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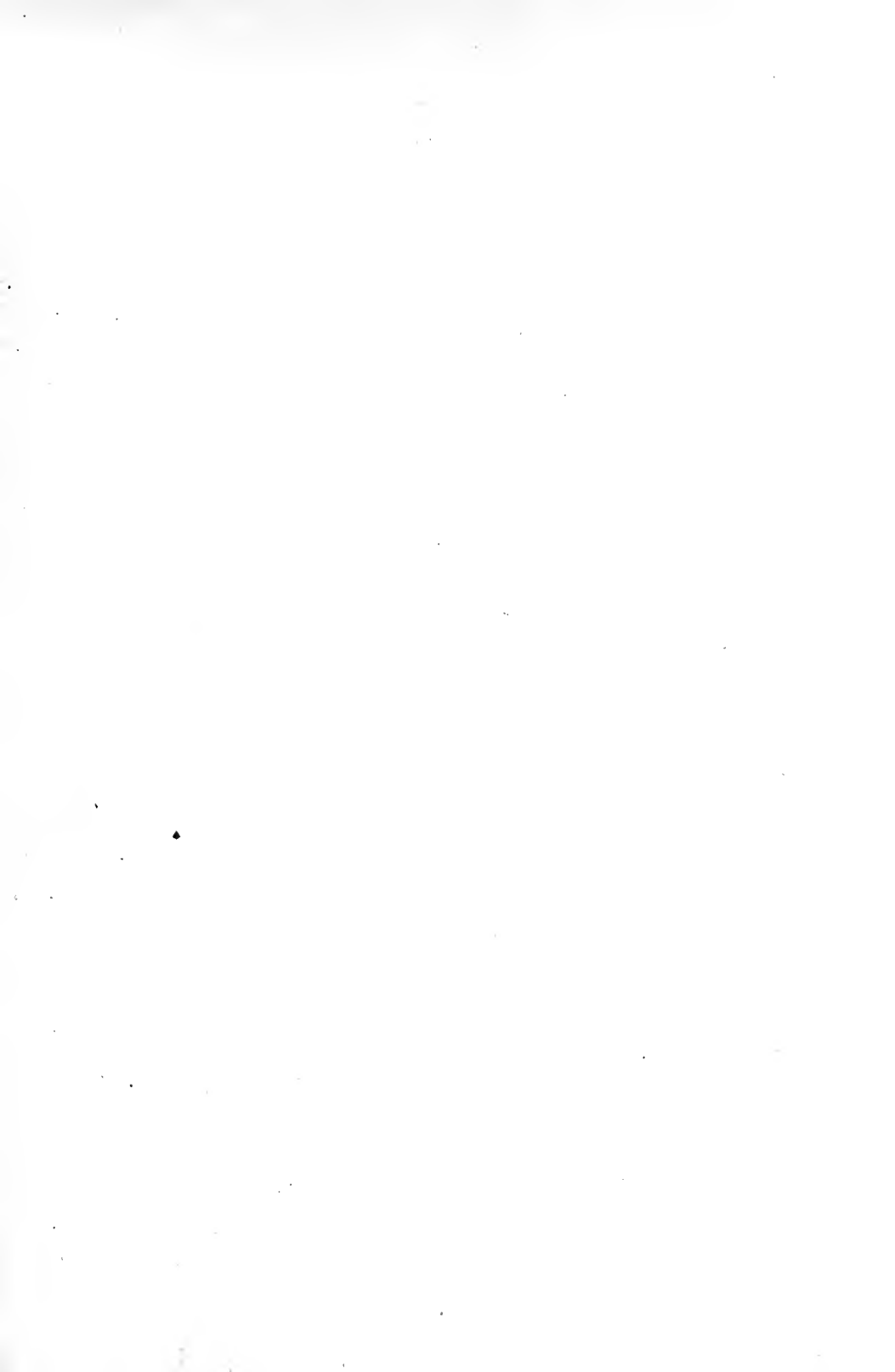
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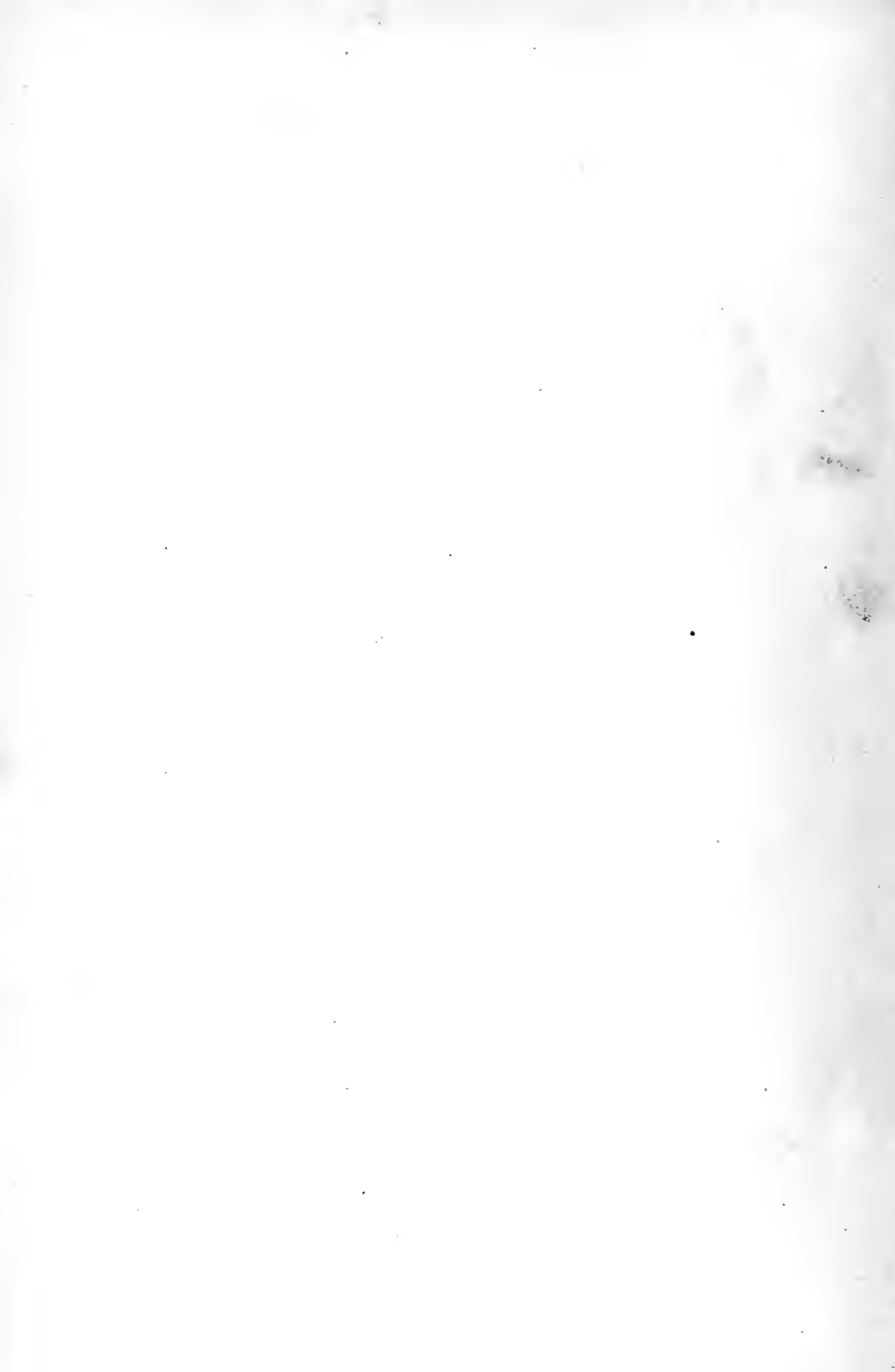


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AMERICAN ECCLESIASTICAL REVIEW.

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CLERGY LIFE ASSURANCE.

THE study of insurance has never been deemed an integral part of the theological curriculum. Yet it involves economic questions of material welfare in which both the interest and the duty of the clergy are concerned. While voluminous works treat of the logic of the insurance business, its various methods, and the budget of insurance laws, it must be owned that publications referring to ecclesiastical insurance are few and of meagre quality; accordingly, there is a general lack of accurate information regarding the conduct of the insurance business and its book-keeping. The scope of this paper is to answer the question, Are we getting our due share from insurance companies? I do not propose to collate authorities on the constitutional and financial system of insurance, or to identify priests with any particular insurance company: my purpose is simply to characterize the work and the merits of a type of insurance confined to the clergy as a special class of policyholders and to the underwriting of church property. Hence I must not be understood as discriminating against sectional insurance policies.

Thanks are due to several gentlemen high placed in the management of insurance for important assistance rendered in the preparation of portions of this article.

Insurance is an important factor in the calculus of national economy. It is not an astrological fad or a "confidence" scheme. It is, in sooth, an exact science, founded, not on tuition, but on observation and statistics. As seen from an ethical point of view, insurance promotes industry, frugality, temperance, punctuality in

monetary agreements, and the commercial virtues generally. "The trade of insurance," remarks Adam Smith,¹ "gives great security to the fortunes of private people, and by dividing among a great many that loss which would ruin an individual, makes it fall light and easy upon the whole society."

Insurance in General.—Insurance or assurance is a contract between two parties, in which one of them, the insurer or underwriter, agrees in consideration of a stipulated sum, called assessment or premium, to make a certain payment upon the destruction, loss, or injury of something in which the other party has an interest. The salient feature of a contract of insurance is to grant indemnity or security against risk or peril, that is, against the happening of the event or misfortune of which danger was apprehended. Premium is the remuneration for the risk assumed. The written instrument evidencing the contract is termed the certificate or policy of insurance, and is the charter of the insured person's rights.

General principles applying to contracts made, rights acquired, or acts done relative to personal property, govern the agreements of insurance.² A contract of insurance is the result of a proposal or application upon the part of the insured and its acceptance by the insurer. The application consists of a schedule of questions to be answered by the prospective insured. False representations, or material concealment of important facts render the contract null and void. The representations or specifications indicate the amount of risk assumed. Policies are usually a tissue of technical terms constructed by the insurance company and replete with one-sided stipulations and conditions which the insurer regards as his safeguards, but which the insured looks upon as his pitfalls, or as loopholes for the escape of the insurer from the obligations of the contract. The inexperienced find much difficulty in understanding the terms and conditions of some of these policies. Mercenary solicitors or flippant agents must be often blamed for deceitful representations and insincere interpretations made to the unwary; and extravagant commissions are usually the price which the insured victims have to pay for such imposition.

¹ *Wealth of Nations*, Part 3, art. 1.

² Cf. Bouvier, *Legal Dictionary*, tit. lex. loci.

In most, if not all, States of the Union the business of insurance is under statutory provisions and the supervision of a special department of the State, which is a sort of guardian and police of the insurance business. Many State legislatures have deprived greedy insurance companies of the enormous profits from lapsed policies by compelling them to insert non-forfeiture conditions in their policies.

All the losses paid by insurers must be paid out of premiums, or the insurance business would cease to exist. Prompt payment of premiums is necessary and quite essential to the fulfilment of reciprocal obligations. Premiums must also increase in proportion as the risk becomes greater. Underwriters often re-insure their own risk in another insurance company at a smaller premium, to prevent jeopardizing their own interests. Among the companies are secrets of their conduct not disclosed to the public, to protect themselves against their rivals or unjust competitors. Reports and circulars of some companies regarding their progress are often misleading and not trustworthy. These companies are not charitable institutions, like the *Mont-de-Piété*; they are sprung from a speculative motive, although claiming to be altruistic. They pay only what is explicitly stipulated and guaranteed, and not what is simply anticipated. Only the very simple would expect insurance companies to pay out of charity.

Insurance in Particular.—Insurance corporations are organized either upon the stock plan, where certain shareholders furnish all the capital stock, assume all the risks, and reap all the earnings by way of dividends; or upon the coöperative or mutual principle, where the insured members share equally in all risks and the surplus fund is apportioned to the insured in the reduction of premiums. The most reliable mutual insurance companies have also an emergency fund as a permanent cash reserve to guarantee their contracts and to protect them against all contingencies. This emergency or guarantee fund consists of a certain portion of the surplus or dividends, and ought to be large enough to secure policies, or to cover every dollar of the company's liabilities.

Insurance is a comparatively recent offshoot of our mercantile system, and owes its phenomenal growth to the maritime commerce following on the discovery of the New World and the first

passage made to the East Indies by way of the Cape of Good Hope. The business is Proteus-like in the world of finance. First it appeared as marine insurance, to overcome the horrors of Neptune; later on it commenced to attack Vulcan, under the shield of fire insurance; only recently it has undertaken to assail Pluto, under the cover of life or accident assurance, and Mercury, under the form of casualty insurance. Mars alone of the gods remains the threatening dragon.

Life Assurance in General.—An authority on insurance writes: "While there is nothing more uncertain than the life of an individual, there is nothing much more certain than the average length of life of a multitude of people. An actuary of a life insurance company can tell almost as accurately January 1 how many people will die among a multitude of insurable risks, as he can tell December 31 how many have died during the year. Mortality tables indicate that the number of deaths per 1,000 in one year

at the age of 25 years, will be about	8
" " " " 35 " " " "	9
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Life assurance is in theory an improved savings bank. A life assurance contract is, strictly speaking, not one of indemnity, because the loss of life is without an equivalent. The business of life assurance differs vastly from that of marine or fire insurance. It depends upon the combination of the following concordant items: (1) the death rate; that is, the average of the probable duration of life; (2) the rate of interest at which the premium can be invested and compounded; (3) the expense of insurance management; (4) the security and negotiability of investments; (5) unforeseen accidents.

The probable amount of premium can be inferred only from scanning the above five categoric points. Sentimental considerations disappear in the horoscope of those who seek a commodity which is in the hands of a life assurance company. Only medical examination is left to gauge the measure of one's expected term of life. There are different forms of life insurance: old-line,

natural, and assessment or fraternal. But one element is common to all, that "Divine Providence has fixed the mortal law and man has not the wit to defeat it." Still another style of life assurance is endowment insurance, where the face sum of the policy is paid in cash to the insured, if living, at the end of a stated term of years, or to the beneficiary in case of the prior death of the insured. Many of the clergy consider this a good investment, providing, as it does, against the decrepitude of age.

Regular life insurance companies that cover large territories are safe, but not economical in their expenditures. They pay enormous rents, large salaries, maintain extensive office buildings with sumptuous appointments, and spend largely on bonuses or gifts. Their solicitors, agents, and brokers receive exaggerated percentages on all premiums as commission. Some of these companies are cosmopolitan and of unmanageable proportions. These financial monsters are "go-as-you-please" in money affairs, because their enormous assets and liabilities are scattered over the civilized and uncivilized world. The amount of premiums paid into such insurance giants is vastly in excess of equity. Circulars issued by the Presbyterian Ministers' Fund describe the different methods of insurance companies scooping into the pockets of their clients to enhance their profits. Some of them are here cited in illustration.

"The dividends in life assurance companies, or the rebate on an overcharged premium, allowed by some companies, are not fixed in any amount; they are variable; they depend on many contingencies, as, for instance, the rate of interest that is realized on the assets of the company, the amount of new business written, the value of the securities of the company, the number of death losses, the item of expense in running the business of the company. . . . All values have greatly depreciated during the past few years, and are likely to go lower; interest rates are not as high now as in the past, and are tending to a still lower basis. The average rate of interest of twenty-seven companies is more than 2 per cent. lower than it was in 1874. Owing to expenditures many life insurance companies have been compelled to cut down their estimates of future accumulations, which they had promised their policyholders on soliciting their insurance, in order that they might bring their promises of surplus more nearly within the reach of their possibilities to realize them.

"Do not allow estimates of future or surplus returns, on the so-called basis of a past experience, to deceive you! Do not take a policy with loan and cash values in a company where you have to pay additional premium for same! Do not be misled by a policy that guarantees the return of all premiums in event of death. . . . It is simply insuring the premium in addition to the face of policy, and the premium

charged therefor is proportionately higher. Do not be deceived by high-sounding policies! Beware of things new and wonderful in life insurance, such as '5 per cent. gold bond' or 'indemnity bond' policies, 'debentures,' or 'consols.' There is absolutely nothing of advantage in such policies that is not paid dearly for in the higher premium charged therefor, with correspondingly heavy forfeitures. Do not take a policy with any company that does not guarantee cash, loan, paid up and extended insurance values annually in its contracts! Do not take insurance because it is cheap, *i. e.*, under some assessment contract! It is better to pay more and get what you pay for, than less and get nothing."³

General life assurance companies have no particular rules regulating insurance pertaining to the Catholic clergy, which do not apply to other select "risks." The clergy are considered in the same light as other insurants. Catholic priests are, as a body, a temperate and conscientious class. Although more exposed to hardships and privations than any other learned profession, they usually come from long-lived families, and are in the eyes of all reputable insurance companies excellent "risks." It is alleged that the length of life is prolonged in the case of married over unmarried people. If such a statement is reliable, it does not apply to Catholic priests. Should any difference be found to exist, it is insignificant and of no importance to companies insuring a great number of lives in general. An insurance man writes: "There was a time in the experience of life insurance companies when they would not write a Catholic clergyman at the same rate as an ordinary man, considering that his ascetic habits or mode of life were not conducive to longevity. Now, however, all good insurable risks of any given age are taken at the same rate and on the same plan. The general rate of mortality among all classes has been much decreased of late years by better sanitation in cities and improved methods of living generally." Old-line life insurance companies do not furnish statistics available for publication regarding

³ The Presbyterian Ministers' Fund, of Philadelphia, is the oldest life assurance company doing business in the United States, having been organized January 11, 1759. It is operated on very conservative lines, and is admitted upon the same basis as the ordinary fixed-premium life insurance companies. Its business is confined to Presbyterian and Lutheran preachers; but it seems to go outside the ranks of Protestant ministers of the Gospel. Another, but not quite similar corporation, is the Ministerial Life Insurance Company of California, which has its business rewritten by the Conservative Life Insurance Company of Los Angeles, Cal. Both file their reports with the Commissioner of Insurance.

mortality among the Catholic clergy. They are afraid of either telling the truth or of losing policyholders who have great influence over certain classes of people. Priests of religious orders, as a rule, do not resort to life assurance companies, and hence a mortality table of Catholic clergy comprising the regulars is not practical. What is generally supposed in the case of Episcopalian ministers may be, with only a slight difference, assumed to apply to Catholic priests, viz., that the life of a clergyman "is not, until the middle period of life, as good for insurance for the whole term of his life as an ordinary healthy life, and afterwards that it is something better, at least for a period of some years."⁴

"If so-called old-line companies," says an experienced insurance man, "were insuring their risks at a reasonably fair cost; if the cost of insurance in these old-line companies was such as to return a reasonable profit to the companies for the capital invested and work done, and at the same time permit the companies to accumulate sufficient to discharge their constantly maturing obligations, there would be no need of fraternal societies. . . . It was because of the enormous cost of life insurance in old-line companies that fraternal societies came into existence, and they have demonstrated that life insurance can be conducted much cheaper and as successfully as the old-line companies are doing." General insurance companies look askance at fraternal societies, and endeavor to counteract their influence.

Fraternal Benefit Societies.—Fraternal benefit societies are revivals of the mediæval guilds, abolished by the Reformation under the pretence of their being superstitious foundations. They are the poor man's life assurance companies, because they furnish at a nominal price, at which it can be had, to those of moderate incomes, a simple substitute for the regular insurance. Of a philanthropic character, they differ from the ordinary life assurance corporations in their organization and management, chiefly by yielding no unnecessary gratuities and by maintaining no capital stock. High insurance policies carried by some societies have the appearance of a money-making business, stimulating the selfishness of a few individuals; but this is incompatible with the spirit of

⁴ Cf. Fundamental By-Laws of the Corporation for the Relief of the Widows and Children of Clergymen, etc.

charity to which the fraternal organizations are pledged. These benefit societies are built on the coöperative or assessment plan. Their legal status, when incorporated, is that of incorporations, and, when not incorporated, is that of ordinary partnership or agency. The same legal principles governing the general insurance companies apply also to benefit societies, wherever the facts are analogous. Incorporated associations, in which the primary object is of a benevolent, charitable, literary, or social nature, to which a feature of mutual insurance is added, are, in some States, held to be insurance companies, not exempt from the prescribed legal deposit and other State insurance laws. The funds from which the payment of sick, accident, funeral, or death benefits and other expenses are defrayed, are derived from a per capita tax, dues, or assessments, collected from all members according to provisions of the by-laws. Many assessment societies have established a sinking fund, to be for the use of the members, to keep their policies in force in case of sickness. Loans are issued from it to worthy members in time of need, the policy being given as security. Any benefit society concerned in conducting its business on a safe and successful basis creates and maintains an emergency or a reserve fund, which is held in trust and must be invested in good securities, bonds, stocks, lien notes, or mortgages, deeds of trust, or deposited in savings banks subject to sight drafts. Should the death rate become very great in any year, the reserve should be large enough to meet all claims without having to raise the annual assessment.

The following quotation from the Massachusetts Insurance Report for 1900 serves to illustrate that organizations conducted on the assessment plan, without a reserve fund, are the most untenable and unsuccessful systems of life insurance in vogue.

“If then, say at the age of thirty, 1,000 persons propose to insure their lives for one year for \$1,000 each, it is clear that, as 8 will die during the year, there must be \$8,000 to be paid at the end of the year; and as of course each of the 1,000 contributed at the start an equal share, \$8.00 (leaving out the slight interest effect) would be the cost to each for his year's insurance. And this process might go on year by year, each one paying year by year his proper share to the mortality requirement. At the age of forty, as in aging along the chances of life failure have increased to 10 per 1,000, the cost to each would be \$10.00; at fifty, \$16.00; at sixty, \$30.00; at seventy, \$65.00; at eighty, \$140.00, and so on. . . . This plan obviously requires

a continually increasing cost as years go on, and in older ages would become very expensive and burdensome, practically prohibitory. It could only be attractive for a brief term of years, and is unsuitable for whole life. To obviate the objection of continually rising rates, a plan is employed under which the rate will remain level or equal throughout. Of course, such a scale would require a premium larger in the beginning than the natural premium or yearly term cost, in order to create a fund to offset the higher costs in later years of the natural premium over the level rate."

The average age or new-blood theory does not mend the hole. For instance, at the age of twenty years the annual cost of a premium for insuring an endowment of \$1,000 is \$14.00; at the age of sixty, it is \$54.30, making an average of \$34.15 for each of the lives; now forty is the mean age between the two, but the rate of forty is only \$24.30.⁵ Some fraternal societies are beginning to see the fallacy of assessment life insurance and are seeking insurance in level premium companies. Often these societies draw their members from all sorts of professions; others are of ephemeral existence, depending only upon the life of their promoter.

Many assessment societies have been organized under the auspices of the Church. The Catholic founders of these benevolent societies thought to repudiate the saying that the children of this world are wiser in their generation than the children of light. Such societies, whilst encouraged by the Church, are not Church organizations or Church sodalities. A Catholic society is based on the principle expressed by St. Paul, "Bear not the yoke with unbelievers. . . . Or what part hath the faithful with the unbeliever?"⁶ The clergy take considerable interest in these fraternal societies and are usually enrolled in them. Their aim is to prevent the weak-kneed Catholic from joining and enriching forbidden lodges, secret orders, camps, or semi-secret, non-Catholic, or mixed societies. Every man should make provision for his family in case of distress or death. This wise forethought is a Christian virtue. "If any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel."⁷ This is not to be construed as meaning that a Catholic should make a pauper of himself, and neglect Church and home duties by joining as many insurance socie-

⁵ The table of rates of the Episcopalian "Corporation for the Relief of Widows, etc.," is here used.

⁶ Cor. 6: 14, 16.

⁷ 2 Tim. 5: 8.

ties as possible. Although these societies are as a rule doing a good work, it is nevertheless an open question whether the insurance feature of strictly Church organizations inures to the benefit of our Church. Money is often more sensitive than the religious feeling. Darwin's "struggle for existence," "survival of the fittest," "process of natural selection," are aptly illustrated in the keen competition of our multifarious benefit societies.

Clergy Life Assurance.—Priests have a duty to make provision, during their early and productive years, adequate for the contingencies of the future, for the day of adversity and the evening of life, and for the payment of their last obligations. Even the last debt cannot take unto itself wings and fly away. Those who are careless respecting these matters thereby tarnish their name. It is true some of us never care for an independent purse, relying rather on the diocesan relief societies for the support of old age, sickness, and in the unhappy event of delinquency. But hardly any of our clergy funds satisfy the honest needs of their members. They are all too straitened by conditions and restrictions, and can yield only small benefits. Some of them are even doing positive harm to the clergy who are not incardinated into the diocese, but otherwise paying their dues. It is certain that much depends upon the good will of the Ordinary of the diocese, who is generally the whole soul of such a relief society. These and other circumstances, which need not at present be adverted to, debar many priests from joining a diocesan relief society.

Life assurance policies presented by old-line assurance corporations entail too heavy expense on those priests whose means are limited. It was at one time proposed to start a new insurance organization which would operate exclusively among the Catholic clergy of the United States. The fear of failure prevented the project from being realized. Among the various local organizations, the Roman Catholic Clerical Fund Society of the Diocese of Omaha is one that recommends itself as working upon a plan far superior to any scheme heretofore projected. It aims to afford good and reliable insurance at a cost within the reach of all. From more than a century of insurance history and experience its projectors have selected the best methods, avoiding the errors of the past, and making no pretence of trying to do the impossible.

This Society is a miscellaneous corporation, organized in conformity with the laws of the State of Nebraska in 1900. Its business offices are in Omaha. There is undoubtedly good reason for such an association and every consideration seems to warrant its growth and success. Of course, its membership is necessarily limited and it is not expected that even the whole of the clergy to whom it is confined by its charter will become members. "The liabilities to great fluctuations in the condition of an insurance company, which takes but a small number of risks, must be obvious to every person conversant with the subject."⁸ Some paragraphs selected from the constitution and by-laws of the R. C. Clerical Fund Society may elucidate its plan and its working. Its object is to extend assistance to its members in case of disease, infirmity, disability, or other necessity, at such times and to such extent as may be determined by the Board of Trustees; also, to adopt means for the endowment of scholarships for students for the priesthood.

"This Society, being purely mutual, shall have no capital and no debts. Any priest of the Roman Catholic Church who contributes at least \$5.00 a month to the purposes of the Society shall be considered a member. A member who has contributed \$1,200 by the monthly assessments or otherwise is entitled to receive the certificate of full membership, which relieves him of any further payments or assessments in the Society. The Board of Trustees shall from time to time decide what amount shall be considered the maximum benefit, which sum will be allowed in a proper case to those holding the full certificate of membership. All other members shall be entitled only to a proportionate part of said sum, according to the amount of money paid by them to the Society. Whenever there is in the general fund money enough to warrant the insuring the life of some member on the endowment plan, the Board of Trustees will select some standard life insurance company and insure therein the life of some member for the benefit of the Society. When any policy of insurance thus procured matures, the amount thus obtained shall be immediately divided into two equal parts, one to be invested for the benefit of the Society and the other to be applied in establishing . . . scholarships."

If a member is unable to pay \$5.00 a month he can make the

⁸ Cf. Fundamental By-Laws of the Corporation for the Relief of the Widows and Children of Clergymen in the Communion of the Protestant Episcopal Church in the Commonwealth of Pennsylvania, with home office at Philadelphia. This charitable organization was founded in 1769. It conducts its business on a scientific basis, and issues endowment and annuitant policies. It does not report to the insurance department.

amount to be paid monthly to suit himself, as the benefits are proportionate to the amount paid to the Society; and, if he so desires, he may at any time make up the deficit of arrears to the full required amount. Once the full sum of \$1,200 is paid, no more dues are required from the member. There are few priests, indeed, who cannot afford to take membership on such easy terms, involving but a small sacrifice; and membership is open to all the priests of the country. The clergy of different dioceses are divided into groups of their respective dioceses, on account of the special feature of this society to establish scholarships under the direction of the Ordinary of each diocese. The apparent drawback to the growth of this association is that those who inaugurated it cannot reap its fruits like their survivors. This is only a temporary disadvantage, however. Moreover, the small dioceses do not fare as well as the large ones in the matter of scholarships. If the four hundred and seventy-eight diocesan priests of the Archdiocese of New York should follow the Omaha plan, at the end of twenty years they would have accumulated one million dollars, the interest of which would suffice to support a considerable number of their indigent or infirm members. The plan seems at first sight to be Utopian, but an examination of it on strictly business principles will readily reveal its practical and truly beneficent character. With regard to benefits, it is true of this association as it is of other insurance societies, that the waters cannot rise above their fountain head.

At this time there is much talk of federating our Catholic societies, and it may be permitted me to suggest that Catholics should write their own insurance generally, and to recommend an insurance business of our own on the *Mont-de-Piété* plan. Not the least of the benefits that would accrue to us through such an organization would be the immense amount of money we could keep among ourselves to use for building and endowing institutions and saving the interest which they now pay out.

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AN OLD TEXT IN A NEW GARB.

"Quid mihi et tibi est, mulier? Nondum venit hora mea."—*John, 2: 4.*

THESE words were spoken by our Lord Jesus Christ to His blessed Mother at the wedding of Cana in Galilee, and it is supposed by some that they contained a mild rebuke to Mary, as if to call her Divine Son's attention to the failing of the wine had been somewhat inopportune or out of place. But though at first sight some such disapproval would seem to attach to the sentence, we venture to say that, really, nothing of the kind was intended by our Lord, and that, far from implying even a shadow of rebuke, the meaning of the passage is an approval of Mary's conduct and an endorsement on the part of the Redeemer of the tacit petition contained in her words, "*Vinum non habent*—they have no wine."

It may be well first to remark that the phrase, "*Quid mihi et tibi est, mulier?*" is the literal rendering of what, perhaps, was one of those expressions called idiomatic, such as are to be met with in every spoken language, and the meaning of which is often very different from that which the same words convey when they are not used as an idiom. But this apart, the sense which we attach to the sentence is the following, to wit: Is this, namely, the failing of the wine befitting Me and you, woman? Thus the Saviour would have expressed idiomatically, and by way of interrogation, His own mind, that it was not becoming Him or His blessed Mother that the wine should fail, or that it would not do, on His and her account, that their hosts should fall short of wine on the occasion. Whence it would follow that Mary's conduct could not be inopportune or out of place or in the least at variance with the mind of her Divine Son. She would have simply done here what God requires all to do, that is, that we ourselves lay our wants open to Him. Christ could not but know that the wine had failed, but as God deals with men after the manner of men, it was meet that the want should be laid before Him; and this is just what Mary did: "*Vinum non habent.*" Christ, upon this, replies to her: "*Quid mihi et tibi est, mulier?*" as if actually expressing: This will not do, or this should not be, on My and

your account; by which He not only approves and accepts her statement, but implicitly also declares that He would comply with her tacit request and remedy the deficiency.

That this and no other was the real meaning of the answer, is made manifest by Mary's conduct; since upon the reply of her Son, and beyond doubt prompted by it, she turns to the waiters and says to them: "Whatever He shall say to you, do ye." To suppose or imagine for even a moment that Mary's words and conduct could ever be in the least at variance with the will of her Divine Son, is not only gratuitous, but also derogatory to her virtue and perfection. Now it is clear, on the one hand, that if her expostulation had been in the least inopportune or out of place, it would have been that much at variance with the fitness and perfect order of things, and consequently that much also at variance with the will of God. And if, on the other, the words of her Son had contained the merest shadow of disapproval of her course, how could she, after that, have acted as she did? Would she have continued to pursue a line which she would have now understood to be disapproved by her Son? No one will admit it. In other words, either Mary understood her Son's reply as an approval of her conduct or as a disapproval. If the former, we have our point. If the latter, then her conduct would have been at variance with the known mind of our Lord, and a serious fault on her part, a thing not even to be dreamed of, as no speck, nay, not as much as a shadow of imperfection can be allowed in her. We must, therefore, conclude that our Lord's words to her: "*Quid mihi et tibi est, mulier?*" far from expressing the least rebuke and disapproval, were rather an explicit approval of her course.

To say that Mary's petition was inopportune, and that, notwithstanding this, it was accepted and granted by our Lord Jesus Christ in deference to her, and in order to manifest her power of intercession, seems to us like seeking to secure to Mary an honor at the expense of a far greater one: her intercessory power, at the expense of her perfect adherence to the will of God. The fact that the Saviour of men chose to work His first miracle through the mediation and request of His blessed Mother, is proof enough of her power with God in the economy of our

salvation. To seek to enhance her efficacy otherwise than by her perfect conformity with the will of God, is to rest the claim on ground as untenable as it is false, since it would be making Mary's action the rule of God's will, not God's will the rule of her action.

But do not the words of our Lord, "*Nondum venit hora mea*," show plainly that Mary's course had been somewhat out of place, inopportune? By no means; for these words, being connected with the preceding ones, must be interpreted in harmony with them. Now, the first part of the sentence, as we have seen, is an approval of her action; how can then "*Nondum venit hora mea*—my hour is not yet come," imply a contrary sense or disapproval? Again, then, we venture to say that these words also have a different meaning from that which is commonly attributed to them; and that, further, the kernel of the whole passage is right here in this "*Nondum venit hora mea*."

What then does our Saviour mean by "*hora mea*?" We say it without hesitation, He means the time of His Passion, that is, the time when He was to let Himself be disgraced by holding back the power of His Divinity, that He might drink to the last dregs the chalice of humiliation and sufferings which He had chosen to endure for us. This is what He calls His time, "*hora mea*;" and with good reason He calls it so. For since He could not suffer and die except in time, having chosen to save us by His sufferings and death, He had by necessity to choose His own time in which He would suffer and die. The time of His Passion was, then, really and emphatically His time, the hour He had chosen and appointed unto Himself to suffer and lay down His life for mankind.

To show this interpretation is not arbitrary, but rests on solid ground, we need not appeal to the authority of St. Augustine, with whom "*hora mea*" stands for "*hora passionis meae*;" we have but to recall what is related of our Lord by St. John on another occasion (John 7: 30). "They sought to apprehend Him; and no man laid hands on Him." And what is the reason given why "no man laid hands on Him?" "*Quia nondum venerat hora ejus*—because His hour was not yet come," says the Evangelist. This reason is striking, and much to our purpose,

since it gives us the key to the proper understanding of the passage under discussion, "My hour is not yet come." For no one will deny that the words, "*Nondum venerat hora ejus*," have reference to the time of our Lord's Passion. May we not, therefore, conclude that "*hora mea*," in the passage before us, refers also to it? For the "*hora ejus*," in the pen of St. John, would seem to be identical with the "*hora mea*" on the lips of the Saviour. But the former refers unquestionably to the time of our Lord's Passion; therefore also the latter; and both sentences express one and the same time, the hour chosen by the Redeemer to let Himself become as a helpless being in the hands of His enemies.

In our position, then, the sense of "*Nondum venit hora mea*" would be this: My hour, the time chosen by Me to suffer, and hold back, instead of displaying My Divine power, is not yet come, and the present is the occasion decreed and set unto Myself for the first manifestation of My Divinity. Therefore, at the request of His blessed Mother, "This beginning of miracles did Jesus in Cana of Galilee, and manifested His glory," as is written by the Evangelist. Thus the hour which the Saviour calls His, and which He declares is not yet come, was not the hour for Him *to do*, but *not* to do miracles. Whence follows that Mary's petition could not be inopportune, when it was not inopportune for her Divine Son to do and grant what she had asked of Him. And if so, how can His words to her be construed as if her request had been out of season or place?

This interpretation appears even more acceptable if we look a little more closely into the matter. For the wedding and attendant shortness of wine, in all the adjuncts and circumstances of the case, must be considered from a twofold point of view, to wit: as a human event; that is, an effect of secondary causes, whatever these may have been, and which, acting as such, brought about the event such as it was and as is described by the Evangelist. But whilst all this, it was also the hour and occasion foreordained and decreed by God for His only begotten Son Incarnate to work His first miracle; and this could not but be present to our Saviour's mind. Now with this before Him, how could He mean by his words, "*Nondum venit hora mea*," that

His time to work miracles was not yet come, when He, as God, had set unto Himself this very time and occasion to work the miracle which He here wrought? It would seem evident, therefore, that His words could not have such a meaning.

But if we consider, on the other hand, that while our Lord Jesus Christ had inherent in Himself by His own nature all power in Heaven and on earth to do at all time any and all miracles He might please, and that yet He chose to work out our redemption by limiting the exercise of this power to such and such occasions only, does it not follow that, if "*hora mea*" means not His time to work miracles, it must necessarily mean the time in which He chose to work no miracles? And was not this particularly the time of His sufferings and death, when He so annihilated Himself as to say by the mouth of His prophet, "*Ego sum vermis et non homo?*"

But it will be said: Did not Christ Himself qualify the time of His Passion as the hour of His enemies? Did He not say, on being apprehended by them, "*Haec est hora vestra*—This is your hour?" So He did, and with good reason, too; for it really was both His hour as well as their hour. It was His time, the time in which He chose to suffer; it was their time in which they would make Him suffer. Did He suffer any less freely because they were not hindered from their wicked purpose? Or were they any less the free and guilty instruments of His sufferings and death because He chose to be their victim? It was, then, both His and their time; but yet His first and theirs after. Nor was it any less His because also theirs; nor any less theirs because it was His first. He could, then, call it one and the other, since it was both. But whether He calls it "*Hora mea*," or "*Hora vestra*," it is one and the same time that He means, the time of His ignominious Passion and Death.

But further, according to several Fathers of the Church, Cyril of Alexandria, Maximus of Turin, Epiphanius, Gregory of Naz., John Damasc., our Lord Jesus Christ had come to the wedding for the special purpose of elevating the natural contract of marriage to the dignity of a Sacrament, and the change of water into wine was intended to typify and express this elevation. To quote only St. Cyril, whose words are most explicit: "Christus ipse cum dis-

cupulis suis invitatus venit ad nuptias, non tam epulaturus, quam ut miraculum faceret, ac praeterea generationis humanae principium sanctificaret, quod ad carnem nimirum attinet" (in Joan. L. ii, c. 2). But if Christ had come to the wedding with the very object in view of working a miracle, how can it be maintained that the time for Him to do miracles had not yet come, and that such is the meaning of His words, "*Nondum venit hora mea?*"

Moreover, admitting on the authority of the Fathers mentioned above that the real object of our Lord's presence at the wedding was to raise matrimony to the dignity of a Sacrament, we have good ground to surmise that the conspicuous part taken by Mary in the event was not without mystery; whence, again, may be inferred an additional confirmation of the opinion advanced in this paper.

For it is theologically certain that Mary is the individual woman meant and spoken of in the Divine Oracle: "I will put enmities between thee and the woman, and between thy seed and her seed: she shall crush thy head" (Gen. 3: 15). God's plan for the redemption of mankind is here unfolded to us. Adam and Eve, the parent stock of the race, brought ruin upon their offspring by their joint action and rebellion, and in the design of an All-wise, Omnipotent God it was by the joint action of another man and another woman that the evil should be repaired. Since the seed of the woman could be no other than the Saviour of men, our Lord Jesus Christ, so also the woman spoken of in connection with it could be no other than she from whom the seed was to come forth. Mary, then, in the divine plan of our salvation, was to be associated with her Son—secondarily, yes; yet as a joint and true factor in the work, or, as the schoolmen say, she was to fill the function of Co-Redemptrix with Him, a function most clearly expressed and assigned to her in the words of the prophecy. In this capacity, therefore, she had to share, and take her part in whatever was foreordained that the Saviour of men should do or suffer to carry out His divine mission.

Now Christ, as we have heard from St. Cyril, had come to the wedding to fulfil one part of the programme that lay before Him: He had come to work His first miracle, and to sanctify by His presence and action the marriage contract, the union of man and woman, the very wellspring of the human family; "*Ut sanctificaret*

humanae generationis principium." Such being the case, must we not view Mary's presence and conduct on the occasion as springing from her function of Co-Redemptrix? Can we look upon her action, under all the circumstances of the event, otherwise than as her joint share and coöperation in what was so great a part of the uplifting and regeneration of man?

From this we better also understand why the Redeemer said here both *mihi* and *tibi*; and likewise why He calls Mary woman, and not mother. The failing of the wine was, beyond doubt, an untoward human incident; but yet, without ceasing to be so, it had also been foreordained as the occurrence of which Christ was to make use, "to sanctify our race from its source," beginning His work of reparation at the very fountain head of man's existence. And it is just for this that it was incongruous for Him not to remedy the deficiency of the wine. Likewise, since Mary was here, too, associated with Him in her capacity of Co-Redemptrix, not to supply the want would have been incongruous also on her account. Hence both *quid mihi et tibi*; and since, further, Mary is here taking, as a matter of fact, an active part with her Divine Son in what was really a crushing of the serpent's head, what could be more pertinent and more appropriate than to call her woman, being, as she was, not only the woman of the prophecy, but in the actual discharge, together with her seed, of her prophesied function?

We submit this view for what it is worth, and on its own merit, as we are too utterly insignificant to give it any weight by our saying so. If it be objected that the opinion is new, and therefore lacking both authority and the support of antiquity, we should remark that authorities and antiquity are not agreed on the sense of the passage. Whence follows that, as the true meaning still remains an open question, a new interpretation is not necessarily false or untenable because at variance with other and older ones. It simply would have to stand on its own merits; and so long as it is not shown to be against reason, or in conflict with any revealed truth, or any teaching of the Church, as it may not be devoid of its share of probability, it may also deserve some attention.

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OUR COLLEGE EDUCATION FROM THE VIEWPOINT OF UTILITY.

THERE is in these days much speech-making and writing about education and the progress we are making in popularizing it. Immense numbers are sent to school, and yet it may be questioned whether or not there is any proportionate increase in the number of those who love learning or find delight in the pleasures of the mind. Education is for the most part being made a stepping-stone to the attainment of position, wealth, and celebrity, or to the paths that promise ultimately to lead thereunto. Thus education is becoming a mere purchasing commodity without a value for its own sake. Yet to the greatest minds of all ages and lands the primary advantage of education lay in this, that it opens the path to the pleasures of the mind; that learning procures a high order of enjoyment through the recognition of the beauty and the helpfulness of truth. "There is no pleasure comparable," writes Bacon, "to standing upon the vantage ground of truth." He describes it as "a hill not to be commanded, where the air is always clear and serene." And Milton utters a similar thought when he says: "I will point you out the right path of a virtuous and noble education; laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospect and melodious sounds on every side, that the harp of Orpheus was not more charming."

Now, whatever other results may be attained by the education imparted in our colleges, it is hardly an exaggeration to say that an appreciation of learning for the intellectual and moral advantages it procures is not one of the characteristic impressions left on the mind of the student. We measure efficiency by results, and we gauge results by examinations. Thus it happens in many cases that our education is simply for examinations. This is a radical error. Examinations may be necessary. But they should be regarded as means only, not as ends. Furthermore, the examinations are for the most part only tests of memory. The student is urged to reproduce not his own observations, but what others have thought and said. "A man who has thus been provided with views and acute observations may have destroyed in himself the germs of that power which he simulates. He might

have had a thought or two now and then if he had been let alone ; but if he is made first to aim at a standard of thought above his years, and then finds that he can get the sort of thought he wants without thinking, he is in a fair way to be spoiled." In these cases, as Cardinal Newman says, reason acts almost as feebly and impotently as in the madman—derangement having, I believe, been considered as a loss of control over the sequence of ideas. Such persons—

"once fairly started on any subject whatever, they have no power of self-control ; they passively endure the succession of impulses which are evolved out of the original exciting cause ; they are passed on from one idea to another, and go steadily forward, plodding along one line of thought in spite of the amplest concessions of the hearer, or wandering from it in sudden depression in spite of his remonstrances. Now, if, as is very certain, no one would envy the madman the glow and originality of his conceptions, why must we extol the cultivation of that intellect, which is the prey, not indeed of barren fancies, but of barren facts, of random intrusions from without, though not of morbid imaginations from within ? And in thus speaking I am not denying that a strong and ready memory is in itself a real treasure ; I am not disparaging a well-stored mind, though it be nothing besides, provided it be sober, any more than I would despise a bookseller's shop :—it is of great value to others even when not so to the owner. Nor am I banishing,—far from it,—the possessors of deep and multifarious learning from my ideal university ; they adorn it in the eyes of men ; I do but say that they constitute no type of the results at which it (chiefly) aims ; that it is no great gain to the intellect to have enlarged the memory at the expense of faculties which are indisputably higher. Especially those who are self-taught will be often ignorant of what everyone knows and takes for granted, of that multitude of small truths which fall upon the mind like dust impalpable and ever accumulating ; they may be unable to converse ; they may argue perversely ; they may pride themselves on their worst paradoxes or their grossest truisms ; they may be full of their own mode of viewing things, unwilling to be put out of their way, slow to enter into the minds of others ; but, with these and whatever other liabilities upon their heads, they are likely to have more thought, more mind, more philosophy, more true enlargement, than those earnest but ill-used persons who are forced to load their minds with a score of subjects against an examination, who have too much on their hands to indulge themselves in thinking or investigation, who devour premises and conclusion together, with indiscriminate greediness, who hold whole sciences a faith, and commit demonstrations to memory, and who too often, as might be expected, when their period of education is passed, throw up all they have learned, in disgust, having gained nothing really by their anxious labors, except perhaps the habit of application."

There is hardly to be found a great mind that has not pointed out how knowledge is its own reward, and in itself is its chief end. That end, that reward he will make known to men as one most worthy of their best efforts, to the pleasures of which we may

rise, to be satisfied by them, to enjoy them honestly and without affectation,—pleasures which “cheer the languor and gild the barrenness of life.”

Now, indeed, we work in no such way as that to which the greatest minds would guide us. To enter such a profession, to reach such a social or civil or political position: that is the aim of education. And nothing is more necessary; nothing, in its way, is more admirable. But when the utility of education is seen in such things mainly or alone, then it is diverted from its chief purpose. What confusion there is, and what hopeless confusion, in thinking that by raising whole classes up to certain *standards* so that they may pass certain examinations, we are doing the best to make nations wise and calm, and individuals strong and gentle!

Among the things left undone is the learning the distinction between education in a secondary sense and education which comes in the strength of quietness and confidence, by no expeditious, popular, and wholesale method. Everybody will admit the possible gain that accrues to the young from a knowledge of reading and writing, even if viewed only as a means of winning positions. Perhaps such training should be made compulsory. But for the real education of young men and women arrived at what used to be called “years of discretion,” nothing is attained until there is shown voluntary interest in things of the mind, in and for themselves, self-effacement, and that secret union of known strength and known weakness, growing together in the shy retreats of a mind and character living a full life; recognition of power gained, together with openness and readiness to accept; quietness and confidence combined.

But let us group our thoughts round universities and colleges such as we know most of them in America. And to make application of what is said, according to our limitations and surroundings, let us compare higher and lower ideals of universities. Thus when we compare ourselves with others, we realize what we are doing, what we might do, what perhaps we ought to and in some measure can do.

It has been asserted that the function of a university is to teach and to do nothing else, and although such is no longer the general belief in America, it is still practically maintained in many places.

Education Only Begins, Even at the University.—What is essential is to act as if the university or college—we mix these things—made only a beginning in education.

The direct object of intellectual education, specially through letters, is the nourishing and strengthening of the mind, without reference, in the first instance, as to the particular forms of utility. Such education has its confessed limits. We seek to gain wisdom, justness in dispute, generosity of temper, an emancipation from worrying over small things, a power of talking not only to relate, and a total indifference to gossip, a sense of humor, and the power to see things in their real relations and true proportions. The “disciplined intellect preserves one from the blundering discourtesy of better, perhaps, but less educated minds, who, like blunt weapons, tear and hack instead of cutting clean, who mistake the point in argument, waste their strength on trifles, misconceive their adversary, and *leave* the question more involved than they find it.” But this interest in things of the mind, this way of laughing almost unconsciously at absorption in the petty interests around us, this sense of power, we can but begin to get at college. How, with wider experience and with increased responsibility, our mental life seems touched by the life of a new spring, many can bear witness. It grows and expands, becomes rich and fruitful. Only, what if you have not planted? You cannot then expect the ripening season to bring the fruit. Not all the experience of life, whatever other powers it may give him, will give flexibility of mind to the man who is ignorant of what has been and is the *thought* of the human race, whose imagination is void, for whom poetry is prosaic, and who is but half conscious of the importance, in the long run, of much which is important to him or his friends or his nation. But the way of escape for his mind and spirit is open, though he never stir from his native place. He can be *free*, whether he be engaged in business or in a profession, unknown to the world at large, or famous. It is to the gravest purpose of this life that our education should be directed; there can be none more grave than what is found in the strong and balanced mind and the free and rejoicing imagination. “List, mortals, if your ears be true;” for indeed, “to him who has not the science of virtue all other knowledge is harm-

ful." Montaigne's more noble forerunner, Thomas à Kempis, is not more absolute. Yet still, what has been said above is perhaps more necessary to say to us, many of whom spring from races who once became Puritan, or who—for good or for bad in other things—have received Puritan influence. A Puritan has at least a high ideal. If he despised intellectual concerns, and killed his natural love of what was beautiful, he did these things in the interests of his soul. But a Puritan without the essential of his Puritanism finds, to use Hawthorne's words, that he has to recover the lost art of gaiety; and he has to sow the seeds of faith, faith absolute and without second thought, in the supremacy of the intellect within its own sphere. Otherwise, he has no higher interests. It is not, I believe, a mistake in judgment to say that as a consequence *success* to a de-Puritanized Puritan almost always means success in making money, and success in making provision for a more or less selfish domesticity, where the belief in the supremacy of intellect has not any meaning, and where the love of the beautiful is an affectation. That seems our special danger, speaking generally—more our danger than that of other peoples. What *their* dangers are, the parable will remind us, it is not our primary best interest to behold.

We come now to the *successful and the useful*. If we realize that success in the popular sense is not the primary object of mental training and gradual intellectual development, we shall do something to help ourselves and others in making straight the way for a wiser time, and even now shall save ourselves and others much disappointment.

Education of the mind has not *success* in this sense as its primary object any more than it has for primary object to make a man religious, or to give him a good physique. The mental education itself is the object. And the acquiring more and more of that—not merely in learning new languages—need end only with life. Of course, "just as in morals, honesty is the best policy, as being profitable in a secular aspect though such profit is not the measure of its worth, so, too, as regards what may be called the virtues of the intellect, their possession, indeed, is a substantial good, and is enough; yet still that substance has a shadow, in-

separable from it, viz., its social and political usefulness." Still, "intellectual culture is its own end; what has its *end* in itself has its *use* itself also. A healthy body is good in itself; so a healthy intellect. If a college of physicians is a useful institution because it contemplates bodily health, why is not an academic body, though it were simply and solely engaged in imparting vigor and beauty and grasp to the intellectual portion of our nature? . . . The Edinburgh reviewers (Jeffrey, Sydney Smith, etc.), in one passage, speak of a useful education as one that cultivates the understanding, gives a talent for speculation and original inquiry, and a habit of pushing things up to their first principles: this," says Newman, "is what I have called a *good* or *liberal* education."

So, universities have nothing to do *directly* with preparing men for profession; and those who ask universities so to prepare, mistake the proper functions of such bodies, unless their proper work of preparation has already been completed. Universities have been done harm to by unwise outsiders; they have been done good to by wise ones, let us add. But if they themselves become primarily training schools for professions, knowledge and mental training will be sought elsewhere, as they have been sought and found outside universities often enough before, though perhaps for other reasons.

It is certainly an excellent thing that university education should assist a man in his profession. But whether the education has this effect or not, it will have had its own *inevitable* effect, in proportion to the excellence of the training received, of the work done, and of the capacity. If any living seed has been planted, it will grow into a tree, whose increased power of bearing fruit will then be according to the measure of its cultivation, more sure than is the life-power of any tree growing before our eyes. University education may advance our interests in many ways, perhaps certainly will do so; but in that one way it *must* have done so, and must continue to do so. If men once have it, really, they cannot be defrauded of their hope. It is true, not very much can be done at college. Time has to be spent in groundwork, in teaching almost the elements of languages, the beginning of science. Still, some training can be given, and something be shown of what, through scientific law, can be

gained of sense of order and proportion, and through literature of right judgment on life, and of true taste, that "conscience of the mind." Education at a university can be a guide to further education. This is to be remembered, even though a few years later a man is surprised to find in old college work how little substance there is, how little reality, and of his real self. In fact, one will not write what is more worthy than one's self; and a time chiefly of preparation will not often produce what is of permanent interest. And so in reading. To value at that time words of a great writer is not possible without further experience of great literature and of life, without a more perfected taste. It is preposterous to expect that a great book can be understood as fully at the beginning of manhood as later. That which Milton calls "the precious life-blood of a master spirit" cannot live fully in our early life, even though already indeed it half fire the heart and brain to think such serious thoughts and to do such worthy deeds. In the following years there is no greater mental pleasure than is given by the growth in a self-confidence which is both humble and proud. Certainly it is right to have, from the first, trust in the wisdom of a great author, belief in his ready intentional truthfulness, in the instinctive fitness of his words. But the appreciation of such things cannot but be gradual; many of us know ourselves how gradual it is. As yet, knowledge is not wide enough, the mind is not trained enough, taste is not formed, and experience fails, as yet; and the character of the man will gain strength. So it is, that to place a man in the position afterwards to know the real utility which lies in education itself, he must not be expected at first to be more than guided, and given confidence in what is before him. To act otherwise is literally *preposterous*. Still, before he leaves a university, he may feel the growing delight in the knowledge of this utility, and may be more benefited than he is even conscious of. Are we ever fully conscious of the benefits—how much weariness spared ourselves and others, how much pettiness, how much folly, and how many other people less unhappy through our own wiser happiness?

It is pleasant to be made by the weight of opinion to think that a man trained in letters or in science is so far better able to learn his trade or his profession. It is more pleasant to think of him as a man, a free mind. And is not that useful by which he

has been set free? Such a man finds that he can stand by something absolute when he judges the conventionality of his time, in which the majority believes, as the majority in each age has believed in its fashions. Those who by their wisdom or by their scorn have made their generations better, he knows what they have said and done, and he finds them the champions of what he himself feels to be best. To know how they believed or how they fought in the past is for the present the knowledge worth having. Wise men are greater than their times; to be trained by them is to be a little greater than the inward pettiness of our own time, or its blatancy, or its ephemeral meanness. It is to be a little greater, because we know a little our weaknesses. There is this discontent which is fruitful, a happy result of knowledge. And this discontent with the many leads us to better understand the few now—those who in our generation are thinking and acting as, most truly, minds in the present, but not of it. What are the opinions of most of us but “the collection of notions we happen to have.” Like books pleasing to fallible licensers, we speak “but the language of times.” Wait but some years, and as we have opposed the true and the beautiful we shall be in the most real sense forgotten, unless remembered as opponents of the soon-acknowledged best interests of men. Even the very words spoken against those whom all men now reverence—the very words which gave great men partly a cause to speak—these can be found out only by the working of a curious seeker into the past, and have now a value merely accidental. Is there not the most striking instance of one not known to be altogether base, whom men know now as the representative of established law and custom, under whom suffered that Just Man called a rebel and a blasphemer?

Education is for All Life.—It cannot be said that this is to make too high a claim for education. It is absurd to talk of free minds being for doctors and for lawyers, but not for those who perhaps are in even more really important ways of life, merchants and farmers. Every state of life makes its pedants. To save us there are teachers—those greatest among men who can free us all from our special pedantry. The advice of that admirable physician, the author of *Rab and His Friends*, to medical students in

Edinburgh, is an advice worth repeating, if even one in any state be led to follow it. The advice was to study or read every day something of the world's best literature, learning to have faith in it and to honestly delight in it. Will not the doctor, or whatever he be, find that it is useful, as he is a man, to have as a power within him the knowledge of what are the wisest and the most beautiful things that have been said by men? Are our colleges always teaching our young men to have the right feeling towards books, the right sense that education is unending?

And how far can a university lead us? No doubt, as a clear thinker has said, "the true and adequate end of intellectual training and of a university is not learning or acquirement, but rather is thought or reason exercised upon knowledge, or what may be called philosophy." Yet Carlyle's experience of the most that a university can directly do, must of necessity be our experience; and anyway, nothing can make up for the lack in a man, afterwards, of a growing strength of thought increasing with his life. Carlyle says: "If we think of it, all that a university, a final highest school, can do for us, is still but what the first school began doing—teach us to *read*. It depends on what we read, after all manner of professors have done their best for us. The true university of these days is a collection of books . . . a great library of good books, which, after you have done with all your classes, you proceed to study and read. What the university can mainly do for you,—what I have found the university did for me,—is," he confesses, "that it taught me to read in various languages, in various sciences, so that I could go into the books which treated of these things, gradually penetrate into any department I wanted to make myself master of, as I found it suit me." What use do we urge our students to make of libraries? What wise freedom of choice do we offer those becoming fitted to choose? How many have we of Emerson's "Professors of Books?"

Thus penetrating that studying, though coming out for other work and play, which, perhaps, must be kept in hand, men become educated, gain a liberal education, the result of single-minded devotion in mental things; always learning, not only numbers of things distinct, but learning "to leaven the dense mass of facts and events with the elastic force of reason."

"The intellect which has been disciplined to the perfection of its powers, which knows, and thinks while it knows; such an intellect cannot be partial, cannot be exclusive, cannot be impetuous, cannot be at a loss, cannot but be patient, collected, and calm, because it discerns the end in every beginning, the origin in every end, the law in every interruption, the limit in each delay; because it ever knows where it stands, and how its path lies from one point to another.

"Felix qui potuit rerum cognoscere causas,
Atque metus omnes, et inexorabile fatum
Subjecit pedibus, strepitumque Acherontis avari."

To quote further from Cardinal Newman on the Utility of University Education :

"The man trained to reason—the philosopher—has the same command of matters of thought which the true citizen and gentleman has of matters of business and conduct.

"If then a practical end must be assigned to a university course I say it is that of training good members of society. Its art is the art of social life, and its end is fitness for the world. It neither confines its views to particular professions on the one hand, nor creates heroes or inspires genius on the other. Works indeed of genius fall under no art; heroic minds come under no rule; a university is not a birthplace of poets or of immortal authors, of founders of schools, leaders of colonies, or conquerors of nations. It does not promise a generation of Aristotles, or Newtons, of Napoleons or Washingtons, of Raphaels or Shakespeares, though such miracles of nature it has before now contained within its precincts. Nor is it content, on the other hand, with forming the critic or the experimentalist, the economist or the engineer, though such, too, it includes within its scope.

"But a University training is the great but ordinary means to a great but ordinary end; it aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular enthusiasm and fixed aims to popular aspiration, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political powers, and refining the intercourse of private life. It is the education which gives a man a clear, conscious view of his own opinions and judgments, a truth in developing them, and eloquence in expressing them and a force in urging them. It teaches him to see things as they are, to go right to the point, to disentangle a skein of thought, to detect what is sophistical and to discard what is irrelevant. It prepares him to fill any post with credit, and to master any subject with facility. It shows him how to accommodate himself to others, how to come to an understanding with them, how to bear with them. He is at home in any society, he has common ground with every class; he knows when to speak and when to be silent; he is able to converse; he is able to listen; he can ask a question pertinently, and gain a lesson seasonably, when he has nothing to impart himself; he is ever ready, yet never in the way; he

is a pleasant companion and a comrade you can depend upon ; he knows when to be serious and when to trifle, and he has a sure tact which enables him to trifle with gracefulness and to be serious with effect. He has the repose of a mind which lives in itself while it lives in the world, and which has resources for its happiness at home when it cannot go abroad. He has a gift which serves him in public and supports him in retirement, without which good fortune is but vulgar, and with which failure and disappointment have a charm. The art which tends to make a man all this is in the object which it pursues as useful as the art of wealth or the art of health, though it is less susceptible of method, and less tangible, less complete in its result."

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LUKE DELMEGE:—PART II. ILLUMINATION.¹

XXXII.—PERCUSSA ET HUMILIATA.

WHEN Sister Mary laid aside her Norman cap, at night, she also laid down her crown of thorns ; and, with her blue mantella, she put aside the cross she was bearing, so bravely and lovingly. For it was a mighty cross, assumed in a spirit of love and penance ; and it bore down to the earth sometimes the frail figure that supported it. For Nature is ever in protest against the spirit ; and is ever asking querulously, Why ? why ? when the soul seeks pain, and the body cries for rest. But sleep brought more than rest to this penitent spirit. It brought dreams ; and dreams brought anguish to the daylight. But they were very beautiful. Were there no waking, they would have made Heaven. And now some of these dreams occurred again and again ; and Sister Mary was obliged, so very beautiful they were in sleep, so dread in the consciousness of day, to ask prayers frequently against their recurrence.

"Pray, Sister," she would say to the nun in charge of the dormitory, "that I may not dream to-night !"

But the dream that used to dawn out of the shadows of sleep most frequently was this. She thought she walked in a great garden, beneath the umbrage of trees, and brushed by the great, beautiful flowers, that leaned towards her to touch her feet, her hands

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and her garments. And in the garden was a mighty palace, always lighted for a festival; and she saw a long procession of the white-robed immortals entering slowly, but with uplifted faces, on which the lights of the banqueting hall shone. And, when all had entered, and the doors were about to be shut, a Figure came to the portals, and, shading His eyes with His right hand, looked long and lingeringly into the darkness. And Mary knew that it was herself was the desired one; but she dared not come out of the darkness into the light, because the robes of humiliation were around her; and the blue serge of sorrow was not a fitting garment for the splendors of the King's Hall. So she turned away from the questing eyes; and sought the shadows again. Then she was suddenly aware that a Voice, quite near, called her; and that she was sought out amongst the shadows. For she heard, ever and again, the whisper: *Veni, Sponsa! Veni, Immaculata! Veni, Sponsa mea!* and then a hand was laid gently upon her. She was found, and reproached. But she could only point to the blue garment of penitence, and weep. And then she found herself in the Hall of the King; and with His own wounded hands He put on the bridal robes—the soft, white habit, and the veil, and drew around her the blue cincture and let the scapulary fall; and He hung the Silver Heart on her breast, and tied the rosary to her girdle; and lo! she was a Sister of the Good Shepherd. And He led her trembling into the lighted Hall; and all her Sisters gathered around her, and kissed her—and then,—well, then, she would wake up on her narrow bed in the gloom of a winter's morning, with just a yellow gas-jet above her head; and, ah, yes! here was the blue serge mantella and skirt; and here the high, frilled, Norman cap—the badge of penitence and shame. No wonder that her heart sank like lead, and that a film crossed her eyes, as she went about her weary work for yet another day; until, perhaps at Mass, or afterwards in the hushed silence of the afternoon, she would study and watch the white figure of her crucifix; and, then, with one swift aerial flight, as a mother-bird swoops on her nest she would fly on the wings of love, and fold herself and nestle in the big, gaping wounds of the torn side of Christ; and then all was peace again until another dream.

But there were other sorrows, too, awaiting her, deep humilia-

tions, that plunged her into the abyss, until rescued by prayer and faith. There is no use in arguing against the inexorable law. The gold *must* be fire-tried.

There was one young penitent who was the special object of Sister Mary's solicitude. She had come into this sacred asylum again and again; and again and again she had gone out unto the dread attractions of the midnight streets. But always, when she knocked humbly at the Convent gate, she was admitted with a smile of welcome. The charity of this Order, like the charity of Christ, is inexhaustible. It would be a terrifying novelty, except to those accustomed to the supernatural, to witness the fierce fury of the temptations that used to assail this young girl—the paroxysms under which she strove to resist her own dread inclinations, and the wiles of the unseen. It was here that Sister Mary had been most successful. Because, although her efforts at reclamation of this sister-penitent were doomed to disappointment, and the bird was for ever breaking from her hands, there was some tie between them, some bond of love, that might have been stretched and strained, but was never broken. And whenever she returned, clothed in her right senses, after the spell of midnight madness, it was always Sister Mary who was privileged to take off the soiled gewgaws of fashion, and put on the cleaner vestures of penitence and grace. There was therefore great love between them, the love of the rescued and the rescuer.

Well, one day, after the dream of the Espousals, the old fury seized on this young girl; and she announced her intention of leaving the asylum. And, as there was perfect freedom to come or to go, the permission was accorded. She had most carefully screened her intention from Sister Mary, lest the entreaties of the latter should compel her to forego her resolution; and it so happened, that Laura Desmond (this was the young girl's name) was passing down the long corridor, in which was the oratory and the niched statue of the Good Shepherd, when she heard rapid footsteps echoing on the tiled pavement behind her. She did not look around. She fled. There was a moment's delay in opening the gate that led into the outer world; and she felt a gentle hand laid on her shoulder, and a voice as from eternity said: "Laura!"

"Well?" said Laura, turning fiercely on her pursuer.

"You are not leaving us?" said Sister Mary.

"I beg yer pardin: I am though," said the poor girl.

"Turning your back on the Sisters, and on Father Tracey, and on—our Lord?" said the pleading voice.

"That's me own business," said the poor fugitive.

"And then, going out to the world—and the horrors—the awful horrors of the streets?" And Sister Mary's hand trembled on the shoulder of the poor girl.

"Ye seem to know a good deal about them," sneered the poor girl. "Come, Mary, yerself, and we'll have a good time. Sure, ye can come back agin!"

"What awful spirit possesses you?" said Sister Mary, starting back, horror-stricken. "Oh, child, child! come back! come back to God! There's no harm done yet. Return! and all will be well!"

But the dark spirit was filling to repletion this doomed soul. And he spoke: "Is it you'll make me?" he said.

"Not I, but our Lord," said Sister Mary.

"Stand back, and lem'me pass!" he shouted.

The gentle hand was still on the girl's shoulder. It now stole around her neck.

"Wance more, I say, stand back, and lem'me pass!"

The arm unconsciously tightened around her neck.

"There, thin, take that!" and Sister Mary felt a stinging blow on the face, and she reeled and fell. And, as she fell, the wretched girl tore off her own scapulars and beads, and flung them on the prostrate form. Then she tore her frantic way into the outer world.

But, a greater Power pursued her. She had reached the outer gate that led into the road, when she thought the world was falling to pieces, and that the end of all things had come. The trees seemed to crash down on her path, and the great iron gate smote her as with steel gauntlets. Earth rose up to overwhelm her, and the universe seemed rushing to ruin around her. There was a sound in her ears of mighty waters that had broken their bounds, and were heaving and plunging in illimitable ruin, and a great darkness came down out of the angry skies, and whelmed all things in a dread and fateful night. And then, as an end to the sudden and fearful cataclysm, all was still, and all was dead.

When, after three days of unconsciousness, but of dread convulsions, Laura Desmond woke up from her epileptic fit in the Convent infirmary, it was quite clear that she had been saved. The brand was snatched from the burning, and would never again feed the flames. Her beauty was gone. One side of her face was hopelessly paralyzed.

During these three days Sister Mary knocked furiously at the gates of Divine Mercy; but varied her supplications with loud and fervent hosannas for the redemption of that soul. And when she heard that the poor patient had recovered consciousness, but was a hopeless, physical wreck, great were her jubilation and thanksgiving. "What!" exclaims our ardent humanitarian; "jubilation over a wrecked and shattered body? Where is humanity and fellow feeling? And the Divine Altruism, etc., etc.?" Even so, my good friend! Such are the ways of these strange people, called Catholics; and the still more strange elect amongst them, called Saints. For to them a shattered and broken frame, even though it was honeycombed with a thousand diseases and racked by a million nerves, is a better thing than an impure body, were it that of Aphrodite herself; and, beyond the body, though still its inhabitant, and immeasurably separated from it in importance, is the soul; and the soul, the soul, the soul, here is the one thing that takes the place of gold and consols, scrips and shares, in the divine economy of the Church. And hence, Sister Mary rejoiced and was exceeding glad, because her little client could never again go forth to snare the unwary with her eyes and mouth. And, as for the rest, here was peace and rest, and all that Divine Charity could effect for the solace of the stricken one, and her strengthening under her trial.

A few days after the patient had recovered consciousness, Sister Mary was admitted to see her. She was not prepared for her reception. For the moment, the eyes of the poor girl, wandering around the infirmary, rested on the meek face of her rescuer, a look of awe and unspeakable dread crossed her face. She looked pleadingly at the Sister Infirmarian, who interpreted the look as one of aversion and pain, and who instantly said:

"Sister Mary, your presence is painful to this poor child. I think you had better leave the infirmary. And, if you have hurt this poor girl's feelings, ask God to forgive you."

The patient seemed to make a feeble protest, which the Infirmary interpreted as assent; and Sister Mary bowed her head, and left the room.

The following Saturday, the penitents around Father Tracey's confessional were quite sure they heard the sound of sobbing, when Sister Mary was at confession. And, on this occasion, she remained a very long and most unusual time on her knees. And they wondered, when they saw her emerge, with red, swollen eyes—it was so unlike her, who was always so calm and composed. But their wonder was nothing to that of Father Tracey, who, commencing with his usual formula, "Yes, yes, my dear, to be sure!" was surprised to hear behind the screen the sound of a voice broken with sobs, and utterly unable to proceed with the usual weekly confession. Then a transformation took place. His great saint, whom he had feared to address, was but human after all. She, too, had come down from the mountains into the valley of desolation, and claimed comfort and strength at his priestly hands. And as nothing melts the heart of a priest so much as an appeal for help and pity, this holy servant threw aside all his reserve and fear; and drawing out gently the source of sorrow from this afflicted soul, he poured out of his great priestly heart a torrent of balm and consolation, until his very emotion choked him, and he wondered at himself, as he closed this first exhortation to that soul with the words: "*Thou didst call upon me in affliction, and I delivered thee; I heard thee in the secret place of tempest; I proved thee at the waters of contradiction.*"

Some days elapsed; and Sister Mary was alone in the infirmary with Laura Desmond. The latter had recovered the use of speech; but her faculties seemed to be wandering. At least, she stared at Sister Mary, as at an apparition; and, after a long time, and many kind things said by the latter, Laura drew her down gently, until her face almost touched the poor paralyzed cheek, and whispered:

"Who are you?"

"Don't you know me, dear,—Sister Mary, your old friend?"

"You are *not* Sister Mary," said Laura; "nor Sister anything else! Who *are* you?"

"There now, dear," said her friend, thinking this was the delirium of illness. "Rest, and only talk in a whisper to God!"

"I will," said the poor patient. "But I'd like to know who you are."

"Dear God! restore her to her senses!" said Sister Mary. "I am one of the Magdalens, dear, a poor soul, like yourself, whom the love of the Sacred Heart has rescued."

Laura shook her head. "Don't tell me," she whispered. "You are nothing of the kind. *You* never sinned. Don't tell me!"

"We have all sinned, dear," said Sister Mary. "We are all unworthy children. It is but God's mercy that spares us."

"You are good," said Laura, "and you should not lie. You are *not* a Magdalen."

Then Sister Mary felt the hot blood mounting to face and forehead, as she drew back from the revelation.

"There," said Laura, pulling down the sweet face again, and touching the cheek with her finger, "there's where I struck you, may God, in His mercy, forgive me! There is the print of my four fingers."

"Forget it, dear," said Sister Mary; "although it was a happy thing for me and you."

"An' you won't tell me who you are," said Laura. "Well, some day I'll find out—"

"No! no!" said Mary, frightened. "Leave me as I am. It's God's will."

"I suppose now," said the affectionate girl, "some mother is thinkin' of you, and wondherin' where you are; or your father is wishin' that he had you with him, and that he could sthroke down your beautiful hair, like this—"

"Don't, dear, don't," said Sister Mary. "We are all gathered here by God. Let us forget everything else."

"Well, whatever you like," said Laura. "But you're not wan of us. Don't tell me. You're not wan of us, whoever you are."

Sister Mary left it so, answering nothing. But the poor puzzled brain was busy solving the enigma. It was clear, clear as noon-day to this poor girl's infallible instincts that her friend, though she wore the garb of penitence, was immaculate before God. How she arrived at the conclusion, it would be difficult to conjecture. It might have been some faculty, like that which the saints possessed, but struggling and obscure, and which recognized that

here were none of the indelible marks of sin, which remain, even after years of repentance. But it was quite clear that she saw something quite unique, and different from ordinary experience in this girl, who had so often rescued her; and her poor brain began to trace causes and origins and reasons for the bewildering fact, that a sinless soul had chosen to assume a character from which everyone, not imbued with the charity of Christ, turns away with loathing and abhorrence. It was inexplicable, a deep, awful mystery for which there was no explanation. For days Laura Desmond dwelt and rested on the thought. Sometimes she would watch Sister Mary doing the ordinary offices of the infirmary, where she was assistant—watch her with curious speculation in her eyes. And when her good friend came over to perform some little kindly act around her bedside, or to ask a question, or to whisper a prayer, Laura would stare her all over with the unconsciousness of a child, and study her eyes and mouth, and touch her hair and her dress, and take up her hand to study it, like a palmist; and then would turn away to pursue the vast enigma which was thrown on the blurred canvas of her own life.

After many days of deep cogitation; and after patching and piecing together all that she had ever heard of, and all her own experiences of Sister Mary, she came to a dread conclusion, which plunged her back into despair. It was midnight when it seized her in her sleepless meditations; and, starting up wildly, she rang her bell, and summoned the Sister Infirmarian. In a moment the latter was by her bedside, but was appalled to see the look of horror and dismay on the features of her poor patient.

"Call the priest," was the cry, "at once! at once!"

And so Father Tracey heard in his slumbers the familiar sound of the midnight bell, and woke up, confused, and put on in a dream his dingy clothes, praying and asking: "What poor soul wants me now?"

Let us repeat here, what we have already said somewhere, that if there be on earth one reward greater than another for the sacrifice a priest is for ever called upon to make for his flock, it is the dawn of hope and comfort that shines in the eyes and on the faces of the pain-stricken, or the sorrowful, or the despairing, when a priest approaches their bed of sickness or suffering, and

all the phantoms that haunt poor humanity fly at his approach. The murmured "Thank you!" the little laugh, half-smothered, of triumph and peace; the very manner in which the sick and the wounded arrange themselves on their couches of sorrow, as if they said: "I have got a new lease of life now; for the Healer and Consoler is here!"—all this faith and confidence and hope, placed in his very presence, as apart from his ministrations, is a reward, so far beyond all earthly guerdons and triumphs that it can only be said to foreshadow the blisses of eternity. So, at least, Father Tracey felt; and so did he thank God every moment for the sublime vocation, which, in all humility and meekness, he was discharging.

When he entered the infirmary this night, every one gathered around Laura Desmond's sick-bed felt a kind of sensible relief. And she turned to him wistfully, and when he bent down to hear what she had to say, she locked one finger in the button-hole of his coat, as if to secure him beyond all doubt. Then, in a husky voice, she whispered her secret.

He drew back in amazement, and looked at her, as if her mind was astray. When she persisted, he only smiled, which seemed to reassure her; and then he laughed the idea to scorn. This seemed to compose the poor girl, but she held the button-hole firmly.

"On your word of honor, as a priest, are ye tellin' me the truth?"

"Of course I am," he cried. "Compose yourself, child, and try and get some sleep."

"There's no more sleep for me," she said, "until I get God's assurance that it is not so."

"Take my assurance," he said. "What more can you have?"

"Very well; yer reverence. But I tell you this,—she's no more wan of us, than—than—than—"

"That may be, too," he said, although he felt he was venturing dangerously near the King's Secret. "God alone knows the secrets of hearts."

"Thin why is she here?" asked the bewildered girl. "Sure this is no place for her likes. Unless," she drifted back to the old idea, "she is what I say."

"Put that idea forever from your mind," he said, gently disengaging himself. "And pray, pray. There are more saints in the world than the world is aware of."

A few days afterwards he had a long conference with Sister Eulalie on the subject.

"Sometimes I begin to doubt, myself," he said. "The whole thing is so strange and wonderful and beautiful. It will be many a day before the idea leaves that poor girl's mind."

"It is strange and beautiful," said Sister Eulalie. "Sometimes, I am inclined to kneel down and kiss the ground where she walks. And fancy poor Luke's suspicions about imposture and hysteria."

"You're quite sure you know her?" Father Tracey said meditatively. "That you have seen her; and there is no doubt?"

"There! you're nearly as bad as Laura," said Sister Eulalie. "There is no mistake, except that, God forgive me, I thought ill, too, of this sweet saint, and thought her stuck-up and proud, and disdainful."

"But you may be mistaken, my dear," said Father Tracey. "One never knows. And fancy, if—"

"There now, you're off, too. There's no doubt, Father," she said, reassuringly. "It is she; and she does not dream that we know of her and her awful vow."

And Sister Eulalie shuddered to think if such an oblation were ever required of her.

Sister Mary began to be very much pained and very much bewildered. Just as her confessor began to regard her as human, and therefore pitiable, her associates began to consider her as something superhuman and celestial, and sent amongst them through some secret and ineffable design of God. It was a long time before Sister Mary's humility would permit her to recognize this fact. Nay, even, she regarded the reverence and timid shrinking from her, the slipping aside from her path when she appeared amongst a group of penitents, the sudden silence, the quiet watchfulness that followed all her movements, as indications of aversion and suspicion. And, interpreting all this by the remark of the Sister Infirmarian after Laura's recovery of consciousness, she concluded that, in some way, she had been guilty of undue harshness, apparently as the result of self-conceit, and that she was, in con-

sequence thereof, shunned and disliked by those she loved so much. It was a subtle and most painful delusion, and it caused her infinite anxiety. It was the sharpest mortification she had yet received. The cross was weighing heavily; the thorns were pressing sharply, and she was about to faint. Then one day, to her intense amazement, she found, as she passed by a group with averted faces, her mantella slightly touched, and, turning around, she found that one of the group had raised it reverently and kissed it. And she trembled all over with the sudden revelation that she was regarded with reverence, and not aversion, and then she grew pale and trembled still more, for the dread that the mighty secret of her life was about to be revealed.

The truth was, that Laura's whispered suspicions, though stilled by the voice of authority, had taken wing and flown from soul to soul of the community of penitents, and very wild surmises were afloat. "There are more saints in the world than the world is aware of," said their own dear saint, Father Tracey. Well then, who knows? Doesn't every man, woman, and child in Ireland understand and believe that in one shape or another the Blessed Virgin, the great Mary of Ireland, the Mary of her ancient litanies and Masses, is always amongst the Irish people? Hasn't her sweet face been seen again and again? Hasn't she appeared to poor sinners on their deathbeds, and haven't they pointed out her white, refulgent figure to the priest, as she hovered over their beds and beckoned them to Paradise? Hasn't she appeared to little girls over there in France? Why not, therefore, to her own Irish, who love her more than all the world beside? Well, we say nothing, but we think a good deal, even we, poor penitents. May not the all-sinless one have come down here, and put on our poor garments, even as her Son put on the flesh that had sinned? Oh, no, we daren't say anything; but—who knows?

And Laura's dread thought, that this might be the very Mother of God whom she struck with her open hand—the dread thought that rang the midnight bell, and summoned Father Tracey from his dreamless sleep, began to pursue its way, under a thousand modifications, through the minds and hearts of these poor, repentant ones; and although no one dared breathe such a whisper, and Sister Mary could only conjecture that there had come a great

change over her associates, she only knew that her cross had been suddenly lifted by an Unseen Hand, and that He had verified His words: "I heard thee in the secret place of tempest; I proved thee at the waters of contradiction."

XXXIII.—DAGON DISMEMBERED.

The last words of Father Cussen in the library at Seaview Cottage may be said to have commenced Luke Delmege's Illumination. The world's catchwords seemed to have lost all meaning in the appeal to God. He began to understand how divine was the vocation of the Church in its mission to the individual, and how sublime was her carelessness under what form of government she worked, so long as she was not interfered with in her quest after human souls. Side by side with this conviction there grew up the perception that his own race were following out this divine apostolate in secret and hidden ways. Sometimes, when entering a city convent, he would meet a batch of nuns just returned from Benin, or a young Irish Sister just about to start for Java. And they thought no more of the journey and its hardships than if it were a picnic to some picturesque spot on the Shannon. And he found the entire burden of their conversation was the souls of black, nude niggers, whom modern imperialism would gladly blow into space with lyddite and dynamite, or corrupt and corrode into disease and death by the agencies of modern civilization. And when these young martyr apostles left, they left behind them the divine contagion; and little Irish children, who, perhaps, themselves were in want of bread, brought their halfpennies to the treasury of the convent, "to buy a black baby for God." And Luke's heart often wailed aloud, because he had turned his back once and forever on the same divine vocation; and his conscience murmured more than once, *Idiota! Idiota!* But he had gained two facts by experience: (1) That the individual soul was everything to the Church and God; and (2) that the feigned and fictitious watchwords of the new gospel of humanity were the unspoken but well-fulfilled vows of his own race. "The horse-leech hath two daughters which say, Give! give!" But "renunciation" is the motto of the apostles of his race.

So, too, there began to dawn upon him, stealthily and in-

sensibly, the marvellous beauties even of the most commonplace landscapes of Ireland. The very solitude, which had oppressed him with such lonely and melancholy feelings, began to assume a strange and singular charm. There was a mysterious light over everything that gave an aspect of dreamland and enchantment, or of old, far-off times, even to the long, lonely fields, or the dark, sullen bogland. He could not well define it. There was some association haunting everything, inexpressibly sweet, but so vague, so elusive, he could not define what it was. The fields in the twilight had a curious color or cloudland hanging over them, that reminded him of something sweet and beautiful and far away; but this memory or imagination could never seize and hold. And when, on one of these gray days, which are so lovely in Ireland, as the light falls sombre and neutral on all things, a plover would shriek across the moorland, or a curlew would rise up and beat his lonely way, complaining and afraid, across the ashen sky, Luke would feel that he had seen it all before in some waking dream of childhood; but all associations had vanished. The magic of Nature alone remained. But the mountains, the mountains haunted him perpetually. He never rose in the morning without asking, How will my mountains look to-day? And whether the great Artist had drawn them far away in a beautiful mist of pencilled shadow, and they leaned, like a cloud, on the horizon; or brought them up close and defiant, their blue-black faces seamed and jagged, where the yellow torrents had torn off the soft peat covering and left the yellow loam and red pebbles distinctly visible, the same dim, haunting memories hung around them, and he asked himself a hundred times, Where have I seen all this before? And how does Nature, as she pushes forward her mountains or withdraws them, and paints them every day with a different brush—how does she draw on the background of memory some shadowy, elusive picture, and associate it so strongly with that marvellous coloring on mountain, and cloud, and sky?

The October of this year, too, was a marvel of beauty. The weather was so dry and frostless that Nature took a long time to disrobe herself, and she changed her garments in such beautiful, varied ways that the landscape became a shifting mass of color. There was no sun, either, to make the gradual decay too palpable

—only a hushed, gray color over all the land. And Luke watched the beautiful death from the moment the chestnut put out her pale, yellow leaf, and became a golden blot on the thick mass of foliage, which filled the entire hill behind the village, until all was over, and only the evergreens vaunted their immortality. Every day was a new pleasure; and he began to think, with some contempt, of long, dusty streets, and the stupid uniformity of houses, and the asphalt pavements, and the miserable patch of blue sky, which one is privileged to see in cities. And to think, also, that there is such a thing as the populous deserts of civilization, where man is but an exile and a waif; and the delightful, homelike feeling in Ireland, where you feel you are always sitting by your mother's hearth; and, come weal, come woe, this is home, and all around are friends and lovers.

And, as in a happy home, the very worries and vexations of life have their own charm, so Luke began to find, in everyday simple and very prosaic experiences, a relief from thought that was quite refreshing.

It is true, indeed, that the eternal squabbles of the kitchen hurt his nerves, until he began to find that they meant but little; and that the strong language sometimes used was only the hyperbole of a people who are used to express themselves picturesquely. When Mary described John as "the most outrageous fool that the Lord ever created. He don't know his right hand from his lef'"; and when John averred that "Mary had the worst tongue the Lord ever put the bret' of life in;" and that her "looks would peel potatoes, and turn sugar into vinegar, and even sour the crème in the middle of winter," it disturbed Luke very much, until he heard a musical duet of laughter from the kitchen five minutes after, and an experienced friend assured him that it was a sound maxim of domestic economy that when a man and the maid fell out, the master's interests were safe. So, too, when approaching the stable in the morning he heard unmistakable sounds of dancing to the everlasting tune of "Welt the flure, Biddy McClure," and knew, by every law of sense and reason, that John was practising a heel-and-toe for the dance at the cross-roads the following Sunday; and when he found the said John, sitting demurely on a soap-box, and polishing the harness for all it was worth, he began to think he had a Valentine Vousden in disguise.

"I thought I heard the sounds of dancing," Luke would say, in a puzzled manner.

"Dancin'? yer reverence. Ye hard the little mare stampin' her feet."

"Stamping her feet? What for?"

"'Tis a way she has whin she's hungry," John would reply. "She's not aisy in her mind since ye cut her aff her oats." And Luke would give up the riddle.

He found, too, that in the horticultural department, John's knowledge was strictly limited to the cultivation of potatoes, and his experience of flowers was equally circumscribed. In young ladies' "books of confessions," a favorite flower always has a place, the tastes varying from a daisy up to an amaranth. John had his favorite flower. It was the homely nasturtium; and he was so loyal to this love that he declined to have charge of the more aristocratic garden-belles which Luke affected.

"It costs no throuble," said John.

"It is only a weed," said Luke.

"'Tis just as purty as thim that must be watched and tinded like a baby," said John.

"The very etymology of the flower condemns it," said Luke.

"Well, indeed, it hasn't much of a scint," said John.

"I didn't mean that. I meant it has a nasty name—"

"There's many a wan has a bad name as doesn't deserve it," said John.

