks the question: What has private judgment as the modern rule of faith effected? The answer is that, with all the aids which the accomplished civilization of the last three centuries, has offered it in the way of moral support, sanction of public opinion, state patronage, a general sway over literature, art, science, it has still failed to produce a scientific, a consistent, or a durable theology. "Let disputants say what they please, common sense can judge of facts; and the world knows by this time what private judgment can do and what

it cannot." "It has not only failed to build, but also to preserve." The author establishes twelve distinct tests which private judgment, considered as the "rule of faith" must of necessity stand, if it have the divine sanction which the so-called reformers claim for it. The failure of that rule when tried by but one of them, he says, would hardly be compatible with soundness in the rule.

The last two essays, "The Plague of Controversy," and "The Great Problem of the Nineteenth Century," which appeared first in the *Dublin Review*, very properly find a place here as illustrating the position of the author in viewing the relation of revealed religion to inductive science and Biblical criticism. What here is meant to appeal to Anglicans in particular loses nothing of its argumentative power and persuasiveness when addressed to men anywhere who fail to find a satisfactory solution of their doubts and difficulties on the application of "Church principles."

BREVIARIUM ROMANUM. Ex decreto SS. Concilii Tridentini restitutum, S. Pii V Pont. Max. jussu editum, Clementis VIII, Urbani VIII et Leonis XIII auctoritate recognitum. Editio quinta post typicam—Ratisbonae, Neo-Eboraci et Cincinnati. Sumptibus et typis FridERICI PUSTET, S. Sedis Apost. et S. Rit. Congr. Typogr. MDC CCXCIII.

We receive from Messrs: Pustet & Co. a new edition (the fifth) of their 18-mo. Breviary, which recommends itself by merits surpassing previous issues of this, probably the most handy form of the typical editions first published in 1885.

It is needless to say that it incorporates all the recently promulgated Offices, corrects and inserts in their proper place feasts which had raised doubts as to their legitimate position, and in regard to which special decisions had to be obtained from the S. Congregation.

But it is especially the form which will gain the approbation of those who are obliged daily to use the Breviary. The volumes are, as stated above, 18 mo., a size which, whilst not too small to require a minimum type, testing good sight, is yet of convenient shape to be carried on a journey and in the pocket. We have compared it with the third edition of the same size Breviary (not having the fourth at hand), and find it much thinner and lighter, an advantage probably due to choice of paper, which, however, shows no defect compared to the

heavier quality of former editions, and is therefore in every way preferable. With a flexible cover, such as the one before us, the volumes of this issue reach a degree of perfection in the art of bookmaking which, for the special purpose, could hardly, it would seem, be excelled. The letter-press and illustrations retain their traditional excellence which the conscientious zeal of Chevalier Pustet has inaugurated in regard to the liturgical work of the Church, and to the perfection of which that firm has devoted itself with unquestionable success.

BOOKS RECEIVED.

- ELEMENTS OF ECCLESIASTICAL LAW.** Compiled with reference to the latest decisions of the Sacred Congregations. Adapted especially to the discipline of the Church in the United States. By Rev. S. B. Smith, D.D.—Vol. I., Ecclesiastical Persons. Ninth Edition.—New York, Cincinnati, Chicago: Benziger Bros., 1893.
- MASS IN HONOR OF ST. BERNARD.** With organ accompaniment. Composed by Eugene Bonn.—Fisher Bros., New York; Ign. Fisher, Toledo, 1893.
- A BOOK OF NOVENAS.** By the Very Rev. J. B. Pagani. New Edition. London and Leamington: Art and Book Company. (Benziger Bros.)
- LETTERS AND WRITINGS OF MARIE LATASTE,** Lay-sister of the Congreg. of the Sacred Heart. With critical and expository notes by two Fathers of the Society of Jesus. Translated from the French by Edward Healy Thompson, M. A. Vol. II.—London: Burns & Oates. (Benziger Bros.)
- HUNOLT'S SERMONS** The Christian's Last End. (Vols. IX and X.) Translated by Rev. J. Allen, D.D., 1893. Benziger Bros.
- MAGISTER CHORALIS** A theoretical and practical manual of Gregorian Chant, for the use of the clergy, seminarists, organists, etc., etc. By Rev. Dr. F. X. Haberl. Second (English) Edition. Translated from the Ninth German Edition by Most Rev. Dr. Donnelly.—Ratisbon, New York, Cincinnati: Fr. Pustet & Co., 1892.
- MORALPHILOSOPHIE.** Eine wissenschaftliche Darlegung d. sittlichen, einschliesslich d. rechtlichen Ordnung. Von Victor Cathrein, S. J. (Second Edition.) Two volumes.—Freiburg im Br. B. Herder, 1893. St. Louis, Mo.
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- REPORT OF GEORGETOWN UNIVERSITY.** (Catalogue) 1892-1893. Washington, D. C.

- DOGMATIK.** Lehrbuch. Von Dr. Th. H. Simar, Bischof von Paderborn. III Edit. B. Herder. 1893. (St. Louis, Mo.)
- THE PHYSICAL SYSTEM OF ST. THOMAS.** By P. Giovanni Maria Cornoldi, S.J. Translated by Edward Heneage Dering.—London: Art and Book Company. Benziger Bros. 1893.
- LEHRBUCH DER THEORETISCHEN PHILOSOPHIE** auf thomistischer Grundlage. Von Dr. Virgil Grimmich, O.S.B.—Freiburg Br., B. Herder. St. Louis, Mo. 1893.
- CATHOLIC BELIEF.** A short and simple exposition of Catholic Doctrine. By the V. Rev. Jos. Faà di Bruno, D.D. Edit. by Rev. Louis A. Lambert. (One hundredth thousand). Benziger Bros.
- THE FLIGHT INTO EGYPT** From the meditations of Sr. Anne Catherine Emmerich. Translated by George Richardson.—London: Burns & Oates. Benziger Bros. 1893.
- GOD'S BIRDS.** By John Priestmann.—Burns & Oates. Benziger Bros. 1893.
- GOLDEN PRAYERS.** Containing the Ordinary of the Mass, Vespers, Benediction, etc., etc. Benziger Bros. 1893.
- NEW MONTH OF THE HOLY ANGELS.** St. Francis de Sales. Translated from the French by a Sister of the Visitation, Baltimore — Benziger Bros. 1893.
- SIMPLE PRAYERS FOR CHILDREN.** (Illustrated.) Benziger Bros. 1893.
- FIRST PRAYERS FOR CHILDREN.** (Illustrated.) Benziger Bros. 1893.
- DIRECTORIUM ASCETICUM,** in quo de viri spiritualis eruditione tuissima sanctorum patrum documenta traduntur a R. P. Matthæo Jos. Rousset, O. Pr.—Friburgi Brisg. sumpt. B. Herder, St. Louis, Mo. 1893.
- WHY, WHEN, HOW AND WHAT WE OUGHT TO READ.** By Rev. J. L. O'Neill, O.P.—Boston, Mass.: Thomas B. Noonan & Co. 1893.
- MEDITATIONS AND DEVOTIONS OF THE LATE CARDINAL NEWMAN.**—New York and London: Longmann's, Green & Co. 1893. H. L. Kilner & Co.
- CATHOLIC SCIENCE AND CATHOLIC SCIENTISTS.** By the Rev. J. A. Zahm, C.S.C.—Philadelphia: H. L. Kilner & Co. 1893.
- BRENDANIANS.** St. Brendan the Voyager in story and legend. By the Rev. Denis O'Donoghue, P.P.—Dublin: Browne & Nolan. 1893.
- THE MYSTERIES OF THE HOLY ROSARY.** An easy method of reciting the prayers and meditating on the Mysteries of the Holy Rosary. Translated from the German. With Illustrations.—St. Louis, Mo. 1893. B. Herder.

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CLERICAL STUDIES.

SIXTEENTH ARTICLE.

MORAL THEOLOGY.—(I).

AT all times divine Revelation contained two kinds of elements: truths to be accepted and believed in as coming from God; precepts to be submitted to as the expression of His will.

These divine commands, recalling, emphasizing the natural law, or adding to and completing it in view of the higher condition to which man has been raised, and of the means vouchsafed to him to reach his ultimate end, constitute, when organized and set in logical consecutive shape, the science of Christian ethics, or, as it is commonly called in the schools, Moral Theology.

Moral theology thus understood comprises and combines the natural and the divine law. It includes, at least in principle, the laws of the Church and the precepts of rightful authority binding on the conscience; in a word, it covers the whole field of moral and religious duty.

I.

The science of duty is the most desirable, because the most necessary, form of knowledge. A man may be ignorant of almost anything except of his duty. To submit to it constitutes his chief excellence; to disregard it, even though he were endowed with other gifts of the highest

order, debases him and makes him contemptible. This was understood even in the Pagan world, and caused the law of duty to be so eagerly sought after from the earliest times. The imperative necessities of life once provided for, the great concern of man was to learn the true rule of conduct. God had indeed revealed it from the beginning. But it was soon lost, with so much more of primitive truth, or but imperfectly preserved in the altered traditions of an earlier period. The main purpose of ancient philosophy was to re-discover it and give it back to mankind. A large share, indeed, is given to speculative truth by the great thinkers of Greece, but the moral problems are their principal concern. They emerge in every page of the writings of Plato, and Aristotle devotes to them his most valued treatises. Even in the Greek tragic poets, there runs, from beginning to end, a distinct vein of ethical teaching. With the Romans the tendency is still more pronounced. Stoicism, which flourished chiefly among them, is almost exclusively engaged in inquiring into the guiding principles of conduct, and in applying them to the particulars of life. The problem, it is true, was not for the ancients to determine what we would call the law of duty, but rather to find what they named "the chief good," and the mode of conduct which could best secure it. Yet, consciously or unconsciously, in most of them the ethical principle asserted its supremacy. In moral excellence they saw the highest, the noblest, the most desirable form of human perfection, and while ostensibly pursuing the greatest happiness, they were ever led back by their speculations to the cultivation of virtue.

II.

The preponderance thus given to moral truth by the ancient philosophers is a still more noticeable characteristic, as might be expected, of the Bible.

In that wonderful collection of inspired writings which compose the Old Testament, the foremost subject is, all through, man's duty to God and to his fellow-men—the principle, the law and the end of human action. "Thy word,

O Lord, is a lamp to my feet and a light to my paths." (Ps. 118.) History, poetry, wisdom, prophecy, all are, in their way, a revelation of God and of divine truth, but still more directly and more forcibly are they a manifestation of His will, a gradual unfolding of the moral life, from its primary elements to its perfection, in a word, a complete system of spiritual discipline and goodness.

The remark applies with still more truth to the writings of the New Testament. The facts and teachings of the Gospel are, no doubt, a new and beautiful manifestation of the divine nature and of God's love for man. But its direct object is not, evidently, to enlarge our acquaintance with the unknown truths of a higher world. Christ, in His teachings, appeals constantly to the current beliefs of His hearers, but adds little to their speculative knowledge, and what we learn of the unknown through the Gospel has mostly to be gathered from statements and remarks seemingly made for other purposes. What comes out clearly, directly and distinctly is the moral lesson—the necessity of spiritual renovation—the new life of purity, detachment and love. All that prepares the soul for that higher life or helps to expand it in the hearts of men—faith, humility, self-denial, prayer; all that turns them from earth to heaven, brings them nearer to God, and makes them more like unto Himself—this is what Christ proclaims, inculcates, repeats in every form of language; this, with the under-lying speculative truths which it implies, is truly the burden of the Gospel, the supreme message of God to man.

Nor is it otherwise in the other inspired writings of the New Testament. The Epistles of St. Peter, St. James and St. John are almost entirely practical, and although the Epistles of St. Paul have been studied principally in view of speculative doctrines, and with abundant fruit, yet, with St. Paul, as in the Gospel, speculative truth is only a starting point and a means. The end is ever practical—the new life in Christ, the fashioning of the whole natural man on the divine model. To this all leads up, even what is most speculative, in the writings of the Apostle.

III.

If then the divine message has had for its principal object at all times the moral guidance of man ; if Christ himself, as a teacher, came to tell the world not so much what to think and to believe as what to do and to be, is it not natural to expect that the science which undertakes to propound His teachings shall deal largely with human action in the endless variety of its moral bearings ; in other words, that moral theology shall occupy a prominent position in Christian minds, and shall at all times be actively cultivated in the Catholic Church ?

The facts are in keeping with such an anticipation. Our Lord himself, in the solemn mission given to His Apostles, seems to be principally concerned about the propagation of His practical teachings. *Going therefore, He says, teach ye all nations, . . . teaching them to observe all things whatsoever I have commanded you.* Dogma is the foundation, to be laid solidly and maintained in its unyielding strength ; but the practical Christian life is the beautiful structure which it is its privilege to sustain. To the latter, as a consequence, the Church has given her principal care. Dogmatic truth, indeed, she has always maintained and imparted, and in nothing has she put forth more energy than in defending it in the hour of peril. But the danger once conquered, she invariably returned to the terms of her original mission, and the duties and spirit of the Christian life became once more the habitual object of her thoughts and of her teaching.

This is clearly exemplified in the writings of the Fathers. Dogmatic in their catechetical instructions, or whenever the controversies of the day or the condition of minds made it necessary, their delight was to dwell on the moral and spiritual idea of divine truth. The very earliest among them, Clement, Hermas, Barnabas, Ignatius, etc., treat of little else, whilst those of the following period, such as Tertullian, Cyprian, Clement of Alexandria and Origen, though busy in the defence of the Christian faith, devote whole treatises to moral subjects. Even in the great classic age of Christian eloquence and learning—the fourth and fifth centuries—

although much space is given to the fundamental dogmatic questions agitated at that time, yet much is also devoted to the principles and rules of the Christian life. In the height of their controversies, such men as St. Ambrose, St. Basil and St. Augustine find time to write some of their most valuable treatises on moral and spiritual subjects. Their homilies are almost entirely of a practical kind, and in the various parts of the Bible which they explain to the people, even in the historical books, little is singled out and dwelt upon except for purposes of practical guidance and edification. Later on, with the subsidence of dogmatic error, the exclusive tendency to moral instruction became more pronounced. Even the greatest minds, such as St. John Chrysostom in the East and St. Gregory in the West are almost entirely taken up with the moral side of Christianity, and little besides it is to be met in the Fathers of the following ages.

IV.

The work of the Schoolmen was, on the contrary, mainly dogmatic. That combination of candor, reverence and intellectual power so remarkable in the great minds of the Middle Ages, found its most congenial object in the mysteries of the faith and in the deep questions which gathered around them. The philosophy of Aristotle, universally adopted, was especially fitted for the investigation of such subjects, and, in response to the eager questionings of a world awakened to active thought, gave back answers which satisfied and delighted. To minds thus disposed, the sphere of duty seemed comparatively limited and familiar, that of speculative doctrine spread itself out boundless and almost unexplored. As a consequence, dogmatic studies assumed in the schools a preponderant position which, it may be said, they have never since then ceased to hold. For, while many of the circumstances which gave importance to them originally have disappeared, others have arisen in their stead. The controversies, for example, of the three last centuries have helped much to enlarge, rejuvenate and transform speculative the-

ology, and by its very nature and its leading aspects, it will always call for deep thought and elaborate research.

Yet at no time has moral theology been neglected in the schools. As a part of Christian doctrine it occupied a prominent position in the works of the earliest theologians, such as Hildebertus and Hugh of St. Victor, and later on in the "Sentences" of Lombardus and in the "Summa" of St. Thomas, a fact of much consequence in the present connection, for, up to a recent period, the bulk of theological writings came forth in the shape of commentaries upon one or the other, and naturally dealt with the same manner of questions. It was a common practice besides to write special treatises on the principal virtues, the vices, the commandments, etc. Later on, the whole scheme of Christian morality came to be put together in methodical shape and studied as a distinct science, chiefly for the practical uses of the ministry. It was by the study of such books, much more than by the speculations and subtleties of dogma, that the great majority of priests were prepared for the care of souls. The élite of the universities rejoiced in the latter, but to the former the rank and file of the clergy invariably turned.

V.

The same division prevails substantially in our own times. Our seminaries being meant for men of very unequal mental calibre, a mean is aimed at which may meet the strict requirements of all. Dogmatic and moral theology occupy about the same time and are taught with equal care. The importance of each is felt all round, but the preferences of the majority go in the direction of moral theology.

The reasons are obvious.

Not only is moral theology more accessible to the average mind, but it seems to prepare more directly and more effectively for the work of the ministry. A missionary priest needs more than aught else to possess a thorough knowledge of the Christian rule of life. His people have, of course,

to be taught what to believe, but they have to be taught more elaborately and in detail what to practise. The doubts and difficulties which they bring to him are almost all of a practical kind. Their doctrinal misconceptions are usually of little account compared with a mistaken apprehension of their duties. A full and accurate knowledge of the latter is essential to the priest, whether he guides in the child the awakening sense of right and wrong, or teaches from the pulpit the general duties of the Christian and those of each state of life, or sits in judgment on the repentant sinner. Wherever he speaks he is answerable to God for the manner in which he interprets and enforces His commands, to the Church for the maintenance of her discipline: above all he is responsible to the individual souls placed under his care for the wisdom and truth of the principles and methods by which he guides them. Their progress in virtue, their eternal salvation may depend—must always depend in some measure, on the amount of accurate practical knowledge which he brings to his work.

No wonder then, if, during the course of his studies, he is particularly anxious to gather in all that can be got of general principles, of particular rules, of the helpful experience of others, to assist him in his prospective labors. No wonder if, when the final ordination is near at hand, he strives to recall, to freshen, to give unity and vitality to the knowledge thus slowly accumulated, so that he may not be entirely unprepared for the responsibilities of his office.

Experience soon proves to him the wisdom of such a course. Once a priest and engaged in his work, difficulties and responsibilities quickly gather around him and, unless he be entirely blind, impress him painfully with the sense of his inexperience, of his immaturity, of his general inadequacy. The result is to make him hasten back to his teachers and to his books, and drink in more deeply that many sided knowledge of which he went forth with too scanty a supply.

If he be truly wise, he will keep on doing so to the end. Moral theology is indeed the one science to which the priest fully alive to his responsibility keeps going back, in one form

or another, all through life. The issues depending on his judgment are so great; there are such advantages to secure or to forfeit, such sacrifices to submit to or to escape, so much in a word of the happiness or unhappiness of his people depending on his decisions, that he cannot rest until he has surrounded them with all that he can get of helpful knowledge. The lawyer entrusted with a great cause, the physician carrying in his hands the life of a fellow-man will neglect nothing. The mere prospect of being called upon at any time to assume such burdens incites them to steadily increase their store of professional knowledge. The priest feels that he cannot do less, and, with the sense of what is wanting in him ever kept alive by his widening experience of the needs of others, he is ever going back to his standard authorities, or appealing to the learning and to the wisdom of his fellow-priests, or working out solutions for himself from data which he feels that no other can so fully understand or so equitably appreciate.

VI.

Even outside all question of duty or practical necessity, moral theology is, for the cultivated mind, one of the most attractive and enjoyable forms of knowledge. It touches upon and occasionally leads into the depths of all the other moral sciences. It implies, and at the same helps to, a thorough understanding of the more recondite facts and laws of the human soul. The highest of all, conscience, is its special domain, and from thence it spreads out into every one of the human faculties and takes possession of the whole man, individual, domestic, political and social. The problems which it undertakes to solve extend to a greater number of individuals, and are incomparably more important to them than those of any other science. As a theory of life and a practical rule of action, moral theology is admirably complete, taking in every aspect and almost every detail of human existence, determining the normal duties of each state of life and solving happily almost all its moral difficulties.

At the same time its teachings bring with them a most comforting sense of security. They are often the authoritative intimation of a divine command; and even where they fall short of that, they are generally the outcome of the observations and reflections of wise and holy men, or they represent the accumulated wisdom of ages. To those who cannot trust their own judgment—and who can usually do so with safety in what concerns himself?—to timorous souls, full of anxious questionings, they give answers thoughtful and helpful. They trace out paths clear and easy of access, which the simplest as well as the most enlightened may tread with a firm step. They are an inexhaustible source of spiritual peace and joy, understood and enjoyed fully only by those who have endeavored to serve God faithfully without the benefit of their guidance. To many souls won back from error to the Catholic faith, the teachings of moral theology, by their clearness, definiteness and completeness, prove more beautiful, attractive and permanently helpful than even the dogmatic truths through which they were won to the fullness of the faith.

VII.

Ever necessary and ever interesting to the guide of souls, the study of moral theology has become both one and the other in a special degree in the present age. With the growing complexity of human life, the sphere of practical ethics is ever widening. New moral difficulties, like new forms of disease, come into existence and have to be met. Perplexing cases, confined formerly to a few, are liable now to be met anywhere. In the cure of souls no priest can confine himself amongst us to a specialty: all must be general practitioners.

Besides the problems of a more ordinary and abiding kind, the guide of souls has to meet the many questions arising out of the altered conditions of social and political life, such as the rights and duties of capital and labor, the numberless forms of speculation and methods of money-making in which so many have a share. The whole field of political economy has to be considered in its moral aspects; the

methods by which a share in public authority is obtained and subsequently exercised through legislative or administrative acts. From being the business of only a few, these questions have come to bear, in one shape or another, upon almost all. The man divinely chosen to be the light and the guide of all cannot remain a stranger to them.

The necessity is rendered more pressing by the fact that these questions have been hitherto left almost entirely in the hands of lay writers, competent, it may be, to deal with them in their purely political or economic aspects, but utterly unprepared for the task, which they nevertheless assume, of determining their moral bearings. When there was question of the latter in former days, men invariably looked to the Church. The voice of theologians was heard amid the deliberations of statesmen, and bishops sat in the councils of kings, not merely because of their high station or far-seeing wisdom, but because to them it belonged to determine the questions of moral right and wrong. When Shakespeare makes Henry V appeal to the Archbishop of Canterbury, it is not a counsel of worldly wisdom he demands but a determination of justice and right :

“ God forbid, my dear and faithful lord,
 “ That you should fashion, wrest or bow your reading . . .
 “ For God doth know how many, now in health,
 “ Shall drop their blood in approbation
 “ Of what your reverence shall incite us to.

 “ Under this conjuration speak, my lord
 “ For we will hear, note and believe in heart
 “ That what you speak is in your conscience washed
 “ As pure as sin with baptism.”

The office of moral adviser has disappeared as a political institution, but it remains as an abiding social fact. Whenever the question of morality arises in human affairs, it is to religion and to its representatives that men look instinctively, just as they look to the opinions of lawyers and the rulings of courts in questions of legality, or question physicians in matters of sanitation or hygiene.

And such questions are ever coming up before the public

mind. For, though no better than at other periods, the world to-day is more ostensibly concerned to determine the moral value of things, especially of those new principles and forces by which society is borne along. On the other hand moral theories enjoy an ever increasing share of philosophical speculation. Every original thinker feels bound to consider the bearing of his principles on righteous conduct. We have the ethics of trade and of politics, the ethics of Mill, determinism and of evolution. Even such men as Arnold, Huxley and Spencer strive with all their might to establish, amid the ruins they have made, a foundation which morality may rest upon, and to trace a law of life which will stand the three-fold test of experience, logic and the traditional sense of mankind.

Another and a most powerful impulse has been given to moral studies, and, as a consequence, to moral theology, by a more thorough and scientific study of psychological phenomena resulting from an abnormal condition of the nervous system. Henceforth the theologian cannot neglect the facts of magnetism, hypnotism, suggestion, and the like. He has to ascertain them as accurately as observation or testimony may allow, to weigh the theories which have been built upon them, those especially which take hold of the popular mind; to determine finally for himself in what manner they may effect the ordinary laws of moral responsibility.

In this and in many other ways fresh interest is ever being added to the study of moral theology with a corresponding increase of the popularity which it has hitherto enjoyed in the Catholic Church.

J. HOGAN.

A NEW MORAL AND PHYSIOLOGICAL PROBLEM.

[The following paper is intended as an introductory to the solution of the *casus conscientiæ* proposed in the REVIEW some time ago. In order to obtain such data from the medical point of view as would enable the moral theologian to form a correct estimate of the ethical difficulty involved, we submitted a printed form, containing a series of questions on the subject, to leading members of our

Medical University Faculties and other specialists in the department of obstetrics. The answers were transmitted to the Rev. R. J. Holaind, S. J., for the purpose of grouping them so as to present an analysis of the best obtainable experience on the subject. We hope to publish these replies in detail at the conclusion of the discussion, in our next number. For the present it will suffice to give a summary of the results in Fr. Holaind's article, which will serve to elucidate the arguments offered by three representative Catholic theologians whose text books are at present the leading authorities in the theological schools of America as well as Europe.]

THE EDITOR.

A solution of the moral problems, which arise when the yet unborn child is by some physical obstruction prevented from leaving the abode which God has designed for its incipient life, may be found in the works of eminent theologians. But when an accident, setting aside nature's provision, lodges the nascent human form in some recess which was never intended to protect its early growth—in other words, when gestation is *ectopic*, or *extra-uterine*, then new difficulties arise with which moral science has not heretofore occupied itself so as to solve them satisfactorily.

This apparent failure to cover the whole ground of moral theology is not due to any neglect on the part of our theologians. They depend for their facts on physiological observation; and physiologists, until lately, appeared to have no definite knowledge of the actual facts involved in the case here under discussion. Although we find abdominal section, in a case of ectopic pregnancy, practised as early as 1534, yet the fact seems to have passed almost unnoticed, or to have been considered as a strange freak of nature, which might never occur again. A thorough and systematic study of such phenomena was not attempted before the latter part of the present century. Previously practitioners mostly attributed the prevailing phenomena in such cases to a malignant growth which was not supposed to have at any time possessed its own life-principle, and hence usually allowed both mother and child to die.

The gigantic strides of modern surgery have not only justi-

fied the ethical conclusions of theologians, and discountenanced such immoral practices as craniotomy, but they have brought the light of practical science to bear even on the obscure anomalies which their predecessors had not the means to investigate. Of late years, owing chiefly to the impulse given by the lamented Velpeau of Paris, and Dr. Tait of Birmingham, careful observations and successful operations have multiplied, and have shown that ectopic gestations were not as rare as had been supposed, one doctor reporting fifty cases as having occurred within his own practice, another eighty-five; and there are but few gynæcologists of eminence who have not had to deal with some of these perplexing deviations from the usual course of nature. Be it said *en passant* that the troubles arise, as a rule, out of the fact of malformation, atrophy or congestion of the fallopian tubes; they denote irregularities organic or functional, and cannot, as is sometimes assumed, be traced to wrongful practices.

The time has come to gather from the experience of practical gynæcologists the data which moral science cannot without this aid supply. In order to elicit the needed information, some questions were framed and submitted to Drs. Joseph Tabor Johnson, Henry D. Fry, of Washington, and John W. Chambers of Baltimore, who kindly revised and modified them. These questions were then printed and sent to a sufficient number of specialists to satisfy both the editor of the REVIEW and the medical experts whom he had consulted, that the opinions of the profession would be ably and fully presented. Most of the gentlemen who received the letters responded at once, and in giving us the benefit of their experience and knowledge, showed a readiness and courtesy for which we cannot be too grateful. Some important communications have been unavoidably delayed, but as soon as these shall have been received and revised, all the papers will be printed in the REVIEW under the names of their writers. The number and value of the replies which have reached the editor are amply sufficient to warrant us in summing up the information already obtained; this abstract will

throw some light on the *casus conscientiæ* to which we beg leave to refer the reader, and it will serve as an introduction to the theological articles contained in the present number.

The following lines, which precede the "Questions" contained in the letter sent to specialists, may be useful inasmuch as they show the true import of the answers:

As the distinction of *primary* and *secondary* ectopic pregnancies, however important for the surgeon, does not bear directly on the solution of special moral problems, we waive its consideration here, as well as that of pregnancies which may take place in the horn of a bifid or bi-lobed uterus or in a hernial sac. We assume that the acknowledged types are: Interstitial, Tubal, Ovarian,¹ Tubo-ovarian, Tubo-abdominal, Intra-ligamentous, Abdominal.

We shall now reproduce each question, state why it was put, and briefly sum up the answers.

FIRST QUESTION.

In what form or forms of abnormal pregnancies, can the child be produced alive, through natural or artificial passages, without killing the mother, or positively endangering her life?

Were it absolutely impossible to bring the child to external life, even for a few moments, the surgeon could not be morally bound to make the attempt. If by risking an operation, he would be morally certain to kill the mother *directly*, he would be no more justified in killing the mother to save the child, than in killing the child to save the mother. If, on the contrary, the child may be brought out alive, at least long enough to receive baptism, without grievous danger to the mother,—the surgeon seems to be bound in charity to secure for it the grace of baptism. If the child may be brought to term, it is evident that the surgeon must abstain until a serious danger compels him to use the knife.

ANSWERS.²

(The child may be brought out alive) "Possibly *per vias natu-*

¹ Dr. Lawson Tait denies the possibility of ovarian and tubo-ovarian pregnancies.

² The answers are not here printed in full. The complete text will appear in a subsequent article.

rales when the child is in the uterine portion of the tube. In all other cases of caeliotomy, with very little risk to the mother in early pregnancy, this risk increasing with advancing pregnancy." (Dr. William H. Parish, Philadelphia.)

"Abdominal pregnancy, or broad ligament pregnancy at term." (Dr. I. S. Stone, Georgetown University.)

"In none can it be done without endangering the life of the mother. The danger, however, by artificial passage is small compared to that of non-interference. The intra-ligamentous and abdominal forms are about the only ones that offer a chance to save the child." (Dr. Henry D. Fry, Washington.)

"In all forms." (Dr. Joseph Price, Philadelphia.)¹

"It is perhaps possible for a child to live until it has reached a viable age, and then to be born alive, with the aid of the knife, in any of the forms described above; though in some of them it has never been observed." (Dr. M. D. Mann, University of Buffalo.)

CONCLUSION.

The possibility of saving the child, without destroying the life of the mother, seems to exist in many cases of ectopic gestation. When such a possibility is apparent, a skilful surgeon should avail himself of it, allow the child to reach viability, and only resort to the knife when its life or that of the mother is in imminent danger. Like all the other conclusions arrived at in this paper, this is *merely tentative*.

SECOND QUESTION.

During pregnancy, at what time and by what means can a differential diagnosis be made between *intra* and *extra-uterine* pregnancy, and between abnormal gestation and pelvic or other tumor?

Where there exists a doubt as to the nature of the growth, the presumption is that nature has followed its usual course, and that the growth is but a tumor. We have no right to suppose a monstrosity. Yet there is a possibility of the growth being a living fœtus. For this reason it is of para-

¹ Dr. Joseph Price records 85 abdominal sections for Ruptured Tubal pregnancy with only three deaths due to delay.

mount importance to know at what time the actual truth can be ascertained. Should the life of the mother be jeopardized by a growth which cannot be proved to be a fœtus the presumption is in favor of the mother, and her interest must rule the surgeon.

ANSWERS.

“ It is very difficult at any time to diagnose ectopic gestation. When rupture takes place the symptoms are generally sufficient to enable one to make the diagnosis. After the fifth month of pregnancy the fœtus’ heart beats, and motion of the child will enable one to diagnose pregnancy. The difficulty is to determine positively that it is extra-uterine. Sometimes the uterus can be outlined independent of the tumor, then diagnosis can be made.”—(Dr. L. H. Dunning, Medical College of Indiana.)

“ There is no fixed period. Mistakes have been made at all periods, even by very capable men, as are known to me personally.”—(Dr. Robert P. Harris, Philadelphia.)

“ After the third month by exclusion.”—(Dr. Joseph Price.)

“ A differential diagnosis can rarely be made positively at any stage of extra-uterine pregnancy. It is arrived at more by inference than by exclusion. In a question of *intra* or *extra*-uterine pregnancy, the contra indication to the use of the uterine sound prevents the certainty of diagnosis. The sound is not used because, if the pregnancy were a natural one, an abortion would follow the insertion.”—(Dr. William Goodell, Professor of Gynæcology in the University of Pennsylvania.)

CONCLUSION.

The concurrent testimony of the doctors shows that the diagnosis is often extremely difficult, sometimes impossible. A mere possibility cannot be the basis of a strict moral obligation ; hence a physician who has tried in vain to ascertain whether an ectopic growth does or does not contain a living fœtus must consult the interest of the mother, without being deterred by the possibility of an abnormal conception.

Were it possible always to wait until the diagnosis is completed, the physician should not have to expose himself to the evident risk of destroying a human being ; but, unfortu-

nately, it seems almost certain that cases will occur in which the knife must be used "before such a diagnosis can be made positively." (Dr. Goodell.) In fact, we have but two negative answers, those of Dr. Henry Schwarz (St. Louis Medical College), and of Dr. McGillicuddy, of New York, who has assisted at more than ten thousand deliveries. But these eminent men may have had the good fortune never to meet a case of ectopic pregnancy in which they were compelled to use the knife before they had completed the diagnosis; their testimony may be negative only. Dr. John P. Roderer, of Philadelphia, seems to have treated the case most fully, and we give his testimony *in extenso*.

"There are a variety of diseases or growths of the tubes or ovaries, the existence of which can be made out by the educated physician, but the nature of which cannot be determined until after operation. As one authority, in treating of extra-uterine cysts, aptly remarks: 'I open the abdomen and make out the condition.' That is the method by which abnormal growths in a great number of instances are diagnosed.

"Now, as the growth discovered by the physician may be a pyosalpinx or an extra-uterine pregnancy, particularly the latter if there be an enlargement of the womb, and if there be present other rational signs of pregnancy, the physician will advise immediate operation.

"The Catholic physician will be very much puzzled to act in a case which he knows to be an extra-uterine pregnancy (before rupture); woman and child may probably die at the time of rupture. If he remove the tube he will kill the child. What should be done in this dilemma I leave the moralist to decide."

CONCLUSION.

As we have said before, when it is impossible to find out the nature of the growth, the physician has the right to assume that it is not a child, because monstrosities are not to be supposed. But this suggests to Dr. Roderer another case of extreme difficulty. Let us assume that the growth is really an ectopic cyst containing an embryo, and a rupture, most probably fatal both to the mother and to the child, is imminent, what must you do? I answer with great diffidence, and

merely to give occasion to better informed theologians to state the true doctrine : Perform abdominal section, open the cyst and baptize the child. The innocent little being is actually tearing the tissues of its mother, and is in a place where nature did not intend it to be. You cannot save its tiny body ; you can save, at least, the soul. It cannot be said that you kill, although you indirectly cause its actual death, for the end as well as the principal effect of the operation, the *finis operis* as well as the *finis operantis*, is to prevent the hemorrhage that would destroy *both* mother and child. In accomplishing that purpose you bring the child to light of day, if but for a few moments, and you stamp upon its soul the Christian character. This practice differs in its essential features from the killing of the child in its mother's womb, a practice which was but too common among medical men a few years ago. Of course, we suppose that the rupture is imminent, unavoidable by other means, and necessarily, or almost necessarily, fatal to both mother and child.

FOURTH QUESTION.

(a) Does electricity destroy the life of the foetus or the vitality of the growth as certainly as the knife of the surgeon ? (b) and with as much safety to the mother ? (c) Suppose that the foetus has been destroyed by electricity, say, at the third month of tubal pregnancy, is the mother in as safe a condition as though the foetus had been removed by the surgeon ?

Let us suppose that the nature of the growth is not clearly known, and yet that an operation becomes absolutely necessary, it is plainly the duty of the surgeon to use the process which can best secure the result, with least injury to the mother.

ANSWERS.

“(a) No, (b) No, (c) No.” (Dr. Joseph Price.)

“My reply to both questions would be, No.” (Dr. E. C. Dudley, Chicago Medical College.)

An overwhelming majority re-echoes these words : we must however give the other side.

“In my own family I should recommend electricity first ; that failing—the knife—yes, conditionally.”—(Dr. C. Henri Leonard, Detroit College of Medicine.)

“To the first part of the question, I answer no ;—but statistically the mother is safer in the hands of the experienced electrician, than in the hands of our occasional surgeon ; but not so safe as under the gynecic surgeon.”—(Dr. C. E. Ristine, Tennessee Medical College.)

With regard to the condition of the mother after the operation.

“The surgeon’s knife is the mother’s safety. A dead or alive foetus in a tube, abdomen, or between the broad ligament, is always a menace to the mother.”—(Dr. P. Gourdin de Saussure, Professor of Obstetrics, Med. College of S. C.)

“The mother is not so safe after the use of electricity. She carries a dead body.”—(Dr. Charles P. Noble, Surgeon-in-Chief, Kensington Hospital for Women, Philadelphia.)

CONCLUSIONS.

On medical grounds the knife is preferable. On moral grounds electricity is very objectionable, because its direct and only effect is to kill the child, if a child be contained in the cyst.

FIFTH QUESTION.

Should laparotomy reveal the fact that the growth contains a real foetus, is it advisable to puncture the membranes, remove the growth entirely, or is it preferable to use the incandescent knife to open the membranes so as to give the foetus a chance to live if but for a few moments ?

Let us suppose that the abdominal section has been performed, the surgeon has before him the cyst, and the cyst contains a living embryo, what does the moral law, we ask, require of the surgeon? In answering let us proceed by exclusion. Puncturing the membranes is very objectionable on ethical and religious grounds. If it does any good to the mother, it is only because it destroys the foetus by taking away its pabulum, and this without the excuse of absolute

necessity; moreover, it makes baptism very nearly impossible. On medical grounds, Dr. Lawson Tait strongly objects to it, and considers it as nothing short of malpractice. Dr. Howard Kelly of John Hopkins University repudiates the use of the incandescent knife. "I will state emphatically that the use of the incandescent knife does not stop the bleeding, and that the blood vessels in cases of extra-uterine pregnancy are sometimes of great size. Further, the bleeding which comes from the wall of the sac in no way affects the child." Yet as there are cases on record where the incandescent knife has been used successfully, let us give a few answers of other well known practitioners.