It is not difficult to sympathize with John's tastes. It is impossible not to feel a kind of pitying love for Nature's homely creations. They are so generous, so prodigal of their beauties, that one cannot help being grateful; and, like gypsy-children, they thrive in all weathers without care; and Mother Nature loves them because they do credit to her handiwork without any help from the bungling and blundering hands of man. There is reason to fear that contempt is largely blended with our admiration of the Lady Rose. She is a petted and spoiled beauty. She must have attention and admiration. She must have her toilette carefully made every morning; and *cheu, infandum!* she must have those ugly green parasites brushed away from her lovely petals; and, more dreadful still, the dainty lady has to be fumigated and disin-

fected; and, with all, as she hangs her lovely and languishing head with rain or dew-pearls in her bosom, no bird or bee will come nigh her. And here, in the same bed, up springs a hardy tramp of a thistle, and careless of wind or rain, and untouched by parasites, he shoves his yellow, unkempt head above the golden tresses of my rose; and the sparrows steal away his frowsy petals, and the bees find something sweet deep down in his scraggy breast. Or that insolent, lawless beggar, Robin-run-the-hedge, draws his ill-smelling coils around the dainty lady, and smothers her in his embraces, and mounts up, higher and higher, until he flaunts his white, clear bell flowers, a summer anemone, high above the regal rose-crests. Of course, the policeman, that is the gardener, comes and carries off these tramps to jail or death,—that's the way with the world—the hardy child of the people must give place to the perfumed and delicate aristocrat. Nevertheless, there are a few that sympathize with Mother Nature's children, and amongst them may be numbered John and—another.

It may be presumed, therefore, that Luke, with his passion for flowers, got little help, and a considerable amount of embarrassment from his gardener. His large ambition to reduce the picturesque irregularities of Irish life to the dull, rectangular monotony of geometrical perfection, was here too, in large measure, doomed to disappointment. It was quite useless to try to persuade John that all this digging and manuring and clipping and watering and cutting was recompensed by the fleeting beauties of what he called "a few posies," which hung out their fragile loveliness and scented the air for a few days, and then peevishly threw down their pretty petals the moment a light breeze disturbed them or a shower of rain bowed them to the earth. Neither could he see the use of cutting flower-beds into diagrams of Euclid; and his heart smote him as he ran the razored edges of the lawn-mower across the grass, and all the pretty daisies lay decapitated beneath the ruthless guillotine.

"Begor," he said, "the masther was watchin' all the winther to see the first daisy put up her purty little head; and you'd think he'd go mad whin the first primrose looked out of the black earth. And here he's now with his: 'John, cut down thim daisies;' 'John, that grass is dirty;' 'John, get away thim weeds.'

Did ye iver hear the likes of it?" And John was discontented, and the "masther" was in despair.

"Bring out the bulbs that you took up last winter," said Luke, late in the October of this year.

"What balls?" said John.

"The tulip and hyacinth bulbs which I gave you to put by against the winter," said Luke.

John was bewildered. Mary heard the conversation and giggled.

"Yer reverence giv me no hicense," said John, fairly puzzled.

"I gave you last May four dozen of tulips from this bed, and two dozen hyacinths from these beds," said Luke, angrily pointing to where the geraniums and begonias had just been lifted.

John was still puzzled. Then a great light dawned, and he looked at his master with all the compassion of superior knowledge.

"Oh! thim inguns, your reverence! Yerra, sure the chickens ate every wan of thim."

"What?" cried Luke, now thoroughly angry. "Do you mean to say that you have thrown away those tulips that cost me four shillings, and those hyacinths that cost six a dozen?"

"Yerra, not at all," said John, smiling. "Sure ye can get any amount of thim up at Miss Smiddy's. They're hanging in ropes from the ceiling, and they're chape now. I'll get a dozen for ye for tuppence."

Then Luke collapsed. He was genuinely angry; what florist would not be? And he half made up his mind that John should go. He was incorrigible and utterly incapable of being educated. After long and deep deliberation, in which the saying of a friend, whom he had often consulted on John's retention and dismissal, "If you hunt him, you'll only be gettin' a bigger blagard!" came frequently uppermost, he at last decided that he could not stand this worry. He told Mary that John should go. Mary had been laughing at John all the morning, and had told him several times that it was all up now. The master would never forgive "thim chewlips." He should go. Luke was surprised to find Mary bursting into an agony of tears, and rushing wildly from the room. But he was inexorable. The misery was going on too long and should be ended. He moved out towards the stables with a cer-

tain amount of nervousness, for he hated to do an unkind thing. Instead of the usual patter of dancing, he heard the sound as of prayer. He listened. John was preparing for confession, and making his examination of conscience aloud. Luke walked away, but he was determined. When he thought the examen was over, he returned. John was making his act of contrition. There was no harm in listening there. The voice came, broken with sobs—yea, the voice of John! It said, amidst the weeping :

What was Thine of sorrow and pain, O Thou, who in heaven dost reign,
 O King, both good and great;
 It comes not into my mind, the amount to find,
 Nor, if found, could my tongue relate
 The bitter anguish and smart of Thy Sacred Heart,
 And the spear-cleft in Thy side,
 That moved with a holy awe of Thy Sacred Law
 Even kings on their thrones of pride.

O Father! O Jesus mine! who by Thy Death Divine
 With life our souls dost warm,
 Thou, in creation's hour, whose plastic power
 Made man to Thy own blessed form,
 Is it not, O Christ! O King! a cruel, cruel thing
 That nought has been loved by me
 Save sins that the soul defile, save all things base and vile,
 That are loathsome unto Thee?

It was the beautiful old lay of the Sacred Heart, translated from the ancient Irish,¹ and which John had picked up at the church door and retained,—as it appealed strongly to his fancy,—as an act of contrition. Everything in prayer and proverb that rhymes or sings touches the heart of Ireland. And Luke heard the sound of sobbing again as John went over the line :

Is it not, O Christ! O King! a ca-ru-el, ca-ru-el thing?

Then he turned away, muttering, Poor fellow! and John was saved.

A few days after, Luke was summoned to his mother's funeral. She had lingered on through the summer; and though Death had taken up permanent lodgings in the house, he was afraid to ask his hostess to leave with him. But one night he stole through the door and a soul was with him. The good old mother had

¹ By D. F. McCarthy.

passed away in her sleep whilst the household slumbered. She was spared the pain of weepers and watchers around her as she stole over the threshold and out into the night.

With all his intense dislike for noise, or demonstration, or too much ceremonial for the dead or for the living, Luke was hoping that his mother's obsequies would be celebrated as quietly as possible. The last wish of the deceased, "to have a dacent funeral," did not quite agree with his instinctive hatred of fuss and noise. But the matter was quietly taken out of his hands. To his intense amazement, nearly thirty priests had assembled on the morning of the funeral. They had come from all parts of the diocese. Some of them Luke had never seen before. The names of others were unfamiliar to him. No matter! This was a priest's mother. She shared in the Levitical consecration of her son. She should be equally honored. There was to be a full Office and Mass for the Dead.

The morning was wet. Someone said, "It rained ramrods." The little sacristy was full of priests, whose friezes and mackintoshes created little lakes of water everywhere. Some had come ten miles, some twelve, some even nineteen, straight away from the stations, that last through October and into the first week of November. Luke, touched to the heart, had great pity for them.

"We'll have but one Nocturn," he whispered to the master of ceremonies. The latter went over to the Canon, who was to preside. He brought back word that the entire Office should be sung. It was the wish of all the priests. And Father Daly, too, was one of the chanters; and very beautifully he intoned the noble antiphons of the sublime Office of the Dead. The church was packed to its farthest extremity by a silent, devout congregation. From their wet, sodden clothes steamed up a cloud of vapor that mingled with the incense smoke and filled the entire church with a heavy haze. They too had come from far distances to testify their reverence for the dead. And Luke remembered there, in the dawn of his great illumination, that all this was slightly different from the cold, mechanical heartlessness of England, where the dead were unprayed for and unremembered; and a few black mourning coaches were the only testimony of respect to the lump of clay which had to be hustled from the sight of the living as speedily as possible.

The long procession commenced. Larry, the old retainer, jealous for the honor of his family, counted carefully every car.

"There wor wan hundred and thirty," he told old Mike Delmege afterwards, "and twinty horsemen. There should be wan hundred and thirty-six, if she had her rights, and if thim who ought to be there hadn't stopped away. But we'll remimber it for 'em."

Down came the weary, weary rain, as the long, slow procession defiled along the slushy roads. A group of beggars was assembled down near the house, who gave vent to their feelings in language that was only measured by gratitude. True for them! It was never known that neighbor's child was ever "broke" on that farm; or that a beggar was ever turned from that door. And many a piece of rusty bacon, hanging from the ceiling, and many a huge semicircle of griddle cake disappeared in the wallets of the indigent, to the consternation of Nancy, who crossed herself devoutly and prayed Heaven to guard the house against the depredations of the "good people."

Down still came the rain, when the lonely procession reached the Abbey grounds. But no one heeded, except to repeat the distich:

Happy is the bride the sun shines on!
Happy are the dead the rain rains on!

When the coffin was lifted from the bier onto the shoulders of the men, among whom there was heated rivalry for the honor, the cortège, instead of moving directly to the Abbey across a smooth pathway, made a circular detour around the entire graveyard. This entailed much discomfort on priests and people, for the high grass was sodden with rain, and the nettles and hemlocks threw a spray of crystal drops on the passers-by. And down into hollows, and over the crests of graves, and stumbling against fallen tombstones, and falling into pits, the priests and bearers went on, whilst the mournful *Miserere* was carried out in strong currents of wind and rain across the landscape, or echoed sadly over the graves of thirty generations of the dead. No matter. It was the custom of the land, and no power on earth could change the tradition of the most conservative people on earth. And for the hundredth time Luke Delmege concluded that there was but little use in attempt-

ing to transplant foreign civilizations here. This race must create or develop a civilization peculiarly its own.

When the circle of priests was completed around the open grave, the Canon resumed the funeral service. Luke stood near him and held his umbrella over the old man's bare head. Just before the *Benedictus*, as that glorious antiphon, *Ego sum Resurrectio et Vita*, was being chanted, Luke resigned his umbrella to a young priest standing near and went over and stood by his father, who, bowed and sorrow-stricken, was gazing mournfully into the open grave. And here a sight met his eyes which was a shock, and then—a revelation. The gloom which overhung the whole proceedings had deepened in his soul into a strange overpowering melancholy, which the leaden skies and the weeping landscape intensified. All through the Office in the church he had tried to close the eyes of his mind to its terrible significance. The mournful music of the Psalms, with their alternate cadences of grief and hope—now sinking almost into despair, and then soaring aloft into almost an exaltation that seemed to presume too much on the Eternal—did not affect him quite as deeply as the lessons from the Book of Job, which, read slowly and solemnly by dignified priests, seemed to sound as the death-bell of poor humanity. And all that he had ever read in the poetry of mankind blended and mingled with the inspired threnodies of the man in the land of Hus; and it was all, all about the nothingness of man and his momentary existence on this planet.

Remember, I beseech Thee, that Thou hast made me as the clay; and Thou wilt bring me into the dust again. Hast thou not milked me as milk, and curdled me as cheese? Against a leaf that is carried away by the wind, Thou showest Thy power; and Thou pursuest a dry straw. Who cometh forth like a flower, and is destroyed, and fleeth as a shadow, and never continueth in the same state. I should have been as if I had not been, carried from the womb to the grave.

And—

A little soul for a little holds up the corpse which is man.

And—

They wrought with weeping and laughter,
And fashioned with loathing and love;
With life before and after,
And death beneath and above;
For a day and a night and a morrow,
That his strength might endure for a span,

With travail and heavy sorrow,
The holy spirit of man.

Not a word about the "perfect man" that is to be, or his immortality on this his little theatre! Not a word about the "deity in embryo," or the "slumbering godhead." He shall pass! he shall pass! That is all!

The grave was dug close beneath the great northern window of the Abbey, which almost filled the entire gable, its slender shafts holding aloft, like the stems of candelabra, the beautiful tracery that spread itself into flame shapes, terminating in one sharp jet at the apex. The floor of the Abbey had been raised, in the course of centuries, six or seven feet, for only the curved arches of the sedilia were visible in the side walls; and Luke, staring into the open grave, saw that it was lined on all sides with human remains. Brown bare skulls filled every inch of its walls; and here, tossed also on the grass were, fragments and shells that once held together the little pulp that makes man's body. Some one, pitying the people, had ordered the coffin to be lowered; and the rude laborer who acted as sexton had caught up a handful of earth-stained bones and flung them into the grave as carelessly as a woman flings a handful of twigs on her fire. Then he lightly kicked a large round skull after them. It fell with a heavy thud on the coffin, turned up its ghastly visage and grinned, rolled over in another somersault, and was finally jammed between the angle of the coffin and the brown walls of the grave. There it leered up hideously at the indifferent spectators. Luke felt sick. Here was the end of all his youthful dreams. There lay the little god of this planet. And his dream of Humanity was buried in that grave, where Dagon lay dismembered before the face of the living God!

Luke had been quite unconscious of the singing of the *Benedictus*, so absorbed was he in his reverie. He now woke up to hear, in a kind of triumphant pæan, the words:

Visitavit nos, Oriens ex Alto!

The words seemed to unlock the secrets of the grave, and to open up the far vistas that lay before the fallen race. *Oriens ex Alto! Oriens ex Alto!* The far visions of the prophets—the proximate revelation to the Father of the Precursor—the mighty

apparition of the Sacred Humanity seemed to hover over that charnelhouse of bones; and Luke saw, what long ago he had maintained as a theological thesis in the halls of Maynooth, that there is but one, and can be but one, perfected Humanity; and this it is that shall lift the whole race into Itself, drawing the certainties of eternity from the doubts of time, and out of the despair of earth, deriving the hope and the bliss of heaven. "Seek ye the man in God."

The aged father, stooped with years and sorrow, hung over the grave to the end. Then Luke gently raised him, and offering the feeble limbs the support of his strong arm, they moved towards the Abbey entrance. All else had gone; but there lingered a small group of peasants at the gate that led into the inclosure. They, too, were sodden with wet and damp, and tiny rivulets of rain ran down from their felt hats. Luke, with his head stooped in sorrow, was about to pass them without noticing them, when one stepped forward shyly and held out his rough hand.

"We kem to tell you, Father Luke," he said, "that we are sorry for your throuble."

Luke grasped his hand, but looked bewildered at the speaker.

"I'm James McLoughlin," the latter said; "you remimber, yer reverence, where we had the little dissinsion, you know?"

Then Luke remembered his former parishioners, who had given him all the trouble, and had procured his dismissal from their parish. The poor fellows, anxious to make up for past delinquency, had come across the country from a great distance to testify their respect. As Luke did not immediately respond, they thought he was resentful.

"We thought that bygones should be bygones, yer reverence," said James McLoughlin, "and we kem,—"

"Don't speak of it, my dear fellow," said Luke. "I have long since forgotten and forgiven everything. And I'm infinitely obliged to you for your kindness in coming so far on such a day. Father, these are my former parishioners, who have come miles from home to attend mother's funeral."

And they had to go back to Lisnalee and were well entertained there. And there is some reason to fear that the statutes of the diocese were ruthlessly broken and Luke made no protest.

ECCLESIASTICAL CHRONOLOGY—December 15, 1900–June 15, 1901.

DECEMBER, 1900.

19. Preconization of the Most Rev. John J. Keane, D.D., Archbishop of Dubuque, Iowa, at the Secret Consistory.

20. A body of 240 Mexican pilgrims received in papal audience.

24. Solemn Closing of the Jubilee Gate of the Vatican Basilica by His Holiness Leo XIII.

25. The Right Rev. John Monaghan, D.D., Bishop of Wilmington, received in papal audience.

26. Holy Cross College, Boston, Mass., registered by the Board of Regents of the University of the State of New York.

29. Joint Pastoral Letter of the Cardinal Archbishop of Westminster and the Bishops of England, on the Church and Liberal Catholicism.

Degree of "Doctor of Literature" conferred by the University of London upon the Rev. Michael Maher, S.J., the note of "special excellence" being affixed to his work on *Psychology*.

JANUARY, 1901.

1. Midnight Mass of Homage throughout the Catholic universe in honor of our Lord Jesus Christ, Redeemer of the world.

3. His Eminence, Cardinal Herbert Vaughan, Archbishop of Westminster, received in papal audience.

4. His Eminence, Cardinal Francis Satolli, appointed Protector of the Dominican Sisters of the Third Order of the Congregation of the Rosary, of the United States.

6. Death of the Right Rev. Michael Wigger, D.D., Bishop of Newark, N. J.

8. A body of English pilgrims received in papal audience. Memorable address by the Duke of Norfolk.

11. Death of the Right Rev. Joseph Byrne, D.D., Bishop of Bathurst, Australia.

15. Installation and investiture with the pallium of the Most Rev. James A. Smith, D.D., Archbishop of St. Andrews and Edinburgh, Scotland.

Death of the Right Rev. Anthony Gaughran, O.M.I., D.D.,

titular Bishop of Priene, Vicar Apostolic of Orange River Colony, South Africa.

21. The Right Rev. B. J. MacQuaid, D.D., Bishop of Rochester, N. Y., received in papal audience.

22. S. Congregation of Rites examines the two miracles proposed for the Canonization of the Blessed Louis Mary Chanel, Marist Father, Proto-martyr of Oceanica.

23. The Right Rev. John Bilsborrow, D.D., Bishop of Salford, England, received in papal audience.

25. Death of His Eminence, Cardinal Sebastian Galeati, Archbishop of Ravenna; born February 8, 1822; created cardinal June 23, 1890.

27. Dedication of the Cathedral of St. Mary's, Covington, Ky., by Archbishop Elder.

28. Catholic Converts' League, organized, under presidency of Dr. Benjamin F. De Costa, at the Catholic Club, New York.

30. His Excellency, Monsignor J. Granito Pignatelli di Belmonte, Papal Nuncio at Brussels, commissioned to convey to King Edward VII the Sovereign Pontiff's condolence on the death of Queen Victoria, and congratulations on his accession to the throne.

Announcement by the Canadian Government that there is no State Church in Canada.

FEBRUARY.

5. Ordinary session of the S. Congregation of Rites: Concession and approbation of Office and Mass in honor of Blessed J. B. de la Salle, Founder of the Brothers of the Christian Schools; the same in regard to the Little Office of the Sacred Heart of Jesus; also approbation of the rite for the Blessing of the Lilies in honor of St. Anthony of Padua, for insertion in the Ritual of the Order of Minors.

11. Letter of His Holiness, Leo XIII, on Liberal Catholicism, addressed to the English Hierarchy.

Foundation-stone of the new cathedral, Christchurch, N. Z., Australasia.

12. His Eminence, Cardinal Herbert Vaughan, Archbishop of Westminster, received in papal audience.

The Rev. Louis Malfatti, Carmelite, appointed Consultor of the S. Congregation of Propaganda for both Rites.

13. Solemn protest sent to the British Lord Chancellor by the Catholic Peers, against the Royal Declaration against Transubstantiation, made by King Edward VII at the opening of Parliament.

14. Oxford Union, Oxford University, England, carried by 73 against 26 votes, the following resolution: "That this House views with satisfaction the establishment in Ireland of a State-aided Roman Catholic University."

15. The Right Rev. Francis Xavier Cloutier, D.D., Bishop of Three Rivers, Canada, received in papal audience.

21. The Right Rev. James Corbett, D.D., Bishop of Sale, Australia, received in papal audience.

22. Supreme Court of Illinois decides that property of religious and educational institutions is subject to taxation under certain conditions.

24. His Eminence, Cardinal James Gibbons, Archbishop of Baltimore, lays before the President of the United States names of candidates for chaplaincies in the army.

26. General session of the S. Congregation of Rites examines the heroism of the virtues of the Venerable Servant of God, Emily de Rodat, Foundress of the Sisters of the Holy Family.

MARCH.

1. Canadian Parliament adopted by 125 to 19 votes a resolution for the amendment of the offensive Royal Declaration against Transubstantiation, made by King Edward VII at the opening of British Parliament.

2. Celebration of the ninety-first anniversary of his birth and the twenty-third of his coronation, by His Holiness, Leo XIII.

11. An Act to repeal the oath against Roman Catholic Doctrines introduced in the British House of Lords by Lord Bray.

12. Ordinary Rotal session of the S. Congregation of Rites examines the validity and relevancy of the Apostolic Process regarding the reputation for sanctity and for miracles *in genere* of the Venerable Michael le Nobletz, Secular Priest and Missionary; also the observance of *non cultus* towards the Venerable Caesar Sportelli, C.S.S.R.

20. Ground broken at Brentwood, L. I., N. Y., for new Convent of the Sisters of St. Joseph, by Bishop McDonnell, of Brooklyn.

St. Bernard's Seminary, Rochester, N. Y., empowered by Pontifical Brief to confer Degrees in Philosophy and Theology.

21. On motion of the British Premier, appointment of committee to consider Declaration required of the Sovereign on his accession, by the Bill of Rights (Will. III, cap. 2, sec. 1). Irish Parliamentary Party object to the terms as unsatisfactory.

26. Death of the Right Rev. John Sweeney, D.D., Bishop of St. John, N. B., Canada.

Count Stanislas Colacicchi appointed to carry official news of promotion to Cardinalate of Archbishop Martinelli, Apostolic Delegate to the United States.

30. Supreme Court of Montreal declares the validity before the law of the marriage of two Catholics solemnized by Protestant minister, in the Delpit case.

APRIL.

6. Mgr. Reginald Pius de Raymond appointed to present the Cardinal's biretta to His Excellency, Cardinal Martinelli.

10. Third annual conference of the Catholic Colleges of America, in session in Chicago, Ill.

The Right Rev. Monsignor Kelly, Rector of the Irish College, Rome, appointed Coadjutor to the Archbishop of Sydney, Australia, *cum jure successionis*.

11. Ecclesiastical Court in session at Baltimore relative to the Beatification of the Rev. Xavier Seelos, formerly of New Orleans.

14. The Most Rev. P. L. Chapelle, D.D., Archbishop of New Orleans, Apostolic Delegate to Cuba and the Philippine Islands, sails for Rome to make report to the Vatican.

15. Death of the Right Rev. Monsignor James McMahon, at the Catholic University of America, Washington, D. C.

The Most Rev. Thomas Fennelly, D.D., appointed Coadjutor Bishop to the Archbishop of Cashel, *cum jure successionis*.

At the private Consistory the following created Cardinals: Mgr. Sanminiati-Zabarella, Mgr. Gennari, Mgr. Della Volpe, Mgr. Cavagnis, Mgr. Tripepi, Mgr. Dell' Olio, Mgr. Boschi, Mgr.

Bacilieri, Mgr. Riboldi, Mgr. Martinelli, Mgr. Kniaz de Kolzielsko Puzyna and Mgr. de Skrbensky.

17. Investiture with the pallium of the Most Rev. John J. Keane, D.D., Archbishop of Dubuque, Iowa, by His Eminence Cardinal Gibbons.

23. Anti-preparatory session of the S. Congregation of Rites examines the two miracles proposed for the Canonization of the Blessed John Gabriel Perboyre, Martyr, Priest of the Mission.

24. The Right Rev. John J. O'Connor, D.D., appointed Bishop of Newark, N. J.;¹ the Right Rev. William H. O'Connell, D.D., Rector of the North American College, Rome, appointed Bishop of Portland, Me.

Committee appointed in Rome for the celebration of the twenty-fifth anniversary of the Pontificate of His Holiness. Leo XIII.

29. Erection of new See of Altoona, Pa., and appointment of the Right Rev. Monsignor E. A. Garvey as its first Bishop.²

MAY.

1. Consecration of the Right Rev. Angus Macfarlane, D.D., Bishop of Dunkeld, Scotland.

Consecration of the Pro-Cathedral, Kensington, London, England, by Bishop Brindle, D.S.O.

2. The Right Rev. R. Lacy, D.D., Bishop of Middlesbrough, and the Right Rev. W. Gordon, D.D., Bishop of Leeds, England, received in papal audience.

5. Inauguration of the Early Mass on Sundays, granted by special privilege for night-workers, at 2.30 A.M., at St. Andrew's Church, New York.

8. His Excellency, Cardinal Sebastian Martinelli, titular Archbishop of Ephesus, Delegate Apostolic to the United States, received at the hands of His Eminence, Cardinal James Gibbons, Archbishop of Baltimore, the red biretta, at Baltimore.

11. Centenary of the institution of the Pontifical Noble Guards by Pope Pius VII.

¹ Official notice has not yet reached U. S.

² Official notice of erection and appointment not yet received.

12. Departure of Cardinal Gibbons for Rome.

The Right Rev. Henry O'Neill, D.D., appointed Bishop of Dromore, Ireland.

15. The Hon. Bourke Cockran receives at the hands of Archbishop Corrigan the *Laetare* Medal of the University of Notre Dame, Indiana.

19. Consecration of the Right Rev. William H. O'Connell, D.D., Bishop of Portland, Me., in the Church of St. John Lateran, Rome, by Cardinal Satolli.

20-23. Conference of Catholic Headmasters of Colleges in England, at Ushaw, Durham, England.

The Right Rev. James Bellord, D.D., titular Bishop of Milevis, resigns the Vicariate Apostolic of Gibraltar.

24. Death of the Right Rev. L. Z. Moreau, D.D., Bishop of St. Hyacinthe, Canada.

29. The Most Rev. Peter Bourgade, D.D., Archbishop of Santa Fe, and the Right Rev. Thomas Heslin, D.D., Bishop of Natchez, New Orleans, received in papal audience.

31. Letter of the Right Rev. Edward G. Bagshawe, D.D., Administrator Apostolic of the diocese of Nottingham, England, announces to the clergy the Holy See's acceptance of his resignation as bishop of the diocese.

JUNE.

4. The Right Rev. E. G. Bagshawe, D.D., Administrator Apostolic of the diocese of Nottingham, received in papal audience.

Mgr. Cagiano de Azevedo appointed Majordomo of His Holiness, and Mgr. Bisleti, Master di Camera.

9. Consecration of the Most Rev. Thomas Fennelly, D.D., titular Bishop of Ostracene, Coadjutor of the Archbishop of Cashel, Ireland.

14. The Rev. Thomas F. Kennedy, D.D., LL.D., appointed Rector of the North American College, Rome.³

³ June 17. Papal ratification of appointment. Document not yet received.



Analecta.

E S. CONGREGATIONE PROPAGANDAE FIDEL.

I.

PRIVILEGIUM CONCEDENDI GRADUS ACADEMICOS IN SEMINARIO
ROFFENSI.

Illme. ac Rme. Domine,

Dum Amplitudo Tua Romae nuper versaretur pro visitatione SS. Liminum App. amplam relationem huic S. Congregationi praesentavit circa statum sui Seminarii S. Bernardi in ista diœcesi Roffensi, enixe rogans ut eidem a Sanctitate Sua privilegium concederetur conferendi gradus academicos in Theologica et Philosophica facultate.

Sanctitas Sua, cui haec petitio oblata fuit, valde gavisa est de florenti statu praedicti Seminarii, et jucundissimum mihi est tibi significare eandem Sanctitatem Suam, attenta etiam singulari commendatione tum Metropolitanî Archiepiscopi Neo-Eboracensis, tum aliorum Episcoporum, tuas supplices preces benigne accepisse et imploratum privilegium praefato Seminario auctoritate sua concessisse. Hisce adnexum Amplitudini Tuae transmitto relativum Breve Pontificium, et interim Deum rogo ut Te diu sospitem servet.

A. T. addictissimus Servus,

M. Card. LEDOCHOWSKI,

ALOISIUS VECCHIA, *Secrius.*

Romae, 23 Aprili 1901.

R. P. D. BERNARDO MACQUAID,
Episcopo Roffensi.

LEO PP. XIII.

Ad perpetuam rei memoriam. Romani Pontifices Sacrarum Disciplinarum custodes et vindices, quae in ipsarum bonum evadant atque incrementum paterno studio comparant. Cum itaque venerabilis Frater Bernardus MacQuaid, Episcopus Roffensis in Statibus Fœderatis Americae Septentrionalis, instanter a Nobis petierit per tramitem Congregationis de Propaganda Fide pro Diocesano S. Bernardi Seminario facultatem conferendi gradus Academicos in facultate tum Theologica tum Philosophica, Nos, collatis consiliis cum venerabilibus Frat. Nris. S. R. E. Cardinalibus negotiis ut supra Propagandae Fidei praepositis, attentisque expositis, ac singulari commendatione tum Metropolitanæ Archiepiscopi Neo-Eboracensis tum aliorum Episcoporum, Antistitis memorati preces benigne excipiendas existimavimus. Quae cum ita sint, omnes ac singulos, quibus hae litterae Nostrae favent, peculiari benevolentia complectentes et a quibusvis excommunicationis, suspensionis et interdicti aliisque ecclesiasticis sententiis, censuris et pœnis, si quas forte incurrerint, huius tantum rei gratia, absolventes et absolutos fore censentes, Motuproprio atque ex certa scientia et matura deliberatione Nostris, de apostolicae potestatis plenitudine praesentium vi perpetuumque in modum nunc et pro tempore existenti Ordinarij Roffensi facultatem facimus conferendi gradus Academicos in Sacra Theologia et in Philosophia alumni Seminarii Diocesanæ S. Bernardi qui de sua probitate et doctrina experimenta praeberint, his servatis adamussim conditionibus et legibus. I. Ut unusquisque ex candidatis in supradicto Seminario, si de Philosophia agatur, saltem per unum annum pro baccalaureatu, per duos annos pro prolytatu, per tres annos pro Doctoratus laurea Philosophicis doctrinis vacaverit: si vero de Theologia sermo sit, saltem per duos annos pro baccalaureatu, per tres pro prolytatu, per quatuor pro Doctoratus laurea huic sacrae disciplinae operam dederit. II. Ut opportunum subierit examen in rebus philosophicis ac theologicis orale tantum pro gradibus inferioribus, orale et scriptum pro Doctoratu, praeside Episcopo aut eius Vicario Generali vel alio sacerdote ab eodem Ordinario deputando, et coram tribus saltem professoribus. III. Ut postquam candidatorum quisque dignus habitus fuerit qui laurea decoretur is in manibus Episcopi vel eius ut supra Delegati fidei

professionem iuxta formam a fe: re: Pio PP. IV Præd. Nro. praescriptam, iis additis quae in exemplari edito in vim decreti Congregationis Tridentini Concilii decretis interpretandis praepositae sub die XX Ianuarii anno MDCCCLXXVII atque heic adiecto continentur, rite emittere teneatur. His rite persolutis studiorumque curriculo emenso candidatus ab Episcopo vel eius vices-gerente apostolica Nostra auctoritate creabitur declarabitur in Philosophica, aut respective in Theologica facultate Doctor et Magister, collatis illi omnibus et singulis viribus ac privilegiis quibus alii sic promoti tam in athenaeo almae huius Urbis Nostrae quam in totius Orbis studiorum Universitatibus de iure vel consuetudine aut alias quomodolibet potiuntur et gaudent. Decernentes praesentes litteras semper firmas, validas et efficaces existere ac fore, suosque plenarios et integros effectus sortiri atque obtinere, ac illis ad quos spectat et pro tempore quandocumque spectabit in omnibus et per omnia plenissime suffragari sicque in praemissis per quoscumque iudices ordinarios et delegatos iudicari ac definiri debere, ac irritum et inane si secus super his a quaquam quavis auctoritate scienter vel ignoranter contigerit attentari. Non obstantibus in contrarium facientibus quibuscumque. Datum Romae apud S. Petrum sub annulo Piscatoris die XX Martii MDCCCCI Pontificatus Nostri Anno vigesimo quarto.

L. + S.

ALOIS. Card. MACCHI.

II.

DUBIA CIRCA TRANSMISS. OLEORUM SACR. AD MISSIONARIOS.

Illme ac Rme. Domine,

Receptae sunt litterae, quibus A. Tua duo sequentia dubia proponebat circa transmissionem Oleorum sacrorum ad Missionarios, nempe—

1° Licetne sacra Olea ab Episcopo consecrata per societatem mercatoriam "The Express" ad sacerdotes transmittere?

2° Licetne illa sacra Olea ad sacerdotes mittere per viros laicos, quo sacerdotum convenientiae valde consulatur?

Cum vero huiusmodi dubia ad supremam Congregationem S. Officii transmissa fuerint, haec sequens decretum die 1 volventis mensis Maii edidit, quod a Sanctitate Sua in sequenti Audientia confirmatum fuit, scilicet—Ad 1^{um} Non licere; ad 2^{um} Deficienti-

bus Clericis, affirmative, modo constet de laicorum, qui ad id designantur, fidelitate.

A. T. addictissimus Servus,

M. Card. LEDOCHOWSKI,

Romae, 15 Maii 1901.

ALOISIUS VECCIA, *Secrius*.

E S. CONGREGATIONE RITUUM.

VARIA SOLVUNTUR DUBIA CIRCA MISSAE CELEBRATIONEM IN NAVI.

Hodiernus Magister Caeremoniarum Dioecesis Vicensis in Hispania, rogatus a Capellano maiore cuiusdam Societatis navigationis, de consensu Rmi sui Episcopi, a Sacrorum Rituum Congregatione sequentium Dubiorum solutionem humillime expostulavit:

I. Utrum Episcopi possint sacerdotibus suae Dioecesis facultatem concedere ut navigantes Missam in altari in navi erecto celebrare valeant?

II. Utrum hanc ipsam facultatem tribuere possint omnibus sacerdotibus Episcopi in quorum Dioecesi adsint portus maris?

III. Utrum missionarii apostolici vi huius tituli valeant in navi celebrare absque licentia Sedis Apostolicae?

IV. Utrum sacerdotes qui privilegio fruuntur celebrandi ubique, valeant, vi huius privilegii, in navi celebrare absque speciali Indulto Apostolico?

V. Utrum capellae navium aut altaria in ipsis navibus erecta pro sacro litando debeant considerari ut Orat. privata vel publica.

VI. Utrum in praedictis altaribus valeant celebrari Missae de Requie concessae per Decreta 3903 *Aucto* diei S. Iunii 1896 ad II, et 3944 *Romana* diei 12 Ianuarii 1897?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae omnibusque rite perpensis, rescribendum censuit:

Ad I. II. III. et IV. *Negative*.

Ad V. *Si Capella locum fixum habeat in navi, uti publica pro navigantibus habenda est: secus neque publica est, neque privata, sed habetur uti altare portatile.* Ad VI. *Affirmative*.

Atque ita rescripsit. Die 4 Martii 1901.

D. Card. FERRATA, *Praef.*

L. + S.

D. PANICI, *Archiep. Laodicen., Secr.*

Conferences.

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

OUR ANALECTA.

The Roman documents for the month are :

I.—S. CONGREGATION OF PROPAGANDA :

1. Letter of His Eminence, the Cardinal Prefect of the Propaganda, to the Right Reverend Bishop of Rochester, communicating the Pontifical Brief authorizing St. Bernard's Seminary to grant degrees in Philosophy and Theology. The text of the Brief is also given.
2. Letter communicating to the Right Rev. Bishop of Leavenworth the decision of the Holy Office that the Sacred Oils may not be sent through express companies.

II.—S. CONGREGATION OF RITES answers certain questions regarding the celebration of Mass aboard ship.

THE SUGGESTION OF RAILWAY CHAPELS.

To the Editor AMERICAN ECCLESIASTICAL REVIEW.

Permit me to offer a few comments on the article entitled "Railway Chapels," in the May number of the REVIEW. The fact that I am doing mission work in a State (Nevada), in which, if in any, your suggestion would be feasible, leads me to state the reasons which in my opinion make it impracticable.

The idea of a chapel car is opposed to the Catholic idea of a place of worship. The house of God is, if anything, a permanent structure in a determined place,—"*Hic domus Dei est, et porta coeli; et vocabitur aula Dei;*" again,—"*Bene fundata est domus Domini super firmam petram,*" not upon wheels.

The Catholic place of worship, no matter how humble it may be, is known as the House of God. The church is a landmark. The people love to visit it, to hear its Angelus bell daily. They are comforted to know that they have the House of God with them, even if it is no more than the stone which Jacob anointed,—“*Ecce tabernaculum Dei cum hominibus et habitabit cum eis.*” These texts taken from the Mass in *Dedicazione Ecclesiae* refer to the material structure.

Moreover, the discipline of the Church is very strict in regard to the place where the Holy Sacrifice is offered. She permits its celebration, it is true, in a private house, where no church is possible; but such a place is generally in a very remote district. Then the best room in the house is used.

I think few, if any, of the Ordinaries of this country would allow a priest to celebrate Mass in a “railway chapel.” And were the matter referred to the Congregation of Rites it would, I think, most likely be prohibited.

Again, a chapel car will never appeal to Catholics. It has no association of reverence. If we find it difficult to get some to attend Mass in a church, how will it be with the car?

The people, as a rule, will not adopt the “Funeral Car,” because it is not in accordance with the respect and solemnity due the obsequies of the dead.

If we cannot brook the idea of a railway car for a dead body, can we welcome the suggestion of a railway car for the Living Sacrifice?

To me the very mention of a chapel car suggests “refrigerator car,” or a moving menagerie. We were not ordained to be railroad conductors (even if we do lead souls to the Kingdom of Heaven); and life is too short to be occupied in keeping tramps from stealing rides on “railway chapels.”

The idea is a fad and a grotesque one. The price of a car (\$7,000.00) would build twice as many chapels as one priest ever has to attend. Why “rent a car”? Why not a hall? It is more becoming.

The “railroad chapel” might do to evade taxation where churches are taxed. The article which you quote says “the cars remain five or six weeks at a time in one place.” That is the Protestant idea of evangelization,—to make a great “hurrah” and “convert” wholesale, and then leave the converts to their own devices.

Why do priests spend hours in the saddle (fasting)? Is it not

that the people may have Mass every Sunday or on alternate Sundays?

We never took to the "Gospel Arks" or "Funeral Trolley Cars"—we will never take to the chapel on wheels. Let us sidetrack the idea—and the car.

MISSIONARY.

The objections of "Missionary" are not very well taken. No priest would think of using a chapel-car as a substitute for a permanent church. But where a missionary is obliged to say Mass in a public hall or a room in a private dwelling-house which at other times may be the scene of very ungodly doings; or where people are obliged to come long distances, and at hours when no regular means of transportation are provided; or in places whither the priest himself finds it difficult to carry vestments and altar belongings, not to speak of long drives, impassable roads over which he must travel, fasting in season and out of season,—in such cases a chapel on wheels is as much an advantage as a neat little church within people's reach. Nor is reverent worship in a tidy, well-provided car in mission districts likely to meet the disapproval of the ecclesiastical authorities, any more than do the chapel-boats which ply on some of our lakes and rivers, to provide Sunday service for the coast population.

Catholic people are rightly opposed to "funeral cars" as a regular substitute for the solemn cortège of the hearse; but it would be absurd to argue that therefore the dead should never be transported by steam cars, but be moved by horse traction, at any inconvenience.

Our protesting Missionary correspondent asks, "Why do priests spend hours in the saddle (fasting)?" The simple answer is: Because they have no convenient railway service at command. A chapel-car would save them the trouble of keeping a horse, as well as the inconvenience of long rides.

Finally, our Reverend correspondent objects that the chapel-car is a "Protestant idea." Well, what of it—so long as the missionary who preaches in it keeps to soundly Catholic doctrine and encourages the people to come and hear the same? We do not see any harm in having a Protestant suggest a good way to do it, or even in having a Protestant build the chapel-car, and move it, free of charge, for Catholics. It is one way of getting him the grace of conversion.

TEACHERS OF CATECHISM AND THEIR CRITICS.

In a recent notice of Father Klauder's revised edition of the Baltimore Catechism we offered some apology for certain defects in the Notes and Explanations given by the author. The apology was prompted by a severe criticism in other quarters which demanded the withdrawal of the book from the market, as it was likely to prove a serious injury to the Catholic training of our children. The charge was not a light one, even if we set aside the loss that would accrue to a publisher who took up the matter in good faith; for the Catechism bears the *nihil obstat* of the Ordinary and the *imprimatur* of the Metropolitan whose censorship allows the book to circulate without restriction.

The objections raised against Klauder's Catechism may be categorized as follows: The English is "prehistoric;" the definitions are often tautological; there is frequent "confusion of cause and effect." To this we should add that Father Klauder uses terms which often convey only a partial sense of the synonym, and that some of his expressions may be so construed as to mean what they should not mean. Here are a few of the most glaring instances:

On p. 14, I am assured "I can *become* forever happy"; on p. 32, that "*immediately* means right before." Can it not mean "right after?" In another place *immediately* means "at once, no time between"; can it not mean also "no space between"? On p. 38, to the information that "Christ instituted the Church" we find appended the explanation that "to *institute* means to get up something." On p. 87 we are advised that "*mutual* means between two"; on p. 89, that "to *consecrate* means to make sacred to"; on p. 41, "*Matters of Faith* means as to what we are to believe. *Matters of Morals* means as to what we are to do." On p. 136 I am asked: "Have I done things behind my parents' back?" etc. "*Delight* is something which gives great joy and pleasure." On p. 42, "*Union* means a uniting, a belonging together." On p. 88, "*Bond* means a joining together." On p. 62, "*The Ministry of the Priests* is whatever they do at the altar and for religion." On p. 92, "*The Angelus Bell* is the ringing of the church bell three times a day."

Now, admitting that these defects are just subject for criticism in a textbook of Christian doctrine, we still believe that the condemnation which would put the book in question on the Index of forbidden reading is overstrained, and that the severity arises largely, if not wholly, from a misconception of the author's purpose when he offers to comment upon or interpret the Catechism for the

young. He wishes to make plain to the child what is difficult to understand in itself. And for that purpose he uses the imperfect word-images which the child has already acquired, bringing its intelligence nearest to the comprehension of what is unknown or otherwise unintelligible to its inexperienced mind. It is *not a process of definitions*; it is rather a work of comparison or of analogy. Such comparisons or analogies are never wholly perfect. The experienced instructor of children, as indeed any thoughtful teacher, must realize that things unintelligible to the young, while they may be impressed on the memory, can only be brought home to the understanding by *beginning the explanation with a term that is already familiar to the child*, and that leads it to a proximate apprehension of the unknown through comparison. The effort of the teacher, as interpreter, is to be directed towards *starting* the imagination (and recording faculty) of the child *from the point of its actual experience*—that is to say, its present habits of feeling and of mind-imagery. These habits of feeling and mind-imagery may not be philosophically correct, or even true; still they are facts and factors of a comparison that does not necessarily mean perfect likeness or similarity in every element. Most of our teaching of children begins in this way, and the analogies which we make use of with them are never free from imperfection. If they were, we should not need the helps of their interpretation.

To say of such a commentary that the English is here and there immature or what the critic calls “prehistoric,” is no ground for a serious charge against its utility or its orthodoxy. The English which most sensible and educated mothers speak to their little ones with a view to gradual and future improvement is of necessity more or less “prehistoric,” because the child is not at once up to the age in which it is born. The most successful teacher will prefer the use of homely and childish phrases, though they are inaccurate from the very nature of the case, and unetymological; yet they have some definite meaning for the child, and bring its mind nearer to the comprehension of certain truths of faith not clear from the terms of the Catechism. In other words, the primitive forms of expression which alone the child comprehends, furnish the teacher a method of imparting knowledge. They are not scientifically exact definitions such as we look for in the

making of a dictionary. It is not therefore a question of philosophically correct language—which would serve no purpose with a child who does not comprehend the exact terms—but a question of setting the child to think by starting its imagination at a point where it is capable of grasping, or liable to catch, the comparison that leads it to correct conception. The criticism which finds fault with the statement made to a child that "*Trinity means three together*," simply ignores the fact that to the average child "three together" is the nearest expression that will for the moment give to it an adequate notion of what is meant by trinity. And to say that a teacher who so speaks to the child is teaching it heresy, since a theologian might demonstrate that the phrase is heretical, savors of mere pedantry. The word "immediately" does not always mean "right before"; it might indeed mean "right after," but in the case to which the explanation is applied it could not mean "right after"; and there is no need of diverting the child's attention to elements that lie beyond its present necessity or do not immediately concern the matter in hand.

We do not forget a fact which is indeed most important, and one which no doubt influenced the judgment of the critics of the work under discussion, viz., the danger of impressing upon the child's mind inaccurate notions about matters of faith and morals. But that danger exists only if the child is left without the text of the Catechism which is supposed to be memorized. The author of the commentary seems to have felt the danger and the criticism in this respect when he mentions in his preface that the Notes and Explanations should not be committed to memory by the child. He adds that the word-meanings should be demanded of the pupil: but that could hardly be intended to mean that he wished them to become permanent impressions. The child's notions of real life as it sees them in the management of its playthings and in the fairy tales of the nursery, are not to be discouraged because they might mislead the judgment of the child and remain in its mind as realities.

There is, of course, also the old method of simply memorizing the exact terms of the Catechism, and allowing the mind by a gradual appreciation of their value, attain to the true meaning of

the mysteries and facts of faith that lie beyond the child's comprehension. Of late years, however, more stress has been laid upon the development of the reasoning faculty than upon mere memory records, and thus explanations of catechisms for children have become a necessity of which our parents did not dream.

To sum up what we argue for: it is this, that defects such as are pointed out in Klauder's Catechism are not sufficient ground for the charges based upon them by the critics. Exact grammar, correct etymology, perfect analogy, are desirable, no doubt, in any catechism; but they are not essential in the method that teaches and explains the truths of the catechism; and among the instances pointed out as furnishing charges against Klauder's Catechism there are a number which show that the critics misapprehended the purpose of the commentary. It is a case of proving too much; and the "too much" renders the demand for the suppression of the Catechism unreasonable.

ACADEMIC DEGREES IN THE ROCHESTER THEOLOGICAL SEMINARY.

In another part of this issue of the REVIEW we publish the official Decree of the S. Congregation of Propaganda, together with the Pontifical Brief authorizing the conferring of the customary academic degrees in Philosophy and Theology upon graduates of St. Bernard's Seminary, in the Diocese of Rochester. The Faculty, under the direction of its President, the Right Rev. B. J. MacQuaid, D.D., Bishop of Rochester, wisely provides that applicants for academic honors should submit to a rigorous test which will make the titles a matter of actual merit, and not a mere pretence serving as a substitute for learning.

The subjoined letter issued by the Ordinary and signed by the Faculty of the Seminary makes plain the terms upon which the degrees will be awarded to students who enter upon the theological curriculum.

To whom the Inclosed¹ Documents may be of Interest:

As several Bishops and others have asked for a copy of the Pontifical Brief, by virtue of which St. Bernard's Seminary is empowered to grant Degrees in Philosophy

¹ Vd. *Analecta*, pp. 59-61.

and Theology, a copy of this and of an accompanying letter from His Eminence, the Cardinal Prefect of the Propaganda, are inclosed.

It will be noted that the Brief requires at least three Professors to constitute the Examining Boards for Theology and Philosophy to decide upon the merit of candidates for degrees. It is the intention of the Seminary authorities that these Boards shall consist of about ten members for each department, and among the number are to be five bishops and priests, not of the Diocese of Rochester.

The Brief also permits that candidates for the Baccalaureate in Theology may receive this degree after two years, and the Doctorate after four years of study. It is the resolve of the Faculty of St. Bernard's to require four years for the Baccalaureate, and six for the Doctorate. The Brief only states the minimum; the maximum will be determined by the Seminary, with the approval of the Propaganda.

In lengthening the course in Theology the example of Maynooth College is followed. St. Bernard's will also copy Maynooth by providing Tutors from among those who have obtained the Baccalaureate, and who are preparing for the licentiate and doctorate. By a system of repetition of the morning's lectures, under these advanced students, the weaker members of a class will be able to keep up successfully with the regular lectures.

There will be two courses of Theology, the long and the short. The first will be of four years, and will follow the rules laid down in the third Plenary Council of Baltimore, for the government of Theological Seminaries. The second will be of three years' duration, to answer the demands of bishops whose need of priests is so urgent that longer time can not be allowed.

The advanced course for degrees will have three years additional, one for Philosophy and two for Theology.

The aim of St. Bernard's will be twofold. First, to give specially gifted students desirous of advancement, an opportunity to attain to a high standard of intellectual training. Second, to secure to those who may not be able to follow the long course, special attention through the help of tutors, in acquiring satisfactory knowledge of theological studies.

We trust that our humble effort to better and elevate the standard of studies in St. Bernard's Seminary will meet favorable consideration from all interested in the intellectual welfare of the Clergy in the United States.

It will be our duty to present in time to the Sacred Congregation of the Propaganda our courses of studies and our rules for the granting of degrees in Philosophy and Theology according to the Pontifical Brief, for endorsement and approval.

It will also be incumbent on us to demonstrate to the Propaganda that the trust reposed in us to advance and broaden Theological and Philosophical Studies in American Seminaries, has not been misplaced.

B. J. MACQUAID, *Bishop of Rochester.*

Rochester, N. Y., May 16, 1901.

Present members of the Teaching Faculty of St. Bernard's Seminary :

REV. J. J. HARTLEY, Professor of Moral Theology.

REV. EDWARD J. HANNA, D.D., Professor of Dogmatic Theology.

REV. OWEN M'GUIRE, D.D., Professor of Fundamental Dogmatic Theology.

REV. ANDREW E. BREEN, D.D., Professor of Exegesis. Introduction to Sacred Scripture and Hebrew.



REV. ANDREW B. MEEHAN, D.D., Professor of Canon Law and Liturgy.

REV. P. P. LIBERT, S.T.B., Professor of Natural Sciences, and Librarian.

REV. M. RYAN, Ph.D., Professor of Logic and Ethics.

REV. EDMUND J. WIRTH, Ph.D., D.D., Professor of Philosophy.

REV. LUDLOW E. LAPHAM, Professor of English Literature, French and German.

EUGENE BONN, Professor of Ecclesiastical Chant.

Ecclesiastical History is taught by two of the above named Professors, pending the special preparation of the future Professor, now in Europe. An Associate Professor of Scripture will go to Jerusalem in the autumn to study the Oriental Languages and Scriptural Archæology. Homiletics and the delivery of Sermons are taught by the Bishop.

Total number of students during the scholastic year 1900-1901, 110.

CONFESSION AND COMMUNION AT FORTY HOURS' SUFFICES FOR JUBILEE.

Qu.—Will you kindly inform me if the reception of the Sacraments of Penance and of the Blessed Eucharist during the Forty Hours' Adoration occurring during the Jubilee term will satisfy the conditions necessary to gain the Indulgence of the Jubilee and of the Forty Hours' at the same time? Or, in other words, must a person go to confession and to Holy Communion to gain the Indulgence of the Forty Hours', and then go again to gain the Jubilee? Some priests have been discussing the matter, and as we are to have the Devotion of the Forty Hours here shortly, it will be a great benefit to the people in my mission towns if they can avail themselves of the services of the visiting priests at the Forty Hours' Prayer to make their Jubilee confession and Communion. L.

Resp. There can be no doubt that the confession and Communion made on occasion of the Forty Hours' Devotion, *and with the intention of gaining the Jubilee Indulgence*, is valid for the obtaining of the latter, whilst it entitles also to the privileges and indulgences attached to the visits of the Blessed Sacrament, which latter constitute separate obligations.

In the first place, we have the general canon allowing the privilege of gaining several plenary indulgences by one Communion, although confession and Communion are prescribed for each of the indulgences. The old *Decreta Authentica* give the following authority: "*Ad Dubium*: Utrum fideles aut sacerdotes per unam S. Communionem possint lucrari plures Indulgentias

Plenarias? *Resp.* S. C. I.: Affirmative, ut in dieb. 29 Maii et 15 Dec. 1841. (Die 30 Aug. 1847.)" We find no mention of this answer in the new edition of the *Decreta*. Nevertheless the principle is recognized by all writers of authority on the subject.¹

As a consequence it is understood that those who are in the habit of receiving the Sacraments weekly may gain all the indulgences to which they apply themselves by performing the specified works, without repeating confession and Communion.

From this rule is excepted the Jubilee Indulgence,² which, according to the above cited authorities, requires that confession and Communion be made with the distinct intention of gaining the Jubilee Indulgence.³ "*Confessio autem in ordine ad Jubilaeum peragenda erit etiam ab iis qui semel in hebdomada confitendo peccata possunt acquirere omnes quae sint per hebdomadam Indulgentiae Plenariae.*"

But although the weekly confession and Communion made with a view to gaining whatever indulgences may be obtainable through the good works and prayers habitually performed, does not ordinarily include the Jubilee Indulgence, *the intention of gaining the Jubilee Indulgence determines* the primary purpose of the confession and Communion. This done, the requirement of the Jubilee is complied with, and the same confession and Communion satisfy for all other indulgences according to the general law; and therefore also for the Forty Hours' Devotion.

What makes this plainer still is the fact that in the indult of Extension the only exception mentioned with reference to the obligation of receiving the Sacraments of Penance and the Blessed Eucharist, is the annual duty incumbent upon all professed Catholics.

Hence the reception of the Sacraments at the Forty Hours' Prayer, if performed with the intention of gaining the Jubilee Indulgence (together with all other indulgences applicable under the circumstances through the performance of separate good works and prayers), will suffice for this end.

¹ Cf. Melata, *Manuale de Indulg.*, p. 56, Exceptiones n. 2, a; also Beringer, *Ablässe*, p. 73; ed. xi.

² Cf. Melata, *loc. cit.*

³ Arrizzoli, Putzer, and others cite a decree from the *Decreta Authentica* which is not, however, found in the late amended edition.

BOOKS OF THE WARS OF JAHWEH AND OF JASHAR.

To the Editor AMERICAN ECCLESIASTICAL REVIEW.

In your issue for the month of June, on pp. 609-610, it was my endeavor to show that there is no warrant for the assumption that the "Books of the Wars of Jahweh" and of "Jashar" were once parts of the Bible either as collections of war songs or war records. I maintained, and do still so maintain, that in relation to the "Wars of Jahweh" the text needs emendation, as is indicated by the various codices; and that regarding the book of "Jashar" the interpretation of the Jewish commentators that "Jashar" is the book of Genesis clears away the difficulty.

The Rev. Doctor McCabe made the unsuccessful attempt to refute both these statements by declaring that the rendering of the various MSS. indicate nothing; that they are "probably a mere accident," and that "it makes little difference" whether we adopt one rendering or the other. The only correct statement in Dr. McCabe's communication, and that was "probably a mere accident," is his claim that I attempted or intended to ridicule a style of criticism that would . . . explain away difficulties in a purely arbitrary or subjective fashion;" and that inclination has increased since I read the Doctor's statements.

It is certainly quite unscientific to say that the various renderings indicate nothing and that it makes little difference whether we read *על כן* or *בן*, whether we read *יאמר* or *יאמרו*. The learned Doctor evidently assumed that in dealing with the utterances of one who does not occupy a professorial chair in a Seminary he is dealing with a person who is not *ein Man von Fach* and whose utterances can be disregarded. I said "the word *על כן* is meaningless," and Doctor McCabe insists that "Professor Reiner knows very well that *על כן* is not meaningless." Every Hebraist can see that *על כן* following the preceding verse is meaningless. Israel left the torrent Zarad and encamped over against Arnon, for Arnon is the border of Moab. "Wherefore it is said . . . as he did in the Red Sea, so will he do in the streams of Arnon." In this connection the word "wherefore" is meaningless, while the word "thus," it is said, or "accordingly," etc., has quite a different meaning.

Again the word *יאמר* has the meaning in Hebrew of writing, viz., *כנ יאמר בספר* "thus it is written in the book;" but *יאמרו* has usually the significance of tradition, viz., *כן יאמרו חכמנו* "thus

was it held by our sages." I beg respectfully to state that my training in Biblical criticism taught me to lay stress upon words, to search for the reason of the various renderings, and to discriminate between the various MSS., and I am not disposed to disregard that training to please even so learned a man as Doctor McCabe.

When I notice, however, the treatment which the Jewish commentators receive at the hands of Doctor McCabe, I am not at all surprised at his doubt that an amateur like myself can have anything "serious" to offer. But "as the passage . . . is of great interest and difficulty," to use the Doctor's own words, I will venture to offer my emendation of the text, and leave it to those competent to judge whether it is "a serious one" or not.

The word עַל is to be omitted, for it only multiplies the difficulties already existing. Instead of יֹאמֵר, I read with 84 K. יֹאמְרוּ. The word כִּסְפָּר is probably a corruption of the word הַסְפָּרִים. The ם and ך were found omitted, which is not unusual in MSS, and certainly not in the Old Testament. The Jewish editor, puzzled what to do with the word הַסְפָּר, made of it בִּסְפָּר. The text would then read in its amended form כֹּי יֹאמְרוּ הַסְפָּרִים מִלְחַמַּת יְהוָה and translate: "Thus related the writers of the Wars of Jahweh," and it may mean that those who recorded the Wars of Israel, which were Jahweh's wars, had reference to the writer in Deuteronomy 2: 9.

At all events this rendering explains the use of יֹאמְרוּ by 84 K.; we get rid of the clumsy word עַל, and the whole text becomes intelligible without taking refuge in the wholly arbitrary and rather dangerous assumption that certain books in the Bible were lost.

As for "the Book of the Just," the poor ignorant Jewish commentators receive the gracious assurance from Dr. McCabe that he does not mean "to be hard on them"; that far back in the dark ages of Biblical exegesis, when the nations waited for the coming of Driver, Cheyney, Wellhausen, Duhm, Robertson Smith, Knabenbauer, Hummelauer, and last, but not least, Dr. McCabe, the Jewish commentators "perhaps did as well as they could under the circumstances." And in order "to give us a very fair idea of the intelligence and value of those commentators," the learned Doctor exclaims in triumph: "Is David's lament over Saul and Jonathan really to be found in the Book of Genesis?"

As a layman and, may I say, as a respectable "joker," that is, as an amateur, I crave pardon of the learned Doctor, and the many learned readers of the REVIEW, when I make bold to say that such

sweeping remarks do not impress me with the Doctor's familiarity with Jewish commentators or rabbinical literature generally. The commentators whom I quoted do not belong to the class of **מנידים**, and their expositions are not **דרשות** of whom a scholar may boldly say that "as a rule their puerilities and ineptitudes are almost beyond conception." These commentators have largely paved the way for much that is praised as learned criticism in our days. Dr. McCabe is evidently not aware that the rendering of the Vulgate, in Numb. 21: 14, the text of the "Wars of Jahweh," is quite Jewish indeed.

Targum: **רעבד יי על ימא דסוף**

Rashi: **כלומר את אשר יהב להם והרבה נסים בים סוף**

Vulgate: "Sicut fecit in Mari Rubro, sic faciet," etc.

Is Dr. McCabe aware that in the vexatious and difficult passage in *Isaia*s 7: 8b—not to mention many other passages—Jerome, Eusebius, Procopius, and later Maldonat, Mariana, Tirinus, and Cornelius à Lapidé, follow blindly and slavishly "the puerilities and ineptitudes" of Jewish commentators? Does the Doctor know that the Jesuit exegete, Knabenbauer, who rejects these puerilities, and justly so, as a "Nothbehelf der Juden," follows himself the "puerilities" of *Seder Olam*?

If Doctor McCabe will kindly look more critically at the text "Book of Jashar," he will not laugh to scorn those without whose "ineptitudes" the text remains unexplained. Has it ever occurred to my learned neighbor that the text as it stands is out of place? First, v. 17th commences the Lamentation of David. What possible meaning, therefore, can the words have: "Et praecepit ut docerent filios Juda Arcum," followed by these remarkable words: "sicut scriptum est in Libro Justorum," even if we accept the theory that "Jashar" is a lost book? Again, let it be remembered that Juda was against the reign of Saul, and why mention the "filios Juda" in the Lamentation over Saul? Again, the Vulgate leaves the words of the whole text in brackets, indicating that the text is either to be transposed or omitted. This indication of the Vulgate is confirmed by the great and learned Jewish commentator, Kimchi, who says: **כי זה אינו מן הקינה ותחילת הקינה הצבי ישראל**—"This is not the commencement of the Lamentation. The words 'the illustrious of Israel are slain' is the opening of the Lament of David."

Now let us transpose this text, and place it right after v. 16, and it will read thus: "And David said to him: Thy blood be upon thy own head," etc., "and he commanded that the children of Judah be

taught the use of the bow, as it is written in the Book of Genesis," making reference to the prophecy of Jacob that Juda will triumph over his enemies (Gen. 49: 8); and then follows the Lament.

Which is the more scientific way of dealing with an obscure passage? To assume without any warrant that a book was lost, and leave the text in a place which even the superficial reader cannot help but feel disturbs the harmony of the Lament and obscures the whole, or to transpose the text and explain it?

Doctor McCabe's position is this: "As the text stands at present it can hardly admit of any other translation than that adopted by the learned Rabbis and Doctors referred to." But the student in the Old Testament is often compelled to amend a text. That is due to many causes known to the student of the Masoretic text. But who are the Rabbis "referred to," whose "puerilities and ineptitudes" he is willing to accept? He did not mention any Rabbis himself, and those I quoted were not permitted within the gates of Overbrook.

To demonstrate of how little value the "puerilities" of those Rabbis are to our modern exegetes, Doctor McCabe, referring to my quotation from Eban Ezra that "the word *והב* is not a Hebrew word," says that concerning that word it "was given long before by Father Morin and of which Father Thomas Malvenda, who died in 1628, says," etc. "Long before" what or whom? Father Malvenda, the author of *Commentarium in Sacram Scripturam*, was certainly not "long before" Eban Ezra or before the Midrash. Eban Ezra died in the thirteenth century, and Father Malvenda in the seventeenth century.

On the whole I find Doctor McCabe's communication or reply to remarks "to be quite interesting in its way," but its way is the way of Goethe: "Legst du nicht aus, so lege doch unter."

JOHN M. REINER.

Villanova, Pa.

After submitting Professor Reiner's communication to the Rev. Dr. McCabe we received the following reply:

Dear Father.

I think it would be best to publish Professor Reiner's last communication just as he sent it. To have him alter its tone or to soften some of its personal references he might think would interfere with the freedom and force of his argument, and it may be just as well that your readers should have an opportunity of perusing it in what he evidently

deems its best and most appropriate form. I think they will find that it needs all the adventitious help it can get from the little asperities sprinkled through it. As for a reply on my part, it would no doubt be amply sufficient to ask such as may be interested in the matter to read over my former remarks and examine for themselves how far they are met. It may be better, however, for me to make things a little clearer by a few further observations.

I am sorry to find that Dr. Reiner repudiates the suggestion that he was merely joking in his criticism regarding the Books of the Wars of Yahweh and of Jashar. For candidly I think it would have been more to his credit if, as I had supposed, such had really been the case. How was one to know that he meant to be serious? He remarked: "You very properly leave the word ל out. The various codices confirm that view." Now, of the hundreds of codices known to Kennicott and De Rossi, not one leaves the word ל out. The old translators all had it. The Greek, for instance, translates it by $\delta\iota\alpha\ \tau\omicron\upsilon\tau\omicron$; St. Jerome has *unde*; the Syriac, ܠܗܝܬܐ ; while the Chaldee and the Samaritan, both text and translation, retain the word ל itself. In the face of such strong external testimony to its genuineness, it would need to be a very compelling reason indeed that would tempt any sane critic to so much as think of leaving it out. But whether the particle be left in or out, I confess myself unable to see how it in any way affects the question of the existence formerly or the non-existence of the book styled the "Wars of Yahweh," and just as little can I appreciate what bearing the solitary reading of 84 Kennicott against all the other codices (they "say" instead of "it is said") has upon the same question.

Dr. Reiner, however, professes to be serious, and favors us at last with his proposed emendation. He would omit the word ל , read אמר on the authority of 84 Kennicott, and without any authority change the ב of בספר into ה (though the letters are not alike in either the present or the more ancient Hebrew writing), add the letters י and ם , and translate "thus related the writers of the Wars of Jahweh."

I had thought that the object of all this fuss was somehow to safeguard the supposed Mosaic authorship of the passage in question by getting rid at all hazards of a reference to and quotation from a book styled "The Wars of the Lord." If this was the object, the success in its attainment is not very conspicuous, as the proposed emendation makes the author refer, not indeed to "The Book" (literally writing), but to "the writers" of the Wars of Yahweh, thus leaving that question precisely *in statu quo ante*.

Professor Reiner thinks that "Dr. McCabe is evidently not aware that the rendering of the Vulgate in Num. 21: 14, the text of the 'Wars of Jahweh' is quite Jewish indeed;" and he quotes the Targum, Rashi, and the Vulgate. The Vulgate is certainly not indebted to Rashi (the obligation, if any, being, of course, the other way), but is to the Targum, it being the professed object of St. Jerome, as he frequently tells us, not to find fault with or improve upon the older translations, but to show his countrymen exactly what was contained in the Hebrew Scripture, as read and understood by the Jews of his time. It is this professed object of St. Jerome that justifies him in translating the passage in question as he did. Dr. McCabe, it may be stated, had as a matter of fact looked up the passage in the Targum and ascertained its exact agreement with the Vulgate before he wrote a line on the subject. But while St. Jerome was justified by his special purpose in following the interpretation of the Targum, or of the Jews of his time, every Hebraist knows, or ought to know, that that interpretation is itself a mere guess and in fact quite erroneous, the original text, as we have it now, or as it was at any time, simply not admitting of it. This makes it the more surprising that Dr. Reiner should follow the Douay translation, "As he did in the Red Sea, so will he do in the streams of Arnon," without any attempt to amend or alter the text, so as to in any way justify that translation. Speaking of this passage in his former communication, Dr. Reiner told us that "the learned Jewish Rabbis, Drs. Philipson, Landau, Kaempf, as well as Drs. Zunz, Arnheim, Fuerst, and Sachs, are much puzzled what to do with the word *וַיַּעַב* that they translate *Waheb in Sufah*, and so does the great De Wette." In reference to this I ventured to intimate that this translation was alone correct, and that the key to it had been given long before by Father Morin, adding a brief but significant quotation from Father Malvenda. Commenting on this, the good Doctor asks: "'Long before' what, or whom?" Why, of course, long before the Rabbis and Doctors, Philipson, Landau, Kaempf, . . . the great De Wette gave the translation "*Waheb in Sufah*." He might have given people credit for knowing that it was not before Eban Esra, or the Midrash. Dr. Reiner has not told us, and I am not yet aware, whether Eban Esra or any of the Midrash writers had previously given a similar translation; but if they had, why so much to their credit. Eban Esra, we are informed, died in the thirteenth century. He must have lived to a great age, then, as he is said to have been born in 1092. The year of his death, as usually given, is 1167, or 1168; but the dates vary somewhat.

Dr. Reiner appears to be very much exercised over Dr. McCabe's opinion of the value of the old Jewish commentators. Well, Dr. McCabe is quite willing to confess that he may have made a mistake. His statement was probably somewhat too general. He makes no pretensions to any extensive acquaintance with Jewish commentators in particular, or rabbinical literature generally. But he has looked into parts of it, and what he has seen has not impressed him favorably; and Dr. Reiner's statement that, "All Jewish commentators agree that the Book of Jashar is the Book of Genesis," tends strongly to deepen that impression. However, I very much doubt if all Jewish commentators do so agree. Dr. Reiner himself hardly intended, I should think, that the "all" should be taken literally. He means probably "all" that he is acquainted with; or not even that, for it is scarcely to be believed that moderns like Philipson, Landau, and the others that he quotes and with whom he appears to be familiar, should entertain the opinion stated. I am unable at present to test the matter; for unfortunately Dr. Reiner's confident statement that the Rabbis "quoted were not permitted within the gates of Overbrook," is more nearly true than most of his other conjectures. Not that they were ever excluded, or that the policy of the Institution is or ever was what the form of expression implies; but that the funds appropriated for the purchase of books are, especially of late years, ridiculously inadequate, and those who have charge of their expenditure accordingly lay them out on works which they deem to be of more immediate necessity or utility. We are not, however, quite as badly off as the Professor seems to think. The works referred to are not indispensable; indeed, unless read with discretion they might in some cases, if we may judge from their apparent effect in the Professor's own case, have rather an injurious effect. If, however, Dr. Reiner, or any of his friends, or others, should be good enough to send us copies of the works referred to, or others of a similar character, they may be assured that they will be thankfully received by the librarian and assigned an honorable place in our library, no matter what strange opinions some of them may contain or advocate. It would take a long article, or rather a series of articles, to give in detail the reasons for my unfavorable opinion of the "old Jewish commentators" as a body, and to state them merely *in globo* would be of little use. Dr. Reiner will, I have no doubt, notwithstanding his general admiration for those worthies, agree with me in repudiating the way in which they deceived their people by interpreting and expounding, as they constantly do, the various

prophecies and the texts of Holy Scripture against Edom, the Sons of Edom, etc., of Rome and the Christian Church. Their fixed *a priori* determination to find nothing, or as little as possible, in the Scriptures of the Old Testament that might favor the claims of our Lord to be the Messiah promised to their fathers, he would probably admit, has had a damaging effect even on their natural intelligence; and I presume he would hardly regard as models of accuracy the statements of Rabbi Johannan and others about the four millions, according to others forty millions ("four hundred myriads, they said to him: Nay, rather, four thousand myriads") slain in the city of Bither, a place that one might walk all around leisurely in, say, twenty minutes to half an hour; or about its containing four hundred colleges, each having four hundred professors, and every professor four hundred disciples of the house of Rabban. Of course, even the most foolish legends and fairy tales may be useful as recording and preserving many words whose meanings would be otherwise unknown; and if we had stories of this kind from the period when Hebrew was still a spoken language, Hebrew philology would be in a much more satisfactory condition than it is, or perhaps ever can be; though the progressive development of grammars and dictionaries, and the more exact study of the sister languages with their comparative wealth of material which the discoveries of our days are continually enlarging, give modern scholars very considerable advantages over their predecessors in this field of labor.

As to the vexatious and difficult passage in Isaías 7: 8b, I do not think that it, in the solution of a serious chronological difficulty, St. Jerome, Eusebius, and others followed the opinion of the Jewish schools, when no better solution presented itself to them, it, therefore, follows that they accepted them always, or, even on this occasion, *blindly and slavishly*; nor because Christian scholars have been able to extract from the Seder Olam something which they have turned to a good account not thought of by its author, can they therefore be said to follow its puerilities. I do not find, for instance, Father Knabenbauer, or any one like him, solving a difficulty by saying, as the author of Seder Olam does, that "Aran married in his *sixth* year and became after one year the father of Lot and in the following year of Jescha who is Sara."

I will now, as requested, look a little more critically at the text, "Book of Jashar," and then conclude. To shorten matters I will pass over the passage in Joshua and confine myself to that in 2 Sam.

1: 17 ff. The meaning of the word ישר in verse 18 is well ascertained. It means, *straight, right, upright*, and read, as it may be, with different vowel points,¹ *straightness, uprightness*, both in the physical and moral sense of these terms. It is in the singular number, and preceded by the definite article. Instead of the abstract *rightness, uprightness*, in the singular, St. Jerome by metonymy uses the concrete *upright, just (justorum)*, in the plural, while the Greek follows the original more rigidly, translating it by τοῦ εὐθεῖς; the Syriac has for it in this place *asheer*, but in Joshua: *Theshbuhhotho* (lauds, canticles, psalms); the Chaldee uses for it the word אֲרִיתָא, usually translated *law*, but not necessarily meaning the *law of Moses*, much less *Genesis*, except when the word מֹשֶׁה, *Moses*, is added. I suspect, however, that the original meaning of אֲרִיתָא was the same as ישר and εὐθεῖς, and that it is probably the synonymous Greek term ὁρθός, or ὀρθιος, adapted to a Chaldee form, Greek having been extensively spoken in Chaldea, and many words borrowed from it by the vernacular during the five or six centuries that preceded the making of this translation or paraphrase. Its meaning of *law* would then be derivative, and would convey the idea, not of binding or obligation, but rather of something that *guides, directs, or makes straight*. The word, however, may be from a genuine Semitic root, not otherwise known to us in Aramaic, but represented by the Ethiopic *rathea* or *rethua*, which is the exact equivalent of the Greek and Hebrew words mentioned, as may be seen by consulting the lexicons of Wemmers, Ludolf, or Dillmann, in the last of which especially the meaning is established by an abundance of examples.

If the Jewish doctors or rabbis of St. Jerome's time had thought that the book of Jashar was the book of Genesis, St. Jerome would most likely have known and mentioned the fact. A Hebrew writer of the early part of the ninth century, whose notes on Kings and Paralipomena are printed among the works of Jerome, to whom they were for a time erroneously attributed, and who may be presumed to represent the traditional views of the Jewish schools of his time, writing in Latin and commenting on the title "Book of the Just," tells us that the Just referred to are the prophets Samuel, Gad, and Nathan. It appears, then, that the only authorities, so far as I can

¹ Your readers are, of course, well aware that the points representing the vowels form no part of the text, being added to it by the Masoretes long after the time of St. Jerome.

see, adduced in support of the statement that "all Jewish commentators agree that the book of Jashar is the book of Genesis" are two French rabbis, Raschi and Kimchi, one of the eleventh and the other of the thirteenth century.

Dr. Reiner thinks that the first half of the 18th verse, which the Vulgate and Douay editions, followed by the King James, place in parenthesis, instead of following, should precede the 17th. This would be reasonable, if by the word translated *bow* must be understood the well known weapon of ancient warfare; but even supposing this and making the transposition suggested, I am really as much at a loss to understand how people could ever have persuaded themselves that such a command of David is to be found in Gen. 49: 8 ff., as that his Lamentation over Saul and Jonathan can be read there; and were not the children of Judah acquainted with the use of the bow as a weapon of warfare until the time of David? After transposing the 17th and 18th verses as already stated, Dr. Reiner tells us he would translate the passage thus: "And he (David) commanded that the children of Juda should be taught *the use of the bow*, as it is written in the Book of Genesis." I have italicized four of the words just quoted for the purpose of calling attention to the fact that there is nothing at all corresponding to them in the original. The Vulgate and Douay versions omit them, excepting that the latter inserts the definite article before *bow*. The authorized version of King James first interpolated the whole four, printing, however, the first three in italics to indicate that they were not in the original; from which they have been foisted into modern editions of the Douay without any italics at all. There is no more authority in the original for the inserting of "the use of the" in the King James than for the similar insertion of "the song of the" (*bow*) in the revised version; though the latter in all probability conveys the true meaning, if the word *bow* is to be retained at all. The word so translated was not found in the text by the Greek translators in the third century before Christ; at least they take no notice of it and have nothing corresponding to it. Recent critics also are strong for its omission, and give good theoretic reasons to account for its having been inserted. It does not alter the meaning, however, and can be retained, if as Gesenius contends, it was the name or title given to David's elegy, an idea favored also by Dr. Reiner's friend, Fuerst.¹

¹ The absence of the article before קֶשֶׁת (*qasheth*, the word translated "bow") makes me think that Ewald was probably right in identifying it with the Syriac

It need not be considered strange that David should direct his touching poem to be sung by the children of Judah. It would be in accordance rather with the loyalty and generosity which he had always exhibited to his persecutor, even when completely in his power and at his mercy, as at Engaddi and Zif. It would also be an act of the soundest policy, well calculated to conciliate the friends of Saul both in Judah, where he appears to have been recognized by the great majority as long as he lived, and in the nation generally.

It must have been in a moment of extreme haste and forgetfulness that the Professor sought for some support of his idea in the punctuation of the Vulgate; for, as any one can see, the brackets he speaks of are not square brackets, but the ordinary marks of parenthesis, and of course have not the significance that has been imagined. The rest of verse 18, however, as found in the Douay, and in most editions and some MS. copies of the Vulgate, should be bracketed, or omitted, as not being from St. Jerome, or found in the oldest and best MSS. of his translation, except when added in the margin of some of them by a late hand from a different version.

As the genuine verse 18 is parenthetic, and rightly marked as such in the Vulgate and other editions, the poem undoubtedly begins with verse 19, as we are told has been affirmed by Kimchi; but I was not aware that anyone had ever thought otherwise.

Dr. Reiner appears to have been moved to take up the strange and indefensible position he has occupied, from a desire, or rather anxiety, to avoid what he considers "the wholly arbitrary and rather dangerous assumption that certain books in the Bible were lost." He need have no fears on this head. To hold that certain books in the Bible have been lost is neither an arbitrary nor dangerous assumption, nor indeed an assumption at all; for it is a clearly established fact. I will not attempt to show this at present, for I have already taken up more space than I had intended. If this is not satisfactory to our friend, it is open to him to adopt the opinion, almost universally held, I believe, among Catholics, that an inspired writer may quote, abridge, compile from,

qushtho, the Chaldee *qeshot* or *qushta* and the Arabic *qist*, and regarding it as the indirect or adverbial accusative meaning *correctly*, *accurately*. Driver objects to this that the word in Aramaic always means *truth*, *truthfully*, not *accurately*; to which it may be replied that the word means *truth* in an objective sense, not *truthfully*, but *truly*, and also *equitably*, *rightly*; and apparently also in certain connections *entirely*, *fully*, as well as *evenly*, *equally*. Compare Payne Smith's *Thesaurus Syriacus*, col. 3773; Lane's Arabic-English, and the Beyrouth Arabic-French lexicons *sub vocibus*.

or otherwise use the works of an uninspired author without in any degree impairing thereby the canonicity, sacredness, and inspiration of his own work. The Epistle of St. Jude, for instance, is believed to be inspired, though the Book of Enoch, which it quotes, is not. And Catholics hold the second Book of Maccabees to be canonical and inspired; but I do not know of anyone who has attributed this character to the five books of Jason of Cyrene, now lost, of which, nevertheless, II Maccabees is known to be an abridgment.

L. V. McCABE.

Overbrook, Pa.

DEDICATIO OMNIUM ECCLESiarUM DIOECESIS.

Qu. Will the REVIEW kindly give the rules for the *Dedicatio Omnium Ecclesiarum Dioecesis*? In comparing different "ordos" I find considerable discrepancy in this matter. To illustrate: *Archdiocese of New Orleans*, "Dedic. Omn. Eccl. huj. Dioec. d. l. cl. (cum. Oct. in civitate tantum)"; *Diocese of Indianapolis*, "Annivers. Ded. Oo. Eccl. Consec. hujus Dioecis. dupl. l. cl. cum Oct. (In Eccl. non consecratis sine Oct.)"; *Diocese of Leavenworth*, "Ded. Omn. Eccl. Dioec. dupl. l. cl. cum Oct. in tota dioec. etiam in eccl. non consecratis."

To what are the religious in these dioceses obliged in regard to this *Dedic. Omn. Eccl.*? B. O.

Resp. According to a decision of the S. Congregation of Rites, the rubric as given in the case of the Diocese of Leavenworth, above cited, is the one generally to be observed.

The indult which allows the simultaneous celebration of the dedication of all churches belonging to a community of regulars, or within the jurisdiction of a bishop, is granted for the purpose of establishing uniformity in the liturgical offices, and to avoid the variations of the ordo resulting from the celebration of separate dedication offices in different churches. When, therefore, the indult is granted to an order or a diocese it means, as a rule, that all the clergy within the pastoral jurisdiction of the order or diocese are bound to say the office, irrespective of rank or locality.¹

It matters not whether a church is consecrated, or dedicated

¹ Cf. À Carpo, *Kalend. perpetuum*, cap. II, 9, p. 34, ed. 1875.

only, or whether a priest is serving as pastor or as assistant, or even without any parochial charge.

Those who enjoy this indult are not at liberty to repeat the dedication office of their special church, even if it were the cathedral, since they have fulfilled their obligation by the office "pro omnibus ecclesiis."²

A decision cited in the latest edition of the *Decreta Authentica*, with reference to the practice of the Archdiocese of Mechlin,³ puts what we have said above beyond doubt. It answers categorically the question regarding the extent of the obligation for the diocesan clergy when the *Anniversarium Ded. Ecclesiarum* is granted for the diocesan calendar by indult, making it obligatory for all the clergy, irrespective of the fact that there are churches not consecrated and that some of the clergy are not strictly attached to any church. De Herdt, in his *Praxis*, n. 220, ad. 2, explains the indult in the same sense.

Of course, where there is a special concession (as may be the case for the Archdiocese of New Orleans and the Diocese of Indianapolis), the terms of the particular indult have to be observed.

As regards religious, it is generally understood that, unless they have a particular concession for the celebration of the dedication of the churches of their order and exempting them from the diocesan obligation, they are bound by the general law and its ordinary interpretation; in particular, where they are in charge of missionary parishes under the jurisdiction of the Ordinary of the diocese.

In the United States, and in missionary countries generally, this method of celebrating the dedication offices is an advantage, inasmuch as it simplifies the arrangement of the office. The absence of parochial canons causes more frequent changes of priests from one church to another than in places where the clergy are *stricte adscripti*. Hence arises confusion respecting the regulating of the canonical offices for individual priests who would ordinarily be bound to arrange their calendar in accordance with the local patron or titular of the dedication.

² À Carpo, *loc. cit.*

³ D. A., n. 2784, Sept. 1, 1838.

THE PRAYERS AFTER LOW MASS.

Qu. Kindly give a little explanation on the questions here proposed, and oblige a new but now constant reader of your excellent publication. If I mistake not, some two or three years ago the REVIEW was asked in what language the prayers after low Mass were to be recited, and answered that they were to be recited in the vernacular, and quoted a decision of the Sacred Congregation on the point, apparently settling the question. Now, I wish to ask when this decision was given, and if it was not for a particular case only? In the event of the decision being general, is it still the privilege of any bishop to order the recitation of these prayers in Latin only, and this throughout his whole diocese? Is it necessary for the gaining of the indulgences attached to these prayers for the people to recite the "Hail, holy Queen!" aloud with the priest?

When the bishop orders a commemoration to be made in the Mass, are there any limitations as to the length of time during which he may prescribe such a commemoration, or is it his privilege to have it continued as long as he may wish to have it done, even for over a year?

Resp. The rubric that accompanied the decree of the Sovereign Pontiff with regard to the saying of the prayers after every low Mass, stated that the prayers were to be recited *alternatim cum populo*, that is, the congregation is to respond and take part in the prayers. Since the faithful outside the Latin countries would as a rule be unable to answer the *Salve Regina*, and the *Ave Maria*, in Latin, the obvious sense of the rubric is that these prayers are to be said in the vulgar tongue. Such is actually the interpretation of the Roman periodical, *Ephemerides Liturgicae*, which replies to the question: "Qua lingua, h. e., utrum Latina aut vernacula (preces prae dictae sunt recitandae)?" as follows, "Lingua vernacula alternatim cum populo adstante."¹

The gaining of the indulgence does not depend on the recitation of the "Hail, holy Queen!" by the people aloud with the priest, because the term *alternately* (*alternatim*) does not specify the precise portions to be recited by priest or people, although custom has induced a certain method by which all join in the antiphon.

¹ Cf. AMERICAN ECCLESIASTICAL REVIEW, Vol. I, p. 37.

As for the right of the Ordinary to establish a law of uniformity in regard to the recitation of these prayers there can hardly be any doubt. It must be presumed that where the bishop insists on the prayers being said in Latin the people are taught to answer in the same language and that they understand what they say.

The special prayers to be commemorated in the Mass under the name of *imperatae* are to be said until the order is revoked, unless the circumstances which called for them indicate their natural cessation. With the death or removal of the Ordinary the obligation ceases.

CONSECRATING AN ALTAR IN AN UNCONSECRATED CHURCH.

Qu. In the *Collectanea*, n. 832, p. 307, I find a decree of the S. Congregation of Rites stating that an altar cannot be consecrated in a church that is not consecrated. At the same time my attention is directed to a passage in Zitelli's *Apparatus Juris Ecclesiastici*, p. 464, which reads: "Posse autem consecrari altare etiam in Ecclesia tantummodo benedicta quin prius ipsa ecclesia consecratur declaravit Sac. Rit. Congr. in Molinen. 12 Sept. 1857." It is the same decree as is mentioned in the *Collectanea*.

May I impose on your kindness to settle the difficulty for me, as I wish to have our altar consecrated if permissible?

Resp. The reply to the *Dubium*¹ given in the *Collectanea*, is evidently a misprint. The *Negative* should read *Affirmative*. The older (French) edition of the *Collectanea* gives the decree correctly, as also the *Acta S. Sedis*.² If there were any doubt about the error in the *Collectanea* of the 1893 edition, it is removed by the publication of the last revision of the *Decreta Authentica* of the S. Congregation of Rites, which gives the same decision, *Affirmative*.

SENDING THE HOLY OILS BY "EXPRESS."

Our readers may recall a discussion in the REVIEW,³ regarding the lawfulness of sending the Holy Oils by "express," in cases where the expense and other inconveniences make it very difficult

¹ Molinen. 12 Sept., 1857, n. 832.

² Vol. III, p. 592, n. 16.

³ March, 1900, p. 311.

or practically impossible for the priest to bring them in person, as is expected. We rather favored the view that a reliable company of carriers, assuming the responsibility of transporting (by registered express) the Sacred Oils, was as safe in the United States generally as any person, cleric or layman, deputed to secure the same. However, the matter having been submitted to the S. Congregation at the instance of the Right Rev. Bishop of Leavenworth, the S. Congregation replies, that the Sacred Oils may not be sent by express, but must be personally safeguarded, if not by a priest, at least by some trustworthy layman specially deputed for that purpose. We publish the official decision of the S. Congregation furnished us through the courtesy of the Right Rev. Bishop of Leavenworth.

WHERE SHOULD THE JUBILEE PROCESSION START?

Qu. An answer to the following query would be appreciated by a country pastor.

Where there is only one church, as in a country place, and a Society wishes to make the Jubilee in procession, at what distance from the church should the procession start?

PRESBYTER.

Resp. The procession may be formed anywhere and proceed just as in ordinary cases, such as Corpus Christi or May processions. The Papal indult suggests no limitation.

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CHURCH BUILDING.—X.

Decorative Painting.

OF all the means employed to heighten the effect of architecture and to add to its beauty, the easiest and most common is the application of color. It is also one of the most ancient. In the oldest monuments of Assyria and Egypt color abounds. The Greeks used it freely even in the external decoration of their temples. The Romans applied it more sparingly, and only for interior embellishment; but the Middle Ages lavished it on all manner of important structures alike,—halls, palaces, and churches. With the classic Renaissance, chiefly inspired by what remained of Roman architecture, it almost entirely disappeared from our sacred edifices. Even the first promoters of the Gothic revival were slow to welcome it back, partly because they were unaware of the extent to which it had prevailed in mediæval times; partly, also, because of the unsatisfactory character of the first attempts to revive an art that had been practically lost. But color appeals too powerfully to man's æsthetic nature to suffer anything more than a transient eclipse. In our day its claims are universally and joyfully acknowledged, the secret of handling it successfully has been gradually won back, and its application to the decoration of our churches has become practically indispensable. It is true that, as regards their exterior, with the exception of wooden structures which imperatively demand to be painted, there is little room in our climate for that manner of adornment. Yet the charm of color is by no means denied them. It may be introduced with the happiest effect by a judicious use of differently colored materials,

or again by appealing to mosaic or enamel, both being proof against every variety and variation of temperature, though not easy to harmonize with ordinary structural substances. But the real field of ornamental color is the interior, and to it we will confine ourselves exclusively in the following remarks.

I.

The decorative effect of colors, considered generally, depends upon two things—their individual beauty, and the manner in which they are combined.

All colors possess a certain element of beauty, but not all in the same degree. There is, besides, something relative in the way they affect the beholder. A given color may be more congenial to one than to another. Loud, garish tones are unpleasant to most people, but the negro loves them. Again, the faculty of combining colors in a pleasing way is a gift very unequally divided between the various races of the human family. Orientals have at all times possessed it in a high degree. Even to-day, notwithstanding its wonderful progress in every direction, Europe has still much to learn from these semi-barbarians in the decorative handling of color. Next to them, and in some sense proceeding from them, we must place the Western artists of the twelfth and thirteenth centuries. In their illuminated manuscripts, in their frescoed walls and their stained glass windows, they exhibit a sense of color and a knowledge of its most subtle harmonies seldom equalled since, and never in all probability to be surpassed. Indeed, the present age has recovered something of the gift only by the assiduous study and close imitation of these productions of a period so far behind in most respects.¹ But what it may claim as peculiarly its own is a more scientific determination of all the

¹ When, fifty years ago, it was question of repainting the walls of the *Sainte Chapelle* of Paris in a way to harmonize with its incomparable stained glass windows, various attempts were made by the ablest decorators; but they were all felt to be unsatisfactory. At length, by the merest accident, a section of a later coat of paint having dropped off, revealed, fairly preserved, a portion of the decoration as it stood in the beginning. It was just what the modern artists had been trying in vain to replace. They saw it at once and proceeded without further research to copy purely and simply what the original decorator had done, doubtless without much calculation, six hundred years before.

varieties of color and of the laws which preside over their harmony. Some notion of these we propose to give here, with the assurance that the reader, especially if he have presently or prospectively before him any work of decorative painting in his church, will find it interesting and helpful.

II.

Color, as all know, is light reflected by the object upon which it falls. White or ordinary light decomposed by a prism yields the series of colors which constitute the spectrum, commonly, though somewhat arbitrarily, divided into seven distinct colors—red, orange, yellow, green, blue, indigo, violet. Whatever portion of these elementary colors the object absorbs is lost to the eye; what it reflects of them constitutes the color of the object. The primitive colors just mentioned may be reduced further to three: blue, yellow, and red; because their combination supplies all the others. Blue and yellow mixed together produce green; yellow and red give orange; red and blue make violet. The three fundamental colors, blue, yellow, and red, are called *primaries*; the other three, green, orange, and violet (or purple, as it is sometimes named) are called *secondaries*. Combinations of these latter give *tertiaries*. Thus russet is composed of orange and purple in due proportions; olive, of green and purple; citrine, of yellow with a slight admixture of green; brown, of red, yellow and black. Black, for the scientist, is the total absence of color; white, on the other hand, in appearance the most simple of all colors, is in reality the most complex, inasmuch as it contains all the elements of color combined. But for the decorator black and white are, in certain ways, equivalent to primary colors. Together with gold, they bear the name of *neutrals*, and play a considerable part in decorative painting.

It is easy to see how these different colors may be indefinitely modified and multiplied by mixing any one of them in various proportions with black, or white, or grey (a combination of both), or by combining them with one another. The diverse tints and tones and shades and hues of each color thus generated are countless. In the *ateliers* of the famous Gobelin tapestry works, of Paris, the artist has as many as fifteen thousand of them at

command ; and there is room for as many more. No vocabulary can be found to designate most of them, except in a general way. The primaries and secondaries have original names ; but all the others are indicated by referring them to natural objects : buff, chestnut, chocolate, slate, rose, salmon, fawn, cream, etc., etc.

III.

Such are the colors which the artist holds at his disposal ; and it remains to be seen how he should apply them. His æsthetic sense, the traditions of his art, and his personal experience will naturally guide him in this matter ; but, underlying them all, there are certain laws and principles which even one practically a stranger to the art may understand, and which may help him to form a correct judgment of work done or contemplated.

1. First of all, there can be little doubt as to the expediency of painting the entire interior of the immense majority of our churches. Some hesitation in this point is conceivable in presence of so much that has been written by Ruskin and others on "Truth in Architecture," and the evil of hiding the real materials of a structure under false appearances. This may be true as regards the exterior ; but the common sense and the artistic sense of ages give a contrary verdict when it is question of the interior. A church built of beautiful material, such as marble or Caen stone, assuredly should not be divested of its natural charm to make room for any other. But a material rough or poor can be no more left bare in the inside of our churches than of our houses. Light colored brick artistically handled might be a possible exception ; but in any other color bare brick would be positively unpleasant to the eye and be more suggestive of a railway station than of a place of worship. All interiors require something smooth, pleasant, inviting. This is secured substantially in our churches by the process of plastering, a process most important in many ways, but needing no special remarks here, because it is generally safe in the hands of the workmen and superintendent. The even, beautiful surface it produces, however pleasing in itself, is not in the tone suited to an interior, and calls for color, and lends itself admirably to its application.

2. The work of the decorator may vary from the plainest to

the most artistic kind. It may be the simple application of colors determined and prepared beforehand, a task requiring no thought and little training; or it may imply a choice between many tones and hues for the ground or general coating of color and for the designs to be drawn upon it, a choice which often requires much judgment and artistic sense.

Many things have to be taken into account :

(a) **The Place to be Decorated.**—There are tones and tints charming in themselves which would be entirely out of place in the decoration of a church. Even in a place of worship, the colors must be in harmony with the special purpose of the part of the building to which they are applied. The size of the portion to be decorated must also be taken into account. A small object, or a small space, such as a chapel, admits of brighter tones than may be used on larger objects in the body of the church. This is the lesson of nature herself. In a landscape, in a tree, the prevailing tones are subdued, and bright spots appear only here and there. The same feature is noticeable in the animal kingdom. Its largest specimens are of a plain, dull color, while the brightest hues are generally confined to the smallest species. And this is in harmony with the very requirements of the eye, which instinctively turns away from broad surfaces highly colored.

Again, regard must be had to the distance at which the color has to be seen : the farther it is removed from the eye, the weaker it is in tone and effect. Of this the decorator has to be constantly mindful.

Lastly, in the vertical arrangement of colors, the darker, as suggesting something more solid, should be placed underneath; medium tones in the middle; while the clearer tints, which give an impression of lightness, should be placed in the upper part of the wall as well as in the ceiling.

(b) **The Light.**—The manner in which the decorative painting is to be lighted plays an important part in determining the exact tone or even the very color to be selected. Regard must be had to the quantity and to the quality of the light under which the surface or object is to be seen. Its quantity depends upon the size of the openings by which it is admitted, the absence or presence of obstacles which may interfere with its free ingress, the aspect of

the opening, and its position, parallel or perpendicular, to the surface it lights up. Thus brighter tones are necessary in decorating a chapel with a northern aspect than with a southern; or a basement, almost always insufficiently lighted, compared with the church that rises above it.

The quality of the light is a factor still more important in the choice of tone and color. The light may be natural or modified by some intervening body, such as a screen, or a stained glass window; or it may be entirely artificial, such as is supplied by candles, gas, or electricity. Now a colored surface shows differently according to the kind of light that falls upon it. Thus red is much improved by gaslight; purple, on the contrary, is tarnished and spoiled by it. In its turn, red light falling on certain tones of yellow may increase their beauty; while, striking a surface painted in green, it will give it a dull, dingy look. Hence the absolute necessity of determining how a church, a chapel, a sanctuary is to be lighted before selecting and applying the decorative colors.²

(c) **The Architectural Effect.**—Color should never interfere with it; but rather help it out. Judiciously employed, color develops form. Certain colors, such as yellow, orange, green, and all lighter tints, are salient and give relief; others, such as blue and brown, are receding. The darker tones of any color hollow, as it were, what they are applied to; the lighter ones, on the contrary, make it stand out. It is easy to see how much the application of this principle will help the decorator to emphasize the forms of objects distant from the eye, and bring out distinctly the effects of light and shade where unaided by art they would remain almost unnoticed.

(d) **Harmony of Assortment.**—This is perhaps the most important law of all. By it chiefly is the artist guided in the choice and combination of his colors. It consists fundamentally in

² This accounts for the total change of decorative colors noticeable at a certain period in mediæval churches. So long as the light that fell upon the walls remained practically unaltered, simple subdued tones prevailed. But under the intense radiation of the stained glass windows introduced in the twelfth and thirteenth centuries, such tones looked faded and dull. Only the strongest colors could hold their own against the new kind of light, and so the vivid hues of blue, light green, vermillion, etc., appear, and were rendered still more powerful by a profusion of gilding.

the fact that, just as in music certain sounds when heard together cause a pleasing impression, whereas others produced simultaneously jar on the ear, so are there colors which the eye rejoices to see side by side, whilst others, though separately pleasing, are when brought together positively unpleasant to look at. Furthermore, not only do harmonious colors give pleasure when seen together, but often each seems to set off the other and to improve its beauty, whereas inharmonious colors, on the contrary, sometimes positively spoil one another when placed in juxtaposition. There is no accounting scientifically for this; consequently, it is only by lengthened experimentation that decorators succeed in determining what colors, tones, or hues, may be happily associated together. Proceeding in this way they remark that among the various colors they handle, some are good-natured, as it were, associating readily with the great number, while others are, in a way, solitary and distant. Violet is a remarkable instance of the latter. It suits neither blue, nor red, nor green. In fact, it harmonizes with only very few colors; whereas gold is friendly to almost all, yellow and gray excepted, and instead of eclipsing by its brilliancy, as might be expected, it positively brightens every color or shade of color it comes near. White, it is found, agrees with and improves certain tones of all the primary and secondary colors; whereas black harmonizes with none of them. Even white does not harmonize equally with their different tones. Thus it agrees with light red or ore color, but not with dark red; with light green, but not with dark green. Orange is a beautiful color; but its contact spoils black, making it look faded or dirty; neither does it harmonize with red or with green. Not only do certain colors mutually brighten one another, but different shades of the same color produce a similar effect. The juxtaposition of black and white, as all know, makes the former look blacker, and the latter whiter. A similar effect is produced by the association of white and grey, or black and grey; the grey looks lighter beside the black, darker beside the white. If two shades of the same color are brought together, their contrast is intensified, one being made to look lighter, the other darker. The same happens when the colors are different, if one is of a lighter tint or shade than the other.

We have said that there is no accounting scientifically for these harmonies or oppositions, though they have all doubtless a physical basis. Something of them, however, may be explained by a physiological fact of vision, consisting in this, that every impression of color on the retina produces not only a subsequent image in its complementary, that is, with the color which combined with it would reproduce white, but also a simultaneous diffusion of that complementary color on the adjoining objects. Thus the complementary color of red being green (blue and yellow) gazing at a red object diffuses a faint hue of green over the adjacent surfaces. If the object is blue it diffuses a hue of orange (red and yellow); and so on for the other colors. It follows that to intensify any color, nothing serves so well as to place its complementary color beside it; green beside red, orange beside blue, purple or violet beside yellow, etc.

Colors which are naturally ill assorted and antipathetic may be harmonized in different ways: *First*, by their distance from the eye, the effect of which is to temper the vivacity of each color and by a physiological effect of vision to spread something of them to the adjacent surfaces. *Secondly*, by the diffusion of a fresh tint extending to both, such as comes from any form of artificial light, or even from sunshine. There is a great harmonizing power in sunshine, with the bright yellow tone it gives in broad day to all it falls upon, or with its reddish hues of evening which spread something of the same poetic tint over all the objects of nature. *Thirdly*, by interposition. It has been remarked that when certain colors which it is necessary or desirable to use are unpleasant when placed in contact, they may be reconciled by placing between them another color in positive or negative harmony with each. The new color, in such cases, plays the part, as it were, of a mutual friend bringing and keeping together those that instinctively avoid each other. Black, white, and gold are found to be the most effective for such a purpose, as well as for detaching designs from the ground upon which they are drawn. If the ornaments are painted in a color contrasting with that of the ground, they have to be edged in a lighter tone of the same color. If, as often happens, the ornament itself is in gold, then in order to make it stand out distinctly and beautifully on a colored ground it will suffice to edge it in black.

Lastly, it is found that in all decorative works something of the three fundamental colors, pure or in combination, is desirable, and that the more evenly they balance one another, the more satisfactory is the effect. This equilibrium of colors must not be understood as demanding the same quantity of each. Three parts of yellow will balance five of red and eight of blue, and corresponding equivalents may be worked out for each and all of the other colors. When, instead of being neutral, the prevailing tone is of a special definite kind, all the rest has to be accommodated to it. If this is lost sight of, the colors used will be weak, or crude and garish, and the general effect unpleasant.

IV.

These are some of the principles that underlie the decorative application of color. A knowledge of them may help in the study of the subject, and enable the observer to watch with intelligent interest the work that is being done.³ But the artist may know nothing at all of law thus formulated. He is guided almost entirely by his experience of the work he had already seen, or done himself, or by his tastes intuitive and cultivated. When he ventures on new or unusual appliances or combinations of color he is careful to test them before carrying them out, for he knows that experience alone can ultimately determine their fitness or unfitness. How often has he to try again and again until he hits at last on the tone and colors which are in harmony with his object! When the priest who is preparing to decorate his church, or any part of it, has at his command a decorator of this kind, competent, painstaking, and conscientious, his best and safest course will be to leave him to himself, interfering only in cases of visible mistake or misapprehension. Of course he has to make him submit to financial limitations, and often the principal problem will be: what is the best that can be done for a given sum? Viewed in this light, water colors will often be as pleasing to the eye as oil colors and be two or three times cheaper. But they are much more susceptible of being altered by moisture. They are also

³ If the student becomes interested in the subject, he will find much to help him in *The Interior Decorator*, by D. R. Hay; various works of F. Knight, and W. and G. Audsley; still more in the work of Chevreul, *The Laws of Contrast in Color*.

easily defaced by contact, and for that reason should never be thought of for the lower parts of the edifice which are much exposed to friction. If the work to be done is sufficiently important to call for advice, an architect is generally the most competent person to give it. If, for one reason or another, the priest who orders it, is left to his own judgment, it is easy to see, from what has been said, how much he has to reflect before giving directions; how much, at the same time, he has to be on his guard against unenlightened influences. Popular taste is far from being a safe guide. Instead of ministering to it, his duty is to enlighten and to elevate it, to offer to God what is best, and then to turn round and to teach others to appreciate it. Much progress has been made among us in this department within the last twenty years. In certain forms of decorative painting our artists exhibit considerable skill; some really good work has been done in our churches, and perhaps fewer things spoiled than in our public buildings. The latter occasionally exhibit, even in our great cities, a singular absence of the sense of harmony of color either in the decorator or in the architect. In cases of persistent doubt, it is better to take the safe side and wait rather than risk considerable expenditure only to reach undesirable results. This applies chiefly to the general decorative work; if applied to some secondary portion or object in the building, more or less shut off from the rest, the peril will be less, and mistakes, if they happen, will be more easily corrected.

Finally, it may not be out of place to remark that color-blindness, that is, a visual incapacity of discerning certain colors from each other, is found to be far more common than was generally supposed; and that whoever proves to be afflicted with it, though he may be perfectly competent in every other form of art, has no right to an opinion in matters of color. The same may be said of those who while discerning color from color, have no true sense of their mutual relations. They are in the same condition to judge of harmony of color as a man is to judge of harmony of sounds who has no ear for music.

J. HOGAN.

Brighton, Mass.

CHURCH FIRE UNDERWRITING.

SINCE Prometheus brought fire down to the earth, Pandora's casket with its long train of evils has never ceased to afflict the human race. The hope which, being at the bottom of the box, could not escape, transformed itself into a fire insurance. Before the establishment of regular insurance companies the only relief to the loser by fire was that which came from the voluntary contributions of sympathizing neighbors and friends, a real help as far as it went, but as a rule uncertain and inadequate. The earliest organizations for distributing the fire loss were in the nature of clubs or societies, conducted on the mutual plan of our present benefit societies.

Fire Insurance in General.—The business of fire insurance is subject to greater vicissitudes than that of other enterprises. Fire losses are indeed peculiar, and certain districts or even States may be comparatively free from fire for a period of five, ten, fifteen or even more years, and then fall a prey to a series of disastrous conflagrations. Fire insurance is regulated by statutes. It is safer to follow "the conscience of law, than the conscience of any person, no matter however wise and virtuous he may be."

Insurance companies must lay by considerable reserve funds, as they are liable to suffer from panics and other pressure coming upon them unexpectedly. Statutes compel stock companies to set aside and carry as a liability from 50 to 90 per cent. of the *pro rata* shares of the unearned premium to be charged to the contingent or reinsurance reserve.

By the terms of the usual policy, underwriters are not liable for loss or damage caused directly or indirectly by invasion, rebellion, riot, or civil or military authority. Fire insurance is here a moral factor. The reason for such exceptions is that invasion is a falling within the sphere of a *vis major*; the presence of political perils amounts to an interruption of the ordinary negotiations of trade and business; rebellion is high treason; riot is felony or misdemeanor. Although the Constitution of the United States has closed the American Janus-temple with regard to religious strife, still the anti-Catholic riots¹ of 1855 and '56 serve

¹ Cf. Maguire's *The Irish in America*, p. 466 ff.

as a *Mane Thekel Phares* to the security of Catholic property. History always repeats itself.

The totals of the annual statements of fire insurance companies doing business in this country demonstrate that fire insurance business, despite great losses, is a profitable one. Many of the companies each year add largely to their surplus out of the earning of the preceding year, and the money paid to stockholders is not the whole net profit. In nearly all standard companies the expenses of operation are on a very liberal scale. Officers who are stockholders reap a sort of double return upon their investments, which afford them lucrative employment, as well as dividends. Last year (1900) only 55 per cent. of the income of fire insurance was paid to policyholders who suffered losses by fire, and stockholders received dividends amounting to almost 5 per cent. on both capital and surplus. The brokers and agents received from 10 to 15 per cent. on all premiums.

Some extracts from Mr. George Uriel Crocker's article, which appeared in the *North American Review* several years ago, will make clear the costliness of American fire insurance. "To-day," he says, "we find that the amount of premiums paid into insurance companies is double the amount paid out by them for fire loss. . . . In the United States, \$150,000,000.00 worth of property is annually destroyed by fire. If we add to this loss the cost of its distribution, we have a grand total of \$300,000,000.00, or more than the average annual expense of maintaining the National Government for the past ten years. . . . A great difference in the rates of insurance is found in different parts of the world. In an address at Manchester, England, Mr. H. C. Essex, of the Lancashire Insurance Company, estimates the average rate as follows:

France	8 cents per \$100	Austria	38 cents per \$100
Germany	15 " " 100	Russia	61 " " 100
England	20 " " 100	United States . . .	100 " " 100
Australia	36 " " 100		

It probably is the fact that better building methods are in vogue in Europe than in this country, and that this fact has some effect upon the rates. . . . There is also the fact to be borne in mind that any company that enters the field to-day, in opposition to

present methods, must be prepared to enter a bitter warfare. All *insurance men*, *i. e.*, brokers and agents, will be against the company. The use of underwriters' ratings and inspections would be denied to the new company, for no one is allowed to examine these ratings unless he first agrees to adopt them."²

Fire Insurance in Particular.—A fire insurance policy, which usually is a contract *in praesenti* and not a mere agreement to insure at some future time, exhibits the following features: (1) A description of the location of buildings to be insured, which may be ascertained from their deeds or from a former policy. (2) The amount of insurance. (3) The duration of the risk. (4) Rate of risk. (5) Delivery of policy. The dialectics of policies rest on the maxim of La Rochefoucauld: "The virtues lose themselves in interest, as rivers are lost in the sea." Selfishness makes the insured watchful if his property is in jeopardy from other causes, while he is careless or less vigilant in protecting his property against accident of fire, where he sees no peril of loss. The physical features (representations) and moral features (warranties) of risk are carefully measured by conservative insurance companies.

One of the most important conditions of fire insurance policies is that where property is already insured and additional insurance is desired, consent thereto ought to be obtained from the prior company. Excessive insurance is a moral hazard. Insurance companies do not insure for more than the value of the property, in order to guard against the temptation to start a fire for the insurance money. A fire insurance policy is, strictly speaking, a contract of indemnity. Valuation is sometimes made in policies upon personal or chattel property of uncertain value, as books, works of art, or rare articles, for the purpose of determining the actual indemnity in case of destruction by fire. Insurers against fire generally stipulate that they may, at their option, either reinstate the property destroyed by fire or pay the amount of damage sustained, not exceeding the insured sum of the policy. The right of the creditor or mortgagee to recover payment in money is subordinate to the right of the company to rebuild or repair the premises insured.

² *North American Review*, "Does Fire Insurance Cost Too Much?" April, 1895. Some of the figures given by Mr. Crocker are not quite correct.

The condition of policies that "when building shall fall, except as the result of fire, the insured will not be indemnified," is directed against cheap, flimsy, and showy buildings, which are a standing danger to life and property.

Another part of the insurance contract is the fact that the insured property left vacant or unoccupied, must be, under penalty of forfeiture of contract, disclosed to the insurance company. Vacancy presumes an increased risk. Property left unguarded is considered abandoned, unproductive, or unprofitable. It affords an abode for tramps or marauders, or increases the temptation to set fire to it. Reference is, therefore, made to the uses or purposes for which the building is intended. School-houses are usually closed during vacation time, a circumstance of which underwriters are well aware.

The amount of premium to be paid depends upon the combination of the following items: (1) The structure and condition of the building; (2) its situation and surroundings; (3) the character of local fire protection.

In certain branches of insurance, as, for instance, in the insurance of church property, a departure from the regular or standard fire insurance system has been made, with the result of greatly reduced rates of church fire insurance policies. If, according to the Declaration of Independence, all men "are endowed by their Creator with certain inalienable rights"; that among these are life, liberty, and the pursuit of happiness, why should not ecclesiastics be eager to advance the material improvement of their churches? The relation of standard fire insurance companies to the present church fire insurance associations is that of National or State banks to private banks.

Church Fire Insurance in General.—Universal canon law has no provision relative to church fire insurance, as this business is of comparatively recent origin. Only the particular canon law mentions it. Thus the Third Plenary Council of Baltimore (n. 283) ordained that all church property be insured against destruction or damage by fire, and that the insurance be placed with responsible companies.

In the language of insurance companies, church property is the best risk in this country; and for two reasons: first, it is free

from moral hazard, the bugbear of all standard companies; and secondly, it is generally isolated and covers different sites and is even in different States, thus lessening the risks in any one place. The larger the volume of business transacted, the more profitable is the business of fire insurance. As nothing arouses insurance companies so quickly as touching their pocket-nerves, and as stock companies and all connected with them are naturally opposed to fire insurance companies whose business is confined only to church property, it is extremely difficult to launch an ecclesiastical insurance company. A large outlay of money is required to meet the attacks of standard companies taking miscellaneous business. The modern Harpagoes of mammoth underwriting are governed by the iron law of *virtus post nummos*. They are allied by compacts, trusts, combines, and commissions; they hold secret meetings, and resort to measures which, although in direct violation of civil law, are deemed necessary in order to preserve their own integrity, or to kill opposition to them. Moreover, the general unfamiliarity of the clergy and laity with insurance details makes it comparatively easy for those who are, either through ignorance or natural prejudice, opposed to leaving the old-line companies, to dissuade those who would otherwise join a church fire insurance company. These church fire insurance associations have never operated in the Eastern States to any degree.

Nevertheless, there are church fire insurance companies in many States. They are operated on the mutual assessment plan; a system that has been found to work well,—when there were no fire losses. When fire losses come in rapid succession the congregations which carry insurance in these companies are called upon to pay heavy assessments, which in many cases they are unable to meet, and the “mutual” collapses or goes into the hands of a receiver. The purely mutual plan often fails to produce funds when most needed. It has never been satisfactory, as it lacks stability and permanency. Those that have been honestly and economically managed and fortunate enough to accumulate an emergency fund have generally organized themselves into stock companies. Some of our largest and best old-liners were once mutual organizations. The purpose of mutual church fire insurance is not to hoard money, but to save money for churches and

the clergy by furnishing them protection against fire, lightning, and tornado, at the actual cost and upon the easiest practicable terms of payment.

Church fire underwriting depends less on a board of managers than on some person to whom the business is specially delegated. He is responsible for the safety and prosperity of the enterprise. For such services he is entitled to a liberal salary, so as to stimulate him to his best efforts. "We mistake human nature when we expect great efforts from any man, and supply no proper motive therefor."³

Owing to the indifference of some rectors of churches to carry out the Church's instructions regarding insurance of church property, and on account of the uncertainty and inconvenience in dealing with different insurance agents, some of our Bishops have taken the whole insurance business of their respective dioceses into their own hands and requested competent insurance brokers to take charge of the diocesan fire insurance, stating amount to be carried in order to keep church buildings properly insured. It is obvious that to deal directly with fire insurance companies, instead of through an army of salaried agents, means a great reduction of premiums of insurance.

Church Fire Insurance in Particular.—The plan of organizing church fire insurance is neither new nor experimental. The Catholic Church in the Netherlands has a prosperous mutual company for insuring all kinds of ecclesiastical property. The system was devised by an Antwerp priest about fifty years ago, and is under the patronage of St. Donatus of the *Legio Fulminatrix*. Its rates are low, only 50 cents per mill. Several Prussian dioceses have statutes relative to insurance of church property and its amount, which shall not exceed two-thirds of actual cash value of city church property and be equal to one-third of the value of rural church property.⁴

³ Albert S. Bolles, *Practical Banking*, 3d edition, p. 35.

⁴ Some Protestant denominations, such as the Anglican Church, the Congregationalists, the Methodists, and the Lutherans, have been insuring their own properties for a number of years. They prefer the mutual plan. Lutherans have the Mutual Fire Insurance Association, which insures their church property under policies (Wisconsin Standard Policy) to a maximum amount of \$2,000.00 upon a single risk. It has three funds: the expense, the reserve, and the loss fund. The amount of insurance against both fire and wind-storms is 6 mills per \$1.00, or \$6.00 per

The question of ecclesiastical fire insurance has been agitated by both bishops and heads of religious bodies for many years past. The Franciscan Fathers some years ago considered very seriously the formation of an organization for insuring their own properties. The Religious of the Sacred Heart contemplated starting a novel plan to insure their various houses in Europe as well as in this country. The Benedictine Fathers gave much thought to the matter of their own insurance. All their endeavors were fruitless.

Church insurance has been, up to the present, successful in the diocese of Indianapolis. The Mutual Church Insurance Association of the diocese of Indianapolis, organized in 1883, insures churches, presbyteries, school-houses, but not religious institutions, academies, hospitals or asylums, against loss by fire and lightning, whether fire ensues or not, to the amount of \$10,000.00 on churches and \$5,000.00 on other buildings. Churches must be protected by lightning-rods. The rate of annual premium is one-quarter of one per cent., whilst the premium charges of old-liners are (for five years) three-quarters of one per cent. on unexposed church (brick) buildings, 1 ½ per cent. on wooden dwelling-houses, and 3 per cent. on wooden school buildings in the city of Indianapolis. It saves to the churches of the diocese about \$4,000.00 a year, which otherwise would have gone to the standard companies. All officers and directors are elected from the clergy, the bishop being *ex officio* president. The secretary and treasurer are salaried officers, and must give bonds. The organization is on the mutual plan, but keeps an ever-increasing reserve fund. It does not return the surplus to the policyholders, nor are rebates allowed on premiums. Its funds are invested in United States bonds, and

\$1,000.00. This Association insuring risks in Wisconsin and other States has no connection with any other insurance company. The National Mutual Church Insurance Company of the Methodist Episcopal denomination is not a regular insurance company, as it has not complied with the laws of the States and submits no annual statement to the insurance commissioners. It is the successor of a bankrupt company started in Wisconsin. The present company deferred assuming any liability whatever until it had applications aggregating \$300,000.00, and then it assumed up to \$1,000.00 on each risk, gradually enlarging as the business grew. It is operated on the installment plan, "fixed at the lowest practicable point." A rebate, or "the policyholder's *pro rata* share of the profits on each year's business," is granted to the insured. The defunct National Church Mutual Fire Insurance of Lisbon, Iowa, sought for business in the Western and Southern States, but failed of any general patronage.

not lent or used for any outside business. The plan has never been tried on a provincial basis.

From the experience of the last decade it is manifest that had the Benedictine Fathers started a mutual association for the protection of their properties, they would have certainly met with unexpected disaster; for this Order's losses by fire in different and widely separated places during that period amounted to a quarter of a million dollars, while the premiums did not reach one-tenth of that sum. The fire losses on church property of the diocese of La Crosse during the past three years reached upwards of \$30,000.00 against only \$10,000.00 of premiums.

Bishop James O'Connor, of Omaha, who died in 1890, went deeply into the subject of ecclesiastical insurance. He collected statistics for the purpose of determining the wisdom, economy, and feasibility of a fire insurance organization for the protection of Catholic church property. Five years of patient industry in this work brought to light the number and amount of fire losses sustained by the Church of this country between 1870 and 1885. It was found that the insurance of church buildings was a heavy tax on nearly every congregation, and in many cases a serious burden. Some churches were uninsured; others were insured with unsafe companies, or improperly insured. Regular insurance companies seemed to have no system in their rates. In some localities premiums were very low, and in others too high, everything being dependent on local conditions and competition. Rates on exposed church property in residential portions of cities having excellent fire protection were often far higher than those on exposed church buildings in country districts with no adequate facilities for extinguishing fire. Recognizing that a mutual assessment scheme was unsafe on account of individual liability, the good Bishop prohibited this system of insurance on the church property of his diocese. In 1889 he promoted the Catholic Mutual Relief Society of America, which was incorporated under the laws of the State of Nebraska, March 28, 1896. Its purpose was to centralize the insurance of church property in one common fund, and to furnish safe indemnity in case of loss. It was a measure of self-defence taken to preserve the revenues of the Church from being scooped into the pockets of the insurance

companies in the shape of unreasonable dividends and surplus. Such is the origin of the Catholic Mutual Relief Society, which like a Minerva sprang from the head of a Jupiter. The Society is not a regular insurance company; but is modeled on the lines of the Society of St. Vincent of Paul. It has come to the aid of many churches that have suffered losses by flood, explosion, fire, without getting even a single cent of insurance. It procures, by contract or otherwise, insurance against fire, lightning, tornadoes, and against any conceivable risk, at a very reasonable cost to its members. It does not exclude even the largest churches, institutions, or the personal property of the clergy. Since its inception the Society has handled over \$30,000,000.00 of church insurance, and has already paid out \$150,000.00 in claims. About one half of the entire number of Catholic dioceses in the United States and a number of religious orders are members of the Society, which is gradually absorbing the whole insurance of Catholic church property. Seven Bishops constitute the board of directors. The Society does not involve the personal liability of its members. Its cash fund has been of mushroom-like growth; and the organization is on as sound a basis as any human contrivance can be; *nisi Dominus custodierit civitatem, frustra vigilat qui custodit eam.*⁵

ANSELM KROLL.

La Crosse, Wis.

LUKE DELMEGE:—PART II. ILLUMINATION.¹

XXXIV.—CREMONA AND CALVARY.

IT was the wish of the good Canon that Luke should spend a few days at his rectory. But Luke preferred Seaview Cottage. The Canon was always courteous, kind, hospitable. Father Martin was always outspoken, sometimes even brusque. Yet Luke preferred the easy comfort of Seaview Cottage, even though it sometimes blew heavy guns, to the calm, untroubled dignity of the rectory. The best of men like an armchair and the luxury of crossed legs. Yet the atmosphere even of the sunny library was

⁵ Ps. 126: 2.

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sombre these dark days. It was only lighted by the eyes of Tiny and the laughter of Tony. Some time in the course of the evening, before they were dismissed to bed, the former, after a long and careful study of the grave, solemn stranger, drew a chair silently behind his, mounted on it, and flung her arms, and closed them, like a spring, around Luke's neck. He drew the child around and kissed her.

"There's somethin' hurtin' you dere," said the child, pointing to his breast pocket.

"True, Mignon," he said, drawing out a bundle of letters, which in all his hurry he had brought from home unopened. He had now leisure. The first was from his Bishop.

"A letter of condolence!" conjectured Luke. As he read it, his face fell. He handed the document to Father Martin. It was a gentle reprimand; but it was a reprimand, and a bishop's words cut like an acid. Luke had been reported to his Bishop for not only permitting, but even encouraging, proselytism in his parish. The matter had been referred to his parish priest, who tried to extenuate it. Nevertheless, the facts remained; and the Bishop warned Luke to be more circumspect in future.

"I am hopelessly doomed," said Luke, "to desire what is good, and to accomplish the reverse."

"You look too much to principles—too little to men!" replied Father Martin.

"Could anything be better than to seek to reconcile and make mutually tolerant and helpful the two great classes in this country? Surely, it is the only solution of this apparently insoluble problem."

"Quite so. But did you ever consider that in this attempt you are seeking to reconcile not only interests which are hopelessly conflicting, but the very spirits of affirmation and negation?"

"I cannot see it," said the bewildered Luke.

"Don't you see the gist of this complaint?" said Father Martin. "The people object to the dethronement of their saints and heroes. These stand to them in the light of the embodiment of a great idea or principle. It is an affirmation that there have been, and therefore there can be again, heroism, bravery, truth, in this weary world. Now, your fine ladies come and with the best intentions

introduce the spirit of denial. 'Who art thou? What is thy name?' said the student to the Spirit of Evil. 'I am the Spirit that denies,' was the answer. And the little poodle of Reformation heresy that has been running around in circles for the last three hundred years has now swollen into the big monster behind the stove. And out of the swollen monster, Materialism, and to the music of the spirits of Poetry and the Fine Arts, steps the urbane, cultured scholar, who makes his bow: 'I am the Spirit who denies!'"

Luke shuddered.

"And yet," he said, "there are the sweetest, beautifullest souls I ever met over there across the border. Oh, what a riddle, what a puzzle!"

"Well, don't puzzle!" said the matter-of-fact Father Martin. "Keep close to your own people—the people of eternity! Let alone the sons and daughters of men!"

"The people of eternity!" Yes, indeed! so they are, as Luke was every day more fully ascertaining. Time and the world were nothing to his race, who seemed to look at everything as if they themselves were already disembodied.

Luke sat in the dim sacristy of Rossmore on the evening of All Saints'—the eve of All Souls' Day. A long list lay before him—the names of the departed, who were to be prayed for on the morrow. The sacristy was filled with an eager crowd, and there was a murmur of voices outside. One by one they came to the table, laid down the little offering, and with scrupulous exactness had the names of the deceased registered. There were tears on many faces, and many broken voices repeated the names of the dead, and always with a note of gratitude and respect. And not only relatives, but even the mere passing acquaintances of life, were remembered.

"For me poor boy, yer reverence, that's lyin' out on the snows of the Himalees."

"For the good father that reared me, and brought me up clane and dacent."

"For the poor sowl, yer reverence, that's in the greatest howlt."

Luke put down his pen.

"Any relation of your own?" It was his first blunder. He was coming round.

"Faix, it might be, yer reverence. How do I know? But no matther who it is—if it wor the blackest stranger from Galway, so long as they want it."

Luke wrote down his own translation.

"For Mary Carmody, yer reverence," said a voice in a whisper, that was made still more gentle by the hood of the shawl wrapped around the face.

"Your sister?" said Luke.

"Yerra, not at all, yer reverence! But a poor crachure, that we picked out of the sthreets. The old boy had his *glaum* upon her; but faix, we chated him in the ind."

"For me cummerade, Mike Mulcahy, yer reverence," said a stalwart pensioner, putting his hand to his forehead.

"Killed?" said Luke, who never wasted words.

"Begor, he was, yer reverence," said the pensioner, settling down for a long narrative, and utterly heedless of the fifty or sixty persons who were waiting behind him, and who had heard the story a hundred times. "It was in the Crimee, before Sebastopool, and we were lyin' in the trinches up to our nicks in mud; and the Rooshian shells flyin' over our heads, like a flock of crows cummin' home of an evenin'. 'Look,' sez I, 'an' put up yer head.' 'There's'n room,' sez he. 'Niver min', so,' sez I; and shure I'm thankin' the good God every day since, that I didn't sind him to his death. 'They're quiet now,' sez he 'and here goes!' 'What did ye see?' sez I. No answer. 'What did ye see?' sez I agin. No answer. 'What did ye see, ye —— of an omadhaun,' sez I. No answer. I looked round. His head was blown clane away. There was nothin' left but from his nick down, and"—

"Poor fellow!" said Luke, seeing the impatience of the crowd. "Well, I hope he was prepared."

"Prepared? Faix, he was. We all wint to confession a few days before to Father Walsh."

"I'll tell you what you'll do," said Luke. "I cannot afford to lose any of that story. Will you call at my house to-morrow night, and let me hear the whole thing from beginning to end?"

"Faix, I will, with pleasure," said the good pensioner; and he went away with his head in the air, six inches higher for the

honor. He always spoke of Luke after the interview as "me friend, Father Luke," adding: "That's the kind of min they want as army chaplains. If the Juke knew him, he'd have him in Aldershot in a mont'."

"For me parents, and deceased friends," said a strong, rough man, who spoke in a rather superior manner, as if he were offended by the want of tact shown by his predecessor. Luke wrote the names.

"Put down now, yer reverence," said the man, "the name of Martin Connolly, soldier of the Federal Army, who died from wounds received in the gallant charge of the Irish Brigade at Fredericksburg."

"That's hardly necessary," said Luke.

"Oh, but it is, yer reverence. I want me poor cummerade to get his rights in the next world, as he didn't get them in this."

"That was Meagher's Brigade," said Luke, in a moment of forgetfulness and enthusiasm.

The poor soldier smiled, drew himself up erect, and put out his right hand.

"Ah, you know it, yer reverence. God bless you! Put the hand there!"

Luke placed his hand in the big, broad palm. The old man raised it reverently, and kissed it.

"Put down the sowl of Thomas Francis Meagher, there, yer reverence," said he sobbing. "Sure it isn't I should forget him. I was as near to him as to yer reverence this minit on that day. 'Boys,' sez he, 'remimber who ye are! Sure 'tis I'm the proud man to be lading to death or victory the bravest and best min in the Federal Army. Boys,' sez he, 'there's your flag, don't disgrace it! I wish to God, boys,' sez he, 'that I had ye on the slopes of Slievnamon. Wouldn't we make the redcoats fly?' He stopped thin, as if he wor thinkin' of ould times and cummerades. 'Dimpsey,' sez he to the bandmaster, 'play up Brian Boru's march. Slope arms, four deep—forward!' And on we wint to our death. Father Walsh, not this man's Father Walsh," he said, jerking his hand contemptuously at the last pensioner, "but our own Father Walsh—God be wid him, he was the fine man—sat on his horse, as we passed by. He was a big man, wid

a big black beard, and he was raisin' his hand over us, as we marched past. I put me hand on his knee, and sez I, 'Father,' sez I, 'gi' me a double blessin', for I'm a double blagard.' He laughed, poor man, 'twas the last we seen of him. For we weren't twinty minits in the field, thryin' to take that hill (sure we might as well be thryin to take the gates of Heaven), whin down I wint, with a splinter of a shell in me calf; and down wint poor Martin, with a bullet in his left lung. We wor out on the field, all night in the cowl, watchin' the stars, widout a bit, bite, or sup, only the wounded moanin' and groanin' all around us. About twelve, we saw lights; and whin they kem near enough, we saw they wor the Confederate ginerals come out to see after their own. 'Here goes,' says Martin, shovin' in a cartridge; 'one shot at the rebelly rascals, and thin I die aisy.' 'Dang yer sowl, ye ruffian,' sez I, and 'twasn't that I said ayther, yer reverence,— 'do ye want to go before God wid murder on your sowl?' 'They killed many a brave man to-day,' sez he, spittin' blood. 'Fair play is bonny play,' sez I, taking the rifle from the ruffian. An' shure, if he fired that shot, yer reverence, all the rebels in camp wud be among us in a minit, stabbin' and shootin' like the divil. But, I'm afeard I'm delayin' the nabors,' he said, turning round, 'that ould Crimean pinsioner kep ye sich a long time.'"

"This offering is too much for you," said Luke, pushing back a half-crown. "I'll keep just half."

"Not a bit of it, yer reverence," said the old man, pushing the coin back again. "We're not like these poor English *angashores*—on sixpence a day."

He passed out triumphant, though limping from that splintered shell. In a few minutes he returned, and pushed his way through the crowd of women to the table.

"I thought you might be forgettin', your reverence. Did you put down, Martin Connolly, soldier in the Federal Army, who died of gunshot wounds, received in action—"

"It's all right, it's all right!" said Luke.

"And Thomas Francis Meagher, Brigadier General—"

"'Tis all right, 'tis all right!" said Luke.

It was a gloomy night, starless and moonless, and with a

heavy black brown pall, as of faded velvet, hanging down over the world, as Luke passed out from the iron gate, and picked his steps carefully down the uneven ways of the village street. He had passed up through his little garden, and was placing his latch-key in the door, when he became aware of a stooped, humble figure, evidently waiting for him near the doorway. The figure, silently and uninvited, followed him into the lighted hall.

"I have made bould to call on your reverence," said the voice, the voice of a wizened, old woman, whose face and figure were hidden under a mass of clothes.

"Well, my poor woman, and what can I do for you?" said Luke.

"I had nothin' to offer you," she said, "and I didn't like to be seen in the vesthry; but if your reverence would remimber in the Mass the sowl of Father O'Donnell—"

"Father O'Donnell? Father O'Donnell?" said Luke. "I never heard the name."

"Av coorse, you didn't, yer reverence," she said. "You're too young, God bless you! He's dead these forty years. 'Twas I nursed him in his last sickness, and he used to say, 'Nellie, don't you forget me in your Masses and prayers! The people think that we have no purgatory; but they don't know what a hard judgment we have for all the graces we get!' I remimber the words well. An' sure, if anny wan ever desarved Heaven, it was you, me poor, dear priest! But I have never forgotten thim words: an' I never left an All Sowls' Night pass without gettin' him mintioned in the Blessed Mass."

"It shall be done, my poor woman," said Luke, affectionately.

"God bless yer reverence!" she said, humbly passing out into the night.

And Luke sat down near his parlor fire. He didn't read. He had many things to think of. Thought, after a little while, became unbearable. He put on his biretta, and stepped out on his little garden walk. The night was extremely dark, and here and there a light shone in the village.² And, far above the village, out of the black breast of darkness, there gleamed the lights of the Lodge.

² In Ireland, lights are kept burning all night on All Souls' eve, as on Christmas eve.

The wind was moaning dismally; but it was a warm wind; and if one could believe that spirits in pain seek their places on earth to do penance for their transgressions, and to ask the alms of prayers for atonement, it would not be hard to realize that the heavens and the earth were haunted this eerie night, and that the pitiful prayer, *Miseremini mei! miseremini mei!* was the burden of the wailing wind. But it was not this, but the pathetic remembrance of the dead by these poor people that affected Luke deeply. He thought of his sister's words: "Luke dear, love the poor, and life will be all sunshine." And he did love them: loved them deeply, earnestly; but in that hard, mechanical way, that never touches their hearts. He wanted to lift them up; and lo! there they were on the summits of the eternal hills far above him. He desired to show them all the sweetness and light of life; and behold, they were already walking in the gardens of eternity! He was preaching the thrift of money to the misers of grace. Where was the use of talking about economizing to a people whose daily fancies swept them abroad to regions where Time was never counted? And the value of money to a race, who, if parsimonious and frugal, became so through a contempt of physical comfort, and who regarded the death of the rich man as the culmination of all earthly misfortune? Then it began to dawn upon Luke's reason that it was moral, not altogether economic, causes that were driving the people from their motherland. They were bitten by the dogs of Mammon here and there, and the unrest, that sought peace and pleasure in the saloon, and the electric-lighted streets, and the music-hall, and the theatre. And he began to understand what was meant when his confrères spoke of the creation of a new civilization, founded on Spartan simplicity of life, and Christian elevation of morals, and the uplifting to the higher life, to which all the aspirations of his race tended, instead of the steady downward degradation that was certain to ensue, if the new dogmas of mere materialism, founded on the purely natural virtues, were allowed to supplant the larger lights of the Gospel, and the sacred doctrines that set at utter naught all the ordinary dictates of selfish prudence and purely temporal ambitions. And if for a moment his old ideas returned of a race, self-seeking, prudential, hard-hearted, and endowed with all the vir-

tues of the fox and the squirrel, and his reason cried, Utopia, Utopia! to the creation of a spiritual Kingdom—well, here were the voices of the night, *Miseremini mei! miseremini mei!* the children of eternity crying to the children of time for the alms of prayer and sacrifice.

Luke was extremely busy this week. He had no time to prepare a sermon for Sunday. He had exhausted all his political economy; and he was beginning to tire of it. Saturday evening came. He had returned from his confessional; and he was depressed. Here, too, he was shunned by the people. Nothing used pain him so deeply as when entering the church on Saturdays or the eves of holidays, he saw his own confessional deserted, and a great crowd around the old pastor's "box;" and the little children, even, whom he loved so much, would hold down their heads, half afraid to be seen, or would look up with a shy, furtive glance at the grave, solemn curate. He could not understand it. He was always kind, gentle, merciful to penitents. Why was he shunned? He had lost the key of the supernatural; and he didn't know it. One word about grace and eternity; about the Sacred Heart or the Precious Blood; about the Virgin Mother or St. Joseph, would have opened floodgates of sorrow and love. Nay, if he had scolded them, and abused them, for their soul's sake, they would have loved him. But goodness for prudence sake—virtue, because it was a paying transaction in the long run, they could not well grasp; and all his exhortations fell, dry and withered, on hearts that thirsted for higher things.

He took up a newspaper this evening. There was a brief account of a certain battle that had been fought some centuries ago, in far Cremona. The details amused him—they were so characteristic. He laid down the paper.

"By Jove!" he said. "I will. I'll preach on Cremona and Calvary!"

He did; but it cost him a tremendous effort. He had trained himself so perfectly to self-restraint, particularly in his language, that his measured words fell, at first, on a cold and unsympathetic audience. He introduced the subject in connection with the great All Souls' Feast, which had just passed. He wished to

prove that love for the dead was always a characteristic of the race; that soldiers prayed for dead comrades—ay, even for the enemy they had destroyed. Then he spoke of Cremona; of the two regiments, Dillon's (the old Mountcashel Brigade) and Burke's that were quartered in the city. He drew a picture of the great French army, asleep in the famous Italian city—the stealthy approach of the enemy—their successful entry—their bivouac on the square while the garrison slept. The congregation woke up at the old familiar names—Dillon, Burke, Mountcashel. The U. S. pensioner and the Crimean veteran almost rose in their seats. And as Luke went on to describe the *reveillé* at midnight, the sleepers aroused from dreams to the terrible cry: "the enemy is upon us!" the sudden rush for arms, and then the mighty valor with which the two Irish regiments, in very pronounced undress, flung themselves unaided on the foe, and drove them beyond the walls, and then drew up at the bridge-gate that commanded the town entrances, and drove back charge after charge of the cuirassiers,—and all this, while their marshal was in the hands of the enemy,—he let himself go, the first time for many years, and painted with all the emphasis of Celtic imagination the valor of this remnant of the Irish Brigade. There was a broad smile on the faces of the people as he spoke of the *deshabille* and unfinished toilettes of these Irish exiles: but when he went on to describe how, after the battle, the victors went out to bury the dead, and found some hundreds of their fellow-countrymen amongst the Austrians, who had fallen under their own fire, and how they knelt and prayed over the dead, and then built a mighty cross over their remains, Celtic fire yielded to Celtic sorrow; and for the first time in his life, Luke saw tears on the faces of his audience. He went on to speak of the Calvaries that were everywhere erected in Catholic countries on the Continent—by the wayside, on mountain summits, at the corners of streets; and he expressed great surprise that in a Catholic country like Ireland, such manifestations of faith and piety were almost unknown. He closed his discourse by a homily on death—his own recent bereavement adding pathos to his words—and turned to the altar, with a full heart.

The first fruit of his sermon was visible in an excellent dinner.

Mary's temper was variable; and her moods affected her cuisine. This day, she did not know whether to laugh or to cry. The picture of these Irish fellows rushing straight from their beds at the foe, and driving, half armed and unarmored, four thousand Germans from the city, tickled her fancy. Then, the thought of Luke's mother (to whose death he had delicately alluded) subdued her; but she walked on air all that day; and Luke saw delicacies whose very names were unknown to him. And Mary told John confidentially:

"I knew the masher was always right; but priests can't talk out their minds, like common people."

There was a vast and sudden change, too, in the attitude of the great bulk of the parishioners. Instead of the shy, furtive looks—half-frightened, half-respectful—men walked up to him with a certain gay freedom, and accosted him. Some ventured so far as to say, with a cheery smile, "A fine day, Father Luke!" And the women curtsied, and whispered: "God bless your reverence every day you live!"

The village butcher, who held very strong National principles, and who was usually taciturn, if not surly, towards Luke, grew suddenly familiar. And sweetbreads, and liver, and kidneys began to pour into Luke's larder. And from afar, poor women brought in their early turkeys, for which they could get ten shillings a pair, and the yard became melodious with their cackling. And now, when he passed the young men on their Sunday walks, or going to work, instead of the silent, cold reverence of old with which they doffed their hats as they passed by, there was assumed a certain jaunty air of familiarity; and with it, a sort of confidential smile, as if they would say: "Well, your reverence, it *was* a good joke—that of those Irish *sans-culottes*, tearing like mad, through the streets and squares of Cremona."

About a fortnight after, as Luke was going out to say last Mass, he thought he saw something unusual in the landscape. He rubbed his eyes, and scrutinized carefully every minute feature, now so well known to him. At last he discovered the novelty. Beyond the red tiles of the village roofs, stretched the precipitous slope of woodland and forest in which the Lodge nestled. The Lodge was hardly visible in summer, so thick was the foliage of

beeches, and oaks, and elms. But there was always visible a white pencil of a flag-staff, crossed by a yardarm, and netted with white ropes. The gilt ball on its summit glittered whenever the sun shone; and, when the General was at home, the red flag of England gleamed like a flame of fire against the black foliage. Sometimes it was the Union Jack, sometimes the flag of an admiral of the high seas, sometimes one symbol, sometimes another; but always the flag of England. And some of the villagers passed it by unnoticed, and some stared at it curiously; and some, especially on days when the staff was garlanded by all the flag signals in the British Navy, cursed low and deep at the symbol of their subjection. This day, it was a gleam of red, against the deep umbers and ochres of the autumn woods; and right behind it, and cresting the summit of the hill, and clearly outlined against the grey sky, was an immense black cross. Luke rubbed his eyes again, and called Mary.

"Do you see anything strange there right over the Lodge?" he asked.

"Where, your reverence?" said Mary smiling, and looking everywhere but in the right direction. She had been in the secret for the last fortnight.

"There," said Luke, pointing. "There seems to be something unusual against the horizon-line."

"Oh! so there is," said Mary, slowly making the discovery. "There's something like a cross."

Then Luke saw that Mary was smiling.

After Mass, Luke strolled around the road that swept through the village and ran behind the General's demesne even to the summit. On the highest point of the hill the road cut off the demesne from the farms that were in the vicinity. And inside a hawthorn hedge and beyond the General's jurisdiction was a mighty cairn of stones, moss-grown, and lichen-covered, and dating from Druid times. It was visible for miles around, and was still known as *Knockane-na-Coppaleen*, the Little Hill of the Little Horses. No one dared touch it, though it was well known that gold was piled beneath; for didn't Farmer Mahony, a hard believer, once remove a few stones from the cairn to repair a ditch, and wasn't he struck dead on the spot? and weren't the stones

brought back to the cairn by invisible hands? Yet it could hurt no one to place the all-conquering Sign there—and there it was, cresting the cairn, an immense cross, with the spear and sponge, and a crown of real thorns hanging in the centre. Luke gazed long at the mighty symbol; then, turning round, he noticed that the turf or grass surface had been removed in regular patches on the face of the high slope. He moved down, far down, and then looked upward. Yes! unmistakably, in clear-cut letters on the grassy swards, and so large that they might be read from the far hills of Clare, that to-day looked near and threatening, were cut the words—

PRAISED BE JESUS CHRIST, FOR EVER!

XXXV.—A LECTURE ON BIOLOGY.

It was fortunate for Luke Delmege that this momentary contact with the best side of human nature had softened his feelings towards men. Because he was just now face to face with that most deadly temptation—to despise and shrink from his kind, and to live in such solitariness of thought as would barely allow a margin of time for the discharge of sacred duties. The mighty abstraction, Humanity, which he had worshipped in the high atmosphere of thought, had been rudely dispelled, and had left only the sordid precipitate of a few wrecked fragments of bones and dust. And in the awful revelations of the grave he read the utter insignificance of human life. He began to perceive, too, in his close observation of nature, that the same law was everywhere—life springing from the bosom of death, and then chased back into death again by the operations of some inexorable law. It was with infinite pity he saw how, in the springtime of the year, the buds had scarcely unfolded themselves in tender, silky leaves, when frost, or canker, or blight withered and dried up their infantine beauty; and, on the other hand, the leaves were hardly changed in color under the October frosts, when tiny buds shot forth only to be paralyzed and shrunk under the icy breath of winter. So, too, in the fairest child, death and decay made themselves manifest. Scarcely had life begun, when death stood by the cradle, his thousand-winged messenger of disease hovering around that infant form to arrest its growth and destroy it. The

carious teeth and the anæmic lips of young boys and girls affected him strangely. A chemist's shop, with all its sights and smells—its iodoform, and creosote, and carbolic, the ill-smelling wardens against decomposition and dissolution—made him sick. Death and decay haunted all Nature like a hideous spectre. So, too, in his reading, Luke gave up everything that was merely ephemeral. History he could not bear. What was it but the record of human passion and folly—that amateur theatricals of a race that must cheat time and ennui with its battles and diplomacy, and whose stage mimicry would be a tragedy, if its unimportance did not make it ludicrous. No. There was nothing lasting but the Idea and the Soul; and Luke turned away with loathing from his race and sought earth's only blessing of peace in solitude and thought. He was driven farther inward on himself by the attitude of his brethren towards him. They were kind, but critical. Their swift, impetuous ways, always seeking action, action—their emphatic principles, their intolerance of abstractions, and their insistence on facts; and all this, coupled with an idealism that seemed to him utterly visionary and impractical, alienated his sympathies from them. He was always unhappy in society, except, indeed, the society of his beloved pastor, whose suave gentleness subdued all riotous questioning on his part. And he haunted the mountains and the streams and the pine-woods, and came home happy from his association with the peace of Nature. A day on the lonely mountains, sitting over the rough bridge which spanned the yellow torrent, with the furze and the bracken waving around him, and a hare leaping out to wonder at him, and the whirr of the partridge over his head, and the fresh, clean air wrapping him around like a cool garment on a fever patient, and the long, lone vistas stretching away to the hazy hills that crowned the pathway of the lordly Shannon, was an unspeakable pleasure. But it was morbid. Not in action alone, or in thought alone, but in the interplay of thought and action, true life consists. And Luke was saved from this morbidity for a time by the opening up of men's hearts towards him. And when again he was driven back upon himself, this generous expansion of his people's affections always protected him from the temptation of contempt.

Immediately after the events narrated in the last chapter, he

made two gallant attempts to get into touch with the outer world. He was stung into making the attempts by some unkind things he had heard. It was but two simple phrases, but they meant so much. "Sub nube!" He only heard it in a whisper; but oh! how much it signified! And that cruel and unjust saying of Lactantius: "Literati non habent fidem!" so untrue, yet so easily applicable on the lips of the uncharitable, cut him to the quick, as it magnified the episcopal warning into a grave censure, which might be removed by Mother Church, but never by the world. He determined to assert himself—to come out into the arena, as he had so often stepped into the palaestrum of his college, and show himself for all he was worth. There were two ways open to him, literature and the pulpit; two weapons, the voice and the pen.

He took down his books—some, alas! mildewed and damp from want of use—and set to work steadily. He gave himself full time for careful elaboration; and in six weeks he had a paper ready for the press. They were the happiest six weeks he had spent since his return to Ireland. Blessed is work! Blessed, the sentence: "In the sweat of thy brow shalt thou labor all the days of thy life!" He got his essay carefully typewritten, though typing was a costly novelty at the time; and sent it on to the Editor of a great *Quarterly* that was just then setting out boldly on its career as the organ of Science, Literature, Polemics, and Art, for all that was cultured in the country. In a few weeks, alas! the little roll was returned, with this letter:

OFFICE OF "THE INDICATOR," April 6, 188—.

My dear Luke:—In compliance with your modest request, and the dictates of the editorial conscience, I read your paper from Alpha to Omega. Like the famous critic, who opened "The Ring and the Book" for the first time, the dreadful suspicion crossed my mind: Have I become suddenly demented? On the suggestion of my sub. we read the paper backwards; and then a great light dawned. Nothing could give me greater pleasure than to oblige an old schoolmate; but if I published your paper, there would be an immediate demand for auxiliary asylums all over the country; and the doctors would at last have a tangible cause for the increase in insanity, instead of tracing it to that harmless drug, called Tea. Accepting your theory, however, about the *Identity of Contradictories*, I accept your paper; and, in the same sense, you will hereby find enclosed a check for £20.

I am, dear Luke, Yours etc., THE EDITOR.

P. S.—You will pardon an editorial joke, for *auld lang syne's* sake. But, my dear Luke, you are a hundred years behind, or a hundred years in advance of your

age. Don't you know we are just now passing through the "bread-and-butter" cycle? that we have hung up *Erin-go-bragh*; and are taking Sidney Smith's advice about *Erin-go-bread-and-butter*—*Erin-go-boots-without-holes-in-them*, etc., etc.? Write me something practical, thou agricultural curate—the quantity of nitrogen in a cubic foot of solid guano, how to get sulphur out of turnips, and sugar of phosphorus out of apples, or anything that will help on the material prosperity of the country; but abandon your idealism, and not only for a time, but for ever. How I envy you!

O, fortunatos nimium, sua si bona norint!

My only chance of exercise is on a piano-stool, which is my tripod; and on which I make conscientiously three thousand gyrations every day. And you, on your gallant steed, spurning the earth, and climbing the Heavens! Ah, me!!!

Luke read the letter three or four times. He was disappointed; but he could not be angry. The good humor of his old class-mate disarmed him. And certainly it was a good joke, that Luke Delmege, the methodical, the practical, the realist, should be warned off from the dangers of a too exuberant imagination.

"There is no end to the human enigma," he said, as he tied the roll and flung it into the recesses of his bookcase.

Some months after, he was invited to lecture at a great literary club in the city. The letter of invitation implied that Luke's estrangement from the active life of the Church around him was extremely unlike all that they had read about his career in England; and gently hinted that a persistence in these solitary habits would infallibly lead to his being considered peculiar and strange. The subject of the lecture was left to his own selection, with one proviso—it should be up-to-date.

With all his morbid shrinking from publicity, partly the result of the secret contempt of men of which we have spoken, and partly arising from a dread of being misunderstood, Luke would have declined the invitation; but that word "peculiar" stung him; and he determined to go, and show the world what he was, and what he might have been. He ransacked his brains and his library for an up-to-date subject; and, at last, decided that biology—the latest of the sciences—was exactly suitable to his own tastes and the capacities of his audience. He wrought laboriously at his lecture, determined it should be his last cast of the dice.

There was a full house; and a brilliant gathering of priests and laymen on the platform. The president happily and generously spoke of Luke's splendid career in college, and his after-successes on the mission; and he spoke so warmly and so sym-

pathetically, that Luke felt all his anger against mankind oozing away; and all the bitter things that had come back to his ears, all the more bitter for the translation, began to fade away in happy feelings of trust and love and gratitude. When will the world understand the mighty magic of kind words? Luke rebuked himself. "It is self-knowledge," he said, "that has made me uncharitable." Surely the heart enshrines mysteries and secrets beyond the power of its own divination!

His young spirits bounded back at this generous introduction; and he spoke under the intoxication of stimulated genius. His reception by the audience, too, was cordial, almost enthusiastic. His fine figure, a face animated with the glow of talent and the excitement of a novel experiment, his clear, well-modulated, ringing voice, that sounded quite musical even after the splendid chorus of the Orchestral Union of the society, seemed to awaken all present to the fact that this lecture was to be something quite unique in their experiences. Nor were they disappointed. It was a clear, well-knit lecture, full of facts, as well as arguments; and when Luke completed a peroration in which he welcomed every fact, and scorned every conclusion of modern science, and declared that the cry of the Church in every age, most of all in our own, is for "Light! more light! that all knowledge may finally expand and be lost in the Light Supernal,"—the audience, mostly young men, arose, and gave him an ovation that seemed to console him for all his years of enforced seclusion. One member after another stood up to express his gratification; and then—well, then—there was the "little rift within the lute," that was tingling so musically in his ears. For one member made a comic speech about the "blasto-derms" and "gemmules" and "amoeba" which Luke had introduced into his lecture; and another hinted the suspicion that it was fine, but was it sound? It was eloquent; but was it orthodox? Luke flushed angrily. The president intervened. He took Luke's part nobly; and, being a man of vast erudition, and unimpeachable honor, his words were regarded as final. But the sting remained. And for many months did Luke puzzle himself with the enigma that the more closely he studied, and the more accurately he expressed himself, the more was he misunderstood. He spoke angrily on the subject once to a lively confrère.

"I'd advise you, Luke," said the latter, "to keep to Grattan and O'Connell, or that venerable subject—The relative merits of a monarchy and a republic, or—Was Napoleon a greater warrior than Wellington? You can't trip there?"

"But I didn't trip," protested poor Luke.

"Of course not! of course not!" said the confrère.

But there was one member of the audience that famous evening who was utterly disgusted and disedified. Matthew O'Shaughnessy was a retired merchant, who had accumulated a pretty fortune in the bacon and butter line; and, having provided well for his family, he wisely determined to retire from business, and, with his excellent wife, to spend the twilight of their lives in peace. He was a very pious man; kind, and good, and charitable, almost to a fault. But he had one imperfection—only one; and that, very venial. He was critical, especially about matters affecting religion or the Church. He always raised his silk hat—for he was a dreadful formalist and belonged to the old school—when passing a priest in the streets; kindly, if he met an acquaintance; ostentatiously, if he met a stranger. But he would not salute a priest who was cycling. He thought it undignified and unbecoming.

He sat, on Sundays, a little distance from the pulpit; so near, that, being somewhat deaf, especially in the left ear, he might hear the preacher; so far, that he might see him, and watch his expression and gestures. When the Gospel of the day had been read, which Matthew followed word by word from his prayer-book to see was it correctly rendered, he sat with the audience, but slightly turned towards the wall, and with his right hand folded over and pressing down his ear. If the remarks of the preacher pleased him, he punctuated them with several nods of the head and half-audible remarks: "That's good!" "Bravo!" "I wouldn't doubt you!" If the preacher was weak or irrelevant, Matthew turned around, wiped his spectacles, and read his prayer-book. He objected strenuously to "priests in politics;" and often asked: "What in the world are the bishops doing?"

On the evening of Luke's lecture, Matthew, as an honorary member of the committee, should have been on the platform with the priests and distinguished laymen, and grievous was the dis-

appointment of many who had been anticipating a great treat from Matthew's remarks on biology. But he came in late—they said, purposely so—and was accommodated with a seat at the furthest end of the hall. He took it graciously, bowed all around to the young men, took out his red silk handkerchief and folded it on his knee, leaned slightly forward, folding his right hand over his ear, and listened. Luke was just saying that scientists had not yet fully determined whether man was a regenerate and fully-evolved anthropoid ape, or whether the anthropoid ape was a degenerate man; and he instanced experiments that had lately been made in London on a certain simian, called Sally, who was made to count numerals up to ten by placing straws in her mouth. Matthew's face lengthened, as he listened with open mouth. He couldn't believe his ears. He looked around cautiously to see what effect these extraordinary statements were producing on the faces of the young men around him. They were preternaturally solemn. He listened again. This time Luke was using manifestly profane language. Matthew looked around. The boys shook their heads mournfully and nudged each other. They then looked to Matthew for a clue. "I thought so," he said, drawing in his breath sharply. "I knew my sinses didn't deceive me. Did any mortal man ever hear the like from a priest before?" But, then, here was a chorus of congratulation from president, vice-president, and committee.

"I wouldn't stand it, if I was you," whispered a young man, who read Matthew's mind as it were a book. "'Tis a burning shame, and you're one of the committee."

But just then the one critic was opening his batteries on the lecture and expressing grave doubts about the lecturer's orthodoxy. Matthew was delighted.

"Good man!" he whispered. "Go on! Pitch into him! Right you are! Send it home!"

He then folded his silk handkerchief with a sigh, took up his silk hat, and turned round. He saw the expectant faces.

"Well," said he, "if that doesn't bang Banagher, I'm—a—I'm—a—street-preacher. What the—— is comin' over the counthry at all, at all?"

He went out into the night. It was a moonlit night, very

bright, and soft and balmy. The streets were deserted. The audience had remained for the final chorus. Matthew was puzzled, angry, shocked. He had to relieve his feelings. He addressed Diana, as there was no one else around.

"Egor! 'tis a quare business altogether! We don't know whether 'tis on our heads or heels we're standin' with these young men! Did anny wan ever hear the like before from the lips of a Roman Catholic clergyman? Egor! Jim the mule, and Mike the rogue, an' Sally the ape! Wasn't the poor 'uman as good as God made her? An' if He didn't make her as handsome as me young bucko, wasn't that His business? An' why should any poor 'uman be called an ape?"

Diana looked solemnly down, conscious of her own beauty, on these microbes of earth, but did not reply. Matthew went further towards home. Then his feelings overpowered him again, and striking the reverberating flags with his heavy stick, he again addressed Diana.

"That was bad enough; but whin he comminced cursin' and blaspheming, I thought he'd rise the roof aff. 'Blast ho! Jane Ettick,' he says; 'blast ho! Jer Minahal!' Egor! the ind of the world is comin'! What will Mary say, I wondher!"

Mary had been taking a gentle snooze over the parlor fire, while the cat slept at her feet, and the kettle sang on the hob. She woke up on Matthew's entrance, rubbed her eyes, and said, dreamily:

"'Pon my word, Matcha, I believe I was akchally asleep. How did ye like the leckshure?"

Mary looked well in her black silk dress, and the thin gold chain around her neck; but Matthew was too indignant to heed such things just then.

"Lave me alone, 'uman," he said. "Where are the matayriels?"

Mary said nothing, but touched the bell. She was accustomed to these moods. The "matayriels" were brought in, and Matthew, with sundry grunting soliloquies, brewed his tumbler. He then bent forward, and placing the tips of his fingers together between his knees, he said:

"Mary O'Shaughnessy, you and me are a long time in this wurruld, and maybe we'll be longer, plase God; but of all the

demonstrations and exhibitions you ever hard of, to-night bate thim all."

He moistened his lips. Mary woke up.

"If it was a Methody, or a Prosbyterian, or wan of these new acrostics, that I hear 'em talk of sometimes below there, I wouldn't be surprised. But a Roman Catholic clergyman, an ordained minister of God, who'll be standing at the althar to-morrow mornin'—"

Here Matthew's feelings overpowered him. He threw out his hands in an attitude of horror and unspeakable disgust, and then moistened his lips.

"What was it about, at all?" said Mary, to help out her husband's inability to explain.

"About? I'll tell you, thin. It appears that this young gintleman was in England; and there, like here, the blagards will call names. But what was the manin' of telling a respectable congregation about Jim the mule, and Mike the rogue? But that wasn't all. There was a poor half-deminted crachure over there, called Sally, and what did they do wid her, d'ye think? Brought the poor 'uman up upon a stage, and asked her to count tin. And whin she couldn't, they put sthraws in her mout', and made her take 'em out, wan by wan, to count 'em. But," continued Matthew, as he laid down his wine glass, "that wasn't the worst of the business. Mary O'Shaughnessy, did you ever hear a priest curse?"

"Yerra, what's comin' over you, Matcha?" said Mary, peering at her husband intently. "Curse? a priest curse? Niver, nor you ayther!"

"Didn't I?" said Matthew. "Faix, an' I did. Not wance or twice nayther; but every second word from his mout'."

"If I didn't know you, Matcha O'Shaughnessy," said Mary, with some anger, "I'd say you wor dhramin'."

"Faix, I wasn't, nor more nor you this minit," said Matthew. "Egor, I thought he'd rise the roof av me head. 'Blast yah, Jane Ettick,' he says; not 'you,' at all, but 'yah,' wid his grand English accent: 'Blast yah, Jer Minahal! Blast yah, Dermody'—"

Mrs. O'Shaughnessy was tapping the brass fender with her slipper in an ominous manner; and her eyes were glinting, like

the sparks in the grate; but Matthew, with all the unconsciousness of a fatal mortal, went on, twisting poor Luke's scientific terminology into horrible profanity. Then the storm broke suddenly.

"D'y'e know what I'm after thinkin', Mr. O'Shaughnessy?" she said, in an accent of forced calmness.

"Somethin' good, Mary, I'm sure," said Matthew, a little frightened and surprised.

"I'm thinkin', Matcha O'Shaughnessy," said Mary, beating time with her slipper, "that you lifted yer little finger wance too often since yer dinner."

"If you mane, Mary," said Matthew, apologetically, yet sure of his defence, "that I took dhrink, ye were never more mistaken in yer life. Since the day I took the teetotal pledge for life from Father Matcha, me friend, down there in the bowlin' green, exactly twenty-five years ago, come this Christmas, on two dhrinks a day, and whatever the doctor would ordher as medicine, I never tasted a dhrop since."

"Thin can't you let yer priests alone?" cried Mary, angrily turning around.

"Yerra, is 't me, 'uman?" cried Matthew. "Yerra, I'd die for me priests!"

"Thin why are you always nagging at 'em, an' placin' 'em and faultfindin' with 'em? Begor, the poor gintlemin can't please ye, at all, at all. If they wear a high bayver, they're too grand; an' if they wear a Jurry-hat, they're demanin' thimselves. If they're goin' about their juty in the sthreets, they ought to be at home; and if they stay at home, why aren't they walking the sthreets? If they go to Kilkee or Lisdoonvarna for a bret' of fresh air, they're spindin' the money of the poor; an' if they stop at home, they're savin' and miserly. If they take their masheens an' go out for a whiff of fresh air, afther bein' cooped up all day in their boxes, pious craw-thumpers an' althar-scrapers won't take aff their hat to God's ministers—"

"Yerra, 'uman, take yer tongue aff av me," cried Matthew in agony. "Sure, I'd lie down in the mud of the sthreets, and lave me priests walk over me body—"

"Begor," continued Mary, now thoroughly roused, "wid yere

Parnellites, an' yere Independints, an' yere Faynians, there's no respect for God nor man. Ye'll be soon tellin' the Pope of Rome what he ought to do. But 'tis only sarvin' 'em right. Manny and manny's the time I tould 'em: 'Do as the ould priests did—give 'em the stick across the small of their back, an' they'll respect ye.' But, begor now, the priests of the Church must take aff their Caroline hats to ivery little whipster of a girl that comes home from her convent school wid her rowl of music under her arrum—"

"Go on!" said Matthew resignedly, turning round to his only consolation. "What the Scripture says is true: There's no stoppin' a burnin' house, nor a scouldin' 'uman."

"An' what'd ye be, widout yere priests?" continued Mary, unheeding. "Who looks after the poor and the sick? Who goes out into the house where there's sickness and faver, and browncheeties, and mazles? Who gets up yere Young Min's Societies for ye? An' yere concerts? Who's at the top, bottom, and middle of iverything that's good or gracious—in the cuntry—"

"Yerra, 'uman, shure I'm not denying that our priests are good!" pleaded Matthew in despair.

"An' there ye are, like a parcel of unwaned childre wid yere m'ouths open to be fed. 'Tis the priest here; an' the priest there! An' very little thanks they get for their throuble afther all. But, believe you me, Matcha O'Shaughnessy," continued Mary, in a tone of great solemnity, "an' believe you me agin, there's a day of reck'nin' comin'; and manny a poor crachure, who hasn't as long a bade as you or your aquals, may inter the Kingdom of Heaven afore ye. But take me advice—let the priests alone! They belong to God; an' if they go astray let Him dale wid them!"

There was a deep, solemn hush of ten minutes' duration after this tornado. Matthew was struck dumb. What can a poor fellow do but bite the dust after a cyclone? "Tic-tac," solemnly went the clock on the mantelpiece. "Tick, tick, tick, tick, tick, tick," went Mary's gold watch in her belt. At last Matthew raised himself with a deep sigh; and commenced to compose an *Eirenicon*. When this was ready, he said, in a gentle and deferential whisper:

"Mary!"

There was no reply.

"Mary!" he said, more loudly.

"Well?" said Mary, without looking round.

"Mary, I'm makin' a little sup for you."

"You won't," said Mary crossly.

"But I say I will," said Matthew. "Mary, I've been noticin' for a long time that you're not lookin' quite yerself. You're only pickin' and pickin' at your males like a young chicken. Why, you ate no more for your brekfus thin a child of four. You must see the docthor, and take somethin' every day for nourishment. Here, take this!"

"'Tis too sthrong," said Mary, making a grimace over the steaming wineglass.

"'Tis *not* too sthrong," said Matthew, in a tone of righteous indignation. "'Twill rouse you up."

"Put a little hot wather in it," said Mary pleadingly.

"I will *not* put hot wather in it," said Matthew. "Is it to make you sick, I'd be?"

"Well, I'll lave it up there to cool," said Mary, placing the wine-glass on the mantelpiece.

After a long pause, during which the temperature settled down to normal, Mary said:—

"That young priest is a cousin of mine!"

"What young priest?" said Matthew, with affected indignation.

"The young pracher," said Mary.

"Is't Father Delmege you mane?" said Matthew.

"Yis," answered Mary. "He's me second and third cousin be me mother's side."

"An' why didn't ye tell me that before?" said Matthew. "Did I iver see such people as women are? They draw you out, and out, an' out, like a talliscope, until you make a fool of yerself, and thin they shut you up with a snap. But, faix, an' 'tisin't because I'm sayin' it to yer face, ye have raison to be proud of him."

"I'm tould he's a fine-lookin' man," said Mary.

"Fine? Fine is no name for him. He's wan of the grandest min ye ever saw in a day's walk."

"I suppose he'll be comin' to see me," said Mary, "if only on account of his poor mother."

"D'ye think will he come to-night?" said Matthew, in alarm.

"Faix, he might. He might dhrop over afther his supper."

"I'm better be puttin' these things out of the way," said Matthew, hastily removing the glasses. "I'm tould he hates this, as the divil hates holy wather."

Just then, a tremendous knock was heard at the hall-door.

"Here he is!" said Mary, straightening herself up, and arranging her toilette. "Do I look all right, Matcha?"

"Never better in yer life," said Matthew. "He'll be the proud man whin he sees you."

There was a colloquy in the hall; then a heavy foot on the stairs. In answer to a rather timid knock, Matthew shouted "Come in!" The door opened just a little, the servant maid put in her tousled head, and said:

"The milkman, ma'am, sez he wants that tuppence for the mornin's milk!"

"Bad luck to you and the milkman together," said Mary. "Here!"

But Luke did call the following day; and he was very grand, but gracious, and even affectionate. He had been learning that in this old land, and amongst its simple, faithful people, there were mighty treasures of warmth and love, for which the cold, steely polish of other lands was but a poor exchange. And Matthew and Mary lived on the honor for days afterwards, and cut out the paragraph in the paper about "The Lecture on Biology," and Matthew went around, and asked everyone, "Did they ever hear the like before?" and "Why the mischief doesn't the Bishop bring that grand young man into the city?" And Mary placed on her mantelpiece, side by side with the portrait of the Bishop himself, Luke's photograph, gorgeously framed; and in answer to all inquiries, she said modestly:

"Me cousin, Father Luke!"

ELECTION BRIBES AND RESTITUTION IN CONSCIENCE.

DURING an electoral contest, A— offers B— twenty dollars if he will vote for C—. B meant to vote for D; but in consideration of the money, agrees to vote for C, which he does. Being afterwards troubled in conscience, he lays the matter before his confessor, who obliges him to give the money back to A.

An Instruction to Confessors which lies before me, warns the priest that he cannot impose a strict obligation of restitution in such cases as the foregoing, but can only urge the penitent to bestow his ill-gotten gains, or at least part thereof, in alms. The confessor is referred to Gury, *De Contractibus*, n. 760, and to St. Alphonsus, *Lib. III*, n. 712. It is the *contractus 'de re turpi'* that is dealt with in the places to which the references are given. Both authors lay it down as the more commonly received and more probable opinion that, when the contract has been carried out, the person who does the illicit or sinful act may keep the price he gets for doing it, or at any rate is not strictly bound to make restitution. Not that a claim to compensation can be based upon the sinful act as sinful, but as serviceable to the other party, or laborious in itself, or as being the act of one who is master of his own acts, and can consequently dispose of them for a price, if he is so minded. He sins, indeed, in making the contract and in carrying it out. But that is a matter between himself and God. It does not affect the claim of natural justice arising out of the innominate contract *facio ut des*.

St. Alphonsus says:¹ "Quoad meretrices commune est, et certum inter DD., quod possint retinere pretium meretricii prae-stiti. . . . Pro aliis vero maleficiis, pro ferenda sententia injusta, vel patrando homicidio, adulterio, fornicatione, etc., duplex est sententia probabilis," etc. In the case of a bribe taken "pro ferenda sententia injusta," we have an exact parallel to the case put above. But do these two cases belong to the same category as the others given by St. Alphonsus, and are they to be solved by the same principle? The following passage in the *Summa* of St. Thomas² bears directly on the point:

¹ *Loc. cit.*

² 2^a 2^{ae}, a. 5, ad 2

Aliquis dupliciter aliquid dat illicite. Uno modo quia ipsa datio est illicita et contra legem, sicut patet in eo qui simoniace aliquid dedit, et talis meretur amittere quod dedit : unde non debet ei restitutio fieri de his. Et quia etiam ille qui accepit contra legem accepit, non debet sibi retinere, sed debet in pios usus convertere. Alio modo aliquis illicite dat, quia propter rem illicitam dat, licet ipsa datio non sit illicita, sicut cum quis dat meretrici propter fornicationem. Unde et mulier potest sibi retinere quod ei datum est, sed si superflue ad fraudem vel dolum extorsisset, tenetur eidem restituere.

It will be seen that St. Thomas divides into two distinct classes the cases that are commonly brought together under the head of *contractus turpis*. It will also be observed that *simonia* and *quæstus meretricius* are merely given as examples, each of its own class. The former is an example of that class of cases in which the very act of giving or taking for a price is unlawful—*i. e.*, contrary to some law that is binding in conscience. The latter is an example of that class of cases in which, not the giving or taking for a price in itself, but that for which the price is taken is unlawful. This will seem at first sight a subtle distinction ; and so it is, at least in the sense of being hard to grasp fully. It is, however, a very important distinction. For note how different is the decision which the Saint gives in the one class of cases from that which he gives in the other. In the second case, the money may be kept. In the first, restitution must be made, not to the one from whom the money was received, but to the Church or the poor—"debet in pios usus convertere." The ground of the decision in the second case is, that where there is no law against giving and taking for a price, but only against that which is so given or taken, it is no breach of natural justice to take and keep the price. The ground of the decision in the other case is, that where such law exists, the buying and selling is void of effect. Under that law, and in the case of persons who are subject to the law, the one who gets the price has no valid title to it.

Under the law of nature, to which all men are subject, two conditions are requisite to the validity of the contract of buying and selling. The first is that the thing which is offered for sale shall be really *pretio aestimabile*, or, in commercial parlance, a marketable commodity. The second is, that the party who sells shall own and have the disposal of that which he offers for sale. Now, in all cases where it is the thing, and not the giving or taking it for a price, that is wrong, both of these conditions may be fulfilled, and the contract will give a valid title, under the

natural law, to the price that is paid for the wrongdoing. Suppose A agrees to give B ten dollars for setting fire to C's barn, the money to be paid when the thing is done. B's share in the transaction is *pretio aestimabile*, as much so in itself as any lawful service that he may render A. Also, he has dominion over his own acts and can dispose of them for a price if he will. But, it will be said, though he is physically free to dispose of his own acts, he is not morally free to do A the particular service bargained for. No; and for this reason he is under the strictest sort of moral obligation not to do it. The law of natural justice towards God forbids him to do it: "Est enim pietas," says Cicero, "justitia adversus deos." The law of natural justice towards his fellow-man forbids him to do it: *ne cui noceas* is a dictate of nature's law. But neither *pietas adversus Deum* nor *justitia adversus proximum* forbids him to take a price for the unlawful service after it has been rendered. And therefore, while he has to square his conscience with the first dictate of natural justice by sincere repentance, and with the second dictate of natural justice by making good, in default of the man who hired him, the damage done his neighbor, he can take his stand with a safe conscience on a third dictate of natural justice which requires the stipulated price to be paid for every service that is in itself *pretio aestimabile*. So much for the class of cases in which it is the thing that is wrong, and not the giving or taking it for a price.

In the other class of cases, such as simony, bribing of judge or elector, taking money from a thief for not "telling on" him, and all cases where it is the giving or taking for a price that is in itself wrong, the one who takes the price has no valid title to it, even after he has fulfilled his part of the unlawful contract. The reason is that the conditions are wanting which the law of nature itself requires for the validity of the contract. That which is of its very nature sacred and spiritual is in the strictest sense priceless, and in any case does not belong to the man to whom the dispensation of it has been committed. So the decision of a judge or vote of an elector is of its very nature a priceless entity. It is not of the class of things that are bought and sold, but is, by the law of nature, and ought to be, like honor and virtue, unpurchasable. The other condition, too, is wanting here. For the authority which the judge has to render a decision in accordance with the evidence, and the

right of the elector to vote according to the dictates of his conscience, are not things of which they have the ownership and can dispose of at will, but sacred trusts committed to them by society to be conscientiously discharged. The same, and even more, is to be said of the right of a man to denounce a thief to the authorities. It does not belong to the order of things that are bought with a price, and is not the private property of the individual, but a something that society has invested him withal for the social good. Nay, it is not properly a right at all, but rather a duty that he owes the community.

It may here be urged that the act of the simoniacal person, as well as of the corrupt judge or elector, is, equally with the act of him who sets fire to his neighbor's barn, *pretio aestimabile*—not, indeed, as sinful, but as serviceable, laborious, etc. To this it is replied, that serviceable or laborious though it be, the act of the man who administers sacred things, dispenses justice, or exercises the suffrage, is of its very nature unpurchasable, for the reason that it is inseparably bound up with what is of its nature inalienable as a right or duty. The act is not one which a man can dispose of for a price, since he already owes it to society, of which he is the agent, and from which he gets his reward in money or protection for labor done or service rendered. It is against every dictate of natural justice that he should be paid for failing in his duty towards society and betraying his trust. And yet it is precisely under this aspect of his act that the price is paid for it, since it is not his to dispose of for a price in so far as it is serviceable or laborious. On the other hand, the man who, being nobody's servant, and master of his own acts, hires himself out to do a service which is, though unlawful, of its nature purchasable and *pretio aestimabile*, commits, indeed, sin by his act; but, having done it, he can claim his hire from the man who engaged him. And so we come round once more to the Saint's distinction, for it is the act that is wrong in this case, not the doing of it for a price; while in the other instance it is the doing of it for a price that is wrong and against natural justice, not the act itself. The act of exercising the suffrage is of itself just; it is the doing of it for a price that is unjust. The act of destroying another man's property is unjust; the getting a price for it may be justified on the principle of natural equity, which underlies the innominate contract *facio ut des*.

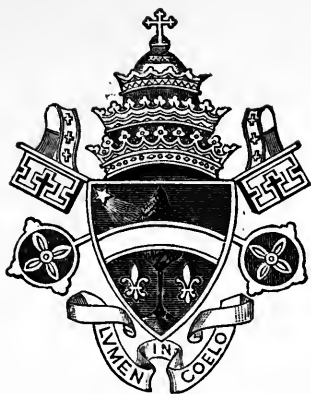
From what has been said it also follows that a judge cannot keep the bribe given him even when he returns a verdict in accordance with the facts; nor the elector the money he gets for his vote, even when he votes according to the dictates of his conscience. For every such contract is void by the law of nature which dictates that no price shall be given or taken for that which is (1) not one's own, and (2) outside the order of things that are bought with a price.

There is one more point to be considered. St. Thomas teaches that restitution is to be made in such cases, but not to the one from whom the money has been received. How is this? The Saint simply says, "*talis meretur amittere quod dedit*"—that is, the man does not deserve, or has no right, to get his money back. This implies that the price paid is by the law of nature forfeit to society. Two other reasons may be given. The first rests on the principle, *scienti et volenti non fit injuria*. The man of his own free will agreed to pay a price for what was in itself unpurchasable, but what he wished to obtain by the payment of a price. He got what he wanted for his money, what he looked upon as the worth of his money. Therefore, he has no longer a claim to his money; else one can have and hold what one has bought and with it the price that one has paid for it; which is absurd. Again, there is that other principle, *nemo ex propria iniquitate commodum reportare vel ditescere debet*. The fellow who goes about buying votes would do a thriving business if the man whose vote he buys were bound to pay him back the money, even after the vote was cast according to agreement. He would have the suffrage—and his money back into the bargain.

If the distinction made by St. Thomas had been kept steadily in view, there would perhaps be no divergence of opinion among moralists in regard to cases arising out of the *contractus turpis*. Be this as it may, according to the Saint's doctrine—and it is a doctrine that rests solidly on the essential conditions which natural law requires for buying and selling—the opinion that one who takes a bribe for his vote may keep the money, or at any rate is not strictly bound to put it away from him *in reipublicae utilitatem vel in usum pauperum*, is wholly destitute of intrinsic probability, and cannot therefore be followed with a safe conscience.

Antigonish, Nova Scotia.

ALEX. MACDONALD, D.D.



Analecta.

EX ACTIS LEONIS XIII.