"I can see no object in using the incandescent knife. The membranes can be simply cut open and the foetus removed, but I can't see of what use before a viable age.¹ After the 28th week the child must be given every chance."—(Dr. Matthew D. Mann.)

"If abdominal section should show that the tube contains a foetus, the best surgical procedure would be to remove with the knife the tube and its contents. If done quickly the foetus may live for a few minutes."—(Dr. John F. Roderer.)

"To your first question I answer, remove the growth entirely."—(Dr. Mordecai Price.)

"There is no good surgical reason usually why the child should not be removed by opening the sac before the removing of the latter."²—(Dr. William H. Parish.)

"Should abdominal section disclose a living viable foetus, the religious belief of the parents should certainly be respected and the foetus given an opportunity, if possible, to live until the necessary religious functions could be exercised." (Dr. E. E. Montgomery, Philadelphia.)

"Methods of operating vary with the individual surgeon For myself, I should regard the immediate removal of the foetus by means of the knife as promising as much safety to the mother and

¹ The purpose is to have a chance to christen the child.

² There is a good ethical reason why it should be removed: baptism is possible.

child as Galvano-cautery. However, experts in the use of the latter might with justice prefer this. (Dr. George H. Rohé, Baltimore.)

“The incandescent knife offers no advantage over the usual method of the surgeon, viz.: quick removal as best for mother and child.” (Dr. I. S. Stone.)

CONCLUSION.

In presence of this diversity of opinions, it is clear that the moralists can assert no other obligation than that of prolonging the life of the child as much as possible, and giving it an opportunity to receive baptism. Further advance of science will probably enable us in a few years to see better what natural and divine law require in these different cases.

SIXTH QUESTION.

When the child is alive, having reached, or nearly reached, its full term (in intra-ligamentous or abdominal pregnancies), can it be saved? Should the physician wait until it is dead in order to avoid certain complications?

In other words, can the surgeon *habere se passive*, when he is seriously afraid of killing the mother by interfering?

ANSWERS.

“The child then can and should be saved, for I think it would be the duty of the surgeon to try to save the child under such circumstances, and not to wait until it is dead.”—(Dr. Wm. Goodell.)

Both Dr Velpeau and Dr. Lawson Tait coincide with Dr. Wm. Goodell.

“While the death of the foetus and the subsequent arrest of the circulation in its placenta will decrease the danger to the mother, yet I should feel, where the child was alive and had reached or nearly reached its full term, the operation should be done with a view to save the lives of both individuals.”—(Dr. E. E. Montgomery.)

“Yes, to the first part. He (the surgeon) should not wait until

it is dead but remove it alive, which he can almost certainly do, and leave the placenta to the chances of absorption or coming away in pieces afterwards. He may find it possible to ligate the vessels."—(Dr. Taber Johnson.)

"1. Yes ; it has been done a number of times. 2. Not necessarily ; but the operation after fœtal death and atrophy of the placenta is usually safer for the mother."—(Dr. Barton Cooke Hirst, Philadelphia.)

"1. Often can be saved. In fact generally can be saved. 2. No. I speak from the standpoint of a surgeon ; a physician merely, who could not operate successfully, might wait with propriety ; but surgeons are always to be had, hence 'no' to this question."—Dr. I. S. Stone.)

CONCLUSION.

The opinion of Dr. Stone seems to us to be strictly correct ethically ; and we have little doubt that it is correct also medically.

We have selected the given quotations simply with a view to bring out the points which are most useful to the moral theologian. We make no pretention as a moralist to discriminate among doctors, or to express an opinion as to the relative merits of their analysis as practitioners. In a subsequent paper we shall have occasion to publish *all the answers* received, merely grouping them so that they may throw light on each other, and inserting such observations as may seem indispensable for a right understanding of the medical testimony. The compilation will, no doubt, prove of value to those who wish to master the very intricate moral and physiological problems involved in the case.

R. J. HOLAND, S.J.

CASUS

DE CONCEPTIBUS ECTOPICIS, SEU EXTRA-UTERINIS.

Proemium.

Paucis abhinc annis observari cœptum est satis multis conceptiones non intra uterum (ut intendit natura), sed in circumjacentibus fœminei corporis partibus locum habere. Ex organis in quibus vel fœcundatur ovulum (sit venia verbo) vel, jactis ciliis, nutritur et evolvitur, nomina ad varias ectopicarum pregnationum formas derivata sunt. Nullus hic sermo miscebitur de gestationibus quæ in proprio loco fiunt, de his enim plura jam scripta sunt; multum tamen juvabit ea recolere quæ *de vera fœminei germinis natura et viis* scripsit clarissimus, etsi anonymus, A. E. (¹Disputationes Physico-Theologicæ, Auctore A. E. S. T. D. Parisiis, apud Victor Palmé, Rue des Saints-Pères, 76 A. D. 1884.)

¹Cum laudatus libellus non ita facile omnibus in promptu sit, paucas auctoris sententias ex Disputatione I. C. III art. 2 desumptas, hic addere juvabit.

“Foeminam itaque Deus Creator ad hoc sapienter disposuit, ut mater fieri valeat germen elaborando, foetum fovendo, edendo partum. Quare tribus præcipuis constant organa ad triplicem hunc scopum adipiscendum: testibus nempe, seu *ovariis*; utero, seu matricæ, quæ formam, ut aiunt, piri inversi simulat; et *vagina*, quæ adinstar flaccidi canalıs, ab uteri collo seu osculo, quod extremo suo interno amplectitur, per decimetrum circiter ad extra conduit, atque in vulvam, seu partem organorum externam terminatur.

“Testes muliebres . . non secus ac viriles testes habentur; ab his tamen, tum ratione fructus, tum ratione muneris sui et officii essentialiter discrepant. Fructus . . ovula sunt, quæ foemina a nativitate omnia et singula, licet innumera, in se recondita possidet (?), ac propterea eadem fovendi atque ad maturitatem perducendi munus ipsi incumbit. Ovula singula suas habent cellulas, seu Graafianas vesiculas, quæ cum sensum in prima aetate omnino fugiant, a pubertatis anno, circiter duodecimo, maturescere successive atque volumen suum augere incipiunt . . ovulum autem in matura etiam vesicula contentum, minutissimum manet, donec fœcundetur. . .

“Nihilominus in minusculis hujusmodi ovulis nihil deest eorum, quæ avium ova substantialiter constituunt. Habent, periunde ac ista, suum corpus luteum (yelk) necnon germinativam vesiculam cum macula germinative ejusdem. . .

“Si jam de ratione quæcras et modo, quibus rupta semel Graafiana vesicula, ovulum ex ovario decidat, atque viam uterum versus pctat, obvia min-

Quod autem ad ectopicos conceptus attinet, his fere nominibus designantur :

Si dehiscente, aut compenetrata una ex tenuissimis texturis quas quidam *vesiculas*, alii *follicula* Graafii nuncupant, praegnatio in ovario fiat, conceptio dicitur *Ovariana*, (Ovarian).

Si in fimbriis quibus tuba fallopiana, quasi tentaculis, ovarium apprehendit, dicitur *Ovario Tubalis* (Tubo-ovarian.)

Si in parte tubæ quæ a fimbriis ad uterum se porrigit, *Tubalis* (Tubal pregnancy).

Si in parte tubæ quæ intra uterum et in ipso uteri pariete jacet, *Interstitialis* (Interstitial).

Si intra patulum ligamen (broad ligament) quo ovaria, tubae fallopianae atque uterus connectuntur et in propriis sedibus continentur, praegnatio dicitur *Ligamentosa* (Intra-ligamentous.) [Faveat lector benevolus barbaris vocabulis ignoscere. Nova medicorum inventa absque novis verbis vix exprimi possunt]

Si tandem ovulum vel foecundatum fuerit vel, jam foecundatum, in abdominalem cavitatem prolapsum fuerit, et ibi creverit, praegnatio dicitur *Abdominalis* (Abdominal).

Si in peritonei cavitatem deciderit, *Peritonealis* (Sub-peritoneo-pelvic.)

Paucae praeterea occurrunt praegnationes in cornu uteri bifidi, id est, uteri qui vel est geminus, vel dividitur in duas partes per injectam membranam ; aut etiam in sacco herniali ; sed ex ultimis hisce formis nullae novae ambages oriri solent.

ime erit responsio. Muliebres testes, hinc inde ad partem superiorem uteri per valida ligamina alligati, nullo tamen continuo ductu ad ejusdem interiora se referunt,

. . . Hoc autem (*accessus ad uterum*) fieri certum est per sic dictas tubas fallopianas (*fallopian tubes*) quae veri oviductus sunt, ab superioribus uteri lateribus originem ducentes, atque per decimetri circiter longitudinem ad ovaria se extendentes, cum quibus tamen nonnisi fimbrio extremo necuntur. Cum itaque res ita compositae sint cuique intelligere est ovulum a tuba fallopiana recipi minime posse nisi haec, licet flaccida, sponte, statuta hora, se erigens, ovarium amplectatur atque faucibus suis illud quasi hauriat. Quomodo jam hoc fiat, quis tubam singulis vicibus, quibus vesicula Graafiana aliqua ad maturitatem pervenerit, adsurgere et ovario se applicare jubeat. Deus scit."

His positis, liceat casum proponere in quo praecipua dubia offenduntur, quae, ex ectopicis partibus orta, tum medici, tum etiam theologi illustrationibus indigent. Forsan haud absonum erit hic notare casum hunc non esse *de industria* confictum, sed *de facto* in sacro tribunali propositum fuisse.

CASUS.

Lucas medicus, moderator cujusdam Xenodochii quo se conferunt mulieres mox pariturae ut peritissimorum medicorum ope fruantur, ectopicarum praegnationum occasione, saepe maximis urgetur angustiis. Unde satis propriae conscientiae facturus, adit Damianum confessorium, quidquid egerit aut jusserit aperte declarat, et petit ab eo utrum aliquid factum fuerit contra legem divinam. Haec sunt facta :

I. Saepe accidit tumorem aliquem exoriri qui ectopicam praegnationem simulat, aut praegnationem quae a tumore vix ac ne vix quidem distingui potest. (a) Primis temporibus, quoties dubium solvi non poterat, et mater in magno periculo versabatur, dubium istud incrementum, Lucas electrico amue paulatim dissolvere tentabat. (b) Cum autem minus certus videretur effectus fluenti electrici, saepe tunicellam perforabat, aut etiam adhibita aspirante cannula (trocar aspirator), liquorem amnii aut caeteros humores quicumque essent in tunicella contenti, haurire et amovere conabatur ; unde, si forte aderat foetus, ille brevissime contabescebat. (c) At vero cum neque haec remedia medico satis placerent, usus est platineo cultro vi electrica candescente ; sic nimiam sanguinis effusionem vitabat, dividebat membranas tunicella et foetum quandoque vivum educebat, mox quidem moriturum, sed tamdiu victurum quamdiu necesse erat ut baptismo ablui posset. (d) Tandem, quoties putabat ovarium et organa alia cum ovario necessario connexa jam corrumpi aut esse corruptiva, ovarium, tubam et tumorem simul resecebat.

II. Divisit membranas cultro platineo candente, etiam postquam certus factus fuisset praegnationem esse veram ; sed cum simul constaret foetum nullo modo nasci posse nisi matris organa conterendo ut nova via patefieret, ita ut mors

ntriusque certo secutura fuisset, nisi paululum citata morte foetus, organorum destructio cessavisset.

III. Tandem quoties rationabilis spes affulgebat fore ut, si foetus emori permetteretur, sine tanta materni cruoris jactura, per novum tramitem ab ipsa natura monstratum, facilius corpusculum ex insuetis latebris educi posset, Lucas noster habebat se passive. Existimabat enim tanta esse pericula operationis chirurgicae dum vita tum matris tum filioli jam in summo discrimine versatur, ut potius esset permittere mortem infantuli quam matris pericula notabiliter augere.

DAMIANI RESPONSIO.

His auditis ac bene perpensis, Damianus a medicis consilium postulat. Cum autem Doctores in varias partes abeant, et urgeat necessitas responsum dandi, multum angustiatum et post longas moras Lucae confessarius haec tandem poenitenti declarat. Medicus debet esse omnino paratus ad obediendum Ecclesiae si Ecclesia aliquid forte de Ectopicis partibus statuatur; interea sequentes regulas tuta conscientia servare potest.

In casu sub numero primo, dubium theoreticum in matris favorem practice solvi debet: si enim incerta sit praegnatio, probabilior est existentia tumoris; nam non est facile supponenda ectopica praegnatio, utpote contra usitatam naturae methodum. Praeterea, in dubio, melior est conditio matris.

Addit tamen bonus noster Damianus, non suaderi electrolysin quippe quae non satis certos producit effectus.

Multo minus probari potest membranarum perforatio, aut effusio humorum qui in tunicella seu cysto continentur. Vel enim verus adest foetus, et tunc directe occiditur, nec propterea cessat periculum; vel non est foetus sed tumor, et perforatio est omnino inefficax. Omnino approbat Damianus divisionem membranarum per cultrum platineum electrico aestu candentem. Nam operatio non est valde periculosa, sanguinis effusionem impedit, ad lucem parvulum adducit, mox quidem moriturum sed qui nunquam nasci potuisset, aut sacro baptismo ablui; unde quamvis mors paucis forsan

horis corripit gradum, puer non potest supponi rationaliter invitus.

Quoad ovariotomyam, posito quod ovarium factum fuerit corporis corruptivum, nullo modo vituperanda est.

Eadem fere responsio valet, etiam in secundo casu, id est, quando praegnatio vel certa vel fere certa est; dummodo puerulus organa matris destruere incipiat, novas sibi vias patefacturus. Fit enim aggressor *materialiter* injustus quemadmodum etiam homines mente capti qui delirantes caeteris mortem intentant. Certe validius est jus matris ad propriam vitam tuendam jure infantuli ad lucem pervenire conantis per indebitos tramites, et maternae vitae dispendio conquisitos.

Ad tertium casum quod attinet, probabilius si medicus serio dubitet de utilitate sectionis abdominalis, potest habere se passive. Cum enim valde incertum sit qua via plures vitae servari possint, Velpeau Tait et aliis operationem suadentibus, dum Parry aliique eandem esse matri summopere periculosam et vix unquam ipsi puerulo esse utilem, non videtur charitas erga puerum exigere ut tanto discrimini vita matris objiciatur. Si autem, quod omnino sperandum est, operatio artis chirurgicae progressu securior evadat, ad eam, in istis angustiis, omnino recurrentum erit. Nota bene, aliud esse puerum directe occidere, aliud vero permittere ut emoriatur, vi causae naturalis; ne directe lethale vulnus parenti inferatur.

Ita Damianus noster, nunc autem quaeritur:

1. Utrum Lucas, sive contra legem naturalem sive contra legem divinam peccaverit.
2. Utrum prudens responsum dederit Damianus.

SOLUTIONES THEOLOGORUM.

I.

(AUCTORE AUGUSTINO LEHMKUHL, S.J.)

Propositorum casuum solutionem incipiam ex suppositione eorum, quae indicantur, et primo quidem dicam de *casu II*.

Suppositio igitur est haec: si in extra-uterina graviditate

cursus naturalis exspectatur atque ulterior foetûs evolutio, consequitur, ut et foetus emoriatur idque sine baptismo et mater certo pereat ruptis intestinis, quibus per ipsum foetum letale periculum creatur; aliter vero, si fit incisio matris et foetûs immaturi extractio; in eo casu mater probabiliter salvatur, et foetus paullo citius quidem extinguetur sed non privabitur spe vitae aeternae, quum ei fortasse adhuc vivo baptismus possit conferri.

Dico nunc: Quando haec suppositio verificatur, sive ex eo quod constat, foetûs evolutionem usque ad statum vitalem (vitalem voco, si in lucem editus foetus vivere potest—quod fieri posse communiter sumitur post 28 hebdomadas a conceptione elapsas) esse per se impossibilem, sive quod jam longe ante illud tempus mater ex illa graviditate in *praesens* vitae periculum, seu mortis imminentis, inducitur; incisio matris et excisio foetûs videtur mihi tum fieri posse, tum facienda esse, etsi secum ferat mortis foetûs accelerationem.

Dixi I. eam fieri posse. Nam nisi operatio illa haberi *debeat* pro directa foetûs occisione, habemus actionem in se indifferentem ex qua aequae immediate sequuntur diversi effectus, iique praecipue boni, mali vix ullius aestimationis. Boni effectus sunt: probabilitas servandae vitae matris, et probabilis possibilitas conciliandae foetui vitae aeternae, qua alias certo privabitur; malus effectus solus est acceleratio quaedam mortis foetûs, cui tamen vita ista intermedia nullius plane est utilitatis. Hunc igitur effectum malum permittere sane possum, ut tantos effectus bonos consequar vel promoveam.

Difficultas sola est, num *debeat* haec foetus praematuri excisio *haberi pro directa occisione*. Quod non puto. Privatur quidem foetus elemento aliquo ad vitam sibi necessario, quo fortasse per pauculos dies vel horas vitam suam producere possit; sed eo privari, vel eo se privare homini licet in conflictu cum salute vitae alienae potioris, praecipue quando pro eo ipso, qui tantillo bono privatur, simul spes boni infinite majoris causatur. Hanc privationem vel jurisdictionem aliquando licitam esse, exemplo illustrari potest.

Si in naufragio duo homines occuparunt unam tabulam,

quam duobus non sufficere mox evidens fit: certe licebit alteri, sese tabulâ illâ, quae sibi in his circumstantiis est pro elemento vitali, privare, ut alter salvetur. Licebit ergo a pari vel a fortiori in nostro casu foetui elemento vitali sese privare (vel quum foetus velle nondum possit, ex ejus interpretativa voluntate *alteri, nomine foetûs*, foetum ipsum elemento vitali privare), ut mater salvetur et ut ipse spem baptismi consequatur.—Dixi, licet “*sese privare,*” non, “*privari,*” ne disputem de eo, num et quando liceat in duarum vitarum periculo *alterum invitum* instrumento ad vitam necessario privare, ut alter salvetur: nam ad id in nostro casu rem deducere non est necesse.

Alia tamen consideratione id pro casu nostro approbari potest, et sic sententia nostra confirmatur. Nimirum ex casûs propositi suppositione organum matris, naturaliter non destinatum ad excipiendum et evolvendum foetum, male et periculose affectum est, et ipsa hac sua affectione vel innaturali tumore ejusdem matris vitam in summum conjicit discrimen. Licebit igitur eam operationem chirurgicam adhibere, quae periculosam hanc affectionem auferat et maternam vitam salvet, etsi mors foetûs sequatur, si modo illa mors non intenditur neque magis immediate sequitur, quam matris salvatio.

Dixi supra 2do., eam incisionem et excisionem *faciendam esse*. Si enim licet eam facere, nulla est ratio, cur not fiat, urgens cur re ipse fiat. Ratio cur non fieret, cogitari potest horror matris et dolor infligendus. Verum si cursus naturae expectatur, ruptio intestinorum matri non minores, potius graviores et atrociores afferet cruciatus. Urgens ratio, cur fiat illa operatio, est, si minus vita matris salvanda—(nam num *debeat* ex hac ratione operationem illam etiam omnino periculosam subire, non norma aliqua universali et aequali pro omnibus circumstantiis statui potest)—saltem spes foetûs baptizandi eumque coelesti vita, ex qua secus certo excisurus est, donandi.

Nunc explicare debeo, cur ab innitio dixerim, me loqui ex suppositione eorum, quae in casu indicentur. Videlicet haec non in omni casu ex hoc solo jam verificantur, quod existat

quaecunque extra-uterina graviditas. Sub quacunq̄ue enim forma haec graviditas extra-uterina occurrat, per eam nondum probatur impossibilitas evolutionis foetus usque ad statum seu aetatem maturam vel praematuram. Licet enim plerumque et in longe majore numero casuum graviditas ejusmodi letali ruptione interiorum matris organorum finiri solet—uisi sectione vel alia medica operatione id praecaveatur: rarissima tamen facta existunt pro graviditate sive tubali, sive ovariana, sive abdominali sub suis diversis modis et distinctionibus, in quibus foetus vivus et vitalis, exspectato necessario tempore, excidi poterat. Insuper addi debet: quando ruptione organorum interiorum matris natura ipsa violenter finem graviditatis inducit, plerumque quidem de matris vita actum esse, non tamen deesse exempla vitae matris servatae; foetus autem semper morietur neque spes erit eum baptizandi.

Inde deduco, medicum religiose expendere debere circumstantias, neque praepropere facere sectionem, quae secum ferat mortis foetus accelerationem. Expectare debet tempus, quo aut jam actu mater sit in vitae periculo, quod sectione removendum sit, aut quo jam constat certo, graviditatem ad 6-7 menses productum iri non posse, sed, nisi medica operatione, violenta ruptione esse finiturum.

Casus I. Quod de casu II, in quo *certa* sumitur graviditas, dictum est, applicari debet similiter ad casum I, in quo agitur de graviditate extra-uterina non certa, sed dubia.

Neque essentielle discrimen puto esse statuendum. Quam primum enim dubium quidem, sed probabile est, adesse graviditatem, seu existere foetum humanum nondum certo emortuum, omnia caveri debent, quae essent foetus directe occisio; sicut enim illicitum est, actionem ponere, quae *certo* est innocentis directe occisiva, ita etiam non licet letaliter percutere id, quod *fortasse* est homo vivus.

Quare repudiandam esse censeo in casu I. operationem illam per inductionem amuis electrici; nam si tumor iste qui apparet, est foetus humanus, committitur directe homicidium, atque magis immediate, quam matris salvatio, foetus sequitur interitus. Idem sentio de punctione et dimissione liquoris, quum haec naturâ suâ et ex intentione medici tendant ad in-

ducendam tabescentiam et mortem foetûs, non ad foetum vivum educendum ejusque alias etiam emoriturum baptizandi possibilitatem inducendam.

Restat, ut de tertia operatione (sub litt. *c.* notata) ejusque *liceitate* idem dicamus cum iisdem circumstantiis et limitibus quod dictum est in casu II.

Quod ad operationem sub litt. *d.* indicatam attinet, seu de excisione organi materni corrupti seu corrumpi incipientis, quocum simul etiam foetûs adhaerentis fit excisio: haec, foetu essentialiter evoluto, propter matrem salvandam semper licita est; foetu nondum essentialiter evoluto tum, quando illud tempus exspectare, pro matre letale est aut pro foetu inutile, quippe qui certo certius ad evolutionem usque ad statum vitalem non sit perventurus.

Casus III. ex inverso tractat quaestionem, utrum possit omitti sectio matris et permitti, ut foetus naturali cursu emoriatur, licet certe sine baptismo, ex ea ratione, quod spes servandae vitae maternae major sit neglectâ operatione, ejus periculum per ipsam sectionem notabiliter augeatur.

Puto, id nec medico nec matri crimini verti posse. Nam 1, sicut saltem hucusque experientia medicos docuit, spes illa extrahendi foetum vivum eumque baptizandi magna non est. Quando vero periculum quod matris vitae creatur, notabiliter majus vel certius est, quam spes baptismi, quae ex sectione oritur pro foetu: ex hac sola ratione gravis obligatio subeundi vitae periculi pro exigua spe vitae supernaturalis alienae non censetur adesse. (Cfr. S. Alphons. L. 2. n. 27.)

2, Addi potest, quo minor evadat in nostro casu obligatio, esse qui putent, sectionem, qua mors foetûs acceleretur, in nullo casu esse licitam, quum sit directa ejus occisio. Et quamquam equidem id nequaquam probo neque id certum esse fateri possum, tamen non ita improbable est, ut non liceat propter hanc opinionem sectionem in proposito casu omittere, maxime si accedunt rationes in casu III. expressae.

Id tamen moneo etiam pro III. casu, nequaquam licere medico adhibere media, quibus *provomeat* foetûs extinctionem, quo citius post ejus extinctionem natura inodos quaerat quibus ex corpore materno ejiciatur, vel quo securius tabescat

et arefactus desinat esse pro matre periculosus. Ita praeter punctiōnem et extinctionem per vim electricam etiam illicitae sunt injectiones morphii similisque remedii, quibus vitam foetui studeant adimere.

Exaeten in Hollandia.

AUG. LEHMKUHL, S. J.

II.

(AUCTORE JOSEPHO AERTNYS, C.SS.R.)

Damiani responsio non omnino placet.

Ad hanc quaestionem rite solvendam prae oculis habenda sunt responsa S. C. Inquisitionis:

Eme et Rme Dne.

Emi PP. mecum Inquisitores generales in Congregatione habita Feria IV, die 28 labentis Maii, ad examen revocaverunt dubium ab Eminentia tua propositum:

An tuto doceri possit in scholis Catholicis, licitam esse operationem chirurgicam, quam craniotomiam appellant, quando scilicet, ea ommissa, mater et infans perituri sint, ea e contra admissa, salvanda sit mater, infante pereunte?—Ac omnibus diu et mature perpensis, habita quoque ratione eorum quae hac in re a peritis Catholicis viris conscripta ac ab Eminentia tua huic Congregationi transmissa sunt, respondendum esse duxerunt:

Tuto doceri non posse.

Quam responsionem cum SSmus D. N. in audientia ejusdem feriae ac diei plene confirmaverit, Eminentiae tuae communico, tuasque manus humillime deosculor.

Humillimus et addictissimus servus

R. *Card.* MONACO.

Romae 31 Maii 1884.

Emo Archiepiscopo Lugdunensi.

Alterum responsum eandem resolutionem eandemque notam theologicaam extendit ad quamcunque operationem analogam. En textum hujus responsi:

Anno 1886, Amplitudinis Tuae Praedecessor dubia nonnulla huic Supremae Congregationi proposuit circa liceitatem quarumdam operationum chirurgicarum craniotomiae adfinium. Quibus sedulo perpensis, Eminentissimi ac Reverendissimi Patres Cardinales una mecum Inquisitores generales, feria IV die 14 currentis mensis respondendum mandaverunt: "*In scholis catholicis tuto doceri non*

posse licitam esse operationem chirurgicam, quam craniotomiam appellant, sicut declaratum fuit die 28 Maii 1884, et quamcumque chirurgicam operationem directe occisivam foetus vel matris gestantis.'

Idque notum facio Amplitudini Tuae, ut significes professoribus facultatis medicae Universitatis catholicae Insulensis.

Interim fausta quaeque ac felicia tibi a Domino precor.

Romae, die 19 Augusti 1889.

Amplitudinis Tuae

Addictissimus in Domino

R. Card. MONACO.

Reverendissimo Domino Archiepiscopo Cameracensi.

Ex praemissis responsis liquet, liceitatem vel illiceitatem operationum Lucae medici in casu proposito dependere a quaestione: Utrum sint directe occisivae foetus necne. Hinc respondendum esse censeo:

Ad I. Juxta doctrinam librorum medicorum¹ Medicus potest per explorationem externam et internam satis certiore se reddere utrum praegnatio ectopica revera adsit.

Deinde credi via potest, experientiam factis praeteritis comparatam medicos non docuisse nun tumores ejusmodi frequenter an raro sint foetus. Caeterum, si revera dubia sit praegnatio, jus certum tuendi vitam matris praevalet contra merum *periculum* occidendi hominem, et hac ex parte assentior responsioni Damiani.

Si constat verum adesse foetum, approbare nequeo divisionem membranarum per cultum platineum electrico aestu candentem; nam haec operatio est vera abortus procuratio, qua foetus directe occiditur. Neque dicere juvat eam esse meram mortis *permissionem*; id quippe falsum est, nam est *actio mortifera*, qua *efficitur* ut foetus arte eductus mox perimatur, haud secus ac mersio hominis in mare, qua efficitur ut mox suffocetur.

Si igitur operatio Lucae est directe mortifera, nihil ad rem facit quod infans numquam nasci potuisset aut sacro baptisate ablui; non enim facienda sunt mala ut eveniant

1 Cfr. Dr. O. Kretz. Die Geheimnisse der Zeugung. Kap. 30.

bona ; neque quod praesumatur infantis consensus, nam non est vitae suae dominus.

Quoad ovariotomyam, posito quod ovarium factum fuerit corporis corruptivum, non est vituperanda.

Ad II. Provisum in primo. Porro falsum est infantem esse aggressorem *materialiter* injustum ; nequaquam enim mortem intentat matri, sed actione, quam non ipse sed corpus matris producit, conatur ad lucem pervenire et iste conatus non nisi ex naturali concursu rerum fit matri causa mortis. Infans ergo non est *aggressor* et multo minus est aggressor *injustus*. Hinc nego paritatem cum homine mente capto, qui delirans alteri mortem intentat ; hic enim agit motus a sua voluntate, licet absque culpa, et ponit actiones in se injustas, utpote ad necandum directe intentas.

Quapropter in illa collisione jurium matris et infantis non datur jus directe occidendi innocentem ad vitam matris tuendam.

Ad III. Placet Damiani responsio.

JOS. AERTNYS, C. SS. R.

III.

(AUCTORE ALOYSIO SABETTI, S.J.)

Quoniam facilior semper et planior est via si a certis ad incerta procedamus, liceat mihi ponere primo loco solutionem secundi casus, in quo ectopica praegnantia certa supponitur. Deinde per applicationem ejusdem principii dicam quid sentiendum sit de primo casu in quo dubitatur num praegnantia vera sit an potius tumor.

I. Secundus casus huc tandem recidit ut, supposita certa existentia ectopicae praegnantiae, et supposito etiam certo periculo vitae matris ab illa jam orto aut mox orituro, quaeratur num liceat operationem chirurgicam aggredi quae foetum destruendo. salvet vitam matris. Praescindo igitur inprimis a consideratione particularium circumstantiarum quae ectopicam praegnantiam utcumque afficiunt et solum suppono ipsam esse vere ectopicam et vitam matris in dis-

crimen adduxisse saltem inchoative ; hoc enim est quod substantiam casus efficit et ad trutinam revocari debet. Praescindo etiam a consideratione formae operationis chirurgicae et a diversitate instrumentorum et aliorum mediorum quibus utitur medicus, ad quem solum pertinet statuere quid hac in re expediat, quidve aptius ducat ad finem obtinendum.

Quaestione ita intellecta et limitata, respondeo : hujusmodi operationem licitam videri, ac proinde Lucam non peccasse et Damianum prudenter respondisse. Etenim, supposita praegnantia certo ectopica, jam habemus aliquem effectum inusitatum et monstruosum, et consequenter a natura non intentum : habemus scilicet aggressorem vitae matris materialiter injustum quem licitum esse occidere, etiam directe, ad propriam vitam tuendam probabilis est sententia theologorum. Duo igitur assero, quae si probentur, admitti debeat solutio casus nuper data. Primum est licere occidere, etiam directe, aggressorem vitae materialiter injustum ; alterum vero est foetum ita extra-uterum positum ut exinde vita matris aperto discrimini subiaceat, esse aggressorem materialiter injustum.

Porro primum ex eo deducitur quod, supposito certo jure a natura collato, nequit stare jus oppositum, quia natura non sibi contradicit. Supposito scilicet jure ad vitam concedi debent omnia media quae ex una parte necessaria sunt ad jus illud protegendum et ex alia naturam ipsam non laedunt. At vero quomodo naturam laedere vel ei adversari dicendus erit qui destruit quod natura non intendit et unice provenit vel a malitia hominum vel a perturbato ordine naturali ? Quonam principio sese munire vel quodnam jus invocare poterit iniustus aggressor in eo praecise in quo injuste agit ? Sublato igitur jure in aggressore, cessat omnis malitia in eo qui ipsum occidit, si occisio necessaria sit ad aggressionem repellendam. Neque dicas ; ista vera esse de aggressore formaliter injusto, non autem de eo qui materialiter tantum injustus est ; nam respondetur ea aequae valere in utroque casu, siquidem ratio ultima cur liceat occidere injustum aggressorem, servato semper moderamine inculpatae tutelae, non desumitur ab actuali malitia aggressoris, sed a jure defendendi propriam vitam, quod jus idem est in utroque casu,

et eidem in utroque casu expositum est periculo. Et haec est doctrina quae á non paucis theologis vel aperte traditur vel recepta supponitur. Verum est ipsos solere limitationem apponere quam charitas in aliquibus adjunctis urgere potest : quare negant te posse occidere ebrium aut amentem aggressorem quando ex una parte cognoscis ipsos esse iu statu peccati mortalis, et ex alia praevides gratiam esse recuperaturos, si eis parcas et sinas te occidi. Sed ut patet haec limitatio casum nostrum non attingit, siquidem in eo supponitur 1°, omnia prorsus media adhibita fuisse ad vitam spiritualem foetus procurandam, quatenus, scilicet, utcumque fuerit baptizatus vel ante incisionem matris, si aqua potuerit attingi, vel, ea facta, si vita non fuerit certo extincta ; et 2°, inutile esse expectare, quia nihil melius sperari potest.

Verum estne foetus extra uterum positus existimandus verus aggressor, dum vitam matris attentat, ejus orgaua dirumpendo vel contaminando? Est profecto, non quidem formaliter, sed materialiter injustus non secus ac ebrius aut amens qui innocentem quempiam aggrediretur. Quod enim sit aggressor patet ex facti suppositione ; quod autem sit injustus patet ex eo quod ita agendo cursum naturalem perturbat et jus innocentis certum eo praeexistens laedit.

Neque dicas pari ratione aggressorem vocari posse foetum, qui in utero matris positus, nequit tamen, quacumque ex causa, in luceum prodire et ideo vitam matris in discrimen adducit ; nam respondetur in hoc casu foetum ibi esse, natura ipsa duce et consentiente. Admitterem sane consequentiam si par esset ratio, sed quia paritas undequaque deficit nihil exinde lucrantur fautores craniotomiae, quam absit ut uuquam aut affirmando dicam aut dubitando insinuem esse licitam. Quare recte haec scripsit Palmieri, Vol. II, pag. 649. " Infans in utero se habet ut impedimentum quoddam salutis matris et potius quam aggressori assimilandus esset infanti in arcta via jacenti, quem tu fugiens ab adversario te persequente, conculcaturus es si pergis fugere : licet tum quidem tibi fugienti te exponere periculo eum occidendi eumque, si opus est, conculcare, sed ponendo actionem, a qua immediate uterque effectus sequitur, bonus, aversio tua ab inimico et

malus, mors infantis; non autem liceret tibi aut alteri pro te, prius occidere infantem et sic tibi viam expeditam munire.”

Duo nunc remanent examinanda ad plenam solutionem casus, scilicet 1^o, utrum possit mors foetus extra uterum positi, prouti fert casus noster, directe intendi, et 2^o, utrum operatio chirurgica fieri possit etiam antequam vita matris in actuale discrimen adducta fuerit per actualem destructionem organorum. Prima quaestio solvi debet affirmative ex iis quae habet Card. de Lugo, *De Justitia et Jure*, Disp. X. sect. VI, ubi agit de injusta aggressionem et relatis diversis opinionibus, ait communem et veram sententiam esse quod licet intendere mortem injusti aggressoris. Ratio autem est, quia licet intendere ac proinde directe velle omne medium quod ex una parte est necessarium ad finem honestum et ex alia nullam continet injustitiam. Patet autem hoc non secum ferre quod liceat velle directe mortem aggressoris qua malum ejus, sed solum denotare mortem assumi uti medium.

Altera quaestio etiam affirmative solvitur ab eodem auctore Disp. cit. Sect. vii. ubi aperte docet non requiri ut aggressor jam incoeperit te laedere, et ratio est quia “defensio non est in ordine ad offensam factam sed ad impediendam futuram ne fiat.” Hoc tamen non importat praeventionem esse licitam ita, ut possis tum etiam aggressorem occidere quando non adhuc plene constat ipsum esse talem.

II. Regrediendo nunc ad primum casum, tria de eo breviter dicam; quomodo, scilicet, solvendum sit dubium de ectopica praegnantia; quid sentiendum de diversis methodis ibi expositis, et quid demum de ovariectomia de qua sub litt. *d.* fit sermo.—Supposito igitur dubio num incrementum quod apparet proveniat a praesentia foetus extra uterum latitantis, an potius ab excrescentia nervorum et compaginum, praesumptio sane est contra praegnantiam ectopicam; nam quo magis aliquid abnorme est et naturae adversatur eo rarius accidit. Sicut scilicet in ordine morali nemo praesumendus es malus, ita pariter in ordine physico aberrantia a natura praesumi non debet. Attamen, nisi, in hoc etiam casu, recurramus ad principium injusti aggressoris, asserere non audeo licitatem cujuscumque chirurgicae operationis ex iis

quae in casu describuntur, quia illae per se tendunt, saltem in ordine causalitatis, ad destruendum foetum si adest. Quoniam autem, non obstante praesumptione in contrarium, dubium adhuc perseverat num incrementum illud foetus sit an tumor carneus, sequitur nefas esse vel cultrum platineum vel amnem electricum adhibere aut tunicellam perforare; non secus ac si arma exploderes cum dubitas hominemne an feram esses vulneraturus. Neque ratio ulla extrinseca, scilicet quod secus mater et foetus certo morerentur,—quod agitur tantum de brevi periodo vitae,—quod ita agendo baptismus posset melius et citius conferri, me unquam moveret ad illud permittendum quod de se esset intrinsece malum. Istis et aliis ejusdem generis rationibus sternitur via ad craniotomiam quae tanta desolatione mundum devastavit. Permitti igitur potest operatio chirurgica in casu dubii de ectopica praegnantia, sed unice quia, si incrementum illud sit mera tumescencia carnis, licet resecare partem ad salvandum totum, si autem sit verus foetus, licet occidere injustum aggressorem, etiam materialem, quando verificantur ceterae requisitae conditiones.