EPISTOLA SS. D. N. LEONIS PP. XIII AD CARDINALEM GIBBONS
CANCELLARIUM MAGNI LYCAEI WASHINGTONIANI, EPISCO-
POS EXHORTANS UT ALUMNOS AD LYCAEUM MITTANT.

*Dilecto Filio Nostro, Jacobo Tit. S. Maria trans Tiberim S. R. E.
Presb. Cardinali Gibbons, Archiepiscopo Baltimorensi.*

LEO PP. XIII.

Dilecte Fili Noster, Salutem et Apostolicam Benedictionem :

Studium, quo, vel ab inito Pontificatu, foederatarum Americae Civitatum Ecclesiam complexi fuimus, illud etiam suasit Nobis, ut Lyceum magnum quamprimum Washingtoniae condi urgeremus, conditum vero confirmaremus auctoritate Nostra omnique benevolentia. Quod enim requirebant tempora, id Nobis maxime cordi fuit; ut videlicet invenes, qui in cleri spem educarentur, virtutibus quidem primum, tum tamen etiam divinis humanisque disciplinis quam optime imbuerentur. Quae porro de Washingtoniano Lyceo subinde accepimus, non irritam fuisse fiduciam Nostram ostendebant; illud autem laetiora modo capere incrementa tum ob largi-

tatem catholicorum, tum ob decurialium doctorum peritiam et auctoritatem, tuae litterae testantur, quas nuperrime dedisti. Unum restare adhuc videtur, ut nobile Institutum auditorum etiam frequentia floreant; quod sane ex Episcoporum industria atque studio expectandum est. Qui si, missis Washingtoniam alumni, carere forsitan utilitate aliqua, in sua quisque dioecesi, ad tempus videbuntur; at longe majus capient emolumentum, tum sibi tum universae Americanae Ecclesiae, dum clerus una eademque doctrina, uno eodemque spiritu informetur. Haec Nos ex voluntate bona sperantes, qua vos Ecclesiarum vestrarum commoda decusque contenditis; tibi Dilecte Fili Noster, Rectori, doctoribus, alumni, Washingtonianae Universitatis Apostolicam benedictionem, Nostrae caritatis testem, amantissime impertimus.

Datum Romae apud S. Petrum die XIII, Iunii MCM, Pontificatus Nostri anno vicesimo quarto.

E S. CONGREGATIONE INDICIS.

DECRETUM.

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 Vaticano die 7 Iunii 1901, damnavit et damnat, proscripsit proscribitque, atque in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera:

EM. COMBE.—Le grand coup avec sa date probable, c'est-à-dire le grand châtement du monde et le triomphe universel de l'Église.—Étude sur le secret de la Salette. 3^e édit. augmentée de la brochure de Mélanie et autres pièces justificatives.—Vichy, 1896.

JEAN DE DOMPIERRE.—Comment tout cela va finir. L'avenir jusqu'à la fin des temps; histoire anticipée des derniers âges du monde.—Rennes, 1900.

JOSEF MÜLLER.—Der Reformkatholizismus, die Religion der Zukunft. Für die Gebildeten aller Bekenntnisse dargestellt. Erster und zweiter Theil.—Würzburg-Zürich, 1899.

F. REGIS PLANCHET.—El derecho canónico y el clero mexicano, ó sea anotaciones al concilio V mexicano.—México, 1900.

Idem.—La enseñanza religiosa en la arquidiócesis de México, y suplemento á la obra "El derecho canónico."—México, 1900.

CAMILLE QUIÉVREUX.—Le paganisme au XIX^e siècle. 3 vol.—Abbeville, 1895-97.

رس العاجز المظلوم وعدل الى بالباغي المنقوم (s. l. a. et t.).

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

Quibus SANCTISSIMO DOMINO NOSTRO LEONI PAPAE XIII per me infrascriptum Secretarium relatis, SANCTITAS SUA Decretum probavit, et promulgari praecepit. In quorum fidem etc.

Datum Romae die 7 Iunii 1901.

ANDREAS Card. STEINHUBER, *Praefectus*.

Loco + Sigilli.

Fr. THOMAS ESSER, *Ord. Praed. a Secretis*.

Die 10 Iunii 1901. Ego infrascriptus Mag. Cursorum testor supradictum Decretum affixum et publicatum fuisse in Urbe.

VINCENTIUS BENAGLIA, *Mag. Curs.*

E S. CONGREGATIONE RITUUM.

PRIVILEGIA QUAE IN TRIDUO VEL OCTIDUO SOLEMNITER CELEBRANDO INTRA ANNUM A BEATIFICATIONE VEL CANONIZATIONE PER RESCRIPTUM SACRAE RITUUM CONGREGATIONIS A SUMMO PONTIFICE CONCEDI SOLENT.

I. In solemnibus, sive triduanis pro recenter Beatificatis, sive octiduanis pro recenter Canonizatis, quae celebrari permittuntur,

Missae omnes, sive solemnes sive privatae, inter Votivas recensendae sunt. Ob peculiarem vero celebritatem Sanctitas Sua indulget, ut omnes ac singulae dicantur cum *Gloria* et *Credo*; semper autem habebunt Evangelium S. Ioannis in fine, iuxta Rubricas. Missa tamen solemnis dicatur cum unica Oratione: reliquae vero privatae cum omnibus commemorationibus occurrentibus, sed Collectis exclusis.

II. Missam solemnem impediunt tantum Duplicia primae classis, eiusdemque classis Dominicae, nec non feriae, vigiliae et octavae privilegiatae, quae praefata duplicia excludunt. Missas vero privatas impediunt etiam Duplicia secundae classis, et eiusdem classis Dominicae. In his autem casibus impediendi, Missae dicendae sunt de occurrente festo, vel Dominica, aliisve diebus ut supra privilegiatis, prouti ritus diei postulat. In Duplicibus tamen primae classis addatur Orationi diei unica commemoratio de Beato vel Sancto sub unica conclusione: in duplicibus autem secundae classis Orationi de die, sub sua distincta conclusione, addantur in privatis Missis, praeter Orationem de Beato vel Sancto, omnes quas ritus exigit commemorationes occurrentes, Collectis, ut supaa, exclusis. Similiter in reliquis privilegiatis diebus Missae sint iuxta ritum diei, commemoratione de Beato vel Sancto semper suo loco addita. Quod Praefationem spectat servantur Rubricae.

III. In Ecclesiis, ubi adest onus celebrandi Missam Conventualem vel Parochialem cum applicatione pro populo, eiusmodi Missa de occurrente Officio nunquam omittenda erit.

IV. Si Pontificalia Missarum ad thronum fiant, haud Tertia canenda erit, Episcopo paramenta sumente, sed Hora Nona: quae tamen Hora minor de Beato vel Sancto semper erit, substitui nihilominus eidem Horae de die pro satisfactione non poterit.

V. Quamvis Missae omnes, vel privatae tantum, impediri possint, semper nihilominus secundas Vesperas de Beato vel Sancto solemniore facere licebit absque ulla commemoratione: quae tamen cum votivi rationem induant, pro satisfactione inservire non poterunt.

VI. Aliae functiones ecclesiasticae, praeter recensitas, de Ordinarii consensu, semper habere locum poterunt, uti Homilia inter Missarum solemnia, vel vespere Oratio panegyrica, analogae ad

Beatum vel Sanctum fundendae preces, Litaniae lauretanae, et maxime solemnibus cum Venerabili Benedictio. Postremo vero Tridui vel Octidui die Hymnus *Te Deum* cum *Tantum ergo* et Orationibus de Ssmo Sacramento ac pro gratiarum actione sub unica conclusione, solemniter decantandus, nunquam omittetur.

VII. Ad venerationem autem et pietatem in novensiles Beatos vel Sanctos impensius fovendam, Sanctitas Sua, thesauros Ecclesiae aperiens, omnibus et singulis utriusque sexus christifidelibus qui vere poenitentes, confessi ac sacra synaxi refecti, ecclesias vel octiduana solemnia peragentur, visitaverint, ibique iuxta mentem eiusdem Sanctitatis Suae per aliquod temporis spatium pias ad Deum preces fuderint, indulgentiam plenariam in forma Ecclesiae consueta, semel lucranda, applicabilem quoque animabus igne piaculari detentis, benigne concedit: iis vero qui corde saltem contrito, durante tempore enunciato, ipsas ecclesias vel oratoria publica inviserint, atque in eis uti supra oraverint, indulgentiam partialem centum dierum semel unoquoque die acquirendam, applicabilem pari modo animabus in purgatorio existentibus, indulget.

II.

DUBIA QUOAD LITANIAS LAURETANAS ET PRECES POST MISSAM DICENDAS.

Rmus Dnus Franciscus Salesius Bauer, Episcopus Brunensis, a Sacrorum Rituum Congregatione sequentium dubiorum solutionem humiliter expostulavit; nimirum:

I. Utrum Litaniae Lauretanae post tertium *Agnus Dei* rite ac recte absolvi possint, addito statim versiculo, responsorio et oratione, vel inserto prius *Christe, audi nos* etc. prouti fit in Litaniiis Sanctorum, cum *Pater* et *Ave* vel uno alterove?

II. Oratio ad S. Joseph, in mense Octobri ponenda est inter Rosarium et Litanias, as post Litanias rite absolutas?

III. Quandonam dicendae sunt cum populo preces post quamvis Missam sine cantu praescriptae, si S. Rosarium, Litaniae et oratio ad S. Joseph non eodem cum Missa momento finiunt?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, audito voto Commissionis Liturgicae omnibusque perpensis respondendum censuit:

Ad I. Litaniae Lauretanae concludendae sunt uti in Appen-

dice Ritualis Romani, omissis *Christe, audi nos* etc.; versiculus autem, responsorium et oratio post dictas Litanias mutari possunt pro temporis diversitate.

Ad II. Oratio ad S. Joseph in fine Litaniarum Lauretandarum adiungi potest, juxta prudens arbitrium Episcopi.

Ad III. "Preces a SSmo D. N. Leone Papa XIII in fine Missae praescriptae recitandae sunt immediate, expleto ultimo Evangelio," ita ut aliae preces interponi nequeant, juxta decisionem S. R. C. in una *Basileen*, N. 3682, diei 23 Novembris 1887; et si, Missa absoluta, Rosarium a populo recitandum, non sit finitum, Celebrans dictas preces recitet cum Ministro solo.

Atque ita rescripsit. Die 7 Decembris 1900.

DOMINICUS *Card.* FERRATA S. R. C. *Praefectus*.

L. + S.

DIOMEDES PANICI, *Archiep. Laodicen. S. R. C. Secrius*.

III.

URBIS ET ORBIS, QUOAD FESTUM S. JOANNIS BAPTISTAE DE LA SALLE.

Ad humillimas preces Rev. Fr. Robustiani, Procuratoris Generalis et Postulatoris Congregationis Fratrum Scholarum Christianarum, ab infrascripto Cardinali Sacro Consilio legitimis Ritibus cognoscendis ac tuendis Praefecto relatas, Sanctissimus Dominus Noster Leo Papa XIII, ex ipsius Sacrae Congregationis consulto, benigne concedere dignatus est, ut festum Sancti Joannis Baptistae de La Salle Conf., cum Officio et Missa de Communi Conf. non Pont., exceptis Oratione et Lectionibus secundi ac tertii Nocturni propriis, sub ritu duplici minori, die decimaquinta Maii, post annum 1902, ab universa Ecclesia quotannis recolatur; mandavitque ut Calendario Universali ac novis editionibus Breviarii et Missalis Romani ejusmodi festum cum supradicto Officio ac Missa (de eodem Communi *Os justi* praeter Orationem et Evangelium) inscribatur, nec non elogium, prout huic praejacet Decreto, Martyrologio Romano inseratur. Contrariis non obstantibus quibuscumque.

Die 10 Februarii 1901.

DOMINICUS *Card.* FERRATA, S. R. C. *Praefectus*.

L. + S.

DIOMEDES PANICI, *Archiep. Laodicen. S. R. C. Secrius*.

E SACRA CONGREGATIONE INDULGENTIARUM.

IN STATIONIBUS VIAE CRUCIS, CRUCES SUPER TABULIS DEPICTIS
INTEGRE CONSPICUEQUE EMINERE DEBENT.

Procurator Generalis Congnis Sacerdotum a SS. Corde Iesu huic Sacrae Congni Indulgentiis Sacrisque Reliquiis exponit quod a plurimis annis in Gallia mos invaluerit erigendi stationes Viae Crucis cum crucibus ligneis supra quas, in conjunctione brachiorum tabellae depictae mysteria consueta repraesentantes applicantur; ita ut tantummodo extremitates brachiorum crucis appareant. Addendum est quod in ipso actu erectionis istarum stationum Viae Crucis, jam tabellae crucibus adhaerebant.

Cum hisce de erectionibus sic factis controversia exorta sit, ad omne dubium tollendum humillime quaerit orator :

Num erectiones stationum Viae Crucis de quibus supra, validae et licitae sustineri valeant ?

Sacra vero Congregatio proposito dubio, audito unius ex Consultoribus voto, respondendum mandavit :

Affirmative prout exponitur : Verumtamen, cum juxta decreta (30 Jan. 1839; 23 Nov. 1878) Indulgentiae huius sacrosancti exercitii crucibus tantum sint adnexae, S. C. vehementer inculcat ut nihil innovetur, sed antiqua et ubique recepta praxis servetur, quae est ut cruces supra depictas tabellas integre conspicueque emineant.

Datum Romae ex Secr.ia ejusdem S. Congnis die 27 Martii 1901.

L. + S.

L. M. *Card.* PAROCCHI.

FRANCISCUS, *Archiep. Amiden. Secrius.*

E S. CONGR. SUPER NEGOTIIS ECOLESIASTICIS EXTRA-
ORDINARIIS.

DECLARATIO AUTHENTICA INDULTI DIEI 6 IULII 1899, SUPER
IEIUNIO ET ABSTINENTIA PRO AMERICA LATINA.

Ex Audientia SS.mi diei 8 Martii 1901.

Ex parte nonnullorum Antistitum Americae Latinae, varia proposita fuerunt dubia circa vigorem et modum executionis Indulti diei 6 Iulii 1899.

Sanctitas vero Sua, re mature perpensa et praehabito voto nonnullorum S. R. E. Cardinalium, referente me infrascripto

Sacrae Congregationis Negotiis Ecclesiasticis Extraordinariis praepositae Secretario, haec quae sequuntur declaranda et decernenda censuit; videlicet:

I. Verba "*fideles qui id petierint*," vigorem legis ecclesiasticae ieiunii et abstinentiae non iam sublatum, sed *pro singulis petentibus* mitigatum fuisse significant, ut patet etiam ex indulti verbis: "*servata ecclesiastica lege ieiunii et abstinentiae*;" ideoque dispensationem ab onere *petendi* indultum fidelibus imposito concedi non posse.

II. De speciali gratia conceditur, ut sufficiat petitio indulti facta a patre vel matrefamilias aliove familiae tum naturalis, tum moralis (ut collegii, diversorii et similium locorum) capite vel moderatore, dummodo agatur de viventibus sub eodem tecto vel de commensalibus. Et tum petitio tum concessio indulti, sive oretenus sive per litteras fiat, legitima habenda est; neque imponenda obligatio *Nummarii* specialis vel alterius documenti, ex quo constet de dispensatione obtenta deque dispensantis vel dispensati nomine.

III. Per indultum diei 6 Iulii 1899 nulla omnino mutatio facta est circa vigorem, usum et modum executionis indultorum singulis ecclesiasticis Provinciis vel dioecesibus concessorum, et de istis indultis tantum intelligenda sunt, ideoque et de Bulla Cruciatæ, ubi habeatur, verba eiusdem indulti: "*In singulis regionibus servantur conditiones quoad precum recitationem et elemosynarum erogationem atque destinationem, hactenus in concessione indultorum pontificiorum servari solitæ.*" Quapropter indultum diei 6 Iulii 1899, praeter petitionem a singulis fidelibus vel familiis ut supra faciendam, nullum adnexum habet onus elemosynae vel pii operis, sed gratis omnino concedendum est.

IV. Cum indultum diei 6 Iulii 1899 sit vera extensio indultorum in singulis ecclesiasticis provinciis vel dioecesibus vigentium et statutis temporibus innovandorum, quamvis limitatum ad *singulos Fideles seu ad singulas familias petentes*, ut supra, non absorbet neque supprimit, sed potius supponit, imo praerequit concessionem ac vigorem eorundem indultorum, ac proinde observantiam conditionum iisdem indultis adnexarum. Idcirco publicatio annua indultorum, hucusque iuxta clausulas eorundem, fieri solita, nulloatenus omitti debet. Ad omnem vero confusionem evitandam, indultum diei 6 Iulii 1899 non promulgetur in corpore annui edicti de ieiunio et abstinentia, sed in fine tamquam appendix ad

idem edictum sub titulo: "*Ampliatio praecedentium indultorum pro singulis fidelibus seu familiis, qui illam petierint.*"

V. Quamvis Ordinarii in concedendo indulto diei 6 Iulii 1899 nullam taxam seu eleemosynam nullumque onus fidelibus imponere possint, et subdelegati nihil petere aut acceptare possint occasione dispensationum ab ipsis vi eiusdem indulti impertitarum; in ecclesiasticis tamen Provinciis ubi in promulgatione et usu indultorum nulla eleemosyna imponi consuevit, licitum erit Ordinariis, si id expedire iudicaverint, in corpore consueti edicti fideles hortari (excluso expressis verbis quolibet praecepto) ut sumptibus cultus divini et christinae beneficentiae pecuniariis eleemosynis concurrere pro viribus non omittant: ad quod in singulis ecclesiis parochialibus haberi poterit specialis capsula cum inscriptione: "*Eleemosynae voluntariae indulti quadragesimalis,*" vel statis diebus publica collectio in ecclesiis fieri.

VI. Diebus ieiunii, per indultum diei 6 Iulii 1899, quoad fideles vel familias qui illud petierint, dispensatis, non licet carnes cum piscibus permiscere. Et facultatem dispensandi a lege promiscuitatis, diebus, quoad ieiunium et abstinenciam dispensatis, non expedire.

VII. Religiosi utriusque sexus, speciali voto non obstricti, quamvis sint ex Ordine Minorum, de consensu suorum Superiorum ecclesiasticorum, uti possunt indulto diei 6 Iulii 1899 etiam quoad abstinentias et ieiunia in propria regula sive statutis praescripta. Hortandi tamen sunt Superiores Regulares, praesertim Provinciales et quasi Provinciales, ut pro viribus abstinere curent ab usu eiusdem indulti intra claustra: subditi vero stent iudicio suorum Superiorum.

Insuper SSmus Dominus benigne ad Americam Latinam extendere dignatus est privilegium Hispaniae a Pio IX fel. rec. concessum sub die 9 Novembris 1870, cuius virtute, quando festum Immaculae Conceptionis B. M. V. inciderit in diem ieiunio consecratum, ieiunium transferri possit ad feriam V praecedentem.

Et super his omnibus Sanctissimus Dominus Noster LEO Divina Providentia Papa XIII praesens decretum edi mandavit et in acta Sacrae huius Congregationis referri. Contrariis non obstantibus quibuscumque.

Datum Romae, e Secretaria eiusdem S. C., die, mense et anno praedictis.

FELIX CAVAGNIS, *Secretarius.*

Conferences.

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

OUR ANALECTA.

The Roman documents for the month are :

I.—APOSTOLIC LETTER to His Eminence Cardinal Gibbons, Chancellor of the Catholic University of America, exhorting the Bishops to send students to that institution.

II.—S. CONGREGATION OF THE INDEX issues decree prohibiting certain recent works.

III.—S. CONGREGATION OF RITES :

1. Gives the privileges that are usually granted for the solemn celebration of triduum or octaves within the year of a Beatification or Canonization.
2. Answers certain doubts regarding the Litany of the Blessed Virgin, and the prayers after Mass.
3. Authorizes the insertion of the Feast of St. John Baptist de la Salle, Conf., in the universal Calendar.

IV.—S. CONGREGATION OF INDULGENCES requires that the Crosses attached to the pictures of the Stations be distinctly visible.

V.—S. CONGREGATION OF EXTRAORDINARY ECCLESIASTICAL AFFAIRS gives the explanation of the indult for South America dispensing from fasts and abstinence under certain conditions.

SEARCHES INTO IRISH ORIGINS.

BY FATHER O'GROWNEY.

The late Rev. Eugene O'Growney, who died at Los Angeles, in the summer of 1899, is the author of a series of Irish text-books published under the auspices of the Gaelic League, which was organized in 1893 at Dublin, and which has since then spread in numerous branch societies throughout the United States and the British

Colonies. Among the papers of the deceased were found some sketches, evidently intended for publication, regarding the origin and development of Keltic terms and commonplaces, which are particularly interesting in view of the recent revival of Irish studies. Some of the views expressed by Father O'Growney may be disputed, and though the author is no longer in position to answer criticism, we shall gladly publish any statement from scholars of Irish antiquities likely to throw more light on topics which are for the most part closely bound up with the ecclesiastical history of Christian Europe. Dr. Richard Henebry, Professor of Keltic Languages and Literature at the Catholic University of America, has kindly revised the MS.

I.—IRELAND.

Words have their histories not less than nations and persons. Proper names especially are full of significance to those who study their meaning and origin. What is the meaning of the name of Ireland, and by whom was that name given? In what language did those speak who first gave Ireland her name, and what was the early history of that people?

There can be no doubt that the name Ireland is, partially at least, derived from a Teutonic language. The termination is the same as in Scotland, England, Iceland, Holland, Deutschland. And looking into history, we find that the present rulers of the country are Teutons; that they came first to Ireland in the twelfth century; that they also have control of Scotland, to which they gave its present name; and that they were at one time strangers to England, which now bears their tribal name, "the land of the Angles." So the termination of the name of Ireland, studied historically, brings us back to the time when Ireland and England received these names from the Teutons—that is to say, at least as far back as the year 407 A. D., when the Angles first invaded what was called Britain.

As England is the land of the Angles, and Scotland the land of the Scots, so Ireland was, to the Teuton, the land of the Iras. The word *Ira*, plural *Irás*, is the oldest Anglo-Saxon name we have for Irishman, and Iraland was the oldest form of the name Ireland. In German, the Irish are *die Iren* to the present day. From *Ira*, an Irishman, was formed the adjective *Irisc*, the Anglo-Saxon form of Irish. The word Erse—*i. e.*, Irish—has also survived, applied to the Gaelic language of Scotland, which is, of course, only a branch of Irish. This name *Ira* (Irishman) was formed by the Anglo-Saxons from the sound, as they grasped it,

of the name given to Ireland in the native Irish speech. The present native name of Ireland is *Eire*, familiar to most people in the form of Erin, which corresponds to the old Gaelic accusative form, *Erinn*. The name of Scotus Erigena, of whom we shall have something to say later, contains the name of Ireland in the form of *Eri*; and we often meet with this same form in poetry. Some Latin writers of the third and fourth centuries use the form *Iris*. Thus the root Ir—, which the Anglo-Saxons took to be the native name of Ireland, is not very far away from the real name.

A further step leads us to inquire: What is the meaning of this native name, *Erin*?

II.—ERIN.

The older manuscript form of this name is *Eri*, genitive *Ereenn*. A still older form is Erin (genitive *Ierenn*), and with this we may compare the Latin name *Ierne*, used by some early writers. Claudian, in the fourth century A. D., refers to an occasion

Totum quam *Scotus Iernen*
Movit . . .

Aristotle (384–322 B. C.) also had heard of Ireland, for he writes that “there are two islands, Albion and Ierne, beyond the Celtae.” In those days, as we shall see, it had not entered into the head of any one to regard the Irish as of the Keltic race. The very earliest classical reference to Ireland that we have contains the name in the form *Ierne*. Onomæritus, who lived at the court of Pisistratus, King of Athens, in the sixth century before the Christian era, refers to the island *Ierne*. Side by side with this very old form, based on the Irish root *Ierenn*, we find, even as late as the time of Ptolemy (the third century B. C.), the full form *Iouernia*; and with this we may compare the Latin form, *Iverna*. Both these are evidently based on an earlier Irish form, *Iverenn*; and the Welsh and Breton names for Ireland, *Iwerdon* and *Iverdon*, confirm this. The omission of the *w* and *v* sounds, in the middle of words, will not seem strange to any one who remembers the Greek digamma of his school days. It is a very common occurrence in Irish—thus, *Magivney* and *Mageeney* are but two forms of the same name.

III.—HIBERNIA.

The oldest form of the native name of Ireland which we can trace is accordingly Iverin; and the oldest Latin form would properly be *Iverio*, genitive *Iverionis*. Any one who has lived in a Spanish-speaking district of the United States must have noticed the common interchange of *v* and *b* sounds.¹ By such an interchange arose the form Iberia, which we find, with *h* prefixed, in the Confessions of St. Patrick—*Hiberione*, in the ablative case. The Saint also used the word *Hiberionaces* for the Irish people. The Latin form *Iberna* was based on this root. It is used by classical writers of the second century of this era.

There can be no doubt that in the early part of the Christian era the climate of Northern Europe was much colder than it now is. The description of the winter in Gaul, as given by Cæsar, would almost apply to the Greenland of the present day. The early Latin writers represent Ireland as an exceedingly cold country in winter time. Claudian, a writer of the fourth century, speaks of *glacialis Ierna*; and it was this idea that brought them to give the name Ireland a Latin etymology and to call it *Hibernia*, or the wintry land, from *hibernus*, wintry. There is not a very great difference between *Iberna* and *Hibernia*, and the classical writers soon supplied the required etymology. The Tartar people of Asia, in an exactly similar way, received the name of Tartars, from some fancied connection with the Latin word *Tartarus*. *Hibernia*, a name so long and so intimately associated with Ireland, is, etymologically, a misnomer.

This form *Hibernia* is used by Pliny (23–79 A. D.), who adds that there were, in his time, no snakes in Ireland. Solinus, about 250 A. D., makes the same remark. These assurances seem to discredit the story that St. Patrick banished the serpent from Ireland.²

¹ The Mexicans of Arizona, for instance, say *ben* for *ven*, come; *beinte* for *veinte*, twenty, etc. The Americans on occupying Manila, shortly after its capture, recognized under the local name *Beerheenia* a dance that originated in Virginia and took its name from there.

² Dr. Kuno Meyer suggests that the legend first arose among the Scandinavian invaders of Ireland in the tenth century. The name Patrick might have seemed equivalent to the words, in their own tongue, *padda-rekr*, or toad expeller; from which name the legend may have been constructed.

But what is the meaning of the oldest proper form *Iveria*, genitive *Iverionos*? There can be hardly any doubt about the first syllable; it is the word *ivarn*, later *iarn*, western.³ This word has also the meaning of backwards, back. For some reason or other the same word in Irish stands for backwards and westwards, forwards and eastwards, right-hand and south, left-hand and north.

The Greeks, looking at the name *Ierne*, interpreted it through their own tongue as "Holy Isle," *hierenesos*. And as the Irish people were known to be a religious race and distinguished for religious observances, it is not unlikely that the Greek historians based their interpretation of Ireland's original name upon this fact. A people remarkable, even before Christian times, for its chivalry and spirit of hospitality, may have rightly deserved that its country should be called "Holy," yet the interpretation of *Ierne* given by the Greeks was none the less a forced one. The true name of Ireland, "Western Land," was geographically most appropriate; all the more since those who gave Ireland her name, came to it from the East, as we shall see.

In the native literature we find the Irish people called by a poetic name, *fir fuinid*, or men of the sunset.⁴ There can be little doubt that "western land" was the meaning of the original forms of *Iverin*, *Ierin*, *Erin*. But what is the second element of the name is not quite agreed upon. Zeuss, whose opinion is of high authority, suggests that it is the word *rend*, a division or district.

In the sixth century B. C., as we have seen, the true name of Ireland had already been much contracted from *Iverion* to *Ierne*. But the name by which Ireland was known to Europe during the most brilliant period of her history, was *Scotia*, now recognized as the Latin for Scotland.⁵

³ Avienus in the fourth century A. D. writes:

Ast in duobus in Sacram, sic insulam
Dixere prisci, solibus cursus rata est,
Haec inter undas multa cespitem jactit,
Eamque late gens Hibernorum colit.

⁴ This word, *fuinid*, sunset, although it does not occur in Irish literature for several centuries back, is still in common use on the coast line from Clare to Donegal.

⁵ The name *Hériu*, gen. *Hèrenn*, is now recognized as the representate of an Old-Keltic *Hiverio*, gen. *Hiverionos*. Speculation as to its etymological signification gives no satisfactory results.—ED.

SCOTIA.

The Scotch are proverbially a canny, thrifty people. They have a "taking way" with them; and among other things they have appropriated the name of England, which they use in Gaelic as the name of their own country, and also the old name of Ireland, Scotia, which after having been used first in Latin for North Britain, gave a basis for the present name, Scotland. The name to which Scotland has undisputed right is Caledonia, yet that term is rarely met with outside of poetry. The colonists who went from Scotland to northern Canada gave their new country the name of Nova Scotia; and Scotia itself has been looked upon as the proper name of Scotland since the twelfth century, or perhaps a little earlier. Before that date Scotland was called *Scotia Minor*, to distinguish it from *Scotia Major*, which stood for Ireland. The name, therefore, originally belonged to Ireland. And when in 503 A.D. a colony of Irish people moved into Scotland, to the district which is still called Argyle, that is, *Oirear Gædheal*, the district of the Gael or Irish, the name Scotia was applied to this colony, which, whilst it grew in numbers and extended itself very much territorially, remained distinct from the previous inhabitants of Scotland, the Picts. But in 843 A.D. the Scots or Irish and the Picts amalgamated under one king, and by degrees the name Scot and Scotia was used to designate all Scotland and its people.

The Irish monasteries of Iona, Lisnure, and others were the main centres of intellectual and religious activity in Scotland up to the tenth or the eleventh century, and the name of Scotus was understood throughout all Europe as equivalent to Irishman. The Schotten-Kloster, or schools founded in Germany by Irish missionaries and teachers, still bear testimony to this fact, and the manuscripts in numerous German libraries, and described in the catalogues as *Scottice scripti*, are simply written in Irish. Many Irishmen, such as Marianus Scotus (1028-1082), Duns Scotus (1265-1308), Macarius Scotus, abbot of Würzburg (1153), and John Scotus, also called Erigena and Scotigena, bear in their names a proof of the meaning of Scotia, as it was then understood by the learned world. These "merchants of wisdom," and "soul friends," teachers and missionaries, were Irishmen. John

Scotus or Erigena flourished in the ninth century, and is thought by some to have been the scholar who was called to assist in establishing the studies of Oxford, then beginning its career.⁶ Palladius was known as Bishop "to the Scots who believed in Christ," that is, to the Irish. This was before St. Patrick's time. And the classical writers of still earlier times use the name *Scotia* of Ireland.

In Scotland, therefore, before 503 A.D. there were no Scots. The people of the northeast coast were called Picts, a name which the Romans interpreted through Latin as meaning painted, but which more probably was a word in their own language, identical or cognate with the name of the Pictavi or Pictonos in Gaul. They spoke a language akin to the Irish, and more nearly akin in all probability to the Gaulish. But only a few words of their speech have come down to us. After the ninth century the Irish Gaelic spread over all the highlands, and is still spoken there by about 400,000 people. To the Irish the Picts were known as *Cruithnigh*, a Pictish word no doubt.⁷ Before the invasion of Scotland by the Irish colony in 503, Scotland was known to the British, or at least to the Romans in Britain, as *Caledonia*, a name which is probably from the British or Welsh word *Celydda*, wood, a wooded country. It would not be true to say that it was not until the sixth century that the Irish became acquainted with Scotland. We find from the native Gaelic literature that Cuchullin, seven centuries earlier, knew the Isle of Skye, where, indeed, his memory remains in the name of the Coolin Hills. The tragic story of the Sons of Usna was played out partially in Scotland. We again meet with Scotland in the Irish annals of King Dathé's time. But it was the sixth century colonization, and especially the passing of Columkille across the Moyle that gave to North Britain the name of *Scotia Minor*, and eventually the name of Scotland. The name *Scotia* accordingly came from Ireland; and we must look to the Irish language for the explanation of it.

⁶ He was a man of considerable wit. A certain king opposite whom he was sitting one day at table, asked him, "Quid distat inter Scottum et sottum?" "*Mensa tantum*," was the quick reply. Some regard this as a proof that he was not from *Scotia Minor*.

⁷ *Cruithnech* is the Irish form of the word found in *ynys Prydain*, the Island of Britain. Both descend from *qrtnos*, the Old-Keltic name of Britain.—ED.

The Normans, of a later period, do not appear very prominently as a distinct race in the Irish annals. Up to the present day the speakers of Irish call the English the Saxons, and the expression "Among the Saxons" is equivalent to "in England." With the Normans and the Saxons there also came into Ireland some of the primitive people of Britain, the British as they are called even yet in Irish—*Breathnach*.

In the fifth century, when the Angles came into England, they found there before them the Britons, speaking a language different from their own. Now the Teutons have a word which they apply to persons using a foreign speech, the word *walh*. This, according to Professor Max Müller, was the old German form. The Anglo-Saxon was *wealh*, a person who cannot speak intelligibly. The adjective was *weälisc*; from which the English word "Welsh" was formed. When the Anglo-Saxons called the old Britons "the Welsh," they simply meant that the Britons spoke a strange language, just as the Greeks called the Barbarians "speechless," and the Poles called the Germans "dumb," and as the Irish said, and say, of a person who lisps, that he speaks after the British manner, *Go bristach*. So to-day *waelschland* in German means Italy; *Wälsch* is given in the dictionaries as standing for "French, Italian, foreign," and walnut is foreign-nut.⁸ The word "Welsh" is accordingly a German word. The Germans spell it with an *ä* or *ae*, *Wälsch* or *Wälsch*, pronouncing it *Welsh*. When some of the native Britons crossed over into Ireland with the Normans and Saxons and settled there, their descendants were called *Breathnach* or British by the native Irish; and Welsh by the English-speaking Normans and Saxons. Hence arose the surname Welsh. For a long time people adhered to the traditional pronunciation represented by Welsh and Welch; subsequently in the United States arose the phonetic pronunciation Wôlsh.

⁸ *Wälsch* is the Celtic tribe-name *Volci*, whose tongue the Germans did not understand. *Vide* Kluge, *Woerterbuch*, in voc.—Ed.

Cf. the German *Wälsch-hahn*, a turkey, and note how in Irish *Gall* has come to mean foreigner; and how the word for the modern Gaulish or French is now used in Irish as *Walsh* is in German; so that a turkey cock is called a French cock—*coileach-Francach*.

The names of Britain, Britons, by which England and its pre-Saxon inhabitants were known to the world at large, is supposed to be akin to the Welsh word *brith*, painted. *Brit*, a Briton, is found in early Irish literature, and has given rise to the surname Brit or Brett. Brittany, in northwestern France, and the Breton language yet spoken there, are of the same origin, as a colony went from Britain to France after the Anglo-Saxons had driven the Britons westward. This immigration occurred about the time when the Dalriadans went from Ireland to Scotland, that is, in the beginning of the sixth century. The Breton thus bears the same relation to Welsh as Scotch-Gaelic does to Irish. Although separated for many centuries, the Scotch and Irish still understand each other's language without much difficulty. The same is true of the Bretons and the Welsh.

The Welsh, or ancient British language, and the Irish likewise bear a certain similarity, although not so readily apparent as in the case of Scotch and Irish. The language spoken to-day in the Isle of Man, as one might expect, is not very different from Scotch or Irish Gaelic.

If we go back, then, to pre-Roman times in Britain—say to the year 100 B. C.—we shall find in Scotland the Picts, and in England the Britons, speaking two dialects of the same language. Scotland, as has been said, was known to the Britons as *Calido* or *Celido*, the wooded country; and the whole island of Britain was known to the outer world as *Albion*, a name derived either from the Latin *albus*, white, or the Irish *alp*, a mountain. The white cliffs of England, which strike the sailor approaching from France, supply a reason for the first explanation. In that case we must assume that the name was given to England by the Romans, and that it was then adopted by the Irish. There is equally good authority for deriving the name from *alp*, a mountain. Whatever be the explanation, there can be no doubt that the pre-Norman inhabitants of Britain, both Picts and British, were in language and race akin to the Irish people of the same period.

(To be continued.)

ANENT THE SUBJECT OF SACRAMENTAL CAUSALITY.

[It will be remembered in connection with the above title that the Rev. Dr. MacDonald, of St. Francis Xavier's College, Antigonish, Nova Scotia, wrote for our May number, 1900, a paper entitled "The Sacramental Channels of Divine Grace." Again, in the June issue of the same year, we published from the same pen an article on "Sacramental Causality," in which Dr. MacDonald maintained, as the teaching of St. Thomas, that the sacraments are instrumental causes of grace itself; that they immediately produce sanctifying grace as their principal effect, and that their instrumentality is of the physical type. He thus combated the position of Father Billot, S.J., senior professor of theology in the Gregorian University at Rome, who holds that St. Thomas teaches that the sacraments are instrumental causes, not of grace itself, but of a disposition of the soul necessitating, if no obstacle be put in the way, the grant of grace by the Holy Ghost, and that the sacraments are therefore only mediate and disposing causes of grace, their efficiency belonging to the intentional order, not the physical. In the January number of this year, the Rev. Dr. Cronin, Vice-Rector of the English College, Rome, a disciple of the eminent Roman professor, took occasion of Dr. MacDonald's articles to set forth the doctrine of the dispositive causality of the sacraments. A reply to this article was made by Dr. MacDonald in the February issue, Dr. Cronin's rejoinder appearing in our April REVIEW. In May the concluding portion of Dr. Cronin's main exposition of Father Billot's position appeared. Now Dr. MacDonald makes reply to the rejoinder and the second article of Dr. Cronin.

It has been found impossible, owing to the distance apart of the writers, and the constant pressure on our space, to bring the several parts of the discussion in consecutive months.—EDITOR.]

No author is at greater pains to express his mind clearly, or is more accurate in his use of words, than St. Thomas. Now, in his earlier work, the *Commentary on the Sentences*, he distinctly says that the sacraments are not instrumental causes of grace, except in a qualified sense, namely, in so far as they produce a disposition in the soul which carries grace with it if there be no obstacle on the part of the recipient.¹ In the *Quaest. Disp. de Veritate*² on the one hand, and repeatedly in the *Summa Theologica*,³ he affirms categorically that the sacraments are instrumental causes of grace. If this be "reiteration," the word has lost its old meaning.

"One is not to be regarded," says Father Billot, at page 70 of his work, "as taking back what has once been set down, unless one declares so expressly, or at least puts forward a view which

¹ Dist. 1, q. 1, a. 4; Dist. 18, q. 1, a. 3.

² De Gratia, a. 4, ad 2.

³ 3^a, q. 62, a. 1; *ib.* a. 1, ad 2; *ib.* a. 3 et a. 4. Cf. also q. 66, a. 5, ad 3; q. 75, a. 4; q. 77, a. 2, ad 2; q. 72, a. 4, also ad 1; *ib.* a. 5.

contradicts and excludes the former view." I accept this test, and proceed to cite a passage from the *Summa* where St. Thomas lays down a doctrine respecting the causality of the sacraments which contradicts and excludes the view put forward in a perfectly parallel passage of his *Commentary on the Sentences*. The title of the article in which this passage occurs is, "Has Christ empowered the ministers [of Baptism] to coöperate in the work of cleansing the soul?" The Saint answers:

There are four ways of coöperating with an agent: (1) by assisting; (2) by giving counsel; (3) by serving as the medium through which he produces the effect, as instruments coöperate with a principal agent; (4) by disposing the matter to receive the effect of the principal agent. No created being can coöperate with God in either of the first two ways . . . In the third way, creatures coöperate with God in some of His works, though not in all . . . There are some things which God reserves to Himself, which He immediately effects, and in these no creature can coöperate with Him as His instrument. But in the fourth way, a creature can coöperate with Him, as we see in the creation of the human soul, which God Himself immediately creates, while a natural agent disposes the matter for its reception. And as the re-creation of the soul corresponds to its creation, God immediately effects the work of sanctifying it; and no man coöperates with Him in this work as His instrument. But as disposing the soul to receive grace, men do coöperate with Him, both *ex opere operantis*, by instruction or the performance of meritorious works, and *ex opere operato*, by administering the sacraments, which dispose the soul for the reception of grace, through which sin is remitted.⁴

The title of the article in the *Summa*, where we find the parallel passage, is, "Is it God alone who produces the interior effect of the sacraments?" Here is the answer:

A cause produces an effect in one of two ways: (1) as the principal agent; (2) as an instrument. God alone produces the interior effect of the sacraments in the first way. For God alone comes into the soul where the interior effect of the sacrament is. Moreover, grace, which is the interior effect of the sacrament, is from God alone. The character, too, which some of the sacraments imprint, is an instrumental virtue derived from God as principal agent. But in the second way, man may help to produce the interior effect of the sacrament by acting as the minister. For the minister plays the part of an instrument. The action of both is applied externally, but produces the internal effect by the power of God, the principal agent.⁵

It will be observed that St. Thomas here makes the minister, as well as the sacrament, to be God's instrument in conferring grace. In the *Commentary on the Sentences*,⁶ he speaks of Bap-

⁴ D. 5, q. 1, a. 2.

⁵ 3^a, q. 64, a. 1.

⁶ Dist. 18, q. 1, a. 3.

tism as the inanimate instrument, and of the minister as the living instrument of God. And in fact, the acts of the minister in pronouncing the words of the form and applying the matter (where this is done), are bound up, by the indissoluble bond of physical connection, with the sensible sign or sacrament. What, therefore, is affirmed of the minister, is affirmed, in like manner, of the sacrament; and conversely. Now, there is affirmed in set terms of the minister, in this passage from the *Summa*, what is denied in set terms of the minister in the passage from the *Commentary on the Sentences*. In the latter, the Saint says expressly that the minister does coöperate with God as His instrument in producing grace. But it is by administering the sacrament that the minister coöperates with God as His instrument in this work. Therefore, as often as St. Thomas declares in the *Summa* that God uses the sacraments as instruments in producing grace—and he does so over and over again—so often does he contradict and exclude the view put forward in his earlier work. He does so not less effectually than Father Billot himself contradicts and excludes, in his present work on the sacraments, the theory of sacramental causality he upheld in an earlier work,⁷ where he maintained that the sacraments “as instruments of the physical type, either produce grace itself in a subject that is here and now disposed, or at least leave in an indisposed subject a title that exacts grace when the obstacle is removed,—*quatenus per virtutem physicam instrumentalem vel efficiunt gratiam ipsam in subiecto hic et nunc disposito, vel saltem in indisposito relinquunt titulum exigitivum gratiae ad obicis remotionem*” (pp. 113, 114). The only difference is that in the one case, the change of view is a distinct advance; in the other, it is retrogression.

And here the matter might rest. But, in order to remove even the shadow of a doubt regarding the mind of St. Thomas, I will now deal briefly with the Rev. Dr. Cronin's contention that the Saint, in the *Summa*, “positively supposes the dispositive causality of the sacraments.” He bases his contention, first, upon what is said respecting the revival of Baptism. Now, the Saint does not say that grace is the “*effectus formae*,” meaning by form

⁷ *De Sacramentis in Genere*. Romae, in Pontificia Universitate Gregoriana. Anno 1885-1886. The copy of this work that lies before me is in lithograph.

the baptismal character. Rather does he make grace the *quasi* effect of the character, seeing that he describes the character itself as "*quasi formam*."⁸ The analogy of Baptism with natural generation, which he here makes use of, is not to be pressed too far; else we shall make the Saint contradict himself. For he elsewhere⁹ refers to the character as the "other effect" of the sacraments, grace being the "principal."¹⁰ And he teaches that the instrumental virtue which is in the character does but dispose the soul "remotely or indirectly" to receive grace. "Directly and proximately," he says, "the character disposes the soul for the performance of acts relating to the worship of God. And because these acts cannot be fittingly performed without the help of divine grace, God in His bounty accordingly bestows grace on those who receive the character, that they may worthily fulfil the duties to which they are called."¹¹

We find fault with Protestants for taking isolated texts of Scripture—"chips and fragments," Newman calls them—and building on these a theory of religion. The mind of St. Thomas is no more to be gathered from bits and scraps of his writings than is the mind of the sacred writer from those "chips and fragments."

In the second place, Dr. Cronin tells us that, "in any other theory [than that of dispositive causality] it is impossible to explain why it is that the sacraments which imprint a character upon the soul cannot be repeated." St. Thomas gives as many as four different reasons why Baptism is not to be repeated.¹² And not one of the four is the same as that which is assigned by Dr. Cronin. The third of the Saint's reasons is that Baptism imprints a character on the soul—which is the one and sufficient reason given by the Tridentine Fathers why neither it, nor Holy Orders, nor Confirmation can be repeated.¹³ But is it precisely because the character as "the title to grace is always present, and will be always fruitful of grace, provided the recipient be

⁸ 3^a, q. 70, a. 10, c.

⁹ 3^a, q. 63.

¹⁰ 3^a, q. 62.

¹¹ 3^a, q. 63, a. 4, ad 1.

¹² 3^a, q. 66, a. 9.

¹³ Sess. 7, Can 9.

worthy?" No; for this would only serve to explain why the sacrament need not be repeated—not why it cannot be repeated. Wherein, then, does the reason consist? It consists in this, that the character is "indelible, and given with a certain consecration. Hence, as other consecrations are not repeated in the Church, neither is Baptism repeated."¹⁴ The simple fact itself that they imprint a character, is the reason why the sacraments that do imprint it are not to be repeated. For whenever they are validly received they imprint a character. Consequently, to give a sacrament a second time would be to imprint a second character—a proceeding as futile as would be the reconsecration of a church that had never lost its first consecration.

If Baptism could confer grace without imprinting a character, as it can and does imprint a character without conferring grace, then it might be repeated in order to imprint the character. But why can't it? And how can it be valid but unfruitful? To the production of one or both of the two distinct effects of Baptism the person to be baptized may put an obstacle. If he be in mortal sin, and will not repent, he puts an obstacle to grace, since grace and mortal sin cannot coexist. Yet he may have the will to become a member of the Church by Baptism, and if so, puts no obstacle to the other effect of the sacrament, which will be so far forth valid. But if he have not the will to be baptized, and yet go through the form of receiving Baptism, he frustrates the sacrament of both its effects, and makes it wholly null and void. He received neither grace nor the character, because no one who has attained the use of reason can become a member of the Church, receive the character of a child of God, or receive the grace of God, without his own voluntary act. "*Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri*" (John 1: 12). The will to be received into the grace and friendship of God, in the case of one who has never been baptized, necessarily implies the will to receive the sacrament of Baptism; but not conversely.¹⁵

To put this another way: As one can be a Christian without being a good Christian, so one can have the will to become a

¹⁴ *Loc. cit.*

¹⁵ Council of Trent, Sess. 6, chap. 4.

Christian without having the will to become a good Christian. Hence, the will to receive the grace of Baptism, by which one becomes a good Christian, necessarily implies the will to become a Christian; but not conversely.

There remains to be explained why Baptism cannot confer grace—and the same is true of Confirmation and Holy Orders—without at the same time imprinting a character. Dr. Cronin takes it for granted that it might do so, for he says: "if it were true that the character and the sacramental grace were equally immediate effects of the sacrament, its repetition, while leaving the character intact, would undoubtedly give an increase of the sacramental grace, this being indefinitely augmentable." But the Council of Trent clearly implies that this could not be; for it assigns as the reason why none of the three sacraments can be repeated the simple fact that they imprint an indelible character. Let us see if some explanation of this cannot be found.

All the sacraments have in common the effect of producing grace. Baptism, Confirmation, and Holy Orders have, besides, for their special and proper effect, the imprinting of a character: Baptism, the character of a Christian; Confirmation, the character of a soldier of Christ; Holy Orders, the character of a priest of God. Now an instrument, if it be used at all, must needs produce its proper effect, though it may come short of the effect it has in common with other instruments. For instance, the spoken word has for its proper effect to express an idea as the instrument of the mind. In common with other sounds it produces an impression on the ear. This, however, it may fail to do from some cause or other, say deafness. But if the word is spoken at all, it expresses the idea—that is to say, it produces its proper effect. So with the sacraments that imprint a character. Given the conditions requisite for their valid administration, they must needs produce their proper effect—in other words, imprint an indelible character on the soul.

And now I have before me Dr. Cronin's Rejoinder. As space is limited and it is deemed desirable that the discussion should not be prolonged, some minor issues will be passed over and the major ones dealt with but very briefly.

In paragraph five Dr. Cronin uses the word "physical" in its narrow sense. I was at the pains to state plainly that I was using

it in the wide sense, in which the intentional image produced in the internal sense, reproduced in the imagination, and finally, by the action of the *intellectus agens*, in the intellect, is, viewed as an affection of the mind, an entity of the physical order. In paragraph seven, he complains that by introducing the terms "moral" and "moral causality" and applying them to Father Billot's theory, I "confuse and obscure the issue." But is not Father Billot the one who has introduced a term to darken counsel? Until he gets philosophers to adopt his division of efficient cause into physical, moral, and intentional, he must learn to bear with those who look upon an efficient cause which is not of the physical type as being of the moral type. It is idle to tell us that a right and title to grace creates a necessity for the production of grace as real as any physical necessity. So does the right and title of a servant to his hire create as real a necessity for the paying of it by the master as the use of force compelling him to pay. But the necessity is of the moral order; and it does not cease to be moral in the case of the sacrament by calling it "intentional."

But, argues Dr. Cronin, the reception of a valid sacrament is transient, and cannot be the right and title to grace; the disposition remains, and can. The answer is: (1) in ordinary cases the grace is conferred simultaneously with the sacrament; (2) in case of an *obex*, the valid reception is still a reality known and remembered by God. It is, as it were, the word of God pledged to give the grace, instead of His written promise, to which the disposition may be likened. It is true that man's word is not always as good as his bond, but God's is.

As the net result of the elaborate and subtle reasoning of paragraphs seven and eight we have the conclusion that the sacrament is the dispositive instrumental cause of grace, not the instrumental cause in its strict and proper sense, without limitation or qualification of any sort. At any rate this is precisely what Father Billot holds, and I take it that Dr. Cronin does not aim at proving the sacrament to be the instrumental cause in the strict and proper sense—which is what Father Billot's opponents hold it to be. This conclusion will be examined presently in the light of what the Council of Trent teaches.

Dr. Cronin assumes without warrant that, because St. Thomas,

in his *De Veritate*, speaks of the sacraments as *instrumenta disponentia*, he must needs mean that they produce immediately only a disposition to grace and not grace itself. An instrument by its very nature acts by disposing, but its operations need not stop short at producing the disposition. Besides, as Dr. Paquet observes, in his latest work:¹⁶ "Nomine dispositionis non intelligitur necessario aliquod inchoative ingrediens essentiam effectus, at generalius accipitur 'omne praeveniens' (Cajet)."

But why follow a roundabout way when the goal may be gained by a short cut? "Is a dispositive instrumental cause an instrumental cause, or is it not?" asks Dr. Cronin. A dispositive instrumental cause, I make answer, is a dispositive instrumental cause. To speak of it as an instrumental cause without adding the qualifying word "dispositive" would be utterly misleading. Hence the care with which St. Thomas distinguishes in his *Commentary on the Sentences*, between an instrumental cause properly so-called and a merely dispositive instrumental cause. When you say instrumental cause of grace, you are supposed to mean an instrument *simpliciter dictum*, not an instrument *secundum quid*, one, viz., that is such only in a qualified and restricted sense. Now, I stand on the teaching of the Council of Trent, which affirms that Baptism is, not the "dispositive instrumental cause," nor yet the "(dispositive) instrumental cause," but the "instrumental cause" of justification, and therefore of grace. The expression used by the Council is, I submit, the *norma loquendi* for theologians in this matter—"the form of sound words" which the Apostle has made obligatory upon all. What right has Fr. Billot, or Dr. Cronin, or any one else to limit the meaning of these words? If the exigencies of the theory require that the language of the Council be qualified or restricted instead of being taken in the meaning it bears on its face, so much the worse for the theory. So long as Fr. Billot's teaching does not permit those who uphold it to speak of Baptism precisely, without hedging or restriction, as the instrumental cause of justification, it is bootless for Dr. Cronin to protest that there is not the slightest discrepancy between it and the teaching of the Council.

Antigonish, Nova Scotia.

ALEX. MACDONALD, D.D.

¹⁶ *De Sacramentis*, p. 58.

CLERICS THE PREY OF COMMERCIAL SPECULATORS.

One of our Bishops, himself an excellent business manager, writes to ask us to insert in the REVIEW a warning to the clergy against sharp speculators who allure priests into bargains and enterprises which are mere frauds, and designed to obtain money from credulous and inexperienced persons. Numerous circulars of every description, inviting priests to the purchase of abnormally cheap church goods, patent medicines, liquors, "standard libraries," lands, and real estate; also stock reports and quotations; offers of mine, and railway shares; and investments of every description, are regularly mailed to priests who, trusting the plausible advances, put up sums of money which are invariably thrown away to the sharpers who make a trade of decoying the unwary into their toils.

There is probably no class of men more apt to become a ready prey to fraudulent agents and speculators than the Catholic priest. Fresh from the seminary, where he has been confined for from six to ten years, he emerges into a position of responsibility, the exercise of which requires more than ordinary discretion. Compared to the average man of the world who can hold his own in business, the young priest presents a striking contrast, the main characteristics of which are :

1. He has little or no knowledge of the practical world around him, because he has had no experience with men who might have made him cautious.
2. He feels the consciousness of superior knowledge, which is often of little practical use, keeps him in darkness about his real ignorance, and stimulates his vanity by its exceptional character.
3. He is almost immediately placed in a position of trust which makes him his own chief counsellor at a time when he might profit by the suggestions of some of his humblest parishioners.
4. He is nearly always enabled to carry into effect his own immature projects; and he can do this at the expense of the congregation without being amenable to correction or personal loss for whatever folly he may commit.
5. He is not only, as a rule, convinced that his authority is

absolute and irresponsible, but he is also assured of his own wisdom through the flattery of those who have nothing to lose by deceiving him.

With such dangers arising out of his very position and apart from any personal guilt or wilful neglect, a priest needs all the caution which prudent advice can give him; and he is simply foolish, if not criminally responsible, if he invests his own money or the money he holds in trust, in any scheme that is not clearly honorable and approved by those who have a right to know.

The moral law permits interest on invested funds; for the ecclesiastical legislation concerning usury is directed against excess and injustice. But the same legislation positively forbids clerics to engage in what is commonly called the operation of speculators, or commercial gambling. When, moreover, such operations are indulged in without knowledge of the risks involved, and simply upon the representation of smoothly-written circulars, or with funds that ought to be sacred, because they are a congregation's trust,—then they not only violate the law of the Church, and dishonor the priesthood, but they also burden the conscience with most serious responsibility. The priestly calling prohibits the squandering of money upon unworthy objects, and the neglect of that prohibition frequently entails restitution the more difficult to make because it asserts its right in indefinite ways, which become clear only at the hour of death.

CHURCHES ON WHEELS.

Since we mentioned, in our issue for June, the subject of chapel-cars as an enterprise which might commend itself to the Catholic missionary, no less than it does to the zealous proselytizers who are using it to ready advantage for the dissemination of the Protestant gospel, there has appeared in the *Saturday Evening Post* an illustrated article on the subject by Mr. Forrest Crissey. He tells us that "modern methods in religious activity have crowded the plodding old pioneer of the Gospel from the beaten trail of his circuit," and that the "church on wheels" already moves along the rails of more than sixty big Western roads. One society alone (the American Baptist Publication So-

ciety) has six of these chapel-cars, with elaborate equipment, in constant operation. It appears that a chapel-car syndicate was organized in Wall Street, New York, as early as 1890, and supplied all the movable chapels for the Northwest.

There are half a dozen chapel-cars at work to-day in neglected towns from the plains of Texas and Arizona to the frontier hamlets of Montana and Washington. And as a result "more than ninety churches have been organized and seventy-five pastors settled by the visits of these six chapel-cars."

Looking at the subject merely from the point of practical usefulness, as affording to the missionary the opportunity to reach in some systematic way the people from whom he is otherwise debarred, there seems no reason why the chapel-car should not serve the priest even more effectively than it does the Baptist or Methodist mission societies. Mr. Crissey tells us that many persons are attracted to the preaching in the chapel-car who otherwise would never go to any service, but who thereby soon become members of a newly organized mission. "Scores of engineers, stokers, conductors, brakemen, and men of all ranks, who are strangers to the inside of a church, eagerly attend the chapel-car meeting."

"Some of the chapel-cars are supplied with a stereopticon. There are scenes from the Holy Land and reproductions of the best paintings of Scriptural subjects." Surely all this is good for us to use, in order to spread God's teaching; for it is mainly a question of bringing together the people for the purpose of devotion and spiritual enlightenment.

Moreover, some of the means of raising funds for the building of a permanent church in a new settlement are readily afforded by these chapel-cars, without making it necessary to rent "Odd Fellows' Halls" or to turn church basements into temporary amusement saloons. "On the other hand," says the writer of the article referred to above, "the management of the chapel-cars follows the rule that they shall not be used for exhibition purposes, and that they shall be sent only to towns where there are few, if any, churches. . . . If a public reception is held in a chapel-car it is only on the day of its departure. . . . The effort is constantly made to put the railway authorities and employees to as little in-

convenience as possible in the movement of these cars, which are generally hauled by the slower trains—and invariably without charge. . . . Occasionally the crew of the gospel car is called to leave the standard-gauge track and go up into the mines by a narrow-gauge line equipped with dummy cars. Hundreds of Indians have listened to the message of the chapel-car evangelist."

The idea is surely not a bad one; and as a matter of method it should recommend itself most to those who have the best kind of missionary teaching to disseminate—in places where methods of permanent organization are not available or still remote.

THE BLESSING IN ARTICULO MORTIS.

To the Editor of AMERICAN ECCLESIASTICAL REVIEW.

In the June number of the REVIEW a writer, under the *nom de plume* of "Vicarius," questions the accuracy of certain statements of mine, which appeared in a previous number, on the above subject, and expresses his opinion that they are calculated to create confusion. With all due deference to my Reverend critic, I fear his remarks can have no other result than that of making confusion (if there be any) worse confounded.

The cardinal point which he assails and which calls for comment in this communication is the assertion that "the last blessing is not repeated even though the patient be in mortal sin at the time it is imparted." I supported my statement by a quotation from Konings-Putzer's *Commentarium in Fac. Ap.*, 1897, p. 258, which reads thus: "Hinc in eadem infirmitate licet diuturna eam semel tantum impartiri *licet*, etsi infirmus eam accepit in statu peccati mortalis . . . juxta Resp. S. C. Ind. 12 Martii 1855, n. 362, in quo refertur ad Resp. die 5 Feb. 1841, n. 286."

"Vicarius" (following his authorities) denies that the blessing *in articulo mortis* given to one in mortal sin is valid, and he contends that it must therefore be repeated, should that person recover the state of grace. He bases his contention on a passage from O'Kane's *Rubrics*, which runs: "If the person, however, be not in a state of grace when the benediction is given, it is of no avail, and should be repeated when he recovers the state of grace." Strange to say, "Vicarius" sees great force in this quotation, inasmuch as (he argues) the author's book received the approval of the S. Congregation of

Rites as late as February 14, 1868. *Quid inde?* This approval means no more than that the book contains nothing contrary to faith or morals. The words of O'Kane, therefore, carry no weight with them in the face of the above-quoted decisions.

It is worth noting that O'Kane quotes Bouvier for his opinion on this question. But one must not shut one's eyes to the fact that Bouvier relies, as he admits himself, for this point on "a distinguished Roman theologian" writing to him in 1826. And Bouvier states further that the "opinion" of that theologian was that the state of grace was required at the time the blessing was imparted; but that he (the theologian) does not give it as *certain*. What, then, is the state of the case? O'Kane relies on Bouvier; Bouvier, in this instance, relies on a theologian of 1826, who expresses only an opinion, and does not give it as *certain*.

Again, O'Kane is clearly in opposition to the *Analecta*. I will give the words: "Quoad statum gratiae, dum hic in ceteris omnibus indulgentiis requiritur tum quum ultimum opus expletur: *e contra* in indulgentia in articulo mortis requiritur quum evenit articulus verus mortis seu quum anima a corpore separatur, quod est momentum in quo haec indulgentia lucranda est: *quare nihil confert quod aliquis expleat opera praescripta in statu peccati mortalis et multo minus quod ei applicetur indulgentia in statu peccati mortalis*. Unde intelliguntur sequentes S. I. C. resolutiones: 'Non licet iterum applicare indulgentiam in articulo mortis 1° quando aegrotus accepit applicationem in statu peccati mortalis: 2° quando post applicationem in peccatum relapsus est.'"¹ I think that "Vicarius" will grant that the term *applicatio* as used above, means the actual imparting of the blessing by the priest, and not the gaining of the benefit of the indulgence.

As regards his reference to the teaching of De Herdt, I need only remark that the opinions of authors are valueless in the light of definite decisions.

I still maintain, therefore, that the last blessing given to one in mortal sin at the time it is imparted is valid, and is *not* repeated, "quia in eodem articulo mortis infirmus indulgentiam *semel* tantum lucrari potest."

Until "Vicarius," then, can bring to light a fresh *decree*, which contradicts those already cited, or can disprove their genuineness, his contention "*e contra nihil valet*."

Birmingham, England.

ALFRED MANNING MULLIGAN.

¹ Cf. *Analecta*, May, 1894, p. 223.

NOT INCONGRUOUS.

Qu. In supplying the ceremonies of Baptism, already validly administered *in periculo mortis*, is it not incongruous, to say the least, to use the exorcisms, especially the first—"Exi ab eo, immunde spiritus," when it is the Holy Ghost that now resides there? Yet the American Ritual, following of course the Roman, prescribes this.

SACERDOS CALIFORNIENSIS.

Resp. The ceremonies of the sacramental rites are partly efficient factors of grace, partly expressions of doctrinal precepts. In this twofold sense are they to be supplied respectively. Hence the rubrics (in the Roman Ritual) preceding the *Ordo supplendi omissa* clearly state that the form of the exorcisms and prayers is to be changed, so as to apply to the actual condition of the person already baptized by the performance of the essential sacramental act. In the case where this change of form cannot be easily made without destroying the significance of the rite, it is prescribed rather as a monition of what has taken place than as a presently efficient act. The expression, "Exi ab eo," is therefore the solemn *record* of the divine command which virtually obtained its effect when the water of Baptism touched the neophyte. Besides this, it may be rightly said that the influence of the demon upon the regenerate soul is not necessarily excluded by the dominion of the Holy Spirit, in the sense in which the title of Baptism establishes that dominion. But it is needless to insist upon this if we view the sacramental rites in their historical as well as their virtual or efficient character.

 ODD SURPLICES.

To the Editor of AMERICAN ECCLESIASTICAL REVIEW.

A fellow priest who recently attended the funeral of a prominent pastor, at which about one hundred and fifty of the clergy were present, was painfully struck by the absence of simplicity and propriety in the surplices worn by most of the priests.

Wapelhorst quotes Martinucci to the effect that "care should be taken that the surplice, which is now of various pattern and becomes a thing of mere ornament, should not be unbecoming in shape or of excessive elegance. It cannot be denied that the fancy work of some

surplices suggests the stage or the milliners' shops where coifs of net work and stomachers are sold,—rather than the functions of priests assembled to chant the Office of the Dead." He says that the surplice should have wide sleeves; and cites approved writers who are of opinion that it "should not be too short for ecclesiastical gravity," and that "sleeveless surplices are not rubrical."

My correspondent testifies to the clean, neat effect produced by the surplices that had neither lace nor frills of any kind, but were plain, immaculate linen. Even these, however, are often low-necked. He has no patience with surplices that not only are all lace or mere tennis netting, but are also made many-ply thick with flounces, making it appear that the wearer has on several surplices.

He quotes one old bishop as saying that these short, sleeveless, low-necked things looked like *subuculae infantium* (babies' shirts); another prelate,—he thinks it was Archbishop Bayley,—whose cholera displayed itself on a similar occasion, making him exclaim: "My sakes! look at that man with a sunflower on his breast and a cauliflower on his back!"

What is accountable for all this? I fear it is the lady friends of young priests. Poor things, they mean well. But they have no model, and must draw on their own taste and fancy. As for making presents of surplices, they simply cannot be prevented from doing it; neither should they.

Is there no prescribed style, then? I think the rule that ordains absolute plainness for sacerdotal albs might furnish a guide for surplice-making too. And for my own experience, there seems to be nothing so graceful, attractive, and restful to the eye, as a perfectly plain surplice with medium sleeves and low-neck, half covering a plain black cassock, a decent collar, with a pure, white face above it, and a head crowned with a clean, regular-shaped biretta without tuft or tassel, such as the Cardinals wear.

Suppose we give our excellent, well-meaning benefactresses a hint on the subject?

Mt. St. Mary's, Maryland.

EDWARD MCSWEENY.

CONCLUSION OF THE LITANY OF LORETTO.

Many of our popular prayerbooks in giving the Litany of the Blessed Virgin conclude the petitions by "Christ, hear us; Christ, graciously hear us; Lord, have mercy on us; Christ, have mercy

on us," etc., after the words "Lamb of God, who takest away the sins," etc. This is indeed prescribed in the Litany of All Saints, and in part for the Litany of the Holy Name. The addition is not, however, to be made in the liturgical use of the Litany of our Blessed Lady, called *Lauretanea*. We print to this effect the decree of the S. Congregation of Rites, December 7, 1900, among the *Analecta* of this month, p. 141.

THE OFFICE OF ST. JOHN BAPTIST DE LA SALLE.

Qu. Has the feast of St. John Baptist de La Salle, founder of the Brothers of the Christian Schools, an office and Mass? And may a pastor sing a solemn Mass in honor of the Saint on May 15, at a church where there is a large number of Christian Brothers who wish to celebrate the feast?

Resp. We publish in this issue of the *Analecta* the Decree making the celebration of the feast of St. John Baptist de La Salle obligatory next year for those who recite the canonical hours. The office and the Mass (*Os justi* de Communi Conf. non Pont. with separate Oration and Gospel) are prescribed for this purpose, and are to be inserted in the universal calendar for 1902 (May 15) as a *duplex min.* The prayer and the lessons of the second and third nocturns are proper.

THE TERM OF A NOVENA.

Qu. Should the day of the feast be counted as the ninth day of a novena, or should there be nine full days previous to the feast itself?

Resp. A novena in preparation for a feast usually opens on the evening (first vespers) of the ninth day before the feast itself, so as to conclude on the eve (first vespers) of the feast. As in these cases the ecclesiastical day is the customary standard of computing time, the novena may end on the feast day, that is, at any time before sundown of the day itself. Hence the precise time of the conclusion of the novena depends on the time of the ecclesiastical day (which comprises parts of two civil days) on which it begins, the ecclesiastical day continuing from the evening of one civil day to the evening of the next.

THE ORTHODOXY OF THE PRAYER "SACROSANCTAE."

Qu. Are not the *cultus latræ*, the *cultus hyperdulæ*, and the *cultus dulæ* erroneously confounded in the prayer "Sacrosanctæ," recited after the Divine Office, the words "sempiterna laus, honor, virtus, et gloria"—the highest expression of worship—being applied equally to the "individuae Trinitati," the "fecundæ integritati" B.M.V., and the "Sanctorum universitati?" S. C.

Resp. The words "sempiterna laus, honor, virtus, et gloria" being applied equally to the Blessed Trinity, Our Lady, and the Saints, express worship in the wider and ordinary sense. "Absit invidia verbis quæ juxta eorum vim adhibemus," says Kenrick, in treating of the distinction between the *cultus latræ*, *hyperdulæ* et *dulæ*.¹

The prayers of the Church mostly antedate the distinctions of the schools, which distinctions were made to combat misinterpretations, not to invite them. And just as the old proverbs, containing truths of great practical value, do not lose their force and correctness because they do not answer to the analysis of later grammatical rules, so the words of the Church or the Sacred Text retain their true meaning, despite the fact that it is possible to interpret them in a false sense by applying distinctions intended as safeguards against such misinterpretation.

TESTING THE PURITY OF WINE.

To the Editor of AMERICAN ECCLESIASTICAL REVIEW.

Some time ago there appeared in the REVIEW a series of articles on the subject of Altar Wines, but as far as I remember there was nothing said about testing the purity of the wine. The following is a very simple test, and one which any priest can apply, and it will thus prove useful to the purchaser of altar wines.

Take a large goblet, and fill three parts full with clear water. Then fill a small, slim bottle with the wine to be tested. Hold one finger over the mouth of the bottle to prevent the wine running out while the bottle is inverted, in which position dip the little bottle into the vessel of water. Now remove the finger, and watch the impurities of the adulterated wine descend in clouds into the water. The

¹ Tr. XII, 1, 4.

wine will lose its color and also its taste, as the water absorbs the ingredients added to the grape juice. On the other hand, if the wine is pure, no change will be noted, either in the bottle or goblet. This test holds good, except for alcohol.

The experiment was made in the presence of several priests, on a New Mexico wine, which was certified as pure, but which showed much adulteration; also on an Illinois wine, from a Catholic wine producer, which lost neither color nor taste.

A. J. G.

Columbus, O.

NUMBER OF LIGHTS ON ALTAR OF EXPOSITION.

Qu. There seem to be various decisions regarding the number of wax candles required on the altar during exposition of the Blessed Sacrament. The Clementine Instruction prescribes twenty: "*ad altare continuo ardeant viginti saltem lumina, sex nempe candelae unius librae, quarum tres ab unoquoque latere crucis, et octo candelae in superiori parte, cum aliis quatuor a partibus ostensorii, in cujus parte anteriori nullum omnino ponatur lumen; adsint tandem duo candelabra cum cereis, quorum unusquisque trium saltem sit librarum.*" This is surely explicit. Yet I find that some have only twelve; others, ten wax candles continually burning; and they justify their action by reference to decrees cited at various times in the ECCLESIASTICAL REVIEW.

In connection with the mention in the Clementine Instruction of the number and exact weight of wax candles to be used in the liturgical functions of the Exposition, it strikes me that either our wax is poorer than that used in Italian and French churches, or else there is something in our climate that makes the candles more readily bend and melt, so as to become often an annoyance, if not a danger, during the service. Is there no provision in the decrees of the Church which might dispense from the obligation of using the wax lights?

Resp. The prescriptions of the Clementine Instruction apply literally and strictly to Rome. In a modified form they become the rule of liturgical worship outside Rome, that is, according to the circumstances and sanctioned customs of different localities. This is indicated by various decisions of the S. Congregation of Rites, and in a measure by the Instruction itself. The latter re-

quires that during the night, if the church be closed, whilst the Blessed Sacrament remains exposed, there be ten candles of wax on the altar, the remaining lights being of any other material; also that "*tempore vespertino tot in ecclesia ponantur lumina, quot ad vitandam confusionem sufficient.*" The latter phrase plainly implies that discretion is to be used in such matters to avoid not only confusion, but also danger. Father Lehmkuhl in commenting on this point of the Instruction says, "*extra eandem (Urbem) standum est statutis et justis laudabilibusque consuetudinibus dioecesium.*"

As regards the quality and weight of the wax lights to be used during the public services, it is plain that there should be some means found to prevent the inconvenience complained of by our correspondent and which seems to be nearly universal in the United States. The wax candles furnished by reputable merchants, and guaranteed to be pure so far as practical manufacture appears to allow, are frequently found to bend over and to fall from their sconces whenever the atmosphere in the church is unusually warm.

As the Church has never allowed any regular substitute for the use of wax in the liturgy, owing to its symbolical significance, there are only two remedies that suggest themselves against the evil complained of. Either the makers of wax candles must adopt a departure from the old custom of long tapers, proportionately thin; or the manufacturers of candelabra must alter the style of close-set rows of candle-holders. There is no reason why we should not make use of short thick candles, unless old habits have produced the sense that this form is a violation of æsthetics befitting the altar. But that is only prejudice. The arrangement of candlesticks might be made subject to similar modification, and that with perfect propriety, if we remember not what we have been used to, but what is of use, while maintaining the liturgical law which expresses the mystic signification of the prescribed material.

A compromise lies of course in the use of artificial tubes of tin or wood in imitation of candlesticks. But many priests object to this as they object to muslin flowers, or any kind of imitation on the altar of the Real Presence.

A PATTERN FOR MAKING THE "ORDO" OF 1902.

(Concluded.)

**Incipit pars autumnalis Bre-
viarii.**

† 31 D. 15. p. Pent. 1. Sept. Ray-
mundi Nonnati d. c. Dom.—*Inc.*
lib. Iob.

SEPTEMBER.

- 1 F. 2. Aegydi *simp.* c. Duodec.
Fratrum—*vel* Vot. Angel. c. Ae-
gidii et Duodec. Fratrum.
2 F. 3. Stephani Reg. *sem.*
3 F. 4. De ea (RR. ex 1. Noct.
Dom. praec.)—*vel* Vot. Ioseph.
4 F. 5. De ea—*vel* Vot. Sacram.—*In*
Stat. Eccl. Rosae a Viterbio d.
5 F. 6. Laurentii Iustiniani *sem.*
6 S. De B. M. in Sabb. *simp.*—*vel*
Vot. Imm. Concept.
† 7 D. 16. p. Pent. 2. Sept. De ea
sem.
† 8 F. 2. NATIVITATIS B. M. V. d. 2.
cl. cum oct. c. Hadriani in Laud. et
Miss. priv.
9 F. 3. De oct. *sem.* c. Gorgonii.
10 F. 4. Nicolai a Tolentino d. c.
oct.
11 F. 5. De oct. *sem.* c. Proti et
Hyacinthi.
12 F. 6. De oct. *sem.*
13 S. De oct. *sem.*
† 14 D. 17. p. Pent. 3. Sept. Exaltat.
Crucis d. m. c. Dom. et oct.
15 F. 2. Oct. Nativ. B. M. V. d. c.
Nicomedis.
16 F. 3. Cornelii et Cypriani *sem.* c.
Euphemiae et Soc.—*Inc. lib. To-
biae*, ex Dom. praec.
17 F. 4. QUAT. TEMP. Impressio Stig-
mat. Francisci d. c. fer.
18 F. 5. Iosephi a Cupertino d.
19 F. 6. QUAT. TEMP. Ianuarii et
Soc. d. c. fer.
20 S. QUAT. TEMP. Vigil. (de qua
nihil in Off.) Eustachii et Soc. d. c.
fer. (In Miss. 3. or. Vigil.)

- † 21 D. 18. p. Pent. 4. Sept. MATTHAEI
d. 2 *cl.* c. Dom.
22 F. 2. Thomae a Villanova d. c.
Mauritii et Soc.—*Inc. lib. Iudith*,
ex Dom. praec.
23 F. 3. Lini *sem.* c. Theclae.
24 F. 4. B. M. V. de Mercede d. m.
25 F. 5. Nominis B. M. V. (*f. 14*
hui.) d. m.
26 F. 6. Cypriani et Iustinae *simp.*—
vel Vot. Passionis, c. Cypriani et
Iustinae.—*Inc. lib. Esther*, ex Dom.
V. Sept.
27 S. Cosmae et Damiani *sem.*
† 28 D. 19. p. Pent. 1. Oct. VII Do-
lorum B. M. V. d. m. c. Dom et
Wenceslai.
29 F. 2. (Romae †) DEDIC. MICHA-
ELIS ARCHANG. d. 2 *cl.*
30 F. 3. Hieronymi d.

OCTOBER.

- 1 F. 4. Remigii *sem.* ad libit. *vel*
simpl. de praecepto (in Gallia d.)—
Inc. lib. I. Machab. ex Dom.
praec.
2 F. 5. Angel. Custod. d. m.
3 F. 6. De ea (RR. ex 1. Noct.
Dom. praec.)—*vel* Vot. Passionis.
4 S. Francisci d. m.
† 5 D. 20. p. Pent. 2. Oct. ROSARII B.
M. V. d. 2. *cl.* c. (Romae Gallae)
Dom. (ac Placidi et Soc. in Laud.
et Miss. priv.).
6 F. 2. Brunonis d.
7 F. 3. Marci *simp.* c. Sergii et Soc.
—*vel* Vot. App. (Romae. Vot. Petri
et Pauli) c. Marci ac Sergii et Soc.
8 F. 4. Birgittae d.
9 F. 5. Dionysii et Soc. *sem.*
10 F. 6. Francisci Borgia *sem.*
11 S. De B. M. in Sabb. *simp.*—*vel*
Vot. Imm. Concept.
† 12 D. 21. p. Pent. 3. Oct. De ea *sem.*

- alig. loc. Maternitatis B. M. V. d. m. c. Dom.*
- 13 F. 2. Eduardi *sem.*
- 14 F. 3. Callisti I. *d.*
- 15 F. 4. Teresiae *d.*
- 16 F. 5. De ea—*vel* Vot. Sacram.
- 17 F. 6. Hedwigis *sem.*
- 18 S. LUCÆ *d. 2. cl.*
- † 19 D. 22. p. Pent. 4. Oct. Petri de Alcant. *d. c. Dom.—Inc. lib. II. Machab.—alig. loc. Puritatis B. M. V. d. m. c. Petri de Alcant. et Dom.*
- 20 F. 2. Ioannis Cantii *d.—alig. loc. Inc. lib. II. Machab. ex Dom. præc.*
- 21 F. 3. Hilarionis *simp. c. Ursulae et Soc.—vel* Vot. App. (*Romæ* Vot. Petri et Pauli) *c. Hilarionis ac Ursulae et Soc.*
- 22 F. 4. De ea—*vel* Vot. Ioseph.
- 23 F. 5. De ea—*vel* Vot. Sacram.—*Romæ. Redemptoris d. m.*
- 24 F. 6. De ea—*vel* Vot. Passionis. — *alig. loc. Raphaëlis Archang. d. m.*
- 25 S. De B. M. in Sabb. *simp. (vel* Vot. Imm. Concept.) Chrysanthi et Dariae.
- † 26 D. 23. p. Pent. 5. Oct. De ea *sem. c. Evaristi.—Igitur Eleazarus.*
- 27 F. 2. Vigil. De ea, ll. hom. (RR. fer. 2.)—*vel* Vot. Angel. *c. Vigil.—Mortuo itaque.*
- † 28 F. 3. SIMONIS et IUDÆ *d. 2. cl.*
- 29 F. 4. De ea—*Mortuo itaque, ex fer. 2. præc. (RR. fer. 4.)—vel* Vot. Ioseph.—*Antiochus autem, ex fer. 3. præc.*
- 30 F. 5. De ea — *Antiochus autem, ex fer. 3. præc. (RR. fer. 5.)—vel* Vot. Sacram. (ll. fer. 5.).
- 31 F. 6. Vigil. De ea, ll. hom. (RR. fer. 6.)—*vel* Vot. Passionis, *c. Vigil.*
- † 2 D. 24. p. Pent. 1. Nov. 4. p. Epiph. De ea *sem. c. oct.—Inc. Ezechielis.*
- 3 F. 2. De oct. *sem. Comm. omn. Defunct d.*
- 4 F. 3. Caroli *d. c. oct. ac Vitalis et Agricolæ.*
- 5 F. 4. De oct. *sem.*
- 6 F. 5. De oct. *sem.*
- 7 F. 6. De oct. *sem.*
- 8 S. Oct. omnium Ss. *d. c. Quatuor Coronat. (Hoc anno omitt. Dom. 2. Nov.).*
- † 9 D. 25. p. Pent. 3. Nov. 5. p. Epiph. Dedic. Basilic. Salvatoris *d. m. c. Dom. et Theodori.*
- 10 F. 2. Andreae Avellini *d. c. Triphonis et Soc.—Inc. lib. Danielis.*
- 11 F. 3. Martini *d. c. Mennæ.*
- 12 F. 4. Martini I. *sem.*
- 13 F. 5. Didaci *sem.—In Italia Stanislai Kostka d.*
- 14 F. 6. Iosaphat *d.*
- 15 S. Gertrudis *d.*
- † 16 D. 26. p. Pent. 4. Nov. 6. p. Epiph. De ea *sem. (In Italia c. Didaci, ass. ex 13 hui.) Inc. lib. Osee.*
- 17 F. 2. Gregorii Thaum. *sem. (Romæ d.).*
- 18 F. 3. Dedic. Basilic. Petri et Pauli *d. m.*
- 19 F. 4. Elisabeth *d. c. Pontiani—Inc. Ioŕl, ex fer. 3. præc.*
- 20 F. 5. Felicis de Valois *d.—ll. 1. Noct. 1. Inc. Amos, 2. Inc. Abdias, ex fer. 6. seq. 3. Inc. Ionas, ex Sabb. Seq.*
- 21 F. 6. Præsentationis B. M. V. *d. m.*
- 22 S. Caeciliae *d.*
- † 23 D. 27. ult. p. Pent. 5. Nov. Clementis I. *d. c. Dom. ac Felicitatis.*
- 24 F. 2. Ioannis a Cruce *d. c. Chrysogoni—ll. 1. Noct. 1. Inc. Michæas, ex Dom. præc. 2. et 3. Inc. Nahum.*
- 25 F. 3. Catharinae *d.—Inc. Habacuc.*

NOVEMBER.

- † 1 S. OMNIUM SANCTORUM, *d. 1. cl. cum. oct.*

- 26 F. 4. Silvestri *d. c. Petri Alexandrini—Inc. Sophonias.*
 27 F. 5. De ea—*vel* Vot. Sacram. *Inc. Aggaeus—In Stat. Eccl. Patrocinii B. M. V. (f. 9. hui.) d. m.*
 28 F. 6. De ea—ll. 1. Noct. 1. et 2. *Inc. Zacharias, 3. Inc. Malachias, sed in Stat. Eccl. 1. Inc. Aggaeus, 2. Inc. Zacharias, 3. Inc. Malachias.—vel* Vot. Passionis — *Inc. Zacharias, sed in Stat. Eccl. 1. Inc. Aggaeus, 2 et 3. Inc. Zacharias.*
 29 S. Vigil. De ea, ll. hom. (RR. fer. 4.) *c. Saturnini—vel* Vot. Imm. Concept. *c. Vigil. et Saturnini—Inc. Malachias.*

Incipit pars hyemalis Breviarii.

CRAS CLAUDUNTUR NUPTIAE.

- † 30 D. 1. ADV. *1. cl. sem.* “Cessant Suffragia.”

DECEMBER.

- 1 F. 2. ANDREAE (*f. heri*) *d. 2. cl.* (Dieb. fer. per tot. Adv. in Off. 9. Lect. fit com. fer.).
 2 F. 3. Bibianae *sem.*
 3 F. 4. Francisci Xav. *d.*
 4 F. 5. Petri Chrysologi *d. c. Barbara.*
 5 F. 6. De ea, *c. Sabbae—vel* Vot. Passionis, *c. Sabbae.*
 6 S. Vigil. (de qua nihil in Off.) Nicolai *d.* (In Miss. 3. or. ac Ev. Vigil.).
 † 7 D. 2. ADV. *2. cl. sem.*
 † 8 F. 2. IMMAC. CONCEPT. B. M. V. *d. 1. cl. cum. oct.*
 9 F. 3. Ambrosii (*f. 7 hui.*) *d. c. oct.*
 10 F. 4. De octava, *sem. c. Melchias—In Stat. Eccl. et aliq. loc. Translat. Almae Domus B. M. V. d. m.* (In regione Picena *d. 1. cl. cum. oct. quae suspendit. usq. ad diem 16, et terminat. ad Non. eiusd. diei*) *c. Melchias extra reg. Picen. tant.*
 11 F. 5. Damasi I. *sem. c. oct.*
 12 F. 6. De oct. *sem.*
 13 S. Luciae *d. c. oct.*
 † 14 D. 3. ADV. *2. cl. sem. c. oct.*
 15 F. 2. Oct. Imm. Concept. B. M. V. *d.*
 16 F. 3. Eusebii *sem.* (*In reg. Picena addit. c. oct. Translat. Domus Lauret. in Laud. et Miss. tant.*)
 17 F. 4. QUAT. TEMP. De ea “Cessant Off. votiv.”—*O Sapientia.*
 18 F. 5. De ea—*In Stat. Eccl. Veneto et Hispano Expect. Part. B. M. V. d. m.—O Adonai.*
 19 F. 6. QUAT. TEMP. De ea—*O Radix.*
 20 S. QUAT. TEMP. Vigil. (de qua nihil in Off.) De fer. In Miss. 2. or. Vigil.—*O Clavis.*
 † 21 D. 4. ADV. *2. cl. sem.—O Oriens.*
 22 F. 2. THOMAE (*f. heri*) *d. 2. cl. O Rex.*
 23 F. 3. De ea—*O Emmanuel.*
 24 F. 4. Vigil. Nativ. De ea *simp. Ad Laud. et deinc. d.*
 † 25 F. 5. NATIVITATIS D. N. I. C. *d. 1. cl. cum oct. priv.*
 † 26 F. 6. STEPHANI *d. 2. cl. cum oct. c. oct. Nativ.—aliq. loc. c. omn. Mm. et oct. Nativ.*
 † 27 S. (Romae †) IOANNIS *d. 2. cl. cum. oct. c. octavar.*
 † 28 D. (vacat) INNOCENTIIUM *d. 2. cl. cum oct. c. octavar.*
 29 F. 2. Thomae Cantuar. *d. c. octavar.*
 30 F. 3. De Dom. infra oct. Nativ. *sem. c. octavar.—Inc. Ep. ad Romanos.*
 † 31 F. 4. Silvestri I. *d. c. octav. in Laud. et Miss. Hodie et Anno insequenti 1903 litera Martyrologii erit b parva.*

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MONSEIGNEUR F. J. DE LA ROCHEFOUCAULD—I. LIFE.

A Bishop of France at the Close of the Old Regime.

AMONG the notable personages who went up to Versailles to represent the French clergy in the States General of 1789 was Pierre Louis de La Rochefoucauld, the last Bishop of the diocese of Saintes. His name, linked with that of his unfortunate brother, François Joseph, Bishop of Beauvais, has become one of the most precious ornaments of the Church of modern France. At that memorable convocation on the morning of May 5, 1789, ecclesiastics of widely divergent ideas sat gathered. Among their number were many whose services in the impending Revolution were soon to weigh heavily on the side of good or evil. Foremost spokesman of his Order, sat Abbé Maury, future Cardinal, whose eloquent voice was to vie with Mirabeau's. There, too, but ranged with the Tiers État as a representative of the people of Paris, sat Abbé Siéyes, future regicide, cold, determined reasoner, a dry, absolute sort of a man, rigorous in deductions, with a genius for positive definition and a comprehensive mind, which reduced everything to theorem, and system, and constitutional formula; there, too, in the clergy ranks, was poor Abbé Grégoire, with his optimistic heart wrapped up in every scheme of plausible philanthropy; there, too, figured Mgr. de Talleyrand, already four months a bishop, but so thoroughly taken up with a perplexity of public concerns¹ at this period that he retained merely a quasi-domicile at Autun, the seat of the bishopric, and gave his diocese attention only when he could spare the time.

¹ *Life of Talleyrand*, by Lady Blennerhassett.

These men were prominent in subsequent councils when that body, which had come together as the States General, dropped that harmless name for the more pregnant title of Constituent Assembly of France. As members of that national assembly, the La Rochefoucauld brothers acted the part of safe conservatives; they spoke but little from the tribune; their united glory, as it manifests itself to us, is the unswerving devotedness they showed to the cause of religion, a life of like piety and unselfishness, and, more than this, a martyr-death together beneath the pikes of the September massacres.

The parents of our two La Rochefoucaulds were blessed with equal sons and daughters, ten children in all. Of the daughters, two entered religion; and of the sons two were called to the Church. Pierre Louis was the last child of the family. He was born October 12, 1744, in the rich wine-country of the southwest, in one of those regions where a contented peasantry and the presence of every rural charm combine to make one think of the paintings of Ruysdael and the poetry of Wordsworth. The village of his birth lay in what the old regime called the bishopric of Perigueux, but which since the Concordat has been absorbed in the diocese of Angoulême. Formerly, too, this hamlet was a part of the province of Perigord; now it is included in the department of La Charente. Its situation is charming. The landscape to right and left is decidedly pastoral. To the eastward one looks across into the diversified country of historic Perigord, with its spreading meadows, its clustering forests and occasional breaks of low marsh-land; back to the north, a nobler prospect, rise the gentle Angoumois hills, their slopes carpeted with softest verdure or bristling with their wealth of claret-vines.

At the foot of one of these hills nestles the spire of St. Cybard in the poor deserted village of Le Peirat; and close to the church-walls is a house of some pretension. The villagers—and they are but very few in number—call it the “Château;” but it is scarcely more than a gentleman’s country-house. The front porch is rather large and shows armorial carvings which have been partially destroyed by deliberate strokes of a revolutionary hammer. Just underneath, cut into the stone, you may read the date of the year when the structure was built, A. D. 1668. Ask the peasants if

they have ever heard of the La Rochefoucaulds: you will get in reply a negative shake of the head. Yet, in that very habitation Pierre Louis was born, and in the neighboring church was baptized. The storm of the Revolution spared nothing that belonged to a La Rochefoucauld. The very tombs of Le Peirat were overturned; the names of the family effaced, and every memorial destroyed. The entire property has long since passed to other owners. In the town-hall, however, of the adjoining village, Blazanguet, is kept the old baptismal registry; and among the records we find the name of Pierre Louis duly chronicled, although in a wording rather prolix and archaic:

“Le treizième du mois d’octobre de l’an mil sept cent quarante-quatre a été baptisé par moy soussigné un enfant de Messire Jean de Laroche foucauld, chevalier, seigneur de Marmont, Manzac, Barros, Le Vivier et autres places, chevalier des ordres militaires de Notre Dame du Mont Carmel et St. Lazare de Jérusalem, et de dame Marguérite des Esco, mariés, demeurant en leur château du Vivier, paroisse de St. Cybard d’Eyrault, icelui né le jour d’hier, auquel avons donné le nom Pierre Louis. A été parrein Pierre Galet; marraine Marguérite Bernier, domestiques du sieur et dame de Marmont. Le tout en presence de Pierre Saben et François Dussidant, Vignerons de St. Cybard, qui n’ont sceu signer, ni le parrein ni la marraine, de ce interpellés.

“Geneste, Curé de St. Cybard.”

Nothing very definite is known of the boyhood of either brother. In the *Journal* of André Legrix, who died in 1818, vicar-general of the diocese of La Rochelle, mention is made of Pierre Louis de La Rochefoucauld; and in a note at the bottom of the page are added the following remarks:

“He was of the illustrious house of La Rochefoucauld, but of a branch very meagrely supplied with the advantages of fortune. The father of Pierre Louis exercised the trade of carpentering in a part of Angoulême over which a scion of the Deval family held seigniory. One day M. Deval found two little village lads playing with his own children. Noticing their distinguished manner and the intelligence apparent in their faces, he made it his business to call in at the home of their parent; and there, to his astonishment, he ascertained their noble origin. At once he made known the incident to the venerable Duc de La Rochefoucauld, who sent the two lads to St. Sulpice.”

Another authority, writing in the *Ami de la Religion* for March, 1824, states that the stalwart old Duc de La Rochefoucauld was one day riding through a certain country-village when suddenly a gamin, calling to a fellow urchin at play in the street, cried out: “Eh, La Rochefoucauld!” The Duke, turning with surprise toward the

youngster who was thus addressed, bade the latter to approach. "What do you call yourself, my boy?" he asked him. "De La Rochefoucauld," promptly answered the stripling. "Ah, perhaps you mean that you are from M. de La Rochefoucauld's town?" "No, sir." "What is your father's name?" "La Rochefoucauld." "Then, show me where he lives." The youngster complied; and, as a result, the Duke, finding the family to be poor but deserving relations of his own, is said to have undertaken the education of the youth and his brother.

It would be pleasant indeed to believe these pretty legends. Unfortunately we are obliged to impugn their credibility. Louis Audiat, who certainly is a scholar well versed in the annals of the Saintonge, scouts the very idea of a plebeian occupation, and repels the charge of poverty, as if poverty were a disgrace. The indignation with which he expresses himself sounds richly ludicrous to American ears:

"Who in the world can believe," exclaims Audiat, "that a *gentilhomme* bearing one of the most illustrious names in our history, united by marriage to the most illustrious families, a member of the Order of Mt. Carmel and of St. Lazare of Jerusalem, holding five or six feudal seigniories at the time of his youngest child's birth, —should yet feel obliged, in order to bring up his family, to go plauing boards for the rustics of Le Peirat? How admit that the La Rochefoucaulds, the Montalamberts, and the Galards of Bearn, who set their signatures to the baptism-registries of the children, could yet leave in want the father, a man bound to them by the multiple ties of blood, intermarriage, and friendship? The elder brothers too,—what about them? They, richly provided for, were contracting handsome marriages and buying up property at the very time when it is alleged that the younger brothers were running wild and ragged through the streets. Imagine them leaving to Sieur Deval the honor of rescuing the young pair from indigence! Imagine them permitting their sire, wearing on his bosom the decoration of the Order of St. Lazare, to go around patching up cupboards and bedsteads and window-frames! Jean Charles, the son who at that epoch was just about to marry the sister-in-law of a marshal of France and viceroy of St. Domingo; fancy him accepting aid from the Devals, people who were mere merchants, holding the seignior of Touvre not by virtue of blood or heritage, but merely through business agreement!"

The incident may be apocryphal; it is none the less characteristic; for rarely in the history of the House has a La Rochefoucauld proved disloyal to a namesake. The original fief dates from the tenth century. Since then, the La Rochefoucaulds, spread far over France, have shone in every career of honorable employment—arms, arts, belles-lettres. Proud of their long tradi-

tions, they looked upon one another as members of a chosen tribe; the family-name was everything; and to advance preferment, when possible, was merely a matter of *parti pris*. In the lives of the two brother prelates, this family trait is well shown. From the first day of the seminary, their path was guided by Dominique de La Rochefoucauld, Cardinal Archbishop of Rouen. His Grace of Rouen had in turn before that been taken in hand himself by still another Cardinal de La Rochefoucauld, François Jerome, Archbishop of Bourges. The latter was, besides this, *abbé-général* of Cluny; and when he died, in 1757, the king made Dominique de La Rochefoucauld *abbé-général* in his place. For many years thereafter the Cardinal Dominique took charge of the administration of Cluny. This coveted post was immensely rich in benefices; and, naturally enough, the brothers, Pierre Louis and François Joseph, came in for timely and due recognition.

Proceeding to Paris, both made their first long studies at the College of Navarre; each in turn was enrolled at the seminary of St. Sulpice, and successively they passed on to take the degree of Licentiate at the Sorbonne. François, the elder, being ordained, was summoned to Rouen by the Cardinal and there given the archdeaconry of Vexin. Shortly thereafter we find him installed as prior of Lanville, a benefice in Angoulême which had been in the family since 1531, over two hundred years. Pierre Louis, the junior, was not forgotten. The first recognition came when his kinsman, the Cardinal, offered him the priory of Notre Dame at Nanteuil, in the diocese of Meaux, formerly the see of the great Bossuet. This was a benefice in the bestowal of Cluny, and brought a revenue of 2,000 livres. Larousse places the value of the *livre* at something over ten pence. Allowing, however, as Thiers does, that money would go at least twice as far then as it does now, we may figure the benefice of Nanteuil as equivalent to about \$850. In any case it was larger than the annual salary of a parish priest. Under the old regime, the latter was never adequately recompensed. The most favorable edict was that of 1785, which insured a minimum salary of 750 livres to a pastor, and 350 to a curate. This did not include foundation Masses; neither did it comprise the *casuel* or perquisites. A petitionary

document still exists in which the clergy of the province of Saintonge make request to the authorities for an increase in salaries, pointing out that to live decently, and yet moderately, a pastor ought to receive, at the very lowest, 1,000 livres, and a curate or a chaplain, at least 550. After the eventual sequestration of ecclesiastical property, the State through the Constituent Assembly pledged itself to provide by public funds for the support of the un-beneficed clergy. The schedule of payment was arranged by Talleyrand, whose experience as prelate and financier certainly enabled him to gauge the matter; and his estimate was therefore accepted, assigning as the proper minimum salary of parish priests a yearly stipend of 1,200 livres, with rent-free house and garden.

François Joseph de La Rochefoucauld, named by Louis XV to the bishopric of Beauvais, received the due canonical bulls from Clement XIV in 1772. He brought his younger brother along with him to the diocese and made him vicar-general. The appointment became popular, and for several years Pierre Louis remained at this honorable post. In 1774 he journeyed to Rheims to witness the young king's coronation, and shortly after this his official functions brought him into dealings with the benignant but luckless monarch. Louis XVI, who liked a frank honest man, and liked him doubly if he could boast good blood, seems to have taken quite a fancy to Pierre Louis. He picked him out in 1780 for the abbey of the Sainte Croix at Bordeaux, a benefice worth 18,000 livres. Other honors soon followed. In 1781 the see of Saintes became vacant, through the death of its bishop, Mgr. Chasteigner. This was an important diocese, comprising the old province of Saintonge in western France, and extending along with the Gironde river to the open expanse of the Atlantic.

On the day of Mgr. Chasteigner's funeral, the Chapter came together after Vespers and organized for the interregnum. Abbé Delaage was named Dean of the Chapter, and Abbé Fauchay, although he was a Freemason—*quoique franc-maçon*, as the chronicle informs us—was made Secretary.² A letter was drafted to the king, and its concluding words read as follows:

² *Histoire de l'église saintone*, par l'Abbé Briand.

"Let us beseech heaven with most fervent appeal to send us a shepherd according to the heart of God, who by his zeal and wisdom may bring about the welfare and honor of religion, together with the greatest benefit to our diocese."³

The result of this communication was the immediate appointment of Pierre Louis de La Rochefoucauld. The apostolic bulls, for which the prelate named paid the sum of 2,000 florins (16,000 francs), were signed by Pius VI on September 10, 1781.⁴

The narrative of La Rochefoucauld's entrance into the see of Saintes reads like one of Pompey's triumphs. The city felt the honor of having for its bishop a man of such illustrious family.⁵ Holiday was declared for all. At a little bridge which marked the city boundary, the authorities waited to give welcome. An immense procession went out to meet the new incumbent. Stately ceremony accompanied every preparatory step. The houses along the route were ablaze with decoration. Salvos of artillery boomed. The royal troops of the ancient province marched in their gayest parade; bands of music congregated; little girls, dressed in white, waited with great baskets to scatter flowers over the road when the Bishop would come; and little boys, clad to represent shepherds, stood ready to lead white lambs along with the march. The mayor and the civic judges, all in robes of office, met La Rochefoucauld at the bridge. The prelate stepped from his carriage to give greeting, and at once was formally presented with the red book infolding the city's privileges. Stretching out his arm, he set the palm of his hand upon the open volume and took the oath:

"I Pierre, Bishop of Saintes, promise upon my soul to respect the liberties, customs, and praiseworthy traditions of this city of Saintes, in everything which regards me as Bishop and Lord."

Without further delay the Mayor then offered La Rochefoucauld an arm of escort; and so afoot they passed on into the streets of the town amid immense cheering. In front of the cathedral the final halt was made. There the body of canons of the diocese stood ceremoniously drawn up before the door which was closed fast. A short address by the dean was followed by

³ *Archives historiques de la Saintonge.*

⁴ L. Audiat, *Dernier Evêque de Saintes*, p. 39. Larousse estimates the value of the florin in 1789 at 8 francs.

⁵ Abbé Briand, *Histoire de l'église saintone et aunisienne.*

words from Pierre Louis. Then, a Mass-book being held before him by an acolyte, the Bishop laid his hand upon its open pages and solemnly swore "to maintain the Canons, the Dean and the Chapter in all their rights, privileges, exemptions, liberties, franchises and immunities." Thereat the dean handed him a pair of silver keys which were bound together with purple ribbons tied in the form of a St. Andrew's cross. An altar-boy, too, came forward bearing aloft a ponderous brass crucifix. This the prelate took and held up conspicuously in token of benediction.

"Pax vobis!" he said.

"Is it then peace which you bring us?" asks the dean.

"It is indeed peace!"

"C'est bien la paix?" repeats the dean.

"C'est bien la paix," the Bishop assures him.

"La paix veritable?"

"Oui, la paix veritable."

With that guarantee uttered, the doors of the great edifice are swung open; the vestments are donned at once; the mitre set on the newcomer's brow, and the crosier taken in hand. The music of the organ begins to roll as the procession starts toward the altar; and the entire concourse presses in, Bishop and clergy and laity voicing together in one mighty chorus the inspiring strophes of the *Te Deum*.

The diocese of Saintes contained 291 parishes, 562 churches, and 24 *archipretés*. The latter were important benefices, the incumbents of which took the title of archpriests; their duties, according to the Rev. Dr. S. B. Smith, corresponded to functions which now are looked after by auxiliary bishops and rural deans. Episcopal sway in the bishopric of Saintes was singularly restricted. We find, for instance, that only about half of the parishes were in the naming of the Bishop. The Chapter itself had 28 parishes to appoint to; and the important cure of St. Michael's was in the jurisdiction of the dean. As a result, bickerings and collisions had been, alas! too frequent. Mgr. Chasteigner, the predecessor of Pierre Louis, had even been haled before the Parlement of Bordeaux by his canons in order to force him to give them an annual dinner which they claimed was their traditional due.⁶

⁶ Audiat.

These *parlementes*, ever so ready to meddle with ecclesiastical affairs, were but courts of law established in the chief cities of old France. They had no political character,⁷ though indeed the Parlement of Paris did arrogate to itself on occasions the power of refusing to register certain royal decrees,—which registering was customary and would give royal edicts the force of law.

An interesting episode in the diocesan annals of Saintes marked the period which our research has been directed to. It seems that a certain Abbé David, defiant and cantankerous in disposition, although he was the pastor of an important charge, had come into open collision with several members of his flock. It was this pastor's custom to write various observations alongside the names on the public baptism-register of the parish. Some of the parishioners, averring that these remarks were insulting and defamatory, objected to having their names handed down to posterity with any such series of running commentaries. The chief objector, a certain Lieutenant Fourchard, carried the matter to authority, and summary action was taken at once. The curé was ordered to erase all odious imputations from the book. Greatly irritated at the lieutenant who had brought about this reprimand, the pastor saw fit to speak of the matter from the altar, and there, losing his temper, he declared that "he cared no more for Fourchard or Fourchard's wife than he did for the mud in the street," and that if he ever got the chance, he would refuse them the Sacraments. The dean, Abbé Delaage, hearing of this, suspended the pastor without further delay. The latter appealed for redress to the Parlement of Bordeaux, which immediately reinstated him. The dean, seeing his authority broken, resigned from the prosecution in disgust, and the Abbé Daniel Casey took his place as prosecutor. Abbé Casey, denying to the Parlement any right to judge in the matter, reasserted the prior suspension. Again the Parlement acted as before. Notwithstanding this, the Church authorities proceeded with disciplinary measures. A new pastor was sent to replace the offending curé, as rector of the parish. Here, however, a fresh obstacle was met, for the crochetty Abbé David, taking refuge behind the Parlement's ruling, absolutely refused to permit the newcomer to even enter the church. Mat-

⁷ *Memoires de Talleyrand*. Broglie.

ters were at this mortifying pass when Pierre Louis took hold of the diocese. La Rochefoucauld sought by the means of clever diplomacy to win over the Parlement and induce it to annul its own decree; but, upon meeting with a blunt refusal, he was compelled to adopt other tactics, and so appealed straightway to the king. A royal council settled the matter finally in behalf of the Bishop; but this satisfactory issue was reached only after a year of persistent dilly-dallying.

One of the Bishop's first acts was the dismissal of the Abbé Casey. The latter, it appears, by virtue of his official position as a member of the Chapter, had pressed forward certain recommendations which Mgr. de La Rochefoucauld did not at all approve. The wish to inaugurate reforms is sometimes interpreted as the contemning of authority, and in the case in point such was the view which the Bishop seems to have taken. In order, however, to make the dismissal not too severe a stroke, he set aside for Abbé Casey an annual allotment, payable in gold coin, and amounting to about \$700, if calculated in American money. This amount the deposed official considered inadequate for decent and reasonable support; and so we are not surprised to find the Abbé Daniel Casey, later on, in March, 1789, arguing before the Ecclesiastical Council for a general increase of salary for both pastors and curates. He contended also that in the matter of promotions and appointments a merit system should prevail; that things should not be so generally monopolized by clerics of distinguished birth; but rather that favors and ecclesiastical honors should go as well to the "ordinary" clergy. The Abbé's suggestion was poohpoohed. Still, he seems to have spoken from conviction rather than out of any sentiment of spleen or resentment; for afterwards, when the Revolution came, it made him tempting offers, and even the guarantee of a bishopric. To his credit be it stated, that he remained firm and would not take the schismatic oath. His proposal in regard to the increase of salaries was to be remembered a few months later; for, by promising to equalize matters in this very respect, the Constituent Assembly made many friends among the ordinary clergy—that is, by holding out to them the prospect of an adequate salary, a thing which the dignitaries of their own order had denied them. In the ultimate shipwreck, the little

which was saved to the clergy of France was saved to the working clergy alone. The clergy of the benefices were swept away forever, their dignities abolished, and their property seized.

As Bishop of the diocese of Saintes, La Rochefoucauld made himself beloved. He was a man of piety and kindness. The poor loved him; the young idolized him; and his priests, as a rule, found him impartial and affable. The schools and colleges of the district were his particular care. He manifested no overweening pride of race, although at heart he dearly loved his family. At Crazannes he bought a summer home, which remains unchanged to this day. The room he occupied, the bed he slept in, the path where he used to walk while reading his breviary, are still pointed out. Like his brother, Mgr. de Beauvais, he gave away his large revenue in charitable acts. He loved the peasantry; their simple hearts charmed him; their abundant prattle gave him joy; their piety enhanced his own. On Sundays, during summer-time, it was his custom to welcome them all to the grounds about his chateau; between Mass and Vesper-hour he would have them congregate there for various recreations; "*il y organisait lui-même plusieurs jeux de quilles, de boules et autres.*" After Vespers he would go down among the groups of people and chat familiarly with everyone he met. Then came his carriage for a drive across the meadows, where the people were out taking the air. Children clambered up into the carriage beside him, hung on behind, or tossed themselves in fearlessly, knowing full well that the smiling prelate was only overjoyed to have them happy around him. Here is the tableau :

"Son carrosse attelé, il se rendait dans les prairies où toute la population allait s'ébattre et chercher la fraîcheur. Les enfants couraient après la voiture. Les plus hardis l'escaladaient, grimpaient au marche-pied, se cramponnaient partout au grand desespoir du cocher qui ne pouvait plus avancer et se fâchait. Le prélat riait de bon cœur, s'amusait de leur agilité et recommandait de bien faire attention à ne leur point faire de mal. Aussitôt qu'il parraissait, vite il était entouré. On lui faisait raconter des histoires."

What a charming picture the language of Louis Audiart has made for us here! Is there anything in the world more innocent than the Sunday recreation of the shepherd in the midst of his dear flock? Marie Vinet, an old woman who died in 1869, at the age of ninety-three, remembered the Bishop from the days of her

girlhood, and she said of him: "Il avait une physiognomie si agréable, si souriante, si belle—he had such a pleasant, smiling, beautiful face."

One day La Rochefoucauld was telling a story to a throng of children near his chateau. In the course of it he was attacked with a fit of sneezing. The boys maintained a respectful silence; but a little madcap in flounces blurted out, "God bless you, Bishop, and make you good and wise!"

"Thanks, dear child," replied the Bishop, "wisdom we must always pray for."⁸

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⁸ "Dieu vous bénisse, Monseigneur, et vous rende sage!"—"Merci, cher enfant, il faut demander la sagesse au bon Dieu tout le temps de sa vie."

UNEXPECTED DEATH.

A Chapter on Pastoral Medicine.

I.

UNEXPECTED death is a source of the greatest worry in pastoral work. Sudden death can be anticipated in many diseases, and the sufferer can be prepared for it by the administration of the Sacraments at regular intervals. Unexpected death without the Sacraments is an occasion of the most poignant regret to the friends of the deceased and to the attending clergyman. This is especially the case if even the remotest opportunity for proper preparation has been neglected. It is with the idea of furnishing certain data by which the occurrence of death without anticipation may be rendered more infrequent, that the following medical points on the possibilities of a fatal termination in certain diseases have been brought together.

This paper has been written from the standpoint that it is better to be sure than to be sorry. The impression is, I think, gaining ground that at least the Sacraments of Penance and the Holy Eucharist should be administered to the sick whenever there is even a possibility of a fatal termination of the illness. As for Extreme Unction, delay in its administration not infrequently leads to its being given when the patient is unable to appreciate its significance. This is very far from the intention of the Church. The idea has been constantly kept in mind so to advise the clergyman as to secure the administration of Extreme Unction while the patient is in the full possession of his senses.

Sure prognosis, that is, positive foresight as to the course of any disease, is the most difficult question in medicine. Nearly 2400 years ago, when Hippocrates wrote his chapter on the prognosis of diseases, he stated that this was the hardest problem in medical practice. That special chapter of his book remains to our day a valuable contribution to medical literature. It can be read with profit by young or old in medical practice. While our knowledge of the course of disease has advanced, the acute old Greek anticipated most of the principles on which our present knowledge of prognosis is founded. This fact in itself will serve to show how incomplete must be any absolute conclusion as to

the termination of any given disease. Our forecasts are founded on empirical data, and the underlying basis of all the phenomena is the individual human being whose constitution it is impossible to know adequately, and whose reaction to disease it is impossible therefore to state with absolute certainty.

With this warning as to the element of doubt that exists in all prognosis we may proceed to the consideration of certain organic affections which make sudden death frequent.

At the beginning of the present century, Bichat, a distinguished French physician who revolutionized medical practice, said that health and the favorable or unfavorable termination of disease depended on the condition of three sets of organs—the brain, the heart, and the lungs. This was what he called the vital tripod. It was not until thirty years after Bichat's death that Bright, an English physician, taught the profession to recognize kidney disease. Since his time we have learned that even more important than Bichat's vital tripod is the condition of the kidneys as regards health and the termination of disease. We shall consider affections of these four organs, and their influence on the human system, and intercurrent disease in the order of their importance.

When kidney disease exists the individual's resistive vitality is very much lowered. The kidneys are the organs which serve to excrete poisons that find their way into the circulation. When the kidneys fail to act, these poisons are retained. As a result other important organs, notably the nervous system and the heart, suffer severely because of the irritating effect of the retained poison. A patient with kidney disease runs a very serious risk in any infectious fever, no matter how mild, and such patients should always be completely prepared for a fatal termination when they acquire any of these diseases.

Nephritis patients bear operations very badly. The shock to the nervous system incident upon operation always throws a certain amount more than usual of excrementitious material into the circulation. Diseased kidneys do not fulfil their function of removing this at once, and the result is an irritated and fatigued nervous system. Anæsthetics, that is chloroform and ether, are not well tolerated when nephritis exists, and this adds to the

danger of operation in such patients. No matter how simple or short the operation that is to be performed on a person suffering from kidney disease, if an anæsthetic is to be administered it would be well to prepare the patient for any untoward event that may occur.

Kidney disease is often extremely insidious. It may develop absolutely without the patient's knowledge, even though he might be deemed to be in a position to have at least some suspicion of its existence. The story is told of more than one professor of medicine who has presented his own urine to his class for examination in order that they might have the opportunity of studying normal urine, only to find to his painful surprise that albumen was present and that he was the subject of latent Bright's disease. In these cases it is impossible to foresee results. They constitute a large number of the cases in which patients seemingly in good health succumb rather easily and unexpectedly to some simple disease, like grippe or dysentery. It is well to take the precaution then to ask the attending physician, especially if he be not a Catholic, what the condition of the kidneys is in such cases. If there are anomalous symptoms, this precaution becomes doubly necessary. Even such simple infectious diseases as mumps or chicken-pox may cause a fatal issue where the kidneys are not ready to do their normal work of excretion.

An important class of cases for the clergyman are those which are picked up on the street. As a rule, these cases are comatose, because of the presence of kidney disease. A certain proportion of them are unconscious, because of apoplexy. Very often the patients have had some preliminary symptoms of their approaching collapse, though these were not sufficient to make them think that any serious danger threatened. As a consequence, they will not infrequently have had recourse to some stimulant. It seems unfortunately to be almost a rule when such cases are picked up, if there is the odor of alcohol on their breath, to consider that the condition is due to alcoholism. Every year, in our large cities, some deaths are reported in the cells of the station-houses, because a serious illness was mistaken for alcoholism as a result of the odor of the breath.

Patients suffering from kidney disease bear extremes of cold

and heat very badly. In cold weather, the fact that the blood is driven from the surface of the body lessens the excretory function of the skin, and this throws the work of this important organ, so helpful an auxiliary in excretion, back upon the kidneys. In summer, intense heat leads to many more changes in the tissues and so provides more material to be excreted than in temperate weather. Patients picked up on the street then at such time will usually be found to be suffering from kidney disease. Though in profound coma, such patients seldom die without recovering consciousness. Not infrequently, after the primary stroke of the coma, there is, in an hour or two, a period in which the patient becomes almost completely rational.

There is a well-known tendency in kidney disease to the production of œdema, that is, to the outflow of the watery constituents of the blood into certain loose tissues of the body. This is easily recognized, and constitutes a valuable sign of kidney disease in the swelling of the eyelids and of the feet, that occurs so often in patients suffering from kidney trouble. The usual rule is, if the œdema begins in the face, it is due to the kidneys; if in the feet, to the heart. The cause in the latter case is the sluggish circulation due to the weakness of the heart-muscle, which delays the blood so long in the extremities that its watery elements find their way out into the tissues. In kidney disease this tendency to œdema constitutes a distinct danger that may involve sudden death in certain affections. In patients suffering from kidney disease, any acute sore throat involving the larynx and causing hoarseness may be followed by what is called œdema of the glottis. This is often fatal in a very short time. The glottis is the opening between the vocal cords through which respiration is carried on. This opening is but small, and swelling of the surrounding tissues readily encroaches upon it, and soon causes difficulty of breathing. If the swelling is not soon relieved, death takes place from asphyxiation. In almost the same way any acute affection of the lungs that occurs in a patient suffering from kidney disease may be followed by œdema of the lungs. The outflow of serum from the blood-vessels into the loose tissue of the lungs so encroaches upon the space available for breathing and at the same time so reduces the elasticity of lung-tissue that respira-

tion becomes impossible, and death takes place in a few hours. This is often the cause of unexpected death after operations. The kidney affection in the patient is so slight as to have been unsuspected, or to have been considered of not sufficient importance to render the operation especially dangerous.

After kidney disease the most important factor in the production of unexpected death is heart disease. In about sixty per cent. of the patients who die suddenly in the midst of seemingly good health, death is due to heart disease. All forms of heart disease may be considered under two heads—the congenital and the acquired. The congenital form of heart disease usually causes death in early years. Where patients survive the fourth or fifth year they are usually carried off by some slight intercurrent disease shortly after puberty. A few cases of congenital heart disease, however, live on to a good old age and seem not to be seriously inconvenienced by their heart trouble. Most of the acquired heart disease, that is, at least sixty-five per cent. of it, is due to rheumatism. All of the infectious fevers, however, may cause heart disease; and scarlet fever especially is prone to do so, heart complications occurring in about one out of every ten cases. The probabilities of sudden death in a case of heart disease depend on what valve is affected and what the condition of the heart muscle is. Most of the cases of sudden death occur in disease of the aortic valves, that is, of the valves that prevent the blood from flowing back out of the general circulation into the heart after it has been pumped out. Diseases of the other side of the heart, the mitral valve, cause lingering illness until the heart muscle becomes diseased, when sudden death usually closes the scene.

Diseases of the aortic valves of the heart cause visible pulsation of the arteries, especially of those of the neck. This readily attracts attention if one is on the lookout for it. Deaths in heart disease, whether sudden or in the midst of apparent health, or as the terminal stage after confinement to bed because of weak heart, are apt to occur particularly during continued cold or hot spells. Each of the blizzards that we have had in recent years has been the occasion for a markedly increased mortality in all forms of heart disease. The cold itself is exhaustive, and the heavy fall of snow, by delaying cars and modes of conveyance generally, is

very apt to give occasion for considerable more exertion than usual. Besides, cold closes up the peripheral capillaries and makes the pumping work of the heart much harder than before. At times of continued cold, in our large cities particularly, the ordinary arrangements for heating the house fail to keep it at a constant temperature, and this proves a source of exhaustion to cardiac patients.

Heated spells, if prolonged, always cause an increased mortality in such patients, because heat is relaxant and this leads to exhaustion. Patients who have been nursed faithfully through a severe winter will sometimes succumb to the first few successive days of hot weather that are so apt to come at the end of May or the beginning of June. The deaths that occur during the hot spells of July and August are more looked for and so prove not so unexpected.

The warning symptom in heart disease that the heart is giving out, is the development of irregularity and the rapidity of the pulse. On the other hand, when a pulse has been running rapidly for weeks and then drops to below the regular rate, to 50 or 60, a fatal termination may be looked for at almost any time, though, of course, the patient may rally. The prognosis of heart cases is extremely difficult. Confined to bed and evidently seriously ill, they may continue in reasonably good condition for months, and then some indiscretion in diet that causes a dilatation of the stomach with gas, pushes the diaphragm up against the heart, adds a mechanical impediment to the physical difficulties the heart is already laboring under, and a sudden termination may ensue. As a rule, lingering heart cases terminate suddenly and often with little warning of the approach of death.

A very interesting set of heart symptoms for the physician as well as the clergyman are those which occur in what is called angina pectoris, heart pang, or heart anguish. Serious angina pectoris occurs in elderly people whose arteries are degenerate. Its main symptom is a feeling of discomfort which develops in the precordia—the region over the heart. This discomfort may often increase to positive cutting pain. The pain is often referred to the shoulder and runs down the left arm. This set of symp-

toms is accompanied by an intense sense of impending death. When the patient's arteries are degenerated this train of symptoms must always be considered of ominous significance. Heberden, an English physician, a little over a century ago pointed out that there existed in these cases a degeneration of the coronary arteries. These are the arteries which supply the heart itself with blood. As might naturally be expected, their degeneration seriously impairs the function of the heart muscle. The first patient in whom the condition was diagnosed during life was the distinguished anatomist, John Hunter. Hunter was of a rather irascible temperament, and after he had had several of these attacks and consultation with Heberden convinced him of their significance, he is said to have remarked, "I am at the mercy of any villain who rouses my temper." Sure enough, Hunter died in a sudden fit of anger within the year after making the remark. Charcot, the distinguished neurologist, suffered from attacks of angina pectoris, and was asked by his family to consult a distinguished heart specialist for them. He said: "Either I have degenerated heart arteries, or I have not. I believe that I have not, and that my attacks are due to a nervous condition of my heart. If I should consult the physician you mention and he were to tell me that my attacks are due to degeneration of the heart, he would advise my giving up work. That I am not ready to do, and so I prefer to take my own assurance in the matter." A few years later he was found one morning dead in bed. In many of the cases of death in bed, especially where some complaint of pain has been heard during the night, death is due to angina pectoris.

There is a similar condition to angina pectoris, sometimes called pseudo-angina, or false heart pang, which occurs in individuals from fifteen to thirty years of age. It is often a source of great worry. It occurs in young persons of a nervous temperament who have been overworked or overworried, and have run down in weight. There are always accompanying signs of gastric disturbance. The causal factor of the symptoms seems to be a more or less sudden dilatation of the stomach with gas. As the stomach lies just below the heart, only separated from it by the comparatively thin layer of diaphragm, the heart is pushed up

and its action interfered with. In healthy individuals, this causes no more than a passing sense of discomfort and some heart palpitation. This it is which sends so many young patients to physicians with the persuasion that they have heart disease when they have nothing more than indigestion. In nervous individuals, however, this interference with the heart action disturbs the nervous mechanism of the heart, which is very intricate and delicate, and gives rise to the symptoms of false "heart pang." One of these symptoms is always, as in true angina pectoris, an impending sense of death. This cannot be shaken off and is not merely an imagination of the patient. Pseudo-angina is, however, not a dangerous affection. Patients can usually be assured that there is no danger of death. This assurance is not absolute, however. For some of these cases have congenital defects of their coronary arteries and of the nervous system of the heart itself, which make them liable to sudden death. It is sometimes impossible to differentiate such cases of organic heart defects from the ordinary functional heart disturbance due to indigestion which causes simple curable pseudo-angina. Young patients may usually be disabused of their nervousness in the matter, but absolute assurance cannot be given until the case has been under observation for some time.

After the heart the head is the most important factor in sudden death. The most frequent form of death from intracranial causes is apoplexy. Apoplexy, as the name indicates—a breaking out, is due to a rupture of one of the arteries of the brain and a consequent flowing out of blood into the brain tissue. The presence of the exuded blood causes pressure upon important nerve tracts and so gives rise to unconsciousness, to paralysis, and to the other symptoms which are noted in apoplexy. There are a number of symptoms that act as warnings of the approach of apoplexy. First, it occurs only in the old, that is, in individuals over fifty, and in these only where there is marked degeneration of arteries. The degeneration of the arteries can be easily noted, as a rule, in other parts of the body. The condition known as arterio-sclerosis, that is arterial hardening, can be detected by the finger at the wrist, or by the eye in the branch of the temporal artery which can so frequently be seen to take its sinuous

course on the forehead behind and above the eye. At the wrist the thickened artery is felt as a cord that can be rolled under the finger. It is not straight as in health, but is tortuous, because the overgrowth in the walls which makes it thick has also made it longer than normal, thus producing tortuosity.

Besides these objective signs, as they are called, there are certain subjective signs, that is, signs easily recognizable by the patient himself, which should put him on his guard, and at the same time serve as a warning to the clergyman, should he hear of their presence. These signs are recurring dizziness, or vertigo, not clearly associated with gastric disturbance; tendency of the limbs, and especially the fingers and toes, to go to sleep easily and when there is no external cause for this condition; tendency to faintness and to dizziness when the patient rises in the morning, especially if he assumes the erect position suddenly; tendency to vertigo when the patient stoops, as to tie a shoe, or pick up something from the floor, and the like; finally, certain changes in the patient's disposition, with a loss of memory for things that are recent, though the memory may be retained for the happenings of years before. When many of these symptoms occur, patients should take warning of the fact that they are liable at any time to have a stroke. There may even occasionally be slight losses of power in the hand or foot that points to the occurrence of small hemorrhages in the brain, *i. e.* slight preliminary "strokes."

Patients who have had these symptoms should not as a rule be allowed to leave home unattended. If the apoplexy occurs in the street they are liable to be mishandled by those ignorant of their true condition. The clergyman is usually summoned at once in these cases and may reach the stricken individual before the physician. Some words then with regard to the treatment of such patients will not be out of place. As a rule, when a patient is taken with some sudden illness which causes him to fall down unconscious, the first thing done is to dash water in his face, force a stimulant down his throat, put his head low down, and loosen the clothing around his neck. Most of these proceedings are the very worst things that could be done for a patient suffering from apoplexy. The rough handling particularly and the administration of a stimulant will surely do harm. The water on the face will certainly do no good.

Apoplectic patients can be recognized from those who are merely in a fainting fit, first by the fact that they are usually old, while the fainters are young; and secondly, by the manner of the breathing. In a faint the breathing is shallow and faint, not easily seen. In apoplexy it is apt to be deep and long. It may be irregular, and it is always accompanied by a blowing outward and inward of the cheeks, and especially of the side of the face which is paralyzed as a consequence of a hemorrhage into the brain. The lips are forced outward and drawn inward during the respiration. In such cases the patient should be moved as little as possible; stimulants should be avoided, and the head should be placed higher than the rest of the body, so as to make the hemorrhage into the brain as small as possible, by calling in the assistance of gravity to keep the heart from sending too much blood into the head. Besides this placing the head high, there is only one other helpful measure that even the physician can practice, except in rare cases, that is to put an ice-bag on the head. For this a cloth, dipped in cool water, may be used in an emergency. Of course, as soon as the doctor arrives, the patient should be left entirely to his care.

The artery that ruptures in the brain, in cases of apoplexy, is practically always the same. Its scientific name is the lenticulostriate artery, but it is oftener called by the name given it by Charcot—the artery of cerebral hemorrhage. The reason why arteries in the brain rupture rather than arteries in other organs, is that in the brain, in order to avoid the demoralizing effect of too sudden changes of blood-pressure upon the nervous substance, cerebral arteries are terminal, that is, are not connected directly with a network of finer arteries as in the rest of the body, but gradually become smaller and smaller, and end in the capillary network which is the beginning of the venous vascular system. This special artery ruptures, because it is almost on a direct line from the heart, and so blood-pressure is higher in it than in other brain arteries. The tradition that people with short necks are a little more liable to apoplexy than are those of longer cervical development has a certain amount of truth in it. Another predisposing element to apoplexy is undoubtedly heredity. Families have been traced in which, for five successive generations, there have been attacks of

apoplexy between 55 and 65 years of age. Short-necked people, with any history of apoplexy in the family, should especially be careful, if they have any of the symptoms—dizziness, sleepy fingers, etc., that we have already noted.

There is a tradition that the third stroke of apoplexy is always fatal. I remember seeing in Mendel's clinic in Berlin a man who was suffering from his seventh stroke and promised to recover to have another. Each successive stroke is much more dangerous to life than the preceding one, however. In general, the prognosis of an apoplexy, that is, as far as the ultimate results will be, is impossible. The patient may come to in an hour or two, and may not come out of the coma at all. There is no way of deciding how much blood has been effused into the brain, or how much damage has been done to important nerve-centres. Nor is there any effective way of stopping the effusion, though certain things seem to be of some benefit in this matter. We can only wait, assured that, in most of the cases, the patient will have a return of consciousness at least for a time.

Next to apoplexy injuries of the head are most important. The symptoms presented by the patient will often be nearly the same as those of apoplexy. If the skull is fractured, and the depressed bone is exerting pressure upon the brain-substance, there is a similar state of affairs to that which exists in apoplexy. Any return to consciousness must be taken advantage of for the administration of the sacraments. As a rule, it is impossible to tell the extent of the injury, or to forecast the ultimate result.

A very characteristic set of symptoms develops sometimes after injuries in the temporal region, or just above it. For an hour or two after the injury, the patient is unconscious. Then he comes to for a while, but relapses into unconsciousness from which he will usually not recover, except after an operation. The explanation of this succession of symptoms is that the primary unconsciousness is due to shock—concussion or shaking up of the brain. The injury has, however, also caused a rupture of an important artery which occurs in one of the membranes of the brain in this region. During the state of shock blood-pressure is low and hemorrhage is not severe. When consciousness is regained, blood-pressure goes up and the laceration of the middle meningeal

artery provides an opening for the exit of considerable blood which clots in this region and presses upon the brain, causing the subsequent unconsciousness. As a rule the patient's only hope is in operation with ligature of the torn arteries. The condition is always very serious and complete precautions as to the possibility of fatal termination should be taken as soon as consciousness is regained after the blow.

Tumors of the brain often produce death, but usually give abundant warning of their presence. The symptoms by which the physician diagnoses the presence of a brain tumor are—vertigo, headache, vomiting, usually some eye trouble, and frequently interference with the motion of some part of the body because of pressure exerted upon the nerve centres which preside over its motions. Brain tumors are especially liable to develop in two classes of cases—in patients who are suffering from tuberculosis in its terminal stages, or from syphilis. Where patients are known to have either of these diseases and present any two of the symptoms of brain tumor that I have mentioned, it is well to suggest at least the preliminary preparation for a fatal termination. Sometimes states of intense persistent pain, or of mental disturbance, develop in these cases and make the administration of the Sacraments unsatisfactory.

Meningitis is a fatal affection which sometimes causes sudden death, but more frequently produces unconsciousness without very much warning, and the unconsciousness lasts until the death of the patient. Meningitis is seen much more frequently in children than in the adult. Ordinarily it is due to tuberculosis. Sometimes, however, there are epidemics of cerebro-spinal meningitis, spotted fever as it used to be called. In about one-half the cases this affection is fatal. Of late years we have learned that the pneumo-coccus, that is, the bacterium which causes pneumonia, may produce a fatal form of meningitis. The first symptom of meningitis is usually a stiffness of the muscles at the back of the neck. If this stiffness becomes very marked in a patient suffering from tuberculosis, or who has, or has recently had pneumonia, or at a time when there is any reason to suspect that epidemic cerebro-spinal meningitis exists in a neighborhood, the prognosis of the case is always very serious. Every precaution should be taken to

prepare the patient for the worst. Unconsciousness may ensue at any moment and no opportunity for satisfactory administration of the consolations of religion be afterwards afforded.

While Bichat put the lungs down as one of the vital tripod on which the continuance of life depends, affections of these organs very seldom lead to sudden or unexpected death. Pulmonary affections usually run a very chronic course. Acute bronchitis, however, occurring in a patient with kidney trouble may lead to the development of cedema of the lungs, and death will usually ensue in a few hours. It may be well to note here that individuals who have what is called clubbed fingers, or, as the Germans picturesquely put it, drum-stick fingers, that is, fingers with bulbous ends, the finger beyond the last joint being larger than the preceding part, nearly always have some chronic affection within the thorax. This means that there is some organic affection of the heart or lungs which has lasted for many years. The existence of such a condition makes them distinctly more vulnerable to any serious intercurrent disease, and this sign alone may be enough to put the attending physician or clergyman on his guard as to the possibility of fatal complications in the case.

Besides these general conditions that have their effect upon intercurrent disease, certain specific diseases deserve to be mentioned because of the doubt as to the ultimate prognosis in them. These will be taken up in a subsequent article.

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THE IRISH REVIVAL OF TO-DAY AND THE CLERGY.

‘*Sham tige a teapla*’

“**A** NATION’S language is its soul.” This principle has been grasped and realized keenly all over Europe during the last hundred years. Hungary, Bohemia, Finland, Belgium, Wales, inspired by it, have saved their several languages from death, and so have preserved themselves from complete absorption by their powerful neighbors. Their national characteristics have, therefore, remained intact, and their subsequent history is a

record of progress such as always attends self-reliance, originality, and mental independence.

Thus the language movement in Ireland is something wider and deeper and richer in promise for the future than philology or antiquarianism. It is a national movement in the fullest sense. Its aim is to restore, to concentrate, and to discipline the vital forces of a weak and wounded nation. These things will have been accomplished when there is a strong Irish tone and coloring upon all our thoughts and feelings and actions; when we are genuine Irishmen after the pattern of those who went before us for thousands of years. In the Irish soul of to-day there are latent energies, vague movements, rudimentary instincts that need but the breath and the whisper of our fathers to rouse them once more to the heights and vigor and full sweep of national life. Our thirsty soil has need to be fertilized by the seed-bearing winds and the genial showers of national tradition. But national traditions can exist nowhere save in the national language. So the argument runs. Let us look into it more narrowly.

The best translation is but a poor imitation of a great original. This is so because literary masterpieces are always personal, idiosyncratic, characteristic of the nation and the soil from which they spring. Much more so are all those manifold notions, ideals, associations, suggestions, points of view; all that homely wisdom and hereditary love, song, proverb, tale, that make up a nation's traditions, the staple of its mental life for many centuries. From father to son, from generation to generation, those old things have been coming down, hallowed by the fireside where the child learns at its mother's knee, insinuating themselves into the secret places in men's hearts, energizing there where thoughts and feeling unconsciously begin to be, softly and tenderly yet withal strongly and closely twining themselves round the nation's heartstrings, bearing kingly sway over every department of national effort. They enter into men's nature and become part of it; they work upon it as nature does, secretly and silently. He is a rare philosopher who duly appreciates the influence of national tradition. Ordinarily men do not advert to it, because it is a healthy and therefore unconscious condition appointed by nature herself. National tradition alone attunes men to the appeal of the patriot orator, and urges them to death on the battlefield when the hireling turns

and flees. Traditions form the abiding soul of the nation; and you cannot separate them from the home they have built for themselves through all those centuries, from the language which is their flesh and blood, that has grown and thriven and become fair and strong as they themselves have grown.

We wish to preserve our national continuity. Our reasons are sound and practical; the deepest, too, perhaps that social science knows. Sociologists have lately risen to the concept of a nation as a living organism whose existence is a continuous series and plexus of vital processes that are rigidly conditioned by natural laws. In all living organisms healthy growth and development can come only from within, from the mysterious energies of the vital principle itself. Foreign growths blight and ruin, as parasites do. National intelligence, national character, the treasured wisdom of the centuries, these at any period form the motive force and the guiding light of national progress. They must have their roots in the past if the nation is to rely upon them for the present and the future. The experiences, the discoveries, the successes and failures, the mistakes and trials and misfortunes of the past living in memory form the storehouse of wisdom for the time to come. The point need scarcely be labored. Natural progress is impossible unless the present and future be a rational and a natural continuation of the past. History has proved this over and over again. The influences in question are so subtle and so manifold that it is impossible to study their operation with exactness. For a similar reason one finds it hard to set out in detail how an American differs from an Englishman, and a Frenchman or a Spaniard from either. Let us look at Ireland as a concrete example.

In the eighteenth century, after penal laws, burnings, confiscations, wars and slaughters, Irish Ireland was, externally regarded, poor and ragged and lowly enough. And yet never were the Irish more intensely patriotic. The world can scarcely show anything more passionate, more vehement and fiery than the patriotic songs of the Munster and Connacht bards. The French and American Revolutions came along to terrify the foreign rulers, and a liberal policy towards the Catholics was adopted. Maynooth was founded; Emancipation was promised; Protestant squires allowed the Catholic clergy to dine at their tables and to take part in their

social reunions. The course of events in France threw a cloud of suspicion over everything that savored of patriotism. Order, decency, wealth, power, were associated with England and things English. The Anglo-Irish aristocracy of Cromwell and William of Orange loomed up large in the public eye, the acme of polish and refinement. Thus Irishmen came to look to an English source for everything good and noble and worthy. This was especially true of such Irishmen as had been partially educated after an English fashion. Emancipation and the Veto were influential in the same direction. On the other hand, though hatred gave way in the English mind to contemptuous pity, it was still the received notion that nothing good could come from Ireland; that nothing Irish could be good and noble; that Ireland was poor because she was Catholic and Irish, instead of being Protestant and English. This English theory that Irishmen have had a double dose of original sin, had been diligently elaborated and taught from the days of Barry and Spenser. Gradually Irishmen themselves began to give credit to it and to think there was no salvation for them, except in the saving waters of English civilization. But you must make room for those blessings—you must clear out the Irish rubbish before you can take in the English gold. So the Irish language must go.

How was the Irish language banished? A teacher in the West of Ireland gave a vivid account of the process when she said: "You must wring the Irish out of the children as you wring water out of a wet rag." Teachers with no Irish; children without English; of course there was no teaching, no mutual contact of mind with mind between pupil and teacher. The child was severely punished if he spoke a word of the only language he understood; he got not a single crumb of mental nourishment; the vital energies of his eager young mind were never stirred or appealed to; rather they were stunted and sterilized as completely as man can spoil the work of nature. They left the schools stupid, ignorant, morose, and silent, knowing neither Irish nor English, but using instead the curious jargon of the stage Irishman, the most barbarous jargon perhaps ever used by man. It was not in the Government schools alone that this grotesque barbarity went on; it held equal sway in the humble hedge school. The glitter and tinsel of wealth led all astray;

wealth, power, enlightenment—all belonged to the foreign colony who spoke English. So the priests preached fine English to congregations that understood perhaps a word here and there, and the schoolmaster plied his curious trade—the manufacture of human parrots. Both phenomena can be witnessed here and there in remote parts of Ireland to the present hour. This is how we lost Irish. It is easy enough to understand our ignorance and illiteracy, the appalling leakage in faith and morals among the Irish in America and Australia.

Indeed it is plain with a grim plainness that we did not break with our past with impunity. The Nemesis is in the track of the Irish pariah wherever he finds a home. We despised and ridiculed our fathers at the bidding of the foreigner; the curse of Cham has fallen upon us swift and dire. Hewers of wood and drawers of water to the nations of the earth—such is the result of our endeavor to become English, and to cease to be Irish. To tear a plant up from the roots is not the way to make it grow. Nature's own kindly old way is going to get another chance, please God.

We might put the above considerations in another and perhaps more intelligible shape. Commercial success is rooted in certain natural characteristics, the principal of which are self-reliance, enterprise, and alertness—the Scotch “guid conceit o’ onesel’,” the qualities in virtue of which Americans are “go-ahead,” and “wide-awake.” We have seen what training in self-respect we got. Elaborate refutation of calumny will not heal the wound in character that makes men cowering slaves. Nor will abstract preaching about courage and self-respect do it. One thing will do it, and one thing only, the key by which we may open to ourselves the mystery of our character and our destiny, the spirit that will put us in sympathetic touch with our fathers, their own spirit that lives in their language. When we are Irish we shall have their insight into realities, and the shams and make-shifts of a century will dissolve away and vanish before native criticism. Already we have begun to see with our own eyes, and shams are daily disappearing. Nature bids us be Irish, and we obey, and at all risks. We take unto ourselves our national inheritance with an instinctive appreciation of its worth and its power to make us men instead of servile imitators of other men.

We lost self-respect when we lost respect for our nationhood and ancestry. What self-respect is there in Teige O'Mahony who becomes Thaddeus Mahōni, who is a Freemason and goes to the Protestant Church, and is in hourly dread lest his Irish parentage be found out? Among the Irish at home and abroad there prevails a slavish notion that nothing Irish succeeds or deserves success. Hence their indecent haste and solicitude to hide everything Irish under a foreign disguise—name, accent, opinions, religion. Priests in America and Australia have been telling us this for a good while, and we see and feel it keenly among ourselves. This cowering shame of race has crushed and crippled Irish industry. We import everything now, even our light amusements and recreations. The average Irishman till very lately would rather deal with a Hottentot than a fellow Irishman in business or trade. The process that goes by the name of education here is regulated by an autocratic, irresponsible Board composed mainly of foreigners from Trinity College, Dublin. Recently one of these persons said in public that our ancestors were naked savages until Henry VIII and Cromwell put clothes on them; another, that our language, the oldest and grandest in Europe, except Greek, was an uncouth jargon; while still a third, an Englishman, went so far as to say that our native literature was so silly, so brutally indecent, that only men of tried virtue could be allowed to touch it. Most of us thought there might be truth in it all; most of us at all events felt flattered to see those profound and accomplished scholars troubling about us at all. And we leave our children under their tender care. We leave it to the son of a Protestant minister to save the traditional piety of our fathers of the penal days—prayers, ejaculations, hymns, salutations, legends—from utter ruin. We smile as at a harmless fool when we see him diligently noting down from the lips of the poor by the wayside, in the cabin or the workhouse, the sacred traditions that have come down from the time when this island was the cradle of saints. That is how we stand as regards self-respect.

Again there is the emigration problem. Why are they going at the rate of thousands a month? They are not poor as they were formerly. When they were poor they found it hard to part

from home and kindred. Now they often go without a tear. The truth is, since we ceased to a large extent to be Irish, this island has ceased to be interesting to us, or worth living in. It is hard for one who has not had personal experience of it to realize the intense dulness and stupor of country life in Ireland since we lost our language. No music or song, no poems or tales, no games or dances—how can young people stay in such a country? Occasionally they return to see the old place; but soon they flee as if from a pestilence, and bitterly do they rue the day they came back if they are not able to go again. It used not to be so. In the worst home while we were Irish we were comparatively happy. Foreigners who visited this country during the eighteenth century were astonished at the variety of interesting things that lent a charm to the lives of the poor—our fathers. They sang and played, and danced and laughed; they had a Burns or two in every parish, and the days flew merrily by, even though the landlord stood threatening at the cabin door. They copied old MS. poems and tales for the delight and instruction, in our day, of the scholars of the world; they read and enjoyed those things; they performed, sang, enjoyed music, a faint echo of which made Tom Moore famous. In sober truth they attained and maintained in their rags and poverty a high state of civilization. They were kindly and generous and hospitable, and it was a bitter thing to part from them. We threw away all because our boorish masters said that being Irish they were savage and vulgar. We must get them back for about the same reason—being Irish, they are natural, congenial, helpful to us. Nothing has taken their place, and nothing can take their place till the last Irishman is gone.

So far the movement would seem to be simply naturalistic or mundane. And yet he would be but a short-sighted and shallow critic who would say that it possessed no interest for the Irish priest. Viewed as an Irishman the priest has as deep an interest in his country's welfare as any other Irishman. Viewed as an Irish priest he owes to his country what the Church owes to the world—the grace of God. Perhaps in strictness this is all he does owe to his country—but it is, and it implies a good deal. The Church not only sanctified the world; she also civilized it.

Historians and philosophers outside her fold see in her the great civilizing force of history. This remarkable fact can be explained in two ways: first, that grace itself works through nature which it elevates and makes perfect; and, secondly, that our Divine Redeemer preached and practised and sent His disciples and founded His Church to preach and to practise the corporal as well as the spiritual works of mercy. I need not dwell on the services which the Church has rendered to art and science, to literature and education, to industry and economics, and the social wellbeing and progress of the nations. Nor need I point out how nobly the priests of Ireland did their own share here in this island in former days. The example is before our priests to-day, and they are not slow to profit by it. They are in the forefront in the present revival, from the Cardinal and the Archbishop of Dublin downwards.

But in this revival there is an aspect and a phase which has a peculiar interest for our clergy. When Ireland was purely and simply Irish, Ireland was holy. According as she ceased to be Irish her religion, her faith, and her morals waned and decayed. Our language was charged with an intense religious life that could not tolerate a scoffer or a libertine. It is a plain fact that anyone can verify for himself. On the other hand, two of the most notable converts of our time—Cardinal Newman in England, and Dr. Kent Stone in America—have borne testimony as to the influence and the force of the English language as against Catholicity. Our priests have noted the contrast. Faith and chivalry, spirituality and ideality, and purity—these are characteristics of the Irish mind formed and moulded by the tongue of heroes and saints. These are things that a priest values in his people. They have a charm, too, for literary men of the better sort, even those who are not Catholics; and, therefore, we find such names as Hyde, Yeats, O'Grady, Rolliston, in the van of the movement. The priest values these things because they are holy and supernatural and lead to God; the poet loves and reveres them because they are the fairest flowers in God's fair world.

Even the purely natural side of our national character as depicted in our old epics and sagas presented a noble type of manhood. Seldom were nature and grace so peacefully, so thoroughly

wedded together as when Patrick preached to the men of Erin. The soil was kindly and genial, and the Gospel seed could not fail to bear fruit. Even in pagan days generosity and self-sacrifice, chastity and faithfulness, literary and artistic skill, reverence for religion, letters, and law, were prominent characteristics. St. Patrick found little to root up and to blot out. His work was almost wholly positive and constructive—to sanctify the endowments of our fathers and to dedicate them to the service of God. To St. Columba, however, patron of poetry and music, the special glory belongs of supernaturalizing the talents of the Gael. The influence of our priests is needed nowadays also to direct heavenwards our resurgent vitality. It may be needed, too, in a negative way to preserve us from a blighting naturalism. There may be good men in the movement, who, being non-Catholic, look to pagan times for an ideal and a supreme inspiration. Symptoms of this tendency are not far to seek. But in either way, positive or negative, the soul of our martyred fathers that lives in the holy language of their sighs and prayers will prove a powerful aid. We look to God and to the saints of Erin for a blessing in the holy work. We like to think that it may please Him to give our country the mission and the glory she had among the nations in other days. As He wills, so let it be! He helps those who help themselves, who trade with the special talents He gave to them, and gain the other five.

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MONEY INTEREST AND PAPAL INFALLIBILITY.

SOME concern has been manifested recently about the tendency of the clergy to drift into the popular current of financial speculation. There are ecclesiastical laws forbidding clerics to enter upon certain commercial transactions promising uncertain gains; and there are pontifical and conciliar decrees limiting the rates of interest to be received upon loans. The existence of these laws and decrees at one time gave rise to the absurd extreme which held that all taking of interest is contrary to the teaching of Catholic moralists, and that, since Popes had spoken on the subject, it involved the question of infallibility.

It would seem needless to return to the refutation of such a charge in these days, were it not for such statements as that of Lecky, that "the loan of money was [according to the Church] an illicit way of acquiring wealth,"¹ being repeated as a proof of the inconsistency of the Catholic Church, in view of its countenancing just and safe investments for the propagation of its civilizing mission. "The strongest historical evidence against the infallibility of the Pope is the fact that the taking of interest for loans of money has been condemned by many Popes;"² and, "Another complete transformation [in Catholic doctrine] is that which has taken place in regard to the lawfulness of taking interest for [loans of] money"³—are only restatements of the old prejudices which must be answered periodically to save the honest-minded from misconceptions regarding the authoritative Catholic doctrine.

It is my purpose, therefore, to show that there is no evidence to prove that (a) the Bishops of the universal Church with the Roman Pontiff ever taught that all interest is unlawful; (b) that no General Council ever condemned the practice of taking moderate interest for loans; (c) that no Pope, teaching *ex cathedra*, ever condemned the practice of legitimate interest; (d) that the Popes during seven centuries have all implicitly approved the taking of moderate interest.

To avoid all misapprehension in my argument let me premise a brief definition of terms.

Interest is a premium demanded for money lent. Interest may be moderate or exorbitant. Moderate interest is that which is regulated by civil law and the rate of which seldom exceeds 10 per cent. per annum. Exorbitant interest is that which is demanded for money lent at a rate which exceeds law and equity, such as interest at 20 and 30 per cent. Whatever may have been the meaning of usury in the past, there is, at present, a well defined difference of meaning attached to the terms usury and interest. We would, at present, no more speak of justifiable usury than we would speak of justifiable robbery. Usury means,

¹ *History of Rationalism*, Vol. II, Ch. VI.

² *Outlook*, November 24, 1900, "Notes and Queries."

³ *Nineteenth Century*, January, 1900, "Continuity of Catholicism."

to-day, exorbitant interest. This, too, was the meaning of usury in the earlier ecclesiastical legislation. From the twelfth century onwards, when Catholic moralists began to discuss the question of moderate interest, usury acquired two secondary meanings: the taking of interest for the loan of a thing which was in itself unproductive, when no recognized extrinsic title was present; and the taking of interest because of mere loan, even though the thing lent might be productive. "We condemn serious and excessive interest which in a short time exhausts resources."⁴ "That is usury, when from a thing which is uproductive, increase is demanded without extrinsic title."⁵ "The sin of usury consists in this, that from the loan itself, without extrinsic title, any one contends that something beyond the principal is due him."⁶

Infallibility is a supernatural prerogative, by which the divinely constituted teachers of the Christian Church are preserved from error in believing and in declaring Christian truth. According to Catholic belief, the doctrine of Christ, as known from Apostolic tradition and from Sacred Scripture, is to be found, without admixture of error, (a) in the belief of the Universal Episcopate united with the Pope; (b) in the infallible decrees of the General Councils of the Church; (c) in the evident *ex cathedra* decrees of Roman Pontiffs.

BISHOPS BELIEVING AND MODERATE INTEREST.

There is no evidence to show that the Universal Episcopate with the Pope ever believed that moderate interest is unlawful. The strongest case that may be made against the "Church believing," in the matter of interest, is that which may be adduced from the testimonies of the early Fathers of the Church, many of whom were bishops. The Fathers who have condemned interest are Tertullian (240), St. Cyprian (258), Lactantius (330), St. Basil (379), St. Ambrose (397), St. Chrysostom (407), St. Jerome (420), St. Augustine (430), Theodoret (458). The interest condemned by these Fathers was exorbitant interest demanded chiefly from the poor. The early Church became heir to the money-lending

⁴ Fourth Council of the Lateran (1215).

⁵ Fifth Council of the Lateran (1515).

⁶ Benedict XIV (1758). Encyclical—*Vix pervenit*.

systems of Rome and of Athens. At Rome 12 per cent. per annum was the lowest rate of interest. This legal rate of interest was seldom observed. Horace⁷ mentions as a type of money-lender a certain Fufidius, who at the rate of 60 per cent. lent money to prodigal sons with harsh fathers and good expectations. At Athens 18 per cent. per annum was the legal rate of interest. Eighteen per cent. was not anything to the ordinary Greek money-lender. Some of these pests of society demanded an obolus a day for the loan of a drachma, or the almost incredible interest of 9,000 per cent. per annum.⁸ "This is the inhumanity of him (the usurer) that, from the calamities of the poor, he seeks to extract wealth and to collect a fortune."⁹ "You, rich, have money that you may help the poor, not that you may oppress him; but under pretense of assisting him you impose a greater calamity (than his poverty) on him."¹⁰ "Which is the more cruel; the one who steals from the rich, or the one who butchers (*trucidat*) the poor with exorbitant interest?"¹¹ "At the time when the first Christian moralist treated the subject (interest), special circumstances had rendered the rate of interest extremely high and consequently extremely oppressive to the poor."¹²

GENERAL COUNCILS AND MODERATE INTEREST.

No General Council condemned moderate interest; several councils condemned exorbitant interest. The General Councils which forbade interest, moderate or exorbitant, were the First Council of Nice (325), the Second Council of the Lateran (1139), the Third Council of the Lateran (1179), the Fourth Council of the Lateran (1215), the Second Council of Lyons (1274), and the Council of Vienne (1311). The Council of Nice forbade clerics to engage in the practice of money-lending, where the interest demanded was 50 per cent. The Second Council of the Lateran forbade exorbitant interest. "We condemn the insatiable greed

⁷ I. Satires II, 12.

⁸ Smith, *Dictionary of Classical Antiquities*, "Fenus."

⁹ S. Basil, *Hom. in Ps. XIV.*

¹⁰ S. Chrys., *Hom. in S. Matt. C. V.*

¹¹ St. Aug., *Ep. ad. Maced.*

¹² Lecky, *History of European Morals*, V. I., C. I.

of money-lenders."¹³ "Insatiable greed" implies the rate of interest condemned by this Council. The Third Council of the Lateran directed that "manifest usurers be not admitted to Holy Communion."¹⁴ The "usurer," of whom there is question here, is the money-lender who lived forty years after the "insatiable greed of money-lenders had been condemned." It is not difficult to infer what sort of money-lender this was. The Fourth Council of the Lateran (1215) condemned "serious and excessive interest which in a short time exhausts the resources of the (borrower)."¹⁵ The Second Council of Lyons condemned the "whirlpool of usury which swallows up resources."¹⁶ Moderate interest is not an engulfing whirlpool. The Council of Vienne directed that "those who persistently maintained that the practice of usury was not sinful were to be treated as heretics."¹⁷ The usury or interest condemned by this Council was not moderate interest. (1) It is the interest demanded forty years after the "whirlpool of usury" was condemned. (2) During this time moderate interest was recognized as legitimate in ecclesiastical law. The law was not changed because of the legislation of this Council; it remained without any amendment. (3) At this time Catholic moralists taught the lawfulness of moderate interest. They did not change their teaching because of the legislation of this Council; they continued to teach moderate legitimate interest. Is it not absurd to say that all interest was condemned at a general council, and that Catholic canonists and moralists continued to teach that interest was lawful?

ROMAN PONTIFFS AND MODERATE INTEREST.

No Pope, by infallible decree, declared all interest unlawful. Besides presiding at a general council, a Pope may teach Christian morals (a) when, by himself, he teaches *ex cathedra*; (b) when, as pastor of the universal Church, he warns the faithful against some moral error, without pretending to give an infallible deci-

¹³ Denzinger, *Enchiridion*, 307.

¹⁴ Lehmkuhl, *Theologia Moralís*, V. I., N. 1098.

¹⁵ Lehmkuhl, *loc. cit.*

¹⁶ Lehmkuhl, *loc. cit.*

¹⁷ Lehmkuhl, *loc. cit.*

sion; (c) when, as an ordinary moralist, he states his opinion regarding a particular question. When a Pope teaches morals *ex cathedra*, that is, when, as pastor of the universal Church, he by supreme Apostolic authority declares a certain moral doctrine to be revealed doctrine obligatory on all Christians, his teaching is infallibly true. When a Pope exercises ecclesiastical authority and gives moral direction by an ordinary encyclical or by the reply of a Roman Congregation, his direction, though not infallible, deserves and receives great respect. When a Pope teaches morals as a private moralist, his opinion receives respect according to the evident value of the reasons assigned in favor of the opinion he maintains. The Popes who seem to have condemned interest are Alexander III (1181), Urban III (1187), Sixtus V (1586), Innocent XI (1649), and Benedict XIV (1758). Not one of these Popes condemned all interest; every one of them admitted the lawfulness of moderate interest proportionate to extrinsic titles, danger of loss, or inconvenience experienced, or gain foregone. Furthermore, not one of these Popes pretended to give an infallible decision regarding interest. Their decisions were directly concerned with titles put forward as legitimate titles for interest. Infallible decisions deal with doctrine; they do not deal with reasons of doctrine.

ALEXANDER III AND URBAN III.

The case submitted to Alexander III was whether a merchant might not sell five pounds (25 dollars) worth of merchandise and demand in payment, after some time, six pounds (30 dollars). The answer was, the merchant might not, unless there was some danger of loss connected with the contract. "Such a one is guilty of sin unless the market price of the merchandise be doubtful."¹⁸ Regarding this decision it may be said: (1) Alexander admitted the lawfulness of moderate interest proportioned to danger of loss ("unless the market price be doubtful"); (2) there is no question of interest for money lent, the article in question being unproductive; (3) the quasi-interest demanded is 20 per cent. for the time of delay, which was certainly not more than a year;

¹⁸ Denz., *Ench.*, 336.

(4) the decision condemns the title of mere delay, not interest of every kind.

Three cases, substantially alike, were submitted to Urban III. One of these cases was, whether a merchant might not charge a much higher price for merchandise if he permitted delay in payment for the article sold. The answer was, "he might not."¹⁹ It may be said of this decision: (1) there is not question of strict interest, the articles sold being unproductive; (2) the quasi-interest is excessive—"qui merces suas longe majori pretio distravit"; (3) the decision refuses to recognize mere delay as a legitimate title to interest; (4) there is question of a practice that might be much abused, especially as the interest of the times was "serious and excessive," condemned soon afterwards in the Fourth Council of the Lateran.

SIXTUS V.

Sixtus V did not condemn interest of every kind; he condemned either the triple contract title or, more probably, the abuse of this title. The triple contract was the following: "Titus enters into a contract with Sempronius, a merchant, to whom he hands over 1,000 crowns, out of which (conjoint speculation) he expects to receive as his share 130 crowns profit (with his principal). But fearing lest he lose the (prospective) gain and the principal he surrenders to Sempronius 60 crowns, on condition that no matter what may be the result (of the enterprise) he (Titus) shall receive his principal (and in case of success 70 crowns). Further, believing that a small and certain gain is preferable to a large and uncertain gain, he makes a third contract with Sempronius, that no matter what may be the result of the enterprise, he shall receive from Sempronius 1,000 crowns (principal) and 50 crowns."²⁰ Let us suppose for the moment that Sixtus condemned this contract. "If any one presumes to enter such contracts in the future, they immediately incur the penalties imposed on manifest usurers."²¹ What follows from this prohibition? Is interest of every kind

¹⁹ Denz., *Ench.*, 340.

²⁰ Benedict XIV. *De Synodo Dioecessana*, l. x., C. 7, N. 2.

²¹ Sixtus V. *Detestabilis avaritiae*.

condemned by an infallible decree? Certainly not. (a) Sixtus V admitted legitimate interest proportioned to the three ordinary extrinsic titles recognized as legitimate in his time; (b) Sixtus condemned merely a title to interest advanced by some moralists as a legitimate title. Besides, it was the abuse of the triple contract which Sixtus condemned. The triple contract title was defended by its author, Azpilcueta (1586). Lessius (1623), Cardinal De Lugo (1660) and the Doctors of Salamanca (1744) defended it. Benedict XIV (1758) refused to condemn it; and it was favorably regarded by St. Ligori (1787). These were not moralists to uphold what had been in reality condemned. Moreover, Lessius tells us that the interest demanded on the triple contract title was sometimes as high as 20 and 30 per cent.²² Sixtus V prohibited the *abuse* of what was in itself lawful.

INNOCENT XI.

Innocent XI did not condemn moderate interest. This Pope condemned (a) the contract "mohatra" and (b) the title of "beneficence." Mohatra was a contract by which a person purchased a certain article on condition (1) of reselling the article to the person from whom it was purchased, and (2) of reselling it for a price less than the first price, no matter what might be the market price of the article at the time of the second sale.²³ Mohatra was ordinary pawnbroking. At present it is one thing to condemn ordinary pawnbroking; it is another to condemn ordinary banking systems; and it was the same in the time of Innocent XI. He condemned the demanding of interest on the plea of "beneficence." "It is not sinful to accept something as due because of beneficence, the sin is when something is demanded as due because of justice."²⁴ This proposition was condemned by Innocent because beneficence does not of itself imply a monetary obligation, except when there is question of beneficence to the poor. Ordinary money-lenders are not real paupers.

²² *De Justitia et Jure*, l. ii, C. 25, N. 123.

²³ Denz., *Ench.*, 1057.

²⁴ Denz., *Ench.*, 1059.

BENEDICT XIV.

Benedict XIV did not condemn all interest; he condemned the demanding of interest because of the title of mere loan, especially when there was question of lending to the poor. "The sin of usury, which is found chiefly in the contract *loan*, consists in this, that from the loan itself (without extrinsic title) any one contends that something beyond the principal is due to him. It cannot escape any one that in many cases a person is bound (without interest) to help another, for our Lord Himself said: 'Give to him that asketh, and from him who would borrow from you turn not away.'—St. Matt. 5: 42."²⁵ (a) This is not an infallible decision; it is a decision which determines the reason of doctrine rather than the doctrine itself; it is the condemnation of a title put forward by moralists as a legitimate title to interest. (b) Benedict admitted extrinsic reasons which justified moderate interest. (c) There are many cases when it is unlawful and unjust to accept interest because of mere loan, namely, all cases of extreme necessity. Then the lender is bound in strict justice to assist the borrower. To exact anything for the fulfilment of strict justice is in itself unlawful and unjust. "It cannot escape any one that in *many cases* a person is bound (without interest) to help another."

THE POPES OF SEVEN CENTURIES AND MODERATE INTEREST.

From the thirteenth century to the present time moderate interest has been implicitly approved of by all the Popes of this time. Since the thirteenth century Catholic moralists have taught that moderate interest, proportioned to extrinsic titles, is lawful. In the thirteenth century there were recognized three legitimate titles to moderate interest, danger of loss, inconvenience experienced, and gain foregone—*periculum sortis, damnum emergens, lucrum cessans*. Before the thirteenth century there was no question of legitimate interest; because all interest was in reality exorbitant, and it was demanded chiefly from the poor. The thirteenth century witnessed the birth of real commerce and the beginning of the discussion regarding moderate commercial interest.

²⁵ Encyclical—*Vix pervenit*.

If there has been any transformation of Catholic doctrine regarding moderate interest, the transformation occurred before the thirteenth century. We submit that the decrees of the General Councils of the Church from the fourth to the fourteenth century evidently refer to exorbitant interest. At present we are not concerned with the question of moderate interest without extrinsic title. That question belongs to the ethics of intrinsic interest. We are now dealing with the question of interest and infallibility. The question of title is reason of doctrine. Infallibility does not extend to reason of doctrine. Infallibility is safe, no matter what may have been the decisions regarding titles to legitimate interest.

The results of our inquiry warrant the conclusion that no belief or doctrine of the Church regarding interest, injuriously affects the doctrine of the infallibility of the divinely constituted teachers in the Christian society of supernatural salvation. No belief of the Bishops of the Universal Church with the Roman Pontiff; no teaching of Bishops and Pope assembled in General Council; no *ex cathedra* decision of any Pope, is opposed to the doctrine which maintains the lawfulness of moderate interest. Some Bishops of the early Christian Church condemned the exorbitant interest of their times, especially when interest was demanded chiefly from the poor. The Council of Nice, the Second, Third, and Fourth Councils of the Lateran, the Second Council of Lyons, and the Council of Vienne condemned exorbitant interest. Neither Alexander III, nor Urban III, nor Sixtus V, nor Innocent XI, nor Benedict XIV, condemned moderate interest. Every one of these Popes admitted legitimate moderate interest. The Popes of seven centuries have approved of moderate interest. "It is plain that the loan of money (at exorbitant interest) was an illicit way of acquiring wealth." There has not been any "complete transformation of doctrine regarding interest." Councils have condemned exorbitant interest. No council, no pope, has condemned moderate interest. So far as the question of interest is concerned, the Infallibility of the Pope is "historically" secure.

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LUKE DELMEGE:—PART II. ILLUMINATION.¹

XXXVI.—A BOAST AND ITS CONSEQUENCES.

IN the cool, gray dusk of his little parlor Luke saw things in a light somewhat different from their gaudy coloring under the gas-jets. The clapping of hands, and the eager faces, and the flattery had passed away; and there remained but the stinging remembrance that for the third or fourth time in his life he had been accused of coquetting with heresy. With his clear-cut ideas on theological matters, he knew right well that this suspicion could not be sustained for a moment; and he was so conscious of his own deep attachment to every jot and tittle of the Church's teachings that he grew by degrees very indignant at the shameful assumption. All the applause and enthusiasm were forgotten. Of the handsome bouquet of praise and adulation offered him a few nights before, alas! there only remained a few withered leaves and the wires that cut his fingers.

"I don't think the game is worth the candle," said Luke to himself. "Let me calculate the matter nicely."

And he wrote down this calculation neatly and in the most approved form of bookkeeping, thus:

DR.	CR.
1. A good deal of anxiety and deliberation about lecture, subject, etc.	1. A little flattery.
2. Six weeks' hard work on encyclopædias, books, magazines, etc.	2. A little applause.
3. Three weeks' hard work at writing, correcting, revising thirty pages of manuscript.	3. A good deal of criticism, mostly unjust and unintelligent.
4. Expense of typing same.	4. Accusation of heresy.
5. Expense and inconvenience of journey, hotels, bills, etc.	5. One tiny paragraph in a local newspaper.
6. The nervous fever of lecturing.	6. Oblivion.

Luke totted up, and then proposed, seconded, and passed unanimously the resolution: "The game is *not* worth the candle."

And Luke said to his soul, "Sleep now, and take thy rest!"

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Beaten back, then, and baffled once more, it was a happy thing for him that just now all the flowers of human respect and affection were opening up their beautiful chalices in the warmth and sunshine of his own smile. And the next few years,—the years of perfect manhood and strength, and alas! also of decay, for now his hair began to be streaked with silver and the lines deepened about his mouth,—were very happy, and the mighty enigmas of life became no longer too personal, but only the puzzles of the academy and the porch. His illumination was not perfect, and once again his mighty Master woke him up with the sharp edge of the sword of trial. But these years of middle life were very smooth and peaceful, and the prophecy of Father Martin was well fulfilled. Luke had found his America in Rossmore.

He was helped on in great measure by a new experience. He had noticed, with mixed feelings of pleasure and surprise, that the village children were totally unlike in demeanor and conduct and methods of expression to any children of whom he had hitherto had experience. And it shows how abstracted and wrapped up in his own thoughts he must have been when it was some months before he was aware of the contrast and the originating cause. Then it was suddenly revealed to him that the respectful, subdued attitude of the children, their reverence in church, their brisk politeness and attention to the aged and infirm, were very unlike the rampant and reckless boisterousness of youth. For some time further Luke was either indifferent or unconscious of the cause. Then, one day he came into school at an unexpected time and was surprised to see the children ranged around the wall and holding their arms and heads in different degrees of attention and reverence. The silence was so deep and the absorption of the children so great that Luke's entrance was not noticed, and he heard the master, a grave man of middle years, saying:

“Reverence is the secret of all religion and happiness. Without reverence, there is no faith, nor hope, nor love. Reverence is the motive of each of the Commandments of Sinai—reverence of God, reverence of our neighbor, reverence of ourselves. Humility is founded on it; piety is conserved by it; purity finds in it its shield and buckler. Reverence for God, and all that is associated with Him, His ministers, His temple, His services—that is religion.

Reverence for our neighbor, his goods, his person, his chattels—that is honesty. Reverence for ourselves—clean bodies and pure souls—that is chastity. Satan is Satan, because he is irreverent. There never yet was an infidel, but he was irreverent and a mocker. The jester, and the mime, the loud laughter and the scorner, have no part in the Kingdom. These very attitudes you now assume betoken reverence. They are the symbols of something deeper and higher—”

Here he saw Luke, though the children's eyes did not direct him; and he said, without changing his voice:

“Children, the priest is here!”

The children raised their heads gently, their arms still crossed on their breasts, and bowed towards Luke.

“Now,” said the teacher, “you will pass into your desks, and sing

‘In the sunshine; in the shadow.’”

The children moved to their places, singing the part song, not loudly, but sweetly; and the master turned towards Luke. A grave, silent man; his attitude, too, betokened reverence. He was a man of middle age; for his pointed beard was streaked with white hairs. He was tall and angular in appearance; but his whole manner was subdued, not with the instinct of fear and watchfulness, but with the gentleness of an urbane and thoughtful spirit. And he was a mystery, which was another attraction to Luke. He had an only daughter, a girl of twenty years or thereabouts, living with him; but his antecedents were known only to Dr. Keatinge, the pastor, who had found him out somewhere, and brought him to Rossmore to take charge of his little school. So much Luke had heard; and then dismissed the subject. It was trivial and commonplace. In his former visits, too, he had seen nothing remarkable, probably because he was too much engrossed with his own reflections. To-day, he was surprised and pleased.

“Where did you find material for that excellent discourse?” said Luke.

“In my own experience, sir,” said Mr. Hennessy.

“How have you trained the children so beautifully in the limited time at your disposal?” asked Luke, who knew well the red-tape regulations of the National Board.

"It would be impossible, sir," answered the teacher. "But I supplement the day's teaching at night."

"At night?" said Luke, wonderingly. "I thought night-schools were things of the past?"

"We don't call it *school*," said the teacher. "But, perhaps, sir, you would come up some evening to see what we are doing. It may interest you."

"I shall be delighted," said Luke. "But, do you often speak to the children in the way I have just heard?"

"Yes," said the teacher, though this was supposed to be an assumption of a higher privilege. "I think the moral training of children the most necessary part of education. The National Board provides for the intellectual department; there is the mid-day hour for doctrinal and catechetical instruction. But the training of youth in moral culture must be left to the teacher; and in my humble way, I tried to discharge this duty."

"With your permission I shall come up this evening," said Luke. "At what hour?"

"We hold our little *soirées*, sir," said the teacher, smiling, "we dignify them by that name, from seven to nine o'clock."

"I shall be there," said Luke. "By the way, how many children on the rolls?"

"Fifty-six," said the teacher.

"How many in attendance?"

"Fifty-six," said the teacher.

In the evening Luke went to the school. It was well lighted; and it looked bright and cheerful to eyes that had just brought in with them the gloom of the night. The desks were unmoved; but the school harmonium was open; and here and there around the room full-blown chrysanthemums threw out their colored blossoms of light fragrance and great loveliness. All the village children were there; the country children alone were absent. The master touched a gong when Luke entered; the children stood up respectfully; and the master's daughter presiding at the harmonium, they sang a pretty glee in part time—a composition of the master's. When they were seated, the master read for them a poem, called *The House of Hate*. The children then took up their lessons for the following day, the master's daughter

moving gently through the desks, and guiding their young hands and minds. Meanwhile Luke and the master were in close conference. The whole system appealed strongly to Luke's sympathies and ideas. Here, at least, was positive, practical work. No note of criticism, or complaint; no theorizing about great political possibilities; no flinging of charges; and above all, and this touched Luke more closely, no fretting with enigmas; but the quiet positivism of work, ennobled only by the motive, and the great possibilities it awakened. And it was quiet, unpretentious work, unacknowledged by the world and unseen—the work of great principle, and a pure, lofty mind.

"Why do you insist so strongly on reverence?" said Luke. "It seems to be the burthen of all your teaching."

"Because I think, sir," replied the master, "that it is the secret of all religion; and therefore of all nobleness."

"And you think it necessary?"

"I think it the first necessity for our race, and for our time."

"Our race?" questioned Luke, with opened eyes.

"Yes, sir. We are always alternating between reverence and irreverence in Ireland. Our literature and language are quite full of sarcasms, as well as of great ideas. And sarcasms about the most sacred things. Great wit and madness are nearly allied. So, too, are great wit and irreligion."

"But now," said Luke, "with all our splendid idealism there can be but little danger?"

"No," said the master, "except that one ideal may supplant and destroy another. All ideals are opposed. At least," he said modestly, "so I have read. Would you kindly say a word to the children, sir?" he said, as the gong again sounded.

"Certainly," said Luke. And he did, generously, warmly, emphatically. It was work, work, with an object. And Luke realized that there was something in life beyond:

The little soul for the little that holds the corpse, which is man.

At 8 o'clock all work was suspended. And the remaining hour was devoted to the practice of singing, particularly the preparation of Church hymns, etc., varied with the little glees and part songs. Just before 9 o'clock the master read a chapter from

the Gospel of St. John, recited one decade of the Rosary, and the children rose up to depart. The master and his daughter stood near the door. As the children passed the latter, they bowed respectfully. The master took each child by the hand as they passed into the night. There was not the slightest trace of the familiarity that annihilates all reverence.

"I have read something like it somewhere," soliloquized Luke, as he went homewards. "'Moral culture,' 'reverence,' 'attitudes,' where?"

But this school was a perpetual wonder and attraction to him during these years, until at last came the great cross, and behind the cross—the great illumination.

The aged Canon having cast aside all the other subordinate anxieties and interests of life retained but his love for his niece, Barbara Wilson; and his intense and beautiful pride in the prosperity of his parish. This, indeed, was more than justified by the happiness of his people; and the Canon's parish became the great object-lesson to his diocese and country. And great political economists came from afar to see the great Sphinx-problem of Irish contentment solved, once and for ever. Only one held out against the general enthusiasm—one sceptic, Father Cussen.

"You're a horrible Cassandra," said one of his confrères, "if I may apply the term. You are for ever croaking of ruin in the midst of success."

"Time will tell," said Father Cussen.

The Canon's recreation, in his old age, when he rode no longer, and cared little for driving, was to stroll down in the evening to the village post-office, and there watch, with intense gratification, the vast piles of Irish agricultural produce that were about to be sent by parcel post to England. It was a rare and delightful exhibition. Huge canvas bags containing poultry; square boxes full of rich, yellow butter; cans of cream; larger boxes yet, filled with consignments of eggs, each egg nestling in its own dry fresh moss; and even small tin boxes of amber honey—these were the exports that filled the little office to the ceiling, and made Miss Carey, the postmistress, declare, again and again, to the infinite delight of the good Canon, that the Government

should, by sheer force of such gentle circumstances, build a new post-office. One such evening, as the Canon entered the office, he saw a young man, leaning against the counter and chatting with Miss Carey. The conversation clearly was about the vast resources of the parish, for the young man, whom the Canon took to be a groom, for he was dressed in riding suit and flicked his boot with a short whip, was just saying:—

“And you calculate the net profits from this admirable plan should be about—how much a year did you say?”

“The Canon knows better than I,” said the postmistress. “He has created the industry.” She looked significantly and warningly at the Canon; but the latter took no heed.

“I have carefully—ha—gone into details, sir,” he said grandly, “and I have found that, season with season, the net profits of these agricultural—ha—exports average from fifty to eighty pounds a week.”

“You quite astonish me,” said the groom. “I did not believe that such things were possible outside of Belgium or Normandy.”

This might have shown the Canon that his stranger was not a groom; and Miss Carey hummed significantly as she stamped the parcels, and looked at the Canon in a way that would have paralyzed or petrified any one else. But the Canon went on:

“I assure you, sir, he said, “I depreciate rather than—ha—exaggerate our net income from these industries. My parish has been called ‘a happy Arcadia’ in the midst of the—ha—howling deserts around.”

“I’m sure I congratulate you, sir,” said the stranger, flicking his boot impatiently with his whip. “‘A noble peasantry their country’s pride’—is it not so?”

“You have quoted correctly, sir,” said the Canon. “The peasantry are the backbone of the country.”

“It is really so interesting,” said the stranger, taking out a notebook, “and I am so often asked in my—well—travels about the prosperity of the Irish people, that I should be glad to have it, in black and white, from your lips that such an account can be authenticated. I think you said the net income from these industries varies from fifty to eighty pounds a week; that is, from three to four thousand per annum?”