De diversis methodis quae in casu describuntur, supposita solutione casus ex principio nuper dato, nihil est dicendum; nam ad theologum non pertinet examinare num applicatio amnis electrici aptius quam perforatio tunicellae aut usus cultri platinei materialem effectum juxta intentum finem producant. Praestat tamen innuere eas omnes, etiam perforationem tunicellae, de se tendere ad occisionem foetus, quia subtractio humoris absolute necessarii ad vitam videtur esse actio de natura sua occisiva.

Sed quid de ovariectomy existimandum? Plura de ea disserunt recentes auctores, praesertim in relatione ad validitatem matrimonii ineundi, et ad ejus usum, si fiat postquam contractum est matrimonium. Sed quoniam hic solum quaeritur de ejus licitate, cum Villada, S.J., *Casus Conscientiae*, Part 3, p. 267, et Palmieri, S.J., vol. II, de v. Praec. Dec., p. 649, n. 102, dicam eam, data justa et proportionata causa, tuto posse permitti, siquidem de ea illud idem dicendum videtur quod ab antiquis theologis de mutilatione et castratione virorum dicebatur.

III. Tertius casus, in quo quaeritur *de obligatione* faciendi chirurgicam operationem, facili negotio solvitur, si consideretur sola vita temporalis et praescindatur a baptismo foetui conferendo. Etenim, quoniam in hoc casu supponitur circumstantias ectopicae praegnantiae hujusmodi esse ut, si nihil fiat, major sit spes salvandi matrem, etsi foetus relictus in latebris quibus involvitur certo ibi morietur; si autem fiat sectio, mater exponetur certo periculo vitae et foetus in lucem adducetur vel mortuus vel statim moriturus, quis unquam audebit asserere propter tantillam hanc spem vitae infantis matrem teneri ad suam vitam in discrimen adducendam? Debet profecto mater vitam infantis alere et sustentare, sed non omni possibili modo. Quare theologi facile permittunt matri ut, si necessarium sit ad vitam conservandam ubera arefacere, hoc procuret non obstante quod praevideat infantem jam natum exinde privandum fore unico medio nutritionis. Attamen difficultas oriri potest si attendamus ad vitam spiritualem infantis quae in conflictu cum vita temporali semper debet praevalere. Sed neque ex hoc capite evincitur obligatio; nam admittitur sane principium praevalentiae ex parte vitae spiritualis, sed solum si cetera sint hinc inde aequalia; hanc autem conditionem omnino deesse in nostra hypothesis res est certa et aperta. Quare dicendum esse videtur hic etiam Lucam recte sese gessisse et Damianum prudenter respondisse.

Pro conclusione liceat nunc animadvertere a pluribus spem magnam haberi fore ut brevi tempore majorem peritiam acquirant artis medicae cultores qua securius procedant in hujus generis operationibus peragendis: nec desunt indicia quae spem istam vehementer fovent. Quod si fiat, melius sane providebitur vitae infantium tum spirituali tum temporali, siquidem frequentior erit usus operationis caesareae, nec amplius tot audiemus de craniotomia in difficilioribus parturitionibus. Id etiam emolumentum inde habebitur quod in casibus ectopicae praegnantiae medici fidentius agent nec impossibile reputabunt matrem simul et foetum salvare et consequenter non amplius in praxi recursus habebitur ad licitatem occidendi injustum aggressorem. Solutio enim

data, juvat hoc iterum repetere, non solum data a me fuit ut candide dicerem quid mihi probabile videretur et salvo semper meliori judicio, sed etiam in certa suppositione quod nullum adesset remedium nullaque spes foetum sanum extrahendi, salva vita matris, quodque proinde si nihil fieret mater et foetus certo morerentur, si autem fieret excisio, salvaretur mater.

A. SABETTI, S.J.

CÆSAREAN SECTION VERSUS CRANIOTOMY.

(BY M. O'HARA, M.D.)

IS NOT EMBRYOTOMY A CRIME?

WITH the Catholic physician the unvarying law of his Church, the "Ecclesia docens," which holds him to the observance of the fifth commandment, *Thou shalt not kill*, under any and all circumstances whatsoever, can never relax its force.

Fifty years ago, outside of the Catholic pale, the operation of plunging an instrument into the skull of a human being, living at that moment, and extracting its mutilated form from the womb, was practiced with apparent impunity and with a pretense of justifying the action. There were other means at hand as a substitute, Cæsarean section and symphyseotomy, if the induction of premature birth would not suffice. Arguments were offered that embryotomy was only resorted to for the purpose of saving the life of the mother, yet she was very often left in a state of permanent misery and possible death, and the life of the child taken away.

Where Catholic religious influences prevailed, Cæsarean section was invariably preferred. For instance, in this city, after two operations of embryotomy, many years ago, a Mrs.

R., noted in medical history, was twice successfully delivered by Cæsarean section, and the issue is still living. This was done at the instance of the late Rev. John Hughes, then pastor of St. John's Church, Philadelphia. It is reported that when Professor Horner alleged his willingness to perform this operation, a fellow-professor who had twice performed craniotomy in the same case, ridiculed him, saying: "Horner, since you have become a Catholic you have lost your wits."

At the present day authorities, on both sides of the ocean, consider the destruction of the fœtus unjustifiable. I have listened to a discussion where a well-known professor enunciated his right to destroy the child, exclaiming: "What have we to do with ethics?" Another professor of this branch of medical science is referred to as ridiculing the "shamby pamby" sentimentalism of destroying infantile life in cases of dangerous vomiting during gestation. But the child's rights are being at length asserted and protected by the best authority in the medical profession.

Recently (August 1, 1893), the British Medical Association, the most authoritative medical body in Great Britain, at its sixty-first annual meeting, held at New Castle-upon-Tyne, definitely discussed the subject before us. In the address delivered at the opening of the section of obstetric medicine and gynæcology, an assertion was put forth which I regard as very remarkable, my recollection not taking in any similar pronouncement made in any like representative medical body. The authoritative value of this statement, accepted as undisputed by the members of the Association, which counts about 15,000 practitioners, need not be emphasized.

Dr. James Murphy (*British Medical Journal*, August 26, 1893), of the university of Durham, made the presidential address. He first alluded to the perfection to which the forceps had reached for pelves narrowed at the brim, and the means of correcting faulty position of the fœtus during labor. He then stated: "In cases of greater deformity of the pelvis, it has long been the ambition of the obstetrician, where it

has been impossible to deliver a living child *per via naturales*, to find some means by which that child could be born alive with comparative safety to the mother, and that time has now arrived. It is not for me to decide," he says, "whether the modern Cæsarean section, Porro's operation, symphyseotomy, ischio-pubotomy, or other operation is the safest or most suitable, nor yet is there sufficient material for this question to be decided; but when such splendid and successful results have been achieved by Porro, Leopold, Saenger and by our own Murdoch Cameron, I say it deliberately and with whatever authority I possess, and I urge it with all the force I can master, that we are not now justified in destroying a living child, and while there may be some things I look back upon with pleasure in my professional career, that which gives me the greatest satisfaction is that I have never done a craniotomy on a living child.

"While the mortality of Cæsarean section was at 70 or 80 per cent., much could be urged in favor of craniotomy, but now that woman can be delivered by abdominal section at a mortality of ten per cent. or less, craniotomy is a perfectly unjustifiable operation in my opinion, except in the case of a dead child, or perhaps some diseased condition of the fœtus, such as hydrocephalus." It seems to me that the Church would dissent, and rightly so, even from this latter exception.

For a verification of these facts Dr. Murphy desires to impress it upon the senior practitioners that they visit the operating theatres and see the extraordinary and successful development of modern abdominal surgery.

I have preferred hinging my remarks upon an eminent practitioner's true view of the present question. It carries more weight than an individual utterance. How many of his senior brethren in the field could join with him in truthfully saying that they had never performed the mutilating operation? Among modern gynaecologists, with their experience, skill and enthusiasm, and with our easy means of communicating acquired knowledge, it need never happen that a medical man forego the skilled assistance needed to save the child. Mothers will henceforth be taught by prac-

titioners regarding the advanced state of gynaecology ; and the few who hold still to the warrantable destruction of the foetus will go to the wall.

One thing strongly urges itself upon the mind as the result of the gradual change in the sentiment of the medical profession with reference to this important question, and that is that practical science cannot afford to set aside the ethical standard promulgated and defended with unvarying consistency in the teaching of Catholic theology. The old Church has the instincts of a common mother of humanity and they guide her aright amid all the conflicting maxims of human progress which often destroy where they seem to save, and whose votaries ignore frequently a vital principle in order to force attention upon their skill in handling what is of accidental value. We hope the time is at hand when the honest physician will consider craniotomy both a violation of the moral law and a crime against society.

M. O'HARA, M.D.

THE PRESENT STATE OF CRANIOTOMY IN THE MEDICAL PROFESSION.

(BY W. H. PARISH, M. D.)

For very many years it has been the rule of governance generally recognized by the medical profession of the civilized world, that the life of the woman must be held paramount to that of her unborn child, and that it is incumbent upon the physician to sacrifice the life of the latter if such procedure is necessary to save the life of the former. To-day this rule is nearly universally recognized as a proper one, but many leading men of the medical profession believe that, if pregnancy and labor have been properly managed, it cannot become necessary to destroy the life of the foetus in order to save the life of the mother—excepting when the foetus is so deformed as to render its delivery *per vias naturales* fraught

with great danger to the mother, and the deformity is such as to render it impossible for the child to live after its birth.

The operations of craniotomy and embryotomy are to-day of relatively infrequent occurrence and many obstetricians of large experience have never performed them.

Advanced obstetricians advocate the performance of the Cæsarean section or its modification—the Porro operation—in preference to craniotomy, because nearly all the children are saved and the unavoidable mortality among the mothers is not much higher than that which attends craniotomy. Of one hundred women on whom Cæsarean section is performed under *favorable conditions* and with *attainable* skill, about ninety-five mothers should recover and fully the same number of children. Of one hundred craniotomies, ninety-five mothers or possibly a larger number will recover, and, of course, none of the children. The problem resolves itself into this—which shall we choose—Cæsarean section with one hundred and ninety living beings as the result, or Craniotomy with about ninety-five living beings?

It will be objected to these statements that the low rate of five per cent. of mortality after Cæsarean section is attainable only when the conditions are favorable and in the practice of skilled operators. Except when serious complications exist, such as advanced kidney or heart disease, unfavorable conditions can and should be avoided by an intelligent management on the part of the family physician. The family physician does not usually possess the operative skill and the surgical experience requisite in the attainment of the best results; but the conditions calling for a Cæsarean section exist most frequently in populous communities where can be found usually more than one skilled abdominal surgeon. Moreover, there are not many localities to which a few hours of railroad travel cannot convey the needed obstetric surgeon.

However, undue mortality after the Cæsarean section is not always dependent upon lack of surgical skill, but is determined prior to the arrival of the operator by bad management on the part of the family doctor. The physician has failed to recognize sufficiently early the indications for the operation,

and has resorted unjustifiably to the forceps or to version. Thus, from prolonged labor and from attempts at unwarrantable methods of delivery, the woman's tissues have been so seriously contused and she has been so exhausted and rendered so septic that the fatal result can not be justly attributed to the section. Had the indications for a Cæsarean section been determined during pregnancy or even at the inception of labor, and had the operation been resorted to as the first and not the dernier resort, the mother would have recovered.

The Porro operation is a modification of the Cæsarean section, and is peculiar in that the uterus is amputated at its neck, the ovaries and tubes being removed with it. The operation has its advantages under some limited conditions, but has the disadvantage of rendering the woman permanently sterile. Some operators advocate its performance in preference to the Cæsarean section, because it prevents future pregnancy, but others, including myself, for the same reason object to its performance except when specially indicated, as when the uterus is markedly septic, or when a tumor is so located in the uterine wall as to prevent the performance of the Cæsarean operation, and in *Mollities Ossium*, of which disease the removal of uterus and ovaries effects the cure. The Porro operation furnishes a mortality of mothers not materially different from that of the Cæsarean section.

I submit the mortality following Craniotomy and the different procedures antagonistic to Craniotomy.

From Craniotomy, Olhausen reports a death-rate of 5.7 per cent.

Crede reports 8 per cent.

Gusserow reports 8.3 per cent.

Leopold reports about 3 per cent.

Such is the result from Craniotomy in the practice of some of the best knowu and ablest obstetricians in the world.

From Caesarean section the following results have been obtained also by eminent operators.

Saenger has operated 11 times without a death.

In Leipzig from 54 Caesareau operations 3 women died.

In Dresden from 45 operations 5 women died.

In Vienna from 30 operations 4 women died.

These figures give for Cæsarean section a maternal mortality of less than 9 per cent. An analysis of the cases shows that several were operated on after unjustifiable attempts at delivery had been made.

Of 100 Porro operations 86 women recovered—a death rate of 14 per cent.

46 Symphyseotomies have been performed in Italy since 1885 with the recovery of 44 women and 41 children.

From such data and from the considerations which I have submitted in an incomplete manner, the conclusion seems inevitable that if the child can possibly live after birth the performance of Craniotomy can be justified no longer from any standpoint whatever.

In the opinion of advanced obstetricians abortions should not be produced because of even extreme pelvic narrowing, inasmuch as in such a case a Cæsarean section at the incipiency of labor or shortly before labor will probably save both mother and child.

W. H. PARISH, M.D.

CONFERENCES.

THE PRESENT NUMBER.

As a large part of the available space in the present number of the REVIEW is taken up with the important question of the moral aspect of surgical operations in cases of *ectopic* gestation and of embryotomy, we are obliged to defer to a later issue some interesting communications under the rubric of "Conferences."

In connection with the main topic treated of in this issue we need hardly remind our readers that it is not intended for indiscriminate perusal by the laity. The REVIEW is published for the clergy, and so far as we can control its circulation none but priests and students of theology are admitted on our subscription list.

The "Casus" are given in Latin, not only because it is customary to do so, but because the subject appeals to Catholic theologians of every tongue, since it has never been definitely treated in our text books heretofore, owing to the lack of data which had to be furnished on physiological and medical grounds, and which advanced surgical science has made possible to-day, at least to a much larger degree than formerly.

For the rest it seemed advisable to retain the English idiom, partly out of regard for the medical authorities whose conclusions are cited, partly for the sake of those physicians to whom a priest may be obliged to explain his position on moral grounds in pleading for the preservation of infant life.

In another issue of the REVIEW we shall give a summary analysis (English) of the various solutions thus far offered, together with such light as may result from the present discussion; which is merely preliminary to arriving at a fair and consistent judgment in regard to what is on the one hand

possible from the medical standpoint, and on the other obligatory from that of the moral law.

The two papers on "Caesarean Section versus Craniotomy" represent the dominant view on the subject among leading members of the medical profession. The statements of Dr. W. H. Parish, Professor in the Woman's Medical College of Philadelphia, and a recognized authority, derive more than ordinary weight in this connection from the fact that he does not profess the Catholic faith, and is thus less liable to fall under the old charge of what has been termed "theological bias". He puts the matter in a nutshell when, on the part of his profession he states: "*The problem resolves itself into this—which shall we choose—Caesarean section with one hundred and ninety living beings as the result, or Craniotomy with about ninety-five living beings? . . . The conclusion seems inevitable that if the child can possibly live after birth the performance of Craniotomy can be justified no longer from any standpoint whatever.*"

ANALECTA.

DE IMPOSITIONE SCAPULARIS

B. M. V. DE MONTE CARMELO ET SPECIALI INDULTO QUOAD
INSCRIPTIONEM NOMINUM.

(*Ex S. Congr. Indulgent.*)

Hodiernus Procurator Generalis Soc. Jesu sequentia dubia circa Scapularia S. Congregationi Indulgentiis Sacrisque Reliquiis praepositae exposuit :

I.—Plures Sacerdotes qui benedicendi imponendique scapularia facultate gaudent, ea uni tantum humero et non circa collum fidelium imponunt. Hic modus imponendi speciatim cum mulieribus et monialibus, quibus ob capitis tegumentum difficulter circa collum scapularia imponi possunt, adhibetur. Et fieri omnino nequit ut mulieres et moniales, praesertim cum magna populi multitudo in Ecclesiis adest, capitis tegumentum deponant.

II.—Patres S. J. Neerlandiae die 20 Nov., 1862, a s. m. Pio IX mediante S. C. de Prop. Fide, et Patres ejusdem Soc. Belgii die 26 Sept., 1877, a S. C. Indulg. privilegium obtinuerunt benedicendi et imponendi quinque Scapularia SS. Trinitatis B. V. a Monte Carmelo, 7 Dolorum B. V., Immaculatae Conceptionis B. V. et Pretiosissimi Sanguinis, fidelesque utriusque sexus in praefatas confraternitates recipiendi cum communicatione privilegiorum et indulgentiarum iisdem Confraternitatibus a S. Sede concessarum, absque eo quod praedictae Confraternitates erectae sint in ecclesiis, ubi versari contigerit, aut *nomina receptorum catalogo inscribantur*, aut scapularia quae ex altari vel suggestu benedici solent, manu benedicentis fidelium collo, sed isporummet manibus imponantur.

Jamvero uno decreto d. d. 27 Aprilis, 1887, expresse ac nominatim prohibetur, ne ii quibus "indultum quocumque nomine vel forma ab Apostolica Sede est concessum" Scapulare B. V. a Monte Carmelo simul cum aliis benedicendi et imponendi, elapso decennio a die 27 Aprilis, 1887, computando dictum Scapulare commixtim cum aliis benedicant et imponant : altero ejusdem diei

decreto Indultum Gregorianum, seu exemptio ab onere nomina fidelium catalogo Confraternitatis B. V. a Monte Carmelo inscribendi revocatur. Quibusdam autem, ex eo quod eodem die supra dicta decreta a S. C. emanarunt, exortum est dubium utrum adhuc perduret Indultum Gregorianum favore Patrum Soc. Jesu. Sunt et contra qui affirmant perdurare, eo quod decretum revocans Indultum Gregorianum indulta specialia circa exemptionem ab onere inscribendi nomina in catalogo a S. Sede quocumque nomine vel forma concessa non attingit.

Quare, in his omnibus ut secure procedi possit, sequentia dubia solvenda proponit :

I.—Utrum uni tantum humero, et non circa collum, Scapularis impositio valida sit necne?

II.—Utrum decretum revocans Indultum Gregorianum supra dictos Patres Soc. Jesu aequè obliget ac primum, quod benedictionem simultaneam Scapularis Carmelitani revocat?

S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita, re mature perpensa auditoque unius ex Consultoribus voto relatis dubiis rescripsit :

Ad I.—*Affirmative.*

Ad II.—*Negative*: admonentur tamen Patres Societatis Jesu ut nomina receptorum in Albo alicujus Sodalitatis vicinioris sive Monasterii Religiosorum respective inscribere non omittant, ne in eorum obitu suffragiis priventur, juxta responsionem in una Versaliensi, d. d. 17 Sept., 1845.

FR. ALOISIUS Card. SEPIACCI, Praefectus.

ALEXANDER Archiep. NICOP., Secretarius.

Datum Romae ex Secretaria ejusdem Sacrae Congregationis die 26 Septembris, 1892.

TERTIA ORATIO AD LIBITUM.

Dubium.

(*Ex. S. R. C. die 13 Feb. 1892 in Calagur.*)

Dubium. Cum dicitur in Missa Oratio secunda, *A cunctis*, eligine potest pro tertia Oratio pro Congregatione et Familia, id est *Defende?*

Resp. *Negative.*

DECRETUM DE ERECTIONE VIAE CRUCIS.

(Ordinis Fr. Min. S. Francisci.)

P. Raphael ab Aureliaco, Procurator Generalis Ord. Min. S. P. Francisci ad pedes S. V. humiliter provolutus sequentia dubia circa stationes Viae Crucis solvenda proponit :

1. An Superiores Conventuum, Hospitiorum, etc. Ord. Min. ut Guardiani, Præsidentes, Praefecti Missionum, etc. delegare possint ad erigendas stationes Viae Crucis Religiosos Sacerdotes eiusdem quidem Ordinis, *non tamen sibi subditos* ?

2. Cum ex decisione S. C. Indulg. "Benedictione tabularum et crucium facta a Sacerdote legitime delegato alter quicumque tabulas collocare possit privatim sine caeremoniis *et etiam alio tempore*," (Decr. Auth. n. 311) quaeritur : An sit necessarium ut Sacerdos legitime deputatus, facta *in loco ubi Stationes erigendae* sunt benedictione tabularum et crucium, ibi permaneat quoadusque eadem stationes non fuerint affixae, ita ut nequeat ante huiusmodi affixionem in domum suam reverti ?

3. An *Indultum Viae Crucis* cesset, si persona quae pro suo privato Oratorio illud obtinuit, alio transferat habitationis sedem, vel Oratorium in eadem domo mutet, ita ut ad idem privilegium habendum requiratur novum concessionis Rescriptum ? Et quatenus negative :

4. An ad lucrandas indulgentias necessario requiratur *nova Viae Crucis erectio*, praesertim si Oratorii et Viae Crucis mutatio fiat prope vetus Oratorium, ex gr. si construatur *in cella, priori Oratorio contigua sed omnino separata*, vel in alia eiusdem domus contignatione, quam tamen eadem persona pro sua habitatione habet ? Et quatenus affirmative :

5. An Sacerdos legitime deputatus, ad erectionem in priori Oratorio iam factam, etiam secundam et tertiam erectionem (pro casu quod sit necessaria) peragere possit in praedictis mutationibus seu translationibus, absque nova deputatione seu facultate ?

6. In constituendis stationibus Viae Crucis in Oratorio domestico, sive hoc sit cum privilegio celebrandi Missam, sive non, requiritur *in scriptis* et id *ad validitatem* consensus (a) Ordinarii, (b) Parochi ?

7. Si Consensus tum Ordinarii tum Parochi in scriptis vel saltem oretenus affirmetur necessarius in superiori dubio, requiritur *novus eorundem (et etiam domini in scriptis)* consensus in casu

mutationis Oratorii et Stationum Viae Crucis de domo in domum vel de cella in cellam eiusdem domus?

8. In Indulto quo erigitur Via Crucis in Oratorio domestico exprimi solet: "Indulgentias acquiri posse ab Oratore eiusque consanguineis, affinibus et familiaribus cohabitantibus" quaeritur utrum defuncto oratore indultario, ceteri supra comprehensi adhuc lucrari possint Indulgentias?

9. Pro erectione Viae Crucis in locis exemptis a jurisdictione Ordinarii, ut in Ecclesiis, Oratoriis, locis internis Conventuum, non tamen Ord. Minor., sed aliorum Ordinum exemptorum, requiritur consensus ipsius Ordinarii et etiam Parochi?

10. An valida dicenda sit Viae Crucis erectio, si Parochus vel Superior ecclesiae, monasterii, hospitalis, loci, ubi erectio facta est, consensum quidem *ante* erectionem praestiterint, non tamen, *in scriptis* nisi *post* erectionem?

11. Contingit aliquando, ut non satis certo constet quinam sit Superior qui consensum praestare debet pro Viae Crucis erectione in aliqua ecclesia, monasterio, conservatorio, hospitali, etc. Non semper enim et ubique habetur Cappellanus ab Ordinario nominatus, sed modo unus, modo alter Sacerdos a Parocho vel a Superiore alicuius Conventus mittitur ad aliquem ex praedictis locis, ut ibi, praecipue pro inhabitantibus, puta pro sororibus, pro infirmis, etc. Missam celebret, aliaque ecclesiastica munia peragat. Unde quaeritur: Utrum in huiusmodi casibus sufficiat ut solus Parochus consensum praestet pro erectione Viae Crucis, vel requiritur etiam consensus in scriptis Superioris seu Superiorissae localis Fratrum sive Sororum?

S. Congregatio Indulgentiarum et SS. Reliquiarum propositis dubiis respondit:

Ad I.—*Negative*; id est non posse delegare nisi *sibi subditos*.

Ad II.—*Negative*.

Ad III.—*Negative*; dummodo locus in quo peracta est erectio Viae Crucis, neque in precibus, neque in rescripto determinetur.

Ad IV.—*Affirmative*; seu necessariam esse novam erectionem uti constat ex pluribus responsionibus huius S. Congregationis et praesertim ex resp. d. d. 30 Ian. 1839 in una Lingonensi.

Ad V.—*Negative*; id est vi prioris tantum delegationis non potest novam erectionem peragere.

Ad VI.—*Affirmative* quoad consensum Ordinarii; *Negative* quoad consensum Parochi.

Ad VII.—*Affirmative*.

Ad VIII.—*Negative.*

Ad IX.—*Negative.*

Ad X.—*Negative.*

Ad XI.—Si agetur de erigenda Via Crucia in Ecclesia vel publico Oratorio, praeter consensum Superioris vel Superiorissae Ecclesiae, Monasterii, Conservatorii, Hospitalis, requiritur etiam consensus Parochi, minime si agatur de Via Crucis erigenda in sacello privato, seu decenti loco infra septa Monasterii, quod a iurisdictione Parochi est omnino exemptum.

Datum Romae, ex Secretaria eiusdem Sacrae Congregationis, die 26 Septembris, 1892.

FR. ALOISIUS *Card.* SEPIACCI, *Praef.*

ALEX. *Archiep.* NICOPOLIT., *Secretarius.*

CONFRATERNITAS B. V. M. PRO DEFUNCTIS.

BEATISSIME PATER:

Hermes Martinelli, Congregationis SSmi. Redemptoris Procurator Generalis, ad pedes S. V. provolutus, demisse exponit olim in Ecclesia S. M. vulgo *in Monterone* nuncupata, in hac Alma Urbe existente, erectam fuisse archisodalitatem sub titulo B. M. in coelum assumptae, ad juvandas animas purgatorii igne detentas, ejusdemque sodalitatis ceu moderatorum constitutum fuisse Procuratorem generalem pro tempore existentem Congregationis SSmi. Redemptoris.

Non raro autem accidit ut ejusdem nominis et tituli sodalitates erigantur a Rmis locorum Ordinariis, vi facultatis illis collatae ex speciali indulto erigendi sodalitates cum indulgentiis, quibus in Urbe fruuntur respectivae archisodalitates, absque ulla exhibita petitione aggregationis archisodalitatis supremo Moderatori.

Id vero, uti experientia comprobatur, in ejusdem sodalitatis bonum minime vergit. In his siquidem sodalitatibus, quae nullo inter se vinculo junguntur cum sodalitate primaria quae ab Apostolica Sede uti centrum aliarum fuit constituta, paulatim ea deficit unitas directionis piorumque usuum conformitas, quae maxime confert ad incrementum pietatis erga animas Christifidelium igne purgatorii detentas, necnon majoris boni ipsorum sodalium.

Quare praedictus Orator humiliter et enixe exorat S. V. ut benigne decernat sodalitates sub titulo B. M. V. in coelum assumptae ad juvandas animas purgatorii igne excruciatas, etsi ab Ordinariis locorum canonice sint erectae, nihilominus Indulgentias et privilegia Archisodalitati a Romanis Pontificibus concessa, non posse consequi in posterum, nisi a Congregationis SSmi. Redemptoris Procuratore generali, prius obtentis Ordinarii loci consensu ejusque litteris testimonialibus, praedictae Archisodalitati fuerint aggregatae.

Et Deus

SSmus D. N. Leo PP. XIII., in audientia habita die 18 junii 1892 ab infrascripto Secretario S. C. Indulgentiis sacrisque Reliquiis praeposito, benigne annuit pro gratia juxta preces, ceteris servatis de jure servandis. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis non obstantibus quibuscumque.

Datum Romae, ex Secretaria ejusdem S. C. die 18 junii 1892.

A. Card. SERAFINI.

ALEX. Archiep. NICOPOLIT., *Secretarius.*

INCLINATIO CAPITIS AD NOMEN SANCTI IN MISSA.

Dubium.

(*Ex. S. R. C. die 13 Feb. 1892 in Calagur.*)

Dubium. Quenam regula servanda est circa capitis inclinationes in Missa faciendas, quoties occurat nomen de Sancto, cujus dicitur Missa vel fit commemoratio: an nempe in principio Epistolae et Evangelii, in festo ex gr. S. Pauli vel Matthaei, an etiam in vigiliis Sanctorum? Et versum quem locum vel objectum inclinandum est caput, etiam cum nomen B. M. V. aut Summi Pontificis occurrat?

Inclinationem capitis faciendam in festis sanctorum tantum, quoties nomen eorum de quibus celebratur Missa vel fit commemoratio exprimitur, minime vero in initiis Epistolae et Evangelii, et ad nomina B. M. V., aliorum Sanctorum et Summi Pontificis, inclinationem dirigendam versus librum seu nomen in libro expressum, nisi in loco principali altaris habeatur statua vel imago B. M. V. aut sancti, ad quam, quia expressius repraesentat, caput inclinatur.

DUBIA DE ABSOLUTIONE AD CAUTELAM.

*Ex S. Poenitentiaria Apostolica.**De Absolutione ad Cautelam in fulminatione Dispensationis vi Indulti impertitae.*

Episcopus Albiensis, sub litteris datis die 27 Aprilis anni currentis 1891, S. Poenitentiariae proposuit dubium sequens: Quaeritur utrum casu quo nullam praevidet Ordinarius censuram ab Oratoribus fuisse contractam, debet nihilominus Ordinarius qui dispensationem matrimonialem vi alicujus indulti concedit, clausulam absolutionis ad cautelam praemittere, quam Sacra Poenitentiaria et Apostolica Dataria praemittere censueverunt?

Sacra Poenitentiaria Ven. in Christo Patri Episcopo Albien. respondet: *Absolutionem a censuris in casu de quo agitur laudabiliter praemitti.*

Datum Romæ in S. Poenitentiaria die 2 julii 1891.

A. Card. MONACO, P. M.

A. L. MARTINI, S. P., *Secretarius.*

DE DIVORTIO CIVILI.

BEATISSIME PATER :

Eduardus ob adulterium mulieris notorium et scandalosum, ex quo etiam proles spuria exorta est, a iudice ecclesiastico obtinuit sententiam pro separatione thori.

Ut vero talis sententia iudicis ecclesiastici effectus civiles sortiri queat, praesertim quoad repudiationem paternitatis circa filios adulterinos, horumque exclusionem a parte et bonis prolis legitimae, lex civilis non aliud suppeditat medium efficax quam divortium civile.

Unde Eduardus familiae suae decori et bono providere volens, ad actionem pro consequendo divortio civili recurrere cogitat. Nullo modo tamen vinculum sacramentale infringere aut novarum nuptiarum libertatem pro se aut pro indigna muliere praetendere putat, paratus caeteroquin talem intentionem authentice coram Parocho vel Episcopo confirmare et declarare.

Cum saepius a S. Sede declaratum sit matrimonium civile nil aliud significare quam meram nudamque caeremoniam seu formam qua nullum conscientiae vinculum aut obligationem condere queat,

Eduardus itidem etiam in divortio civili nihil aliud ac talem nudam caeremoniam considerat, quae civiliter destruit effectus quos prius considerat mera contractus civilis matrimonia; unde, simili jure, divortium civile conscientiae obligationibus nec addere quidquam nec detrahere ipsi videtur; proinde ordinem mere civilem et externum spectans, quamlibet vinculi sacramentalis laesionem seu violationem expresse respuit et excludit, cum divortii civilis effectus exquirat.

Quum talis sit animi sui dispositio ac considerata praesertim sententia iudicis ecclesiastici super separatione thori, Eduardus ut conscientiae suae quieti provideat, enixe petit an ita sibi liceat adire tribunal laicum pro consequendo divortio civili, sub clausulis et restrictionibus supra indicatis.

Sacra Poenitentiaria ad praemissa respondet: *Orator consulat probatos auctores.*

Datum Romae in S. Poenitentiaria, die 30 Junii 1892.

R. Card. MONACO, P.M.

CAUSA DIPENSATIONIS MATRIMONII.

(*Aquen. in Gallia Aix-en-Provence.*)

Inter varias causas dispensationis super matrimonio rato et non consummato, qua singulis fere mensibus S. C. C. iudicio subjiuntur, specialem meretur notitiam praesens causa. Exemplum est enim dispensationis obtentae quum jam impossibilis effecta est directa inconsummationis probatio ex medicorum relatione technica; dum iuridicae probationes ex testimoniis et ceteris indiciis ad moralem certitudinem plane accedunt. Ideo huic aliquantulum insistendum ducimus.

Sane Maria L. et Stephanus G., mutuo sese amore foventes, matrimonium anno 1881 inierunt, et in eo per septem circiter annos permanserunt. At tunc Maria a viro derelicta est, pater in favorem filiae civile divortium obtinuit, Stephano propriam defensionem coram tribunali non curante; dein uterque civili denuo matrimonio conjunctus est. Ut vero mulieris, ceteroquin probatissimae honestatis et religionis, conditioni remedium aliquod afferretur, institutus est, de speciali S. E. mandato, iudicialis processus circa inconsummationem ab utraque parte allegatam, servata in substantialibus Const. Bened. XIV.

Conjuges rei uxoriae saepissime indulserunt, at infausto conatu ; nimiae quippe arctitudinis erat mulier, dum contra vir disproportionatus omnino existebat. Testimonia plane concordantia viri, mulieris, utriusque familiae, et honestissimorum testium producta sunt ; ex quibus apparuerunt repetiti et frustranei conatus ; jurgia et verbera propter hoc a viro in uxorem commissa, dum in ceteris concordantes erant ; infelicis status conjugalis frequens et varia, tempore non suspecto, facta manifestatio. Uno verbo omnia adfuerunt quae moralem certitudinem secum ferrent. Addita est inspectio a quadam obstetrice Parisiis quasi fortuito peracta ; probationem complevit medicorum jurata inspectio ex officio facta, ex qua insolitam disproportionem deduxerunt. Ultimo notetur nihil ex actis erui quod suspicionem collusionis aut fraudis ingerere possit. Hinc quum quaesitum fuisset, ut de more : An sit consulendum SSmo pro dispensatione super matrimonio rato et non consummato in casu ; responsum est : Affirmative.

DE DENUNTIANDIS SECTAE MASSONICAE CORYPHEIS.

BEATISSIME PATER :

Franciscus Episc. Bajon. ad pedes Sanctitatis Tuae provolutus suppliciter expostulat :

1° An occulti sectae massonicae coryphaei ac duces sint denunciandi juxta Const. *Apostolicae Sedis*, quando sunt publice noti ut *liberi muratorii*, sed non sunt publice noti ut coryphaei vel duces hujus sectae massonicae ?

2° An denuntiationis obligatio cesset apud eas regiones, in quibus *liberi muratorii* et ideo ipsorum coryphaei a gubernio civili tolerantur, et ab ecclesiastica potestate puniri non possunt nec ullo modo cohiberi ?

Feria IV die 19 Aprilis 1893.

In Congregatione generali S. R. et U. Inquisitionis ad examen vocatis suprascriptis dubiis, Emi ac Rmi Dni Cardinales in rebus fidei et morum generales Inquisitores respondendum decreverunt :

Ad I. Affirmative.

Ad II. Negative.

P. R. D. MANCINI, *Notar.*

PETRUS PALOMBELLI, *Substitut.*

**EPISTOLA ENCYCLICA
LEONIS**

DIVINA PROVIDENTIA
PAPAE XIII.

De Rosario Mariali.

Venerabilibus Fratribus Patriarchis Primatibus Archiepiscopis et Episcopis aliisque Locorum Ordinariis pacem et communionem cum Apostolica Sede habentibus.

LEO PP. XIII.

Venerabiles Fratres Salutem et Apostolicam Benedictionem.

Laetitiae sanctae, quam Nobis annus quinquagesimus ab episcopali consecratione feliciter plenus adduxit, pergrata nimirum ex eo fuit accessio, quod omnes, per universitatem catholicarum gentium, non secus ac filios pater, consortes habuerimus, fidei et amoris significatione pulcherrima. In quo nova semper cum gratia agnoscimus et praedicamus Dei providentis consilium, et summe in Nosmetipsos benevolum et Ecclesiae suae haud leviter profuturum; neque minus avet animus, eiusdem beneficii optimam apud Deum conciliatricem, Matrem eius augustam, salutare laudibus et efferre. Huius quippe eximia caritas, quam diuturno varioque aetatis spatio sensimus Ipsi multis modis praesentem, praesentior in dies ante oculos fulget atque animum suavissime afficiens, fiduciâ non humana confirmat. Caelestis Reginae vox ipsa exaudiri videtur, Nos benigne tum erigentis in asperrimis Ecclesiae temporibus, tum consilii copiâ ad institutâ communis salutis proposita adiuvantis, tum etiam admonentis ut pietatem omnemque virtutis cultum in christiano populo excitemus. Talibus respondere optatisiam pluries antehac incundum Nobis sanctumque fuit. In fructibus autem qui hortationes Nostras, ipsa auspice, sunt consecuti, dignum est quod commemoremus, perampla, religioni sacratissimi eius *Rosarii* allata esse incrementa; hanc in rem sodalitiis quoque piorum qua auctis qua constitutis, scriptis docte opportuneque in vulgus editis, ipsis elegantiorum artium nobilissimis ornamentis inductis. Nunc vero perinde ac si eandem studiosissimae Matris excipiamus vocem, qua urgeat, *Clama, ne cesses*, rursus de mariali Rosario vos alloqui libet, Venerabiles Fratres, appetente octobri; quem mensem esse ei devotum, acceptissimo eiusdem Rosarii ritu, censuimus, tributis sacrae indulgentiae praemiis. Oratio tamen Nostra non eo proxime spectabit ut addamus, vel laudem precationi ex se praestantissimae, vel fidelibus stimulos ad eam sanctiore usu colendam; verum de nonnullis

dicemus lectissimis bonis, quae inde hauriri possunt, temporum et hominum rationi maxime opportunis. Sic enim Nobis persuasissimum est, religionem Rosarii, si tam rite colatur, ut vim insitam virtutemque proferat suam, utilitates, non singulis modo, sed omni etiam reipublicae esse maximas parituram.