"Precisely so, sir," said the Canon. "And, as I have said already, this is rather under than over the real estimate."

"It is really most interesting," said the stranger. "I'm sure I'm extremely obliged for the information. One favor more. Whom have I the honor of addressing?"

"The pastor of this parish, sir," said the Canon, with great dignity. "Canon Maurice Murray."

"Oh, I should have known," said the stranger with great courtesy. "But I have been absent on my travels for some years, and I am quite unacquainted with the interesting place. I have the honor to wish you good evening."

"Good-evening, sir!" said the Canon, bowing the stranger out.

"An extremely interesting gentleman," said he, turning to the postmistress. "What a powerful educational—ha—factor has travelling become!"

Miss Carey did not reply.

"No letter from Austria or Hungary for me?" he asked.

"No, sir!" she replied. It was the hundredth time she had to say no! She almost wept for her aged pastor.

A few days later there was a scene in a certain agent's office in Dublin. The clerks saw an interchange of courtesies between a stranger and their master; heard themselves peremptorily ordered from the office; thought they heard heated language and even profane; and one said he heard the swish of a riding whip and a heavy scuffle and a fall. But, no, they were mistaken. For Captain Vermont and his agent were, like Mr. Kipling's canonized saints—"gentlemen, every one."

But, when the clerks were ordered back to the office, the agent was gone; and there only remained the stranger, who was dressed very like a groom. And he was very pale and trembling with excitement.

"Which of you is head-clerk here?" he said, turning round.

"I," said a young Scotchman. "Henry Simpson."

"Well, Simpson, you take charge here, until I appoint another agent. I am Captain Vermont. And when you are sending out notices for rent on my estates in Limerick and Kerry—when is next rent due?"

"The twenty-ninth of September," said Simpson.

"Well, stop that reduction of 25 per cent., and call in all arrears. And, mark you, all of you, no more—nonsense. By G—I won't stand it." And Captain Vermont departed.

And so, over happy Arcady, the model parish of Lough and Ardavine, the shadow fell—the shadow long threatened, but never feared. For had they not their mighty Sampson, patriarch and king? and was it not a tradition in the parish, that landlords and agents scurried about and looked for rat-holes to hide them from the terrors of his face? He was indignant. The old, leonine spirit woke within him, when he found his people in danger. At first he laughed the threats of the agent's office to scorn. Call in arrears! Nonsense! They dare not do it. But, when the rumble of the smooth mechanism of British law began to be heard afar off, and writs came to be served on two or three of the principal parishioners, the Canon saw that business was meant. He called his people together, and told them he was going to Dublin to settle the matter without further ado. They gave a mighty cheer; and felt the battle was won. Father Cussen was silent. He called his league together; and bound them solemnly to stand firmly shoulder to shoulder. He then demanded their receipts from the rent office. They brought the grimy bundles—yellow, stained, rumpled, torn. He examined them closely. Quite so! The very thing he expected.

"Did you pay your March rent?" he said to one of the farmers.

"To be sure I did, yer reverence," he replied.

"Did you get a receipt in full?" he asked.

"To be sure I did," the farmer replied. "There 'tis in your hand, yer reverence."

"This can't be the receipt," said Father Cussen. "It is dated five years back."

"'Tis the last resate I got," said the farmer, thoroughly frightened.

"Quite so. And you see there are due five years' arrears, amounting to over £260."

Father Cussen examined all the other receipts. One by one was antedated, thus certifying to arrears due.

The fire that burned so hotly in the aged Canon's breast on his journey to Dublin, burned up also his little physical strength. And it was a bowed and weary man that tottered down the steps of the Shelbourne Hotel next morning. The waiter helped him to the pavement.

"Shall I call a cab, sir?"

"Oh! no," said the Canon. "I feel quite strong—ha—quite vigorous!"

The excitement of entering the agent's office, and making a mighty stand for his poor people, gave him a little unnatural vigor, as he asked, in his own grand way, the group of clerks that were writing behind the screen:

"Can I see Mr. Noble this morning?"

"No," said Simpson, shortly, "you cannot."

"Then when might I have the—ha—honor of an interview with Mr. Noble?" said the Canon.

"I suppose," said Simpson, "whenever you have the honor of meeting him."

"I regard that reply as an impertinence, sir," said the Canon.

"Now, look here, old gentleman," said Simpson, coolly, "if you have missed your way, and strayed in here, the porter will direct you back to your hotel, or place of residence."

"I'm really—ha—surprised," gasped the Canon. "This is so utterly unexpected. Perhaps you do not—ha—know who I am."

"I have not that honor," said Simpson, "and to be very candid, I don't much care."

"I pass by that gross discourtesy, sir," said the Canon, "as I'm here on business. My name is Maurice Canon Murray, parish priest of Lough and Ardavine."

"Well, Maurice Canon Murray, parish priest of Lough and Ardavine, would you now state your business as briefly as possible, for our time is precious."

"I came, sir," said the Canon, "to inquire the meaning or object of this gross outrage on my parishioners?"

"What outrage do you speak of?" queried Simpson.

"This serving of writs, and demand for a wholly unreasonable rent," said the Canon.

"You call yourself a Christian clergyman," said Simpson,

"and represent a legitimate demand for moneys due, and which, under proper management, would have been paid at any time for the last five years,—an outrage?"

"I see," said the Canon, who felt his strength rapidly ebbing away, "that it is—ha—useless—to discuss matters with a subordinate. Please let me know Captain Vermont's Dublin address."

"He has no City address," said Simpson. "His country address you should know better than I."

"I regret to say—ha—I have not—the honor—of Captain Vermont's acquaintance," said the Canon, as the room began to swim around.

"Oh! dear; yes, you have," said Simpson. "At least it was you that gave Captain Vermont the happy information that he was steadily robbed of three or four thousand a year by your excellent parishioners."

"Me, sir? How dare you, sir? That is an un—ser—tion—rantable—wa—please, might—chair—have?"

One of the clerks rushed out and placed the falling Canon in a chair.

"Yes," said Simpson, bitterly and mercilessly; "and they would have met their demands were it not for the interference of disloyal and turbulent priests like you—"

"Stop that, Simpson," said the clerk, who held the fainting Canon upright in his chair. "Don't you see the gentleman is fainting?"

"Me, sir—distur—loyal—turb—"

"What is your hotel, sir, please? and I shall fetch a cab."

"Shel—tel," murmured the broken voice, as the lips fell twisted by paralysis, and the right hand lay helpless at the side.

"The Shelburne!" cried one of the clerks. "Quick, Harris, or we shall have an inquest here!"

And so the poor Canon, on his mission of mercy, met the first forerunner of dissolution in an agent's office. His limp, heavy form was pushed into a cab, and, in an unconscious condition, he was carried to the *Mater* Hospital, where he remained many a weary month. And despair settled down on Lough and Ardavine. They had the bonfires built that were to celebrate the Canon's triumphal return, and the League Band that had serenaded him

so many years ago, and tried to infuse some patriotism into him, was practising, "See the Conquering Hero Comes!" Then the news arrived. Their king, their patriarch, their mighty champion was stricken down in the fight. And what hope remained?

XXXVII—DISILLUSION.

Wearily and anxiously the months passed by in the parish of Lough and Ardavine. All work was at a standstill. The people were paralyzed. No one knew, from day to day, when the dread messengers of the law would swoop down and commence the work of destruction. The post office was now empty. The postmistress was idle. The great export trade of the parish was a thing of the past. Worst of all, the great father and friend was lying on his bed of sickness in a Dublin hospital. They had not heard from him for some time; and then his message was fairly hopeful. He assured them that the landlord would not proceed to extremities. He was partly right. The case had got into the English press; for the buyers at Manchester were losing heavily by the enforced inactivity of their clients in Ireland; and the Canon had written from his sick-bed a strong letter to the Dublin and London press on this new instance of injustice and rapacity. And so the office hesitated to enforce instructions, repeatedly received from the landlord in Paris; and all was wrapped in surmise and uncertainty.

Father Cussen was savagely exultant. His prophecy was fulfilled to the letter. He had foreseen the evil day and was prepared for it. It was sure to come, he said. Better now than later on. One sharp tussle; and their tenure was secure for ever. Only let them stand shoulder to shoulder, and all the might of England could not dislodge them.

Luke went over to Lisnalee. The good old father was grievously troubled. Lizzie and her husband were anxious, but determined. Was there no chance of a settlement, asked Luke.

"None whatever. The landlord was demanding an impossibility. That margin of twenty-five per cent. reduction just kept them afloat, and gave them heart to carry on their industries. If they paid that, all the profits of their skill and labor were sacrificed. And then, to demand arrears, due over thirty years—the thing was monstrous!"

Father Cussen said the same, adding: "You see, Luke, it's all your beautiful law and order! The man is doing a strictly legal thing; and a strictly brutal thing. He wants this three or four thousand a year, which your sister here and the rest are making, not out of the improved condition of his property, but from their own industry. He wants it to stake it on the red at Monte Carlo; and he must have it, or ruin! And the law says, Yes! It is brutal, but strictly legal! And it will be carried out at the point of the bayonet."

Luke returned to Rossmore with a heavy heart, full of forebodings.

There was a great mission given in the parish of Rossmore during the month of May in that year. Like all missions in Ireland it was well attended. People flocked from near and far to hear the sermons, and go to confession. The good Fathers had a busy time, and Luke was kept in the church from early morn till late at night. This distracted his thoughts, and made him happy. The closing demonstration—that most touching ceremony of the renewal of baptismal vows—was a wonderful sight. There were over fifteen hundred persons in the large church. The heat was stifling; but they did not heed it. Mothers brought their babies from their cradles, lest they should lose the glory and benediction of that night; and they held the tiny fingers around the wax candles, and spoke their vows even for the little ones, that had no need of renewal. All felt regenerated after a good confession and communion; all were happy, with that strange, beautiful sense of lightness and peace that one feels after a good sincere confession; all were prepared to die for God, and to die rather than fall into the hands of His enemy. Luke was more than happy: he was buoyant, even enthusiastic. He had had a glorious week's work, and he felt sustained by the mighty tonic. And he knew his good pastor was pleased and gratified; and this, too, was a great pleasure. But there will be always some little accident to mar great events; and it occurred this evening. One poor fellow forgot himself; but, notwithstanding his condition, he had insisted on coming to the closing of the mission. He kept fairly quiet during the sermon; but just before the candles were lighted for the concluding ceremony, he became troublesome. Luke saw the

commotion, and, gliding down by the side aisle, he ordered the delinquent to rise up and follow him. The poor fellow obeyed, and came out into the yard. Luke ordered him home. But this was resisted. The young man stood, with legs wide apart, and swaying to and fro. His candle, bent with the heat, was twisted around his hand, and he was weeping and blubbering like a child.

"Come now, like a good fellow," said Luke; "go home, and no one will miss you."

"I wo't go home," was the reply. "I wants the bilifit of the bission; I do—a."

"How can you gain any spiritual benefit in your present state?" protested Luke. "Go home, and go to bed."

"I wo't go home," the poor fellow protested. "Oh! oh! to be turned out ov the House of God, and the last night of the bission! Oh! oh!"

"'Twas your own fault," said Luke. "You have disgraced us all to-night. Go home now, like a good fellow!"

"I wo't go home," he replied, weeping. "I wants to go back to the House of God, an' to get the bilifit of the bission. Oh! I do—a."

"You shall not return to the church," said Luke, determinedly. "I cannot have the congregation disturbed this evening. There, I'll get some one to take you home. You can sleep it off, and come to-morrow for the pledge. There, your candle is gone and 'tis all over."

That extinguished candle was an ultimatum. The poor fellow turned away, ashamed and sorrowful, and went towards his home in misery.

Luke was very angry. He quite ignored the vast, pious congregation inside, and the glorious work that had been wrought during the week. He saw only the one blot, and that saying, "the bilifit of the bission," haunted him during the week. He had worked himself into the fine fury of those who are angry and sin not, by Sunday morning; and at last Mass on that day he delivered a fierce invective on the abuse of divine grace, on the folly of mistaking the means for the end, on the superstition of supposing that the mission was a light coat of armor, that

would save them from relapsing during the year, without any corresponding effort on their part to coöperate with grace, etc.

On Monday morning he set out on his annual holiday. It was now ten years since he had left England, and although repeatedly invited by his old confrères to cross the Channel, he had always declined. He dreaded the return of his first experience of the contrasts between the countries. He was now fairly happy; and he did not care to plunge again into the fearful despondency that haunted him during his first years on the home mission. But now he had cast the past so thoroughly behind him that he no longer dreaded the experience; and he had a secret longing to see once more the place where he had spent the first years of his priesthood, and the faces of old friends. He called at the cathedral. All was changed here. The old staff had passed away, removed by promotion or death; and new faces were all around him. There were the old dining-room and library; there was the table where he was drawing his map when suddenly ordered to Aylesbury; there his bedroom. But the Bishop? Dead. The good, kind old Vicar? Dead. Sheldon? Gone to Aylesbury. O, yes! he knew that. That faithful friend had never forgotten his Irish comrade; in fact, it was Father Sheldon's querulous invitation that had conquered Luke's repugnance to visit England again. Was his name remembered? O, yes. The story of his struggle with the Bishop for the *cappa magna* had come down by tradition; for, whenever a young priest tried to put on that splendid vestment on the Bishop, he was warned, *Remember Delmege!* O, yes! And it was almost remembered that he it was who had brought around the lamentable apostasy of Halleck.

"It's an utter and calumnious falsehood," said Luke.

They lifted their eyebrows and looked at one another. Luke was glad to get away.

Father Sheldon, really delighted to see his old friend, received him in English fashion, with cool, courteous welcome.

"Good heavens!" thought Luke; "they're all stricken into stone."

By and by Father Sheldon thawed out, and the old spirit of *camaraderie* revived.

"The years are telling on us all, Delmege," he said. "I'm as

bald as Julius Cæsar, and you have more silver than silk in your locks."

"Everything seems changed here," said Luke. "I'm just wondering how I ever liked this place."

He looked around and contrasted this place with his own little home in Rossmore. He thought of his garden, his flowers, his books, his pictures, his horse, his freedom, the total absence of anxiety about debts, his sense of freedom from responsibility, the patient gentleness of his people, their reverence, their love.

"How is John Godfrey?" he asked.

"Dead"

"And Mrs. Bluett?"

"Dead"

"And the Lefevrils?"

"Clotilde is married to your friend Halleck. The others are in the South of Europe, Cap St. Martin, or some other English hive."

"But Halleck is not here?" said Luke, somewhat nervously.

"O, no. He gives lectures occasionally at the Royal Society; picks up stray apostates from France or Italy, lionizes them, and then drops them."

"Then he has never returned to the Church?"

"Never. You put a bad hand in him."

"If I didn't know you were joking, Sheldon, I would resent that remark. They flung it at me at the cathedral also. It appears to be the one unfragrant memory I have left. And Clotilde?"

"Remains an artist, and haunts South Kensington."

"But her religion?"

"O, she's an 'eclectic.' So she says. Which, as you know, is another, and a prettier name for heretic."

"And poor old Drysdale! Gone too, to his reward. He was a good man. He never knew how much I revered him; and how grateful I am for his example."

"So he was," said Father Sheldon, rising. "Now, you'll spend all your holidays here, Delmege; and get up one or two of your fine sermons. No heresy, though, mind."

Luke was going to protest again. But Father Sheldon

continued blandly : " Ah, what a pity, Delmege, you didn't let me draw that tooth that day by the Serpentine. You would be here with us to-day."

" Thank God for that whatever," said Luke. " I'll stroll around ; and see if I can recognize any old faces."

He passed along the High Street, and recalled to memory the names over the shop doors. He visited one Catholic house. It was a large commercial establishment. The shop girls stared at him. Was Mrs. Atkins at home ? No ; but Miss Atkins could be seen. O, yes ! she had heard mother speak of Father Delmege, who had ministered there many years ago. Perhaps he would call again, when mother might be at home.

" How did I ever come to love these strange people ? " asked Luke of himself, as he passed down the street. " I must have been mesmerized."

He turned from a side street and found himself in Primrose Lane. It was abominably paved with huge rough stones, and an open gutter ran down the centre of the lane to the river. But it was dear to him. He had visited it in the broiling days of mid-summer. He had slipped over these horrid stones in frosty January. He had always been welcome.

" Dead and forgotten here, too, I suppose," he said. He became aware of loud whispering behind him from the open doors.

" 'Tis him ! " "'Tisn't ! " " I tell you 'tis him ! Wouldn't I know his grand walk annywhere ! " " Yerra, not at all. Shure he's away in the old counthry ! " " But I say it is, 'uman ! I'd know him if he was biled ! "

In an instant every door was blocked. There was a hurried consultation, some doubtings and fears ; and then Mrs. Moriarty, rubbing her hands fiercely in her check apron, burst from her door, flung herself on her knees on the rough stones ; and sobbing, laughing, weeping, smiling, she grasped Luke's hands, covered them with passionate kisses, whilst her great love tumbled out word after word, jostling one another in their fury of affection.

" Oh ! wisha ! wisha ! did I ever think I'd see this day ? Oh ! asthore machree ! pulse of my heart ! Oh ! a hundred thousand

welcomes this blessed day! Oh! praise be to You, sweet Lord an' Your Holy Mother! Oh! Father, sure we thought we'd never see you again! Yerra, come here, Mary McCarthy! yerra, what's come over ye all? Don't ye know yere own priest? Yerra, yer reverence, manny and manny's the time we spoke of you! Oh! wisha! wisha! wisha! and here he is agin! Yerra, and I forgot to ask ye, how are ye? An' I suppose ye're a parish priest now in the ould counthry!" And *da capo*.

"Wisha, yer reverence," said another, "sure 'tis we're glad to see you. An' here's little Mary, yere reverence; sure you ought to know her! 'Twas you baptized her!"

"And this is Jamesy, yer reverence! Don't you remimber, how you said he was winkin' at you all the time of the christenin', because he had wan eye open all the time?"

"Oh, Lor', sure the min will never forgive theirselves for being away this blessed day. Mike will murdher us all. That's all about it."

"But, perhaps yer reverence won't be goin' away so soon? Maybe the min would have a chance of seein' ye?"

"I shall remain for a few days with Father Sheldon," said Luke. "He has kindly asked me to remain over Sunday, and to say a few words to my old congregation."

"Is't to prache, yer reverence? Oh, glory, did ye hear that, Mary? Did ye hear that, Kate? His reverence is goin' to prache on Sunday. Every Prodestan' in the city will be there!"

"Wisha, yer reverence, not makin' little of the priests here, we niver hard a right sarmon since ye left."

"That's thrue for ye, thin. Sure they mane well, poor min, but they haven't the flow."

"Look here," said Luke, deeply touched by this ovation, "ye must all come back with me to Ireland. That's all about it. Ireland is your motherland, and she wants ye all."

"We wish we could, yer reverence, a thousand times over. But where's the use? We've a little livin' here, which the bailiffs and the landlords wouldn't give us at home."

"That's true, too, Kate," said Luke, remembering his own impending troubles.

"An' sure they're sayin' the people are all lavin' the ould counthry, yer reverence, an' flying to Americky?"

"The fools are," said Luke. "They could live at home if they liked. But what's become of all my little Italians?"

"Oh, they're here yet, your reverence," said Mrs. Moriarty, with a little pitying smile of superiority. Then, going over to the foot of a staircase, she shouted: "Come down at wance, Jo Kimo. Are ye there, Carrotty? Come down at wance, I say, an' see yere own priest."

"Don't spake about the monkey," she warned Luke. "Sure, he's dead; an' the poor man feels it, as if it wor his child."

And Gioacchimo and Carita and Stefanò came down, and smiled and wept, and kissed the priest's hand; and he caressed them with words of their own beautiful language; and went away, feeling in his heart for the hundredth time the truth of his sister's words: "Love the poor, Luke, and 'twill make life all sunshiny."

And he wondered how he ever came to love this gray, ashen city; with its lamps and asphalt; and icy formalities, except in that one spot, brightened by the aliens. And he thought with what joy he would get back to Rossmore, and its mountains, and plantations, and its pretty cottages, and the dear love of his people. And he resolved to buy a new set of breviaries for his dear old pastor, with good large print to suit the old man's eyes; and a workbox for Mary, that would make her big eyes twice as large with wonder; and a grand chibouque for John, that would be the talk and admiration of the country side.

"Come over; come over," he said, when bidding good-bye to Father Sheldon. "Come over, all you Saxons, and we'll show you our green fields, and our glorious mountains, and our seas; and we'll put some of the love of God into your cold hearts."

But Father Sheldon only laughed.

"No, thank you! I haven't many years to live; but I don't care for a sudden and unprovided death."

And so the friends parted.

"To put the thought of England out of my head forever," thought Luke, as he passed through London, "lest the idea should ever revive again, I'll see it at its worst."

And he went down to the Bank and the Exchange. Before he realized it, he was wedged in by a huge bank of humanity—a

swirling, tossing mass, moved hither and thither by some common impulse, that seemed to make them utterly oblivious of each other. Pale-faced men, all dressed in morning costume, silk hat, morning dress coat, gloves, glided along singly or in twos or threes; but every face wore an expression of intense anxiety, as men questioned each other, or frantically dragged note-books from their pockets and jotted down something with trembling hands. He passed through into the Exchange. Here again was a swirling, well-dressed crowd. Groups here and there discussed some mighty problem; clerks, with bent heads, jotted down names and investments; you heard everywhere: "Santa Fés," "Orientals," "Kimberleys," "Tanaga Mines," "Great Westerns," "Durnley Tyres." It was a horrid Babel; and it was made worse by the accents of calm despair with which one man announced his failure and his ruin, and the tone of calm triumph with which another boasted the successful issue of some perilous investment. The air was hot and thick with the breath of many mouths and the dust of many feet. But they heeded not. They worshipped at the shrine of the great god Mammon. Luke stared around for an idol. There were white marble statues erected here and there to successful worshippers of the past. But there was no idol, no image of the great god himself. No need. He was enshrined in every heart; and lo! here was a victim. A young man leaned heavily, as if drunk, against the wall, his feet wide apart, his hat far back on his head. He was the very picture of despair. Luke saw one gentleman nodding to another, and winking over his shoulder at the ruined man:

"Better see Angland safe to his own door!"

Luke fled from the Mart of Mammon.

The next evening Luke was in Dublin at seven o'clock. He went out after dinner to finish his Office, say his Rosary, and make his visit. He strolled into Gardiner St. Church. The twilight outside was deepened into gloom within the walls; yet he could see that the church was pretty full with devout worshippers here and there. He passed up along the central aisle, and got into a quiet nook under the Lady Altar. He was bent down for a few minutes in prayer. When he raised his head, he found he was wedged in a dense crowd that filled the benches on every

side, and left no possibility of escape. They were of all classes, ages, and conditions of life, as Luke saw, when in a moment the whole church was brilliantly lighted, and the great organ pealed forth with a sweet hymn to our Blessed Lady. He noticed beads in all hands—fifteen decade beads in the hands of the young girls.

"What's going on?" he whispered to a venerable old man by his side.

"A novena for Pentecost," he whispered.

The Rosary was then recited the moment the red-robed acolytes had taken their places in a corona around the high altar. After the Rosary a sermon was preached on the first gift of the Holy Ghost—wisdom.

"Who's the preacher?" whispered Luke to his neighbor.

"Father —," was the reply. "A grand man, your reverence!"

"I'm in Ireland for a surety," thought Luke.

He was dying for a cup of tea; but there was no escape until Benediction was over, at nine o'clock.

Next morning he presented himself at the same church to say Mass. As he passed up the corridor to the left of the church, he saw a number of men awaiting confession. They, too, were young and well-dressed, in morning costume. Their silk hats and gloves lay quietly on their knees. They sat quietly, meditatively, with gentle, grave faces. Luke thought of Mr. Hennessy and the village boys. Here was the practical result of habitual training in reverence. He entered the sacristy, and, after some delay, received permission to say Mass. The sacristy door was opened by his acolyte, and a gush of hot air blew in his face. He expected to see a few worshippers, here and there. He stood in presence of a vast multitude. Some were kneeling, but most were erect and moving as in an endless eddy, circling around some common centre. It was the altar rails. They who moved towards the altar rails looked up, with hands clasped around their prayer books or wreathed in their beads. They stared before them, as at some entrancing object that riveted eye and soul in one absorbing glance. They who returned bent their faces reverently over clasped fingers. They had received all that they had dreamed of

and expected. And, as all moved backward and forward in apparently endless circles, Luke heard the only sound that broke the reverent stillness: *Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. Amen.* With the greatest difficulty, and following his acolyte closely, he at length reached a side altar and deposited his chalice. In an instant there was a rush to the place. Women snatched up their children as they knelt, and hurried forward. Young girls quickly took their places around the balustrade. Young men knelt stiffly erect, with reverent faces, and in an attitude of mute attention. Old men threw down their handkerchiefs and bent heavily over the rails. Then there was the hush of mute expectation of the mighty mystery wrought at the altar, and the graces that were to pour like torrents on their souls. Luke trembled all over at the unusual surroundings—he thought there was a panic in the church; then he trembled under the very dread of great delight. The moment he had said the last prayer, the crowd rose swiftly and hurried away to another altar where another Mass was being said. No time for idle curiosity here. The gold must be stamped as minted. Time is precious, for the heavens are opened this thrice blessed morning, and the mighty treasury of the Church lies here with uncovered lids, revealing all its wealth of grace, and all its opulence of merits; and swiftly the souls that covet must dip their hands and depart. And so, unfevered, but restless as the fur-clad gold-seeker that treads his painful way over snowy mountains that his eyes may rest on the valley of riches and the rivers that are thick with the yellow dust, do these speculators in the banks of God claim vast returns from His thrice generous hands of the only wealth they care for or covet. And here was neither bankrupt nor suicide. They might dip as deeply as they pleased without peril or the danger of exhaustion. For are not His mercies without limit? And who shall plumb the vast seas of omnipotent generosity?

“Yesterday I stood in the Mart of Mammon,” said Luke. “To-day I have seen the Mart of Christ. Is this quite unique? or are there other Exchanges in the city?”

He tried. He entered another church in a deep narrow lane off Grafton Street—a great vast, gloomy church, with

all kinds of niches and nooks, where a modest soul might commune freely with God, and never be seen of men. He would have been even more interested, had he known that this was the church where Barbara worshipped in the far-off days. And this was the porch through which Mrs. Wenham fled in terror; and that old woman might be Norry, who was always rattling her beads. Here too were vast speculators on the treasury of Heaven. To and fro, to and fro they moved, praying, weeping, watching. All but one! A young man, also well dressed in faultless morning coat, his silk hat and gloves lying on the seat near him, gazed upwards, as he leaned heavily on the bench rail, at the Face of the gentle Christ. He seemed like one that had just awoke from a trance of horrid dreams, and had just begun to realize that he still lived, and that there were great solemn realities about him. He seemed to be asking still, *Is it all true? or, Is it all still a dream?* But the gentle, vivid faith of all around him, the quiet realization of the supernatural, the reverent familiarity with which these young girls placed the ruby candle in the sockets of the great candelabra, then looked up into the Face of Christ, and bowed, as if the eyes were wide open and watching—all reassured him; and, after a long interval, he sighed deeply, then knelt, and buried his face in his hands, and prayed.

"God send another Philip Neri," said Luke, "if he is not already here."

He should see the Canon, of course. He drove to the "Mater," and was ushered into the Canon's private room. He apologized at once. There was a great mistake. That venerable old man, his long hair floating on his shoulders, white with the yellow gleam of an Alp in the sunlight, and the long white beard flowing in two forked plaits on his breast, was not the Canon. It was Elias come back from heaven.

"I beg pardon," said Luke; "I have been misdirected."

"Ha, my dear young friend, you fail—ha—to recognize your old friend?"

"A thousand pardons, sir," said Luke. "I really did. I took you for one of the greater prophets, come back to life."

"Ha, indeed? And is my—ha—personal appearance so greatly changed? I have scarcely thought of it here. There

were other things—other things!” said the Canon, wearily drawing his hand across his brow.

“I’ve just returned from England,” said Luke, “where I had a brief holiday—”

“Ha—have you any tidings of my niece—of Barbara?”

“I regret to say, no, sir,” said Luke, sadly. “I questioned Father Sheldon, who had been so kind to Miss Wilson and her brother in England; but he never heard from or saw Miss Wilson since the interment of her brother.”

“It is strange, and mysterious,” said the Canon. “I fear we must give her up as dead.”

Luke was silent for a long time.

“I must congratulate you, sir,” he said at length, “on your rapid recovery. I hardly expected to find you so well.”

“Yes, indeed, I feel remarkably well,” said the Canon, raising with some difficulty the arm that had been paralyzed. “Thanks to careful nursing, and the—ha—skill of the medical practitioners here, I hope soon to be able to return home.”

“You may expect a warm, and even an enthusiastic welcome,” said Luke. “It will revive the spirits of the poor people to see you; and they need some comfort now.”

“Oh! it will be all right! it will be all right!” said the Canon, with his old confidence. “In the face of public opinion, our—ha—adversaries cannot proceed further. The English press has taken the—ha—matter up; and English public opinion cannot be despised.”

“Perhaps so,” said Luke, despondently. “Somehow, things over there look so different to me under the light of experience. I have begun to feel a strange, passionate attachment to my country and people.”

“There’s a good deal to be said on both sides,” said the Canon.

“I shall warn the people to look out for your coming, sir,” said Luke, rising. “You may be prepared for a great ovation.”

“I think you may—ha—say, that I shall be home in a month or six weeks,” replied the Canon.

He stood up to say good-bye, but he fell back wearily.

Luke’s last visit was to his beloved sanctuary—the University

College Chapel. This time he did not reach the altar rails or the side chapel. He was arrested by the noble bust of Newman that had been just erected in the side wall. He went over and sat beneath it, looking up into the fine face, with the expression of sadness and resignation that was so characteristic of the great Cardinal in later life. And, as Luke watched the white marble, there came into his mind that tragic exclamation when the letter of his elevation to the Sacred College was placed in the trembling hands of the great convert: "*Thank God! the cloud is lifted at last!*" The most mournful and pitiful of all the dim echoes of *Eloi, Eloi, lamma sabacthani!* that have been torn from bleeding breasts, since that cry startled the darkness of Calvary. And Luke began to question and inquire.

"Why should a cloud ever have rested on that sacred brow? Why are the great and the holy dishonored in life; only honored in death? Why are men so cruel and vindictive towards each other? What is the dread secret of man's inhumanity to man?"

Poor Luke! he can never leave these turbulent questions alone. Why, and why, and why? As if there were any key to the mighty riddle, except that which is hidden away somewhere in the folds of God's garments and which He never shows until after He has unlocked the secrets of the grave.



Analecta.

E S. R. UNIV. INQUISITIONE.

DECLARATIO CIRCA BULLAM CRUCIATAE QUOAD REGULARES ET SACERDOTES.

Per Decretum S. R. et Univ. Inquis. sub die 7 Martii 1891, resolutum fuit quod: "Regulares utriusque sexus, exceptis qui voto speciali sunt adstricti, in ieiuniis etiam Quadragesimae, possunt vi Bullae Cruciatæ edere carnes, ova et lacticinia, cum piscibus, in eadem comestione, miscere. . . . Regularibus intra claustra degentibus sive Sacerdotes sint, sive laici, sive moniales, sufficiunt Bulla Cruciatæ et Summarium carnis, nisi sint ex ordine Minorum Sancti Francisci, qui nulla bona possident, quibus sufficit Bulla Cruciatæ."

Quum autem dictum Decretum aliter interpretaretur, Em.us Card. Arch. Toletan. authenticam interpretationem a S. O. imploravit, obtinuitque ut per sequentes litteras:

Eminentissime ac Reverendissime Dnc. Mi Obsme.

In Congne. Genli. S. O. habita fer. IV, die 23 curr. mensis, ad examen vocatis precibus Em. Tuæ die 19 Octobris anni pr. elapsi signatis, quibus petis: "An Regulares intra claustra degentes etiam vi solius Bullae Cruciatæ possint edere ova et lacticinia in

ieiuniis Quadragesimae, non excepta Hebdomada Maiori." Emi. DD. Cardinales una mecum Inqres. Genles. decreverunt: "Affirmative, exceptis Sacerdotibus qui, sicut presbyteri saeculares et regulares extra claustra commorantes, indultum lacticiniorum habentes, tota Maiori Hebdomada ab ovis et lacticiniis abstinere debent; et ad mentem. Mens est ut satagant Superiores ut Regulares laici et Moniales intra claustra degentes, durante Maiori Hebdomada, ieiunium uti Sacerdotes, non tamen sub praecepto servent."

Dum haec ad Em. Tuae pro meo munere notiam defero, manus tuas humillime deosculor.

Em. Tuae.—Romae, 31 Ianuar. 1901.—Addictis. obseqss. fam. verus.

L. M. Card. PAROCCHI.

E S. CONGREGATIONE RITUUM.

I.

VARIATIONES ET ADDITIONES PRO MARTYROLOGIO ROMANO.

Die 11 Februarii.—Tertio Idus Februarii.

Hetruriae in Monte Senario Sanctorum Septem Fundatorum Ordinis Servorum Beatae Mariae Virginis, qui post asperrimum vitae genus, meritis et prodigiis clari, pretiosam in Domino mortem obierunt. Quos autem in vita unus verae fraternitatis spiritus sociavit et indivisa post obitum populi veneratio prosecuta est, Leo Decimustertius una pariter Sanctorum fastis accensuit.

In Africa natalis Sanctorum Martyrum etc.

Die 8 Martii.—Octavo Idus Martii.

Granatae in Hispania, Sancti Joannis de Deo, Ordinis Fratrum Hospitalitatis Infirmorum Institutoris, misericordia in pauperes et sui despicientia celebris; quem Leo Decimustertius Pontifex Maximus omnium hospitalium et infirmorum caelestem Patronum renuntiavit.

Die 14 Aprilis.—Decimoctavo Kalendas Maii.

Sancti Justini Martyris, cuius memoria pridie hujus diei recensetur.

Die 16 Aprilis.—Sextodecimo Kalendas Maii.

Romae, natalis Sancti Benedicti Josephi Labre Confessoris, contemptu sui et extremae voluntariae paupertatis laude insignis.

Die 15 Maii.—Idibus Maii.

Rothomagi, Sancti Joannis Baptistae de La Salle Confessoris: qui in erudienda adolescentia praesertim paupere excellens, et de religione civilique societate praeclare meritus, Fratrum Scholarum Christianarum sodalitatem instituit.

Die 17 Maii.—Sexodecimo Kalendas Junii.

Apud villam regalem in Regno Valentino, Sancti Paschalis, Ordinis Minorum, mirae innocentiae et poenitentiae viri, quem Leo Decimustertius coetuum eucharisticorum et societatum a Sanctissima Eucharistia Patronum caelestem declaravit.

Die 23 Maii.—Decimo Kalendas Junii.

Romae, natalis Sancti Joannis Baptistae De Rossi Confessoris, patientia et charitate in evangelizandis pauperibus insignis.

Die 22 Junii.—Decimo Kalendas Julii.

Romae, Beati Innocentii Papae quinti, qui ad tuendam Ecclesiae libertatem et Christianorum concordiam suavi prudentia adlaboravit. Cultum ei exhibitum Leo Decimustertius Pontifex Maximus ratum habuit et confirmavit.

Die 5 Julii.—Tertio Nonas Julii.

Cremonae in Insubria, Sancti Antonii Mariae Zaccaria Confessoris, Clericorum Regularium S. Pauli et Angelicarum Virginum Institutoris, quem virtutibus omnibus et miraculis insignem Leo Decimustertius inter Sanctos adscripsit. Ejus corpus Mediolani in Ecclesia S. Barnabae colitur.

Die 8 Julii.—Octavo Idus Julii.

Romae, Beati Eugenii Papae tertii, qui postquam coenobium Sanctorum Vincentii et Anastasii ad Aquas Salvas magna sanctimoniae ac prudentiae laude rexisset, Pontifex Maximus renuntiatus, Ecclesiam universam sanctissime gubernavit. Pius Nonus Pontifex Maximus cultum ei exhibitum ratum habuit et confirmavit.

Die 18 Julii.—Quintodecimo Kalendas Augusti.

Sancti Camilli De Lellis Confessoris, Clericorum Regularium infirmis ministrantium Institutoris, cujus natalis dies pridie Idus Julii recensetur: Quem Leo Decimustertius Pontifex Maximus hospitalium et infirmorum caelestem Patronum renuntiavit.

Die 19 Julii.—Quartodecimo Kalendas Augusti.

Sancti Vincentii a Paulo Confessoris, qui obdormivit in Domino quinto Kalendas Octobris. Hunc Leo Decimustertius omnium societatum caritatis in toto Catholico orbe existentium, et ab eo quomodocumque promanantium, caelestem apud Deum Patronum constituit.

Die 22 Julii.—Undecimo Kalendas Augusti.

Ulyssipone, Sancti Laurentii a Brundusio Confessoris Ordinis Minorum Sancti Francisci Capuccinorum Ministri Generalis divini verbi praedicatione et arduis pro Dei gloria gestis praeclari a Leone Decimotertio Summo Pontifice Sanctorum fastis adscripti, assignata ejus festivitate Nonis Julii.

Die 13 Augusti.—Idibus Augusti.

Romae, natalis Sancti Ioannis Berchmans scholastici e Societate Jesu, vitae innocentia et religiosae disciplinae custodia insignis, cui Leo Decimustertius Pontifex Maximus caelitum Sanctorum honores decrevit.

Die 18 Augusti.—Quintodecimo Kalendas Septembris.

In Montefalco Umbriae, Beatae Clarae Virginis, Monialis Ordinis Eremitarum Sancti Augustini, in cujus visceribus Dominicae Passioni mysteria renovata, maxima cum devotione venerantur. Eam Leo Decimustertius Summus Pontifex Sanctarum Virginum albo solemni ritu adscripsit.

Die 19 Augusti.—Quartodecimo Kalendas Septembris.

Romae, Beati Urbani Papae secundi, qui Sancti Gregorii septimi vestigia sequutus, doctrinae et religionis studio enituit, et fideles cruce signatos ad sacra Palestinae loca ab infidelium potestate redimenda excitavit. Cultum ab immemorabili tempore

eidem exhibitum Leo Decimustertius Pontifex Maximus ratum habuit et confirmavit.

Die 7 Septembris.—Septimo Idus Septembris.

Nonantulae in Aemilia, S. Hadriani Papae tertii, studio conciliandi Ecclesiae Romanae Orientales insignis. Sanctissime obiit Spinae Lamberti ac miraculis claruit.

Die 9 Septembris.—Quinto Idus Septembris.

Carthagine nova in America meridionali, Sancti Petri Claver Confessoris e Societate Iesu, qui mira sui abnegatione et eximia caritate Nigritis in servitutem abductis, annos amplius quadraginta, operam impendens, tercenta fere eorum millia Christo sua ipse manu regeneravit, et a Leone Decimotertio Pontifice Maximo in Sanctorum numerum relatus est.

Die 10 Octobris.—Sexto Idus Octobris.

Romae, Beati Ioannis Leonardi Confessoris, Fundatoris Congregationis Clericorum Regularium a Matre Dei, laboribus ac miraculis clari: cujus opera Missiones a Propaganda Fide institutae sunt.

Die 16 Octobris.—Decimoseptimo Kalendas Novembris.

Cassini, Beati Victoris Papae tertii, qui Gregorii septimi successor Apostolicam Sedem novo splendore illustravit, insignem de Saracenis triumphum divina ope consecutus. Cultum ab immemorabili tempore eidem exhibitum Leo Decimustertius Pontifex Maximus ratum habuit et confirmavit.

Die 30 Octobris.—Tertio Kalendas Novembris.

Palmae in Maiorica, Sancti Alphonsi Rodriguez Confessoris coadjutoris temporalis formati Societatis Iesu, humilitate ac jugi mortificationis studio insignis, quem Leo Duodecimus Beatorum, Leo vero Decimustertius fastis adscripsit.

Die 9 Decembris.—Quinto Idus Decembris.

Graii in Burgundia, Sancti Petri Fourier Canonici Regularis Salvatoris Nostri, Canonissarum Regularium Dominae Nostrae

edocendis puellis Institutoris, quem virtutibus ac miraculis clarum Leo Decimustertius Sanctorum catalogo adjunxit.

Die 19 Decembris.—Quartodecimo Kalendas Ianuarii.

Avenione, Beati Urbani Papae quinti: qui, Sede Apostolica Romae restituta, Graecorum cum Latinis conjunctione perfecta, infidelibus coercitis, de Ecclesia optime meritus est. Ejus cultum pervetustum Pius Nonus Pontifex Maximus ratum habuit et confirmavit.

Concordant cum Originalibus. In fidem etc.

Ex Secretaria Sacrorum Rituum Congregationis, die 11 Martii 1901.

Pro R. P. D. DIOMEDE PANICI, Archiep. Laodicen., Secretario.
L. + S.

PHILIPPUS, *Can. di Fava, Substitutus.*

II.

DUBIUM CIRCA TRANSLATIONEM CUIUSDAM FESTI.

Dominica prima Iulii alicubi festum Deiparae celebratur sub titulo *Refugium peccatorum* cum officio et Missa *de Communi*, prima tantum Oratione, quae *propria* est, excepta. Quod profecto nulla difficultate laborat, cum de parte aestiva agitur. Sed vero accidit aliquando, ut dictum festum transferri debeat ad tempus paschale, et dubium eo in casu oritur super lectionibus III Nocturni in officio recitandis. Namque Evangelium huiusce Missae *de Communi*, tempore paschali, est *Stabat iuxta Crucem*: in Breviario autem deest Homilia praefato Evangelio respondens. Hinc quaeritur: Quomodo est agendum in casu eiusmodi festi translati ad tempus paschale?

Et S. R. C., referente subscripto Secretario, audita sententia Commissionis Liturgicae ac reliquis mature perpensis, rescribendum censuit: In casu adhibeatur Missa B. M. V. de tempore paschali a Pascha ad Pentecosten, retento Evangelio *Loquente Iesu*, de Missa B. M. V. a Pentecoste ad Adventum: cui Evangelio respondet Homilia III Nocturni officii proprii B. M. V. sub titulo *Refugium peccatorum*. Atque ita rescripsit servarique mandavit.

Die 3 Septembris 1900.

Loco + Sigilli.

C. ALOISI-MASELLA, *Sacr. Rit. Congr. Pro-Praef.*

D. PANICI, *Sacr. Rit. Congr. Secret.*

III.

TOLLATUR ABUSUS PULSANDI CAMPANAS FERIA VI IN PARASCEVE.

Emmus. et Revmus. Dnus. Cardinalis Iosephus M. Martin de Herrera et de la Iglesia, Archiepiscopus Compostellanus ea quae sequuntur Sacrorum Rituum Congregationi reverenter exposuit, nimirum :

In Civitate Compostellana a multo tempore viget usus pulsandi campanam Ecclesiae S. Dominici feria VI in Parasceve, eo tempore quo Confraternitas Ssmi. Rosarii peragit processionem cum imagine Corporis Christi defuncti et B. M. Virginis Perdolentis. Quum hoc sit aperte contrarium legi communi Ecclesiae, nec Confraternitas exhibuerit documentum exquisitum ad demonstrandum privilegium Pontificium, quaeritur : An huiusmodi praxis sit toleranda ?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, audito voto Commissionis Liturgicae proposito dubio rescribendum censuit : *Negative, et abusum esse omnino tollendum.*

Die 10 Nov. 1900.

D. Card. FERRATA, Praef.

D. PANICI, Arch. Laod. Secret.

E SACRA POENITENTIARIA

NONNULLA SOLVUNTUR DUBIA CIRCA IUBILAEUM.

I. In Const. *Temporis quidem*, n. 3, ab ampla facultate absolventi, quae tribuitur electo confessario, excipitur "*crimen absolutionis complicitis ter aut amplius admissum.*" Hinc quaeritur : utrum exceptio ista intelligenda sit de crimine absolutionis quod ter aut amplius fuerit admissum *ab ultima confessione* sacerdotis poenitentis, an potius de crimine absolutionis quod per totam ante actam vitam usque ad momentum quo sacerdos confitetur ad effectum Iubilaei fuerit ter aut plus admissum, ita ut is v. g. qui *antea ob bis* impertitam huiusmodi absolutionem debuerit recurrere ad S. Poenitentiarium, non possit nunc *vi Iubilaei privilegiorum* absolvi etiam si *semel* tantum reincadat in dictum crimen ?

II. Et quatenus ad priorem partem resp. *affirmative*, quaeritur : utrum possit ad hunc casum applicari responsum S. Poenitentiae

(25 Ian. 1901) quo confessariis permittitur *pluries* uti privilegiis Iubilaei erga poenitentem qui nondum perfecit omnia opera praescripta ad lucranda Iubilaei indulgentiam: an contra haec facultas ad *unum* dumtaxat usum sit data?

III. Libera electio confessarii quae ad effectum Iubilaei, id est si adsit animus lucrandi Iubilaeum, conceditur regularibus et monialibus, potestne ab his semel tantum exerceri an *pluries*, donec perfece-rint opera ad Iubilaeum requisita?

IV. Titius, dum opera complebat ad effectum Iubilaei, nullam habuit causam recurrenti ad speciales Confessariorum facultates. Postquam autem indulgentiam Iubilaei est lucratus tum primum incidit in casum reservatum. Potestne confessarius adprobatus ab ipso electus eum absolvere vi facultatum Iubilaei? An contra nullus suppetat Titio usus privilegiorum Iubilaei?

V. Quoad visitationes praescriptas ecclesiarum, si quis, *una eademque die* (civili vel ecclesiastica) in pluribus versetur locis ubi Iubilaeum sit promulgatum, potestne *unius diei* visitationes perficere partim v. g. duas in uno loco, et partim i. e. duas reliquas in altero, dummodo visitentur in utroque loco binae ex ecclesiis ab Ordinario designatis, an contra debeant quatuor *eiusdem diei* visitationes in uno eodemque fieri loco?

Sacra Poenitentiaria, mature consideratis expositis dubiis, respondit:

Quoad I. *Negative ad primam partem, affirmative ad secundam.*

Quoad II. *Provisum in praecedenti.*

Quoad III. *Negative ad primam partem, affirmative ad secundam.*

Quoad IV. *Habita ratione Constitutionis Temporis quidem negative ad primam partem, affirmative ad secundam.*

Quoad V. *Affirmative ad primam partem, negative ad secundam.*

Datum Romae ex S. Poenitentiaria die 5 Iunii 1901.

A. CARCANI, S. P. Regens.

R. CELLI, S. P. Substitutus.

Conferences.

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

OUR ANALECTA.

The Roman documents for the month are :

I.—S. CONGREGATION OF THE INQUISITION explains that cloistered religious enjoy the privilege of using *ova et lactinia* in Lent, by virtue of the Bull *Cruciatae*.

II.—S. CONGREGATION OF RITES :

1. Issues the variations and additions for the Roman Martyrology.
2. Regulates the Mass *de B. V. Maria* under the title "Refugium Peccatorum" in case the feast is transferred to the Paschal season.
3. Forbids the custom of ringing bells on Good Friday during a procession of the Rosary Confraternity.

III.—APOSTOLIC PENITENTIARY decides (1) that the clause, "crimen absolutionis complicitis ter aut amplius admissum," of the Constitution *Temporis quidem*, no. 3, is to be taken in its absolute sense, and not in the sense "ab ultima confessione;" (2) the right of regulars and nuns to choose their confessors for the Jubilee Indulgence is not necessarily restricted to one confession, but may be exercised *repeatedly* until the prescribed works for gaining the Indulgence have been completed; (3) the special faculties for reserved cases during the Jubilee have no further application in regard to persons who have gained the Jubilee Indulgence and then fall into reservation; (4) persons who during the day or night move to different localities, having made some visits to the prescribed church in one place, may make the remaining visits in another place to complete their Jubilee visits.

THE PRAYER "SACROSANCTAE."

Qu. You mention in one of your Conferences in the August number the prayer *Sacrosanctae*. Our breviaries introduce this prayer with the rubric: "Orationem sequentem devote post Officium recitantibus Leo Papa X defectus et culpas in eo persolvendo ex humana fragilitate contractas indulsit."

I presume the "indulsit" indicates that this prayer is an indulgenced devotion, as the concession of Pope Leo X likewise implies. But I look in vain for it in the authorized *Raccolta*. Is this an oversight?

You say, also, in your reply to "Sacerdos Californiensis," that the distinction of the scholastic theologians between *latria*, *hyperdulia*, and *dulia*, is a development or analysis of already existing terms, such as are represented by the *Sacrosanctae*. But this can hardly be, if Leo X is the author of the prayer, as the rubric of the breviary seems to indicate. The scholastics antedate the Reformation period, I think.

Resp. The last three editions of the *Raccolta* omit the *Sacrosanctae* from the series of indulgenced prayers, "Pei Sacerdoti." The reason of this omission is given by Prinzivalli in his thirteenth edition (1855, p. 354): "The concession is not so much an indulgence as an act of reparation for the faults committed in reciting the office." It is nevertheless called an indulgence in some of the official decisions of the S. Congregation,¹ and may be regarded as such in a secondary sense.

As for the authorship of the prayer, our correspondent is slightly astray. Leo X *sanctions* the prayer as a liturgical act of reparation for the faults of frailty committed in reciting the canonical hours, but he does not claim the authorship of the prayer. That is by general consent attributed to St. Bonaventure, who was a contemporary of St. Thomas of Aquin, and whose utterances might therefore easily become the subject of later scholastic analysis. But even assuming that the distinctions of *latria* and *dulia* are older, and antedate the age of St. Bonaventure, the argument that analytical terminology follows such use of words as we meet in the prayer *Sacrosanctae*, retains its full force, for the expressions "sempiterna laus," etc., applied

¹ Cf. *Decr. Authentica*, n. 368.

to God and His Saints in a general sense, did not originate with the *Sacrosanctae*, which only repeats already established expressions, and applies them in the less restricted sense than the schoolmen did.

FATHER GERHARD'S TEST FOR PURITY OF WINES.

The following correspondence referring to a communication by Father A. J. Gerhard, of the Pontifical College ("Josephinum," Columbus, Ohio), in which the writer suggested a method of testing the purity of altar wines, will explain itself. We do not pretend to decide in the question; but the objections that are offered below by our correspondents against the absoluteness of the test, seem quite reasonable. The experiment proposed by Father Gerhard may have proved itself formerly, and it may still hold good in many cases, yet fail in view of the altered treatment of wines to reveal either certain kinds of adulteration or the entire absence of foreign ingredients. The integrity of the conscientious manufacturer vouched for under reliable guarantees of ecclesiastical authority appears after all, as we said in a former paper on this subject, to be the only safe assurance of pure altar wine.

To the Editor of AMERICAN ECCLESIASTICAL REVIEW.

There appeared in your issue of last month a communication giving what is called a very simple test to ascertain the purity of altar wine.

This is simply a revival of the old gravity test of many years ago, which practical chemists have pronounced of no value whatever as a proof of purity or impurity. It is simply a matter of specific gravity.

Two eminent chemists, one a cleric, the other a layman to whom this test has been submitted, state that it proves nothing as to purity, for sweet wines have greater specific gravity than dry wines and will usually sink in water, the fact of wine sinking in water being of no value whatever as a proof of adulteration. The test described is stupid; for raw spirits colored with dyes would according to this test prove to be the best wine in the market.

It may be asked: What then have we to rely on with regard to the purity of altar wine? And in reply, it can be stated that the honor, Catholicism and good faith of the maker and dealer are the best guarantees to rely on.

There are Jewish and Protestant dealers in altar wines who cannot be expected to have many scruples in this matter. Therefore the Clergy should be careful as to the standing and Catholicism of the dealers from whom they purchase their altar wines. J. W. D.

August 2, 1901.

To the Editor of AMERICAN ECCLESIASTICAL REVIEW.

In the August number of the REVIEW you published a letter describing a method for testing the purity of altar wines, and having just then received a sample bottle of altar wine from the Ginseng Distilling Company, I applied the test, and found the wine adulterated according to the method proposed. Thereupon I wrote said firm.

I am in receipt of answer, which I herewith send you. Perhaps it will help to clear matters and do justice to both parties. I leave it to your judgment what to do in the case.

Yours respectfully,

P. BERNARD M. ZELL, O.S.B.

The letter of the Ginseng Distilling Company follows:

“July 31, 1901.

“To the Rev. P. Bernard M. Zell, O.S.B., Monett, Mo.

*“Reverend Sir :—*Yours of the 29th inst. received, and we thank you for calling our attention to the article in the AMERICAN ECCLESIASTICAL REVIEW. We fortunately take this monthly and had it close at hand. To say that the writer of this is doing himself, the priesthood, and dealers in wine of any kind, a great injury, is the least we can say. This test is a simple and old one and has been handed down from generation to generation, but was discarded years ago by alchemists and scientists, who make a practice and business of determining the purity of anything in either foods or liquids.

“As an illustration, we will call attention to the glowing fact that the very point which is desired in wine adulteration is decidedly overlooked in this. The majority of people who adulterate wine use nothing but water and cheap light acids. By taking up this test, and using a small vial of wine of any kind and one half filling it with water, you will see the sophistry and false principles laid down in this rule, as not a particle of any substance will show in the water in which you place it. The reason is very apparent from the fact that the water in the wine is the same weight as the water in the glass.

"To get to our wine, which is the one assailed in this instance by you, we state in our circular and in our letter, that the ferment in this wine is arrested by means of raisins steeped in bags or cloths. In the action, chemical or otherwise, the natural saccharine matter in the wine is accelerated (?) by the sweetness of the natural grape raisin ; and the only suggestion which we have to make to you in connection with this matter is that the saccharine or sugar, which is natural in the altar wine, will certainly be heavier than the water, which produces the cloudy effect stated by the REVIEW's correspondent.

"We can thoroughly satisfy you as to our conscientious scruples in reference to this wine or any other wine which we may place on the market. We are thoroughly Catholic in our principles and recognize the responsibility and fear of committing sacrilegious crime as you suggest. It is just as strongly placed before our conscience as before yours, possibly a little more so, as we realize it is a crime not to one but to many.

"To return to the wine question, however. We have a wine which we sell at 35 cents per gallon. We do not call it an altar wine, because it is about one-half water, and it is the last crushing of the grape. The fermentation is entirely complete, and the acid which is natural to it is lighter than water ; and if there is any possibility of precipitating any sort of a cloud or foreign ingredient, we have yet to learn it. We tried it long ago, on the recommendation of somebody's grandmother, by this same test. We do not care to get into a controversy in this matter, or we would take this question up in the REVIEW ; for, being in the business, of course, would lead people to believe that we were fighting a fact when we are only disputing a fancy.

"GINSENG DISTILLING Co."

ARE "THE MACCABEES" AND "THE EASTERN STAR" CON- DEMNED SOCIETIES?

Qu. Can you give me any information concerning the secret societies called "The Maccabees" and "The Eastern Star"? Are the affiliations of the condemned secret societies also regarded as condemned?

W. R. THOMPSON, O.P.

Resp. "The Knights of the Maccabees," according to the official record of the Masonic Fellowship, is a secret beneficiary fraternal society. It is of Canadian origin, having been planned

and founded by members of the "Independent Order of Foresters" (United Order of Foresters) in 1878. Its "ritual, legend, and ceremonial" are largely the outcome of suggestions from leading members of older Masonic lodges, whose rituals and methods have served as models for numbers of societies of similar character. The Order claims to set forth the principles of the Jews in defence of the rights of a God-fearing nation. It has a religious form of initiation and a special burial service.

The ostensible purpose which holds together the society and draws members to it, is the mutual relief it affords in cases of disability, extreme old age, and sickness, of accidents, and funerals, and for the support of widows and orphans. The funds are raised by mutual assessments. There is no general reserve fund, although the local societies may maintain such for their own emergencies. The membership of the society is considerably over 300,000, including the women's auxiliary branch, established in 1886.

The name of the "Eastern Star" is claimed by three distinct orders: The Ancient and Honorable Order of the Eastern Star, The Eastern Star Benevolent Fund of America, and The Order of the Eastern Star.

The last mentioned of these, according to its charter, admits to its ranks only Master Masons, their wives, widows, sisters, and daughters. Still, although founded by and for Freemasons, it does not pretend to be in any way Masonic, but purely charitable and benevolent. Its secrecy consists principally in the use of symbolism and symbolic terminology without any absolute pledge of secrecy. The society appeals to the doctrines of the Old Testament and to Scriptural Christianity. Until recently the foundation of this society was attributed to a well-known Mason, the poet Robert Morris, who established a lodge about 1850.

According to Mr. A. J. Burton, of New York, there existed in New England a society of the name Ancient and Honorable Order of the Eastern Star as early as 1793, to which the later Eastern Star society presently traces its origin. It is most popular in the Western States, operating mainly as a social club for women, with a religious tendency more or less pronounced in different localities.

The symbol of a five-pointed star and the pentagon or signet of Solomon is interpreted as follows: the *first point* represents obedience, or rather the binding force of a vow (Jephtha's daughter); the *second*, devotion to religious principles (Ruth); the *third*, fidelity to kindred and friends (Esther); the *fourth*, faith in a Redeemer (Martha); the *fifth*, charity (Electa).

The membership of the society extends all over the Union, and to South America, Canada, and Scotland. In the United States its roll reaches the number of 200,000, chiefly women.

Different from the above mentioned societies is the Eastern Star Benevolent Fund of America. This is an auxiliary society within the Order of the Knights of the Star of Bethlehem, (permanently) established in America in 1869, but claiming to have originated during the early days of Christianity from a monastic institution called the Bethlehemites, who dressed like the Dominicans, etc., and, according to a later account, introduced into America in 1691 by Giles Corey, of London. The ritual of the American branch is said to retain only the practical teachings on truth, fraternity, charity, and the moral law, drawn from the ancient Masonic ritual. It exists in many States of the Union, and reports a membership of more than 20,000.

Now, regarding the nature of these and kindred societies affiliated to the secret and Masonic fraternities, viewed from the Catholic point, we may repeat what has been said in these pages on this subject. The Church has not designated by name, nor can she possibly do so, all the societies under various titles from which she wishes her children to hold aloof. At the same time she has laid down some principles which must guide the confessor or pastor in recognizing a society which, however laudable its ostensible purpose, has attached to it some element of danger by which the moral and religious freedom of its members is weakened.

These organizations, secret or affiliated to secret societies, may and do actually effect a great deal of good in the material and social order by a system of mutual benevolence and practical charity. Nevertheless, their allegiance to the principle of secrecy and obedience without discrimination (as in the well-defined spheres of action of our Religious Orders) is an abdication of the

natural right to freedom and a danger to organized society. When in addition to this the organization prescribes a distinct ritual which assumes the service of religion, it is contrary to the established tenets of the Catholic faith, and a person cannot consistently profess loyalty to both the Church and the organization from which he happens to derive temporal and social benefits.

Catholics are, therefore, forbidden to be members of any society, no matter what name it bears, if said society by its constitutions—

1. Requires, under oath or otherwise, *absolute secrecy* regarding the motives and acts done under the authority of said society. By absolute secrecy is meant the keeping of a thing from one who has a right to the knowledge of it, such as the guide of conscience who represents God's law, or a third person whose temporal or eternal interests are injured by withholding from him the means of saving himself, or the civil authorities who require such knowledge for the common good, the preservation of peace, order, and prosperity of the community.

2. If the constitutions of the society demand (either by oath or mere promise) from its members a blind and *unconditional obedience* to those who represent authority in the society. Such blind obedience involves a renouncing of one's own judgment and freedom of will, to the exercise of which every man is entitled, and which he may renounce only when the things commanded are known to be in harmony with the divine law.

A person who promises blind obedience to the commands of a secret society deprives himself of the power to judge whether the act he is urged to perform is good or bad, and he thus absolutely renounces the free exercise of both reason and will. This no man may do, not even in a religious society, because there the vow of obedience is always clearly understood to exclude acts which are contrary to the law of God.

3. If the societies are organized for the purpose of making open or secret opposition to God's Church or against the lawful civil government. Such societies are forbidden because they destroy order, obedience, and public morality, although they may have been founded from motives which mainly appeal to patriotism and a sense of liberty. The defence of liberty which neglects obedience to the law of God is sinful license.

4. If the societies have their own minister or chaplain (not ordained in the Church of God), their own (religious) ritual, and their own (religious) ceremonial, they are out of communion with the Catholic Church, and forbidden to Catholics.

Now, whether any particular society is to be classed in one or several of the above-mentioned categories *is not indicated by its name*. The Church has indeed declared certain secret societies to be *excommunicated*, and has mentioned these by name, because their character and object were well understood; but she has declared as *forbidden* (though not by name excommunicated) all secret societies whose object and character are essentially subversive of good order and religious principle.

The *names* of such societies cannot be a sure clue to their real character, because:

1. A society originally formed for the purpose of mutual protection, the furtherance of some common benefit, or a charitable object, may, at the instigation of some influential member, change its main object or enlarge its scope of action, and thus without changing its name become a secret society, dangerous to religion and to the State.

2. A society of a given name may be a secret society in one country or district, and not in another: thus certain labor organizations in the United States may have simply the character of mutual beneficial societies, in which the members pledge themselves to stand by each other to maintain the rights of the employee against unjust measures which might be resorted to by unscrupulous and avaricious employers; yet the same societies in Canada may become secret political organizations, and this without changing their constitutions and laws, but merely by an interpretation that the pledge of secrecy is to extend to their deliberations in matters concerning politics as well as to questions regarding the hours of work, wages, exclusion, and the rest.

3. A society may have different grades or branches, some of which come under the head of forbidden secret societies, whilst others are purely beneficial societies. Thus it happens that a member of an Odd Fellows' Lodge finds that nothing is ever said or done in the meetings which might be construed against religion or civil obedience; he is sure that he knows it all, because he has

"been a member for more than ten years." But he does not know that he belongs only to that great crowd which, by supporting a lucrative mutual insurance business, furnishes capital, and at the same time throws public opinion off its guard, so as to support and shield the secret movers in higher places. Such societies may have two or more sets of constitutions; and the common name only serves to familiarize the members of the lower grade with the beneficent character of the organization, which is a convenient cloak for party transactions, whilst it gives the leaders a splendid opportunity of picking out and training members capable for the work they do in secret.

SEARCHES INTO IRISH ORIGINS.¹

BY THE LATE FATHER O'GROWNEY.

THE GAEL.

The history of Ireland has been a history of invasions. Many races have struggled to possess a share of the Green Isle. Passing over the small Huguenot, Flemish, Palatinate colonies, we must remove various layers of invading settlers—Scotch, Cromwellian, Norman, Saxon, British, and Danish—before we get down to the Irish people proper. The Romans did not attempt any settlement in Ireland. But, notwithstanding all these successive invasions, the vast majority of the present Irish people are the lineal descendants of the Irish, as they were when the Carthaginians or Phœnicians first knew them and described them to the Greeks, five hundred years before the Christian era. Who were the "men of Erin" of that period? To what race did they belong? As we have seen, the name *Scoti*, by which they were known to the Latins, must have been based on a native name; and we find that name in the phrase *Cineadh Scuit*, the race of Scot, a phrase still used for the Irish people in Irish poetry.

But their more usual name was *Goidel*, a word that has been Anglicized Gael. *Brigit Moire Goidel*, Brigid, the Mary of the Irish, is an historic phrase. The national language from the present time to an unknown period in the prehistoric past has been known as Gaelic.

This double name of the ancient Irish people might hint to us that

¹ *Vide* AMERICAN ECCLESIASTICAL REVIEW, August, 1901, pp. 146-154.

they were not homogeneous, but that two or more races had occupied the island. We find from observable facts and from tradition that this has been the case. Of the new sciences that have grown up in the course of this century, not the least valuable is ethnology or anthropology. In many cases even the most superficial observer can tell a man's nationality by his physical appearance. But ethnology and anthropology, the study of nations and of men, have reduced this to a fairly exact science. The physical characteristics of a race persevere for generation after generation with wonderful tenacity. Among these are reckoned height, size of frame, size and shape of skull, color of hair and eyes, and complexion. Unless there is a mixture of blood with another race, the racial type will remain for centuries with little or no change. The types of the present day are found, in many countries, to be identical with those brought to light by excavations or discoveries of prehistoric human remains. Within the past few years the Royal Irish Academy has been pursuing ethnological studies in the Western islands and other isolated districts of Ireland. Certain scientific gentlemen have been going around with their exact instruments, measuring height and length of arms, and particularly the size and shape of skull, and noting the color of hair and of the eyes—"to see is there any green in them," as an irreverent bystander once observed. Comparing their observations and notes, and collecting them with the results of the study of skeletons of early date, unearthed in various parts of Ireland, they have arrived at the conclusion that at least two, if not three, different races occupied Ireland in succession, and that branches of these same races were the ancestors of the early Britons and of the early inhabitants of Scotland.²

The earliest of these races was of comparatively small stature, the average height, according to geological records, being only five feet four and a half inches. One of the chief criteria of race is shape of skull. The earliest people of Ireland were long-skulled, or, as the scientists say, dolichocephalic, the length of the skull being measured from the forehead to the back of the head, and the line of breadth being at right angles to this.³

The later race of inhabitants of Ireland was a tall (5 ft. 8½ in.),

² This science has been discussed by Kretschner, *Einleitung in die griechische Sprache*, and shown to be valueless. Its results are not now depended on.—ED.

³ The skull-index is found by dividing the breadth by the length, and multiplying by 100. Long-skulled persons have an index of 75 or less; and the short-skulled or broad-skulled, 83 or more.

muscular, and athletic people, with short or broad skulls. The same is to be said of Scotland and England, as the same two types are found there. And if we look farther abroad, we find that the discoveries of skeletons of prehistoric times on the continent of Europe show, among others, the same two types. Skeletons of the type of the early Irish race are found over France, Belgium (but not further east than Namur), and southwards to Spain, Corsica, and the other islands of the Mediterranean, and even across that sea to Northern Africa. The earliest inhabitants of Ireland came from Africa, through Spain and France. Looking in Europe for the traces of the second race that occupied Ireland, a tall, broad-headed people, we find the type extending from Belgium eastwards, through South Germany, Switzerland, Western Italy, and the Slavonian countries. It extends into Asia. According to the indications of craniology, the second race of Irish people came from Eastern Europe. Of their previous history we shall see more later.

These two types of men have occupied these countries we have mentioned for a very long period. The small, long-headed people, the first inhabitants of Ireland, belong to the same type as the ancient people of Spain, the Iberians, as they were called by the Romans, probably from Iberus, the Latin name of the river Ebro. Tacitus, in the first century A.D., compared the Iberians, in their personal appearance, to Silurians, or natives of Wales; and there can be no doubt but that the black-haired, dark-eyed people of swarthy complexion and comparatively small stature, yet occupying parts of western Wales, the Hebrides, and the islands along the west coast of Ireland from Kerry to Donegal, are the lineal descendants of this most ancient of Irish people.

In contrast with this Iberian type, at the present day as well as in the times of which Latin writers narrate, is the tall, broad-headed race, with what the scientists call xanthous hair, ranging from yellow to foxy red, with florid complexion inclined to freckles, and gray or grayish-blue eyes. Our native Irish annals are full of references to persons of fair, yellow, tawny, and red hair; and in the description given by early Irish writers of the various invasions of Ireland, the later or conquering races are described as yellow-haired or red-haired. Some observers distinguish two slightly different types of this latter class.

The earliest inhabitants of Ireland came at a very remote date,

and were contemporary with the mammoth, and the reindeer, the Irish elk, and the bear.⁴

The records of geological excavations show us, as does also tradition, that the late race was more powerful and more civilized than the earlier, and that the first inhabitants were driven from the fertile lands to the mountain regions of the west coast. The second race also imposed its language on the earlier inhabitants.

We can now answer, to some extent, a question proposed above, and say that the race which gave the Iverion name (from which the present name afterwards arose) to Ireland, came from eastern Europe, and that the still earlier race came from northern Africa.

Ireland was known to Greek writers, probably through navigation from Carthage or Phoenicia, in the sixth century B. C. At this early date it was called *Ierne*, a shortened form of Iverion. It must, therefore, have been occupied by the Gaelic-speaking race—for the Gaelic is the language of the latter Gael, Scotie, or broad-headed people—for a considerable period before that time. The skeletons of the Iberian type unearthed in Ireland are never found associated with bronze weapons, but always with the earlier and ruder instruments of stone. Hence we must conclude that bronze was introduced either with the coming of the late race or after their advent. Now, competent authorities on bronze instruments say that those found in Ireland and Britain are at least as old as 1000 B. C. How much older they may be, we do not know, probably not very much. The coming of the Gaelic people to Ireland took place accordingly not later than 1000 B. C., and, if they brought the bronze weapons on their first coming, they came about that time.

Let us now see how the traditions of the Irish people harmonize with the assurances of anthropology. According to the Irish accounts, the island was invaded by successive waves of people. Passing over reported colonies, more or less mythical, of small extent, Queen Cesar, the Partholians, and Nemedians, who may well correspond to stray bodies of people who found their way to Ireland before the larger influx of population, the chief colonies are described as the Firbolgs,

⁴ The bear survived in Scotland until the eleventh century. The name of the bear, *maíghamhain*, is of common occurrence in Irish literature, and has some bearing upon the well known surnames, MacMahon and O'Mahoney. The wolf was in existence until the eighteenth century. Its name is connected with the surnames, Phelan, Whelan, Whalen. The red deer was abundant until the last century, and still exists in small numbers in Kerry.

the Danaans, and the Milesians. There was also a race of sea rovers, the Formorians; but they play only a small part in our legendary history. The Formorians are described as black and swarthy; the Danaans and Milesians as fair, yellow- or red-haired. So far legend and ascertained facts correspond. The Danaans are described as more skilful, civilized, and cultured than the Firbolgs; indeed the latter regarded the Danaans as gifted with unearthly power; and this is the idea of the Danaans that has come down to us. In parts of Ireland the "Danaans" is a synonym for fairies. Tradition goes so far as to say that it was the Danaan race that brought to Ireland the Lia Fail, the *Saxum Fatale* or Stone of Destiny, now preserved under the coronation chair of England, although according to many it is the pillar stone yet seen in the hill of Tara. Hence also the name of "Inisfail," or Isle of Destiny, given to Ireland. These, however, are mere legends. Of more importance, perhaps, is the tradition connecting the fair or yellow-haired races with Germany; and the similarity of the names *Belgae* and *Firbolg* is noteworthy. The dark-haired and dark-skinned people of the west coast were accounted as Firbolgs, in native accounts, up to a century ago, and only a few days since I saw it written of a well-known Irishman that he had a Firbolgic appearance. The vigesimal system of notation, still used in Irish, is supposed to be a result of mixture with the earlier Iberian population. The Gaelic system was a decimal one, and offers some peculiar points of interest. We notice that even in early Christian times there are references to various languages or dialects spoken in Ireland; but the language of the early dark race has disappeared for many centuries, and has been replaced by the speech of the latest invaders, call them Danaans, Milesians, or Gael, or Scots, or what we will. Properly speaking, only the descendants of the Milesians or last traditional race of invaders can be called Scots or Gaels. *Scota*, in the legends, was the wife of *Milesius*; and *Gaedheal* a remote ancestor. Even in St. Patrick's time the name of *Scotia* seems to have been restricted to the upper classes, the common people being known as *Hiberionaces*. It would be idle to give the legendary account of the adventures of *Gaedheal Glas*, who, if we believe all we hear, was a contemporary of *Moses*.

What ethnology and tradition have to tell us of early Ireland may be summed up in a few words. At a very early date Ireland was occupied by small colonies of obscure origin, but probably of the same dark race that occupied France and Spain. At a later, but still very

early time, the island received a large colony of the same Iberian race. Still later, yet before 1000 B. C., there was an invasion by a fair, yellow- and red-haired people, probably by two different waves of the same race, or of two races differing but slightly. These last in the course of time imposed their language on their predecessors; and from them the Irish came to be called the Gael and the Scoti. The old name of Ireland was Iverion, and this name was given to the island by the Gael, and means Western Land.⁵

The early people of Britain were of the same two races; and the languages which finally prevailed in Britain were, with the Gaelic, three dialects of the same language. Other dialects were spoken across the sea by the Gauls and Belgians. To Gaul and Belgium we must look for light on the earlier history of both the xanthous Gael and the swarthy Iberian.

DONEGAL.

We have taken several well known words to bring us, step by step, into the prehistoric past. The name of Donegal shall carry us another stage along our journey. Interpreted by the light of modern Irish solely, it is "Dun na ngall," the fortress of the strangers. But the Irish word *Gall* has undergone changes of meaning, for going backward we find it applied in succession to foreigners, Protestant, Englishman or Saxon, Dane, and native of Gaul or France. This last is its proper meaning, corresponding to the Latin *gallus*.⁶

Gaul has had a varied history, which is reflected in the changes of language it has seen. At present various dialects and patois of Latin are spoken through Portugal, Spain, France, and Belgium. From Nor-

⁵ There were several names of Ireland, still to be met in poetry, such as Banba, Fodla, Inis Elga; for these, as well as for the name Erin, there are legendary explanations. The suggestion that it was the early, dark, Iberian race that gave the name Iverion or Iberion to Ireland, is not plausible, since Iberion was only the name by which the Romans knew the early people of Spain. We have no reason for thinking that the early Irish people ever used it as a name for themselves—unless we look to the proper name Eber or Einer as a connecting link.

⁶ We have seen how Walsh, the same etymologically as Gaulish, has come to mean Italian, French, British (Welsh), and foreign generally. In Irish, *teanga ghallda* means foreign tongue; *teampall gallda* is a Protestant church. The Gael and the Gall, the native and the foreigner, is a classic phrase. The Fingall and the Dubhghall, the fair-haired and the dark-haired foreigners, were two classes of the Danes. From the first comes the name of Fingall, a district near Dublin; from the second the surnames MacDubhghaill and O'Dubhghaill, anglicized MacDougal, MacDowell, Doyle, "the descendants of the black stranger."

mandy to Gascony there are successive dialects, unintelligible to those who know only literary French. Sometimes one patois merges gradually into another; in other places an intervening patois has disappeared, and the people on both sides of the intervening space can hardly understand one another. When a mountain range or a great river intervenes, people who live only a few miles from one another develop two dialects that soon differ so much that those on one side cannot understand those on the other. The character of a district, whether mountainous or level, or wooded, or valleyed, has an influence on the pronunciation. Again, different races of people may have a language imposed on them, and the various races may thus pronounce the same language differently. In this way dialects arise in every country. The French people pronounce their Latin dialects in different ways, because France is a large country with districts of various configuration, and especially because the races that inhabited France are very different. The Latin dialects in France took the place of the earlier Gaulish language. Gaulish was spoken down to the fourth century, and we have yet specimens of the language preserved in inscriptions written in Greek characters. In the time of Julius Cæsar (100-44 B. C.) Gaulish was spoken over a district extending from Antwerp to Lyons. Most school-boys may be safely credited with a knowledge of those first lines of the Commentaries: "All Gaul is divided into three parts, of which the Belgians inhabit one, the Aquitanians another, and those who in their own language are *called Celts, but in ours Gauls*, inhabit the third;" a passage which brings us to a difficult problem.

(To be continued.)

THE CAUSALITY (DISPOSITIVE) OF THE SACRAMENTS.¹

(Conclusion, by the REV. DR. CRONIN.)

The proof sheets, kindly forwarded to me by the Editor, of Dr. MacDonald's last words on the above subject, have reached me away

¹ In the Rev. Dr. MacDonald's contribution on this subject to our last number (August), the sentence "In the latter," etc., which is found at page 157, tenth line from the top, should read: "In the latter, the Saint says expressly that the minister does *not* coöperate with God as His instrument in producing grace; *in the former, he says as expressly that the minister does coöperate with God as His instrument in producing grace.*" The words in italics were omitted from Dr. MacDonald's copy in the process of printing.—EDITOR.

from Rome and from most of my books; while, if my reply is to appear in the September number of the REVIEW, I have only two days in which to put it together. However, I do not anticipate that my task will be either long or difficult. Whatever may be Dr. MacDonald's errors of commission in his answer, the main fault is one of omission. The principal arguments are not alluded to, and they remain intact.

First of all with regard to the Council of Trent. That Council teaches that Baptism is the instrumental cause of grace. Dr. MacDonald holds the same. "And so say all of us." But an instrumental cause, according to St. Thomas and the scholastics generally, is either perfective or dispositive, each being an instrumental cause in the "strict and proper sense" of the term. The Council of Trent, in saying that Baptism is the instrumental cause of grace, does not attempt to decide the question whether it is perfective or dispositive. And I have shown already,² by arguments against which Dr. MacDonald has nothing to say, that the dispositive causality is in far closer harmony with the teaching of the Council in another place³ than is the perfective. Indeed, the dispositive causality is imperatively demanded by that teaching. No; we do not hold that the sacraments are not the instrumental causes of grace itself, but of disposition necessitating it. We hold, with Dr. MacDonald, and with the Council of Trent, that they are the instrumental causes of grace. We differ from Dr. MacDonald, but not from the Council of Trent, in maintaining that they are the dispositive instrumental causes of grace.

Now as to the mind of St. Thomas. Dr. MacDonald takes me to task for quoting "isolated passages," "bits and scraps," "chips and fragments." If there be any offence in citing passages from St. Thomas, "bits and scraps of his writings," "chips and fragments," if you wish, Dr. MacDonald is far more guilty than I. What has he done from the outset but to quote and compare passages from various works of the Angelic Doctor? But, perhaps, he will tell me that my passages are isolated, and his are not. For my part, seeing that the *onus probandi* lies upon my adversary, I am content to rest my case upon that "isolated passage" which is called the *Fourth Book of the Sentences*, and on those "chips and fragments" from *Qq. De Veritate*,⁴ and *Qq. De Potentia*,⁵ whose appearance must by this time

² May, pp. 449-451.

³ Sess. 7, can. 6.

⁴ Qu. 27, a. 4, ad 3, 9, 12.

⁵ Qu. 3, a. 4, ad 8.

rather give Dr. MacDonald warning of "rocks ahead." Dr. MacDonald's previous quotations having proved ineffectual, and those particularly from *De Veritate* having been painful evidence of St. Thomas' fidelity to the dispositive causality, our attention is now directed to two brand new passages. In the first, the Saint, having previously distinguished between *instrumentum perficiens* and *instrumentum disponens*, excludes the former and admits the latter. In the second, he teaches that the minister (and therefore the sacrament, as Dr. MacDonald well says), is the instrumental cause of grace; but whether perfective or dispositive he does not say. That is all. Moreover, what St. Thomas teaches in the passage quoted from the *Commentary on the Sentences* is repeated in the *De Pot.*⁶ It is idle to produce passages in which St. Thomas says that the sacraments are instrumental causes of grace, and thence to conclude that he intends to speak of *perfective* instruments. He teaches in the *Commentary on the Sentences* that the sacraments are instrumental causes of grace, and that they are dispositive instruments. In the *De Veritate*, as Dr. MacDonald admits, "he affirms categorically that the sacraments are instrumental causes of grace," and he also explicitly asserts their dispositive instrumentality. And while in the *Summa* he again "affirms categorically" the instrumentality of the sacraments in relation to grace, he is at the same time writing in the *De Potentia* that their instrumentality is dispositive. What more can be desired?

With regard to these awkward passages from *De Veritate*, Dr. MacDonald says that I assume "without warrant that because St. Thomas, in his *De Veritate*, speaks of the sacraments as *instrumenta disponentia*, he must needs mean that they produce immediately only a disposition to grace, and not grace itself." The reader may remember that Dr. MacDonald cited a passage from *De Veritate*⁷ to prove that St. Thomas had, when he wrote that work, outgrown the theory of the dispositive causality of the sacraments, which he admittedly taught in the *Commentary on the Sentences*. Now, when it is pointed out that St. Thomas three times teaches the dispositive causality in this very article, we are told that we have no warrant for taking the phrase in this place in the sense which it admittedly bears in the *Sentences*. And yet the phraseology is the same: "*Instrumentum disponens*" (ad 3); "*instrumentaliter et dispositive*" (ad 9); which may be compared with the *Commen-*

⁶ Qu. 3, a. 4.

⁷ Qu. 27, a. 4.

tary on the Sentences, *passim* (St. Thomas's first work), and with *De Potentia*, qu. 3, a. 4, ad 8 (practically his last work, contemporaneous with the third part of the *Summa*). When one finds the same phrases used by the same author in the same connection throughout his writings, the question seems to be rather: What warrant have we in *changing* the sense? Indeed, Dr. MacDonald's next sentence shows that the whole matter is the result of a confusion of ideas. He says: "An instrument by its very nature acts by disposing, but its operations need not stop short at producing the disposition." Here he confounds the two operations of an instrument, upon which I have been throughout insisting, viz., its natural operation, and its instrumental operation. The operation proper to an instrument as a natural agent is always dispositive of the subject for the reception of the effect of the principal agent, as St. Thomas teaches in I. P., qu. 45, a. 5; whence he teaches, in the same place, that no instrument can coöperate with God in creation, as there is no subject to be disposed. But the *instrumental* operation of an instrument—i. e., the operation by which it produces the principal effect by virtue of the principal agent—may be either dispositive or perfective, according as the instrumental power reaches directly to the ultimate effect, as in the case of the painter's brush; or stops short at the production of a disposition in the subject, which entitles it to receive the ultimate perfection from some external source, as in human generation. And it is of this *instrumental* operation that St. Thomas always speaks when dealing with the causality of the sacraments; they are *instrumenta disponentia* of grace; they cause grace *instrumentaliter dispositive*. Hence, whatever may be the various senses of "dispositio" in its different collocations, in this particular subject-matter it bears the strictly defined sense of the immediate effect of the instrument acting as such.

The revival of a sacrament received validly and unfruitfully is explained by Dr. MacDonald in the manner which I had anticipated. "In the case of an obex, the valid reception is still a reality known and remembered by God. It is, as it were, the word of God pledged to give the grace, instead of his written promise, to which the disposition may be likened." But the point is: Is the grace the effect of the sacrament or not? Is the sacrament the efficient cause of the grace or not? If not, the grace is not sacramental, but extra-sacramental sanctifying grace. And according to Dr. MacDonald's theory, it is impossible for the grace to be the effect, and as he must hold, the *physical* effect, of the sacrament; for a non-existent efficient

cause can produce no effect, and here the sacrament no longer exists. The theory is, as I have already said, pure and simple Occasionalism. The disposition is not merely akin to a written promise of God to confer the grace. It is the connecting link between the efficient cause, the sacrament, and its ultimate effect; just as the disposition caused by the father's generative action makes him the true cause of his son, even though the birth be posthumous.

I will conclude with two specimens of argumentation. I am told that I take it for granted that Baptism might confer grace without at the same time imprinting a character, because I say that, "if it were true that the character and the sacramental grace were equally immediate effects of the sacrament, its repetition, while leaving the character intact, would undoubtedly give an increase of grace." Therefore I am in opposition to the implied teaching of the Council of Trent. Dr. MacDonald might also have said that I was in direct opposition to the explicit teaching of the Council of Florence (*Decr. pro. Arm.*). But obviously, I say that this would be so, only in the impossible realization of the hypothesis that the character and grace are independent and coördinate, and not interdependent effects of the sacrament. If they were independent and equally immediate effects of the sacrament—which I deny, but which must be maintained by those who hold the perfective instrumentality of the sacraments as regards grace—it would be exceedingly difficult to defend the non-reiteration of the sacraments which confer a character, for an increase of grace might always be given. My argument, then, is this: If the character and grace were equally immediate effects of the sacrament, the sacrament might be repeated and grace given without a new impression of a character. But the Church teaches that the sacraments which confer a character may not be repeated, precisely because the character is indelible (*Decr. pro. Arm.*). Therefore the sacraments are not the immediate causes of grace; but the ultimate effect depends immediately on the character, and mediately on the sacrament.

The second example of extraordinary argumentation is found somewhat earlier in Dr. MacDonald's article. St. Thomas, in III P., qu. 69, a. 10, compares Baptism with generation. He says that in generation the *forma* is produced, and simultaneously the *effectus formae*, if there is no obex. Having given the example, he proceeds to apply it to Baptism. The character is "quasi forma," and grace is the "proprius effectus." Dr. MacDonald therefore concludes that be-

cause St. Thomas calls the character "quasi forma," he is entitled to call grace the "quasi effectus" of the "quasi forma," although the Saint calls it the "proprius effectus." Surely this is very arbitrary, and very bad logic. But Dr. MacDonald has not quite appreciated the meaning of the word *quasi*. The Angelic Doctor, when he says "accipit characterem quasi formam," does not mean that he uses the word *forma* in a loose sense; but, obviously, that the character in Baptism corresponds to the form in the example of generation with which Baptism is being compared. Baptism is spiritual generation. In generation a form is produced. "Et similiter, quando aliquis baptizatur, accipit characterem *quasi formam*." This is St. Thomas' argument, and the sense is evident. What is the correct rendering of the passage: "Vidimus gloriam ejus, gloriam quasi Unigeniti a Patre" (Jo. 1: 14)?

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MAKING THE JUBILEE AT THE DOOR OF THE CHURCH.

Qu. A pastor and his people find on arriving at the last of the four designated churches that the aisles are filled by another congregation. A fearful rain and thunder storm is raging, forbidding those inside to vacate the church after they have finished their devotions. The pastor of the congregation waiting outside says the prescribed prayers before the church door and dismisses the people. A minority of them who had sought shelter then come in straggling bands, enter the church, some with another congregation, others by themselves, and say the prayers, whilst their pastor awaits the last one on the outside.

Is the visit made by the late comers a valid visit for the purposes of the Jubilee?

Resp. Unquestionably; they all made the prescribed visit to the church, which does not require entrance into the church whenever there is any reasonable obstacle to this being done; they all said the prescribed prayers in moral union with the congregation which had been led to the church by the pastor.

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LEONIS¹ XIII IN MARIAM VIRGINEM FLOSCULI.

HIS HOLINESS has given a sweet title, reminding us of the *Little Flowers of St. Francis*, to the posy he offers to Our Lady. Of these nine blossoms, not one, as far as we are aware, has been transplanted into the ruder soil of English idiom.