Nemo est quem fugiat, quantum Nos, pro supremi Apostolatus munere, ad civile bonum conferre studuerimus, ac porro paratissimi, sic Deus adsit, conferre. Nam, qui imperio potiantur, eos saepe monuimus, ne perferant leges per easque agant, nisi ad normam aequissimam divinae Mentis; cives autem, qui ceteris, sive ingenio, sive partis meritis, sive nobilitate fortunisque antecellant, crebro adhortati sumus ut, consiliis collatis et viribus, res maximas potissimasque civitatis tueantur et provehant. Sed vero nimis multa sunt, quibus, ut modo est civilis consociatio, publicae disciplinae vincula infirmentur, atque populi a justa morum honestate persequenda abducantur. Iam Nobis tria praecipue videntur teterima in communis boni perniciem: ea sunt *modestae vitae et actuosae fastidium; horror patiendi; futurorum, quae speramus, oblivio.*

Querimur Nos, ipsique fatentur ultro ac dolent qui omnia revocant ad naturae lumen et utilitatem, vulnus humanae societati, idque vehemens, ex eo infligi, quod officia virtutesque negliguntur, quae genus vitae exornant tenue et commune. Hinc enimvero, in domestica consuetudine debitam naturâ obedientiam a liberis detrectari proterve, omnis impatientibus disciplinae, nisi si quae est voluptaria et mollis. Hinc opifices suis se artibus remove, defugere labores, nec sorte contentos, altiora suspicere, improvidam quandam expetentes aequationem bonorum: similia multorum studia, ut, natali rure relicto, urbium rumores capiant effusasque illecebras. Hinc inter ordines civitatum aequilibras nulla; nutare omnia, animos simultatibus invidiaque torqueri, ius conculcari palam, eos denique, qui spe sint falsi, per seditionem et turbas publicam tentare pacem, iisque obsistere quorum est illam tutari. Contra haec curatio petatur a Rosario mariali, quod simul certo precum ordine constat et pia mysteriorum Christi Servatoris et Matris commentatione. Nempe *gaudiorum mysteria* probe et ad vulgus enarrentur, ac veluti picturae quaedam imaginesque virtutum, in oculis hominum constituentur: perspiciet quisque, quam ampla inde quamque facilis, ad vitam honeste componendam, offeratur documentorum copia, mira animos suavitate allicientium. Obversatur Nazarethana domus, terrestre illud divinumque sanctimoniae domicilium. Quantum in ea quotidiana consuetudinis exemplar!

quae societatis domesticae omnino perfecta species ! Simplicitas ibi morum et candor ; animorum perpetua consensio ; nulla ordinis perturbatio ; observantia mutua ; amor denique, non ille fucatus et mendax, sed qui officiorum assiduitate integre vigens, vel oculos intuentium rapiat. Illic datur quidem studium ea parando quae suppeditent ad victum et cultum ; id vero *in sudore vultus*, et ut ab eis, qui, parvo contenti, potius agant ut minus egeant, quam ut plus habeant. Super haec omnia, summa tranquillitas mentis, par animi laetitia ; quae duo recte factorum conscientiam nunquam non comitantur. Quarum exempla virtutum, modestiae nimirum ac demissionis, laborum tolerantiae et in alios benevolentiae, diligentiae tenuium officiorum quae sunt in quotidiana vita, cetera demum exempla, simul atque concipiuntur sensim animis alteque insideant, sensim profecto in eis optata consiliorum morumque mutatio eveniet. Tum sua cuique munera, nequaquam despecta erunt et molesta, sed grata potius et delectabilia ; atque, iucunditate quadam aspersa, enixius ad probe agendum conscientia officii valebit. Ex eo mores in omnes partes mitescent ; domestica convictio in amore et deliciis erit ; usus cum ceteris plus multo habebit sinceræ observantiae et caritatis. Quae quidem, ex homine singulari, si late in familias, in civitates, in universum quempiam populum traducantur, ut ad haec instituta moderantur vitam ; quanta inde reipublicae emolumenta sint obventura, apertum est.

Alterum, sane, funestissimum, in quo deplorando nimii nunquam simus, eo quia latius in dies deteriusque inficiat animos, illud est, recusare dolorem, adversa et dura acriter propulsare. Pars enim hominum maxima tranquillam animorum libertatem non iam sic habent, ut oportet, tamquam praemium iis propositum qui virtutis fungantur munere ad pericula ad labores invicti : sed commentitiam quandam civitatis perfectionem cogitant, in qua, omni ingrata re submota, cumulata sit delectationum huius vitae complexio. Porro ex tam acri effrenataque beate vivendi libidine proclive est ut ingenia labefactentur : quae, si non penitus excidunt, at enervantur tamen, ut vitae malis abiecte cedant miserabiliterque succumbant. In hoc etiam discrimine, plurimum quidem opis ad spiritus roborandos (tanta exempli auctoritas est) ex mariali Rosario expectari licet ; si *dolentia*, quae vocantur, *mysteria*, vel a primis puerorum aetatulis, ac deinceps assidue, tacita suavique contemplatione versentur. Videmus per ea Christum, *auctorem et consummatorem Fidei* nostrae, *coepisse facere et docere* ; ut, quae genus nostrum de laborum dolorumque perpeffione docuisset, eorum in ipso exempla peteremus, et

ita quidem ut, quaecumque difficiliora perpessu sunt ea sibi ipse toleranda magna voluntate susceperit. Maestitia videmus confectum, usque eo ut sanguini totis artubus, veluti sudore, manaret. Videmus vinculis, latronum more, constrictum; iudicium pessimorum subeuntem, diris, contumeliis, falsis criminibus impetum. Videmus flagellis caesum; spinis coronatum; suffixum cruci; indignum habitum qui diu viveret, dignum qui succlamante turba periret. Ad haec, Parentis sanctissimae aegritudinem reputamus, cuius *animam doloris gladius*, non attigit modo, sed *pertransivit*, ut mater dolorum compellaretur et esset. Virtutis tantae specimina qui crebra cogitatione, non modo oculis, contempletur, quantum ille profecto calebit animo ad imitandum! Esto ei quidem *maledicta tellus et spinas germinet ac tribulos*, mens aerumnis prematur, morbis urgeatur corpus; nullum erit, sive hominum invidiâ, sive irâ daemonum, invectum malum, nullius publicae privataeque calamitatis casus, quae non ille evincat tolerando. Hinc illud recte, *Facere et pati fortia christianum est*; christianus etenim, quicumque habeatur merito, Christum patientem non subsequi nequaquam potest. Patientiam autem dicimus, non inanem animi ostentationem ad dolorem obdurescentis, quae quorundam fuit veterum philosophorum; sed quae, exemplum ab illo transferens *qui proposito sibi gaudio, sustinuit crucem, confusione contempta*,¹ ab ipsoque opportuna gratiae exposcens auxilia, perpeti aspera nihil renuat atque etiam gestiat, perpessionemque, quantacumque ea fuerit, in lucris ponat. Habuit catholicum nomen, ac sane habet, doctrinae huius discipulos praeclarissimos, complures ubique ex omni ordine viros et feminas, qui, per vestigia Christi Domini, iniurias acerbitatesque omnes pro virtute et religione subirent, illud Didymi, re magis quam dicto, usurpantes: *Eamus et nos, et moriamur cum eo*.² Quae insignis constantiae facta etiam atque etiam multiplicentur splendide, unde praesidium civitati, Ecclesiae virtus augetur et gloria!

Tertium malorum caput, cui quaerenda est medicina, in hominibus maxime apparet aetatis nostrae. Homines enim superiorum temporum, si quidem terrestria, vel vitiosius, adamabant, fere tamen non penitus aspernabantur caelestia: ipsi ethnicorum prudentiores, hanc nobis vitam hospitium esse, non domum, commorandi diversorium, non habitandi, datum docuerunt. Qui nunc vero sunt homines, esse christiana lege instituti, fluxa praesentis aevi bona plerique sic consecantur, ut potioem patriam in aevi sempiterni

1 Hebr. xii, 2.

2 Ioann. xi, 16.

beatitate, non memoria solum elabi, sed extinctam prorsus ac deletam per summum dedecus velint ; frustra commonente Paulo : *Non habemus hic manentem civitatem, sed futuram inquirimus* ¹. Cuius rei explorantibus causas, illud in primis occurrit, quod multis persuasum sit, cogitatione futurorum caritatem dirimi patriae terrestri rei que publicae prosperitatem convelli quo nihil profecto odiosius, ineptius nihil. Etenim non ea sperandarum natura est rerum, quae mentes hominum sibi sic vindicent, ut eas a cura omnino avertant praesentium bonorum ; quando et Christus regnum Dei edixit quaerendum, primum id quidem, at non ut cetera praeteriremus. Nam usura praesentium rerum, quaeque inde honestae habentur delectationes, si virtutibus vel augendis vel remunerandis adiumento sunt ; item, si splendor et cultus terrenae civitatis, ex quo mortalium consociatio magnifice illustratur, splendorem, et cultum imitatus civitatis caelestis ; nihil est quod rationis participes dedeceat, nihil quod consiliis adversetur divinis. Auctor est enim naturae Deus idemque gratiae ; non ut altera alteri officiat atque inter se digladiantur, sed ut amico quodam foedere coeant, ut nempe, utraque duce, immortalem illam beatitatem, ad quam mortales nati sumus, faciliore veluti via, aliquando contingamus. At vero homines voluptarii, sese unice amantes, qui cogitationes suas omnes in res caducas humiliter abiiciunt, ut se tollere altius nequeant, ii, potius quam a bonis quibus fruuntur aspectabilibus aeterna appetant, ipsum plane amittunt aeternitatis aspectum, ad conditionem prolapsi indignissimam. Neque enim divinum Numen graviore ulla poena multare hominem possit, quam quum illum blandimenta voluptatum, bonorum sempiternorum immemorem, omni vita consecrari permiserit. A quo tamen periculo ille profecto aberit qui, pietate Rosarii usus, quae in illo proponuntur a *gloria mysteria*, attenta repetet frequentique memoria. Mysteria etenim ea sunt, in quibus clarissimum christianis mentibus praefertur lumen ad suspicienda bona, quae etsi obtutum oculorum effugiunt, sed certa tenemus fide praeparasse Deum *diligentibus se*. Docemur inde, mortem, non interitum esse omnia tollentem atque delentem sed migrationem commutationemque vitae. Docemur, omnibus in caelum cursum patere ; quumque illo Christum cernimus remeantem, reminiscimur felix eius promissum : *Vado parare vobis locum*. Docemur, fore tempus, quum *absterget Deus omnem lacrimam ab oculis nostris*, et *neque luctus, neque clamor, neque dolor erit ultra* ;

sed *semper cum Domino erimus, similes Dei, quoniam videbimus eum sicuti est; poti torrente voluptatis eius, Sanctorum cives*, in magnae Reginae et Matris beatissima communione. Haec autem considerantem animum inflammari necesse est, atque tum illud iterare Viri sanctissimi : *Quam sordet tellus, dum caelum aspicio!* tum eo uti solatio, quod *momentaneum et leve tribulationis nostrae aeternum gloriae pondus operatur in nobis*. Enimvero una haec est ratio praesentis temporis cum aeterno, terrestri civitatis cum caelesti apte iungendae ; hac una educuntur fortes animi et excelsi. Qui quidem, si magno numero censeantur, dignitas et amplitudo stabit civitatis ; florebunt quae vera, quae bona, quae pulchra sunt, ad normam illam expressa quae omnis veritatis, bonitatis, pulchritudinis summum principium et fons perennis.

Iam videant omnes, quod principio posuimus, quarum sit utilitatum fecunda marialis Rosarii virtus, et quam mirifice possit ad temporum sananda mala, ad gravissima civitatis damna prohibenda. Istam vero virtutem, ut facile cognitu est, ille praecipue uberiusque percepturi erunt qui cooptati in sacra Rosarii Sodalitia, peculiari et inter se fraterna coniunctione et erga sanctissimam Virginem obsequio prae ceteris commendantur. Haec enim Sodalitia, auctoritate romanorum Pontificum comprobata, ab eisque donata privilegiis et muneribus indulgentiae, suo palam ordine ac magisterio reguntur, conventus statis habent temporibus, praesidiis optimis instruuntur quibus sancte vigeant et ad commoda etiam societatis humanae conducant. Haec sunt veluti agmina et acies, praelia Christi per sacratissima eius mysteria pugnantes, auspice et duce Regina caelesti: quorum illa supplicationibus, ritibus, pompis quam adsit propitia, praeclare omnino tempore patuit, magnifice ad Echinadas. Magno igitur studio in talibus Sodalitiis condendis, amplificandis, moderandis par est contendere et eniti, non unos inquam alumnos Dominici Patris, quamquam illi ex disciplina sua debent summopere, sed quotquot praeterea sunt animarum curatores, in sacris praesertim aedibus ubi illa iam habentur legitime instituta. Atque etiam Nobis maxime in votis est, ut qui sacras expeditiones ad Christi doctrinam, vel inter barbaras gentes invehendam vel apud excultas confirmandam obeunt, haec item in re elaborent. Ipsius omnibus hortatoribus, minime dubitamus, quin multi e Christifidelibus animo alacres futuri sint, qui tum eidem Sodalitati dent nomen, tum eximie studeant bona intima, quae exposuimus, assequi, illa nimirum quibus ratio et quodammodo res Rosarii continetur. Ab exemplo autem Sodalium maior quaedam reverentia et pietas erga ipsum Rosarii cultum ad

ceteros manabit fideles : qui ita excitati, ampliores impendent curas ut, quod Nobis desideratissimum est, eorumdem salutarium bonorum copiam abunde participant.

Haec Nobis igitur praelucet spes, hac ducimur atque in tantis reipublicae damnis valde recreamur : quae ut plena succedat, ipsa exorata efficiat Rosarii inventrix et magistra, Dei et hominum Mater, MARIA. Fore autem vestrâ omnium opera, Venerabiles Fratres, confidimus, ut documenta et vota Nostra ad familiarum prosperitatem, ad pacem populorum et omne bonum eveniant. Interea divinorum munerum auspicem ac benevolentiae Nostrae testem, vobis singulis et clero populoque vestro Apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum die VIII septembris anno MDCCCXCIII, pontificatus Nostri sextodecimo.

LEO PP. XIII.

THE "INDEPENDENT ORDER OF GOOD TEMPLARS."

DECRETUM S. OFFICII.

(Communicated through the Apostolic Delegation.)

Supremae Congregationi S. Officii a Praefecto Apostolico Norvegiae sequentia proposita fuerunt dubia :

1.—An societas "Independent Order of Good Templars" nuncupata excommunicationi subiaceat latae contra Societates secretas in Constitutione Ap. Sedis? Et quatenus negative :

2.—An prohibitum sit sub gravi nomen dare isti Societati?

Porro Emi. Patres Inquisitores Generales re mature perpensa in comitiis habitis die 9 Augusti 1893 sequens cum approbatione Summi Pontificis ediderunt decretum :

Ad 1^m *Dilata.*

Ad 2^m *Affirmative*, seu deterrendi fideles a dando nomine huic Societati.

BOOK REVIEW.

DIRECTORIUM ASCETICUM, in quo de viri spiritualis eruditone tutissima sanctorum patrum documenta traduntur. R. P. Marth. Jos. Rousset. O. Pr.—Friburgi Brisg. B. Herder, 1893. St. Louis, Mo.

This excellent little work owes its first existence to the zealous and enlightened labor of St. Vincent Ferrer, who collected the maxims and sayings of the Fathers and Doctors of the Church for the practical guidance of those who seek religious perfection. In its present form the book commends itself not only to religious familiar with Latin, but especially to priests who are called to direct persons consecrated to God, whether in the retirement of the cloister or in the midst of secular occupations.

A CATHOLIC DICTIONARY, containing some account of the Doctrine, Discipline, Rites, Ceremonies, Councils and Religious Orders of the Catholic Church. By William E. Addis and Thomas Arnold, M.A. New Edition revised and enlarged with the assistance of the Rev. T. B. Scannell, B.D. Authorized American Edition. New York, Cincinnati, Chicago: Benziger Bros., 1893.

It is just ten years since the appearance of this volume was hailed by English speaking Catholics with a first feeling of general satisfaction. It seemed to answer a need which Catholics were constantly reminded of in their intercourse with non-Catholics, namely, that of having a reliable, succinct and, on the whole, complete account of whatever pertains to the doctrine and discipline of the Catholic Church, and that within sufficiently small compass to make it practically accessible to the ordinary reader.

In many respects the "Catholic Dictionary" fulfilled this

demand, and it was to be supposed that whatever shortcomings a careful criticism might have discovered, these were soon to be eliminated in succeeding editions of a work so useful in its character. The two gentlemen who had principally labored in its construction could not, in reason, however erudite and universally cultured they might be, have done full justice to a task which, from its very nature, implies address to unequal capacities not only of information but of intellect and judgment, and must therefore be largely distributed in order to cover the ground. Many of the articles might be condensed from other encyclopædias without much further labor than a judicious translation of the parts ; but in a very large number of cases, original works containing histories, statistics, systems, etc., had to be consulted in order to bring the information up to date and make it critically or historically correct. This the authors appear to have done, as is suggested by the mention of standard works at the conclusion of important articles, where nominal references are given which vouch for the authenticity of the information, and at the same time point the way for the reader to more extensive resources of knowledge on special topics. Yet, as we said, in the case of nearly thirteen hundred articles, one-half of which, to say the least, represent subjects with which only the theologian and the student of ecclesiastical history and Catholic controversy is apt to be familiar, the labor of furnishing clear and accurate abstracts is manifestly beyond the cursory attention bestowed on encyclopædic works of a literary or professional type which make no pretence of a specialty.

Moreover, it behoved the authors and responsible correctors of such a work not only to avail themselves of all possible yet accurate sources of information on many difficult points, particularly such as are or have been in controversy, but they were, likewise, by reason of their established aim and profession, required to do their work in a Catholic spirit, that is to say, one in entire harmony with the doctrine and also with the sanctifying purpose of the one true Church of Christ.

These reasonable demands can hardly be said to have been satisfied up to the present. Within four years after its first publication, six editions of the work had been sold in England and America, which is a guarantee that the first publishers got their profit from the work and that the lack of proportionate improvement in subsequent editions was not due to want of a ready market. Perhaps this support of

a mediocre work for want of a better one on the part of the reading Catholic public has satisfied the editors that nothing needs emendation and completing in the book. If so, the critics have been remiss in a case where conscientious censure is the first step to the perfecting of a progressive work.

We have stated the grounds for what may be reasonably expected in regard to the Catholic Dictionary after its being a full decade in use, not without feeling the just obligations of pointing out the defects which might and should have been corrected ere now.

These we categorize under three heads, namely: (a) Incompleteness of topics. (b) Lack of due attention to American subjects. (c) Un-Catholic views.

(a.) It is not always easy in the compilation of a dictionary such as this to say just what words in our vocabulary should be omitted or receive secondary treatment in conjunction with other terms covering similar ground. Thus "satisfaction" may be referred to "penance," "anchorite" to "hermit," "bigamy" to "irregularity," and the like, although there are other instances where such reference is not so satisfactory, as when for "Goanese schism" we are directed to "Missions to the Heathens," in which case a brief explanation could easily have been given without obliging the curious reader who perchance meets the topic in his history to wade through the entire account of the "Heathen Missions." But we miss altogether a great number of words which seem unpardonable omissions when we consider the object of the Dictionary. There is no mention of "Deluge," not even of "Pentateuch," "Moses" or "Mosaic;" none of "Talmud" or "Masoret." Under "M" the first word is "Maccabees, feast of," for information of which we are referred to "Saints" where after reading four columns and a half about the Intercession of Saints we find that "the Maccabees are the only O. T. Saints to whom the Latin Church has assigned a feast" (which, by the way, is not true, if the Roman Martyrology must be taken as correct authority), as if the Maccabees had no other place in Catholic literature. If they were referred to at all under the head of "Saints," it was important that the vision related in the fifteenth chapter of the Sacred Book should have been quoted as Old Testament authority for intercession of the Saints.

We have only cited a few terms in connection with Scriptural studies. They are words met with constantly, and which are suggestive of some doubt or difficulty as to the

Catholic position regarding theories and teachings implied in the terms. Not even such words as "Exegesis" or "Hermeneutics" are to be found, though they certainly belong to the fixed ecclesiastical terminology in present use. We looked for "Eschatology," "Irremovable," "Ecumenical" in vain. In proper names, even such of primary importance in Catholic history or theology, the work is strikingly deficient. That the original authors were conscious of this want seems indicated by the title of the Dictionary, which is said to contain "*some* account of the Doctrine, etc., of the Catholic Church." There is no reason why it should not contain "*an* account" simply of the matter.

(b.) A further objection which occurs to the American reader is the scant recognition which distinctly American topics receive. This refers in particular to ecclesiastical matters, such as the parochial system, hierarchical Church-government, freedom of worship, etc. We learn a good deal about the Anglo-Saxon Church and Anglican Orders, and about the Catholicity of the British Isles. But nothing or hardly anything about the American Church in the same sense, unless where the work of the Religious Orders is recognized in this field. Under the word "Mission" *quasi* parishes are spoken of, but their distinctive type in the United States is not even referred to. The word "Apostolic Delegate" does not at all exist in the Dictionary, though the present edition bears the imprimatur of last February to May, and such delegations are not a singular institution in the Church. The subject of Freemasonry is indeed treated, but we can form no conception in what the "Lodges" differ here from elsewhere, or how we are to regard them from the Catholic point of view.

Of course, there is much to say in apology of the neglect for which no one in particular is to blame. But some well informed ecclesiastic might have been engaged upon this important task with profit to the *bona fide* purchaser of the Dictionary and credit to the publishers. It may do very well for furnishing the groundplan of such a work, to have consulted Ferraris and other "long ago" sources, and to have had by one's side Hefele to settle all controversies in Church-history, but it does not cover the entire ground and sometimes leads into error, or to statements of no pertinence, as when Rural Deans or Vicars forane are said to "decide civil causes of slight importance," or Catholic Universities are to find their type in the University of Paris.

It would be easy for any scholarly person to point out a

great number of defects such as have been indicated, if one took the trouble of reading the articles carefully with a view to correction, but we have already filled too much space in attempting to justify our criticism.

(c.) There is one more point which we cannot pass by and which seems to us of much greater importance than those respecting the completeness or even accuracy in the statement of facts relating to Catholic history. We allude to that spirit of faith which approaches with becoming reverence Catholic teachings and traditions which, although not *ex cathedra* pronouncements, are nevertheless vouched for by good reason and the integrity of authorities who affirm them, and which the Church clearly sanctions as creditable or true.

There is a quality of soul called by theologians *pietas fidei*; it invariably accompanies living Christian faith, and by it the merely intellectual profession of Catholic truth may be readily distinguished from the quick, saving faith which operates in charity and humility. It makes itself felt most at that point in Christian doctrine, where the filial submission of love supplies the penal duty of obedience to law, where the dogma *de fide* yields to the simplicity of confidence, where we no longer ask whether it be a sin to disbelieve but whether to believe is not a mark of childlike trust in the abiding love of Christ manifested in His Church..

The absence of this essentially Catholic quality in some of the articles has been noticed heretofore by competent critics of the Dictionary. If we remember right, the tract on the "Scapular," became for a time the subject of heated discussion in some Catholic journals. If from the first edition there has been any change in expression, none is made in the impression which the perusal of this article leaves upon the unbiased reader, and which is totally at variance with the authoritative statements of the Sovereign Pontiffs. Instead of explaining the Sabbatine privilege the writer throws discredit upon it, and by a partial citation, and partial suppression of evidence regarding its historic origin, stamps with the mark of pious credulity, the action of men who had together with sound faith a clear and common sense perception of the value of testimony. This is without question the character of Benedict XIV, Paul V, Pius V, and other Popes.

Nor is it fair to quote against such witnesses the doubt of the learned Bollandist Papebroch, who is well known to have gone to excess in his criticism regarding the authenticity of documents claimed in support of certain privileges by

the religious orders of his time. The severity of his criterion was indeed justified by well known abuses and forgeries against which he waged legitimate war ; but that criterion is not therefore faultless. This is amply shown by the protest of the Benedictins which occasioned the monumental work of Mabillon, and it explains why the Carmelites refused a sight of their Swaynton codex to the learned Jesuit. All other statement of the Dictionary's view is negative and rests on faulty inference. If the purpose of the writer of the article had been to give the Catholic interpretation regarding the Scapular, he would have found one good and reliable reason for accepting the apparition, in the decrees of the S. Congregation approving the doctrine of the Bull which he deems spurious. But there is room for cavelling, and we have no desire to enter a warfare on the possibilities of interpreting words. Our sole object in commenting on the last edition of the "Catholic Dictionary" is to see it made such as it should be in justice to the public to whom it appeals and the Church which it proposes and is assumed to defend.

The popularity of the Dictionary, despite its defects, shows that it has filled a real need. At the same time it suggests the publication of a similar work on a somewhat larger scale, to which a number of the ablest Catholic writers amongst us might be induced to contribute.

H. J. H.

DIE PSALMEN DER VULGATA UEBERSETZT und nach dem Literalsinn erklart von Prof. G. Hoberg, Doct. Philos. et Theol.—Freiburg Br., B. Herder, St. Louis, Mo.

"PSALLITE SAPIENTER." Erklarung der Psalmen im Geiste des betrachtenden Gebetes und der Liturgie. Dr. Maurus Wolter, O. S. B.—Freiburg Br., B. Herder, St. Louis, Mo.

There is in the Psalms an abundance of food for study, covering nearly every branch of the ecclesiastical sciences. A comparison between the present rabbinical text and the aramaic original, as vouched for by the early Greek and Latin translations, has called forth more problems to be solved by the philologist than the Assyrian inscriptions to the interpretation of which they furnish in turn the best searching light. The student of classical forms finds

in no other poetry such variety of thought and word-parallelism which constitutes the main element of metric harmony in the Oriental tongues, as precisely in the Psalms. To the liturgist this collection of 150 hymns and prayers furnishes the best abstract of the gradual development of the Hebrew Church-service through five successive periods and its final adaptation to the Christian ceremonial, when expectation had been fulfilled and such hymns of praise as the CXXXVII. Psalm were turned into petition. (Cf. Hebrew with Vulgate rendering.) To the student of dogmatic theology, in fine, the Messianic prophecies in many of the Psalms rendered uncertain by the tampering spirit of the later Masorets, present interesting arguments corroborated by the testimony of our Lord Himself, who quotes not from the Hebrew, but from the Septuagint, which was commonly received by the synagogues of Palestine in His day.

The Vulgate version, which Dr. Hoberg undertakes to illustrate in the literal sense, rests, of course, upon the Septuagint from which it was originally made quite independently of the Hebrew text. Hence the author eschews all pretence to a critical examination which determines where the reader is to give the preference to the Masorah and where to the corrections of St. Jerome or the old Itala. He accepts the Vulgate text as vouched for by the long-standing authority which it has obtained in the Church, and whilst his occasional observations as to the merits of that version show him to be in full possession of the critical elements which determine those merits, he confines himself to a commentary on, not a critique of, the literal rendering of the Latin Vulgate. How far this is an aid to the appreciation of the true and mystic sense which underlies the wording of the Psalms every student of Scripture will easily determine for himself. To us it has always seemed a striking characteristic of the different authenticated readings in both the Old and New Testaments that their apparent divergencies of expression frequently point out a harmony and connection of thought which, instead of limiting rather emphasizes the separate lessons of some fundamental truth on which they hinge in common. The aramaic forms such as we have them in most of the psalms teem with an exuberance of ideas which appeal not only to the versatile imagination of the Oriental mind, but convey a moral lesson and inspire motives for exalted action in the case of all who are disposed toward serious reflection upon the end and purpose of man. Hence we believe that much less importance than is exacted

by critics generally need be attached to the differences of reading in those texts which are otherwise vouched for as genuine.

Our author's choice of Lucian's recension (Antwerp polyglotte), as most deserving to be considered a just basis for the correct interpretation of the Vulgate is remarkable only in this that he does not hold to it exclusively. The Greek exemplar of the first six psalms and the Arab versions of Lagarde, as well as Tischendorff's valuable edition, have been consulted with a thorough sense of their just merits. If Prof. Hoberg may lay any claim to originality, apart from the fact that he has given us a literal and commented translation into German of the Vulgate, it is the admirable freedom with which he ignores the traditional canons regarding the grammatical construction of the Hebrew text as laid down by the Masoretic doctors. Although generally admitted in theory, it has always been practically ignored by Biblical critics when they come to discuss the Hebrew reading, that the Septuagint version, especially as interpreted with the aid of St. Jerome's corrections and annotations, is a much safer guide for arriving at the literal meaning of the original Hebrew than the readings of the Masorah. That the latter exercised much unwarranted freedom not only in tracing the etymology of words, but in substituting inflections and changing construction, upon which they afterward built a limited system of grammatical rule and exception, is not difficult to show. Our author does not allow himself to be misled by the rabbinical pretences, but assuming the unquestioned ability and honesty of the Alexandrian translators refuses the purity of their version to be questioned, simply because it is shown to conflict with the rules laid down by the synagogue of a much later day.

In connection with the above work we are impelled to direct attention to one on the same subject by the late erudite abbot Maurus Wolter. Within a short time the deservedly famous book-firm of B. Herder, of Freiburg, has published three distinct works on the Psalms. They differ in scope and purpose, and with P. Raffl's critical examination of the first four books, which are, we believe, in press, will make a complete commentary on the Psalter.

These five volumes, which represent the truly prayerful work during a large part of the learned Benedictine's life, are a precious mine of Christian thought. To him the literal meaning or the critical verification of a reading served but the purpose of constructing a

spiritual edifice. The Psalms furnish him the chaste and solid material whereof he fashions a living creation upon the pattern of the divine model, Christ in His Church. They contain every phase of the liturgical service both under the Jewish and the Christian dispensation, and even where their Messianic character does not distinctly rise to the surface they offer a wealth of analogy by which to train the mind in the worship of God. The very fact that the Psalter has for three thousand years served as the daily prayer of the Church, in synagogue and Catholic choir, is suggestive of the abundant fruit which its meditation must needs yield. The five reforms of the Liturgy, made between the days of David and Esdras, plainly reveal the fact that the psalms would bear repetition on festival or atonement day, and that their number might be increased, but they could never be superseded as expressions of the worshipful Jewish heart. And as they are the echoes of hope and of the thousand emotions which religion inspires, so they are too the records of facts and prophecies, of doctrine and allegiance, of Jehovah's mercies and justice. In the historical portion of the Psalms the attentive student reads the trials and victories of the kingdom of God in His Church and in each individual soul; and in the devout protests of divinely inspired genius believing man finds suitable expression of feelings too lofty for tears and too sacred for merely human words, sentiments, in short, which need a voice borrowed from God Himself. This is the view which the devout commentator here takes of the Psalms, and his earnest reflections give practical meaning to the mysterious lights which issue from the breastplate of the royal high priest and the sons of Core, to whom we are in the main indebted for the composition of the Psalter.

CATHOLIC SCIENCE AND CATHOLIC SCIENTISTS.

By the Rev. J. A. Zahm, C.S.C., Professor of Physics in the University of Notre Dame. Philadelphia: H. L. Kilner & Co. 1893.

The principal matter contained in this volume has already appeared in the columns of the *Ave Maria* and the *American Catholic Quarterly Review*. But the subjects, intelligently and exhaustively as they are handled by Fr. Zahm, well merit to be preserved in book form. They undertake to refute by solid argument and show of fact the staple calumnies against the Church, as if she were the

fosterer of unscientific methods or the declared foe of all scientific progress. In four chapters the author points out the true attitude of the *Ecclesia docens* in the matter of scientific research ; he shows what her most devout believers have actually achieved in the way of scientific discovery ; how the Catholic rule of faith, far from hampering, rather protects the honest student of science against the fallacies of a deceptive analogy and the uncertain deductions from mere hypothesis. He proves by dint of logic and illustration how the modern scientist, who in his investigations ignores a First Intelligent Cause, can only lead us to conclusions which in reality subvert all rational trust in the evidence of natural or scientific truths.

The volume is tastefully printed and bound.

**MEDITATIONS AND DEVOTIONS OF THE LATE
CARDINAL NEWMAN.** New York : Longmans, Green
& Co. (London.) 1893.

Fr. Neville tells us that "it was Cardinal Newman's custom to note down, in the roughest way, any thought that particularly struck him while meditating, that he might reflect upon it during the day or pursue it in the future ; and thus he was led on to enlarge such thoughts and write out the notes and rewrite them carefully" (for he always, he said, could meditate best with a pen in his hand). This fortunate habit has enabled the editor—intimate friend and confidant of the illustrious oratorian for many years—to publish this fragmentary series of pious reflections and devotions adapted to different parts of the ecclesiastical year.

It would be overstating the just estimate of the nature of this volume to say that it contains anything very remarkable in the way of original thought or literary form. As a "Year Book of Devotions," could the original intention of the venerated author have been carried out by himself, it might have filled a distinct place in Catholic devotional literature. In its present form it will be treasured as the precious chips of a block which gave us one of the grandest formations in modern religious thought. Whatever comes from the author of the "Apologia" will be appreciated for the chaste and loveable qualities which are as the very grain of the

writer's nature, visible everywhere in the manner of his reasoning and language. This subjectivity which has been remarked as characteristic of Dr. Newman's writings stands out prominently in these meditations and devotions; but it is without the offensive quality of egotism which marks the works of literary men as a rule when they attempt to describe their inner life. One would say these meditations were written simply to give shape and consistency to the efforts of a soul aspiring to self-knowledge as a means to holiness of life. They were reflections, in the true sense of the word, that is to say, thoughts going back to the author's self with a chastening impulse and repeated half audibly by the lips without any consciousness that there would be a listening audience watching for the whispered sounds and repeating them for a lesson to others. This is true to a degree even where the reflections are addressed ostensibly to others, for these are mostly intimate friends or souls who needed the confidence of sympathy. Hence the book is much more of the nature of biographical notes unfolding the devotional life of the Cardinal and showing us its dogmatic basis, than what it might appear at first, namely, a collection of devotional exercises written purposely for the use of others. Of course there are the litanies, novenas, acts to St. Philip, etc., which have been appropriately added in this collection, but even these have more of the personal than universal character about them as owing their inspiration to the personal devotion of the founder of the English Oratorians.

The principal qualities of Cardinal Newman's religious writings, are brought out, in this volume, although from the very scope and fragmentary character of the work in unequal measure. These qualities we take to be: a clear analysis of the doctrinal and moral aspect of the subject treated; a generous view of the motives of misconception on the part of men who oppose the truth as he sees it; and lastly, what is kindred to this, an unmistakeable desire not to wound the sensitive nature of those upon whom the corrective force of his argument might fall with the charge of unreasoning prejudice. One of the best examples of Newman's characteristic manner in this direction, is the "Memorandum on the Immaculate Conception," addressed to Mr. Wilberforce, formerly Archdeacon in the Anglican communion, as an answer to certain objections raised against the doctrine by Protestants, who otherwise hold to the divine origin of the Christian revelation.

We leave the reader to satisfy himself further of the usefulness of

this addition to the valuable works of Cardinal Newman. It is pleasant to know that there is to be published still another book by the Cardinal, for which he dictated from his deathbed a dedication to his dear friend Cardinal Capececiattro, who is best known as author of a classic "Life of St. Philip Neri."

ELEMENTS OF ECCLESIASTICAL LAW. Compiled with reference to the latest decisions of the S. Congr. of Card., adapted especially to the discipline of the Church in the United States. By Rev. S. B. Smith, D. D.—Vol. I. Ecclesiastical Persons. Ninth Edition, carefully revised by the author.—New York, Cincinnati, Chicago : Benziger Bros., 1893.

The ninth revised edition of Dr. Smith's *Elements of Ecclesiastical Law* (Vol. I, Ecclesiastical Persons), contains important changes and additions. Besides the chapters defining more accurately the duties and methods observed in the different departments of the Roman Curia and the College of Cardinals, the *extra-curial* offices are treated at some length in connection with the history and purpose of the Apostolic Delegation recently established in the United States. We miss reference to an important communication touching this subject, made last June to the author of the new "Commentarium in Facultates Apostolicas," and published in Appendix II of that work. It settles two questions of moment as regards the dispensing and absolving powers of the Apostolic Delegate, independent of the Faculties granted to our bishops. The author proposed the two following doubts :

1. Whether the Apostolic Delegate could dispense from any impediment for which our bishops did not themselves possess faculties in their formulas? The answer was that the Delegate had faculties of dispensing from such impediments only which were enjoyed by the bishops in the United States.