The first of these poems, the *Paraphrases*, comprises five short poems, all in elegiacs. The second (and much longer) poem consists of twenty-seven elegiac couplets. While the nearest approach to a metrical equivalent in English is probably the rhymed iambic pentameters for which Alexander Pope has suffered so much obloquy in our day, two reasons have impelled the present translator to vary the metrical rendering. An obvious reason is the danger of monotony—a danger much more to be feared in English than in Latin verse. But another reason lies in the fact that elegiacs lend themselves readily to any theme and to any length of thought; while the Popeian couplets have been consecrated to the more ambitious essays of the poet. The short, unpretentious, and emotional *Paraphrases* would scarce know themselves if arrayed in the flowing lengths of the iambic pentameter—not to speak of the solemn and almost strutting dignity of that measure. In the *Adiutrici Christianorum*, on the other hand, the more solemn theme bespeaks a more solemn measure. We have no longer the lyric offering of flowers, but the epic march of great deeds. The lyre is to sound a deeper note; and the Holy Father reminds us of this:

At nunc, Virgo potens, victrices, te auspice palmas,
Maiori plectro concinnuisse juvat.

PARAPHRASES.

I.

Hac prece, magna Parens, flore hoc beneolente rosarum
Te populi unanimes in sua vota vocant.

At tu laeta libens vota audis, provida comples :
Divinasque manu divite fundis opes.

II.

Sistimus ante aras : placido nos respice vultu,
Accepta et nostri pignora amoris habe.

Gemmâ auroque alii cumulent altaria : florum
Haec tenui in calatho nos tibi sarta damus.

Sun humiles violae, tibi sunt gratissima, Virgo,
Candida purpureis lilia mixta rosis.

III.

Dum roseas manibus tractamus rite corollas,
Quam dulce est nomen, Virgo, iterare tuum !

Praesens o faveas : tu dux fidissima vitae,
Tu certa extremo sis in agone salus.

IV.

Quam bene Gusmanus, tua sollers iussa facessens,
Texere nos docuit sarta revincta rosis.

Gratum opus in terris sanctumque ; at gratius olim,
Si superum sedes scandere contigerit,

Serta tibi laudum nova texere ; gratius ore
Laetari aeternum, Virgo beata, tuo.

INTERPRETATIONS.

I.

With one accord, O Mother fair,
Thy children offer as a prayer
The scented bloom of roses rare.

The prayer is heard and answered ; we
Receive from thy dear hand the free
Mercies thy Lord commits to thee !

II.

We kneel before thy shrines to prove
A Mother's care : from Heaven above
Accept the pledges of our love.

Nor gems we bring to thee, nor gold ;
Our little baskets only hold
The wreathèd flowers of field and wold :

The lowly violet's penury,
The snowy lily's chastity,
The purple rose's agony !

III.

And while our loving hands would frame
A worthy chaplet, we proclaim
Again and yet again thy Name.

Be thou our favoring Patron here ;
Be thou our Guide in deserts drear ;
Be thou our Help when death is near !

IV.

How well thy client Gusman wrought
Thy will in every deed and thought—
The weaving of thy Rosary taught !

On earth, a grateful task and sweet !
But oh, more grateful, should our feet
But gain at last the heavenly seat !

Then sweeter far 't will be to raise
To thee a wreathèd song of praise,
O Virgin blest, through endless days.

V.

Sumite quae vobis tradit pia sarta rosarum,
Assiduaeque manu nectite ; Viago iubet.

Mandata exequimur ; sed qua mercede ? rogamus
Filioli, o Matri fidite munificae !

Fidite ; namque suis caelo Ipsa insignia servat
Praemia ; pro roseis aurea sarta dabit.

ELEGIA

ADIUTRICI CHRISTIANORUM.

At nunc, Virgo potens, victrices te auspice palmas
Maiori plectro concinuisse iuvat.—
Per te namque almae victoria nuncia pacis
Plus semel ad veteres risit amica patres.
Gallia, tu testis : metuendas arte maligna
Vis inferna tibi struxerat insidias.
Tuque, olim virtute, fide splendescere visa,
Heu priscum misere iam decus exueras !
Immunda late errorum vitii que scatebas
Illuvie, gentes depopulante tuas.
Adfuit at Virgo : meritis, pietate verendum
Finibus hispanis advocat ipsa Virum ;
Cui roseas blando cum traderet ore coronas
Haec, ait, haec Gallis arma salutis erunt.
Hisce armis pugnae occurrit Gusmanius heros,
Hac arte enisus clara tropaea tulit.
Occubuere hostes ; rursumque effulsit avita
Pulcrrior in Gallis candidiorque fides.—
Testor et Ioniis quas cernis *Echinadas* undis :
Vivida adhuc facti fama per ora volat.
Stant ex adverso instructae longo ordine puppes,
In saeva ardescunt praelia iam ruere.

V.

Take to your hearts the roses rare
Your Mother giveth to your care,
And joyous weave the chaplet fair.

Lo ! we obey the high command :
What then shall be the guerdon grand ?
O trust the issue to her hand !

Yes, trust in her who shall unfold
In Heaven her great reward—behold
For wreathing roses, crowns of gold !

ELEGIACS

TO THE HELP OF CHRISTIANS.

But now the lyre, O mighty Virgin, sings
Thy victories, with deeper-sounding strings.
How oft thy power proclaimed a glad surcease
Of War, with white-winged messengers of Peace !
Be thou the witness, France !—When hellish snares
Beset thy path of glory unawares ;
When thou, for faith and virtue once renowned,
Didst cast thy ancient splendors to the ground ;
When vice and error ruled thy fairest sod,
And slew with filthy breath the sons of God :
Ah ! then the Virgin brake thy hideous chain,
Calling her champion from chivalric Spain,
With but the Rosary for sword and shield :
“ To this alone,” she cried, “ the foe must yield ! ”
Such was his weapon—Gusman thus begins
Heroic battle, and the trophy wins ;
Thus, David-like, his tens of thousands slew,
That France might once again her faith renew.—
A witness, next, from the Ionian seas—
The far-famed battle of the *Echinades*.
The warring vessels, ranged in battle-line,
Fling to the breezes, each a various sign :

Utraque fert acies signum ; haec caeleste MARIAE,
 Lunae triste minax illa bicornis habet.
 Ut paucae sonuere tubae, concurritur ; ingens
 Continuo ad caeli tollitur astra fragor.
 Aera tonant, reboat litus, micat ignibus aequor ;
 Impavidi hac illac dant fera iussa duces.
 Confracto latere et remis non una dehiscit
 Navis, et immensi gurgitis ima petit.
 Iactata horrisono merguntur corpora ponto,
 Humano spumans unda cruore rubet.
 Anceps stat fortuna : pari virtute peracta,
 Hinc inde eventu pugna iterata pari.
 Iamque iterum tentanda acies, cum percita fato
 Nescio quo classis Turcica, sollicito
 Pulsa repente metu, refugit producere pugnam,
 Et quamvis multo milite praevalida,
 Cedere visa loco, et sese, mirabile dictu !
 Ultro Christiadam dedere in arbitrium.
 Ingeminat tunc victor io, nomenque MARIAE
 Conclamat resonis undique litoribus :
 Conclamant populi portentum, Virginis almae
 Patratum dia bellipotentis ope ;
 Romulidae imprimis, quis mirum ex hoste triumphum
 Fatidico edixit praescius or Pivs.
 Inde quies et pax Europae adserta ruenti,
 Inde stetit patriae Religionis honos.
 Seraque posteritas (quid adhuc ignava moratur ?)
 Eia eventu dignum aggrediatur opus.
 Sublime attollat pario de marmore templum
 Ad litus, memori gesta ubi pugna loco.¹
 Hic Virgo templum teneat Regina, tumenti
 Hic praecincta rosis imperet ipsa mari.

¹ Christianorum pietas templum Virgini a *Rosario* condere et dedicare parat in litore patrensi.

Here is the banner of the Virgin fair,
 And here the Crescent flaunts the fearful air :
 The trump resounds—the breathless hush is riven,
 And ceaseless clamor rends the vaults of heaven ;
 Flash the red lightnings, and the thunders roar
 In thousand echoings from the affrighted shore.
 Though sails are rent, and timbers gaping wide,
 Sinks not a vessel in the expectant tide ;
 But mangled corpses find a watery grave,
 And streaming life-blood reddens every wave.
 Doubtful the issue stands : with equal art
 Foe strives with foe—uncertain still they part :
 And yet again the crash and roar—when lo !
 (Who shall divine the cause ?) the Turkish foe
 Whose mightier power but spoke of victory,
 Struck with a sudden terror turn and flee,
 And to the Christians (wondrous to relate !)
 Inglorious yield the strenuous combat's fate.
 "All hail !" the victors cry, "to Mary's Name !"
 And echoing shores prolong the grand acclaim.
 While in the triumph Christian Europe sees
 One of the mighty Virgin's Prodigies,
 More blest the Roman eyes that could behold
 A miracle, as Pius had foretold.
 Thenceforward peace to troubled Europe came,
 And Christian worship gained a noble fame.
 Let coming ages (why do they delay ?)
 With just memorial celebrate the day ;
 In snowy marble raise a temple grand
 To signalize the memorable strand,¹
 And the rose-crownèd Virgin Queen enshrine
 To rule the seas that saw her wondrous Sign !

¹ Christian piety commemorates the triumph by the erection, at Patras, of a church dedicated to Our Lady.

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UNEXPECTED DEATH IN SPECIAL DISEASES.

An Essay on Pastoral Medicine.

BESIDES the general systemic conditions in which sudden death may occur without anticipation, there are certain specific diseases of which unexpected death is sometimes a feature. For the clergyman to know the condition in which the sudden fatal termination is liable to occur is to be forearmed against the possibility of death without the Sacraments, or their enforced administration in haste, when the recipient is in a very unsatisfactory condition of mind and body. It has been said that if a normally healthy individual reaches the age of twenty-five he is reasonably sure to live to a good old age, provided he does not meet with an accident or catch typhoid fever or pneumonia.

Pneumonia is an extremely important affection as regards its prognosis. From fifteen to twenty per cent. of sufferers from the disease die—that is to say, about one in six of those attacked by the disease will not recover. It is a little more fatal in women than in men. It is especially serious for the very young and the old.

Healthy adults in middle life very rarely die from the disease. The prognosis of any individual case, it has been well said, depends on what the patient takes with him into the pneumonia. Serious affections of important organs nearly always cause fatal complications. If the heart is affected before the pneumonia is acquired, then the prognosis is very unfavorable and a fatal termination is almost inevitable. If the kidneys are seriously diseased beforehand, death is almost the rule. Pneumonia developing during the course of pregnancy is fatal in more than one-half of the cases. At one time it was suggested that premature delivery of pregnant pneumonia patients might save at least the mother's life. Experience in Germany, however, has shown that, far from making the prognosis more favorable, the induction of premature labor makes the outlook a little worse for the patient. Previous affections of the lungs, emphysema, or tuberculosis, are prone to make the prognosis of pneumonia much more unfavorable than under ordinary circumstances.

Deteriorated conditions of the blood, anemia, chlorosis—such

as occurs so commonly in young women—is prone to make the outlook in pneumonia more serious. Pneumonia of the upper lobes of the lungs is more apt to be followed by complications, and is therefore more serious than pneumonia of the lower lobes. Secondary pneumonia—that is, inflammation of the lungs which develops as a complication of some other disease—is much more unfavorable than primary pneumonia which develops in the midst of health. The amount of lung involved is of course a serious factor in the prognosis. If the whole of one lung is consolidated, or if considerable portions of both lungs are thus affected, the prognosis becomes extremely unfavorable.

In persons of alcoholic habits, the result of a pneumonia is always to be dreaded. The more liberal has been the consumption of alcohol, as a rule the less hope is there of a prompt, uncomplicated recovery. Stimulants are of the greatest importance in pneumonia, and the less the patient has taken of them before the development of his pulmonary affection the more effective are they when the crisis of the disease comes. Our most prominent American physician once said that if he were given all the drugs in the pharmacopœia without alcohol, or alcohol alone, he would prefer to treat his pneumonia patients with alcohol alone than have to rely on all the other remedies without alcohol. The less alcohol has been taken habitually before the development of pneumonia, the more surely will it do the work expected of it during the course of the pneumonia. It must be borne in mind that cases of pneumonia that occur in institutions, asylums, and the like, have a distinctly worse prognosis than those treated in private houses.

In pneumonia, as in typhoid fever, so-called walking cases always have a serious prognosis. They occur in very strong patients who resist, not the invasion of the disease, but its weakening influence, and keep on their feet for several days, despite the presence of symptoms that require them to be in bed. When a patient walks into a doctor's office in the third or fourth day of a pneumonia with most of one lung consolidated, exhaustion of the heart and of the nervous system under these unfavorable conditions will usually have made his resistive vitality very low. Such cases should be given the Sacraments early, while in the full

possession of their senses. Conditions sometimes develop rather unexpectedly in which the administration of the Sacraments becomes unsatisfactory, because of the collapsed state of the patient.

This same advice holds with regard to walking cases of typhoid fever. Where strong patients suffering from the disease have insisted on being around on their feet for from six to ten days at the beginning of the affection, the prognosis becomes very unfavorable. Complications, such as hemorrhage or perforation of the intestine, occur about the beginning of the third week, and often prove fatal. All typhoid fever patients should receive at least the Sacraments necessary to give a sense of security to the priest and their friends during the course of the second week, even though they may seemingly be in excellent condition. When typhoid fever is fatal the complications occur suddenly, often without much warning; and if intestinal perforation, for instance, takes place, the peritonitis which develops makes the patient's condition very unsuitable for the reception of the Sacraments in a proper state of mind.

Typhoid fever patients sometimes die suddenly in collapse when they are convalescent. The toxine of the typhoid bacillus often affects the heart and causes what is called cloudy swelling of its muscular fibres. This decreases very notably their functional ability. Any sudden exertion, even sitting up in bed, may cause the heart to stop under such circumstances. The modern custom in hospitals is not to allow typhoid patients to sit up in convalescence until the head of the bed has been raised gradually for several days so as to accustom the heart to pumping blood up the hill to the brain. Priests must be careful, then, when they call to see convalescent typhoid patients, not to permit them to sit up to greet them. The doctor's directions in this matter should be followed very carefully.

This sudden fatal collapse may occur after any of the infectious diseases. It is seen not infrequently after diphtheria. It occurs more rarely after scarlet fever and even after some of the milder children's diseases. In rheumatism, especially where a heart complication has occurred, this rule with regard to sudden movements is extremely important. Rheumatism is itself not a fatal

disease, yet there are certain cases in which very high temperature sets in, causes delirium, and death ensues at times before the patient recovers consciousness. Where rheumatic patients show a tendency to run high temperatures, that is 104° , or higher, it is well to be prepared for this emergency.

Appendicitis is very much talked about in our day ; but the fatal affection represented by the new word is no more frequent than it was half a century ago, or, for that matter, twenty-five centuries ago. People died of inflammation of the bowels and peritonitis then ; and as the appendix was not known as the origin of the trouble, the fateful name was not the spectre that it is now. Practically all abdominal colic—and this means 90 per cent. of all the acute pain which follows gastro-intestinal disturbance in young or middle-aged adults—is due to appendicitis. It comes on in the midst of good health, as a rule. It is very treacherous, and when the patient is apparently but slightly ill, a sudden turn for the worse may assert itself, and an intensely painful and prostrating condition develop. Where symptoms of appendicitis are present, it is the part of safety to have the patient receive at least the Sacraments of Penance and the Holy Eucharist. When peritonitis develops, vomiting is the rule. Hence the advisability of prompt administration of Holy Communion. Extreme Unction can be given with some satisfaction, even during the disturbed period which follows a beginning peritonitis. For the peritonitis that sometimes results from appendicitis there is no hope of recovery except by operation. Operation, to be successful, must follow the perforation of the appendix not later than by a few hours.

Early pregnancy is sometimes complicated by a set of symptoms the most prominent of which are sudden very acute pains in the lower part of the abdomen, followed by intense prostration, and then by the symptoms of internal bleeding,—namely, a soft pulse, pallor with cold extremities, sighing respiration, and marked tendency to faintness. When symptoms like these occur during the first three months of pregnancy, they signify almost without exception rupture of an extra-uterine gestation-sac. Except where operation can be performed at once, these cases are almost invariably fatal. Extra-uterine pregnancy occurs especially in women who having had one or more children, then have a period of five or more

years without children, followed by pregnancy. Undoubtedly, extra-uterine pregnancy, the knowledge of which is the result of medical advance in very recent years, and appendicitis, which is the growth of the last twelve years, were prominent factors in the production of inexplicable deaths in history. These were not infrequently set down as due to poison.

Acute indigestion in elderly people is sometimes followed by sudden death. Observations in this matter have somehow become much more frequent of late years, and many of the so-called cases of heart failure belong to this group. The important nerve trunk that carries nervous fibres to the heart bears fibres to the digestive tract, the esophagus, the stomach, the intestines, the liver as well, and also to the larynx and lungs. There is a certain intercommunication between the impulses which pass along these various nerve fibres. Intense irritation of the nerve-endings in any one of these organs may be reflected back upon the heart. Curiously enough the nerve fibres to the heart that run in this trunk are many of them inhibitory, that is to say, they lessen the function of the heart or cause it to stop beating entirely. If an intense nervous irritation is set up in the stomach, reflex nervous impulses may cause the heart to stop completely and never resume its work.

Typical cases of this kind often occur during the first cold days of the winter time. Elderly people come to their meals cold and chilly, yet with appetite increased by the bracing air. They sit down at once, take a larger meal than usual, and then develop severe gastritis during the night. This is relieved by purging and vomiting, and the pain yields to the administration of morphine. Their condition improves and all danger seems past, when on sitting up suddenly the next day, or, if left alone, getting up to get something for themselves, they collapse and are dead before help can come to them. Deaths like this sometimes occur in dysentery also, the reason being the intense nervous reflex from the irritated intestinal nerve-endings which exerts its influence upon the heart-nerves.

Certain diseases practically always end in sudden death and must be taken special care of by the priest for this reason. Aneurism, for instance, is one of these. An aneurism is a widen-

ing or dilatation at some point of an artery. The most important aneurisms occur in the arch of the aorta, that is, in the large curved artery which comes directly from the heart itself and of which all the other arteries are branches. Aneurisms develop, according to the expression of a distinguished American physician, in the special votaries of three heathen divinities,—Vulcan, Bacchus, and Venus, that is, in those who have worked too hard, in those who have drunk too hard, and in those who have devoted themselves too much to the pleasures of the flesh. The termination of aneurism cases is usually by rupture with profuse hemorrhage. Death takes place in a moment or two. Aneurisms often cause intense pain, which is sometimes thought to be rheumatic in origin. If the aneurism in its enlargement meets with bony structure it produces absorption of the bone by pressure upon it and so finds a way even through the bone to the overlying skin. This process is always intensely painful, and shortly after the aneurism appears at the surface the pressure upon the skin causes it to become thin and the aneurism may rupture externally.

Addison's Disease always ends suddenly. This is a rare affection, described by Addison, an English physician, some forty years ago, which develops in individuals whose suprarenal capsules are degenerated. The suprarenal capsules are little bodies of half-moon shape which lie above the kidneys. Their degeneration produces a great lowering of blood pressure. The patient becomes intensely weak, muscular movement becomes impossible, intellectual processes cause great fatigue, and finally blood pressure becomes so low that fatal collapse ensues from lack of blood in the brain. The external symptoms of these cases is a pigmentation, that is, a very dark discoloration of the skin, which develops rather early in the disease. The tongue especially becomes a very dark brown. Areas of pigmentation also occur where the skin is irritated, at the wrists from the irritation of the coat sleeves, at the edge of the hair from the irritation of the hat. Dr. S. Weir Mitchell, in his *Autobiography of a Quack*, has described one of these cases very strikingly. The hero of the tale is found dead one morning by the nurse in the hospital after he has been feeling quite as well as usual for some time.

It must not be forgotten that patients who are burned exten-

sively very frequently die shortly after the accident. A burn that involves more than one-half the body, no matter how superficial the burn be, will always have a fatal termination. Deep burns in one part, unless it is some very vital part, are not so serious as extensive superficial burns. Patients with extensive burns frequently remain in encouragingly good condition for several days and then have a sudden change for the worse. Sometimes death takes place in coma. Sometimes it takes place as the result of a perforation of the duodenum. These perforations of duodenal ulcers may take place as long as a week to ten days after the burn. They are always followed by symptoms of peritonitis and the condition of intense prostration which this brings on. Such cases need to be prepared for the worst after the first acute symptoms of the burn have subsided, when a certain amount of peace of mind is restored.

Cirrhosis of the liver not infrequently causes sudden death. Cirrhosis is an affection in which a large part of the liver substance proper degenerates and its place is taken by connective tissue. It is typically a disease of people of alcoholic habit. It occurs in those who are engaged in the sale of spirits, though the alcoholic absorption does not take place through the skin, but in a much more direct way. It is most frequent in people who take strong spirits on an empty stomach. Those who are much exposed to changes of temperature are especially liable to form such habits. It is found most frequently in the drivers of wagons and cars, in policemen, and in sea captains, sailors, and the like. When cirrhosis causes sudden death it is nearly always by hemorrhage. The hemorrhage takes place from the esophagus, some of the large veins of which have become dilated until the thin walls are unable to retain the blood. The dilatation is due to interference with the venous circulation in the liver.

Of late years pathologists and medical men, especially those who are interested in children's diseases, have devoted considerable time to the study of certain cases of sudden death which have long been very mysterious. Infants often die while in apparent good health without any adequate reason that can be found even on most careful autopsy. Children of an older growth sometimes die suddenly as the result of some slight shock or fright, or they

die after the administration of a few whiffs of chloroform, given to help in the performance of some simple surgical operation, or they die at the beginning of some infectious fever which they ought to be able to withstand without any difficulty. A distinguished pathologist at Vienna, Professor Paltauf, who was the coroner's physician of the city and had a large number of these sudden deaths to investigate, found that in most of the cases one abnormal condition was constantly present. This consisted in an enlargement of the lymph glands all over the body. The lymph glands in the neck were involved, also the tonsils and lymphoid tissue at the back of the throat, the series of lymph glands in the groin, and finally there was a hypertrophy of the lymphoid tissue that occurs all along the intestinal tract. This condition of hypertrophy of lymphoid tissue has come to be known as the lymphatic diathesis or constitution. It is nearly always accompanied by a distinct hypertrophy of the thymus gland. The thymus is an organ which occurs in the upper part of the thorax of the child, but which atrophies and practically disappears after the age of two years. In these cases it is from twice to three times its normal size in the infant, and in older children it is persistent—that is, retains its primary size, though in the ordinary course of nature it should atrophy. This lymphatic diathesis undoubtedly has considerable to do with the sudden deaths which occur in these patients. What the exact connection is we do not as yet definitely know. Unfortunately, moreover, this lymphatic constitution gives no sure sign of its existence before the occurrence of the fatal termination. Enlargement of the glands of the neck and of the groin, with some enlargement of the tonsils, occur in delicate children without necessarily being symptoms of the lymphatic diathesis. The enlargement or persistence of the thymus can be better recognized and doctors now seldom fail to notice it. Where any suspicion of such a condition exists in children of from eight to sixteen or seventeen years of age, proper precautions must be taken to prevent sudden fatal termination of any even mild disease without due preparation. Undoubtedly many of the cases of sudden death under chloroform and ether in children and young persons are due to the existence of this lymphatic diathesis.

Diseases like tuberculosis and cancer, that run a long but

assuredly fatal course, usually terminate unexpectedly. The tuberculous patient particularly will almost surely be planning for next year the day before he dies. This condition of euphoria, that is, of sense of well being, was recognized as associated with tuberculosis as far back as we have any history of the disease. Hippocrates pointed out as one of the symptoms of consumption the *spes phthisica*, or consumptive hope. If the patient has been very much run down, death may take place from thrombosis of some of the arteries. If the thrombosis takes place in the brain, consciousness will be lost, and the patient will often die without recovering it. Patients often develop tubercles in their brain as the result of a spread of the disease beyond the lungs, and then, as a rule, death will take place in the midst of a paralysis, which may be accompanied by loss of consciousness that lasts for several days or a week or more.

Cancer patients also die suddenly or at least unexpectedly at the end. Very often in them, as in tuberculosis, thrombosis plays an important rôle in the fatal termination. In cancer of the stomach, peritonitis from perforation of the stomach may close the scene. The fatal termination in cancer of the uterus is often brought about by the development of uremic symptoms. The new growth in the pelvis involves the ureters, prevents the free egress of urine, and so causes the retention in the system of poisonous substances that should be excreted. Cancer in other parts of the body often causes death by metastatic cancers, that is, offshoots of the original cancer which occur in other organs. Usually these are in the liver, but sometimes they are in the brain, and sometimes in the bones that surround the spinal cord. In the course of their growth, they cause pressure-symptoms upon the nervous system, and this leads to death. If patients become very much weakened, as is not infrequently the case, thrombosis occurs, and portions of the clots may be shot into the pulmonary veins, and cause death in this way.

Two affections which are quite common, one of them usually involving no danger at all, sometimes cause sudden death. They are varicose veins and a discharging ear. Varicose veins are the enlarged veins which occur on the limbs of a great many elderly people. If these people become run down in health and then

exhaust themselves by overwork, the circulation through these enlarged veins is sometimes so impeded that clotting, thrombosis as it is called, occurs. If a portion of the clot becomes detached, and is carried off into the circulation, a so-called embolus, this may cause sudden death, either by its effect upon the heart, or more usually upon the lungs.

Middle-ear disease causes death, either by producing an abscess of the brain, or by causing thrombosis of some of the large veins within the skull. The dangers involved in a discharge from the ear are now well recognized. Insurance companies refuse to take risks on the lives of persons affected by chronic otitis media, as it is called scientifically. Such persons may run along in perfect good health for years without accident, but a sudden stoppage of the flow may be the signal for the formation of the brain abscess, with almost inevitable death.

Certain severe forms of the infectious fevers are very often fatal. These forms are popularly known as black fevers, that is, black measles, black scarlet fever, etc. These fulminant forms occur especially in camps, barracks, orphan asylums, jails, and the like, where the hygienic conditions of the patients have been very poor, and where the resistive vitality has, as a consequence, become greatly lowered. The black spots that occur on such patients are really due to small hemorrhages into the skin. The hemorrhages are caused by a lack of resistance in the bloodvessels and by a change in the constitution of the blood that allows it to escape easily from the vessels. Where such cases occur, patients should be fully prepared for the worst. As a rule, the mortality is from 40 to 70 per cent.

Acute pancreatitis is a uniformly fatal disease, though fortunately it is rare. It occurs much more frequently, however, than used to be thought. It occurs in persons over thirty who have been for some years addicted to the use of alcohol. The symptoms of the disease are severe pain in the upper left zone of the abdomen, that is, above and to the left of the umbilicus. This is accompanied by nausea and vomiting. Collapse ensues and death takes place on the second to the fourth day of the affection. This disease may have important medico-legal bearings. Some slight injury in the abdomen, as from a blow or a kick, may pre-

precipitate an attack in predisposed individuals. Accusation of murder may result. The mental attitude of the physician and the clergyman with regard to such cases must be very conservative. No opinion as to possible culpability should be ventured.

Cholelithiasis, that is, stone in the bile duct, may not only cause severe pain, but may lead to rupture of the duct and a rapidly fatal termination. Owing to the practice of wearing corsets, gall-stones occur much more commonly in women than in men. Twenty-five per cent. of all women over sixty years of age are found to have gall-stones. While these cases suffer from intense pain they are very seldom fatal. But it must not be forgotten that a fatal issue can take place either from collapse and stoppage of the heart because of the intensity of the pain, or from perforative peritonitis.

The perforation of a gastric ulcer may cause symptoms which rapidly place the patient in a condition in which the administration of the Sacraments is very unsatisfactory. Gastric ulcers occur especially in young women, usually in those who follow some indoor occupation. Its favorite victims are cooks, though laundresses, seamstresses, and even clerks in stores, suffer from it much more than those engaged in other occupations. It occurs by preference in anemic or chlorotic women. Sometimes, however, as in the case of cooks, the patients may seem to be in good health. Acute pain in the stomach region, followed by symptoms of collapse, should in such persons be a signal for the administration of all the Sacraments. Fatal peritonitis soon brings on a state of painful uneasiness ill adapted to the proper dispositions for the Sacraments.

Two diseases that are fortunately very rare, but which are almost uniformly fatal, deserve to be mentioned here. In both of them the symptoms of the disease are manifested through the nervous system. They are tetanus and hydrophobia. Tetanus occurs as a consequence especially of a wound which has been contaminated by the street dirt of a large city, or the refuse of a farm. It follows deep wounds such as are made by a hay rake or a pitch fork; or seared wounds, such as are made by a toy pistol. A serum for the treatment of the disease has been discovered, but unfortunately the first symptom of tetanus is not the first symptom of the

disease, but the preliminary symptom of the terminal stage of the disease, the affection of the nervous system. Practically all cases of acute tetanus terminate fatally. As soon as a patient exhibits the characteristic symptoms, the lockjaw, the stiff neck, and the rigid muscles, all the Sacraments should be administered. In tetanus, as a rule, consciousness is preserved until very late in the disease. In severe cases, however, a convulsive state of intense irritability develops in which the slightest sound or effort brings on a series of spasmodic seizures. Patients must be prepared then early in the disease, if possible.

Rabies or hydrophobia is a disease which claims a certain number of victims every year in our large cities. Its symptoms are the occurrence of fever and disquietude with spasmodic convulsions of the muscles of the throat whenever an attempt is made to swallow. These symptoms come on from three to fifteen days after the bite of a mad dog. Unless the Pasteur treatment has been taken shortly after the bite of the animal was inflicted, no treatment that present-day medicine possesses, is able to affect the course of the disease, and patients nearly always die. Their preparation then is a matter of necessity as soon as the first assured symptoms of the disease show themselves.¹

Alcoholic subjects are very liable to unexpected death from a good many causes. Patients suffering from delirium tremens, for instance, may die suddenly in the midst of a paroxysm of excitement. Such a termination is not frequent, but it has occurred often enough to make it the custom at asylums for inebriates to warn friends who bring patients of the liability of such an accident. It is not so apt to happen during a first attack of delirium tremens as during subsequent attacks. It is most frequent among those whose addiction to alcohol for years has caused repeated paroxysms of delirium tremens. The cause of the sudden death is usually heart failure. This term means nothing in itself, but it expresses the fact that a degenerated heart finally refuses to act.

¹ One cannot help but add a word here as to the cause of the disease, because clergymen can by their advice do something to remedy the evil which lies at the root of the infliction. Hydrophobia is due to stray dogs. In practically every case the fatal bite is inflicted by some animal that no one in the neighborhood claims. Bites by pet dogs are rarely fatal. If clergymen would use their influence to suppress the dog nuisance we would soon have an end of hydrophobia.

Alcoholic poison in the circulation has led to fibroid degeneration of the muscular elements of the heart and made them incapable of proper function, or at least has greatly hampered their action, and the heart ceases to beat.

It must be borne in mind that chronic alcoholism makes a number of serious organic diseases run a latent course. The patient is apt to attribute his symptoms to the after effects of the abuse of alcohol. Unless the doctor who is called in makes a very careful examination, serious kidney disease or even advanced pneumonia may not be discovered. Alcoholic subjects bear pneumonia very badly, and the preliminary symptoms of the disease are often completely concealed by the symptoms due to the patient's alcoholism. Other infectious diseases, as typhoid fever, tuberculosis, and even various forms of meningitis, may run a very insidious course and give but very slight warning of their presence. The result is that these diseases are very frequently fatal in alcoholic subjects.

Old inebriates bear operations badly, and the mortality after any operation in such subjects is distinctly higher than in normal individuals. One reason for this is that considerable more ether or chloroform is required to produce narcosis in alcoholic subjects than in ordinary individuals. Ether and chloroform are very irritant to the kidneys. The kidneys are prone to be affected more or less in old alcoholic subjects. Death from edema of the lungs or from some form of pneumonia is not infrequent in these post-operative cases, and gives as a rule but little warning of its approach.

It is clear, then, that alcoholic subjects must be prepared with special care whenever disease is actually present or an operation is to be performed. Too great care can scarcely be exercised in their regard. What would seem overcaution will save many a heartburn to friends and priest, for it is in alcoholic subjects especially that some of the saddest cases of unexpected death without preparation occur.

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MONSEIGNEUR F. J. DE LA ROCHEFOUCAULD—II. DEATH.

A Bishop of France at the Close of the Old Regime.

NINE happy years of a prosperous episcopate, and the Revolution came. On the second day of the assembling of the States General, May 6, 1789, the historic quarrel of the three Orders began. The Nobles, and with them the Clergy, were of opinion that each of the three Orders should deliberate separately; the Tiers État, or Commons, declared on the contrary that no such assemblies could be termed national. The result was an immediate deadlock which put the nation in anxious suspense during the next three weeks. For twenty-two days the Commons, meeting every morning, sent earnest but formal invitation to the other two bodies to come and join in the councils. All propositions relative to joint deliberation proved abortive, and finally, one morning notice was given that the privileged Orders would be welcome to participate in the public deliberations, but that in any case, whether they came or not, the *National Assembly* would proceed with its discussions. The famous scene in the tennis-court occurred; and then, after a few attendant difficulties, regular sessions proceeded with dignity and becoming order. A few of the clergy came to join the deliberations; then a few more, and then finally all. The Nobles followed sullenly, and no doubt with many a foreboding.

The decorum which marked the opening sessions gave way before long to turbulent speeches. After the Fall of the Bastille on July 14, 1789, an unquiet spirit pervaded the council-halls, and this spirit rose to greater height when the Parisian populace, crowding out to Versailles, emboldened the popular demagogues to press ruder measures. Then began the warfare against privileges; it went on relentlessly during the twenty-eight months that the Assembly lasted, and it resulted disastrously for the Church in the seizure of all ecclesiastical property. The motion to confiscate was introduced in the Assembly by Talleyrand, and, after due discussion, it was passed by that body on November 9, 1789. By an unconscious tragedy of dates, the decree nominating Talleyrand Bishop of Autun was signed on the same day of the preceding year.

One looks in vain among the historians of France for aught

but approval of the sequestration of the Church property. Taine, Mignet, Louis Blanc of course, Michelet, Thiers,—alike pretend to see no injustice in this gigantic steal. Michelet, always insulting whenever the Church is spoken of, says that it was the loss of the money-bags that made the clergy enemies of the Revolution. This calumny is also voiced by certain American writers. As a matter of fact, however, the clerical opposition to the new order of things did not arise from the confiscation but from the Civil Constitution, which was quite another affair entirely, and meant not the surrender of money, but the laying aside of principle and conscience. No doubt, the measure of confiscation had strong opponents among the clergy; no doubt, too, the clergy, as a rule, disapproved of it; they held it to be an unnecessary measure even from an economic point of view, and they condemned it moreover as subversive of justice, and directly menacing the interests of religion and public morality. I have no doubt but that if, in a period of public convulsion, the city of New York were to appropriate the millions belonging to Trinity Church on the plea that the public treasury needed replenishing, there would be a monumental outcry. If Yale were asked by the State to give up its every owning so that the State might alleviate popular distress; if Harvard's mighty possessions were, in a moment of aggressive socialism, to be seized and dissipated on pretended humanitarian motives,—would the confiscations be looked upon as just? Would they not rather be called by their true name, that is to say, robbery?

The contention is made that the Church of France had its tithes, its contributions of so many days' labor by the peasantry, and yet paid no tax itself, but merely a grant of supplies (*don gratuit*), the amount of which was determined by the clergy themselves at their five-year assemblies. We must not forget, however, that every *don gratuit* meant for the Church an assessment of several millions, and was therefore no slight matter. If the clergy opposed the schemes for regularly graded taxation that were proposed at various times, it was because those schemes made no adequate or reasonable allowance for the immense number of educational and charitable institutions which the Church controlled. "The internal history of France under Louis

XV and the first years of the reign of Louis XVI," says an eminent German writer,¹ "is full of episodes in which the clergy disarmed the opposition of parliament by repeated concessions and grants of money." In 1774 Turgot became Minister, and at once came forward with his proposal to abolish privileges and tax everyone. When, however, the Keeper of the Seals argued that, out of consideration for all the help the clergy had latterly supplied, the clergy might at least be excepted for the present, Turgot agreed, adding that, "after deducting the tithes and the surplice-fees, the Church property was not very considerable."

The plain truth of it is that the opponents of the Church were outrageously overbearing. In their mad eagerness to strip the Church of all her privileges, they overlooked entirely that she possessed any rights. The scoffing incredulity which voiced itself in the creed of the Savoy Vicar had grown impatient to despoil religion of its influence over human minds. The religious orders in particular were made a constant target; every weapon that could serve to assail them became fashionable; and no apologetic or defence would be tolerated in their behalf. "Hardly a day passed without some work being published concerning the abusive practices of one order, the uselessness of another," says Talleyrand in the famous *Memoirs*. "And I do not recollect," he adds, "that during the twenty years that preceded the French Revolution, a single clever pen was raised in defence of religious orders." Defenders were cried down with sweeping intolerance by the sceptical party; and this same intolerance, invading the financial debates, sufficed to defeat every equitable plan of taxation.

The clergy of that epoch were a splendid body of men;—it is only a mind of shallow research that will assert otherwise. Individuals there were who gave way to the frivolous influences of the times; but, as a rule, the clergy of France at that period cannot be reproached with any lack of insight or any want of interest in the public weal. "It is impossible," says F. Rocquain, "to separate the clergy from the tremendous liberal movement which invaded France in 1789." Matters, however, were too serious to be solved in a hurry. It were best, reasoned the clergy,

¹ Gräfin Leyden.

to take time and ensure a wise solution. "The mischief is great," says the concluding report of the last general assembly of the clergy that ever met; "but the remedies are even greater. It is your Majesty's glory, not to be King of France but to be King of the French." The confidence thus manifested in the integrity of the national character cannot fail to evoke edification, and accords beautifully with that devoted patriotism which, on the part of the clergy, did not limit its encouragement to empty words, but expressed itself in deeds of substantial bounty. Statistics show that in 1772 the Church furnished the King a grant of supplies (*don gratuit*) of 10,000,000. Three years later the coronation of Louis XVI took place, and the King had to set up house for himself and his brothers. He demanded another *don gratuit* of 16,000,000 to pay the expenses incurred. The protest of the province of Auch is on record asserting that since 1755 the Church had paid 113,000,000. Nevertheless, the King's good intentions were taken into consideration, and it was argued besides that if the Church supplied the grant, the poor would have a lighter tax to pay. The council proceeded to vote, and the money was given.

The generous mind of the Church was shown also later. When the confiscation became a measure that was imminent, the clergy said: we will agree to assume the Nation's debts ourselves; only leave us our churches to worship God in. Taine, a bitter enemy of Catholicism, admits that it was a great mistake for France not to have accepted this offer; for the Church had infinite credit and could get all the money that was needed, at 5 per cent.; whereas the State had trouble to raise it at 10 per cent., and even then was forced to let a vast amount of valuable property go at castaway discounts.

Immense as were the pecuniary sacrifices, the Church, rather than break with the temporal authority of the State, consented to accept those losses. It was only when the Assembly's attention usurped spiritual fields that the Church broke irreconcilably with the Revolution. The instrument of mischief was that Civil Constitution which purposed to render the Church of France a mere appendage of the State, its work to be circumscribed by statutory enactments, and its subordination to the Roman See abolished.

The Civil Constitution of the Clergy was mainly devised by those members of the Assembly who belonged to the legal profession. They seemed both by voice and numbers to predominate in the councils of the stormy epoch. In the three national bodies which successively shaped the destinies of France during the Revolution, it is a patent fact that the lawyers abounded beyond all reasonable proportion. In the Constituent Assembly, out of a total membership of 1118, the legal profession numbered 272 representatives. Most of these were men of depraved lives; and nearly all of them were pronounced Voltaireians. In order to subject the Church to indignity, they joined hands eagerly with Jansenists, like Church-hating Camus, and with the non-Catholic members of the Assembly, like Rabaud St. Etienne, who stood vowed from partisan motives to the destruction of the Church. The result of their combinations was the Civil Constitution of the Clergy. By this, the whole system of Church discipline was to be transformed. The one hundred and thirty-one dioceses of old France were abolished at a single stroke, and in their stead eighty-three new bishoprics, conforming in area to the eighty-three Departments of the nation, were established. Appointments to ecclesiastical office were henceforth to be brought about by popular balloting. Moreover, in order to possess the right of voting it was not necessary to be a Catholic or even to be a Christian: attendance at a Mass was the sole requirement. A moral union with Rome, the Civil Constitution said, might be retained; nothing official, however, was to be transacted under the terms of this understanding. The bishops were forbidden to apply to the Pope for canonical institution, or even to recognize his will in anything appertaining to Church government. These were the main features of that remarkable constitutioning which Talleyrand, although approving of it at the time, lived long enough to characterize as the one colossal mistake of the Constituent Assembly. The majority of prominent French writers lack Talleyrand's candor in this respect. Historians like Lamartine, Thiers, and Dayot, still have the effrontery to assert that the Civil Constitution asked of the Church no sacrifice whatever in a doctrinal way; just as if it were not apparent to everyone, from the example of England, Russia, and the Greeks, that a Catholic Church without allegiance to Rome is in reality no Catholic Church at all.

Not satisfied with setting up a special constitution for the clergy, the Assembly took a step of greater evil in demanding that every ecclesiastic should swear to observe that constitution's provisos, thus under oath renouncing his fealty to the Roman Pontiff. Out of the entire priesthood of France, scarcely one-sixth consented to subscribe to the oath. Barruel puts the number of those who refused at sixty-seven thousand. These, rather than betray their conscience by taking the oath of schism, faced bitterest penalties—death, exile, prison, deportation. The episcopate too held out firmly. Only four active bishops consented to subscribe to the oath—Savines, of Viviers; Jarente, of Orleans; Cardinal de Brienne, of Sens, and, of course, Talleyrand, of Autun. To this list are to be added three titular bishops—Gobel, of Lyddia, *in partibus infidelium*, who later on, becoming schismatic archbishop of Paris, perished miserably on the scaffold, repentant and whimpering; Miroudot, of Babylon; and de Brienne, of Trajanopolis, a nephew of the unfaithful prelate of Sens, just referred to above.

The Constituent Assembly adjourned on September 30, 1791. It was replaced on the following day by a new national body, historically known as the Legislative Assembly. Under the deliberations of this new parliament the work of revolutionizing France continued with unabated vigor. Measures directed against the non-swearing priests became particularly stringent. The bishops drew up a united protest; but as the bishops had been legislated out of their sees, they could secure no recognition before the law; and their protest, in fact, only served to aggravate the religious persecution. A public decree was fulminated, declaring all non-juring priests to be suspects, and ordering them to quit at once the soil of France. Many succeeded in getting to the frontier; but there were thousands besides, who, on attempting to depart, were put under immediate arrest and confined as traitors. The mobs grew bolder in the violence of their perpetrations. Finally, on August 10, 1792, occurred the sacking of the Tuileries, when the members of the royal family, fleeing for protection to the halls of the Assembly, only found themselves confronted with prison and the guillotine. After August 10, violence recognized no limits. The soutane was no longer safely worn, and every

day saw the prisons filling rapidly with priests who accepted arrest rather than take the oath. Among the latter were the two La Rochefoucauld bishops. They sought refuge at first with their sister, who was the abbess of a religious house at Soissons. When they discovered, however, that their presence meant additional peril for her, they left the shelter of that retirement, and, being recognized, were placed under arrest and hurried along to Paris.

The divinity seminary of St. Sulpice, at that time situated on the square just in front of the present location, was the nucleus of a prison neighborhood. Just behind what is now the seminary garden, separated from it by the rue Vaugirard, was the Luxembourg palace, at that time turned into a house of detention. A few yards down, on the same street, stood the church of the Carmes Dechausés, another prison. Two blocks away, in the direction of the Seine, at what is to-day the intersection of the rue Bonaparte and the Boulevard St. Germain, stood the Abbaye, another terrible revolutionary jail. The seminary itself was a meeting-hall and rendezvous² for the fiery populace of the Section of the Luxembourg. The great parish church close by was occupied by the General Committee of the Section, under the presidency of a justice of the peace, one Ceyrat,³ who had been once a cleric, and later on became a determined terrorist.

On August 13, the two La Rochefoucaulds were arraigned as enemies of the State in the very *salle des exercices* where in their youth they had often sat as seminarians.⁴ Along with them was the venerable Mgr. du Lau, Archbishop of Arles. The interrogatory was very brief, and all three were committed to indefinite imprisonment at the church of the Carmes. There they found an anxious multitude of priests,⁵ prisoners like themselves. From day to day alarming rumors reached them from outside. It was known that the fury of the mob was becoming more and more untamed, and it was noised about that some terrible event was being prepared.⁶ One morning the faithful valet of Pierre Louis, Bishop

² Mgr. Meric, *Hist. de M. Eméry*.

³ L. Audiat.

⁴ Abbé Pecout, *Jean Marie du Lau*.

⁵ Count Segur, *Episodes*.

⁶ L. Audiat, *Dernier Evêque de Saintes*.

of Saintes, fearing what every one dreaded, brought a costume to the Bishop in prison, so that the latter might disguise himself and escape.⁷

"Have you not another for my brother?" asked the Bishop.

"The package would have been too large," answered the servant, "and the guards might have searched me."

"Thanks, good friend," said Pierre Louis, "but I will stay and share whatever fate befalls my brother."

Danton, in the Comité de Salut Public, was invoking the ardent to smite a blow which would both intimidate the royalists concealed at home and terrify the nation's enemies beyond the frontier.⁸ With Jacobins and Cordeliers echoing his startling words in all the sections of Paris, the populace grew infuriated. Mobs gathered in front of the prisons, taunted the unfortunates detained within, and clamored loud for the punishment of "traitors." "Purge the prisons!" became the atrocious demand. The Section of the Luxembourg, at its regular meeting one night in the church of St. Sulpice, feigning to hold court, passed an ominous verdict of "Guilty" on all the priests detained at the Carmes. Hope was expressed that "the sword of the nation's vengeance would strike down the enemies of the law and put an end to treason."

At length the dreadful day of September 2d came. It was Sunday. The prisoners of the Carmes were told to be on the lookout for something serious. Hour by hour circulated rumors of strong vengeance about to burst. Towards noon came word that the people had organized a tribunal at the Abbaye,⁹ and were determined to see justice carried out. Around the gates of the Carmes too, grim faces began to accumulate; fierce threats were shouted in, and everything looked ominous. The poor incarcerated priests,¹⁰ in number aggregating 126 and representing various dignities in the priesthood, ate their noonday lunch in the church. At four in the afternoon they were sent to walk in the

⁷ Abbé Guillon, *Martyres de la Foi*.

⁸ See *Procès-Verbal* for the session of August 29, 1792, Commune de Paris, in Barrière's *Bibliothèque de Mémoires*.

⁹ Edgar Quinet, *La Révolution*.

¹⁰ Barruel, *Hist. de l'Église pendant la Révolution*.

garden at the rear.¹¹ Several wandered out to the garden-chapel to recite together the Vesper psalms of their daily Office. Suddenly arose the sounds of the *Marseillaise*, and with it a confusion of hideous shouts were heard echoing from the direction of the Abbaye, some few blocks distant. A cannon-boom resounded, and then at once the tocsin began to ring out from the city towers. This had all the effect of a signal. Soldiers burst into the garden. Monsieur Guérin, a Sulpician Father, was the first priest whom they met. He stood in an alley, reading his breviary. One ruf-fianly soldier raised a sword, and with tremendous force brought it slashing across the face of the victim; another dug a pike into the priest's bosom. Abbé Salins, who had been kneeling in prayer at the time, was an eyewitness of this swift act of crime. He came at once forward: "My poor friends, what have you done?" he exclaimed, and, a few minutes later, himself lay dead and covered with blood. The assassins called for the Archbishop of Arles to show himself. Mgr. du Lau stepped at once bravely forward. The sight of the noble old man only heightened the fiendish glee of the crowding wretches. One dealt him a sabre-cut over the forehead,¹² a second with a sabre split the head actually open. The poor aged prelate raised his hand towards his forehead; the hand was cut down at the instant, and a fourth blow sent the venerable figure tottering to the ground. A soldier, carrying a pike, stamped with his boot-heel on the breast of the fallen prelate, and then with brutal force drove the pike into the Archbishop's body. It was driven in with such force that the iron point broke off, and was left sticking there in the dead man's bosom—a most horrifying sight.

Terror seized the others. Out of them all only one, the Abbé Vialar, escaped. He related afterwards that he called to Pierre Louis de La Rochefoucauld: "Come, Monseigneur, there is no pursuit in this direction." The Bishop shook his head: "Not without my brother," he answered, and so turned back toward the garden-chapel where the doomed priests had found a momentary asylum. They flung themselves in quick prayer around the

¹¹ For details, see Mortimer-Ternaux, *Hist. de la Terreur*; Barruel, *Mémoires sur les Journées de Sept. 1792*; Barrière; Abbé Guillon, *Martyres de la Foi*.

¹² L. Audiat, *Dernier Evêque de Saintes*.

little altar. Outside in the alleyway the assassins were singing the Carmagnole around the corpse of Mgr. du Lau, of Arles. "Our hour has come," said the abbé Desprez, Vicar-General of Paris, "and we can die nowhere fitter than at the altar of Christ." Mutually they gave one another absolution.

Through the open door the soldiers took aim at the huddled priests. More than a dozen were shot down. François Joseph de La Rochefoucauld, Bishop of Beauvais, was shot twice in the leg and fell swooning. He was thought to be dead, but recovered his senses after a while, only to awake to new tortures. In the *Hist. de la Revolution du 10 Août*, we find it stated that the one of the La Rochefoucaulds who had been the Bishop of Saintes, was among the number shot in the garden-chapel; but Barruel, Mortimer-Ternaux, Abbé Guillon, Mathon de la Varenne, and our faithful Audiart, all concur in naming his brother, the Bishop of Beauvais, as the one who was wounded during the fusillade.

In the midst of the gun-shots, Manuel, a prominent officer of the Commune or city government, rushed in among the murderous furies. "Hold on!" he cried. "You are doing this thing the wrong way! Let everybody go at once into the church. We must have order about this business." The tri-colored sash which he wore commanded immediate obedience; and the *sans-culottes* fell back, permitting the priests to come up through the garden and courtyard, and pass on into the church. Some of the neighboring residents, horrified at what was taking place, hurried around the corner to the Seminary of St. Sulpice where the authorities of the Section were holding a session. It was of no use. Ceyrat, the chairman, gave reply: "We are busy just now with other matters; still we are sorry for the *accidents* which seem to be taking place over at the Carmes."

The mockery of a court was forthwith set up in the temple of the Carmelites. The unfortunate priests knelt in despair in the sanctuary. Pierre Louis de La Rochefoucauld only rose when his poor brother, wounded and bleeding, was tossed in roughly upon the pavement. Pierre Louis went to the side of the prostrate sufferer and did his best to give comfort. At the sanctuary the victims recited the psalms together and mournfully said the

prayers for the dying: "Depart, Christian soul," etc.¹³ Over one hundred priests yet remained. One after another their turn came to be summoned. Most of them displayed a courage and serenity of soul which evoked admiration even from the butchers. A few short questions were asked; and then the victim was sent down a narrow corridor into the open air. The passage is still pointed out to the tourist. As the unfortunate stepped forth¹² he was required to pass along through the line of his executioners. Fifteen men, with shirt-sleeves rolled up and sabre in hand, stood on each side. By special understanding the first strokes were to be light ones, so that before the victim was despatched, all alike might have a share in his despatching. At the end it was not mere murder but atrocious mutilation.

The Bishop of Saintes was among the last. He kissed his brother's forehead and stepped forth. A moment later the sentence of death was pronounced. It only stirred him to utter the prayer which a pitying bystander was careful to jot down and preserve: "My God, submissive to your decree, I confide my soul into your hands, and I recommend to your divine clemency these unfortunate people who would not stain their souls with homicide, had not frightful artifices lured them away from the fear of your judgment and the consideration of your love." These were his last words. He died a martyr of the Catholic faith, at forty-seven years of age.

The Bishop of Beauvais, though sick and wounded, was requested to take the schismatic oath. "No," he answered, "I will die with the rest. Have the kindness to carry me; I am unable to walk." Brutal hands flung him violently upon the ghastly corpse of his brother, and there he was cut to pieces; a man who as prelate of Beauvais gave away his entire personal revenue in charity.

The ears of both of the La Rochefoucaulds were cut off and paraded through the streets. Mgr. Salamon, who was Papal Internuncio at the time, was an eyewitness of the scenes which took place around the dead bodies of the massacred priests. In his *Memoirs*, he declares: "I saw one creature who must have

¹³ Barruel, *Hist. de l'Église pendant la Revolution.*

¹² Abbé Sicard, in his *Relation*. Collection Berville, 1824.

been whelped in hell sitting astride a stripped corpse and exclaiming: 'This fellow was a fat dog of a *calotin*.'"¹⁴

Worse than this is written by Mathon de la Varenne:

"Le 3 Septembre," he says, "on voyait déjà Paris traversé en tout sens des charrettes chargées de cadavres. Angélique Voyer et d'autres bacchantes, montées sur ces voitures comme des blanchisseuses sur du linge sale, dansaient sur les corps mutilés, en disant: 'Vive la Nation!' battaient la mesure sur les parties dont la nudité était la plus apparente, et portaient attachés à leur sein des lambeaux que la pudeur ne permet pas de nommer."

The old Church of the Carmelites still stands on the rue Vaugirard. "St. Joseph aux Carmes," appears in upraised gilt above the doorway, and along the front, in huge black lettering, are the words: *Liberté, Égalité, Fraternité*. For years after the September massacres it was an edifice of changing fortunes, being in succession a gaol, a popular society lodge, a ball-room, a store-house, and finally again a temple sacred to divine worship. Back in the deep yard are the dingy halls and cloisters. In these halls, ten years ago, the writer followed the theology lectures of the Institut Catholique; and I believe the classes are still continued there. It was the heart's desire of Mgr. Affre who fell at the barricades in 1848 to turn the accommodations of the Carmes into a school of higher ecclesiastical studies and place a body of auxiliary priests in the church. A year after Mgr. Affre's death his wish was carried out by his successor in the see of Paris, Mgr. Sibour, who invited the Dominicans, at that time just reëstablished in France and meeting with extraordinary success. With Lacordaire himself at their head they took possession of the house on October 15, 1849. The great preacher delivered there a course of pastoral instructions which in his own opinion were more productive of good than the famous Conferences of Notre Dame. A memorial of Lacordaire's sojourn at the Carmes is still retained in the shape of a large cross upon which it was his custom to hang suspended for three hours on Good Friday.

The garden-chapel has been demolished; but the blood-stained portions of the wall were carefully saved, and may to-day be

¹⁴ *Calotin*, derisive name for a priest, so-called from *calotte*, a skull-cap much worn by ecclesiastics on the Continent.

seen. The stains are distinctly visible. The garden itself is smaller in extent than formerly; the Montparnasse end has been cut away to make room for the fine rue de Rennes. At the rear of the buildings a crypt of great beauty has been built; thereto the bones of the massacred priests have been brought and are set into the walls in all manner of symbolical figures. There also in the crypt lies buried Frederic Ozanam, that great layman whose labors in behalf of the charitable society of St. Vincent de Paul bore such wondrous fruits. Every week I used to see a wreath of fresh cut flowers over the slab which marks his resting place; and I was told that his widow, the same dear Amélie, so familiar to us from his letters, came regularly to pray at his tomb.

On the St. Sulpice side, the garden of the Carmes remains unchanged since the days of the Revolution. High walls, covered with vines and damp with moss, still border the area. Halfway down the walk of the central alley is a slender stone pillar about five feet in height; upon it is cut the story, momentous but brief:

Ici
A Été Tué
L. GUERIN
Prêtre
Ière Victime
Du Massacre
Des Carmes
Le Dimanche
2 Septembre
1792.

JOSEPH GORDIAN DALEY.

Oxford, Mass.

LUKE DELMEGE:—PART II. ILLUMINATION.¹

XXXVIII.—LOGWOOD DAY.

SISTER Mary of Magdala—let us give her the full title, for she will not bear it much longer—had now spent ten years of penitence, subjection, mortification; but, oh! ten years of such supreme happiness within the sanctuary of the Good Shepherd;

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and, as the undetermined period of the fulfilment of her mighty vow was approaching its end, her cross became more heavy, her anxiety more acute. True, she was surrounded, encompassed, followed by reverence and love, such as even a great saint might envy, could he feel such an unworthy emotion. Her sister penitents adored her, though she never understood the reason; the nuns loved her; Father Tracey was infinitely kind; Sister Eulalie treated her as one of the community; and Laura, her little patient, followed her with eyes of speechless devotion and affection. But that dream! that dream!

It had now become a waking dream, and was especially insistent in the Convent Chapel. For when Sister Mary sat down there in the little sanctuary to the left, where her sister penitents were gathered together at Mass or Benediction, she would feel herself carried out in spirit into the choir-stalls, where the sixty white-robed Sisters were singing Vespers or mutely hearing Mass. And, sometimes, when the mighty organ rumbled, and the great seraphic voices arose in some glorious *Tantum ergo* or *O Salutaris!* she distinctly heard her own voice carried out and above all the others as it struck the gilded ceiling and the decorated walls, and then fell down in a whispered echo, and hovered around the monstrance, where the Divine Lover of her and of all was hidden. Then with a violent start she would wake up and look around, and behold with a little shudder her own dread abjection. And then again she would rebuke herself sternly amidst her tears for her involuntary treason to her mighty vow. Had not the Eternal kept His contract, and why should she repudiate hers? Had not the All-Merciful snatched her brother from the pains of hell and the deep pit, and why should she repine for a few years of such sweet penance? If God had sent Louis—poor dear Louis—to hell—oh! the thought was too dreadful; and she would go out on the wings of resignation and clasp, like her great patroness, the nail-pierced feet, and cry, "*Elegi! elegi!* I have chosen to be a despised one in the house of my God rather than dwell in the tents of sinners!" And then there would be peace. But the waking dream of the white, spotless robes and the veil of honored espousals and the organ and the choir, and herself amidst it all, would recur again and again; and the very

respect and love, of which she now found herself an object, only intensified the vision.

One such day Sister Mary was in the Infirmary, tending on Laura Desmond, now a hopeless and helpless invalid. She had done some trifling little service to her patient, and the latter drew her down with her arm and whispered :

"Won't you ever tell me who you are?"

"What difference, dear, does it make, so long as we love one another?"

"No; but I should love you more, only that sometimes I am afraid of you."

"Why should you be afraid, dear? I am but one like yourself, only perhaps more sinful before God."

"You are not," said the patient quietly.

Then taking up her prayer book, she opened it, Sister Mary helping, and took out a little picture.

"Do you know what it is?" said Laura.

"Yes, dear—a Sister of the Good Shepherd."

"I shall not die easy till I see you in that dress," said Laura; "that is, if you do not put on something even better."

Sister Mary shook her head, and, after a little while, when Laura slept, she went over to the farthest southern window and took up her book to read. The Holy Mountain now seemed very near. She did not know that she had to pass through the deepest and darkest valley of humiliation before she reached the shining summit.

On this same day Luke Delmege was in the city, in obedience to a peremptory summons from the Bishop. Before he left Dublin for home, he satisfied a long-felt desire to see his Alma Mater once more. He went down to Maynooth by an early train, hoping to be able to pass through some of its best-remembered spots, the Chapel, his own old room, the circular walk, etc., unnoticed. When he entered the great gate, beneath the old Geraldine Keep, it struck him for the first time that sphinxes were placed to guard the portals of the greatest Catholic college in the world.

"Strange that I never noticed such an anomalous, or, perhaps, significant circumstance, during all my college years!" he said.

All around was still as death. For, if academic peace is to be found on earth, it is within the hallowed precincts of Maynooth.

"They have all gone to breakfast," he cried, looking at his watch. "I shall have the Senior Chapel all to myself. I shall see the place where I lay prostrate the morning of my ordination. I shall recall my vows, my emotions, my resolutions. I have seen so much lately to cast me into the past again, and to compel me to retrace my steps, that is, my ideas and principles, back to the fresh inspirations of the most hallowed and peaceful days of my life."

He entered the narrow porch at the northern side, touched his forehead with holy water, and again, for the third time these last few days, felt a breath of hot air fanning him, and found himself in the presence of a mighty multitude. He had forgotten that it was Whitsuntide. The church was full; the very drama of his own ordination, that most sublime of the Church's ceremonies, was being reënacted before his eyes. Quietly and unobserved he stole up the short aisle, the students courteously yielding place, and saw the broad floor of the choir between the stalls carpeted with prostrate human forms, over which the white and red and gold of the chasubles gleamed. There was an awful stillness as the Pontiff stretched his hands over the prostrate Levites. Then there burst on the stupefied senses of Luke that glorious hymn, the *Veni Creator Spiritus*, that mighty *epithalamium* of the priesthood, which, in some peculiar sense, too, seems to be the royal anthem of this College; for, heard for the first time by the young, raw student, as it is rendered by six hundred voices on the opening of Retreat, it haunts him all through his college course; and heard, for the last time, at his ordination, it accompanies him, the rhythm of supreme, melodious sanctity, during all his priestly life. And Luke, enchanted, intoxicated by all the sweet associations of the past and all the tender environments of the present, could only watch and study the air of rapt recollection and happiness that suffused the faces of the young priests with the oil of gladness, and compelled him to pray, deep down in his heart, not for himself, but for them, that the Holy Spirit might keep fresh forever in their hearts all the sacred inspirations of that day, and never allow them to be uprooted by the false maxims of the world,

or withered and faded under the deadly breath of custom or compromise.

He slipped out quietly from amongst the students, the young cadets of the great army of Christ; took a rapid run around the ball-courts and the great circular walk that stretches far up amongst the mighty elms and runs around by the Grand Canal; lingered for a moment by the little cemetery, where slept many of his old professors, and, entering the corridor once more, found himself at once on the scene of his old triumphs—the Fourth Year's Divinity Hall. Ah, yes! there was the very desk at which he sat; there the pulpit, beneath which he pulled his soutane over his knees so often and annihilated his antagonist with a *Sic argumentaris, doctissime Domine!* He sat down, and burying his face in his hands, he tried to recall old faces and associations. Alas! the old faces had faded away in the far mists of memory; but the old associations came up, looming dark and threatening from the past, to upbraid him with his treason.

"My reason tells me," he cried, "that my life has been flawless and immaculate. My conscience, some higher power, declares my life to have been a failure. Where, and in what measure?"

And the ghosts of the past said:

"In this, that you have mistaken, as you have been already told, the blue and green fireworks of the world for the calm, eternal stars. You have groped for light, and beheld darkness; brightness, and you have walked in the dark. You have groped for the wall, and like the blind you have groped, as if you had no eyes; you have stumbled at noonday as in darkness; you have been in dark places, like dead men."

And Luke answered and said:

"Yes; but wherefore, and how?"

And the answer came:

"In that you measured your college and your country, aye, even your Church, by the measure of a false civilization. You judged your motherland, as all your fellow-countrymen do who go abroad, by the false standard of modern progress; you found her wanting and despised her. Now, what has the world profited you? She hath given you little for your apostasy. And for your own people you have been a crackling of thorns under a pot."

Luke was glad to hear the noise and laughter of the students in the corridor. Anything to escape that reverie, that synod of accusing ghosts. He opened the door and rushed out. Groups of students in threes and fours were wheeling along, file after file, each group clustered around a newly-ordained comrade, who trod on air and spurned the sandy flags. Group after group stared at Luke and passed by. Then, a young Levite detached himself from his batch, and coming over deferentially, he asked:

"I beg your pardon, sir; but are you Luke Delmege?"

"Yes," said Luke.

"Luke Delmege, that was 'First of First?'"

"Yes," said Luke, blushing at the old honor and at its remembrance.

"The diocese was speaking of you only yesterday and recalling all your triumphs, and one of us from Limerick thought he recognized you. Won't you come see them?"

"By all means," said Luke. And he did. And they made him the centre of an admiring circle, and told him, half shyly, half familiarly, how well he was remembered in his own college; and round and round they swept, linked arm-in-arm, until a professor, rushing down the library stairs near the refectory, caught sight of Luke's face, hesitated, advanced. The students doffed their caps and retired; and the professor, linking his arm in Luke's, drew him on to the professors' corridor, murmuring all the way:

"Luke Delmege, Luke Delmege, whom we gave up as lost! Why? why? how many years since you left us?"

"Seventeen," said Luke, very happy.

"Seventeen?" murmured the professor, unlinking his arm and looking at Luke. "Seventeen years away from us, and never condescended to visit us? You deserve to be turned out, neck and crop, from your Alma Mater!"

He was brought into the refectory, where he met some old comrades and some of his old professors. He was surprised at the familiarity with which these latter were treated; surprised that they accosted him familiarly; surprised that they ate and drank like mortals. They were the *Dii Majores* of his youthful worship—the gods that moved in a different and loftier sphere.

It is the awful reverence of youth for their superiors—an instinct, that no good man ever wholly lays aside.

Luke was overwhelmed with kindness. He said he was returning home to-morrow, Tuesday.

"Nonsense! No vacation ever terminated on Wednesday. He was expected home on Saturday at midnight; and there in Maynooth he should remain until the last train started!"

And he did remain; and drew up the entire past with all its happy reminiscences, met old classmates and talked of old times; challenged disputations here, where at last he felt he was on congenial soil and would not be misunderstood; recalled old debates and theses, and formulated any number of new plans for the social and intellectual regeneration of Ireland.

It was a happy man that passed out on Saturday morning between the sphinxes on the gates.

"They did well who placed ye there," he said. "Life is a mighty riddle. And I have been a fool in trying to solve it—a fool in more ways than one; but most of all in my silly imitation of that old dyspeptic cynic who ridiculed the controversy about *ὁμοιούσιος* and *ὁμοούσιος* all his life, and admitted in his old age that on that one letter depended the whole fabric of Christianity."

But Luke was happy and strong. He needed it. Greater revelations of the possibilities of sanctity in the Church, and greater personal trials were yet before him.

He found a cold, stern letter from the Bishop awaiting him when he returned home—a summons, officially worded, to repair at once to the city and present himself at the episcopal palace. Wondering what new accusation was laid against him, and searching his conscience in vain for a delinquency, he presented himself before his Bishop. The Bishop was cold and stern as his letter.

"Sit down," he said. Luke sat, wondering.

"Now, Father Delmege," said the Bishop, "I have tolerated a good deal from you, but my patience is nearly exhausted. I passed by that imprudence on your first mission, because you acted consistently with the statutes, although you might have acted more prudently; I also contented myself with a gentle reprimand when you, I dare say innocently, introduced a system

of proselytism into your parish. I have also not noticed your singular habit of introducing into your sermons rather painful contrasts between the customs of our Irish Church and those which obtain, under happier circumstances, in other more favored countries. Even your very perilous observations at your lecture in the city some months ago I left unnoticed, because I knew you could do no harm there. But now I hold in my hand a melancholy report of a sermon delivered by you, immediately after the last mission in your parish, and in which, if I am rightly informed, you denied the sacramental system and denounced the use of the ordinary means sanctioned by the Church for the sanctification of the faithful, and insisted on the individual power of self-sanctification, apart from the ordinary channels of divine grace—”

“Might I ask the name of my accuser?” said Luke faintly.

“I cannot give it, unless the matter proceeds to an official investigation and trial. Your parish priest writes to say that he is quite sure you have a satisfactory defence; but then, Dr. Keatinge is always inclined to take an easy and optimistic view of things.”

“My only defence, my Lord,” said Luke, “is to deny the allegation *in toto*. I see clearly what originated the report. A poor fellow, intoxicated, came to the closing ceremony of the mission. I took him from the church and bade him go home, for that he could derive no benefit from the renewal of vows in his then state. I made the incident the text of my discourse the following Sunday. I warned the people not to confound the means of sanctification with the end—not to repose in external observances, but to look within; and to use the Sacraments and sacramentals with a view to their own sanctification, and not as finalities that would operate miracles without coöperation on their part—”

“That puts a rather different complexion on the matter,” said the Bishop, softening. “I should be surprised that one who obtained such distinctions in his college course should fall into such a lamentable blunder. Have you any further observations to make?”

“None, my Lord,” said Luke, in despair. “My college distinctions have availed me but little. I am a weary and perplexed man.”

He bent down his head on his hands in an attitude of hope-

lessness. The little gesture touched the Bishop. He gazed down for a long time at the stooped figure and the head where the snows of life's winter were now fast gathering. Then he gently touched Luke.

"You'll spend the day here, and dine with me at five o'clock. No! no!" he continued, as Luke strove to excuse himself, "I shall take no excuse. I want to see you more closely."

"I have been nearly a month from home, my Lord," said Luke, anxious to get away, "and—"

"Now, now, I make it a matter of obedience," said the Bishop. "You won't find me so crusty and disagreeable as you think. You'll have a few hours in the city; but be here punctually at five. By the way, I want you to take a letter from me to Father Tracey. Do you know him?"

"I regret to say I do not," said Luke. "Years ago, when I was wiser than I am now, I had determined to make his acquaintance, but unfortunately I missed the opportunity. I shall be very glad to get the chance now."

"You shall have it," said the Bishop. "I wish I could break through his humility, and hold him up as a model to the diocese. But his example is telling in a quiet way."

Luke took the letter, and made his way to the hospital where Father Tracey served. He found he did not reside there, but in a side street. He passed down through a shabby lane, eagerly scanning the houses to detect some indication of a decent residence. He narrowly escaped a deluge of purple, dirty water, which an old woman was flinging from a doorway, right across the footpath, into a dirty channel close by.

"I beg your reverence's pardon a thousand times," she said. "I hope a drop didn't tetch your reverence."

She examined with some anxiety Luke's fine broadcloth.

"Not a drop, my poor woman," he said. "But it was a close shave. Can you tell me where Father Tracey lives?"

"Here, yer reverence," she said, piloting Luke into the kitchen. "But I'm afraid he'll hardly see you to-day. This is Logwood Day."

"What is Logwood Day?" asked Luke with curiosity.

"Wance in the six months," she replied, "we have to steep his

ould clothes in logwood to make thim someway dacent. That's the first bile I threw out. We're now giving 'em the second." She pointed to the huge pot; and Luke, bending over, saw a grimy black mass swimming in some dark red liquid.

"And has he but one coat!" he asked.

"Only wan, yer reverence. He won't dress himself dacently like iverybody else. 'I'm more comfortable,' he says, 'in me ould duds.' And faith, I've enough to do to keep him from givin' away thim same to every poor man that calls. That is," she added, "if they'd take 'em."

"Well, take him up this letter from the Bishop," said Luke, "and say a priest would like to see him."

After a long interval she reappeared at the top of the stairs and called down: "Ye may come up, yer reverence; but mind thim steps, and don't lane too heavy agen the banister."

The ante-room into which Luke was ushered was miserable enough. It served as a bedroom; and, though clean, it was denuded of every stick of furniture, except the wooden chair, the washstand, and the simple pallet where the old man sought his often-broken repose. He passed into the inner room. The old man, dressed in a green soutane, stood up, and, without asking his name, greeted him warmly, and asked him to be seated, while he broke the seal on the Bishop's letter. The contents must have been pleasant, for the old man smiled.

"I have for a long time cherished the idea," said Luke, "that I should wish to make your acquaintance. My sister at the Good Shepherd Convent has again and again asked me to call, but one circumstance after another prevented me."

"Then you have a sister at the convent?" said the old man nervously, fussing about and showing not a little trepidation.

"Yes, Father—Sister Eulalie—you know her?"

"God bless me, you don't say so," said the old man, rising up and greeting Luke again warmly. "And you are Luke Delmege, the great theologian and lecturer!"

"My name is Luke Delmege," he said meekly.

"Well, I heard of you long before I saw you," said the old man. "God bless me! And you are Luke Delmege?"

"I have had a rather bitter trial to-day," said Luke. "I was

summoned before the Bishop to repel a most calumnious accusation."

"God bless me, now! And what did you say?"

"Of course I defended myself," said Luke, "and I think I satisfied the Bishop that I had said or done nothing wrong. But the sting remains."

The old man remained silent, looking steadily at Luke. The latter grew embarrassed now.

"You seem to think I have been wrong," he broke out at last. "What can a man do but defend himself?"

"God bless me! quite true, quite true! But he could say nothing, you know, my dear."

"And remain silent and condemned under a frightful accusation? No theologian binds a man to that," said Luke.

"Of course not, of course not," said Father Tracey. "But I think, well—I'm not sure—but I think our Lord was silent before His accusers, my dear. And He was justified by His Father!"

"That's very true, Father," said Luke, twisting around on the hard chair; "but these things are written for our admiration, not for our imitation. At least," he continued, noticing the look of pain on the aged face, "I heard a distinguished man say so very many years ago."

And then the old man opened up to Luke's wondering eyes, out of the treasures of his own holy experiences, the riches of knowledge that come not to the learned, but to the simple—the wisdom of the child and the angel, of Bethlehem and Calvary. And just as a clever artist shifts his scenery so that light falls behind light, and scenes blend into scenes, yet are absolutely distinct, so did this old man show to the wondering Luke how the mighty empire of the Precious Blood permeates and leavens the entire world, and holds undisputed possession only where its laws and maxims are fully acknowledged. And that elsewhere, where that most agreeable and fascinating amusement of men—the neat mortising and fitting in of the world's maxims with the Church's precepts—is practised, there the shadows are deeper and the lines that bound the empire fainter. And Luke also learned that the one central decree of the empire is: Lose thyself to find all; and that the old familiar watchword of self-renunciation and vicarious suffering

was in reality the peculiar and exclusive possession of Christianity and the Church. And he looked back over his own life and saw that his soul was naked and ashamed. Then he flung aside the riddle.

"Let me see but one or two examples, and it is enough for ever," he said.

There was one before him. The other, even more noble, more divine, he was about to see.

He bade the old man an affectionate farewell, and bent his steps towards the Good Shepherd Convent to see his sister. The lay-sister who answered the door, told him that his sister would be engaged for some time in the Orphanage; but that, if he would kindly wait till Vespers were finished, he could see Reverend Mother. On second thoughts, she invited him into the outer sacristy, where he could assist at Vespers. He saw for the first time the beautiful choir; he saw the sixty professed Sisters, the white veils, the postulants standing in the choir-stalls; he heard the *Magnificat* chanted by these young daughters of Jerusalem; the poetry, the beauty, sank into his soul.

"Ah!" he said, "if this were all religion, what a poem Christianity would be!"

He quite forgot the pause that is essential to melody—the chords in the minor keys that are the essentials of all harmony.

The choir broke up, and the Sisters passed swiftly to their duties. He heard a rustling behind him, and a voice:

"Sister Eulalie will be engaged for about half an hour, Father. Perhaps you would like to see the institution in the interval?"

"I shall be very pleased," said Luke.

She led him into the corridor, full of flowers and fragrance; thence by a rapid transition into the first workroom. He was face to face with the Magdalens. The shudder that touches every pure and fastidious soul at the very name crept over him as he saw the realities. The awful dread that the sight of soiled womanhood creates in the Catholic mind, so used to that sweet symbol of all womanly perfection—our Blessed Lady—made him tremble. It was only for a moment. There was nothing repulsive or alarming here. Seven or eight long tables, running parallel to each other, filled the room; and at each table, eight or ten women,

ranging from the young girl of fifteen to the woman of sixty, were silently occupied in laundry work. All modern appliances to save human labor were there. The workers were neatly dressed, and happy, if one could judge by their smiles. No human imagination, however powerful, could associate these eager workers with the midnight streets, the padded cell, the dock, the jail, or the river. It was a happy sisterhood, working in perfect silence and discipline. And over all there presided a young novice, in her white veil, who stood calmly working, like her poor sisters, taking up now a white cuff, now a collar, and giving her gentle instructions.

"It is the old mechanism and perfection I once desired," thought Luke; "but the motive power is love, not fear."

They passed into an inner room. Here was miracle number two. The Cistercian silence no longer reigned; but over the boom and buzz of vast machinery came a Babel of voices as the workers fled to and fro.

"Yer blessin', Feyther," cried one; and in a moment all were on their knees for Luke's benediction. And then, with easy familiarity, these poor girls took Luke around, and showed with intense pride the mighty secrets of the machinery; how steam was let on and shut off; how the slides worked on the rails in the drying-room, etc. And, moving hither and thither amongst them, in an attitude of absolute equality, were the white-robed Sisters, their spotless habits carefully tucked, for the floor was wet, and they labored and toiled like the rest.

"'Tis the commonwealth of Jesus Christ," said Luke.

And dear old Sister Peter came forward, an octogenarian, and showed him all her treasures and her pretty little oratory, with all its dainty pictures.

"How long have you been here?" he asked.

"Fifty years, yer reverence, come Michaelmas."

"Then your purgatory is over," said Luke.

"I don't want purgatory, nor heaven ayther," she said, "as long as God laves me with the Sisters."

The Sister and Luke passed out of the steamy atmosphere and the rumble of the machinery into a narrow corridor, which led to the boiler-room and engine-house.

"I should like you to see our new boiler," she said; "I'll run on and tell the engineer to have all ready. This is our Infirmary. Perhaps you would like to see it. There's but one patient here."

She opened the door, and pointed to the bed where Laura was lying. He went over at once, and, leaning over the sick girl, said a few kind words. Then looking around, he saw another figure over near the southern window, her face bent down over the book she was reading. He thought it would seem unkind to pass her by, so he went over and said cheerily:

"Convalescent, I suppose?"

She rose up, trembling all over. Then a blush of untold horror and shame flushed her face and forehead as their eyes met; but only to give place to a pallor deeper than that on the faces of the dead. He started back as if struck, and cried:

"Great God! Barbara! Miss Wilson!"

"Hush!" she said softly, placing her trembling finger on her lips. "That poor child is watching."

"But what? what? what?" he stammered. "What in God's name is this mystery? Why are you here?"

"God's will, Father," she said, simply.

"Of course," he said, in an excited manner; "but in what, in what capacity? Are you infirmarian?"

"No," she said, casting down her eyes.

"And how long have you been here?" he cried, his eyes wandering vaguely over her blue penitent's dress, and searching the calm depths of her face.

"Ten years," she said, in a low tone. "Ever since Louis died."

"Ten years! And your uncle and father searching all Europe for you! What is this horrible mystery? How long are you professed?"

"I am not a professed Sister, Father," she said, bravely.

"Then you are a nursing Sister attached to the city and coming in here—"

She shook her head. Her heart was breaking with shame and sorrow, as she plunged deeper and deeper in the valley of humiliation. He drew back, as the horrible thought flashed across his mind, and he recalled the dress of the Magdalens. She saw the little gesture and flushed again.

"I am afraid to ask further," he said coldly, and with reserve; "but do you belong to the community?"

"No, Father," she said bravely—it was the "Consummatum est" of her agony of ten years—"I am a penitent."

She was looking out over the trees and shrubs, looking with eyes dilated, like a consumptive's, her temples still flushed, and her face drawn and strained in agony. He, too, looked steadily through the window. He scarcely concealed the loathing with which that reluctant confession filled him for this young girl, standing there, apparently so calm. The shudder that he felt on entering the laundry where the Magdalens worked, and which gave way instantly before the sublime spectacle of their resurrection, now filled him with tenfold horror. Here, he thought, there was no excuse. Neither ignorance, nor poverty, nor heredity to palliate the shame. He was side by side, not with a sinful woman, but with a lost angel. The transformation was perfect. He thought he read it in her face. There was—there could be—no resurrection here. He paused for a moment to consider what he would do. As he did so, the vision that he had once seen in the garden of the Schweizerhof came up before him, the vision of the wrecked soul and its guardian angel. The thought was too terrible. His memory of that one night tempted him to stretch out his hand and say a kind farewell to one he should never see again. But one side glance at that ill-made, coarse, bulky dress of penitence deterred him. He bowed stiffly and said "Good-day!" with a frown. Barbara continued staring blindly through the window. Then slowly, as her heart broke under the agony, her hot tears fell, burned her hand, and blistered the book which she held.

As Luke passed Laura's bed, she beckoned to him.

"Would yer reverence tell me," she said, "on yer word of honor as a priest, do ye know that girl?"

"Yes," he said sharply; "I know something of her."

"Would ye tell me, yer reverence, once and for all, is she the Blessed Virgin Mary?"

"No," he said shortly; "she is not!"

"Than' God an' you," the poor girl cried. "I struck her wance with them five fingers. I saw the print of 'em this minit on her face whin she blushed. Than' God, I now die aisy."

The Sister, who was awaiting him in the corridor, was surprised at the change in his manner and appearance.

"Can I see the Reverend Mother, Sister," he said impatiently, "and at once?"

"By all means, Father," she replied; "come this way to the parlor."

What occurred at that momentous interview we are not privileged to know. But Luke Delmege came forth a changed and a shamed man. He knew then that all the sublime naturalism, with which he had been brought face to face for the last few days, had touched the summit in that heart, which he had left torn and bleeding in the infirmary. He had seen what he wanted to see—the supreme example of self-abandonment; and he knew then that heroic sanctity, as taught by the Church and the Saints, was no myth.

He had gone far down towards the entrance lodge before he thought of his sister. She had seen him pass her by, but was afraid to accost him. She knew that he knew all; that the secret of the King, so faithfully kept for ten years, was no longer a secret. She called out "Luke," just as he thought of her. He came back, dazed and blinded. She had a hundred things to say to him; but now her lips were closed, as she stood, niched in a clump of laurels, and looked at his wild eyes and his drawn face. He stood before his little sister for a moment, and the thought came back of her warning the evening he dined at the Canon's; and Margery's rash judgments then, and his own rash judgments an hour ago, clashed together. He placed his hands on his dear little sister's shoulders, beneath her black veil. He would have given all the world to kiss her. But he felt he dared not. The glamor of the unseen world was round about him, and he was afraid. Margery said faintly:

"Oh! Luke! what's the matter? What has happened?"

He stooped down, and, snatching up hastily the white ivory cross that hung from her rosary, he kissed it passionately, and, without a word, strode out into the city.

THE CATHEDRAL OF ARMAGH.

THE enterprise on which his Eminence Cardinal Logue has embarked, of completing the decoration of the Cathedral of Armagh, is the greatest religious work in which all Ireland has been interested for many years. The building of the various diocesan cathedrals and institutions have each been of more importance to their own locality, and have been more elaborate and more necessary undertakings; but Armagh, as the national cathedral of the country, has a claim upon the devotion of all Irishmen, and it was in this confidence that Cardinal Logue asked for their assistance.

The magnificent bazaar which was held within its walls in the middle of July, 1900, was the central point round which all their world-wide collection was grouped. The people of the archdiocese naturally provided the largest aggregate contribution, and it was they who organized and carried out the bazaar. But the co-operation in the work was as warm and as general on the part of all the rest of Ireland, and of the Irish race from sea to sea. The Irish Catholics of America, who bore so large a part of the cost of erecting the shell of the cathedral thirty years ago, have again had their generosity tried; and, despite their many more pressing claims of religion and charity at home, they have on this occasion given further proof of their unfailing attachment to Ireland—an attachment which inspires more gratitude than our modern Irish nature (sadly chilled, I fear, by English stolidness) can show. Likewise, to every remote corner of the globe where one of our countrymen had found a home, the appeal for the honor of the faith of Ireland made its way, and was proudly and affectionately answered.

The ornamentation of the interior of the cathedral has been a long-deferred task. The fabric was completed in 1873, and nothing was left unfinished of its external architecture. But beyond some necessary painting about the choir, and the erection of a Lady's altar in the apse, no decoration had been able to be afforded it within.

Since then it has been used almost uninterruptedly for divine worship, and its lofty pillared nave and choir make a noble ex-

panse for the ceremonies of religion. But it still wants the appropriate furnishing and upholstering. A cold, empty impression is made by the first view of its interior. The walls and ceiling are bare and plain, without moulding or mullion, picture or shrine. The chancel and high altar, of the simplest temporary character, looked mean amid such majestic proportions. The Caen stone altar in the apse is a good one, with a handsome perpendicular screen at the back; but it is sadly yellowed with its short quarter century of exposure. Over it rises a fine end window of the Crucifixion which throws its purple light across the choir—the only element of richness in the black vista from the porch. It was erected by a friend in 1879 to commemorate the two builders of the cathedral, Archbishops Crolly and Dixon. Except for this window, there is little yet of worship from the “seven daughters of the light.” A couple of smaller side windows have been presented; but most of those in the choir and transepts are yet plain glass.

The only painting which is fit to be preserved is the panelled ceiling of the chancel. This is truly beautiful in design and color. What little plain illumination was given the walls of the choir has considerably faded, and a fine series of frescoed busts around the spring of the apse roof have been much damaged by damp. Here is abundant room for the expenditure of \$150,000, which the bazaar realized.

The painting of the choir, the erection of suitable windows, the laying of a chancel floor, the addition of choir chapels, and the proper flooring, pewing, and heating of the building, are all large projects to approach. The first step was begun with the providing of a high altar. Enough of the structure, at an approximate cost of \$30,000, is already set up to give one an idea of its marvellous beauty when complete. The altar itself is a massive block of the fairest white marble, with no carving or ornament, but the simplest beading and a single scroll, to interfere with the effect of its smooth unbroken surface—an object which, like the marbles of Napoleon's tomb, delights more by its plain grandeur and loveliness than would any beautiful forms into which it could be shaped. The screen which is to rise behind it to a height of forty feet, exhibits in its yet disjointed parts glossy

panels and most exquisitely delicate carvings in all the daintiest tints of marble from green to snowy white, which bring to the mind the rapturous language with which Ruskin was inspired by the Campanile of Florence.

The cathedral was closed some time after the bazaar, and the work of decoration taken vigorously in hand. A hot water heating system has since been laid in. The groining of the roof, and the setting of the floor are at present proceeding; and it is expected that a further period of two years will enable all the furnishings to be completed.

No such deficiencies can be complained of in the appearance of the exterior of the cathedral, which towers up so nobly from the hill over the old city of Armagh. From the green wooded country outside, one's eye is at once caught by the two tall, slender spires that spring from its façade. Viewed from the foot of its own hill, its elegant, soaring outlines, its massive, smooth, white-gray walls, the austere grace of its smooth, tapering towers, give an impression of unusual solemnity and grandeur. The long ascent from the street is made by a series of flights of steps divided by terraced levels, to the open brow on which the building rises. And here a survey of the details adds elements of beauty to the effect of its general appearance.