2. The second query was whether the Apostolic Delegate could absolve a confessor in the case of "absolutio complicitis in peccato turpi," which is specially reserved to the Pope.

The reply was . *Affirmative.*

BRENDANIANA. St. Brendan, the Voyager, in Story and Legend. By the Rev. Denis O'Donogue, P. P. Ardfert. Dublin. Browne & Nolan, 1893.

Many of our readers are no doubt familiar with the historic site of Lismore, in the County of Waterford. Some eighty years ago workmen discovered in a walled-up recess of the old "Castle" a beautifully wrought crozier of great antiquity, together with a wooden chest containing a number of ancient MSS., which have since been published, and are commonly known under the name of the *Book of Lismore*. A part of this valuable collection, which is said to have been made at the instance of one Finghin MacCarthy Riabach toward the end of the fifteenth century, contains the life of St. Brendan (Betha Brenainn), who is mentioned in the Roman Martyrology for the 16. May: "In Scotia S. Brandani abatis." Migne, in his Hagiographical Dictionary, gives two other saints of the same name and under different dates; one, Brendan (Brando) de Birr, so called from a famous old abbey in Kings County, the other, a Bishop in the Isle of Man. The *Menologium* of the Benedictines mentions a fourth S. Brendan; but the presumption is that three of these are identical with the Saint of Cluainfert (Clonfert), whose interesting biography we have before us, and who is known to have been in many places, traversing lands and seas for the purpose of evangelizing the nations.

The *Book of Lismore* furnishes what may be called the basis of Fr. O'Donoghue's work. The first part is a literal rendering in English, with the original Gaelic text, as restored by O'Curry, on opposite pages. It serves as a specimen of the pure and venerable language of the Gaodhal, as well as an illustration of the simple and archaic style in which the story of Brendan's life, up to his famous "Navigation," is told by the ancient chronicler. The adventures of the voyage and all the rest of the Life and Legends are translated from the Latin. Here the author could avail himself of the *Acta S. Brendani*, recently edited by Cardinal Moran, and of Dr. Stokes' careful English version, with his additions from the Paris and Egerton MSS., as printed in the *Anecdota Oxoniensia*.

What is likely to prove to the American reader the most interesting portion of this "Betha" is the account of St. Brendan as the earliest discoverer and evangelizer of our continent. The stories and traditions of the Northmen who had gone as far south as Chesapeake Bay, and there found an extensive region west and south,

which had been colonized by Christians centuries ago and was known under the name of *Ireland ed Mikla*, are not only interesting reading but full of suggestive argument to the student of history whether secular or ecclesiastic.

The author adds many valuable references, especially topographical, to the quaint and edifying legends which he cites from long-buried documents. The chapter anent the old Cathedral of Adfert-Brendan is particularly attractive in the light it gives to the subject of Ireland's early sacred architecture and what has been termed the Hiberno-Romanesque style of church-building.

There is, at the end of the volume, an account of the "Public Pilgrimage," made in the summer of 1868, to Brandon Mountain to honor Kerry's patron.

In an appendix the author republishes two "Early English" Lives, one metrical and the other prose, from the volumes of the Percy Society which have become very scarce of late years. They are introduced with a preface by Mr. Thomas Wright, F.S.A., and complete this interesting collection of "Brendaniana," illustrating the fortunes and deeds of this veritable Christian Ulysses.

TABULÆ SYSTEMATICÆ ET SYNOPTICÆ
 TOTIUS SUMMÆ THEOLOGICÆ juxta ipsam
 Doctoris Angelici methodum strictius et clarius exactæ.
 Editio altera. P. J. J. Berthier, Friburgi Helvetiorum.
 sumpt. Veith. bibliop. Universitatis, 1893.

The method of constructing a "*schema* of knowledge," or as the medieval doctors used to call it an "*Arbor scientiæ ex objectis desumta*," is as old as it is useful in teaching. It greatly helps both the memory and the understanding in the acquisition of scientific principles, showing their mutual relation and dependence at one glance.

Of the vast work of the *Summa* with its ten thousand "responsiones" several mnemonic tables have been published agreeing, of course, in the main, that is in the analysis of the subject matter, but differing in the scope of their groupings and in the form. The Polyglotte office of the Propaganda issued, some years ago, a *schema* in folio, consisting of nine tables. P. Berthier's division

comprises twenty-nine tables in small quarto pages, which make it very handy. The numeration refers to the edition of the *Summa* by P. Nicolai, but the difference is hardly of any practical account to the student of theology since the tables serve less for reference than to give a good survey of the topics as treated by the Angelic Doctor.

**ALTJUEDISCHE RELIGIONSGEHEIMNISSE und
neujuedische Practiken im Lichte christlichen Wahrheit.
Von P. Freimut. II Edit. (Muenster, 1893.)**

The frequent injustice which despotic governments in Europe have shown towards their Jewish population has at times called forth solemn protests on the part, not only of humane men throughout the world, but of the representatives of the Christian religion in particular. It is a part of the evangelical Law to discountenance persecution and to offer practical sympathy to those who are its unfortunate victims. But it is well to remember the right motives of true charity and to distinguish them from that false humaneness which, in affording aid to the suffering, undertakes to justify and sanction the errors which they happen to represent. There is abundant evidence in the standing doctrine of the Jews, as taught in their symbolical books, to prove that they are hostile to the propagation of Christianity, and that this means, to the true Talmudist, hostility to the Christian.

The essential difference in the mutual antagonism on religious ground between Christian and Jew is that the Christian accepts the Mosaic Law as divine revelation, whilst the believing Jew considers the New Testament as destructive of that Law. The above book throws light upon this subject which it is well worth considering. The rationalist school among Jews is of course free from the above accusation, except in so far as race prejudice might determine the leaning of such men in a conflict which turns upon the vital question of religious ascendancy. The editor of the REVIEW informs us that there will shortly appear a paper in its pages on this important topic, in which the teaching of the Talmud is set forth from an authentic version in use by the rabbins. It is not generally known that the ordinary editions of the Talmud are *expurgated*, that is to say they do not contain the many passages execrating the worship

of Christ and offensive to His followers, which are contained in the masoretic and cabalistic writings of the Jews previous to the seventeenth century. There has been, it is true, a movement ostensibly disavowing the abominable doctrine there taught, but there is also ground for believing that the old traditions survive and prevail as sacred, and that the Talmudist of to-day holds much the same doctrine as the Mussulman who considers a Christian a lower type of humanity and his faith a sin for which he may be rightfully despised where the fear of successful resistance does not render such course imprudent.

BOOKS RECEIVED.

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“**DEAL GENTLY WITH THE ERRING**” Music by Charles Baker ; words by Mrs. Julia A. Carney.—New York : F. W. Helmick, 1893.

THE SUCCESS OF PATRICK DESMOND. By Maurice Francis Egan.—Notre Dame, Indiana ; Office of the *Ave Maria*. 1893.

KATHOLISCHE DOGMATIK in Sechs Buechern von Prof. Herman Schell, Doctor Theol. et Philos. III Bd. II Th.—Ferd. Schoeningh, 1893. (Fr. Pustet & Co.)

CHRIST IN TYPE AND PROPHECY. By Rev. A. J. Maas, S.J. Prof. of Oriental Lang. Woodstock College, Md.—Vol. I, New York, Cincinnati, Chicago : Benziger Bros., 1893.

FROM LA RABIDA TO SAN SALVADOR. A Drama in four scenes. By a member of the Congregation of the Sisters of the Holy Cross, St. Mary's Academy, Notre Dame, Ind.—Office of the *Ave Maria* 1893.

AN EXPLANATION OF THE GOSPELS of the Sundays and Holy Days. From the Italian of A. Cagnola, by Rev. L. A. Lambert, LL.D. Together with

AN EXPLANATION OF CATHOLIC WORSHIP, its Ceremonies and the Sacraments, etc. From the German, by Rev. Rich. Brennan, LL.D. With 32 Illustrations. — Benziger Bros. 1893.

CATHOLIC HOME ANNUAL. 1894. Benziger Bros.

BL. GERARD MAJELLA. Lay-brother of the Congr. SS. Redempt. A sketch of his life, translated from the Italian by a Priest of the same Congregation.—Fr. Pustet & Co., New York and Cincinnati, 1893.

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THE DOCTRINE OF THE IMMACULATE CONCEPTION IN THE EARLY CHURCH.

MEN familiar with the doctrinal and historical element in Catholic worship need no argument to prove to them that the definition of the Immaculate Conception by the late Sovereign Pontiff was merely a formulated, authoritative expression of a fact which had been the subject of implicit belief since Apostolic times. Those who lack this knowledge, which explains the absolutely consistent, because organic development of Christian doctrine, may regard the dogma as a devotional novelty, or as a mere test of submissive and pious faith—but they can hardly either know the real meaning of the dogma itself, or understand the purpose of any similar definition in the Catholic Church. The definition of the Immaculate Conception is neither a novelty in doctrine, nor a crucial test of how far fair reason will bend to ecclesiastical authority. “A Protestant,” writes the late Cardinal Newman, “is apt to say, ‘Oh, I really never, never can accept such a doctrine from the hands of the Church, and I had a thousand times rather determine that the Church spoke falsely, than that so terrible a doctrine was true.’ Now my good man,” continues the Cardinal, “why? Do not go

off in such a wonderful agitation, like a horse shying at he does not know what."¹ And then he proceeds to point out to his repugnant friend the fact that he did not at all understand the subject which he so emphatically condemned, and that its reasonableness is attested by the language of many learned and careful writers among the Christian Fathers and theologians by whom, he says, "it was *implied* in early times, and never *denied*." As to the position of "a person who *understands* the doctrine of the Immaculate Conception, and yet objects to it" the Cardinal finds it difficult to realize such an attitude in any one well disposed toward the acceptance of ordinary truth.²

When the eminent Oratorian says that the doctrine of the Immaculate Conception was "*implied* in early times and never *denied*," he unwittingly misstates a fact. This teaching which we accept as Catholic truth in the latter half of the nineteenth century has for it *explicit* testimony as far back as the third and fourth centuries. If this testimony has never been noticed until very recently, the reason is that there never was any necessity for such fact to confirm a truth amply supported by other equally indubitable evidence. We do not require the assurance of an eye witness to convince us that the luscious grape is the produce of the well-pruned vine rather than that of the rain-fed mushroom. The Catholic belief of the absolute freedom, by exemption, from original sin in the Mother of Christ, stands in the same relation to the dogmatic definition of that belief, as the recognition in natural law of a child's title to the inheritance of its father stands to the statute law which defines this natural right against the claims of an intruder. The former had existed for ages, without ever being questioned, or even mentioned, until a state of society which threatened to upset or obscure the principles of right caused the fact, written in the heart of uncorrupted man, to be engraven upon stones and charts. The objections once urged (especially in the names of St. Bernard and St. Thomas) against a belief, which

1 Meditations and Devotions—*Memorandum on the Immac. Concept.*

2 Loc. cit. p. 79.

we meet with throughout all ages of the Church, although in different degrees of explicit profession, rest on a misunderstanding of the state of the question. It never entered the mind of St. Bernard, or of the Angelic Doctor, to deny the Immaculate Conception in the sense in which it has been defined¹ a dogma of the Church.

Neither Passaglia, in his monumental work² on the Immaculate Conception, nor Perrone, nor any of those learned theologians who have written *ex professo*, both on the definableness before, and on the definition, since the promulgation of the Decree, lay over much stress on the *antiquity* of the patristic testimony of which they found traces everywhere. If the doctrine which was held in the seventh century is to be called a devotional novelty in our own day, then it will likely deserve the same name even if we can prove it to have been held in the third and fourth centuries. However, the more complete the evidence the better, and recent study has brought to light some interesting witnesses, not known to the above-mentioned writers on the subject, which render the argument of an *implied* belief secondary to that of explicit testimony from undoubted and authoritative sources.

The most recent work on our subject is "The Blessed Virgin in the Fathers of the first six centuries," by the learned Redemptorist P. Thomas Livius. He has no hesitation in stating that there are passages of the writings of the Fathers within the first six centuries, "which may be said *indubitably to affirm in express terms the Immaculate Conception of the Blessed Virgin*;" (Chap. IV, 5, pag. 230.) whilst "passages from their writings may be cited almost without number which, taken in their obvious sense, seem to bear it (the doctrine of the Immaculate Conception) out." (Loc. cit. n. 7.) He then cites such portions from the early writers as he considers "*directly affirm Our Lady's immunity from original sin.*" The list includes the testi-

¹ Dec. 8, 1854,

² *De Immaculata Deiparæ semper Virginis Conceptu.* Caroli Passaglia Sac. E. S. J. Commentarius. Vol. III. Romæ: S. Cong. de Prop. Fide. 1854.

mony of St. Hippolytus who, with the exception of perhaps Tertullian and Origen, was the most prolific Christian writer of his age. He styles himself a disciple of St. John, whose sublime doctrine he received from Irenaeus, who in turn learnt it of Polycarp, the pupil and familiar friend of the Beloved Disciple.¹ Next follow S. Ephrem the Syrian, S. Ambrose, S. Peter Chrysologus, S. Sabas (in his Typicon), S. Augustine and S. Fulgentius who died in 533.² There is also the famous Apollinarian document of the fourth century³ in which heresy itself attests the implicit belief of the early Christian ages that Mary had no part in the common inheritance of sin under which all mankind found itself debtor.

We pass over the somewhat later testimony of St. Germanus, St. John Damascene, St. Anselm and others, to confine ourselves to one whose authority is among the earliest, and at the same time the most explicit and authentic, namely that of St. Ephrem the Syrian.

To place a just value upon the words of this great Saint, who has been styled the Chrysostom of the Syrian Church, it must be remembered that he was much more than the poet of those charming sacred hymns which have made his name familiar to the Christian student of the Western Church. He was a scholar, profoundly versed not only in the secular and religious sciences of his day, as well as in the Greek and Hebrew literature of the ancients, but he was above all an apologist of Catholic dogma, a defender of the faith and its concomitant discipline. His writings attest the orthodoxy of his Catholic sense in his polemics with the Arians (Anomoeans), with the Manichaeans, Novatians, Apollinarians and Gnostics of his time. His language in regard to the doctrine of the Blessed Sacrament, the Primacy of St.

1 Although St. Hippolytus is known to have written extensive commentaries on nearly all the canonical books, we gather from an inscription discovered upon a marble effigy, and dating back to his own time, that he composed a much esteemed work on the Gospel of St. John and the Apocalypse.

2 Baronius and Pagi erroneously assign his death to the year 529.

3 Formerly attributed by Turranius to St. Dionysius of Alexandria.

Peter, Devotions for the Dead, etc., is hardly less clear than that of the later Councils. The same may be said in an emphatic degree of his view regarding the prerogatives of Our Blessed Lady, in whose praises his homilies and commentaries abound.

Of the innumerable writings of St. Ephrem many have been preserved to us only in Greek or in Armenian translations. The Roman edition of the *Bibliotheca Orientalis* (1732-1746) which we owe to the combined efforts of Cardinal Quirini, Joseph and Stephen Assemani and the Jesuit Benedetti, contains three Syriac-Latin and three Greco-Latin volumes. The Syrian Codex preserved in the British Museum has been translated and published only within recent years, and happily enough furnishes excellent testimony in regard to the subject which we are discussing. In 1862 the learned German Orientalist, Dr. Bickell, undertook to publish the so-called *Nisibene* poems of St. Ephrem which had until then lain a mute treasure only for the inspection of privileged students who traveled to London. It was at this time that another Orientalist scholar Dr. Overbeck, was preparing his Oxford edition of the "Opera selecta" of St. Ephrem which were published a year before the *Carmina Nisibena*.¹ In this book, originally composed of seventy-seven hymns, a few of which are wanting in the transcript, St. Ephrem discourses upon various themes, historical (de rebus Nisibenis, de Edessa etc.) and dogmatical (eschatology.) He frequently speaks of the Blessed Virgin and in terms almost identical with those which the Church uses in the Canonical Hours and in the liturgical office where the expressions of the Sapiential Books in addressing Wisdom, and of the Canticle of Canticles are mostly employed.

In one place, (Carmen xxvii), St. Ephrem represents the Church of Edessa as addressing our Lord, the "All Beautiful," and in doing so associates with Him the Blessed Virgin-Mother as the only one resembling Him in that she is

¹ S. Ephraemi Syri Carmina Nisibena, additis prolegomenis et supplemento Lexicorum Syriacorum, primus edidit, vertit, explicavit Dr. Gustavus Bickell.—Lipsiae: F. A. Brockhaus, 1866.

absolutely immaculate. We give the original text, which Dr. Bickell translates as nearly as possible literally¹ :

أَنَا سِوَهُ طَيْسَهُ؟ وَأَنْفُسِي. تَقِي مَا قَدِي أَنْتَاهُ
 لَيْ.؟ مَعَهُ فَعَلْ كَو مَكُون لِي أَنَا. هَلَّا تَقِي لَمَّا دَافَعُو.
 قِي قَدِي لَمَّا تَقِي مَعَهُ فَعَلِي. تَكُون لِي لَمَّا تَقِي:

“Revera quidem tu et mater tua soli estis, qui omni ex parte omnino pulchri estis; *non enim in te, Domine, labes est, nec ulla in matre tua macula.* Infantes autem mei duabus his pulchritudinibus minime similes sunt.”²

Here we have the very expression so aptly applied by the Church to the Immaculate Virgin—“Tota pulchra es, Maria, et macula originalis non est in te.” She is all beautiful (omnino), and in every respect (omni ex parte) incomparable to the rest of the children of men, only like to Him who deigned to take His flesh from hers and on that account exempted her from all stain of corruption. Nor can the passage be interpreted in any other way; for that St. Ephrem means to emphasize the freedom from original sin in Mary is evident by the clause which follows, in which, speaking of the children of the Church of Edessa, (that is, of baptized persons, cleansed, not exempted, from original sin) he says that none of them are like to her who finds her only counterpart in Christ, her divine Son.

That St. Ephrem fully realized how far above the rest of creatures this prerogative which he attributes, exclusively among creatures, to Mary, elevates her, is shown by his use of almost the identical language when he speaks of the

¹ The chapter “De usu in historia dogmatum,” which forms part of the introduction to the *Carmina Nisibena* referred to, is nearly literally reproduced in the above-mentioned English work by P. Livius, where he treats of the subject, although from the Latin translation given by the English author it is evident that he did not have Dr. Bickell’s version before him.

² Verily indeed Thou and Thy Mother are alone in this that you are wholly beautiful in every respect; for there is in Thee, Lord, no stain, nor any spot in Thy Mother. But my children are not at all like to these two beauties.

emanations of the divine Intellect. To cite but one example which occurred to us in reading Dr. Bickell's version of the Nisibene document :

سُبُّوْهُ اِكْه اِكْه اِكْه . مُكْرًا : لَعْفَ قَتْلَس . اِكْه
 قَبْرَهُ اِكْه

which he translates: "Revera quidem unus tantum ei similis est, filius, qui processit ab ea, ejusque accuratissima imago est." (Carm. iii, pag. 79). The phrase refers in reality to the divine essence, but in applying a like expression to Mary the writer exalts her above creatures in the sense of their being stained with sin from their conception, whilst it characterizes her soul as coming from the creative mind of God immaculate, like Eve before the fall, endowed with the fulness of grace, by reason of her anticipated motherhood of the Son of God.

Such language must seem remarkable when we bear in mind that it antedates the actual definition of the Immaculate Conception as a dogma of faith more than fifteen hundred years.¹

We pass over the testimony of the liturgies in the numerous Churches fructified by the offshoots from the Syrian stem which grew in the theological schools of Edessa and Nisibis, and dispensed for centuries the right rules of doctrine and discipline to the Churches of the East. From the eighth century to the nineteenth, the feast of the Immaculate Conception may be found in various liturgies of many churches East and West. In some cases, as among the Abyssinians, the doctrine of the Immaculate Conception may still be fairly recognized in the religious traditions of those who have for many centuries been aliens to the true faith of their Catholic forefathers.

¹ Critical testimony places the composition of the Nisibene papers within the last years of St. Ephrem's life. He died in the summer of 373, or, as some, who attribute to him the funeral oration upon St. Basil, suppose, in 378 or 379. The latter is, according to Bickell's showing, quite improbable.

One objection may find its place here as claiming the attention of the scholar. The Syrian Church celebrates the Baptism of our Blessed Lady on Wednesday of Pentecost week.¹ From this it is argued that if it had been actually the prevailing and constant belief among the Syrians that our Blessed Lady was free from original sin, they would not celebrate her baptism, because such sacrament was, under the supposition, unnecessary and to no purpose in her case. We answer that the objection offers no solid argument. The belief that our Blessed Lady was actually baptized, is and has always been in the Church, while it is evident from the fact that such theologians as Albertus Magnus, Duns Scotus, Suarez and many others, discuss it as being a most likely and becoming act. If our Lord Himself thought proper to be baptized by St. John; if He never exempted Himself from the obligations of the Law, civil or religious, under which He lived during the years of His earthly sojourn, why should His holy Mother do so? As a matter of fact we find her complying with the law of purification in the Temple, although she certainly was free from this obligation before God. Similar, or even higher motives may have induced her to seek and receive the sanctifying character of baptism, which could but add the divine sign-manual to her fulness of grace. There is then no repugnance in admitting both the Immaculate Conception and the baptism of Mary.

In truth the doctrine of the Immaculate Conception is most congruous and appeals to the natural sense of pious faith in the Incarnation. We can only wonder with Cardinal Newman, how any one who understands it, can reasonably object to it as unbecoming the Catholic mind. Protestants who have read "The Life of the Blessed Virgin," by Anthony Stafford, may protest with him that they will never be Papists, but they will believe with him what every Catholic believes of the Blessed Mother of Christ, not excluding even the Immaculate Conception.

¹ *In Codice Syriaco* apud Nilles, Col. man. ii p. 142, feria iv post Pentec. haec exstat rubrica: (Apostoli) *baptizarunt Deiparam et obtulit Jacobus primum sacrificium.* Fasti Mariani, Holweck, pag. 344.

In truth, 'tis easy to believe
 In this exemption of Christ's holy Mother
 From the birth-sin . . .
 It was a gift that could be given
 As readily as when, at the font
 The waters fall on the infant's front,
 And the pardon falls from heaven.

(Clarence Walworth "Immaculate Conception.")

H. J. HEUSER.

THE PRIEST ON SICK CALLS.

I.—THE SUMMONS.

"THE two chief works of a pastor," writes Cardinal Manning, "are the preparing of children for their warfare in life, and the *preparing of the sick for the last conflict in death*. The school and the sick-room are the two chief fields of a priest's charity and fervor."¹

When a sick person calls for the priest it is evidence, ordinarily, of a need which cannot be supplied by mere physical resources. Even where the hope of temporary relief distinctly manifests itself, it betokens, apart from rare cases of imposition, confidence in the charity which founds its ministrations on supernatural motives; and the pastor of souls who could not utilize as well as pardon such weakness in the needy for their own spiritual benefit must have, indeed, a narrow view of both the duties and the consolations of his charge.

Never knowing what may be the immediate necessity which compels the sick to call for us, but always sure of the benefit we can afford him, it is unnecessary to dwell on the duty of the priest to respond promptly, day or night, to the first summons of a "sick call." We call it a duty, for the priest is under vow to neglect even his life, if need be, in order to save the soul of any smallest member of his flock. But if it is a sacred obligation assumed in the voluntary acceptance of the apostolic ministry, it is wisdom as well. There is a volume of meaning contained in the inspired

¹ The Eternal Priesthood, Chap. XVII, 2.

words of the Son of Sirach: "*Be not slow to visit the sick, for by these things thou shalt be confirmed in love.*" (Ecclesiastic. vii, 39.) Who of all men on earth stands more in need of love, to do the work of true reform, than the priest! If he have within him the love of God, and if he know how to attach to himself, for his Master's sake, the love of his flock, he will do wonders in his parish. In order to obtain it, to be confirmed in it, "be not slow to visit the sick."

II.—IN THE SICK ROOM.

If promptness under all circumstances in answer to the summons which call the priest to the sick bed, is a first evidence of his zeal and a guarantee to him of the love of his flock, it is not the only quality which will make his ministry duly useful.

The Roman Ritual, the most authoritative text-book which we have in the conduct of the sacred ministry, lays particular stress upon the *manner* in which the priest is to perform his visitation and care of the sick. (Vide: *De visitatione et cura infirmorum*, Tit. V., cap. IV.) It pictures him as a man gentle and considerate in his approach to the sick, so as to gain at once the good will of the patient, and respect for the priestly office from those who may be present. It is so natural for those who are in good health to forget that pain and weakness make our sick brother sensitive beyond the normal condition; that a noisy step, a loud voice, a quick gesture of familiarity, or the touch of a cold hand, irritate the patient often in a way to endanger the efficacy of the surest remedies. The man who knows all this, and who cares for the welfare of the sick, will be guarded at his entrance to the sick chamber. He will inform himself as to the true character of the malady by consulting, if possible, the doctor or attendant, and avoid any forward remark to the sick which might betray not only want of judgment, but appear rude under circumstances when not to be observant is to be offensive. The gift of God to the true minister of the sick makes him considerate, indulgent, pleasant, hopeful, and thus all-

powerful in overcoming those prejudices which often prevent the sick not only from attaining peace of mind, but from recovering physical health and strength. "Aegrotos visitans, ea qua sacerdotes Domini decet, honestate et gravitate se habeat, ut non aegris solum, sed sibi et domesticis verbo et exemplo prosit ad salutem." (*Rit. Rom.* loc. cit.)

The Ritual further bids us to be particularly kind to the sick who are at the same time poor.¹ Thank God, our clergy in these missionary lands, where we depend for our material support directly upon the people, are known to be heartily generous towards the poor. If the Catholic Church draws unto her especially the abandoned classes, a mark by which Christ bade the Baptist recognize His mission,² she also provides for them in an especial manner. Our Religious Orders devoted to the care of the sick and poor show equal vitality on barren and abandoned ground where their labors are unknown except to God and the poor, as in our large centres of civilization, where resources are ample and helpful. The priest of whom the newspapers reported how on a recent occasion he told his congregation that his modest earnings placed in a bank against rainy days of sickness or old age, were, as long as the sum would last, at the disposal of those among his people who suffered from want of work, is singular only in this sense that some accident made his generous deed public.

But charity is mere philanthropy unless it have a motive which places its final aim and effect above nature. Hence the Ritual directs the pastor of souls to make his kindness to

1 Eorum vero praecipuam curam geret, qui humanis auxiliis destituti, benigni ac providi Pastoris caritatem et operam requirunt. Quibus si non potest ipse succurrere de suo, et eleemosynas illis, prout debet, si facultas suppetit, erogare, quantum fieri potest, . . . sive per privatas, sive per publicas collectas et eleemosynas, illorum necessitatibus succurrendum curabit.—*Rit. Rom.* loc. cit. n. 5.

2 "Art thou he that art to come, or do we look for another? And Jesus making answer said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk . . . the poor have the gospel preached to them." *St. Matth.*, xi, 3-6.

the sick poor the means of bringing them nearer to God "ut in viam salutis eos dirigat."¹

Long prayers are often wearisome to good men in health, but they almost always irritate those who suffer. The Ritual, speaking of the devotions in the sick-room, mentions expressly that the prayers should be *short*. How short, must depend on the condition of the patient and the time and place and circumstances in which the priest meets him. But short invocations may be repeated at intervals in form of acts of resignation, gentle whisperings of hope and protests of confidence in God. The Church has indulged beautiful ejaculatory prayers which can be easily remembered, even by the wandering mind, if they are twice or thrice pronounced. In cases where the disease is not serious, more may be done, and it is at all times edifying to see a priest kneel down to say devoutly a prayer with or for the sick. This is particularly recommended on occasions of administering the last Sacraments, especially Holy Communion, in cases where the patient would be apt to neglect the fruitful thanksgiving unless assisted by some intelligent person.

It is needless to say that a mere perfunctory administration of the Sacraments is an abomination before God and a stumbling block to those who perchance assist at the sick bed, and whom the Catholic ceremonial of the visitation of the sick, if performed in the spirit of the Church, could not fail to edify and attract.

III.—CONDUCT TOWARD THE PHYSICIAN.²

The fact that the invalid whom the priest is called to treat possesses a twofold nature, the psychical and the physical, both of which are closely interwoven and dependent on each other, makes it absolutely necessary for the well-being of their patient that there exist between the physician who

¹ *Rit. Rom.* loc. cit. n. 6.

² We have spoken of this subject on a former occasion in an article entitled "The Priest and the Medical Profession" (vol. iii, p. 107) and may be pardoned for repeating here part of what we there said.

treats the soul and him who treats the body, perfect understanding and complete harmony as to the methods and limits of their respective treatment. The adage "*Mens sana in corpore sano*" hardly loses of its truth when inverted, and Juvenal, by a strange freak, acknowledged the claims of religion in this respect when he prefaced the above phrase of which he is the author, by the words "*Orandum est ut sit.*"

Every unprejudiced physician will allow that the rites of the Catholic Church, as administered to the sick, have a decidedly beneficial and soothing effect upon the latter. Goethe, who had little if any practical faith in the supernatural, has left us a beautiful literary memorandum entitled "*Sacraments,*" in which he dwells upon the wonderful power of the sacramental rites in the Catholic church to raise man's aspirations, to strengthen his purpose and make him superior to the ills of life. The confession of past sins, which haunt the sick man during the sleepless hours of enforced reflection, relieves his mind. The fear of retribution, induced by the thought of possible death, turns into hope after he has received the assurance of pardon given, not in the form of friendly desires or pious sentiment, but as an efficacious remedy vouchsafed to man by God through the ministry of religion and always sure of being obtained so long as the sinner has a true sorrow for his offence. Thus, too, in "*Extreme Unction*" the prayers which the priest pronounces as he anoints the different senses of the body remind the patient that even then, though his life is in actual jeopardy, he need not despair. A special sacramental grace is given him when earthly remedies have been pronounced as no longer availing or as greatly doubtful. Then the sincere Catholic is made to remember that, if the wisdom of God deem it for his advantage to live, he will recover in the strength of that last sacramental prayer made in the name and power of Christ; but if not, he is fortified for the journey to eternity. And the thought gives him peace, and the last struggle is one of hope and not of terrifying suspense. If rightly understood such disposition will be welcomed by every sensible physician.

But we would miss our purpose if we were here to pass over a disadvantage to the sick which sometimes arises out of this very relation of the priest to people of the Catholic faith. Familiarity with some details of medical practice such as most students of theology possess offers not unfrequently a temptation of interfering with the physician who is called to attend the case in which the ministrations of religion are required at the same time. Many Catholics, too, especially the poor, who have in needful days found the priest their only friend, their physician and true father, when there was none else to supply the place, cling to the latter with a confidence which at times makes them disregard other legitimate claims. This kind of gratitude lies deep in the heart and lasts for a long time. Our people will send for the priest when they should send for the doctor, or they will neglect the prescriptions of the latter when they have received the blessings of the former. All this is very good so long as it does not create misunderstanding to the detriment of the patient, or cast odium upon our ministry. The claims of the soul are indeed superior to those of the body. No man who believes in the supernatural can consistently ignore the rights of a person to have his or her spiritual wants attended to, even if it involves a temporal loss or physical evil. Hence, too, the priest may claim the right to administer to these wants when they do not involve a violation of justice on some other ground. Law and equity give him the right in this respect against the arbitrary assumption of a physician who might attempt to prevent such claims to religious ministrations on the part of his patient. But we are not arguing this side of the question. As a matter of fact our rights are rarely denied us by the medical profession. In France and Italy and other parts of Europe narrow bigotry and religious hatred have sometimes made the civil authorities deny these rights against natural law. Not so in America, where the respect for the moral law among medical men of repute seems by all accounts higher than in Europe. What we contend for, and this precisely in the true interests of our people, is the duty of allowing the

physician the full and free exercise of his profession within his sphere. A conscientious and skillful physician acting in harmony with the priest can only tend to promote the spiritual as well as temporal welfare of the people. In many cases, too, we have to rely upon him to inform us of what should be done for the spiritual welfare of the patient, or expect from him to supply our ministrations, as in the case of baptism, when we cannot perform it. And Holy Writ indicates the important position of the physician: "Honor the physician for the need thou hast of him; for the Most High has created him. The skill of the physician shall lift up his head, and in the sight of great men he shall be praised. The Most High has created medicines out of the earth; and a wise man will not abhor them. By these he shall cure and shall allay their pains." (Ecclus. xxxviii, 1-7) And again: "Give place to the physician; for the Lord created him: and let him not depart from thee, for his works are necessary." (Ibid.) How necessary prayer and the disposition of peace is in conjunction with these remedies of the physician may be read in the same chapter of that matchless compendium of wisdom, the book of Ecclesiastics.

Every priest is expected to be sufficiently informed on the subject of medicine or surgery to act in cases of emergency or when there is a legitimate call upon him to do so, and an occasional talk with a physician about such matters will put him in practical possession of much valuable assistance which may be rendered the sick in the unavoidable absence of medical appliances. But the disciplinary canons of the Church discountenance such practice outside of necessity, particularly with regard to surgical operations. There are various reasons for this prohibition, and Benedict XVI, who treats of the subject very explicitly in his work "De Synodo,"¹ distinguishes between the practice of medicine and that of surgery, and between the secular and the conventual clergy, whose duty of managing hospitals and attending the wounded on the field of battle, etc., often obliges them to

1 De Synodo Dioecæsana, lib. xiii, cap. x, 1-11

the exercise of the medical and surgical art. For the regular practice of medicine the priest requires the express sanction of ecclesiastical authority, which is not to be given, except where necessity, such as the absence altogether of a competent physician or similar abnormal circumstances, require it, and even then the use of this faculty is frequently limited as to place, persons and time.

We said there are various reasons for these restricting canons of the Church. But on the whole they have grown out of the conservative prudence which is so conspicuous a feature in ecclesiastical legislation as to have gained for the Church the charge of intolerance among those who see her only in a partial light. From the foregoing we draw some practical rules of conduct respecting our relations to the medical profession.

1. Never prescribe where there is a physician attending the case.
2. Express no opinion as to the probable issue of the disease.
3. Pass no criticism of any kind upon the physician who attends or is likely to be called in the case.
4. Give no orders affecting bodily comfort of the patient contrary to the physician's directions.

We do not say that these are laws admitting of no deviation. But they are rules of prudence; and we need be very certain of the issue when we attempt to violate them. With the above cautions scrupulously observed, it will not be difficult to place ourselves on a friendly footing with the physician who attends our patient, no matter what the religious views of the former may be. He will give us the indications of danger and advise us what can be done for the sick person and how we may approach him, in case he need be prepared for death.

We have touched here at some length upon what might be called the professional relations between the priest and the physician. There are other aspects of their position toward each other, as in the case of malpractice. Under this head we include the use of anaesthetics to an immoderate degree, and all such operations which plainly violate the moral law, as for instance, that of craniotomy. Under such circumstances it may become our duty to make a conscientious pro-

test in behalf of the patient who professes the Catholic religion.

IV.—REPETITA JUVANT.

If sickness is to convey a spiritual lesson for the good of the patient who is permitted to recover, then it is the duty of a pastor to point it out and apply it. This is one reason for *frequently* visiting the sick. It may be that it cheers them; it may be that it warns them; it may be, too, that their pastor's first visit has been to them a temptation to deceive him as well as themselves, and unless he returns they remain in the meshes of sacrilege in which human respect has involved their soul. "*Idque non semel tantum sed saepius*" says the Ritual in regard to the visits which we are obliged to make to the sick. "The priest," writes Bishop Moriarty of Kerry,¹ "who leaves a person in danger of death for more than a week without a repetition of his visit and the visit of our Divine Lord in the holy Viaticum, is exposing himself and his patient to a terrible risk. The priest who can easily visit oftener, or who knows that the sick person is exposed to dangerous temptations, is bound in charity; and if he have the "*cura animarum*, as a parish priest or curate, he is bound in justice to repeat his visit as frequently as the spiritual need of the sick person may require." We may ask: How are pastors to decide whether a sick person's spiritual need requires the priest's ministrations? Our prelate answers: "Let us reflect, that the vast majority of persons do not live habitually in the state of grace. The number of those who constantly resist temptation and keep themselves free from mortal sin is very small, as compared with the mass of professed Christians. How can we expect that he who has been in the habit of relapsing into sin, not long after confession, will now with all the weakness of approaching dissolution about him, and without any extraordinary extrinsic help persevere in grace? . . . We must be guided by the expressed wishes of the Church,

¹ Allocutions and Pastorals, by the Rt. Rev. Dr. Moriarty, p. 139.

not by our own theories and conjectures." And the Church declares that the pastors of souls are to visit the sick frequently, even when they are not in danger of death, and to visit them still more frequently when, having received the last Sacraments on the approach of death, there is constant danger that the effects of the absolution may be undone unless the weak wanderer to the judgment seat of God be helped and his strength renewed in repeated shriving and holy Viaticum.

"Have we time to do this?" The venerable prelate answers: "A short examination of conscience in the evening, on the use made of the several hours of the day, would quickly dissipate the illusion of those who say they have no time." (*Allocutions*, loc. cit.)

P. ARMINIO.

CLERICAL STUDIES.

SEVENTEENTH ARTICLE.

MORAL THEOLOGY.—(II).

Its Methods.

IN a previous article we briefly called attention to the importance of Moral Theology as a preparation for the work of the ministry, and as a necessary help for its due performance. To dwell at length on so obvious a truth was unnecessary. The demand for this special form of ecclesiastical knowledge is met by the priest in so many shapes at every turn in life, in the pulpit, in the confessional, in his daily intercourse with his fellow-men, that, if at all alive to his condition and responsibilities, he can hardly ever lose sight of it. The only thing therefore to be considered is the manner in which the study should be taken up and pursued.

In the pursuit of each form of knowledge the unbiased mind instinctively proceeds on certain lines and follows certain logical processes which subsequent experience shows to be the most effective. These constitute its proper methods. Each science has its own, simple or composite, depending on

and determined by the sort of knowledge it conveys and by the manner in which it comes in contact with the mind. Thus there are the methods of natural science, of metaphysics, of history and the like. It is only by applying the right methods to each that it can be properly understood and developed. Wrong methods can but confuse and perplex the inquirer; if persevered in, they invariably lead to an unreal and perverted conception of things, as is strikingly illustrated in the case of the natural sciences, regarding which the world remained in ignorance for centuries in consequence of the application to them of the *a priori* or deductive process, instead of the method of observation. No small share of the perplexities of theologians in dealing with moral questions may be traced back to similar causes; whatever progress, on the other hand, moral science may be expected to make must depend principally on the appropriate manner in which its problems, old and new, are taken up and dealt with.

I.

What, then, are the proper methods of Moral Theology?

In a general way they are those of all the practical sciences, the purpose of which is to shape human action in view of some special end. The end is reached by the determination of the rules and principles of the science, and by their application to specific facts. Thus all practical sciences comprise three kinds of elements: abstract principles; practical rules; applications, carrying down principles and rules as near as possible to the concrete. Logically, the principles come first; in reality they are the last to be realized. Even the rules are only a generalization of a certain number of individual facts, and are formulated but slowly and tentatively. Yet it is in the shape of rules that practical sciences first make their appearance.

This is especially true of the science of ethics. Ethics is primarily, essentially, a set of rules, a code of laws. It is in that shape that it reaches the individual man. Children learn their duties, in form of commands and rules of conduct; and

when God himself vouchsafed to direct human action, He simply laid down a law of action: "thou shalt:—thou shalt not."

Rules are the most natural form of guidance in all matters of practice. Facts are too numerous to be considered and regulated individually. Abstract principles, on the other hand, are too far removed from the facts to shape them effectively. Rules are half-way between the two. More easily apprehended than principles, because less abstract, more easily retained because of their brevity and clearness, they permit the mind to determine with a minimum of effort the character of individual objects or the proper course of action.

Rules of conduct, then, embracing the whole responsible life of man and covering the whole field of human duty constitute the substance of moral theology.

But, it will be asked, where are these rules to be found and what source are they derived from?

To answer this important question, we cannot do better than consider briefly how, as a matter of history, these laws came to the knowledge of man and gradually assumed their present shape.

In its primordial elements, the science of duty is as old as the human race. From the very beginning, man was subject to the law of his nature, as a rational being, and to the higher law consequent on his elevation to the supernatural order. The former was revealed to him by the voice of conscience; the latter by direct manifestations from God. Both, as we know, soon lost their distinctness in the mind of fallen man, yet even when at his lowest, something remained to him of both in the inherited traditions and customs of his race as well as in the unceasing admonitions of the moral sense—"the law written in their hearts—thoughts accusing or defending them" (Rom. II). What the pagan world continued to know of the laws of duty, it is difficult to determine at such a distance, and with the imperfect and conflicting evidence that has reached us. Much of the original teaching was undoubtedly won back by the noble efforts of

such men as Socrates, Plato, Aristotle and the Roman stoics. Indeed in some particulars they reached so far, that many apologists, ancient and modern, believed that they had gathered their knowledge from some higher source than their individual reason. Yet the moral doctrines of ancient philosophy, even at its best, remained deficient in many important particulars, besides having nothing in them of that expansive power by which they might reach the bulk of mankind. Hence the necessity of another and more effective teaching.

It came to the patriarchs in their mysterious and marvelous communications with the Divinity. It came to the chosen people, first through Moses and the Law, and then through a long series of inspired prophets, whose mission was not so much to foretell the future as to recall the past, to repeat the injunctions of the Law, to intimate its true spirit, and gradually to expand and elevate it above and beyond the letter of its original precepts. It came finally to all, and in its fullness, through Christ and His Gospel.

From these various sources, human and divine, the first Christians gathered their rules of conduct. Traditional practices, social customs, pagan wisdom and the Jewish law; the teaching of the Apostles and the treasured maxims of the divine Master, the inborn sense of right and wrong, all had their share in moulding the Christian life at the beginning, under the authoritative guidance of the Church, on whom devolved the duty, not only of conveying the Gospel to all nations, but that also of assimilating whatever of moral truth was already known to the world, and of accommodating the whole to the manifold and ever varying conditions and circumstances of her children.

This was, from the first, the every day work of her bishops, the favorite subject of their instructions, and in cases of difficulty, the matter of their mutual consultations, as may be seen in what has been preserved of their writings. In cases of special importance or difficulty, they assembled in council, and their decisions became a practical rule of guidance for all those subject to their authority, and often, by

a natural extension, to the whole Church. To them in particular, are due the penitential canons, introduced so early, maintained so long with varying strictness and vigor, and which, more than aught else, determined the moral ideals and regulated the judgments of 'clergy and laity through many ages.

In this way the body of moral doctrine steadily grew during the Christian centuries, and continued to grow, even when mental activity in almost every other form had become stagnant, in the Church. New cases were ever coming up and had to be solved. Councils continued to meet, and the ordinary purpose of these sacred assemblies was the interpretation and enforcement of the Christian law. As a consequence, it is to their decisions and decrees that the historian has even now to go back whenever he wishes to retrace fully the development of Christian morals. There is only one other source of information more abundant still—the authentic decisions of the popes.

For the popes never ceased, through Christian ages, to be appealed to in matters of conduct, as well as in matters of doctrine, and their decisions, carefully treasured, became the practical rule of duty no less than of religious belief. We may follow their action, from the beginning down to the present day, in the early collections of their decretals; in their bulls, encyclicals and briefs bearing on moral subjects; in the hundreds of "propositiones damnatae" pointed out as perilous by their unceasing watchfulness; in the decisions of the Roman congregations acting by their authority. Indeed the more we consider the action of the popes in the Church, the greater we find their share to have been in giving its distinctive, definite shape to the whole system of Christian life and conduct.

Yet, although the supreme regulative action was always theirs, in its full development Christian ethics has not been so much their work as that of the schools. As we find it today, in ponderous folios or in portable manuals, moral theology is mainly the result of the arduous labors of hundreds of trained minds, some among them of the very highest

order. To describe their work, will, perhaps, be the best way of showing on what lines and by what methods the science of Christian duty should continue to be built at all times.

II.

In its earlier form, moral theology, as has been observed, was little besides a collection of rules and precepts, comparatively few in the beginning, but growing in number and distinctness in the course of ages, yet still devoid of the unity, consecutiveness and cohesion which alone could give them the character of a science. To impart to it these qualities, besides completing it in every other direction, was the task assumed by theologians, and achieved so happily that Catholic moral theology stands forth as one of the most remarkable, as well as the most valuable productions of the human mind.

Let us see in detail how the work was done.

I. The first and principal concern of theologians was, naturally, to ascertain the true sense and import of the practical rules or precepts which they found previously evolved in such abundance by the methods already described. For rules are available only as far as they are properly understood, and yet they are ever liable to be misinterpreted. Human language, even when well weighed, is often inaccurate, ambiguous or obscure; how much more so when put forth with all the freedom and looseness of ordinary speech! Yet it is in the latter shape that most of the rules of conduct find their expression, be they human or divine. The necessary restrictions and qualifications are missing and have to be supplied. It is written: "thou shalt not kill; thou shalt not steal;" yet it is sometimes lawful to do one and the other, and it becomes the duty of the theologian to say when and wherefore.

Here was a work to be pursued in regard to every single rule or law of life as it comes up. Definition of terms, comparison with other laws, analogy, were among the means commonly resorted to; but the most practical and effective at all times was the consideration of the end or purpose for

which the law was enacted. This and this alone gives the full and true measure of its extent and of its stringency.

2. But the interpretation of the laws of conduct, however thorough, represents only the first stage in the formation of moral science. The second consists in ordering and connecting these laws in logical shape.

The systematic arrangement of human duties does not seem, indeed, to have been at any time an object of general concern or effort in Catholic theology. The obligations of the Christian are dealt with by the Fathers just as they come up before them, and are never brought together except incompletely and informally.¹ The early scholastics embody them in their general theological scheme, and when, later on, moral theology becomes a separate science, the arrangement of its parts remains largely a matter of individual taste. Yet most theologians, after St. Thomas, divided it into two parts, one devoted to the study of the fundamental elements of moral action, the other to the special duties of man. The latter they gathered around the theological and cardinal virtues, or they fitted them into the conventional framework of the ten commandments, the practical side of the sacraments having a special section to itself.

3. Much more important was the third step—that of bringing back each law to its respective principles.

Behind every rule there is a reason. Whatever is prescribed is prescribed for a purpose, in view of an end to be attained by the observance of the rule. To seek for that reason is natural to the mind. The animal obeys blindly, but a reasonable being strives to see behind the precept, and even a child wants to know why it is commanded to do certain things and forbidden to do others.

But there is much more here than the satisfaction of a natural curiosity. In most cases a law cannot be properly understood until it is seen in the light of the principle from

¹ Vd. Clem. Alex. *Stromat.*; Aug. *De Moribus Ecclesiae*; Basil, *Moralia*, etc.

which it emanated, or of the purpose for which it has been enacted. In no other way can its extent be ascertained or its stringency determined. Nor can it on any other conditions become the object of an abiding effort. A law, the reasonableness of which is not apparent, may be enforced by pressure from without; but the pressure removed, it is promptly shaken off; whereas if it be shown to belong, as a necessary or integral part, to a system of things which cannot or should not be interfered with, it maintains its hold on the will and secures obedience.

This is why, in the study of all legislations, the underlying principles are always sought for and set forth. Theologians, canonists, jurists, all are at one in tracing back whatever laws they study, human or divine, to the ultimate reason of their existence. Only there do they expect to find their true meaning and their ultimate value. Indeed it is by its principles alone that the mind acquires the mastery of any subject. Knowledge by rules is always narrow and sterile; principles alone give it breadth and fecundity; they alone impart to it the dignity and standing of a science.

But where, it will be asked, are these principles to be sought for?

The answer is: in the natural intelligence, in the common sense and in the moral sense of man himself. The reason is that almost all human duties are natural duties, connected, indeed, in the Christian with a higher order, but preserving, after they have passed into it, all their original, characteristic features.

This doctrine, laid down in several places by St. Thomas¹ and admirably developed by Suarez, (De. Legib. lib. x. c. iii, n. 20) represents the common teaching of the schools. Suarez judiciously remarks that even the special positive duties of the Christian flow *naturally* from the very facts of the supernatural order, such as they have been established and manifested to mankind. Beyond these narrow limits,

¹ Vd. Sum. 1, 2, 9. 108, a. 1. and still more distinctly Quodlibet. 4 art. 13. "Lex nova:—contenta est praeceptis moralibus naturalis legis, articulis fidei et sacramentis gratiae."

everything forbidden under the Gospel is forbidden by the natural law; whatever is prescribed is a command flowing from the moral nature of man.

As a consequence, moral duty in all its parts lies within the sphere of human judgment and is subject to it; not indeed as to a supreme arbiter or final court of appeal, but as to an original, divinely appointed means of ascertaining moral truth in every direction. In no part of sacred doctrine is man's natural intelligence so much appealed to or finds so free a field as in moral theology. And therefore it is that we find theologians, while ever ready to listen to the suggestions of authority and bow to its decisions, yet constantly engaged in testing everything by philosophical discussion and weighing it in the balance of reason. Moral theology is essentially philosophical. Custom, human tradition or authority of a higher character may supply a large share of the original materials, but they are all tried and finally put together by the ordinary processes of human reason.

The principles of moral theology are of two kinds: intuitive and discursive. By intuitive principles we mean those which are supplied directly by the moral sense, and rest on their own evidence, needing no proof, in some cases incapable of receiving any outside themselves. By discursive or inferential principles we mean principles which originally reached the human mind through a process of reasoning, deductive or inductive.

The existence of primitive moral intuitions has been much questioned in the present as it was already in the last century. A persistent effort is made by the positivist and evolutionist schools to trace back all the moral impressions of man to the purely physical instincts of the animal, or to make them the mere results of experience, actions being judged good or evil according as they have proved conducive or detrimental to human happiness. But such a position is utterly untenable. The notion of right and wrong is primitive and irreducible. The idea of duty is unlike any other, nor can it be accounted for by any other. The same may be said of

certain elementary forms of duty, such as benevolence, gratitude, justice; or again of religious duties, the existence of God once admitted. They are not susceptible of proof and they require none.

Other duties there are in favor of which this original intuition may not be claimed, yet custom has made them so familiar to all, and public opinion so enforces them that they appeal almost as spontaneously to the conscience and possess as high a degree of moral evidence, as the earliest promptings of the soul.

Finally there are duties which fail at first sight to awaken the moral sense. Yet they are held as duties because experience—that of the individual or that of the race—has shown that an opposite course, if freely followed, would prove seriously detrimental to the agents or to society at large. It is by reasons of this kind that theologians commonly establish the duties to which we refer and determine their extent and importance. Yet, while agreeing with the utilitarian school as to the proximate reason and real measure of such duties, they are completely at variance with it as to their ultimate reason and moral obligation.

No sharp line divides the intuitive from the inferential principles of morality. Duties belong to one or the other category in various minds according to the habits, surroundings or moral culture of each. Neither is it easy to determine which principles are essentially intuitive and which are so accidentally.

4. Thus in possession not only of practical rules but of principles which light them up and bind them together, the theologian is in a condition to enter on the last stage of the science, the most important, in some sense, because the most practical of all—that of applying principles and rules, not to individual actions, for that concerns only the agent, or the spiritual adviser, but to specific actions, that is, to actions divested only of their purely personal or accidental circumstances. Actions thus viewed and sub-

mitted to ethical judgment constitute the special domain of casuistry.

Casuistry holds and has always held so important a place in the science that it will not be too much to devote a special paper to it. We mention it here only as the last stage of development of the study of morals.

Such then are the elements and the methods of moral theology. Theories and principles, general rules, practical applications constitute the whole science. The principles of themselves comprise all; yet to dwell exclusively in the region of principles would serve no practical purpose. Pure speculation and theory may suffice to make the moral philosopher, but not the moral theologian.

The principles of moral theology are almost exclusively rational; its rules, as we have seen, are gathered from all manner of sources; the legislation of the Jews and the maxims of the Gospel, Roman law and Canon law, councils and popes. But in their actual shape they are almost entirely due to the labor and thought of the schools through many ages. To the schools they owe in a great measure their precision and their authority. Yet whatever their excellence may be in both these respects, they still remain human, and consequently liable, more or less, to be reconsidered and recast. Even when they remain unaltered, they become fully available only through a knowledge of the principles from which they emanate, and without it they are often misleading.

Casuistry, finally, is more accessible still and more helpful to the majority; but, casuistry without the moral theories and rules from which it proceeds, is little better than a child's form of knowledge.

In short, to the moral theologian the three classes of elements are almost equally necessary, and each one is the natural complement of the others. Practice is as much a test of theory as theory is of practice. Many a principle seems unquestionable until an attempt is made to carry it out. But the practical impossibility of applying it gives

warning that it has to be dropped or modified. The happy working, on the contrary, of rule or principle is one of the surest signs of its correctness and truth.

The teacher of moral theology may take as his starting point any one of the three spheres of the science. He may begin with the study of the theories or general principles and from them come down to the rules and the practical applications; or, starting from the rules, he may proceed backward to the principles and forward to the individual facts; or he can begin with what is nearest and most accessible—specific cases—and ascend gradually to what is more remote and more difficult. Each method has its peculiar advantages and attractions for a certain class of minds. Each has its special perils. Aristotle, in one of the opening chapters of his *Morals*, speaks of them as “reasoning from principles and reasoning to principles.” He admits both, on condition that the starting point shall be sufficiently known, and that it shall lead to a knowledge of the rest.

A better rule could not be laid down. No department of ethics is independent of the others—no single process sufficient to meet all its requirements. Moral science is a structure, each portion of which borrows strength from the others and helps to sustain them; an organism, every part and every function of which gives life to the whole.

J. HOGAN.

ANIMADVERSIONES IN SOLUTIONEM CASUS DATAM AB AUG.
LEHMKEHL, S.J. ET JOS. AERTNYS, C.S.S.R.

I.

IN solutione secundi *casus*, in quo tota fere jacet difficultas, admittit quidem P. Lehmkühl licentiam incisionis matris et excisionis foetus, sed propter rationes quae nullo modo videntur posse probari. Rationes istae huc recidunt: 1^o, quia in hujusmodi adjunctis talis operatio chirurgica non esset dicenda directa occisio, sed potius permissio mortis, quam magna bona exinde consecutura abunde justificarent;

2°, quia sicut in naufragio cum duo homines eandem tabulam utrique non sufficientem occupant, posset unus cedere de jure suo, eamque totam alteri relinquere ut salvetur, ita licebit foetui vitae suae valedicere ut salvetur mater; 3°, quia ex una parte organa matris rationabiliter supponi possunt jam esse periculose affecta vi innaturalis hujus praegnantiae, et ex altera licere debet causam removeere hujus affectionis, dummodo mors foetus non intendatur. De istis porro rationibus liceat mihi duo breviter animadvertere, scilicet eas debiles prorsus esse, ut minus dicam, et, si id probarent quod assumitur, sequuturum craniotomiam etiam dicendam esse licitam.

Dico igitur imprimis, rationes adductas debiles prorsus esse, et ad primam quod attinet ita potest res confici. Quidquid assumitur uti medium ad aliquid faciendum vel obtinendum semper dictum fuit a theologis et dici debet directe volitum. Atqui excisio foetus ex loco in quo reconditur, quicumque tandem ille sit, assumitur, in suppositione casus, uti medium salutis aeternae foetus per collationem baptismi. Ergo excisio foetus est aliquid directe volitum, seu est actio directa. Sed aliunde constat hanc excisionem esse per se occisivam.—Ergo operatio chirurgica, qua foetus exciditur ex interioribus matris organis ubi fuit conceptus et utcumque coepit evolvi, est actio directe occisiva. Propositiones istae omnes certae sunt et evidentes, et quaenam ex illis negari possit, aliqua saltem apparentia veritatis, plane non video. Attamen ultimam minorem, scilicet, excisionem foetus esse actionem occisivam negare videtur clarissimus theologus, nam affirmat, etsi dubitanter, eam esse actionem indifferentem. At quo jure, vel qua ratione hoc dicitur? Nonne subtractio aëris aut cibi aut medii cujuscumque ad vitam absolute necessarii modo positivo procurata dici debet actio de se occisiva? Debet profecto, et homicida appellandus esset is qui postquam alium hominem in cubiculo quodam inclusisset, inde extraheret totum aërem. Constat enim foetum immaturum, prout illum nunc supponimus, vivere vita matris et ab ea nutriri tanta efficientia et necessitate ut, si ab ea separetur, jam hoc ipso futurum sit ut privetur unico

medio vitam sustentandi. Et haec est ratio cur nunquam admittere potuerim liceitatem *accelerationis partus* substantialiter immaturi in casibus praegnantiae uterinae. Cum autem praedictae accelerationis fautores dicunt eam aliud tandem non esse nisi foetum de loco ad locum transferre, revera nihil dicunt et nihil lucrantur; nam non agitur de translatione foetus a loco apto ad vitam ad locum pariter aptum, sed de translatione a loco unice apto ad locum in quo vita est ipsi impossibilis.—Neque dicatur: in excisione foetus, prouti illam supponit casus noster, haberi duos effectus quorum unus est bonus, alter vero malus, ac proinde verificari illud quod generaliter requirunt theologi ubi agunt de voluntario indirecto; nam respondetur duos istos effectus non aequae immediate sequi. Patet enim effectum bonum, scilicet salutem matris et probabilem baptismum foetus, consequi hujus excisionem saltem in ordine causalitatis. Et re quidem vera undenam fit ut puella ex delicto gravida, quaeque ideo pharmacum expulsivum foetus sumit ne famam amittat, rea sit abortus procurati? Ex eo praecise quia bonus effectus, scilicet fama, consequitur, in ordine causalitatis, usum pharmaci.

Ex dictis sequitur quid tenendum sit de altera ratione, seu potius illustratione, desumpta ex duobus hominibus naufragio periclitantibus. Conceditur scilicet unum ex illis posse cedere de jure suo ut alter salvetur, sed solum quatenus negative se habeat; nam si ageretur de danda alteri venia nocendi per positivam actionem, ut postea ille maneat solus possessor tabulae, negatur omnino hoc esse licitum. Primum est non urgere jus suum ad vitam et sinere ut alter vivat: secundum autem est disponere de propria vita et conferre alteri jus occidendi. Illud saepe suaderi potest a charitate; istud est semper et intrinsec malum. Tanta igitur est disparitas inter utrumque casum, quanta intercedit inter meram negationem et actionem positivam.

Nec magis valet tertia ratio quae petitur ex jure, quod mater supponitur habere, removendi periculosam affectionem organorum ex innaturali ectopico conceptu provenientes. Habet sane mater jus iustaurandi organa periculose affecta,

novamque affectionem praecavendi, sed negatur exinde sequi licitatem excisionis foetus, si praescindatur a consideratione injustae ejus aggressionis. Concesso enim, quod jam per se patet, et superius ostensum est, hanc excisionem esse actionem occisivam ac proinde intrinsece malam, concedi etiam debet illam non posse assumi tanquam medium, utut finis sit optimus.—Quod si dicas te proprie non intendere mortem foetus, respondetur facta esse semper potentiora verbis, et si excusari posset medicus dum hanc operationem peragit ex eo quod ipse non intendit foetum perimere, excusari posset fur qui, dum rem alienam surripit, protestatur se nolle domino quidquam nocementi inferre. At instabis: nonne potest mater pharmacum aliquod sumere ad curandum morbum quo graviter afficitur, quanvis praevideat foetum exinde moriturum? Potest profecto, sed ratio est quia tunc duo effectus, bonus scilicet et malus, immediate sequuntur positionem causae; dum e contra, in casu nostro, effectus bonus sequitur ex malo tanquam ex causa. Etenim, juvat hoc iterum repetere, juxta hypothesim casus nostri, excisio foetus assumitur uti medium salutis temporalis pro matre et spiritualis pro foetu. Illud autem quod assumitur uti medium essentialiter praecedit finem in ordine causalitatis.

Sed alio etiam ex capite rejici debent rationes datae; nam si quid roboris ipsis adscribimus, hoc totum redundabit in favorem craniotomiae, quod sane lugendum omnino foret. Magno Dei dono factum est ut, ultimis hisce temporibus, craniotomia eliminata fuerit tum doctrinaliter a theologis propter recentiora Romanarum Congregationum decreta, tum practice a medicis ex eo quod operatio caesarea inventa est melius respondere fini quem illi quaerunt. Cur igitur debeamus nunc iterum ipsi viam sternere, et opinionibus favere quae ipsius licitatem videntur adstruere? Quod autem rationes adductae pro solutione casus, et hic a me rejectae, revera faveant craniotomiae, patet tum ex simplici ipsarum consideratione, tum etiam quia ipsius defensores, jam inde ab anno quo Avanzini quaestionem agitare coepit, iis semper et non aliis usi sunt.

II.

De solutione data a P. Aertnys dicam, me libenter ipsi assentiri cum docet divisionem membranarum per cultrum platineum esse *actionem mortiferam*; hoc enim "efficitur ut foetus arte eductus mox perimatur, haud secus ac mersio hominis in mare, qua efficitur ut mox suffocetur." Verum assentiri ipsi nullo modo possum cum ait hanc aut similem operationem non posse permitti in hypothesi quam tractamus, propterea quod licitum non est uti craniotomia. Craniotomiam licitam non esse scimus omnes, sed quaestio praesens alia prorsus est et aliam sibi poscit solutionem. Applicare praegnantiae extra-uterinae id quod a Romanis Congregationibus dictum fuit de praegnantia uterina, non est solvere sed suppressere difficultatem. Praeterea, quae clarissimus theologus dicit de natura injusti aggressoris vera sunt, si agatur de foetu in utero existente, non autem si supponamus illum alibi reconditum esse modo innaturali et monstruoso. Debuisset saltem hac in re dubium moveri, nec assumi uti concessum id quod caput et centrum est totius controversiae.

Sed aliud quoque animadvertam. In solutione primi *casus*, in quo supponitur praegnantiam extra-uterinam non esse certam, P. Aertnys haec habet: "Si revera dubia sit praegnatio, jus certum tuendi vitam matris praevalet contra merum *periculum* occidendi hominem, et hac ex parte assentior responsioni Damiani." Sed quomodo hoc dici poterit, si ex una parte teneatur excisionem foetus esse actionem directe mortiferam, et ex alia rejiciatur paritas deducta ex injusto aggressore? Nonne justitiam laedit qui dubitans feramne an potius hominem sit vulneraturus, arma explodit dubio remanente? At dices: "jus certum tuendi vitam matris praevalet." Ergo supponis vel foetum esse injustum aggressorem, vel operationem, qua ex materno involucro exciditur, non esse intrinsece malam; secus enim non posses ea uti tanquam medio ad finem utcumque bonum obtinendum. Etenim sartum tectum semper servari debet aureum illud principium—*Finis non justificat media*.

FATHER CHARLES.

A SAINT OF OUR OWN TIMES.

AN objection sometimes urged against devotion to the saints, is that they are remote in time and place, in habits and language, in circumstances and hereditary traits. "They are alien to us, these Spaniards and Bretons and Savoyards whom the Church has canonized," say the querulous, "and they lived, most of them, ages ago, in other days and other temptations than ours. Why are there no English-speaking saints of recent years, men and women of our blood, who reached heroic sanctity in conditions somewhat similar to those around us? We do not readily believe the marvels of grace that we read of in books translated from other tongues concerning persons who passed their days in obscure hamlets among the ignorant or the superstitious. Show us a man of to-day, whose life we can investigate, whose attributed virtue we can scrutinize, whose ecstasies and miracles can be attested by living and credible witnesses, whose holiness was attained in the midst of civilization, and the record of whose life is neither legendary nor apocryphal—and we shall be invigorated by the force of his example to aspire to similar heights." In Ireland, in January of this very year died a priest, who meets this request in all its fulness and conditions, for he was a Christian of noble mould and was surely near enough in every way to claim kin and contemporaneousness with us.

One year after the Passionists opened their first foundation in Ireland at Mount Argus, near Harold's Cross, in the suburbs of Dublin, the little community received from England a monk who for twenty-eight years was to be a model of the religious life for his brethren, was to exercise the ministry with marvelous results, was to be celebrated throughout the kingdom for his sanctity, was to have his beneficent influence extend to America and to Australia, and was to die in general repute a saint, but in his own opinion a poor sinner, whose only hope of gaining admission to Heaven lay in the great mercy of God. That priest was Father Charles, C. P. From July, in 1857, until January in 1893,

with the exception of eight years, he resided at St. Paul's Retreat, and now his remains repose in the cemetery that belongs to it.

Born at Munster-Geleen, in Holland, on December 11th, 1821, John Andrew Houban, came of a pious family that had received the grace of having a number of its members called to the evangelical counsels. He made his classical studies at the College of Sittarth, and in his twenty-fourth year he resolved to consecrate his life to the Lord in religion. He was received into the Passionist monastery at Ere, in Belgium, and was clothed in the holy habit on December 8, 1845. Five years later he was ordained priest. Before another twelvemonth had elapsed he was ordered to England, and never again did he see the Netherlands.

In his new field, he sought to forget his past customs and language and to identify himself with the people among whom his lot was cast. His first care was to study English and so persistently did he apply himself to its mastery, that he came to speak it with but the faintest trace of continental accent and to write it with idiomatic accuracy.

While laboring at his sacred calling in Aston and at St. Wilfrid's, Staffordshire, and other places in Great Britain, he became acquainted with the Irish, the poor, pure, fervent, ever-faithful Irish, and he learned to love them long before he knew that he was devoted to an apostolate among them.

During his stay in England, he heard of a village upon which the curse of the Almighty seems to rest. It is near Broadway, toward the Malvern Hills, in Worcestershire. At the Reformation its then inhabitants dragged their own pastor from the altar in the midst of his Mass, and, having fastened him to a stake still wearing his sacred vestments, they heaped fagots around him and burned him to death. Every effort made to convert their descendants to the old faith has failed utterly, nor has a single Catholic taken up his abode there. A spiritual famine appears to obtain there perennially—the punishment of sacrilege from generation to generation.

In 1857, Father Charles received word to go to Ireland, to

the people whose forefathers had sent St. Livinus to his, of whose fortitude in the faith he had read, and to whom he felt his affections irresistibly drawn. At once he crossed the channel. Standing at last on the soil of the Island of Saints, he called down upon its inhabitants the blessing of the Holy Trinity and willingly offered himself to work and prayer for their eternal welfare.

He had not been long at Mount Argus before his confessional was thronged from morning till night, and his penitents began to spread news of his spirituality, his luminous direction, his persuasiveness in leading them up Calvary, and the strange peace that his very presence seemed to diffuse about him. Yes, and there were other reports—that miracles followed his blessing, that the blind, the deaf, the halt and the diseased went away from the touch of his hand whole and rejoicing.

So rapidly did the fame of his goodness spread and so spontaneous was the devotion of the people, that wherever he went, whether on a mission, or questing for the new church at the Retreat, or simply visiting a brother priest, crowds flocked around him beseeching him to pray for them, entreating him to grant them his benediction, and bringing their sick to touch the hem of his garment. This esteem became more and more ardent as the years went by, and many a time it brought confusion to the humble religious by its public manifestation. Once, for instance, shortly before his death, he was on the railway platform at Westlandrow, and some of the other travelers, recognizing him, regardless of appearances or place, dropped on their knees and would not get up until he had blessed them.

A brother Passionist, who still survives, testifies as follows : “ I lived with Father Charles for two years at our house in Ere, near Tournay. He was then a student, and I was much edified by the holiness of his life. Confrère Charles, as he was then called, was a most exemplary religious, exact in the observance of our holy rules, simple and gentle in his manner, and full of faith and devotion. No one could help noticing, even at this early period of his life, that he pos-

sessed the virtue of faith in an eminent degree. It was the root from which proceeded all those virtues that adorned his life. His mild and affable disposition, his sincere and unobtrusive piety and tender charity, won for him the esteem and regard of all his companions. I lived with him again in Dublin for a period of seven years. He was then a priest and I noticed that the fervor that had distinguished him as a student had in no way diminished but had increased, even as the early brightness of the morning dawn increases to the perfect light of noonday. This was evident in the exactness with which he observed the rules of our Institute, the punctuality with which he appeared in the choir day and night, the devotion with which he celebrated Mass, and his love of prayer."

A priest, who for a time was a guest at Mount Argus, says of his impression at the Retreat: "As I had heard much of Father Charles, not alone in distant Australia, but also in the various parts of Ireland that were visited subsequent to my return from the Colonies, it was with feelings of the deepest interest that I took up my abode in the monastery hallowed by his presence. The manner of life, the mode of action, and the equanimity of disposition of this son of St. Paul of the Cross, were diligently observed by me. Deeply edified by the sight, I could not refrain from noting the signs of extraordinary sanctity that were abundantly manifest. The words of the Queen of Saba soon recurred to me when my eyes had seen and I had proved that scarce one-half of his sanctity had been told me. Then indeed was it mine to congratulate the religious of St. Paul's Retreat for their happiness in being always near him. The crowds constantly *en évidence* to seek his blessing, the requests for a share in his prayers continually coming from all climes, and the gratitude evinced for a favorable response to his orisons—all bespeak the unusual. If perfection be attained by the careful and regular discharge of the ordinary duties of our respective states, then truly may Father Charles lay claim to its possession—for his observance of Holy Rule was such as to remind an observer of St. Aloysius Gonzaga."

What the ordinary routine of his day was, is soon told. He arose at two A. M., when he recited Prime and Tierce, was present at the reading of some devotional treatises, and celebrated his Mass. His thanksgiving lasted until about eleven o'clock, when he repaired to the church to hear confessions and to bless the people assembled there, and at noon he said Sext and None. At half-past twelve he ate the first meal of the day and then took part in the common recreation of the community. At three o'clock he assisted at Vespers and once more gave himself up to meditation. He again went to the church to enter the tribunal of penance and to give his benediction to the crowds that had gathered together to receive it. At six he recited Compline, took his evening refectation, joined his brethren in recreation, went before the Blessed Sacrament for night prayers, and retired at nine o'clock to his cell.

His room was a narrow apartment in the top story, lighted by a single window, with its walls whitewashed, and for furniture a chair, a table, and a bedstead with a straw mattress. Its chief ornament was a crucifix, besides which were a few cheap devotional pictures. It had also a scourge, with which its tenant disciplined himself regularly, even unto blood.

The three vows of religion were the foundation of his sanctity. To them he added the virtues of humility, love of suffering, charity, devotion to the Blessed Virgin, and the gift of prayer. Of the latter trait in his spiritual character, a brother Passionist declares: "I regarded Father Charles as a man endowed with great faith, which enabled him everywhere and always to realize the presence of God. To me he seemed to live more in heaven than on earth. His prayer was continual, nor did he seek happiness in anything else. Nevertheless he did not allow his love of prayer to keep him away from those observances of rule from which he was not dispensed. His heart was being consumed with love of God, and sometimes had to relieve itself by exterior signs of interior love." And another member of his congregation writes: "He frequently became so wrapt in contem-

plation that he would pass his religious brethren without being aware of it, as was evidenced by his not exchanging the usual salutation of raising his biretta, a custom he was most attentive to and which he would not fail to comply with were he conscious of their presence. Sometimes, even in the refectory, where perpetual silence is observed, he would so far forget everything as to break forth into sighs of love, but, on discerning that he was attracting notice, he immediately checked himself. In recreation he could not overcome the spirit of prayer; unable to resist its impulse he became oblivious of everything else, and, as he himself once expressed it, thought only that he was alone with God. It was discovered that Father Charles passed whole nights prostrate on the bare floor of his cell. And it was in one of these night vigils that his body succumbed at last to the earnest efforts of his soul in prayer. In the early morning he was found swooning on the floor, and it was discovered that his bed had not been lain on during the night. When asked why he prayed so long, his only answer was: "Temptation, temptation." Temptation is the lot of all—the sinner and the saint. But the temptations of the servants of God are of such a nature that no idea can be realized by ordinary men of the bitterness of the conflict. Only those who strive to lead the higher life can understand how fierce at all times are the onslaughts of the enemy of man. Even God himself permits that aridity should possess and darkness surround His chosen ones. Father Charles' brethren in religion could not help remarking how he was passing through spiritual trials. The more his body became subject to the spirit the fiercer were the onslaughts, because they possessed a greater degree of spirituality. That Father Charles must have had extraordinary illuminations of soul during his long hours of prayer, there is every reason to believe. There were times when his power of sense seemed suspended and his spirit appeared to be in that glorious region where the Apostle heard the secrets which it is not granted to man to utter. One day, at the conclusion of ordinations in the Passionist church at Mount Argus, his physi-

cian went to visit Father Charles in his cell, and, having knocked at the door, entered. To his amazement, in the middle of the floor he beheld the holy man in ecstasy, presenting a sight that will never fade from the visitor's mind. He was quite motionless and seemed to gaze on a beauteous vision having an eternal charm. He remained in this state, entirely unconscious of any one being near at hand, until the doctor at length took the liberty of touching him on the arm and thus intimated his own presence. 'O!' he exclaimed, 'I was praying for the newly ordained priests.' What overflowing riches of the divine goodness were vouchsafed to the soul of Father Charles during these moments of heavenly rapture no one but the Great Giver himself can tell! Every day Father Charles spent a considerable time in mental prayer in presence of the Blessed Sacrament, during which he was accustomed to shed copious tears. Edifying and soul-touching was the sight presented by the venerable contemplative as he knelt in his place in the choir with nothing to light up the gloom but the flickering lamp before the tabernacle, and to the very end he dragged himself to this observance that he might not lose the rich treasures of grace that flow from fidelity to so important a point of the rule of his institute."

Very efficacious were his prayers, as many persons who asked for them experienced. Once a woman who had lived a bad life was on her deathbed. She had neglected her religion for years and now could not be prevailed on even to see a priest. Her heart had grown hard toward God. She would die in her sins. A neighbor, hearing of her deplorable state, hurried off to Father Charles and finding him in church bestowing his blessing on a multitude who had flocked there as usual for it, told him of the dying person's spiritually destitute condition and urged him to pray for her. He promised to do so. By the time the neighbor got home a sudden change came over the disposition of the invalid, who asked for a confessor and openly bewailed her wasted days. The last sacraments were administered to her and in a day or two she peacefully expired.

Every day's mail brought to him petitions for his prayers from persons throughout Ireland and in England, America and Australia, many of whom later on sent letters of thanks in gratitude for having obtained what they had sought.

The mortification practised by Father Charles was most severe. He fasted frequently. He slept little. He took the discipline regularly and "resisted unto blood." His form was attenuated by his acts of self-denial. On one of his knees a large protuberance had grown from constant kneeling, yet no one of his brethren even knew of it or guessed the agony that it must have caused him, until he was stricken with his last illness. So calm was his exterior, so cheerful was his disposition, so pleasant his speech, so bright his manner that none but those who had the right to know the secrets of his soul were aware of the extent of his ansterities.

To Father Charles charity was a field of harvest for eternity. He was impatient to do good. The day was not long enough nor the opportunities numerous enough to exhaust his willingness to be of use to his neighbors. He never allowed illness, inconvenience, bad weather, or ingratitude to keep him from doing a kindness. All classes and conditions of people came to him for aid, for advice, for guidance, in things temporal and spiritual, and to all he gave what he could according to their need. "The name of the holy priest," says the Rev. Father Austin, "soon became a household word, and the faithful flocked to him even from distant parts. There was a daily pilgrimage to his quiet suburban home—the man of God was obliged to come forth from the seclusion of his cell—the numbers constantly increased. Faith in his wondrous power became stronger and stronger—those who had been 'made whole' went forth and proclaimed the wonders of God in His servant—until Mount Argus became more like a hallowed shrine than the abode of the humble, bare-footed, poorly-clad son of St. Paul of the Cross. It was generally when medical aid had proved unsuccessful or the disease was of such a nature that human skill could not possibly have a beneficial result, that the blind, the lame, the deaf, the epileptic, the ulcerated, the

possessed, and those afflicted with all manner of incurable diseases wended their way to Father Charles, so that day by day he saw before him living specimens of human misery, and in drying the tears of others he often wept bitterly himself." And not only the sick in body, but the sorrowful to whom trouble or shame had come, the poor, the unhappy and the unholy went in crowds to him for relief, for sympathy, for assistance. Patiently he listened to them, freely he gave them what it was his to bestow, generously he spent himself in their service. "And when the day was over," continues Father Austin, "and the long procession of misery had departed, Father Charles did not forget all that sorrowful reality that had passed before him—these appalling visitations of Providence that he had witnessed or the narratives of hearts broken by affliction that were poured into his ears. When he repaired to his Superior's room for conference and direction, unutterable anguish was painfully visible on his countenance as he alluded in general to the pitiful condition of 'these poor, simple people,' as he called them. The people knew well how self-sacrificing he was for their sake, because they had frequent proof of this. However, they were not conscious that his great compassion for them caused him bitter anguish of soul and that in the stillness of the cloister at the midnight hour that same priest was kneeling before the Tabernacle supplicating the mercy of Him who heeds even the sparrow's fall, for His suffering creatures upon whom affliction had laid a heavy hand."

Signs and wonders were wrought by him. These were so astounding that they were called miracles by the people who beheld them, and possibly some day the Church will give them the same name. A few of them will here be detailed.

From the effects of small-pox a Dublin carpenter, named John McEntaggart, lost the partial use of his lungs and heart so that his strength gave way, his weight was reduced to 95 pounds, and his limbs were so weak that he could not cross a street without assistance. For about five years he continued in this miserable plight, and four skillful physicians not only could not cure him but also predicted his

early death. In 1872 he visited Mount Argus and received the blessing of Father Charles. At once vigor came back to him. He walked home unaided and in a short time he went back to work at his trade. The formerly emaciated cripple soon weighed 280 pounds. He migrated to this country, and at last reports was living near Baltimore, in Maryland, hale and prosperous.

Josephine Cassin, a young girl residing in Gardiner street, Dublin, became blind from work that is trying to the sight. After being under the care of oculists for about three months and getting no benefit from their treatment, she went to Father Charles and was cured.

Attending the convent school of the Sisters of Mercy in Brown street, Dublin, is a little girl named Norah Kavanagh. Up to her eighth year she was dumb and bedridden, and was treated in several of the city hospitals in vain. About three years ago Father Charles visited her home and her incurably helpless condition being explained to him, he prayed over her. Then said he: "Get up, Norah, and walk." The child at once arose and ran across the room exclaiming: "It is God cured me!" The mother, who was a witness of the affair, cried out: "Glory be to God, my Norah can walk and talk at last."

Dr. Marnion, of Dungannon, gives this testimony: "I am only too glad to give you any details concerning Father Charles' miraculous cure of Miss Mary Jane Martyn. Miss Martyn consulted me many years ago, and I found she was suffering from cancer of the upper lip, together with a most dangerous malady called *cancrum oris*. When I saw the case first, I found the disease was too far advanced for any operation to be performed, and, as it was spreading at a very rapid rate and her entire face so disgusting to look at, I considered that her life was not to be of long duration. She was a country dress-maker and an orphan, but, of course, no one would give her work, owing to the disease and to the putrid discharge that was at all times coming from the diseased parts. I was well known to Miss O'Brien, of Stephen's Green, and to some of the other governesses and governors

of the Incurables Hospital, Donnybrook ; so I wrote to some of them whom I knew when resident medical officer there, and, I may say through the great kindness and influence of Miss O'Brien, I got Mary Jane Martyn admitted. Her case was such a bad one that she was selected on her first trial for admittance. She was not long in the Hospital till she found out Father Charles and heard of his wonderful cures. She informed me that she went one day to Mount Argus, and, though there were a number waiting to see the dear Father, he stayed longer than usual when he came to see her, and lit a blessed candle and prayed. She then went back to the Hospital and found herself daily getting better, and some weeks after I was agreeably surprised to find her in my surgery with little or no trace of the disease, only a cicatrix or scar marking the place where the disease had been, viz., cancer and *cancrum oris*. Miss Martyn is at present in America and is able to earn her living there. I should say, to the best of my belief, she left here some six or eight months ago."

In the year 1887 a deep abscess formed on the right leg of Charles E. H. O'Brien, then aged six years, and living at 31 Booterstown avenue, Booterstown, Ireland. A leading surgeon was called in to treat him, but not succeeding in healing the sore, which had eaten in so as almost to lay bare the bone, he was let go and another doctor was summoned to attend the child, who was daily growing weaker from the absorption of septic matter. At last the verdict was given that the boy must either have his leg amputated or die, and, if the operation was performed, no guarantee would be given that he would live. Seeing his mother grieving over him, he said, as if by sudden inspiration: "Mamma, take me to Father Charles. I am sure he'll cure me." So Mrs. O'Brien had the child carried to Mount Argus. The holy priest prayed over him, gave him his blessing and said a Mass for him, with the result that the festering leg was completely healed in a few days. When the two physicians, who had tried to cure the abscess, saw the perfect limb, "they were spell-bound" with amazement.

A Protestant once visited the Retreat and said to one of the priests: "I am given over by the doctors, who say that I am dying. If Father Charles will cure me I will believe in the divinity of the Catholic Church." Father Charles blessed him, and his mortal disease left him. True to his word, he became a Catholic.

Mrs. Penfold, of 2 Bessboro' Parade, Rathmines, had suffered for a year from rheumatism, which had made her a cripple, subjected her to excruciating pains by day and night, and reduced her to a skeleton. She was taken in a cab to see Father Charles, who heard her pitiful story of suffering, gave her his blessing, and told her to say a prayer to St. Paul of the Cross. No sooner had she done so than the limbs which had been drawn up by the disease and racked with pain, grew strong and straight once more. After a joyful thanksgiving, she, who had not put foot to ground for months, walked elated out of church and all the way home, and never again suffered from her old complaint.

The first benefaction received by the Passionists in Australia came from a man residing in Brisbane, Queensland. He was a native of Mitchellstown, County Cork, and on his way out to the antipodes with his wife and two children, the younger, always a delicate little thing, took seriously ill in Dublin. The distracted parents hastened with their darling to Father Charles, who blessed the child and said that it would get well. But the father and mother, seeing no immediate improvement in it, but rather that it appeared at the point of death, again entreated the priest to pray for it. As if reproving their want of faith, he turned away from them, and said: "Now, God bless you, the child is better and will grow strong." The prophecy proved true. A change for the better set in, and on the voyage, and, later, in the new home in Australia, the little one grew more and more robust. And it was in gratitude for this favor that the father gave the newly arrived Passionists a warm letter of welcome, a handsome donation in money, and a fine property in the suburbs of Brisbane.

These are only a few cases out of ten thousand that might

be cited to show that Father Charles had the gift of miracles.

Thus he labored, year after year, until he had passed three score and ten, until his form was bent and emaciated, until his soul was glorified with the degree of sanctity reached by him, until his crown had been won. Stricken with his last illness on December 9, 1892, he lingered, in terrible pain of body but extraordinary peace of mind, until the vigil of the Epiphany, January 5, 1893, when he tranquilly expired.

Then came a notable manifestation of the people's veneration for him. As soon as the news was spread throughout Dublin that Father Charles was dead, crowds flocked to the Retreat, and when the still flexible body was carried to the church, his religious brethren and a squad of police had to keep guard over the remains to restrain the multitude from taking away everything touching him for relics. For four days he was kept unburied, and for four days throngs came from all parts of Ireland, unmindful of distance, heedless of the rain, caring naught for the discomfort of the pilgrimage, in order to look once more upon his placid face and to lay their beads against his waxen hands. So great was the mass, that, for prudence sake, the church doors had to be closed to keep the multitude back, and when one congregation had satisfied their devotion they were directed to give place to another concourse. This had to be done over and over again. On the morning of the funeral, every available space within the sacred edifice was occupied, and thousands stood outside trying to get within sound of the chant and to see at least the coffin when it should be carried out. The sanctuary was filled with clergymen, including the Rt. Rev. Bishop of Canea, and representatives of the Carmelites, Augustinians, Franciscans, Dominicans, Jesuits, Vincentians, Marists and Oblates of Mary Immaculate. After the final absolutions, the blessed corpse was taken out of doors, preceded by the clergy in procession and escorted by members of the Confraternity of the Cross and Passion. "Fruitless would be the attempt to adequately depict what now took place," says Father Austin. "Inside the church and away

down the avenues was one dense mass of human beings ; and as each one struggled to get as near the grave as possible, the flow of the vast tide of the multitude was in that direction. Those inside endeavored to vacate their seats in order to obtain a place at the cemetery, but the rush was so great that their efforts were rendered powerless. 'It seemed,' says an eye-witness, 'as if the people were about to snatch up the coffin and prevent the burial.' "

Between the spreading beeches in the Passionist cemetery at Mount Argus the remains of Father Charles were interred by his brethren, who, although they said with their lips : "Ashes to ashes and dust to dust," uttered the words with joy and hope in their hearts, confident that when time shall be no more, Father Charles will have a glorious resurrection and a blissful eternity.

L. W. REILLY.

CONFERENCES.

OUR "CASUS CONSCIENTIAE."

PRESENT STAGE OF THE DISCUSSION—COMMENTS AND SUGGESTIONS.

It was to be expected that a discussion upon so difficult and at the same time important a subject as that presented in our last number would result in the presentation of a variety of views, each of which might lay claim to being correct—yet not exclusively so or under all respects. P. Lemkuhl, the eminent Jesuit theologian, whose opinion is constantly cited by moralists as definitive authority in disputed points, expressed his diffidence regarding the certainty of the solution which he transmitted to us, in the following terms :

"Casum quem Rev. Vestra mihi transmisit mecum expendi et, consultis medicis, eum ita solvere posse putavi, sicut in adjacentibus foliis conscripsi. Nihilominus non puto, hanc solutionem ab omnibus objectionibus liberam fore. Opinor, esse, quibus haec solutio videatur laxior et qui etiam eam operationem, quam equidem concessi, habeant pro directa foetus occisione.

"Concors theologorum sententia, ut puto, non erit, nisi suprema auctoritas Romana rem diremerit."

P. Dominicus Palmieri, the learned editor of Ballerini's *Opus Morale*, which ends with the recently published seventh volume, does not think himself equal to the task of offering a solution, and an equally evasive answer comes to us from P. Buccerone, author of the *Enchiridion Morale*, whose opinion would certainly be of value.

P. Aertnys, the leading representative to-day of the School of St. Alphonsus, does not hesitate to give his opinion "prout ratio et auctoritas mihi persuadere videbantur," as he says in

the letter accompanying the solution published in our last issue. But with equal appreciation of the difficulty involved, and the possibility of being misled, he adds: "quidquid sit solutionem meam sapientiorum iudicio submitto; sufficit mihi conscientiae meae dictamini satisfacisse."

We consulted other theologians besides those mentioned, but their views were either too tentative to allow any definite judgment to be formed upon them, or else they confessed themselves unequal to the task of deciding until medical science had determined upon the possibility of a diagnosis. Nevertheless we are confronted with the actual difficulty which calls upon the moralist to say whether the conscientious Catholic physician may operate with certain risk to life either of mother or child. P. Sabetti, in his *Animadversiones* in the present number of the REVIEW, points out why the assumption of P. Aertnys, that a former decision of the S. Congregation upon the morality of embryotomy should supply the principle of solution in the present difficulty, cannot be accepted. It requires a new law from that authoritative body in questions of a moral character, to set at rest the doubts of the conscientious regarding the responsibility of placing life in jeopardy or saving it. Such is the opinion not only of P. Lehmkuhl, quoted in the concluding words of his letter, but of other eminent masters in moral science to whom we have proposed the case. To cite only one, the Rev. H. Rouxel, S.S., of the Grand Seminaire de Montreal, who writes:

"Equidem magni momenti sed simul valde arduus apparet casus ille moralis, cujus exemplar recenter mihi transmisit benignitas tua. Assuetus vero privatim interrogantibus circa communes difficultates propriam opinionem proponere, et imparem me sentiens dirimendae tam gravi et inexploratae quaestioni, quam *libenter viderem Sedis Apostolicae iudicio subjici*, quaeso," etc.

Whilst it may indeed be necessary, therefore, to recur to the Holy See for an authoritative decision as to what line of teaching our moral theologians shall have to pursue in the schools, and how the doubtful conscience is to be guided by a practical rule given to confessors, it is of the greatest importance to subject the entire difficulty to a severe analysis,

in order to reach every point which may have a moral bearing. Discussion alone will effect this, as is already shown by a number of communications which we have received, as a result of the views presented in the last number. Hence we find it impossible to conclude the subject in the present, as had been our original purpose, in order to give place to other questions of no less interest and importance which claim the pages of the REVIEW.

Among the comments above alluded to are two letters introducing new elements into the discussion—one from a professor of theology, the other from an educated Catholic physician who takes a conscientious interest in the question and who has read attentively the solutions offered by PP. Lehmkuhl, Aertnys and Sabetti. He writes from the standpoint of a Catholic practitioner :

“I have come to the conclusion that an operation may be allowed in all cases of extra-uterine pregnancy (before rupture of the tube), but for a different reason from that assigned by the Rev. Sabetti.

“From close investigation of the subject, and from my own personal experience in the medical practice I have learned, *first*, that the diagnosis of extra-uterine pregnancy before rupture is practically impossible ;

“*Secondly*, that when abdominal section has been made in case of suspected ectopic gestation the surgeon cannot, with any degree of certainty, tell, by looking at and handling the enlarged tube, whether it contains a foetus or not.—This seems to me a very important point.

“Owing to this two-fold positive uncertainty the surgeon could, I think, conscientiously operate in any case of suspected extra-uterine pregnancy. The enlarged tube may be some form of dangerous growth. On that account he should give the woman the benefit of the doubt and remove it.”

The same gentleman cites, in confirmation, the opinion of an eminent medical authority as saying :

“As to diagnosis, I believe it altogether impracticable before the period of rupture. I am sceptical in regard to all claims of diagnosis previous to that time. Indeed if I were to witness the confirmation of such a so-called diagnosis, I would consider it only a happy guess.”

There are some physicians who claim that they can make the diagnosis, but their number is very small.

The theological point alluded to above, which Dr. Selinger (Milwaukee Seminary) suggests, touches upon the question of *independent animation*.

“The interesting and, I think, opportune discussion in your excellent REVIEW suggests to me a difficulty which has been apparently omitted from the consideration of the problem thus far.

“Admitting the importance of the study of embryonic life by the moralist, because man in that state is already a subject for baptism, we find that the surgeon is confronted with the difficulty of determining, especially in the earlier stages of embryonic life, *when* the ‘foetus humanum’ really constitutes an individual distinct from the mother. Here the criteria of the surgical art are insufficient in order satisfactorily to answer the question of baptizing the foetus. Would it not, under such circumstances, be opportune to emphasize the practical view which the Church has taken in this matter in the case of the *Censura in casu abortus*: ‘Hinc nemo amplius praetextu foetus nondum animati ab excommunicatione excusatur, quia nulla admittitur distinctio,’ etc. (Cf. Lehmkühl, Theol. Moral. Vol. II, n. 970, 3.)

“Of course, I am aware of the common opinion of theologians, which is probably shared by physicians generally, viz.. ‘foetum quemlibet animatum esse anima rationali’; still there are those who maintain, and I believe without offending against any defined doctrine of the Church (Cf. Vat. Conc. Collect. Lacen. p. 1639, a) the theory of an ‘anima disponens corpus ad recipiendam primariam formam.’—But possibly I am suggesting what has already been provided for in the discussion.”

Whilst we believe the distinction mentioned by Dr. Selinger cannot materially affect the solution of the difficulty in question, because the presumptive symptoms of tubal gestation do not, as a rule, call for the interference of a surgeon until the period of animation has passed considerably beyond what physiologists would call its first stages, there are points of view from which the matter may admit of further discussion.

For this reason the pages of the REVIEW will be kept open to those who may have to offer such suggestions as are calculated to throw additional light upon the various phases

of this important subject, so that nothing may be wanting to complete the final summing up. Should it be eventually necessary to appeal to the Holy See for a definite decision as to the conduct to be observed in practice or teaching, the data furnished by the present discussion will offer a valuable basis for soliciting and determining such a judgment.

As some of the questions submitted to medical experts are still under consideration we hold over the result of the inquiry, until all the answers, systematically grouped, can be published together in one issue of the REVIEW. The work is in the hands of the Rev. R. J. Holaind, S.J., and nearly completed.

RESTITUTION IN A CASE OF LEGAL BANKRUPTCY.

Qu. X., A Catholic gentleman fails, through no fault of his, in business, and makes a voluntary assignment of all his property in favor of his creditors. The assets being insufficient to cover the debt, the creditors receive only 35 *per cent.* of their actual claims. It is understood that with the payment of this amount his legal obligation ceases. But would X. still be bound in conscience to make full restitution of his original indebtedness in case he should afterwards find himself in position to do so?

A number of clergymen, after discussing the question, were at the end nearly equally divided in their opinion, some affirming, others denying the power of the State to so release the debtor in *foro conscientiae* and holding that he is bound to restitution whenever it is possible.

I.

Resp. All moralists agree that under ordinary circumstances of bankruptcy and assignment, the partial payment of liabilities, made by the sale of the debtor's property, does *not* release the latter from the obligation in *foro conscientiae* of paying the entire debt should he subsequently be able to do so.

Indeed, legal authorities themselves do not look upon the favor accorded by the law in the case of *bona fide* bankrupts as an absolute release from the obligations involved, even though the civil law does not undertake to protect a creditor beyond the claims granted by an assignment. The bankrupt

law simply secures a man against being prosecuted and punished for the misfortune which has made him insolvent, but which does not necessarily prove him dishonest. It is intended to protect both creditors and debtor. To the former it secures a proportionate distribution of the assets; to the latter it gives an opportunity to re-establish himself in business. "This," says Andrews, in his work on the *Constitution of the United States* (Art. I, Sect. viii, 4), "is the meaning of a 'discharge' from debts by the law of the land." The same author calls attention to the distinction between the legal obligation and the conscientious duty of the debtor in the matter:

"The distinction between a legal obligation and a moral one must not be overlooked. The law may discharge the bankrupt from his debts, but there still rests upon him the moral obligation to satisfy the claims of his creditors, so far as it may be in his power. The legal discharge puts him in a position to accumulate again, and thus furnishes him the opportunity to provide the means with which to pay his debts in whole or in part, etc." (Andrews l. c.)

The same view is, as we have said, sustained by Catholic theologians. Ballerini, in the third volume of his *Opus Morale*, commenting on a passage in Busembaum, where the latter says: "*Qui contraxit multa debita, nec habet unde solvat, possit cedere bonis, ea relinquendo in manibus creditorum et tunc maneat liber, ita ut etiam in conscientia sit tutus*" etc., does not admit that this can be understood as if the obligation of restitution ceases with the declaration of the law. We cite the text in full.

"Quod dicitur fieri per cessionem bonorum, ut debitor maneat liber in foro externo et etiam tutus in conscientia, non ita accipiendum est, ut extinguatur debitum, sive in externo foro sive in interno . . . 'Qui bonis cesserint, nisi solidum creditor receperit, non sunt liberati. In eo enim tantum modo hoc beneficium eis prodest, ne iudicati detrahantur in carcerem.' Hinc in I *Cum et filii familias* Cod. eod. tit. subditur: 'Apertissimi juris est . . . , si quid postea eis pinguius accesserit, hoc iterum usque ad modum debiti posse a creditoribus legitimo modo avelli'" (Ball. Opus Vol. III, tract. viii, p. ii, 408, 3).

Lehmkuhl cites Reuter; "*Cessio bonorum secundum leges facta id saltem privilegium tribuit debitori, ut residuum*

debitorum solutionem tamdiu valeat differre, dum postea commode possit," and adds :

Per se autem neque judicialis neque conventionalis bonorum cessio excusat a futura residuorum debitorum solutione, nisi forte aut expressa creditorum declaratione aut aliis signis satis certis pateat, creditores voluisse debita, quae restent, absolute condonare. Neque sufficit, si leges postea *actionem judicialem* creditorum non amplius admittunt; haec enim sola actionis fori externi denegatio est, quae neque jus neque debitum in foro interno extinguit (Theol. Mor., Vol. I, n. 1035).

Hence even where the civil courts refuse to take action upon the complaint of a former creditor showing that the bankrupt debtor "discharged" under the law is afterwards capable of meeting his original obligation, the duty of discharging the full debt, as soon as possible, remains still in *foro conscientiae*.

II.

However there may be *exceptions* to this general rule in the moral code.

Suppose that, as Lehmkuhl suggests, the creditors declare themselves satisfied and are willing to condone the debt, not because they have no prospect of getting their due, but through sympathy for the man who, despite the honesty of his methods and ability becomes insolvent. Such a disposition on the part of any creditor would be equivalent to a simple act of charity by which he enables another to start anew in business, leaving to him all the chances and fruit of success.

Or we may have the case where not charity, but the principle of justice and equity release a debtor from the obligation of satisfying the *face* value of his indebtedness beyond that which his creditors realized by a bankrupt sale. A man who believes in his ability to transact an exceptionally lucrative business under a given favorable opportunity, may induce others to lend him their money in return for promissory notes of a much higher figure. The creditors practically invest their money in his speculation, expecting that his success will prove their gain, but also conscious that his

failure will jeopardize their outlay. In such a supposition the duty in conscience of restitution would be limited to the amount of actual value received. Hence, if the proceeds of a bankrupt sale return the amount borrowed from each creditor, all further obligation ceases, even if the notes held against the bankrupt represent a much larger sum. We are considering, of course, a *bona fide* failure, which is not due to negligence or the fault of the agent involved.

It may be said, too, that the business relations of the present day have largely ceased to be looked upon as matters of simple exchange, but are frequently considered as being accidents of legitimate speculation in which the "state of the market" determines each man's chances. Those who engage in commerce, as a rule, know this, and relinquish, without a sense of being defrauded of their due, all hope of regaining what they have invested. If they suffer by the failure of another, they feel at the same time that equal chances are allowed to them in case of failure on their part.

In this sense may we accept the argument of Crolley, who, speaking for the law of England, contends that a decision of the courts, in the case of bankrupt assessments, extinguishes the entire debt, and that such a decision may—to all intents and purposes of the law—be held valid and just, even in conscience (Cf. Lehmkuhl I, c. n. 4).

ALTAR BOYS DRESSED AS MINIATURE PRELATES.

The custom of dressing altar boys in albs with cincture, red birettums and similar imitations of prelates' garments, which has been growing of late under the zealous patronage of clerical *modistes*, is contrary to the rubrics and forbidden as an abuse by the S. Congregation. The proper liturgical vestment for clerics (or for boys serving at the altar in their stead) is the cassock and surplice. The following decree points out what is deemed out of place in the dress of sanctuary boys, however pretty it may appear. The advertisements of ecclesiastical furnishers are not the standard of propriety in this case.

Dubium.

An praeter vestes liturgicas quae competunt vel conceduntur clericis, scilicet vestem talarem nigram, vel rubram, superpelliceum seu cottam . . . liceat istis pueris, qui clericos supplent, induere alia indumenta liturgica, videlicet albam pro superpelliceo seu cotta? cingulum? birettum rubrum? mozettam rubram vel alius coloris? chirotecas? Resp. negative (S. C. 9 Julii 1859 Petrocoren. ad 2).

THE "IMPEDIMENTUM CRIMINIS."

Qu. How does the writer of the article "Non-Catholic Marriages before the Church." (Vol. VI, pag. 12) escape the "impedimentum criminis" when he says: Thus the "impedimentum ligaminis" ceases with the death of one of the parties of the marriage, and the surviving party if a ready married to another, can make his union, hitherto null, valid by renewing the consent *and this even privately*, unless prevented by the law of clandestinity?

Resp. The "impedimentum criminis" need not be supposed to have any application in the case, unless it be shown that there existed a *promissio intuitu futuri matrimonii post mortem conjugis veri*. Bishop Gabriels makes no mention in his article of such promise given and accepted. We have simply a case of a marriage founded on a previously existing unlawful affection. The "impedimentum criminis" is of the nature of the crime which plots against the life of a husband or wife and includes the disposition to commit murder in as far as it is fostered by the intention of marrying the surviving party after the death of the legitimate husband or wife. The *promise* is therefore an essential feature of this impediment because it tends to elicit or strengthen the wish to have one of the parties die.

SUPPLYING THE CEREMONIES OF SOLEMN BAPTISM.

Qu. May I ask you to answer the following questions in the REVIEW?

Recently a Protestant lady who had been receiving instructions in the Catholic religion for about three weeks, suddenly took dangerously ill and called for the nearest priest. He baptized and absolved her conditionally and administered Extreme Unction.

Later she recovered. Is there any obligation on her part, after having received all these sacraments, to come to the church in order to have the usual ceremonies of baptism supplied?

Resp. Without a serious reason the ceremonies of baptism are not to be omitted, and if omitted at the time of the administration of the sacrament, they are to be supplied. This is the law in case of infant baptism from which the bishop may dispense *rationabili de causa* (Cf. Rit. Rom.).

In case of adults this obligation is even stricter, as may be judged from the fact that the S. Congregation, nearly thirty years ago, refused to our bishops the faculty of indiscriminately dispensing from the full performance of these ceremonies, which had been previously granted for seemingly imperative causes.

The reason is apparent, when we consider first the graces accorded in the ceremonies of baptism, since these are sacramentals; second, the important lessons taught in the sacred symbolism which impresses the meaning, the obligations and the rewards of the solemn compact more deeply on the heart; lastly, there is in the case of the convert the explicit renunciation of past errors and the open profession of the Catholic faith, which, though all sin and censure have been removed by previous absolution, require the penitent to be formally introduced by solemn and as it were public act of allegiance.

AFFINITAS SPIRITUALIS ET JUS DEBITUM REDDENDI.

Qu. On what authority does the author of "Rambles in Pastoral Fields" teach (pag. 267, Vol. iii, n. 4): *moneantur speciatim si ipsi parentes, etiam casu verae necessitatis, debeant proprias proles baptizare ut non cunctentur de facto confessarium certiozem facere—ut nimirum restituat ipsis jus ipso facto amissum, debitum reddendi.*" I have never asked any one to do so.

Resp. The statement as given is unquestionably erroneous. We can imagine the word *nisi* to have been intended for *etiam*; but even with this limitation the assertion is hardly a safe one to make, since baptism administered *bona fide* independent of necessity exempts the parent from the censure which requires the intervention of a confessor. Such is the generally admitted opinion of theologians.

WHEN DID THE BAPTIST RECOGNIZE CHRIST?

Qu. We are told in St. Matthew (iii, 13-17) that, when our Lord came to the Jordan to be baptized by St. John the Baptist, "John stayed Him, saying: I ought to be baptized by Thee; and comest Thou to me?" These and the other words of the cited verses show that St. John recognized Christ as the Son of God before he baptized Him. But in the Gospel of St. John (i, 19-35) we read on the part of the Baptist: "And I knew Him not: but He who sent me to baptize with water said to me: He upon Whom thou shalt see the Spirit descending, and remaining upon Him, He it is that baptizeth with the Holy Ghost. And (v. 34) I saw: and I gave testimony that this is the Son of God." Whence it appears that our Lord's identity was not revealed to St. John until after he had baptized Him, when the Spirit of God descended as a dove and a voice from Heaven testified to the divinity of Christ (Matthew iii, 16-17.) How are these two passages to be reconciled?

Resp. The question has been discussed by St. Augustine, Beda, Toletus, and others who substantially contend that the phrase "I knew Him not" is in the Greek equivalent to "I had not seen Him." The passage from St. Matthew can hardly, however, be quoted as proving "that St. John recognized Christ as the *Son of God* before he baptized Him." He may have suspected it—and in truth it is not easy to imagine that he could have remained ignorant of the existence and wondrous character of the holy relative whose influence, as the Evangelist tells us, he had felt even before his birth, when Elizabeth saluted His virgin mother at Hebron. Moreover, the very office of "Precursor" leads us to infer such knowledge in St. John from the words immediately preceding the introduction of our Lord at the Jordan: "I indeed baptize you with water unto penance, but He who is to come after me, is stronger than I, whose shoe I am not worthy to carry." Would not the prophetic instinct of a man like St. John reveal to him at once, on meeting our Lord, that before him was one, holier than himself, who certainly did not stand in need of the baptism of *penance*? This would be quite sufficient to explain the repugnance of the Baptist to allow Christ to receive the penitential ablution at his hands. When, afterwards, the Holy Ghost actually confirmed the apprehension

of the saintly Precursor by the appearance of the dove and the heavenly voice, the full and sure testimony which had been promised him was rendered, so that he henceforth could say: "I saw, and I gave testimony that this is the Son of God." (St. John, i, 34.) Nearly two years later, when St. John was in prison, he sent his disciples to ask again: "Art thou he who is to come or wait we for another?" which would show that apart from the wish to have his disciples rightly instructed by appealing to the Messiah in person, he himself wanted additional confirmation of the revelation accorded him at the time of the baptism. P. Knabenbauer in his recent exhaustive commentary on St. Matthew's Gospel says with reference to this passage:

"Joannes Jesum nondum viderat, non eum de facie novit . . . Sciebat autem Christum mox appariturum et insuper sciebat eum ad se venturum . . . Jesus autem eum profecto prae se tulit vultus totiusque corporis habitum, modestiam, sanctitatem, ut Joannes eo conspecto jam non dubitare posset . . . Quare quod Matthaeus narrat. v. 14, Jesum statim a Joanne esse agnitum, nullo modo repugnat ei quod apud Joannem i, 33 legimus. Insuper assumi potest cum *Jans. Maldon. Lap.* aliisque peculiaris quidam afflatus Dei quo appropinquantem Christum dignosceret quasi voce quadam interna monitus." (Commentarius in St. Matth. iii, 13-14.)

IS IT A CASE OF RESTITUTION?

Qu. Contrary to the civil law James has two liquor stores in the same city. In applying for the necessary license to sell in the one he perjures himself by stating that he has no direct interest in any other saloon. Having obtained the license, he engages Philip, an employé, to obtain a license for the second business, furnishing all the expenses for the same. Philip who attends to the new saloon under his own name, but receiving only the ordinary salary of a hired man, considers it is his right to recompense himself occasionally for the keeping of his secret by retaining part of the money which he receives from the customers of the bar for liquor sold to them. He knows that James, even if he suspects or knows of the theft, can or will not discharge or arrest him, lest the secret of the true ownership of the saloon be made known, with the certain forfeiture of both licenses.

James suspects the theft and frequently complains of the small

receipts from Philip's till, whilst the latter keeps on stealing with impunity until Easter brings him to his duty. He confesses the whole matter and wants to know whether he must return all that he took over and above the regular salary. He says he knew that he was not doing the right thing, but does not believe it was *stealing* since he only wanted to make his employer pay him for keeping a profitable secret.

Resp. If the action of Philip in paying himself out of his employer's earnings for keeping the secret of an illegal business was *theft*, then he is bound to make restitution.

Moralists define theft as *the secret taking away of that which belongs to another, against the owner's reasonable will*. Let us see whether and how far the definition applies to the act of Philip. He pays himself *secretly*, for though James suspects the wrong dealing, Philip does not expressly acknowledge it nor are we told that James openly charges him so as to call forth a plain confession or an attempt of justifying the action. Philip takes away what belongs to James by right although illegally; for the fact that the traffic in two saloons is against the civil law does not make it necessarily immoral or sinful. Hence James has a right to the earnings of the second saloon so far as the honest sale of liquor is concerned. Philip in taking (or retaining) part of these earnings appropriates therefore what rightfully belongs to another.

And he does this against the owner's reasonable will; for, that James is dissatisfied is proved by his frequent complaints of the small receipts.

It may be said that as he knows of Philip's dealing, or suspects it, he shows, by not charging him with the act, that he consents to the loss, all the more since it saves him from prosecution. On the other hand, Philip is simply making his employer pay him for protecting him against prosecution and fine according to law. And moralists allow that a man might accept payment for the keeping of a secret.

We answer, the fact that James knows or suspects the act of Philip does not justify the latter, who takes advantage of his employer's danger to secure a part of his property against

his will. If he wants to make his employer pay for the keeping of the secret, he may tell him so, and ascertain his consent or refusal to the transaction. It is not for Philip to determine the value of his confidence and pay himself without knowing whether James is willing to accede to the terms, which under the circumstances might be considered exorbitant. Hence in the present case there is neither a just title for occult compensation, nor can it, as in some cases of the "knocking down" practice, be supposed that the employer is satisfied and winks at it for some reason or other.

A TIMELY SUGGESTION ANTICIPATED.

The Editor of the AMERICAN ECCLESIASTICAL REVIEW :

REV. DEAR SIR :—Your readers should be grateful for the admirable series of papers in the last issue of your REVIEW on one of the gravest subjects coming within the range of a priest's missionary work. The unity of design and illustrious theologians whom you selected to work it out make it an ideal number. Your plan of devoting an entire issue to one leading subject emboldens me to ask you to extend it to other fields of thought. There are, for instance, many serious and difficult problems on the borderland between reason and revelation, especially such as are suggested by Genesis, and even by the entire Pentateuch, in relation to recent scientific and historical criticism, on which the REVIEW might shed some light for its readers. Of course there is a good deal of literature on these questions scattered here and there, but a series of articles viewing them comprehensively, and discussing them thoroughly would help to focus more light, whilst the conjoint publication of such papers would furnish priests with a source of ready reference. The same plan might be extended with advantage to Dogmatic Theology, Ecclesiastical History, etc.

Hoping my suggestion may meet your approval, I remain,
Rev. dear Sir, Faithfully yours in Christ,

SACERDOS.

Resp. It is our decided aim to meet the wishes of the class of readers represented by SACERDOS. He will find the suggestions anticipated in the forthcoming numbers of the REVIEW.

ANALECTA.

APPROBATIO INSTITUTI SORORUM TERT. AB IMMAC. CONCEPTIONE.

DECRETUM S. C. PROP. FIDE.

D. 16 Jul. 1893.

Superiorissa Generalis Sororum Tertii Ordinis S. Francisci ab Immaculata Conceptione, cuius domus princeps in urbe Lons-le-Saulnier dioecesis S. Claudii in Gallia exstat, a S. Congregatione de Propaganda Fide, iampridem approbationem sive Instituti, sive Constitutionum enixis precibus expostulavit. Porro cum praedictum Institutum late sit diffusum et regularum observantia ac religioso spiritu floreat, uberesque fructus Deo adiuvante protulerit, ut ex plurium Episcoporum testimonio patet, huiusmodi negotium expendendum traditum est designatae ad id Commissioni, cui praeest Em.us ac Rev.mus vir Cardinalis Camillus Mazzella.

Iam vero, prae laudata Commissio, re mature perpensa, tum Institutum, de quo agitur, adprobandum esse censuit, tum etiam ad quinquennium per modum experimenti memoratas eius regulas seu Constitutiones, introductis nonnullis modificationibus, quae in adnexo exemplari adnotantur.

Hoc vero iudicium, in audientia diei 15 Iulii 1893 SS.mo D. N. Leoni PP. XIII a R. P. D. Augustino Ciasca Archiepiscopo Larisseno et S. Congregationis de Propaganda Fide a Secretis relatum, Sanctitas Sua ratum habuit et confirmavit.

Datum Romae, ex aedibus S. C. de Propaganda Fide die XXVI Iulii MDCCCXCIII.

M. Card. LEDOCHOWSKI, *Praef.*

COMMUTATIO VOLUNTATIS.

(Ex S. C. C. 15 Jul. 1893.)

Cum S. Tridentina Synodus *Cap. 6. Sess. 22. De reform.* piias dispositiones commutari indulgeat "non nisi ex iusta et necessaria causa," cumque haec causa in themate abesse

videatur, preces Episcopi Albinganensis pro eroganda summa piis legatis destinata in favorem Seminarii et fabricae Cathedralis negativo responso dimissae fuerunt.

Episcopus Albinganensis iam mensa Martii huius anni Sanctissimo Patri, quem Deus diutissime sospitet, humiliter exponebat: "che l'amministrazione della Cattedrale presieduta dallo scrivente e gravata di forti debiti pei lavori di restauro e di abbellimento della medesima dopo la catastrofe del terremoto. Sono oltre a *cinquantamila lire* che si sono spese, e oltre ad un terzo ancora a pagarsi: senza contare l'importo dei lavori che si stanno eseguendo.

"Parimente il Seminario versa in tali strettezze che il Vescovo si trova ormai obbligato a licenziare alcuni poveri chierici di ottime speranze, mantenuti quasi gratuitamente, perchè il Seminario non può più far fronte a' suoi impegni.

"Ora in questa Curia e ancora un fondo di circa *quattordici mila lire* nominali, il cui reddito va erogato in messe private e libere, senz'obbligo di luogo o di tempo, senza diritti di terzi, senonchè siano ogni anno celebrate. Rappresentano avanzi di antichi legati di messe, svincolati da patroni, ovvero assegni di anime pie fatti a scopo di messe private e libere.

"Per sollevare in qualche parte le presenti miserie della Cattedrale e del Seminario, si domanda umilmente la facoltà di erogare allo scopo suddetto la somma di cui sopra, in proporzione dei bisogni delle due opere a giudizio del Vescovo, concedendo una quasi totale remissione delle messe, o coll'assegnarne un piccolo numero da celebrarsi una volta tanto, o collo stabilire poche messe perpetue, a carico delle pie opere beneficate."

Huiusmodi vero precibus die 8 Aprilis 1893 rescriptum fuit: "*Attentis, etc., pro gratia ad quinquennium erogandi favore Seminarii redditum dumtaxat enunciatae summae, imposta singulis qui beneficium exinde consecuturi sint obligatione pias preces recitandi pro benefactoribus, et aliquot missas pro eisdem celebrandi postquam ad sacerdotium fuerint promoti, iuxta prudens Episcopi iudicium, supplendo, etc.*

Nuperrime vero cum idem Episcopus preces instantius iterasset: "spinto dalla necessità e dagli impegni, *ita scribit ad E. mum S. H. C. Praefectum*, che m'ho assunto verso questa amministrazione della chiesa cattedrale, mi permetto di rinnovare umilmente e istantemente la prima domanda d'una grazia maggiore. Se la remissione temporaria accordatami reca un aiuto ai poveri chierici del Seminario, restano

le disastrose condizioni della Cattedrale e gli obblighi personali che m'ho assunto verso la medesima. . . . Resta un debito di oltre 20 mila lire, per cui ci troviamo immensamente angustiati. Egli e per cio che colle piu umili e calde istanze, io prego e supplico l'E. V. a volermi esser largo di grazia maggiore, e concedermi una quasi completa remissione della messe, affinche beneficando il Seminario, io possa disporre d'una notevole somma capitale a sgravio della Cattedrale, per evitare danni e disdoro altrimenti inevitabili;" rem sapienti EE. VV. iudicio deferendam esse autumavi.

Commutationem voluntatis et praesertim missarum reductionem uti per se odiosam et piarum dispositionum everivam a sacris canonibus improbari palam est. *Can. Ultima voluntas; causa 13 quaest. 2 l. 2. Cod. de sacros. eccl. Clement. Quae contingit de religios. dom. Concil. Trident. sess. 22 cap. 6 De reform. Reiffenstuel III. 26 n. 804.*

Sacra autem haec Congregatio Synodis Tridentinae sanctionibus inhaerendo valde semper sollicita fuit ut praescripta missarum sacrificia in animarum expiationem adamussim litarentur, et ut sancte ac religiose custodirentur piae dispositiones, quas nec in opus melius, ubi commode impleri possint, immutari permittit, ceu videre est in Florentina *Reductionis onerum, 26 Augusti 1820*; in Tolentina *Commutationis voluntatis 22 Aprilis 1826*, aliisque pluribus.

Praeterea in themate facultas ab Episcopo petitur erogandi non modo redditum, verum etiam ipsammet sortem, quod perraro a S. H. C. concessum fuit, et nonnisi accedentibus gravissimis et perspectissimis necessitatis vel utilitatis causis, quae in casu haud existere viderentur. Re sane vere Seminarium, sorte erogata, non amplius redditibus frui posset, et in iure cautum est quod reparatio ecclesiae cathedralis fieri debeat de ipsis ecclesiae redditibus, si quos habet; secus ad stringantur Episcopus, canonici de praebendis (deducto ne egeant), necnon omnes qui aliquid de ecclesiae fructibus participant; et ultimo loco totus clerus et populus. *Reiffenstuel lib. III tit. 48 num. 28*; *Pirhing III. 48 num. 19*; *Sperellius in Decisione 68 num. 20.*

Nihilominus contra perpendendum est S. V. O. innixum *cap. 6 sess. 22 De reform. Concilii Tridentini* millies testatorum voluntates immutasse quoties extiterit causa iusta et necessaria; et ad missarum aliorumque legatorum suspensionem devenisse, ut fabricae necessitati prospiceretur, ceu videre est in Senogall. *Fabricae eccl. 20 Febr. 1726 ad 2 dub.*; in Ferentina *Reaedificat. eccl. 25 Maii 1805*; et in Tiburtina *Suspens. capell. 13 Ian. 1816.*

Quod autem hic ad gratiam indulgendam causa iusta et necessaria concurrat, in dubium haud revocari posse videretur post ea quae Episcopus S. V. O. retulit.

Quod si E.E. PP. censuerint, Episcopi precibus annuendum esse piarum voluntatum commutationem decernendo, perpendere haud abs re erit, utrum et quomodo apponenda sit conditio celebrandi quotannis aliquas missas, ut et cathedralis utilitati consulatur, et sarta tecta que quoad fieri potest piorum testatorum iura serventur.

Quare etc.

S. C., omnibus aequa lance libratis, rescripsit: " Prout proponitur, negative."

DISPENSATIO AB IRREGULARITATE.

Ab irregularitate ob vitium corporis, quae ad tramites *Cap. 2. tit. 6. libr. 3 Decret.* ab altaris ministerio arcet, benigne dispensatio conceditur iam promoti, dummodo tamen irreverentia erga SS. Sacramentum et periculum scandali removeatur.

Sacerdos Alphonsus e Serino Ordinis Minorum sancti Francisci litteris datis die 4 Maii huius anni supremi Principis benignitatem humiliter deprecatus exponebat: " che da certo tempo avendo sofferto un'amputazione parziale di due dita nella mano sinistra cioè nel medio e dell'indice, gli abbisognò una dippensa per essere ordinato sacerdote. Ora avendo sofferto un'altra amputazione al pollice della stessa mano sinistra. per modo che gli manca l'intero pollice, la terza falange dell'indice e due falangi del medio, ricorre di nuovo alla S. V. per una nuova dispensa, onde possa celebrare."

De irregularitatis existentia nullum dubium ut ex *cap. ult. De corpore vitiatis, cap. 2 De clerico aegrot.* et ex pluribus S. H. C. decisionibus patet. Cum tamen de iam promoti hic agatur, erga quos S. O. majori in similibus casibus indulgentia uti solet, ne qui iam sunt sacerdotes ob superventum infortunium sacrosancto missae sacrificio celebrando perpetuo abstinere cogantur, et hinc majorem etiam afflictionem in suo gradu sustineant, quam illi qui pari infortunio ad sacros ordines promoveri prohibentur, preces non omnino spernendae videntur. Quod si huiusmodi dispensationis presbyteris indultae exempla adducenda sint, prae aliis non paucis etiam graviora afferri possunt ex Mutinen, *24 Maii 1734*, in qua benignitatem S. V. O. expertus est sacerdos, qui tres digitos

pollicem scilicet, indicem et medium amiserat, et ex Geruntina 26 Aprilis anni 1788, in qua ob oratoris paupertatem vestro propitio rescripto donatus est sacerdos Caietanus Falbo, qui digitos universos laevae manus perdididerat.

Ut de causa tandem in huiusmodi dispensationibus requisita loquar, ea praesto esse videtur in Ecclesiae utilitate. Siquidem Vice-procurator generalis eiusdem Ordinis sancti Francisci super oblati precibus rescribit : "Enixe commendo oratoris preces." Quanti autem haec facienda sint, Emil Patres, eo vel maxime quod orator ad ordinem pertinet, in quo plures adsunt sacerdotes, vestrae erit sapientiae decernere.

Quare etc.

Emi et Patres rescripserunt : "Pro gratia, praevio experimento faciendo coram Magistro caeremoniarum respectivae Ecclesiae Cathedralis."

DISPENSATIO MATRIMONII RATI.

Cum satis constaret de inconsummatione matrimonii in casu, et plures adessent rationes pro dispensatione indulgenda, dubitandi formula : "An consulendum sit SSm. pro dispensatione a matrimonio rato et non consummato in casu?" dismissa fuit responso : "Affirmative."

Alexander C. . . annorum 25 et Ioanna M. . . 16 anos agens matrimonium contraxerunt die 4 decembris 1884. Post decem et octo menses, vir a civili auctoritate sententiam divortii obtinuit ob animorum dissociationem. Postea idem vir S. Sedem adiit pro obtinenda vel declaratione nullitatis matrimonii quia sibi invitam et per vim Ioannam nupserat, vel dispensationem a matrimonio rato et non consummato. Consultores a S. C. adsciti pro utraque petitione favorabile emiserunt votum. Gravissima quidem pro nullitate argumenta deducebantur, sed quaestio in dubio S. O. proposito, nescimus qua de causa, omissa fuit. Inconsummatio autem, cum exploratio mulieris quae modo meretricis more vitam traducit, esset inutilis, praecipue innitebatur iuratis utriusque coniugis et septimae manus depositionibus. Huiusmodi depositiones plene concordas ad facta et dicta tempore non suspecto prolata sese ref. rebant. ac proinde omnem fidem mereri videbantur. Aderant praeterea circumstantiae plures asserta comprobantes. Unde pluribus et gravibus causis, uti ex facti specie eruitur, exstantibus, dispensatio benigne concessa fuit.

DUBIUM QUOAD ORDINATIONES.

In *Cap. 8, sess. 23, De reform.* Concilii Tridentini, statuitur ut "unusquisque a proprio Episcopo ordinetur," ac in *Cap. 5, sess. 6, De reform.* sub poenarum comminatione interdicitur Episcopis pontificalia in alterius dioecesi absque Ordinarii loci expressa licentia exercere. Cum vero in ordinationibus quae haberi solent in Seminario Haitiano

intra limites dioecesis Nannetensis, praxis quaedam invaluisset praefatis iuris dispositionibus contraria, eaque ob peculiare circumstantias haud videretur abroganda, S. C. tenuit supplicandum esse SSmo pro eiusdem praxis convalidatione, salvis tamen iuribus Antistitis Nannetensis.

Vertente mense Julio anni 1890, Episcopus Capitis Haitiani simulque Administrator Apostolicus Portus Pacis haec S. C. exponere satagebat :

“Seminarium maius provinciae Haitianae situm est in dioecesi Nannetensi. Omnes autem seminaristae sunt subditi alicuius ex episcopis haitianae ditionis. Usquemodo ordinationes in ecclesia Seminarii factae sunt tum ab uno tum ab alio episcopo nomine episcoporum Haiti, aliquando etiam ab uno ex episcopis haitianis, ex licentia Episcopi Nannetensis semel data, et litteris dimissorialibus ad Episcopum ordinantem datis, non autem ad episcopum Nannetensem. Testimonia etiam ordinationis ab eodem episcopo ordinante subscripta sunt, nulla facta mentione delegationis Episcopi Nannetensis.” Atque his relatis, quaerebat : “1. Utrum retineri possit talis agendi modus? Quatenus negative, 2. Numquid Episcopi Nannetensis solius sit sive per se sive per alium ordinationes facere in praedicto seminario, datis sibi ab Ordinariis ordinandorum litteris dimissorialibus? 3. Cuius sit subscribere testimonia ordinationis? 4. Cuius nomine legi debeat interdictum ante ordinationem?” Preces ceu de more statim remisi Episcopo Nannetensi, qui mense Septembri insequenti haec tantum S. O. significabat : “Mihi rem attentius consideranti, et perspicienti huiusmodi alumnos neque ratione originis, ut plurimos, neque ratione destinationis, neque ratione magistrorum quibus utuntur, sub ditione Episcopi Nannetensis constitui, visum est respondendum satius esse ut Episcopi provinciae haitianae usum retineant de his quoad ordinationes et testimonia ordinationis disponendi tanquam de suis, ommissa omnino delegatione Episcopi Nannetensis.”

His acceptis litteris, cum res aliquantulum obscura videretur, rescribendum censui utrique Episcopo, ut magis praecise referret a cuius iurisdictione et vigilantia dependeant alumni et seminarium praedictum, nec non ut transmitterent, si quae essent in regulis aut foundationum tabulis, dispositiones quae ad ordinationem alumnorum aut eiusdem Seminarii dependentiam spectarent. Ac tunc Episcopus Capitis Haitiani hanc accuratam informationem S. O. allegavit, quam, licet vernaculo idiomate exaratam totidem verbis hic exscribendam operae pretium existimo.

1. "Le Séminaire de la province d'Haïti est établi au Calvaire de Pont-château, diocèse de Nantes, dans une maison appartenant à la Compagnie de Marie. Il a été fondé en 1872 par Monseigneur Alexis Guilloux, Archevêque de Port-au Prince, avec l'agrément de Monseigneur Fournier, Evêque de Nantes, et confié à la direction des RR. Pères de la Compagnie de Marie en vertu d'une Convention passée entre l'archevêque de Port-au-Prince et le Supérieur général de la dite Congrégation. Un rescrit du Saint-Siège a autorisé la Compagnie de Marie à s'occuper de la direction du Séminaire d'Haïti.

2. "Le Séminaire de Pontchâteau est entièrement sous la juridiction et la surveillance des évêques d'Haïti, et c'est à eux que le Supérieur de la maison rend compte à des époques fixées de l'administration spirituelle et temporelle de l'établissement. Le Supérieur général de la Compagnie de Marie a des lettres de vicaire général des Evêques d'Haïti afin de pourvoir en leur nom aux nécessités du séminaire, spécialement pour les ordinations, les lettres testimoniales les dimissoriales, les *celebret* à donner aux jeunes prêtres, etc.

3. "Les ordinations ont lieu le plus souvent dans la chapelle du Séminaire. Elles sont faites par un Evêque invité de la part des Evêques d'Haïti, qui ont la faculté d'ordonner leurs sujets *extra tempora per se vel per alium Episcopum*. Monseigneur l'Evêque de Nantes qui montre à l'établissement la plus grande bienveillance, a daigné venir plusieurs fois lui-même faire les ordinations au séminaire, sur la demande du Supérieur. C'est à lui, du reste, qu'on demande l'autorisation nécessaire pour les fonctions pontificales quand elles sont faites par un autre évêque.

4. "Les élèves du séminaire sont ordonnés au nom de l'Evêque d'Haïti au diocèse duquel ils sont incorporés après avoir été excorporés de leur diocèse d'origine, et en vertu des indulgences accordés aux mêmes évêques pour les ordinations *extra tempora*, les dispenses de titre d'ordination, etc. Les ordinations se font donc au nom des évêques d'Haïti par un Evêque qui agit en leur lieu et place, dans un établissement qui est entièrement sous leur dépendance, quant à son administration et avec la permission requise de l'évêque diocésain du lieu pour les fonctions pontificales."

Haec eadem fere et Episcopus Nannetensis serius respondit, addiditque : "Non ullae regulae aut dispositiones aliquid praescribunt de ordinatione alumnorum. Ipsi alumni sunt subiecti alicuius ex Episcopis provinciae haitianae, non quidem ratione originis (diversis enim Galliae dioecibus congregantur), sed virtute litterarum excorporationis ab Episcopo

originis acceptarum . . . Seminarium quidem ratione loci, ad dioecesim Nannetensem pertinet, ibique Episcopus Nannetensis iurisdictione ordinaria primario pollet. Ex eius autem licentia semel data, Episcopi Haitiani aut eorum delegati Pontificalia exercent, ordinationes celebrant, caeteraque huiusmodi sine restrictione praestant.”

Quibus praemissis, cum hodie quaestio EE. VV. dirimenda proponatur, pauca in iure pro recepto more subiungam.

Et in primis favore inolitae praxis observari posset, eam consonam videri dispositioni Tridentini in *Cap. 8 sess. 23 De Reform.* qua statuitur ut “unusquisque a proprio Episcopo ordinetur.” Scitum enim est huiusmodi facultatem proprios subditos ordinandi exerceri posse ab Episcopis vel per se vel litteras dimissoriales dando. Hae vero dimissoriales, ceu ius aperte monet, “ad quemcumque antistitem gratiam et communionem cum Apostolica Sede habentem” mitti possunt. Unde profecto reprehendendi haud esse viderentur Haitiani Episcopi, qui haud volentes ob locorum distantiam suis subditis in Gallia commorantibus sacros ordines per se conferre, eos ad alios Antistites sibi benevisos remittunt. Nec forsani obiici posset alios Episcopos quibus litterae dimissoriales diriguntur, non posse Pontificalia et proinde ordinationem habere intra limites dioecesis Nannetensis ad tramites *Cap. 5 Sess. 6 De reform.* Etenim ex deductis constat Nannetensem Praesulem amplissimam ad hoc concessionem Haitianis Episcopis indulgisse, ac iure a S. H. C. in themate rogatum respondisse: “satius esse ut Episcopi provinciae Haitianae usum retineant de his quoad ordinationes disponendi tanquam de suis, ommissa omnino delegatione Episcopi Nannetensis.”

Accedit quod licet mentio expressa exemptionis Seminarii in loco Pont-Château erecti, haud inveniatur in actis, nihilominus ea saltem aliquo sensu minime videretur deneganda. Sane ipse Antistes Nannetensis fatebatur praedicti seminarii alumnos “neque ratione originis, ut plurimos, neque ratione destinationis, neque ratione magistrorum quibus utuntur, sub ditione Episcopi Nannetensis constitui.” Ac praeterea ex litteris Episcopi Portus Pacis eruitur, Superiorem generalem Congregationis Mariae Episcoporum provinciae haitianae personam in Gallia gerere, ac vere eorum Vicarium generalem constitutum fuisse praesertim “pour les ordinations, les lettres testimoniales et dimissoriales, les *celebret* à donner aux jeunes prêtres etc.” Haec autem profecto dum ex una parte privilegium aliquod a S. Sede indultum ostendere videntur, ex alia clare innuunt praefatum Seminarium aliquali exemptione saltem de facto praeditum esse.

Quod si praxis hucusque vigens pro alumni Seminarii Haitiani, in transmissione litterarum dimissorialium et in collatione ordinum haud sit improbanda, sequi etiam videretur idem tenendum quoad subscriptionem litterarum quae de peracta ordinatione fidem faciunt. Siquidem compertum est easdem litteras ab eo Episcopo dandas esse, qui sacram ordinationem habuit: ad summum exigere poterit ut in iisdem testimoniis de venia Pontificalia exercendi a Nannetensi Praesule concessa mentio fiat.

Nihilominus ex altera parte perpendendum est facultatem ordines conferendi non cuicumque Antistiti competere, sed eam tantummodo in propria dioecesi exerceri posse. Sane, in casu haud agitur solummodo de exercitio potestatis ordinis, sed de actu jurisdictionis qui extra territorium nequit admitti. Monet de Camillis *Inst. Iur. Can. tom. 2, pag. 105, edit. Paris, an. 1868*, posse quidem Episcopos alienum clericum ordinare cum dimissoriis Ordinarii eius, ast addit: "sed Episcopus qui eas (dimissoriales litteras) recepit, debet cavere ut ibi conferat, ubi datur ei pontificalium usus." Eclar. *Devoti Inst. Can. lib. 1. Tit. 4. sect. 2. § II.* scribit. "Ordinum ubique conferendorum potestas unius est Romani Pontificis, Episcopi in dioecesi sua." Quod autem in casu Episcopus Nannetensis facultatem habendi Pontificalia in Seminario Haitiano aliis Episcopis indulerit, id haud secumfert potestatem ordinationes quasi in proprio territorio peragendi. Unde ceteri Praesules, Haitianis minime exclusis, quoties ibi sacros ordines conferunt, nomine Nannetensis Antistitis agunt, cuius etiam esse videtur de ordinandorum requisitis iudicium ferre, omniaque ordinationi praemittenda moderari. Ceterum praxis Romae et fere ubique vigens ea est, ut quoties aliquis Antistes in aliena dioecesi ordines confert, id non modo ex venia sed vice et nomine Episcopi dioecesani peragat.

Inepte vero prorsus ad seminarii exemptionem in themate confugeretur, quae cum odiosa res sit, utpote laesiva certi iuris Praesulis Nannetensis, esset concludenter non vero per illationes probanda. "Seminarium quidem ratione loci ad diocesim Nannetensem pertinet, ibique Episcopus Nannetensis iurisdictione ordinaria primario pollet" scribit S. C. idem Nannetensis Antistes, ac proinde nullum privilegium quod ordinariae iurisdictioni deroget admitti potest. Hisce autem positis, et controversia de subscriptione litterarum testimonialium absoluta videretur. Equidem cum unus Nannetensis Praesul sacras ordinationes vel per se vel alium in suo territorio peragere valeat, sequitur et ipsi tantum competere habitae ordinationis testimonia exarare.

Tandem relate ad ultimum quaestionis punctum scilicet cuius nomine legi debeat interdictum ante ordinationem, cum *ex capit. Novit. et 1 omnes 2 ff. de off. procons.*: extra territorium nemini datum sit iurisdictionem contentiosam exercere, ne iudici ordinario illius loci iniuriam inferat, Episcopi Nannetensis nomine legi dicendum esset. Neque valet quod clerici subditi sint Episcopi ordinantis, nam ferens censuram debet esse intra proprium territorium, nam extra illud existens etiam sibi alias subditum censura haud ligare potest. Ita Abbas *in cap. novit 7 n. 3 de off. leg.* Schmalzg. *Pars IV. t. 39 n. 24 etc.*

His quoad propositas quaestiones summam delibatis, rogantur EE. PP. sueta iudicii maturitate resolvere quae proponuntur

DUBIA.

I. *An praxis usque adhuc servata in ordinatione clericorum Seminarii Haitiani intra limites dioecesis Nannetensis existens, retineri possit in casu?*

Et quatenus negative

II. *An tantum Episcopi Nannetensis sit ordinationes in praefato Seminario peragere, dimissoriales litteras Ordinarii alumnorum recipere, ferre interdictum ante ordinationem et collatorum ordinum testimonia subscribere in casu?*

R. Ad 1^{um} " *Consulendum SSmo pro confirmatione praxis, ita tamen ut ordinandi ad alium Episcopum dimitti non debeant, quoties Episcopus Nannetensis ordinationes habeat.*"

Ad 2^{um} " *Provisum in primo.*"

BOOK REVIEW.

PHILOSOPHIA MORALIS IN USUM SCHOLARUM,
 AUCTORE VICTORE CATHREIN, S.J. Friburgi,
 Herder, (St. Louis, Mo.) 1893. pp. X, 396. pr. \$1.50.

A notice of this book in a recent literary magazine classes it under the *Cursus Lacensis* and likens it to Fr. Pesch's *Institutiones Logicales*. The reviewer was apparently misled by an advertisement of the volumes of that *course* preceding the title-page. We call attention to this error for, although the present manual of Ethics has genuine merit, it does not deserve to take rank with the stately volumes of the *Cursus Lacensis*, and indeed is made to look decidedly unlike Fr. Pesch's work on logic. Neither author nor publisher would care to have it canvassed in such connection. Those of our readers who have not the key to Fr. Cathrein's elaborate German work on Moral Philosophy will be glad to have access through a Latin medium to the author's store of moral science, which has won for his larger volumes a front place amongst works of their kind. They will find in this book a concise, yet very clear, methodical, and on the whole, timely summary of Ethics. Having been intended as a class manual, it possesses those divisions, headings, and general arrangement which help the eye, the memory, and so, indirectly, the intellect in seizing and assimilating its contents.

As to its matter, there is that advance on other books of its kind which the nature of its subject and compass allow. The old truths are adjusted to new facts and theories. American and English readers will be interested in seeing Mr. Herbert Spencer figure here more than he does in any other preceding Latin manual of Ethics. His false evolutionary teaching as to the norm of morality, the origin and nature of moral obligation, and the purpose of civil society come in for some notice and refutation.

Those who are interested (and who are not?) in the burning question of the rights and duties of the State regarding education, will find here reiterated in concise thesis the principles, more fully elaborated in the author's German work, and which in the main

constituted the argument sustained by the writers of the chief papers on the School Question which appeared some time ago in this REVIEW. That so good an authority as Fr. Cathrein is acknowledged the world over to be, having resurveyed the whole field after the dust of the recent controversy had cleared away, yet should find no jot or tittle to minimize in his former statements, lends no small weight to one side of the case.

Questions that cling about the rights of property are handled here at a greater length than is usual in our scholastic compendia. Socialism is quite fully discussed, especially in its *agrarian* form, Mr. George's theories receiving here proportionate attention.

The author does not treat formally of religious society, but taking as lemmeta from Theology, the fact, nature, and organization of that society, he inquires into the juridical relations existing between Church and State (civil society). There is no uncertain sound about his decision. He concedes not a whit to the theory that the two societies can be ethically separated. Whatever may be said as to the desirability of such separation in view of greater evils which some experience has shown to follow from their union—facts, therefore, which would make *per accidens* for separation—the moral principle remains unchanged that complete separation between Church and State is *per se* to be rejected. By complete separation he understands that the State should have no more regard for the Church than for any private society, that it suffer the Church to follow her own way, but in no wise favor her or at all take her into consideration in legislation, that full toleration be accorded every form of worship, since the State should regard religion as a purely private affair. This is not the place to work out the arguments for such a position, nor is it necessary to do so, for they lie sufficiently evident in the definition and scope of the two great social spheres wherein man finds himself.

There is only one question claiming a place in a manual of this kind that does not seem to get a sufficient hearing, viz., the Social question on the relations between capital and labor. The labor contract is defined and the rights and duties of the State in its regard noted, but we find no adequate treatment of the subject as a whole. We trust the author will in a future edition give students the benefit of his thought on this subject.

For the rest, we doubt if there be on the whole a better Latin compendium of Moral Philosophy, adapted to the use of ecclesiastical, or of other students who are masters of its language—one that

is more lucid in its method and style, more concise yet sufficiently ample in its range, more timely in its treatment.

Readers who have developed beyond the pupilage state will find the book suggestive, and as far as its subject permits, an easily read medium for review of former study.

BIBLIOGRAPHIA BENEDICTINA. Verzeichniss der Schriftsteller des Benedictiner Ordens in d. V. St. Nord America's, Von Edm. J. P. Schmitt.—Bruenn, 1893.

There was a time when the sons of St. Benedict represented almost exclusively the progress of Christian art and learning in Europe. Even to-day they are, with probably the single exception of the Jesuits, the most thoroughly efficient body of Catholic teachers under religious discipline. Much of this efficiency, no doubt, is due to the stimulating influence of the scholastic traditions covering a period of over fourteen hundred years, during which the Order was able to amass a literary treasury which has still the unequalled admiration of the men of letters in every land.

In the United States the activity of the Benedictine Order made itself distinctly felt about the middle of the present century, when the lion-hearted Abbot Boniface Wimmer undertook its establishment in the New World, upon a permanent basis. Previous to 1846 zealous monks of St. Benedict, like P. Didier and Balleis, labored as pioneers in the missions in the States, and for a long time afterwards their efforts were directed principally toward building churches and schools, and instructing the rude natives and settlers in the elements of true knowledge. But within recent years the tendency has been to promote greater literary activity in keeping with the pristine traditions of the Order. Of the result the present *Bibliographia* gives surprising evidence.

The number of Benedictines in the United States who have illustrated the Catholic faith in various fields of literary activity largely exceeds the hundred. The bulk of the work is done, it is true, through ephemeral publications, and in these, although less pretentious, it is perhaps most needed and most effective in building up Catholic sentiment. But we count a considerable number of writers in the triple family of St. Benedict, as we find it represented in the United States, whose works lay claim to permanent recognition. Such are, for example, the writings in Pastoral Theology of Luebermann, or from the prolific pen of Beda Maler; the dictionary

and prayer-book in the Dakotah language, by Bishop Marty ; the contributions to the exegesis of the psalms by P. Weikert, now in St. Anselm's, Rome ; the illustrations of Catholic development in the South, by Jeremias O'Connell ; not to mention such gifted minds as PP. Schnurr and Ildephonse Zarn who sing their native muse in pleasing and edifying verse.

Among the several periodicals of a belletristic character, edited and published through the efforts of the Benedictine Fathers in America, may be mentioned a weekly journal in the Bohemian language, *Pritel Ditek*, (Friend of Youth) which appears in Chicago, and is said to do much good in fostering education and a tendency to national amalgamation under the influence of religion.

The *Bibliographia Benedictina* augurs well for the future literary efforts of a religious community which enjoys the highest possible prestige in this respect.

THE PHYSICAL SYSTEM OF ST. THOMAS, by Father Giovanni Maria Cornoldi, S.J. Translated by Edw. Heneage Dering: London and Leamington Art & Book Co.—New York, Benziger Bros. 1893.

Students of Scholastic Philosophy are familiar with the groupings of the sciences in the light of the mind's abstracting from material conditions. *Ens sensibile, ens quantum, ens immateriale*,—these mark the formal objects of physical, mathematical and metaphysical science, resulting as they do from the upward degrees of the abstracting process. Sensible Being, (*ens mobile, corpus naturale*) the proper object of physical science, may be studied either from a purely experimental standpoint, and thus give scope to the large number of empirical branches under the general heading of experimental Physics, or from a speculative standpoint, thus begetting Natural Philosophy in the more exact sense of this term. It was this latter branch of physical science that mainly engaged the attention of the school-men and which now constitutes the larger part of Special Metaphysics known as Cosmology in our modern texts of scholastic philosophy. The book before us aims at giving a digest of the Physical System or System of Physical Science from a purely philosophical point of view, as taught by St. Thomas. The author deprecates "raking up exploded doctrines of the old physicists." "The habit of confusing such opinions," he says, "with the philo-

sophical principles of rational Physics, ascribing to the latter what belongs to pure experiment, has led many to attack truth with the hatred due to error and to put the wisest in the category of quacks."

Fr. Cornoldi takes up the subject-matter of Natural Science, *corporeal substance*, inquires into its essence, and finding it constituted of Matter and Form, he explains each of these substantial principles. Put together they constitute "Nature," a much abused term, which needs and here gets careful delineation. Nature must be viewed in its fundamental relations, chief of which is Creation. A chapter on this act is next given. "An individual corporeal substance is an atom"—this sense of the term is thoroughly discussed. "In creating matter actuated by substantial forms, God produced also what may be called the 'Seminal Causes' of things which enable substances to produce others like or unlike to themselves." The existence of these *rationes seminales* in the living world, and their analogues, seen in the combination of chemical elements in the mineral world, is established, the objectivity of qualities as modifying the essence of corporeal substances insisted on, and the nature of attraction, in its various forms, explained.

All this leads up to the physical laws that govern matter, and necessitates an exposition of them as active in the physical order, and fundamentally in their Author. The existence and nature of inertia and activity, the impossibility of action at an absolute distance, the definition of motion, the truth of the axioms: "omne quod movetur ab alio movetur," "primum movens est immobile," the mutability of extension, the divisibility of the continuous extended, the existence and nature of ether, the relation between *matter* and *form* in the elements, the consequent union of chemical simplicity with physical composition of nature in those elements, the transformation of the elements under chemical union—these jottings mark the line of thought throughout the rest of the work.

Though there are a number of books of this kind in the various European languages, to say nothing of Latin, there is, so far as we know, nothing like it in English. Something kindred had been looked for in the Stonyhurst series of manuals, and we trust that it may some day appear, as its absence in that course might be taken to indicate a lack of confidence on the part of its editors in the scholastic philosophy of physics. In the meantime, Fr. Cornoldi's treatise will in some degree supply the gap. Two good objects it will subserve. First, to dissipate some dense ignorance regarding the speculation of St. Thomas and his followers on Nature,

and to show that their reasoning led them to theories which it is the boast of modern scientists to have discovered, or at least to have come upon as good working hypotheses, such, for instance, as the existence of interplanetary ether. Secondly, it will make towards the raising of a continuous system of thought from the roots in metaphysics, up along the branches to the flowers and fruits of empirical science. "There is no essential discrepancy," says Fr. Cornoldi, "between the doctrine of St. Thomas and the true principles of modern science, together with the facts that chemists have shown to be certain." The completion of the ideal system can come about only by a more thorough grasp on the part of metaphysicians of the facts of experimentation and the deeper insight on the part of physicists into the data of philosophical reasoning. Excess either on the *a priori* or on the *a posteriori* side will always maintain a chasm between the two spheres of science. "So long," says our author, "as chemistry remains within the limits of its own natural boundaries, collecting facts and registering phenomena, the learned cannot really be at variance with each other, though there may be more or less exactness in explaining and more or less faithful accounts of things; but when passing these limits, it takes to deciding philosophically about the nature and essence of things, then it is that discrepancies arise. This happens, in some cases, through deficient knowledge of philosophy and a want of sound logic, while in others it proceeds from the modern fashion of following experience only, and confusing the senses with reason." This is, inferentially at least, sound advice which the honest physicist might be glad to profit by, trusting in the meanwhile that the philosopher will, *mutatis mutandis*, apply it to the filling up of his own shortcomings.

The translator has, on the whole, done his work well, no small credit in so difficult a subject, whilst the material make-up of the book is such as to draw one to linger over its large and clear-typed pages.

DIOCESAN SEMINARIES, AND THE EDUCATION OF ECCLESIASTICAL STUDENTS. By Francis A. Bourne, Rector of St. John's Diocesan Seminary, Womersley.— London: Burns & Oates. 1893.

The removal of the Theological Seminaries of Birmingham and Portsmouth to Oscott College, which took place some time ago,

aroused a discussion in England as to the advisability of establishing one or two general centres of theological studies where all the clergy might be educated together. It was argued, not without show of good reason, that the concentration of financial resource and teaching power thus effected would redound to the mutual advantage of the different dioceses that might be induced to accept the proposed combination. The objection that such a plan would be contrary to the legislation of the Council of Trent which demands separate seminaries for each diocese was answered by the plea of local conditions and circumstances which made a certain modification of the old system a practical necessity.

Fr. Bourne, rector of the Seminary in Southwark diocese promptly opposed this idea of a central Seminary. Under the title "Audiat et altera pars" he defended with considerable warmth the approved ideal of the Council of Trent, and deprecated any such move as the indicated scheme of unification.

We must confess our undivided sympathy with the line of argument which upholds the old system of separate diocesan education for the clergy. The most obvious reason for this is, to our mind, that such system fosters and confirms what may be called the domestic relations between bishop and clergy, as well as between pastors and their charges. Experience proves this to be both a fact and an advantage not outweighed by any financial gain in the saving of expenses, or even by the acquisition of a superior intellectual equipment in the teaching faculties. The missionary conditions of America differ in many respects from those of England, but on this point of diocesan seminaries and their influence upon the formation of Catholic thought and feeling we can afford striking instances of comparison. Many of our bishops were until recently obliged to send their students to seminaries of the larger dioceses, such as the Sulpician House in Baltimore, or Troy in the New York Province, so that in nearly every diocese we find a large body of priests who received their ecclesiastical training in some seminary outside of their jurisdiction. Philadelphia has had a diocesan seminary for over fifty years, exclusively for its own clergy. To-day there is hardly a priest in the diocese who has not grown up in the spirit and traditions of that institution. The result is a marked *esprit de corps* in all diocesan enterprises, not to speak of the friendly intercourse which naturally exists between those who look with pride upon their common "Alma Mater." The distinguishing feature of the Overbrook Seminary is that the people of the diocese

feel toward it a singular attachment, so as to enable the clergy to raise for the support of the theological school the extraordinary sum annually of about forty thousand dollars (£8,000), not including frequent legacies, which go to the establishment of permanent professorial chairs or the improvement and building fund. Such popularity can only be due to the fact that the Seminary and its work is constantly present to the faithful of the diocese, who would hardly feel the like interest in the development of a central institution to which they are requested regularly to contribute, without knowing that it is wholly and exclusively their own.

If, on the other hand, anything is to be said in favor of superior educational facilities, by reason of a picked staff of professors and a broader range of studies, we have the "alternative policy" proposed by Fr. Bourne, of a central college of higher ecclesiastical studies additional to and distinct from the diocesan institutions. In the latter, students are taught to attain the *scientia competens* for the practical ministry. In the central college those who show superior talent may pursue a higher course and obtain regular university degrees. It is needless to add that our Washington University is meant to cover this ground, and will do so effectually as soon as the different dioceses have succeeded in establishing a permanent basis for a theological post-graduate course in the equipment of local seminaries according to the pattern proposed by the Council of Trent. We have already, on several occasions, expressed our practical ideal of the education to be imparted in our ecclesiastical seminaries of the present day.

The history of the rapid development of our ecclesiastical seminaries fully confirms the proposition of Fr. Bourne, subject, as he does readily admit, to the circumstances of time, place and resource, which may occasionally require important modifications of the model proposed in the Tridentine legislation.

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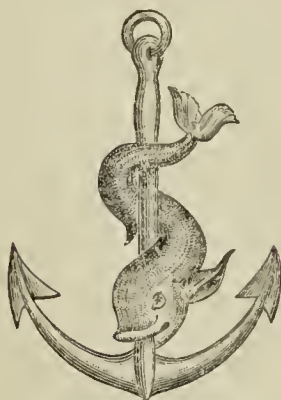
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