The doorways exhibit little of the mouldings and traceries of the old Gothic arches. But the central one, with its massive portal and deep-fluted recess, and the simpler side doors, befit the dignity and rigid lines of the whole. On either side, in handsome decorated niches are statues of the founder and the second glory of the see of Armagh, St. Patrick on the left, and St. Malachy on the right. On the doorways is a row of white marble figures of the Twelve Apostles, and, above, the wall is pierced by one great pointed window of seven shafts, in striking and beautiful proportions, more appropriate to the comparative plain exterior than the rose which circles above more decorated fronts. Within, it is true, one misses from its bare light the softened red and gold tints, as of a far-off heaven, that stream down from the rose window in the grand old cathedrals of sunny lands; but this church makes no pretence to vie with the monuments of limitless extent and expenditure which the ages of faith raised for their devotion and our wonderment.

The octagonal towers, save for a series of lunettes and one story of double Gothic windows on their sides, slope in an unbroken surface—all the more imposing, perhaps, for having no airy traceries to divert the eye from the upward pointing finger; but one misses, notwithstanding, the exquisite delicacy of some of our newer Irish spires.

The sides have a similar plain solidity of appearance. The clerestory is emphatically high, so as to make the absence of flying buttresses remarkable. The transept windows are also fine, in size and shape—on each side a pointed light, surmounted by a small rose. An unusual feature is a pair of small rounded towers projecting from each of the transept gables, the back one in each case taller and bigger than the former turret.

Behind the cathedral stands the Synod Hall, a handsome Gothic building, erected recently; and beyond it are the Archbishop's residence, "Ara Coeli," and the Diocesan College.

The prospect that stretches on all sides below adds much to the attractiveness of the cathedral hill. There is not a glimpse of mountain, lake, or sea, which form the principal charms of our Irish scenery—even the streak of the winding river in the valley is hidden in the leafy bushes; but here in the heart of the green country one can feel as keenly the *divina gloria ruris* of the "fair hills of holy Ireland." A great rolling surface of corn and "green and purple meadow-sea" stretches all around to a remote horizon, swelling in upward slopes and round knolls of tree clumps, with white houses glistening here and there under the grassy hills—the whole scene breathing the joy and quiet of nature, and speaking the richness of her bounty.

Looking abroad over the sunny plain one remembers how much of the drama of Irish history it has staged; and imagination wonders did it unroll itself as fair before St. Patrick's eyes when he first stood upon the brow from which the Protestant cathedral now fronts us and marked out the ground for his church. Before us are all the scenes of the poetical incidents of the foundation of his diocese, and of his prophetic indication of the new cathedral's site, which are treasured amongst our Christian legends and which Aubrey de Vere has coined into English gold.

At our feet in the valley is the town of Armagh, an irregular

group of slate roofs and dull grey walls, climbing up to the original cathedral of the see, now appropriated by Henry VIII's Establishment, upon the opposite hill. Its massive, stunted tower makes a noble monument, but the details of the church are lost in the cluster of houses about its garth. The brown walls of the fine old nave and choir incorporate much of Primate O'Scanlon's structure, raised A. D. 1266; and though some of the foundations may have been uprooted after the accidental fires and the burnings and lootings of the Danes which it so often suffered, they certainly preserve the area of the cathedral of Celsus, Malachy, and Gelasius, and the long line of the courts of Patrick, and the scene of the fortnight's solemn obsequies that honored the remains of King Brian Boromhe before they were lowered into the grave, of which time and pillage have destroyed every token.

The background is a great receding slope, thickly belted with fine plantations which fill the whole horizon in that southern direction. In its woods are the Palace of the Protestant Archbishop, and the ruins of the old Franciscan abbey, the most considerable relic, apart from the cathedral itself, of the religious eminence of ancient Armagh.

Except for an ornamental portion, known as the Mall, the town is unattractive enough. But amid its commonplace rows of houses the name "English Street" recalls, not the expulsion of the native race by the Planters of James I, but the settlement of Saxon students, like Alfred of Northumbria, whose quarter this was from ten to thirteen centuries ago, when the walks of this old Celtic city were thronged with pupils, lay and clerical, who came from all the nations of Europe, to the number at times of seven thousand, to seek learning at the School of Armagh the Splendid. And among the bare modern buildings we trace the sites of the cloisters where Culdees prayed and artist monks bent in loving labor over their manuscripts.

But there are memories of remoter times than these awakened by the scene before us. The hill itself has a name which bears its legendary history back into the twilight of the early gods; for it is said to be the burial mound erected over the grave of Queen Macha, the wife of Nemidius, whom the chroniclers represent to have conquered Ireland nearly 2400 B. C. And the vestiges of

authentic incidents are not less interesting. Just hidden behind the ridge of land a mile away towards the west are the remains of the great palace of Eamania, where the kings of Ulster ruled for over six hundred years. A steep circular mound of earth, entrenched by three concentric ramparts, the outmost of which is still complete enough to show its impregnability when garrisoned, is all that remains, in the midst of the vast expanse of plain it commands, to mark the stronghold of the warrior race of Ir which Cimbaoth reared three hundred years before the birth of our Lord. It was from this rath Conor MacNessa led his Red Branch Knights to danger; on this grianan he sat lonely for battle and feast in the days of his decline; and here he witnessed the convulsions of nature at the Crucifixion. It was here that Deirdre and the sons of Usna were betrayed. Here Cuchulain paid homage to his king, when commissioned to check Queen Meve's invasion, in the heroic contest which supplied the Iliad of Irish story. And it is now almost sixteen centuries since this fortress was reduced by the new conquerors of Ulster to the ruin it still remains, and its kingly line, their power forever broken, driven out amid fire and blood to seek a refuge in the glens of Antrim.

The wealth of Armagh and the unwarlike character of its population, and perhaps its importance as the centre of that religion which so kindled their hatred, provoked a succession of fierce attacks from the Norsemen, making this district one of those most afflicted by their ravages. And their savage ranks must have often wended southwards across these hills laden with spoils of the sanctuary, while the flames of the dismantled houses which they fed with the students' books and the illuminated missals mounted into the sky.

During the earlier centuries of English aggression this territory, being so effectually guarded on the south by the mountain sentinels where Cuchulain's spirit wanders, generally escaped invasion. It was not equally free from the inglorious contests of the native chiefs. On the northern horizon we may distinguish the hill and trees of Dungannon which was the home of the O'Neils of Ulster from the early days of their supremacy, and saw the hostings of their Ard Righ Brian against de Burg and the march of Donald O'Neil to join Edward Bruce. But it is in the flickering glory of

the later O'Neil's resistance to the armies of Elizabeth that this plain which spreads around the old city is again brought into view, as the battle-ground of the national struggle.

Armagh itself was taken and retaken a dozen times over by the opposing parties. Shane the Proud, whose fierce kingly character fascinates us in spite of all its dark stains, made it his stronghold, with the fortifications the Lord Deputy had raised against him, and burned down the cathedral in wrath at the sermon of the loyal palesman, Primate Creagh, at which he had attended in state with his whole army. In his castle of Beuburb, whose red sandstone outlines we see across to the west, near the sky limit, he held his royal court, with all Ulster as his vassal. Hugh O'Neil's sieges of the city were some of his most difficult ventures of stratagem and courage. And in the long and untiring campaigns of successive English leaders against him every inch of the country around us was disputed by his heroism and generalship. Skirmish and surprise and pitched battle have given a memory to every marsh and hill and pass, of the wavering struggle for English supremacy or Irish freedom. Only three miles from us towards the north we can locate Beal and Ath Buidhe, where Hugh won his most eventful victory over the English force. And history tells how he saw honorable burial given Bagnall and all the enemy's dead before riding on to receive the submission of Armagh. Beyond it is the Blackwater, whose banks were so often contested by the advancing armies of the Queen, and whose forts O'Neil assaulted in vain. To and fro across this plain—back to Mountmorris and behind the hills of Newry, and up to the forts and even to Dungannon's blazing roofs—we can picture the tide of warfare surging, as the clansmen of Ulster swept their foe before them, until Mountjoy's perseverance eventually gained upon O'Neil. And at last we see the proud chieftain, when his and Ireland's last hope had faded, riding past, under the hill of Armagh, with an English escort, on his way to Mellifont to make his submission to Elizabeth "on the knees of his heart."

A few years later saw the Scotch colonists of James I taking possession of these rich acres, from which the old lords of a thousand years had been driven, and the native clansmen, who

had owned them equally with their chiefs, bound in serfdom to the new alien planters.

Of the brave days of 'forty-one, too, Armagh has its record. Among the fiery Sir Phelim's chief exploits in the irresistible campaign that gave him command of the whole province, was his storming of the forts along the river which frowned upon Tyrone; and in his occupation of Armagh, now a town of planters, he subjected the cathedral to another of its periodic burnings.

Above us, at Loughgall, was for a good period the encampment of the Confederate army, until dislodged by the Scotch forces of Monroe. And across where the castle of Beuburb mounts guard above the Blackwater, are the slopes on which surged the last onsets of Owen Roe's victory—the last victory of Ireland, won for her by the noblest of her sons, and the last field where the Red Hand waved upon the plains of Ulster.

One more vision of history is brought before us on this spot. Through the gloom that hung over the North all the last century a gleam of light flashes from the tower of Dungannon church, where the Volunteers met to acknowledge Ireland as the only country of their allegiance, and declare her free of any control but that of her own king and people.

The cathedral itself is the pillar-stone of the new era—the emancipation and the growing triumph of the old creed and race. And this period it will, we trust, illustrate as vividly as does the unchanging scene around it preserve the memories of the past.

It is now sixty years since the building of this cathedral was begun. The foundation stone was laid on St. Patrick's day, 1840, by Archbishop Crolly, the then Primate, who first conceived the project. The pride of the Catholics of Ulster and of all Ireland at its inception was such as we in these altered times can hardly understand. For nearly three hundred years a Catholic bishop had not dared to live in this "black fortress of ascendancy;" for in no county had the Plantation been more effectually made, or a more aggressive intolerance been fostered; and when Dr. Crolly on his accession a few years before had made Armagh one of his residences, the Orange mob was outraged at his audacity. And now Catholic Ireland which, though waxing strong in position and prosperity, had been hitherto fearful of asserting its predom-

inance in its own land, was about to proclaim its emancipation from the slavery and poverty in which it had for two centuries been held, and to claim again preëminence for its temple and its faith in the home of its ancient glories. A noble church was to rear its head in the centre of St. Patrick's see, announcing the freedom and immortality of the Catholic faith of Ireland. And those who so long had regarded themselves as a defenceless minority in the midst of a victorious alien church and race, and had been glad to be allowed to worship unmolested in a back street, were now about to openly take possession of their rightful inheritance.

Archbishop Crolly found a glorious site for his cathedral in the great hill which rose over the city to the north. On this height the raising of the walls went steadily on for the first nine years, keeping pace with the no less vigorous work of collection in which Dr. Crolly himself engaged. On this mission he traveled all through Ireland, obtaining liberal help from the Catholics of the four Provinces and from the generous Protestant element everywhere, which, even then when party prejudice was so much stronger than at present, showed an honorable goodwill towards its Catholic fellow countrymen.

The death of the Primate in 1849 checked all progress for some years. Archbishop (afterwards Cardinal) Cullen, who succeeded him, thought the scheme too ambitious for the circumstances of the diocese, and allowed the work to lapse. On this prelate's translation to the see of Dublin, Armagh received as bishop Dr. Dixon, who felt as warm a devotion to the undertaking as its founder, and made it as essentially his life work. He immediately resumed building operations in 1854, and solemnized the occasion by celebrating the first Mass within the edifice before a great assemblage from all parts of Ireland. The walls had been almost completed under Dr. Crolly's supervision, and their enclosure was covered over for this day with sheets, to shelter the congregation. But a smiling morn was succeeded, as Mass began, by a terrific storm of hail and wind; and just after the Elevation, the violent gusts tore off the cloth roof, extinguished all the candles, and nearly overturned the altar. To more than the superstitious this untoward incident might seem an ill omen.

But the material success of the Bishop's efforts in obtaining the necessary funds and completing the structure was perhaps a truer manifestation of heavenly favor than would be the smile of the capricious weather, which is made to shine upon the just and the unjust.

From this second start the work proceeded uninterruptedly during the Archbishop's life; and he was equally successful in the collection which he set on foot simultaneously and extended not only throughout Ireland, but also to the scattered homes which the famine had compelled the people to seek beyond the seas.

This was the first time a general appeal was made to America for such a purpose, and the result was wonderful. It has perhaps given the Irish Americans a character for generosity which it must have often strained even their warmheartedness to live up to since. One collector alone on this occasion gathered \$25,000 in a few months.

Dr. Dixon completed and roofed in the main building by 1866; and it only remained to erect the towers and plaster and prepare the interior. But he died in the land of Moab before seeing the perfection of his work to which he so often looked with hope.

Nothing was attempted by the next bishop, Dr. Kieran, who was an aged man at the time of his consecration. It was left to the Most Reverend Daniel McGettigan, who became Primate in 1870, to bring the long-protracted undertaking to a conclusion. A couple of years' work raised the spires, and gave the interior the plain finish its ministers have since had to be satisfied with. And then the Archbishop invited all within the four seas of Erin to come to his dedication of their National Cathedral on August 24, 1893. This dedication day was the grandest and most impressive in the religious history of Ireland, since that on which the Confederate Catholics welcomed Rinuccini to St. Canice's. The immense multitude that gathered on the hill that memorable morning—representatives of every county of Ireland come to honor St. Patrick's name; the pomp and grandeur of the ceremony, heightened by the procession of all Ireland's hierarchy, out of whose ranks towered the loved and revered figure of the Primate, an

Irish prince in appearance and character; and especially the thrilling sense in every heart of the significance of the celebration—the triumph after its centuries of bondage and persecution of the old Irish faith of our fathers, its throne “raised again in golden sheen,” and a temple restored to St. Patrick on the hill of his own choice to be the “strong mother church of all His great clan—Christ,”—these memories are cherished still by all the participators in that festival, with a fervor to which those of us are unequal who have grown up without a baptism of blood.

JOSEPH DOLAN, M.A.

Ardec, Ireland.

THE FIRST NATIONAL CONGRESS OF MISSIONARIES TO NON-CATHOLICS.

I.

“CAN you be with us? It will cost you the time and the railway fare. The time is yours; I wish I were able to send you the railroad fare. Winchester seems to be a very central point for all, and it is easily accessible.” Thus wrote the amiable and indefatigable Secretary of the Catholic Missionary Union, inviting us to attend a congress of missionaries in the hot month of August.

But where is Winchester? About half-way between Nashville and Chatanooga, a pretty little mountain town, and quite a cool place in summer. Here the Paulist Fathers have purchased a beautiful estate, some four hundred acres of land with a lordly mansion on it, formerly the home of a Governor of Tennessee and known as “Hundred Oaks.” At this charming place, destined to become a Catholic mission centre for the South, the delegates gathered from distant parts of the country on August 26, to discuss the methods of missionary work, the ways and means of carrying out an active propaganda among the great body of non-Catholics in this country.

The meeting was arranged and managed with much forethought and skill. It embraced members of religious orders as well as secular priests. Mass of the Holy Ghost was celebrated by the Right Rev. Dr. Byrne, the *Episcopus loci*, who also

presided over the meetings. Bishop Allen, of Mobile, attended all the sessions, and offered many valuable suggestions. It was a unique assemblage, sustained by unflagging enthusiasm. All were animated with the "new wine" of Pentecost, the zeal for conversion, the missionary fire. How can we best serve our separated brethren? The harvest is whitening; let us be about the garnering; let us invite earnest men and zealous apostles to join us in the great national work of converting our dear country unto the Church of the Crucified. What more patriotic wish could we have?

Our enthusiasm received additional fervor when we learned that the Bishops and Superiors of religious orders were in sympathy with the movement. Their letters, read before the delegates, betokened a serious and practical interest in our congress. Our Holy Father's representative, Cardinal Martinelli, had sent his blessing, and we were thus assured that we were acting with mind and heart in union with Rome.

Six sessions, each lasting about three hours, were held successively. Every moment was absorbed with attention to things of vital interest in the movement of converting souls.¹

II.

The Superior of the New York Apostolate presented a paper on "Bands of Diocesan Priests." It delineated the work of diocesan missionaries in country parishes and poor missions, and graphically told of the importance and peculiarity of missionary labors under the immediate jurisdiction of the Bishop. The objection has been urged that diocesan missionaries interfere with the special work of the religious orders and deprive them of their means of sustenance. To this may be replied that no religious order in America has ever claimed the monopoly of giving missions; neither has the demand for missions by religious orders decreased since the organization of diocesan bands. We have been repeatedly assured by missionaries of the Jesuits, Domin-

¹ All the addresses and papers, carefully prepared, together with the discussions they elicited, will be published in book-form. They will furnish an epitome of Pastoral Theology for Missionary Priests, full of thoughts ripened on the field of spiritual struggles.

icans, Paulists, and Passionists, that they have engagements too many to fill; that they are obliged to increase the force of their mission bands, etc. The especial end which the organized diocesan bands of priests have is to give missions to non-Catholics, and to give missions in country districts where pastor and people are too poor to make an offering to the missionaries.

A very interesting essay on "Topics of Preaching" was delivered by the founder of the diocesan bands, the "great old warrior" on the battlefield of the Lord, a man mighty in speech and rich in deeds. He painted in glowing colors the effective preacher, the *alter Christus*, who speaks from a heart on fire, teaching by the sanctity of his life, in every movement and gesture. He advocated doctrinal subjects with a moral flavor as most suitable for lectures and sermons to non-Catholics. The stern doctrine of the Crucified should be taught without fear and without minimizing; while an appeal to the boundless love of the Sacred Heart will never fail to win souls for Christ. The missionary must stand for an integral Catholicism, doctrinal and devotional. "Of all the felonies," Pope Leo XIII says, "known to man or to God, none is worse than that of obtaining converts under false pretences." The infallibility of the Church, the truth of the Real Presence, the necessity of Confession, should be insisted on. The fact that the American people, on the whole, long for the truth of Christ, and are ready to hearken to each kindly invitation, ought to be appreciated as a necessary opportunity which is a part of our vocation. The missionary must realize that the bulk of our people belongs as yet to the world, and not to Christ, and that they need to be saved as a man in a burning house must be delivered from the danger. The plea that souls in invincible ignorance may be saved outside the Church will not avail, for such souls may be lost through the demon of sin, as well as of error. Among the topics, the discussion of which is most calculated to aid the missionary in winning our nation to the faith, he will find that which explains and dwells on the teaching authority of the Church of primary importance. Prove that the teachings of Christ have been given to the safekeeping of a society which all men can see and approach, and the work of conversion receives its most powerful impetus. And then show how the inner life, the real life of man,

is fostered and nourished by the Church, and the work is complete. Very many non-Catholics imagine that the Church is all formality, all ritual and ceremonial, all show and pomp, and that there is no soul, no spirituality, no inner life, no help to sanctification.

There is a peculiar temptation, in preaching to non-Catholics, to attack error instead of establishing the truth. "It is more natural to rout an enemy than to make a friend." This is a mistake. Show forth the truth in all its splendor, and falsehood will disappear of itself. Show that the Church is not a hindrance, but a real aid in bringing the soul nearer to God, and in leading it to the tranquil fellowship of the saints. But in setting forth and unfolding the Church's teachings, it must be remembered that the personal qualifications of the exponent are of paramount importance. "No cause can be so hopeless as a religious one which has an incompetent, shall we say unworthy, advocate; and no cause so favored as one championed by a saint."

Preaching is, of course, a chief factor in the work of converting Protestants and infidels. "Faith cometh from hearing. How can they hear without a preacher?" But it is not to be forgotten, that whilst a missionary may lack the gift of oratory, he may still be a powerful preacher. Very few are orators, all who are called by vocation to the sacred ministry are to be preachers. Prayer and study are essential for the immediate preparation of the preacher.

Other topics on which papers were prepared and read before the convention occupied the intelligent attention of the delegates, and provoked useful discussions. These were: Ways of dealing with questions placed in the question-box; How to influence the training of priests for the missionary work; Instruction of converts; The missions in the South; The relation of a Catholic mission to a non-Catholic one; Localized work in country districts; Missions among Scandinavians and German Lutherans; The place of literature in mission work; Personal work by missionaries in making converts; Eucharistic mission to non-Catholics; Parish work of the diocesan missionaries; Missions among Colored People; The Catholic Missionary Union; Prayers for the conversion of America.

Several delegates were appointed to tender their services as

lecturers to the rectors of our different seminaries in order to elicit the interest of the students in the work of missions to non-Catholics. The aspirants to the sacred priesthood will thus be brought into touch with the great missionary movement and imbued with the missionary zeal to preach the Gospel to "every creature." The future priests will thus be convinced of the necessity of preaching to Protestants, and will become effective convert-makers when in the exercise of their sacred calling. Unless the parish clergy engages energetically in systematic work for non-Catholics, converts will be but few in the land, and the seed will produce but little fruit.

In the southern home of the devoted men who have labored so hard for the conversion of souls it became more and more evident how true was the claim of a noble and earnest worker amid those religious, that the South presents "the most inviting field possible in the English-speaking world." This claim may be mainly based on the two following reasons: The non-Catholic people of the South have preserved more of the Christian tradition, and have a stronger faith in revealed religion than is found among any other people, not of the fold; and although this belief is often vague and fragmentary, it offers a splendid foundation and affords an opportunity which the experienced missionary will be glad to accept. Secondly, the people of the South are not, as a rule, steeped in prejudice, whilst they are traditionally hospitable and generous. These traits are of help to them and to the missionary in the work of conversion.

The personal work and personal influence of the missionary cannot be rated too highly for the success of conversions. While fully aware that the Spirit breathes where it willeth; and unless the Lord build the house, they who build it labor in vain, we all have to admit that the personality of the preacher and his personal work are an essential feature in the divine plan of the Founder of the Church, which takes cognizance of human nature and human needs, and which ever presses the natural into the service of the supernatural. In the elements that enter into the personal character of the missionary, tact holds a prominent place. The very derivation of the word suggests the use which it is made to subserve. The missionary must be *in touch* with his hearers; he must

entertain and manifest a sympathetic feeling for their struggles and aspirations. In the so-called inquiry class the personal magnetism of the missionary reaps its full harvest. This class is composed of those who desire to know more about the Church than they have learnt during the lectures. It is carried on either by the missionaries or the local clergy. The special advantage of the inquiry class is that the personal influence of the priest is narrowed down and concentrated to those who are immediately interested, and that it brings priest and people more in touch than they had been during the lecture which had awakened the interest.

The question-box is no longer a novelty at missions to non-Catholics. It has become an indispensable machine for instruction and information. It gives the missionary opportunities to take up questions outside the scope of the lecture proper, and in this way to reach out to the intelligent non-Catholics who begin to see, for the first time perhaps, the unfairness, the ignorance, the prejudice of many of their brethren. It affords at the same time an object lesson to the outside world of the distracted state of the various denominations. It ascertains the intellectual and spiritual condition of the audience. It attracts a larger attendance, as the interest aroused by the questions spreads rapidly through the community. It imparts to Catholics themselves much useful information which they have either forgotten or have never known.

In the handling of the questions the missionary should display a deep-seated charity, which is never offended or irritated; an unlimited kindness, which never wearies; a prudent sagacity, which measures the answers according to the needs of the hearers; a firm conviction, which rests on the eternal truth of God. Whether the questions should be answered on the same day as they are received, or whether it is better to allow sufficient time for careful preparation before answering, will depend on the experience, readiness, and skill of the missionary himself. Mere show of learning, or exhibition of purely mental superiority should be eschewed as unworthy of the sacred occasion.

The discussions over methods employed in the conversion of non-Catholics revealed great variety in the giving of missions, owing to the difference of place and people. What one missionary

recommended as helpful, another regarded as a hindrance. In the essential features, however, all were in accord. Missions to non-Catholics should be given in a Catholic church or chapel; they should be surrounded with Catholic ceremonies, and should always close with Benediction of the Blessed Sacrament. Our Divine Lord will draw souls to Himself. For the first time the stray sheep come within reach of His sacramental love. The Holy Eucharist has always been the magnet in attracting wandering souls. If the missionary is obliged, for want of a Catholic place of worship, to give his lectures in a public hall, he should do so in cassock, with cincture and crucifix. He should not appear unless arrayed in priestly robes.

The advantages of a Catholic mission preceding a non-Catholic one, especially in cities and the larger country parishes, were acknowledged, and the incalculable benefits for the faithful themselves were pointed out. There is no better way to reach our Catholic young men with a complete course of instructions on the fundamentals of religion than by those lectures to non-Catholics. Aside from the conversions of Protestants, as pastors can tell, many Catholic men have been brought to a better understanding and more intelligent and fervent practice of their religion, while downright apostates have thereby found an open door to return to their Mother, who received them with holy joy.

III.

What will be the outcome of the Congress? What results did it reach? All who assisted declare themselves personally benefited by it. But of more value than the great personal advantages derived from it are the general effects of the gathering upon the whole country.

It has become clear to all that the missionary work for non-Catholics has passed beyond the experimental stage, and that we are sure of its future success. The apostolate inaugurated by saintly priests and so admirably organized and propagated by the Paulist Fathers will gather the richest harvest of souls for the Church; it will become a necessary element in the American priesthood, and cease only when all the "other sheep" have been brought into the fold of Christ.

Doubts about the utility of this missionary undertaking have now been removed. The movement itself has been taken out of the narrow circle of a few heroic workers and has become national.

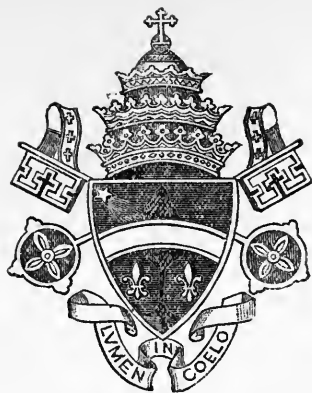
The delegates met as comparative strangers, known to each other by name only; at Winchester the closest ties of friendship were formed, to last for life. They were all of one mind and heart. A deep interest has been awakened in each other's successes, and a determined willingness to lend mutual help in this missionary movement.

The deplorable needs of the South and the Far West were brought home to all; and the warm hand of sympathy, and the strong hand of support, and the ready hand of financial help, were stretched out to those who have kept up for years an almost hopeless struggle against poverty, bigotry, indifference, and sin. Plans were devised to further effectively and speedily the labors of missionaries and to create a special work for home and foreign missions. These plans, however, will not be made public until they have received the approval of the American Hierarchy.

As the Fathers of the diocesan bands are under the immediate direction and supervision of their respective bishops, whom they try to serve as faithful scouts in saving souls, complete uniformity of rules and regulations concerning missions, the common life of missionaries, devotional exercises, salaries, etc., could not be adopted. The methods and means, however, to be used in converting our separated friends will be hereafter the same in substance, differing only according to local requirements. All are thoroughly united in the one burning, all-absorbing idea—America must be and will be Catholic. The means for the conversion of our beloved country will be the same as those used by the apostles and missionaries of old—prayer, good example, preaching the Word of God. These means are within our reach. The priesthood has the responsibility of using them and having them used. Priests will convert America. And the chief result of the first Congress of missionaries to non-Catholics is the one hoped and longed for by the illustrious Bishop of Peoria—"an increase of zeal and activity for the conversion of America."

WM. STANG.

Providence, R. I.



Analecta.

EX ACTIS LEONIS XIII ET E SECRETARIA BREVIUM.

*V. C. Herberto Story, Praefecto et Vice-Cancellario: item Rectori,
Doctoribus atque Auditoribus Univ. Stud. Glasguensis.*

Iucundas scito Nobis communes litteras vestras fuisse. Memoriam beneficiorum colere, multoque magis ferre prae se palam ab libere, virtus est non humilia nec angusta sentientis animi: atque istiusmodi virtutem libet quidem in vobis agnoscere, studiorum optimorum ingeniique decora praeclare cumulantem. Quod enim Lyceum magnum, ubi vestra omnium desudat industria, debet Apostolicae Sedi origines suas, idcirco sub solemnia eius saecularia ad romanum Pontificem vestra provolavit cogitatio memor, atque ultro arcessivistis Nosmetipsos in laetitiae societatem tamquam desideraturi aliquid, si voluntatis Nostrae significatione in hoc tempore caruissetis. Equidem gratum habemus facimusque plurimi tale officium humanitatis cum iudicii aequitate coniunctum. Memoria autem vetera repetentes, utique diversamur apud vos animo per hos dies, reique tam utiliter a Nicolao V Pontifice maximo institutae cogitatione delectamur. Quo quidem instituto certe magnus ille decessor Noster de Scotorum genere immortaliter meruit; praetereaque et ipse in aperto posuit, romani pontificatus virtutem in elegantiam doctrinae, in studia ingenuarum artium, quibus maxime rebus alitur humanitas gentium, ad incrementum suapte natura influere. Cetera istud maiorum disciplinarum nobile domicilium constanter florere cupimus saluta-

rium ubertate fructuum et gloria nominis: Deumque omnipotentem comprecamur, ut doctos labores vestros omni in genere ad veritatem dirigere, vosque universos perfecta Nobiscum caritate coniungere benigne velit.

Datum Romae apud S. Petrum die IX Iunii Anno MDCCCCL.

Pontificatus Nostri vicesimo quarto.

LEO PP. XIII.

E S. R. UNIVERSALI INQUISITIONE.

DECRETA QUOAD DEVOTIONEM ERGA ANIMAM SSMAM D. N. J. C.

Delatis ad Supremam Congregationem S. Officii supplicibus literis, una cum nonnullis precandi formulis, pro adprobatione devotionis erga Ssmam Animam D. N. J. C. Emi DD. Cardinales Inquisitores Generales decreverunt: "Publicentur decreta condemnatoria devotionis, de qua sermo." Haec decreta sunt sequentia:

(1) Cum a S. Rituum Congregatione nonnulla ad S. Officium remissa fuissent circa devotionem erga Ssmam Animam D. N. J. C., fer. IV die 10 Martii 1875 decretum fuit: "Providendum ne in publico Ecclesiae cultu, praetextu devotionis erga Ssmam Animam Christi, improbandae novitates in imaginibus et precationum formulis aliisque rebus sacris irrepant aut, inconsulta S. Sede, quidquam novi inducatur, maxime si deriventur ex revelationibus aut visionibus nec examinatis nec adprobatis. In scriptis vero ad S. Rituum Congregationem missis nonnulla reperiri minime probanda, sine quorum emendatione permittendum non esse ut illa in vulgus edantur."

(2) Anno 1883, exhibitis precibus pro fundatione Instituti pro adoratione Animae Smae D. N. J. C., fer. IV die 10 Maii eiusdem anni, iidem Emi Patres decretum tulere: "S. Congregatio precibus respondet: *Negative*. Idque scribendum Episcopo, qui retrahat indulgentias adfixas orationibus et cuilibet earum verbo, fidemque non adhibeat revelationibus de quibus agitur; et communicetur Episcopo decretum latum anno 1875."

(3) Tandem eodem anno eademque fer. IV ad examen vocata quadam precandi formula Animae Jesu Christi, Emi Patres eam emendandam mandarunt, et communicandum Episcopo qui eam probaverat decretum supra relatum.

I. CAN. MANCINI.

Conferences.

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

OUR ANALECTA.

The Roman documents for the month are :

I.—LETTER OF POPE LEO XIII to the University of Glasgow, answering an invitation to take part in the Jubilee celebration of the institution, founded by Pope Nicholas V.

II.—S. CONGREGATION OF THE INQUISITION prohibits the so-called devotion *erga Animam SSsmam D. N. J. C.*

CAN A VICAR APOSTOLIO APPOINT A VICAR GENERAL?

Qu. Permit me to ask the following question : Are Vicars Apostolic, when they are titular bishops, allowed to appoint a Vicar General for their Vicariate, without special leave from Rome?

EAST INDIAN MISSIONARY.

Resp. Inasmuch as a Vicar Apostolic is not a regularly appointed diocesan enjoying the exercise *a jure* of the extraordinary Tridentine faculties, he cannot appoint a Vicar General in the juridical sense, that is, one who would have a legal status and rights which must be recognized by the Ordinary himself. Nevertheless, the Vicar Apostolic may select a priest, to whom he confides the partial administration of the Vicariate, to whom also he may delegate the faculties which are given to Vicars General in ordinary circumstances.

“ Ex eo quod Vicarii Apostolici non sint Episcopi dioecesani sequitur, eis non competere quae ad Capitulum Cathedrale pertinent, siquidem Ecclesia Cathedralis in Vicariatibus non extat. Ex eodem principio consequitur, Vicarios Apostolicos habere non posse Vicarios Generales, qui mandato generali iis facultatibus instructi sint, quae a jure huic muneri sunt adnexae, quamvis nihil impediatur, quominus in partem sollicitudinis pastoralis idoneum virum sibi adsciscat, a quo in regendo Vicariatu possint adjuvari, et cui Vicarius Apost. facultates concedat prout sibi placuerit.”—(Zitelli, *Apparat.*, L. I, C. IV, art. 2.)

WHITE CASKETS AT FUNERALS.

Qu. A custom is trying to introduce itself here of having white caskets at the funerals of adult persons. We have been looking up a decision on this matter, but cannot find anything quite satisfactory. Your kind answer in an early issue will oblige several pastors.

H. T. F.

Resp. There is no distinct legislation *forbidding* the use of white caskets at the funerals of adults. But from the tenor of the rubrics in the services for the dead, and from the decisions of the Sacred Congregation on analogous cases, it is quite plain that the use of white caskets, or anything indicating a sentiment merely dictated by fashion, is contrary to the spirit and intention of the Church. She invites the faithful to pray for the dead that they may be released from the penalty of sin. That prayer implies an act of sorrow, not for the temporal bereavement simply, but as well for the sad condition of the soul in purgatory. This sorrow the Church wishes to be expressed in her ritual, in the appearance of the altar, the vestments worn by her ministers, and the funeral appointments. The liturgical color which best expresses this condition of mourning is *black*. Hence the ceremonial prescribes that all the draping of the altar, the vestments of the priests and assistants, the books, seats, as well as the catafalque be black, and that white, even in the form of crosses relieving the black, is out of place. "Omnia paramenta tam altaris quam celebrantis et ministrorum, librorum, et faldistorii sint *nigra*, et in his nullae imagines mortuorum, *vel cruces albae* ponantur." ¹ Elsewhere throughout the liturgical directory the color of black is insisted on, as well as the absence of such decoration as would tend to minimize the mournful impression of death and of the judgment to follow.

The coffin or casket of old was of simple wood, unstained; or it consisted merely of a plain winding sheet, in which the anointed body was wrapped. Hence the Church says nothing of its color, except that the cloth on which the coffin rests, or which covers the catafalque, should be *black*.

We may be permitted to add our conviction that, whilst the

¹ *Caerem. Episc.*, Lib. II, Cap. XI, n. 1.

custom is incongruous, it would be useless to arouse a warfare against it, or to denounce it from the pulpit, unless the opposition or correction be the spontaneous outcome of rightly instructed Catholic feeling, which, taking in the incongruity of the novelty, would instinctively reject the fad imposed by the worldly wisdom of undertakers who seek to cater to the sentimental tendencies of the public.

THE "OFFICIAL" EDITION AND THE "AUTHORIZED" CHORAL BOOKS.

Not long ago the report was published in the European papers that the Benedictines had made application to the Sacred Congregation in order to obtain *official* sanction for the publication of the Solesmes choral books; and that the Sovereign Pontiff had peremptorily refused to grant the desired privilege. This was interpreted to mean that the sole edition of the choral music authorized by the Holy See was the one published as "typical" by the Ratisbon house of Fr. Pustet. As a matter of fact the request for the authorization of the publication of the Solesmes choral books did not come from the Benedictines, but from a well-known French publishing firm which asked leave from the Holy See to print the Solesmes edition, since the title of an exclusive right for thirty years (granted to the Pustet firm) to publish the typical editions of the liturgical books had recently expired. The Secretary of the S. Congregation of Rites, to which the request of the French publishers had been addressed, replied that the *privilege of publication* could be obtained from the diocesan authorities of the firm; but that if the publishers desired to have the *approbation of the Sacred Congregation* they would have to bring the Solesmes edition of the choral books into absolute conformity with the *official* edition issued by Fr. Pustet. The Holy See evidently wishes the distinction between an *authorized* and an *official* edition to be maintained.

For the benefit of those who are not familiar with the details of the liturgico-musical development of later years we add here that the Benedictines have an ancient traditional choir service, which attained to great popularity through the efforts of Abbé

Gueranger, who revived the former Benedictine rule and discipline at the old monastery of Solesmes (Dep. Sarthe, France). In 1880 the French Government sought to restrict the influence of this revival of monastic discipline by suppressing the monastery. But the monks continued to live in isolated groups around the old abbey and maintained their monastic practices, continuing their literary labors particularly in the direction of Christian liturgy and ecclesiastical history. They have published a number of valuable works, among them magnificent specimens of musical manuscripts, "paleographie musicale." Leo XIII has distinctly approved their work. This approbation was not, however, intended to mean that the Church abandoned the official chant as printed in Roman liturgical publications. Both are authorized as fit expressions of the ecclesiastical spirit, but one only has the official sanction of the Church. The liturgical books for which Fr. Pustet had, in view of the great expenses involved in the first issue of the corrected and typical editions, the exclusive right of publication, may now be issued by any publisher, provided they conform to the text of the Pustet editions and have the approval of the Ordinary.

A PLEA FOR CHURCH ART.

We take pleasure in endorsing the following plea for a definite movement towards the cultivation of purely religious art for our churches and chapels. The writer, Mr. Sadikitchi Hartman, is well known in art circles as the former editor of the *Art Critic*, also as the author of *Shakespeare in Art*, *Modern American Sculpture*, and similar works.

To the Editor, AMERICAN ECCLESIASTICAL REVIEW.

To endorse and support the laudable endeavors of the German Society for Christian Art to elevate the standard of their native ecclesiastical art, the Archbishop of Munich, some time ago, issued the following letter :

"Holy Church has been at all times a true patroness of art. She embellished her houses of worship, to the glory of God and the enlightenment of man, with the best that each age could produce in architecture as well as in sculpture and painting ; and the treasures of mediæval art, which have remained despite all destructions time

and warfare have wrought, are an accomplishment which even the bitterest opponents of the Church cannot deny. And many an art patron who has but little sympathy for religious manifestations considers himself fortunate if he can secure for his collection, or as an ornament for his dwelling, one of those masterpieces produced in the spirit of mediæval Catholic art.

"But now industry, which in recent years has made such astonishing progress in the cheap and rapid production of utilitarian articles, threatens to take possession of our churches, and to banish art from their very threshold. Already a large number of our churches display in their frescoes and statuary, a wearisome succession of stereotyped mediocrities, whose production has been strictly mechanical. Complaints of such 'degradation of devotion' have been repeatedly made, in particular at the annual meetings of the German Catholics. And these complaints are well founded.

"Statuary which can be produced by the dozen from one mould, cannot be classed as sincere and thoughtful art. Such figures afford no scope to the artist, who is obliged to consider the practicability of easy casting as more important than the artistic rendering of the figure or ornament itself. They also lose by such a process all clearness of form and become lifeless and commonplace. To cover the shortcomings color is often applied to the casts; but no one with any degree of taste will be deceived by so crude a substitute.

"The sacredness of the figures represented, as well as the sanctity of the place for which they are destined, demand material of a high order, like wood, natural stone, or metal. A substitute which is easily breakable surely cannot take their place. It is also easy to understand that figures without any definite claim to originality—especially where copies after the same pattern can be found in every church—cannot appeal to the nobler instinct in human nature.

"But what is of special concern in this matter is the fact that the true artist finds it impossible to compete with factory labor. Surely, the artist, like every other workman, is entitled to adequate remuneration for his labor. Under the present conditions of things, the artist, forced to work as quickly and cheaply as possible, cannot bring his individuality into play. He is obliged to compromise and to transform his studio into an ordinary workshop. The natural result will be that Christian art, exposed to the devastating influences of commercialism, will deteriorate more and more.

"These considerations have caused the Archbishop of Munich to inform the clergy of this deplorable state of affairs, and to warn them against accepting any such machine-made productions for their churches, even if they are offered as gifts to them. On the contrary the clergy should take pride in embellishing their churches with true works of art, such as would possess value for future generations. *Domine, dilexi decorum Domus Tue.*"

This letter needs but little comment. It has grasped the situation fully, and could be applied to the conditions of ecclesiastical art in this country with equal appropriateness. The big commercial firms with their ready-made designs have set up a standard of art which is deplorably inadequate. The uniformity of statuary and frescoes in most churches of the United States is appalling.

But a new note has been struck; and perhaps a definite step in

the right direction is about to be taken. A number of architects, painters, sculptors, altar-builders, and several well-known members of the clergy, following the example of their German colleagues, have made the effort to call into life an "American Ecclesiological Society," having for its object, in the words of its prospectus, "to stimulate the cause of Catholic art in America; to increase among our people a greater knowledge of ecclesiastical art; to encourage all creative art that is imbued with an obedient Christian spirit; to counteract the anti-Christian spirit engendered by commercial greed; to strengthen the coöperation between Catholic architects, artists, and all those who are interested in the study, practice, and promotion of art of every form, but more particularly church architecture, decorations, and *instrumenta ecclesiastica*; and to raise the standard of excellence." Perhaps relief may be expected from that quarter.

In England the Clergy and Artists' Association, an energetic little society, is bravely struggling to raise the standard of workmanship, and to teach the lesson which is nearly always forgotten in church decoration: that no true work of art can ever be achieved save by genuine individual effort. Here, too, the artist must claim his rightful position; and if encouraged in his struggle by a generous clergy, he may some day gather strength enough to attack and defeat the danger of commercialism, which now is boldly rampant in all expressions of church art.

SADIKITCHI HARTMAN.

PURITY TEST OF ALTAR WINES.

In reference to the alleged test of the purity of altar wines published in the correspondence columns of our August number, we receive the statement of an authorized chemist. Mr. Arthur Gruber, wine merchant and agent for the wines produced under the supervision of the Jesuit Fathers at Santa Clara, California, and of the Christian Brothers at Bernalillo, New Mexico, submitted said wines, sold for sacramental purposes, to chemical analysis, and also requested the Messrs. Chauvenet Brothers, well established analytical chemists and assayers, of St. Louis, Mo., to express an opinion regarding the test referred to.

The wines were pronounced positively pure fermented grape juice, and proper for sacramental use. As regards the alleged test the Messrs. Chauvenet write as follows:

"ST. LOUIS, August 21, 1901.

"To whom it may concern:

"I have read the description of the test for impure wine signed by A. J. C., and do not think that it is in any way a conclusive or fair test for either purity or impurity in wines.

"Such cloudiness—referred to in the test—depends not at all on the purity but on the state of the sugar contained, the advance of fermentation, and other variable conditions of the wine, which have nothing to do with adulteration. A perfectly pure wine might show cloudiness on being poured into water.

"Respectfully,

(Signed)

"WM. CHAUVENET."

THE BLESSED SACRAMENT IN PRIVATE CHAPELS.

Qu. Is it permitted to keep the Blessed Sacrament in the chapels of religious communities without a special indult from Rome?

Resp. According to the common law of the Church, all religious communities (monasteries) whose members take solemn vows and enjoy the approbation of the Holy See are entitled to keep the Blessed Sacrament in their churches and chapels, the same as canonical parish or cathedral churches. For communities of only simple vows the privilege is obtained by Apostolic indult. This privilege the Ordinary is sometimes empowered to give at his discretion, or for a time, especially in places where there is no strictly-marked parish jurisdiction which makes the distribution of Holy Communion a distinctly parochial duty.

SOLEMN BENEDICTION TO A SMALL NUMBER.

Qu. May a chaplain give Benediction with the Blessed Sacrament to a religious community when there are less than twenty-five persons in the chapel?

Resp. When the community has the privilege of keeping the Blessed Sacrament and the right to have solemn Benediction on fixed days as prescribed by the diocesan statutes, there need be no question as to the number of persons present, provided the service can be conducted with the solemnity and observance of the rubrics—chant, servers, etc.

There is no law stating definitely the number of persons re-

quired to be present at Benediction of the Blessed Sacrament. The following passage from the Pastoral Instruction of an American Bishop may serve for guidance in the matter. After quoting that part of the Clementine Instruction¹ in which the Sovereign Pontiff insists upon the reverence to be observed towards the Blessed Sacrament under all circumstances, he continues: "When the attendance is small, or due reverence is wanting; or when what is prescribed is not, or cannot be observed, the Blessed Sacrament should not be exposed publicly, and Benediction should not be given with It. When, on the contrary, there is a fair attendance, with a marked devotion and reverence for this most holy mystery; and when the ceremonies and that which is prescribed are all properly carried out, . . . Benediction may always be given." The Bishop ends by saying: "Where due devotion and reverence for the Blessed Sacrament or respect for the ceremonies are wanting, it is the duty of the clergy to labor unceasingly to remove such a want of devotion and respect, and not to yield till it has disappeared."²

These instructions apply principally to the laity. In regard to religious there can be as a rule no question of due devotion and respect; hence there need be no hesitation to give them Benediction, even where the number is small.

BRIDESMAIDS, ETC., IN THE SANCTUARY DURING A NUPTIAL MASS.

Qu. Is it proper for the witnesses to remain with the bride and groom in the sanctuary during a nuptial Mass?

Resp. We have answered the above question more than once in the pages of the REVIEW; but the query returns so frequently that we repeat our former answer for the benefit of late subscribers.

The rubrics in the *missa pro sponso et sponsa* state that the marriage parties are to stand or kneel *ante altare*. This may be interpreted to mean in front of the altar at the Communion rail, *outside* the sanctuary. It may also mean at the foot of the altar,

¹ xxxvi, ad 4, 5, 6.

² Pastoral Instruction of the Bishop of Alton, February 1880, n. 184.

within the sanctuary. This latter is the more conventional interpretation. For when the celebrant is directed to stand "in cornu epistolae versus sponsum et sponsam ante altare genuflexos," we take the phrase "in cornu epistolae" in its ordinary use, as referring to the position of the priest on the predella of the altar; and it is evident that wherever the celebrant stands the nuptial party is to be near, for the blessing and for the reception of the ring, etc.

The witnesses are to stand *near* the nuptial party during the ceremony, hence in the sanctuary, if that seems necessary for properly witnessing the act. After the ceremony it is more becoming that they retire and remain outside the sanctuary during the Mass; though there is no prohibition to the contrary.

As a matter of fact, the marriage ceremony in the churches of Rome and of other Catholic countries is performed in the sanctuary, although not always. And perhaps it is part of the wisdom of the Church that in this matter she allows pastors a certain amount of freedom by which the degree of her approval in cases of Christian marriage may be signified, under the charitable discretion of her priestly functionaries.

In France and Spain certain princely families and official representatives of the national or municipal government are privileged to occupy seats in the sanctuary. The privilege is no doubt intended to impress upon the faithful a deep reverence for the civil authority, as derived from God and sustaining religion. From an analogous motive pastors may wish to give to the nuptial blessing at times a degree of solemnity which would not be equally applicable to all the members of the Church that claim her blessing. Thus there are pastors who require that all marriages in their fold be celebrated with a Mass, the parties receiving Holy Communion at the service and within the sanctuary, where also the nuptial blessing is given. But if for any reason the marriage ceremony takes place in the evening or without Mass, the parties are married at the Communion rail, thus forfeiting the privilege of a more intimate approach to the altar. This distinction seems well founded and has nothing odious about it. For just as we indiscriminately admit friends to our houses, yet allow those who are more attached to us the entry to our sitting-rooms, whilst others are invited only

to the parlor, so the Church opens her sanctuary to those who comply with her prescriptions for devout preparation and reception of the Sacrament, whilst those who are less fervent and respectful are permitted to approach only the threshold for what is necessary.

THE SECOND PRAYER IN A VOTIVE MASS.

Qu. What is the second prayer in a votive Mass of the Blessed Virgin, when it is celebrated on a Monday by a priest who recites the votive office of the Angels, assigned in the ordo?

Resp. The second oration in the Mass *de B.M.V.*, celebrated on a day on which the votive office (*ex privilegio*) is recited, is that of the Mass corresponding to the *votive* office. Thus the second oration in the proposed case would be *De SS. Apostolis*.

The rubric which directs that the second oration of a votive Mass be *de officio currente*, always applies to the office actually recited according to the prescription (or privilege) of the ordo.

There is one exception to this rule. If the votive Mass which the celebrant wishes to say be of some feast or mystery of our Lord, such as *De SS. Corde Jesu*, and the office of the day be a votive having likewise some mystery of our Lord for its object, such as *De SS. Sacramento* (Thursday), or *De Passione* (Friday), then the second oration is taken from the regular office occurring (not votive) for that day, that is, *de ea* or a *simplex*. The reason of this is that the orations must have a different object, and two of the same nature (mysteries of our Lord) are not to be repeated ordinarily in the same Mass.¹

SEARCHES INTO IRISH ORIGINS.^{1a}

BY THE LATE FATHER O'GROWNEY.

THE CELTS.

In the first century before Christ, the Belgic Gauls extended from the Scheldt at Antwerp to the Seine; the Celtic Gauls lay between

¹ Cf. S. R. C., Feb. 6, 1892.

^{1a} Cf. AMERICAN ECCLESIASTICAL REVIEW, August, 1901, pp. 146-154; September, 1901, pp. 261-267.

the Seine and Lyons; and the Aquitanian Gauls extended from the Celtic Gaul southwards. These three districts were wholly in Gaul; but the Celts, according to Cæsar, were particularly known in Gaul (in contrast to the Belgians and Aquitanians), while they called themselves Celts.

The old Gaulish language belongs to the same family as the old Irish and the old Welsh or British; and the Celts of Cæsar spoke this language in Cæsar's time and down to the fourth century A.D. But the Celts of Cæsar are an entirely different race, ethnologically, from the ancestors of the Welsh and Irish. The Belgians, on the other hand, are the same race as the old Irish and Welsh. Here we have two entirely different races, the dark, small Celts of Cæsar, and the tall, yellow-haired ancestors of the Gauls, speaking branches of the same language. One of the races must have been conquered by the other, and accepted the language of the conqueror; and the dark-haired race were, we know from history and from geological records, the conquered. Hence if Celtic were really, as Cæsar states, the race name of the people between the Seine and the Garonne, then the Irish and the Welsh are not Celts by blood. Neither can Gaulish have been the native tongue of the Celts: it must have been imposed upon them by a conquering people of Belgian race, as the English language has been imposed on the Irish by the conquering Saxon. The acceptance of a foreign tongue is a confession of defeat.

ARE THE IRISH CELTS?

It is only by studying the various races of Western Europe that we can find an answer to the question, whether the Gaelic-speaking people are Celts by race. We have already spoken of the small, dark, long-skulled race which, for convenience sake, we have called Iberians. They were the first to occupy Spain and Southern France, and made their way, as we have seen, into Britain and Ireland. Afterwards, at a very early date, they were driven from Central and Southern France by another race, still smaller than the Iberians. The average height of the Iberians was 5 feet 4½ inches; of the new people, only 5 feet 3 inches. This new people extended over Liguria (from Northern Italy, through Switzerland and far as the Rhone in Southeastern France), and through Central France. In other words they are the Celts of Cæsar; but to avoid confusion we may call them Ligurians. Like the Iberians they were black-haired and swarthy, but were a "brachicephalic" or short-headed people, in contrast to the Iberians,

who were long-headed. The Ligurian head, towards the top, was of peculiar shape, resembling an inverted section of the cone. In this peculiarity their skull is very remarkable,² and approximates the race to the Lapps, in Northwestern Asia. The Ligurians, or Celts as they called themselves, pressed back the Iberians into Spain, and by degrees conquered them in Spain, which was accordingly called Celtiberia by the Romans. The mixed race fought bravely for centuries against the Roman invaders. We find reference to them extending from at least the time of Herodotus (450 B. C.) down to B. C. 74, when they submitted. The racial type of the Iberians is best preserved among the Basques; the Spanish are a mixed race of very various origin, and the present people of Switzerland, Savoy, and Auvergne, are the lineal descendants of the ancient Ligurians or Celts of Cæsar.

While the Ligurians were driving the Iberians to the South, they were in turn themselves being pressed upon, from the Northeast, by the tall broad-headed, but yellow or red-headed Belgian people, who, as we have seen, were of the same race as the ancestors of the Irish and Welsh. The geological records of France show that the Iberian was the first inhabitant and the Ligurian the next. These records also show that the Belgian race, or the old Irish of Welsh type, by degrees encroached on the Ligurian; and we know from history that the Ligurian accepted the language of the tall, yellow-haired, broad-headed race. Some, however, of the Ligurians—those to the South—retained their native language. Sulpicius Severus, a Roman writer of the fourth century A.D., tells us that a Gaul speaks *Gallice*, but an Aquitanian speaks *Celtice*. Cæsar knew, and states, that the Aquitanians spoke a different language from the “Celts or Gauls”—for to him the two terms were synonymous. He did not know that the Aquitanians simply retained the Celtic speech, while the northern Celts had adopted Gaulish.

At one time, therefore, there were three languages spoken over Spain, France and Belgium; the Iberian in Spain, the Ligurian or Celtic in France, extending afterwards into Spain, and the Gaulish, of probably various dialects, in Belgic Gaul, extending afterwards into France.

What has become of these languages? Gaulish disappeared about the fourth century A. D. The only language, beside the dialects of

² Taylor, *Origin of the Aryans*, p. 113.

Latin, left in Spain or France, is the Basque, which must therefore represent either the old Iberian or the old Ligurian (Celtic). The Basque race type is Iberian: we should therefore *a priori* set down the language as Iberian, and connected with the languages of North Africa, the Numidian, or Berber. But the best authorities on the Numidian inscription³ declare that the present Basque language is in no way connected with the North African speech. Hence in all probability the Basque is the language of the old Ligurian or Celtic people, imposed by conquest on an Iberian race. The Ligurians are etymologically closely akin to the Lapps, and good authorities hence declare,⁴ that the Basque is an agglutinative speech, resembling in this respect the clans to which the Lapp tongue belongs. The Basques called their language Eskara, Eskala, and themselves Eskalduna. They were called by their Spanish neighbors Vascons, which is the same word⁵ as Gascon. The Basques are at present about half a million in number, and hold on to their ancient speech, although most of them speak either Spanish or French. As they are of the old Iberian type, they resemble considerably the Firbolg people of the Western Irish coast, and this is probably the only reason for any resemblance being noticed between the Irish and Spanish people.⁶

From a study of Spain and France, we find that these countries are of Latin language, but not at all of Latin race. Spain is largely Iberian in blood, but the Iberian language has disappeared. The Basques are Iberian by race. The south and centre of France are of Celtic blood; but the language has disappeared, so that the people of central France have spoken in succession Celtic, their native tongue;

³ Taylor, *Origin of the Aryans*, p. 225.

⁴ Basque has not been much studied, and no scientific Basque grammar has yet been written. With the imperfect books available, it was difficult to learn the language. The Basques had a pious legend, that the devil spent several years studying the language, but gave up in despair. Mr. Arthur J. Balfour has said equally hard things of the Highland Gaelic.

⁵ Cf. ward, guard; war, guerre.

⁶ There is no reason, as far as we know, for saying that there were in historical times any infusion of Spanish blood in the western population of Ireland. The alleged Armada sailors, if they intermarried with the Irish people, would have left their surnames. But where are these names? There was not only commercial intercourse with Spain. *Fionn Spainneach*, or Spanish wine, is yet a common phrase. And there are in modern Irish a few Spanish words, such as *real*, sixpence; *náide* (nada), nothing; *fata*, potato; *laighe* (laya), a sort of spade, called even in England by the name *loy*.

Gaulish, a language akin to the Irish, acquired from the yellow haired people of Belgium ; and a Latin dialect, which they now use.

The Romans had confounded the two peoples, the Ligurian type and the Belgian type, long before the time of Caesar. The North-west of Europe is called indiscriminately *Celtica* (*keltike*) and *Galatia* by Polybius ; and the Romans gave the two names Gaul and Celt, indiscriminately, to the tribes that extended from France to the shores of the Adriatic. There can be little doubt, however, that while there were probably some real Celts among those tribes that occupied the present southern Germany and Austria, the majority of them were the tall, yellow-haired, and ruddy-complexioned Gauls. A large body of this people, 200,000 strong, as we read, described as yellow- and red-haired, passed southward into Greece under a leader named Bolgus,¹ in the third century B.C. Part of them, under Brennus, were repulsed at Thermopylæ, and attempted to take Delphi, but their leader, Brennus, died suddenly (B.C. 278). Another division of the original army of Bolgus set off to the southeast, reached Byzantium, and passed into Asia Minor. They were a warlike and adventurous race, seized a great deal of the country, hence called *Gallœgræcia*, and endeavored even to obtain possession of Egypt. After great exertions, the Romans confined them (200 B.C.) to the district called by their name, *Galatia*. They long continued to harass the Roman power, and are referred to in Holy Scripture, where it is stated (*Machabees* 8 : 2) that the "Machabas" had heard of the Romans and their noble deeds, which they had done in *Galatia* ; how they conquered them (the *Galatians*), and brought them under tribute. And it was to those same people that St. Paul afterwards addressed his Epistle "to the *Galatians*." They had adopted the Greek language before the Christian era ; but they continued also to use their own speech until the time of St. Jerome, who states that they spoke the same language that they heard at Treves—another proof of their identity with the Belgic Gauls.

At a somewhat earlier date, B.C. 335, Alexander the Great had met "Celts," that is Belgic Gauls, on the Adriatic and Ionian coasts. Still earlier, in 390 B.C., another army of 270,000 men of the same race had invaded northern Italy, under another Brennus, and had seized Rome itself, and held the city for ransom. In the fifth century B.C., we find that the Gauls had already occupied northern Italy, which was accordingly *Cisalpine Gaul*, down to the time of Cæsar.

¹ Cf. the famous Belgian, *Firbolg*.

Although the classical writers know this widespread race under the various names of Galatai, Galli, and Celtae (Keltai), still we find that Northwestern Europe was particularly called Celtica, while Gallia was a much more extensive region. This in itself is a confirmation of our view that the tall, broad-headed, yellow- or red-haired, fair, florid or freckled, complexioned people, with eyes of blue or gray, brave in battle, hardy, muscular, and adventurous, "very much given to religious observances," as Cæsar says, of the same type as the Irish Gael, were the Gauls of Europe, as known in the fourth century B.C. and previously. Hence, unless both Cæsar and Sulpicius Severus were mistaken in giving Celts as the racial name of the Ligurians, we must infer that the Belgic Gauls were not Celts, and that the Gaulish language, adopted by the Celts, was not a Celtic language, but that it came to be called Celtic because it was used by the Celts, just as an English-speaking Irishman is liable to be called an Anglo-Saxon in these days. The Gaelic race, identical with that of the Belgic Gauls, and the Gaelic language, akin to the Gaulish, are just as little Celtic. The use of the term Celtic for things belonging to the ancestors of the Irish Gaels and kindred people is a usage of recent growth, of this century indeed. There is no mention of the Celts in Irish history, literature, or tradition. Neither is there any root like *Celt* in the language. Max Müller, assuming that the word *Celt* belonged to the class of languages of which Irish, German, Latin, Greek, etc., are members, thought that the name might be compared with the Latin *Celsus*, high, tall; but we know that the Celts of Cæsar were, and that the descendants still are, the smallest race in Europe.

But this usage is not so universal that it would be morally impossible to change it. In the remainder of this paper we shall, accordingly, find the Celt and Celtic⁸ used in an entirely different sense.

THE CELTS IN EUROPE.

We have seen already something of the European history of the Belgic Gauls or Celts from the time of Cæsar back to the fourth century B.C., when the Celts extended from Scotland and Ireland through

⁸ The Greeks spelled with a k—*Keltai*, *Keltikos*. The Latins used a c, but the Latin c was then pronounced k, as we may see from the words *cella*, *Sacerdos*, when adopted into Irish, are now *Kil* (*dare*), etc., and *Sagart* (*Soggarth*). As we spell the Greek *kyklos*, cycle, so the spelling "Celtic" best accords with English usage; and as we say *Seesar* where the old Roman said *Kaysar*, so we may well say *Seltik*.

Belgium and South Germany, Northern Italy, Bavaria, Bohemia, and the Danube region, down to the Adriatic, and a little later into Asia Minor. At the dawn of history we find the Celts in Central Europe lying between the Germans and the Latins, known to the former as *walki* and to the latter as *Galli*. The Celts, when we first hear of them in written history, were being urged westwards by the Germans, just as they had themselves pressed on the Ligurians. This contact with the Germans must have been of considerable duration, for it has left traces on both the German speech and on the Celtic. The Germans adopted from the Celts some words such as *Eisen*, iron, *Gabel*, fork (Celtic *Eisarn*, Irish *iarn*, *gabhal*), and others that show the Celts in possession of a somewhat higher civilization than the Germans of that period. At this time the Celts overshadowed the Germans, so that in the early Greek writers there is no mention of the latter people. It is to this period also that we must trace the Celtic physical type of the present people of South Germany, where the Germans and the Celts mixed blood. This district was once of Celtic speech, as St. Jerome records that the Celtic tongue was spoken even at Treves; but the country has since been Teutonized in language, and the process is yet going on, as we may read in the daily papers of the German-Czech struggle. How long the German-Celtic intercourse lasted we have no means of knowing; but we do know that there had been a long separation between German and Celt previously, and that the Celts were united to the Italian population. There are evident traces of this Italo-Celtic connection in the Latin and the Celtic dialects which have many important grammatical features in common, widely differing from German. A body of Celts, the Umbrians, invaded Italy and passed a considerable distance southwards, at a very early period, because they were the ruling race in Northern Italy until 1000 B.C., when they were defeated by the Etruscans.

The Umbrian occupation of Italy brings us back to a period as early, or probably earlier, than the Gaelic occupation of Ireland.

As we have seen, archæologists, calculating the age of the bronze implements found in Britain, have fixed the Celtic occupation as previous to 1000 B.C. The native Irish legends, working on a very different and not altogether reliable basis, ascribe the coming of the Danaans, or first Celts, to 1300 B.C. We shall probably not be far from the truth if we conclude that about two thousand years before the Christian era the Celts lay between the Latins and the Germans, and were beginning to spread out towards Western Europe.

At one time the various dialects of Celtic were mutually intelligible. The Gael no longer understands the Cymry, nor the Cymry the Gael. It is unknown how long a period has passed since all Celts understood one another. We do not speak now of the comparatively few words in which there is an interchange of *p* and *c*, but of the two branches of Celtic taken generally, vocabulary and grammatical variations. It is fourteen hundred years since the Gaelic colony went to Scotland. In the sixteenth century the annals record that a difference of speech became noticeable, and caused some little inconvenience at a convention of Irish and Scottish Gaels. But to the present day the differences are not such as prevent a Scot understanding an Irishman or *vice versa*, at least in public speaking at a slow rate. The Gaels of Inverness and Argyll were understood at the last *Oireachtas* in Dublin, and Irish speakers were intelligible to those assembled at the *Mod* of Inverness.

The writings of *Fionn* afford almost as much pleasure to an Irish Gael as to a Highlander. On the first occasion I ever heard Scottish Gaelic spoken, by an Inverness priest who was preaching in Glasgow, I understood the sermon, all but a very few phrases. In other words, a length of 1400 years has made but few differences. Now, on the other hand, the Welsh and the Irish of the present day are entirely different languages. Even in St. Patrick's time the old Welsh was different from the old Irish, so that a Welshman could not at all understand an Irishman. Probably if the Mediterranean navigators, who in the fifth century before Christ visited Britain and Ireland, had studied the two languages, they would have found them different, but nearer to each other than in St. Patrick's time. We know that Welsh and Irish are but two branches of the same language; but if we go back to the time when the two peoples mutually understood each other, we shall have to go back not less than 2000 years before Christ, and possibly more. It is to this distant period that we must trace the traditions that are common to the Gael and the Cymry. It is to this time also that we must trace the many ancient Celtic names, the original meanings of which are unknown to us—names like Daly, Connell, Donnell, Ryan, giving surnames in O or Mac. It was then also that the individual Celtic-speaking peoples gave their names to those rivers, countries and mountains which mark the footsteps of the Celt in pre-historic Europe. Bohemia and Bavaria contain the name of a Celtic tribe, the Boii, an offshoot of which took part in the Galatian invasion. The Isea, a river that flows into the Adriatic, is the same in

name as the Esk and the Usk of Britain, and is identical with the modern Irish word *Uisge*, water.⁹ The Pennine Alps, and most probably the Appenines, contain the word *pen*, a head—so familiar in Welsh mountain names, or the Gaelic *benn*, a peak, as in Benmore. When these names were given, the ancestors of the late Welsh and of the Irish Gaels resided in Central Europe. Those from whom the Irish colony descended were known to themselves as *Gadeli* or *Godeli* (could *Galli* have thus originated: *Gadeli*, *Gadli*, *Galli*?) and also as Scots.

Were we to still further pursue the Celtic-speaking people into the gloom of prehistoric times, we should find that their ancestors inhabited Central Europe for some thousands of years before the early date to which we have already reached back. As we progress backwards we should find the German, Celtic, Slavonic, Latin, Greek, Armenian, Persian, and Indian languages gradually approximate. They all, indeed, are but variations of what once were a few mutually intelligible dialects, if not one language. These dialects were not the native tongue of the Germanic people, but were acquired by them from the people who were the ancestors of the Celts, Slavs, Latins, and Greeks. A branch of this same people brought Sanskrit, Persian, Armenian, etc., into the far districts of Asia, from the place where the race had taken up its home and multiplied. It used to be assumed that this place was Asia, but now it is agreed that little is known for certain about its location. It was at all events in either Central Asia or Central Europe, or possibly in both. To this fertile district the ancestors of that race had come, speaking a simpler form of language than they afterwards developed. There is little doubt that this Euro-Asiatic language, the mother of the modern European tongues, was developed from a language of the type of the Mongolian dialects. Nor is there much doubt that the ancestors of the Celts and Slavs, the Latins and Greeks, were themselves an offshoot of the peoples called Finno-Ugric or Turanian, the ancestors of the Finns, the Siberians, and the Hungarians.

The Germanic peoples are thought to be akin to the peoples of Northeastern Asia, the Ligurians or real Celts of Cæsar to the Lapps; and the ancestors of the Irish Gael and other European peoples are of Scythian or Turanian origin. All there was of Northern Asia can be further referred to a Southwestern Asiatic origin. The Turanians are regarded as the predecessors of the Babylonians.

⁹ The phrase *uisge-beathadh*, aqua vitæ, has been shortened to whiskey.

So much for the ancestors of the Irish Gael. The ancestors of the Firbolgs, or early dark Irish people, are, as we have seen, traceable to France, Spain, and Northern Africa. They are of the same type as the modern Berbers, who are remotely akin to the Egyptians and the Semitic peoples—Hebrews, Assyrians, Phœnicians, and Abyssinians. Thus the two consistent elements of the Irish people can be traced to the same part of the earth, that district traditionally connected with the origin of the human race.

CATHOLIC SCHOOL SUPERINTENDENTS.

To the Editor of the ECCLESIASTICAL REVIEW.

I have read with much interest the last Report of the Philadelphia Superintendent of Parochial Schools. Father McDevitt's language, in the preface to the Report wherein he makes excellent suggestions tending to the improvement of our Parochial School system, indicates that he is listened to, and that he receives the active support of the Philadelphia clergy in his noble work.

The question that forces itself naturally upon the reader of the Report is, Why cannot the same interest be aroused in other dioceses? There are Parochial School Superintendents in nearly all our cathedral cities, yet we *hear* only occasionally of a few doing anything. No doubt they all do something; but it is not known, and as a consequence we miss the coöperative spirit which inspires enthusiasm and protects us against the false accusations of those who discredit our parochial schools, as though these were incapable of doing the work of our public schools.

Less than a week since, *The Independent* brought a sneering editorial intimating the failure of Catholics to provide a high-school training on a level with the public system. The article showed both ignorance of the actual conditions of Catholic higher education and narrow bigotry, though disguised by a tone of knowingness and impartiality to Catholics, of which *The Independent* is master. The Catholic Directory shows that we have high schools and academies quite in proportion to our parochial system, though they are not all nominally free schools. As for our efforts to supply them we can only say that any fair-minded person would see nothing but praiseworthy motives in the generous struggles of Catholics to provide a perfect education coupled with religious training to their children. It may

be that we fall short in some things, or for a time, because we are making beginnings in many places, without the resources of State contribution; but we hold the religious indifference begotten in the public school a greater evil than the lack of scholarship, and therefore prefer to avoid it and put up for a time with imperfect schooling. If we saw similar efforts in the Puritans, or the Quakers, or the Mennonites, or the German Lutherans, who claim something positive in their creeds, we could only admire it, no matter what our differences.

Now why can such sneers, with pretended statistics supporting the calumny of *The Independent*, appear without discrediting in the eyes of honest readers the journal which makes them, except that there is no systematic information open to the general public as to the progress made by our schools. *The Independent* and other prints could not long succeed in veiling their bigotry if there existed some kind of organization or union among Catholic School Supervisors in different dioceses. They could easily arrange to have conventions like other administrative bodies and consult with each other regarding their work. The upshot would probably be a Catholic National Bureau of Education which would make it its business, not only to direct uniform progress in our educational labors and methods, but also to keep the *public* informed as to the actual condition of that progress.

I feel that I have trespassed sufficiently upon your space, but trust that some one will be induced to continue the discussion of this topic in the REVIEW.

E. A. WALDORN.

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CHURCH BUILDING—XI.

Stained Glass Windows.

COLOR judiciously applied to the interior of a church constitutes one of its most pleasing features. But the form in which color gives most delight to the beholder is that in which it is seen streaming through our stained glass windows in the incomparable richness and variety of its hues. There it meets the eye, not merely as reflected by opaque bodies, but in its direct radiance. It is light itself, caught up in its course and transfigured by the transparent medium through which it reaches us.

I.

Colored glass is one of the most ancient discoveries of civilized man. In some of the earliest tombs of the Egyptian kings, built thousands of years before the Christian era, specimens of colored glass are met with, imitating those brilliant products of nature,—rubies, emeralds, sapphires and other precious stones with which men had already learned to adorn themselves or objects dear to them. Greeks and Romans continued the tradition and enlarged the process, as may be seen in the glass imitations of agate, onyx, and all kinds of precious marbles, gathered together in our museums; but nowhere do we find them employing the precious product in the decoration of windows. The first traces of such a practice occur in the descriptions which have reached us of some of the great churches of Rome, Gaul, and Constantinople, in the fifth and following centuries. Of the exact nature of the colored

glass used in them we can only form conjectures, for nothing of it has been preserved to us. The most ancient specimens we possess cannot be put back with assurance beyond the eleventh century. It is then, it will be remembered, that the great architectural movement began which pursued its course through the Middle Ages; and side by side with it we may follow the development of the art with which we are presently concerned. Brilliant and beautiful from the beginning, it assumes new forms in each successive period, so that at a glance the expert can recognize what work belongs to the twelfth, the thirteenth, or any of the following centuries. Amidst all its transformations it never ceased to be popular; and although Gothic architecture, to which it seemed to be indissolubly wedded, yielded at length to the tastes of the Renaissance, the colored windows survived, forming with the classic edifices a new alliance which lasted through the sixteenth and seventeenth centuries. But the union was never an entirely happy one. Gradually stained glass came to be neglected and fell into disuse. Sometimes the most beautiful products of an earlier period, no longer appreciated, were deliberately torn down to give admission to the broad light of day, in order to show off some new picture, or statue, or group, wrought in the modern style, or to supply more abundant light to the canons for the recitation of the office. Thus for well nigh two hundred years the art steadily declined until it came to be almost entirely forgotten.

It reappeared with the revival of Gothic architecture; very imperfect at first, but steadily improving as years went on, until, by dint of a close study of the earlier products and methods, and of improved processes in the manufacture of the material, it has become possible, not only to equal, but in many particulars to surpass the work of past ages. In the same measure the art has won back its lost popularity. To-day it is associated freely with every style of architecture. It shows itself everywhere in public halls and in private homes, as well as in sacred edifices; it is welcomed as warmly into Protestant as into Catholic churches. Whenever missing in the latter, its absence is at once felt; without it a church seems always cold and bare.

Hence, in the construction or renovation of our places of worship, unless they be only temporary structures soon to disappear,

the practical necessity of making provision for colored windows gives rise to many problems which the priest in charge must have his share in solving. To help him in the performance of such a duty the following remarks may not be unwelcome.

II.

First, as regards the material itself, there are two kinds of colored glass,—*stained glass* and *enameled glass*. **Stained Glass** is glass which is colored through and through, the metallic oxide which stains it green, yellow, blue, or any other color, being mixed with the white glass while in a state of fusion in the pot, for which reason it is technically called "pot metal." **Enameled Glass** is white glass with a design made on it in enamel. The process consists in grinding glass of any given color (or mingling the proper color with white glass) until it is reduced to impalpable dust, —mixing it with oil or liquid gum, and applying it as paint on the plate of glass which is to receive the design. If submitted to a proper degree of heat, the oil or gum will be destroyed and the colored glass will melt and adhere to the heated surface to which it has been applied.

For a long time the artist had only the first kind of glass at his disposal, nor did he use anything more to produce the most beautiful effects. Guided by an exquisite sense of harmony in color, he combined his richly dyed bits of glass so happily that each hue helped to set off those around it, and made the whole window seem as if it were set with jewels. Many of them are still to be seen in our European cathedrals; and in presence of their surpassing beauty one can understand how those who contemplated them for the first time were led to imagine that the artist must have managed somehow to fuse rubies, emeralds, and other precious stones into the substances that sent forth such a blaze of glory.

As transparent mosaics of rich and varied color, offering a feast simply to the eyes, nothing more could be wished for. But it has always been, as we have seen, the impulse of man once in possession of the art of design, to reproduce the form of living things, and especially of man himself. In the present case scenes of the Old Testament and of the Gospel, figures of Christ and of

the Saints shining through the many-colored glory of the windows would surely be, if it were possible to introduce them, a most welcome sight to the pious faithful. But to achieve such a task the means of execution, it must be admitted, were very imperfect. Any new color could be introduced only by a new bit of glass. Again, instead of the many tones and shades necessary for a colored representation, the artists of that early period had only a few of the primary and secondary colors,—blue, red, green, yellow, purple; and, as to design, while able to draw geometrical ornament with faultless accuracy, they generally knew no more of delineating human forms and features than an untaught schoolboy. Yet the attempt was made. With narrow strips of lead to bind the bits of glass together and to outline the figures, and with a kind of brown pigment to supply necessary details, they managed to work out their pictures,—medallions generally, inserted in the mosaic of the windows, and sharing in their brilliancy, so that the crudeness and confusion of the figures and the glaring defects of the drawing were lost, as it were, in the harmony and beauty of the colors, ever charming the eye even where they offered little to the mind.

This was but the beginning. In course of time the art of figure-drawing improved; sheets of glass of different colors were fused together, allowing the artist to produce varied and pleasing effects on the same piece of glass by removing certain parts on one side or the other. Again, about the beginning of the fourteenth century it was discovered that white or plain glass coated with a solution of silver would take in the furnace a pure, transparent stain of yellow, varying, according to its strength and the degree of heat, from palest lemon to deepest orange. This was an invaluable help, and remains so to the present day. With what enthusiasm it was welcomed by artists may be seen in the way they lavished its rich tones on their subsequent work. Right through the fourteenth, fifteenth, and sixteenth centuries its resplendent glow may be noticed everywhere; in the golden hair of angels, in the crowns of kings, in the armor of knights, in the drapery of the Saints, in the nimbus that encircled their heads, above all in the canopies that enshrined them, filling up all the unoccupied space of the windows, and shedding something of sunshine through the mysterious gloom of the sacred edifice.

But what incomparably more than aught else enlarged the resources of the artist and led to the transformation of the art itself, was the process of coloring glass by the application of enamel. This brought with it a variety of new shades and colors and allowed the artist to apply them on the same sheet of glass almost with the freedom of the painter spreading his color on canvas. Many of our most beautiful windows are the outcome of this last progress. There are those who hold that in it the art reached its highest level, combining the conditions of perfect work more freely than at any previous period.

III.

The opening of the twentieth century finds us in possession of all that was known of the art in the past; enriched moreover with ever growing resources due to modern science. The rediscovered craft, confined for a time to servile and not always happy imitation, is once more a live art, free, active, and progressive. In England, in Belgium, in Germany it reckons large and flourishing establishments. France alone can boast of as many as two hundred *ateliers*, great and small, of which about eighty are located in Paris. Hitherto these countries have supplied nearly all the colored windows that adorn our churches. Like the other arts this one was slow to develop amongst us; but now that it is started, it is likely to progress with exceptional rapidity. Already stained glass windows are manufactured in many of our great cities, some of them equal to the best to be found abroad. Indeed, the products of Tiffany, of New York, are now considered superior in some ways to any contemporary work. But although there is a steady progress everywhere in the practical and mechanical sides of the art, the fundamental processes remain unchanged. Of these something may be said here.

While offering results similar to those of the painter, the methods of stained glass work have to be entirely different. The painter is untrammelled in the conception of his subject. He spreads out his canvas to any size and in any shape he likes, and fills it with figures which stand out on a darker background, and varies their size according to the laws of perspective. For the maker of a stained-glass window there is far less freedom of

action, and his mode of operation is much more elaborate. His first care is to imagine a design that will fit in the frame already determined by the size, shape, and accidents of the aperture he has to fill. Next, he has to work out in detail the manner of transforming that design, or rather reproducing it in colored glass. If he works only in "pot metal," each different bit of color will demand a different bit of glass; and all these pieces will have to be cut so as to fit into one another, like those of a puzzle. In many of them a certain amount of shading will be necessary, which will have to be done by the application of enamel. This latter is appealed to as a necessity for all manner of details, ornamental designs, and the like. The artist applies with his brush the proper design in liquid enamel of a suitable color and burns it into the pieces of glass. The effect of the enamel is never the same coming out of the kiln as entering it. The operator takes this into account, but even so, he may be disappointed in his anticipations and have to begin over and over again before getting the exact tone or effect he looks for. When all the pieces have been thus prepared, they are set up in their proper order with a view to test them. If the tone of any piece of glass is found unsatisfactory, another is substituted in its place; if the design or shading of a bit of enamel-work is faulty, it is taken out and done over again. When all has thus been tried and has won approval, the pieces are taken asunder and put up for good in the way already mentioned. The leads are thick enough to admit of a groove being made in both edges into which the pieces of glass are fitted, the lead by its extreme flexibility lending itself freely to their varying contours; while, being pressed upon their inserted edges, it holds them firmly together.

This network of leads, originally resorted to as a necessity, is now admitted to be, when properly handled, a resource in the hands of the artist and a positive element of beauty. Thus in the delineation of figures or of distinct objects, these dark, heavy lines mark them off with a vigor not to be attained in any other acceptable way. Even where they do not help the drawing, they can be managed so as not to interfere with it. When gathered round bits of richly colored glass, they serve admirably to bring out by contrast their bright and radiant hues. In the experi-

mental period of recovery which the art traversed towards the middle of the last century, an attempt was made to do away with leads altogether. The size of the sheets of glass available as well as the unlimited resources of coloring in enamel made the attempt successful, but the effect was so unsatisfactory that the practice of leading continued to hold its own.

IV.

When the time has come for the priest to give orders in this matter, many practical questions arise for which he has to be prepared. One of the first regards the kind of windows he should order. They may be of two different kinds: grisaille and "picture windows." *Grisaille windows* contain no figures; only patterns drawn on white or lightly tinted glass, and sometimes brightened up by bits of rich color worked into the design or disposed in the shape of a border. The advantages of grisaille are cheapness and a greater abundance of light. At the time when deep, rich color prevailed, the solemn obscurity which it shed through the church was occasionally relieved by the use of grisaille. It found its natural home down in the basements and up in the clerestory, where more light was needed to show off the beauties of the inner roof and to give airiness to the whole structure. It would naturally serve the same purposes in our time, besides being used as a temporary arrangement where resources are insufficient to set up all the windows together in the rich pictorial style; for however beautiful in their way grisaille windows may be, what the popular eye chiefly looks for are the personage and the picture.

Single figures are relatively inexpensive, one being sufficient to decorate a single aperture. The rest of it may be filled with grisaille, mosaic, or an architectural canopy brightened with silver stain admitting a rich profusion of light.

Scenes are more interesting, but they entail more labor and expense, on account of the number of figures and details that are crowded into them; and wherever it is possible to have them of the right kind they should be introduced. They filled the windows of our mediæval cathedrals, making them into so many glowing pages of a book which told the whole history of Religion.

The great personages of the Old and New Testaments were all there; the Blessed Virgin in the various forms under which Catholic devotion honored her; Christ Himself in the familiar mysteries of His life and death. It was truly a wonderful book open to all, in which the most illiterate could read each day and rehearse all the principal doctrines of their faith. In the single cathedral of Chartres in France, there were one hundred and fifty-six windows, filled with religious subjects to the number of fourteen hundred!

Sacred art lavished in such magnificent proportions cannot be thought of among us. But in most of our churches there is room for something of it. One large window would suffice to accommodate in medallion shape the scenes of the Passion, or the mysteries of the Rosary; another might represent the scenes of the life of our Lord; another the Seven Sacraments, and so on. What a delightful theme for the preacher in his instructions and exhortations to young and old! How these striking pictures intelligently explained would become, as often as looked up to, a source of edification to the faithful, and would impress themselves on their memory and follow them through life as a blessed and abiding impression!

Painting on glass has its special laws and limitations which distinguish it from work done on opaque surfaces. Thus there is no room in it for contrast of light and shade. Any attempt at representing the latter results only in producing a dingy, dirty color. As a consequence, the figures cannot be made to stand out as in an ordinary picture; neither can they be foreshortened to any extent. Of perspective, as of shading, there can be little more than a suggestion. All the figures of a subject have to be represented nearly on the same plane and consequently of about the same size. They are generally crowded, because the space is limited, and must be made the most of. Treated as in ordinary pictures, they would dwindle into insignificance. Hence in composition and arrangement the stained glass picture is essentially conventional. It is conventional also in color; owing to its decorative character as well as to its transparency; it excludes deep shades and dark colors, and demands that all the figures shall stand in full light. Personages robed in black have no

place in such compositions. Yet in subjects of a solemn or sad character the colors should be subdued.¹

Whatever the subject chosen, whatever the style adopted, the primary law of the artist remains that of all decorative painting—*harmony of color*. There is no real necessity of ever departing from it. To this we would add: *richness of color*, remembering however that the latter has its limitations in the amount of light which it is practically necessary to admit. The more intense the color, the less light enters. In early times the windows were magnificent in their radiance, but the interiors were poorly lighted. Little inconvenience indeed arose therefrom. Very few of the faithful used books in church, and the clergy knew by heart most of what was said or sung. Not so in modern times. For priests and people alike books are a practical necessity in the celebration of the Church services, and the books used are often in small type. Something therefore has to be sacrificed of the rich glow of color as well as of the mysterious gloom which so impresses the soul in the old cathedrals of Europe. Yet as much as possible of both should be retained; and we may add that the in-

¹ How far a principle so obvious is sometimes forgotten, may be seen by the following denunciation from the pen of an English architect, E. Sharpe. The subject is the Crucifixion:

"The central figure is, of course, that of our Saviour on the cross. His loins are girt with cloth of ultramarine blue, having a rose-colored lining. On the left stands the Blessed Virgin, clad in what appears to be a green-baize wrapper, lined with salmon-colored taffeta, and an undergarment of bright vermillion, adorned with gold-embroidered collar, cuffs, and border. At the foot of the cross is Mary Magdalene, clad in a Prussian-blue upper-garment and pea-green robe. She wears a collar of apparently silver filigree-work round her neck. On the right stands St. John, in raiment of three colors,—scarlet, blue, and green. Next to him is seen St. Mark, in a diapered amber-colored vesture, over which is thrown a green cloak or toga, lined with violet; and on the opposite side is St. Luke, in equally brilliant garments.

"To describe the whole of the other figures in this picture—in all sixteen—would be tedious; suffice it to say that they share among them the whole of the six primary and secondary colors of the prismatic spectrum, contrasted and combined pretty much in the manner already described.

"It is impossible for a moment to be blind to the fact that the object of the designer of this window, in which the most portentous event in sacred history is unintentionally converted into a harlequinade, has been, not to present a truthful picture of the Crucifixion, but to seek in the clothing of the divine and saintly personages that are introduced, a field for the lavish display of the gaudiest colors of the glass-stainers' workshop."

creased facilities of generating artificial light makes this more practicable than it was even twenty years ago. Without appealing to artificial light at all, the introduction of movable panels in the stained glass, such as are used in ordinary windows for ventilation, would suffice to admit the necessary amount of light from outside when the hour grows late or the skies are clouded. Finally, while making the main portion of the building fairly lightsome, it would be perfectly admissible to darken those chapels and shrines of special devotion where reading is little thought of and prayer is poured forth all day long.

This last remark applies to the parts of the church which the eye does not take in with the rest. All the windows that belong to the same order, above and below, should, in obedience to the principle of unity, be of the same kind, and supply the same amount of light. Two windows placed side by side might be perfect, each in its own way; but if one is dark and the other bright, they interfere with each other, and the effect of both is positively spoiled. Consequently before the first window of the series is set up, the general effect of its repetition in the others has to be carefully considered.

Much attention has also to be given to the kind and quantity of light that will fall on each window. Nothing more than this ever varying light separates colored glass work from ordinary paintings. A picture being seen always in the same light produces always the same effect. A stained-glass window, on the contrary, is never the same at any two hours of the day. Like a landscape, like an expanse of water, like all that depends for its beauty on the skies, it is ever changing, sometimes looking at its best, sometimes at its worst. Bright sunshine falling directly upon it will send its various hues floating through the air, coloring fancifully all the objects they meet; but, contrary to popular opinion, it may not improve in any degree the window itself. In fact only the thick, deep-dyed glass of early times or its modern imitations can affront with impunity the direct rays of the sun; to all the rest they give a weak, washy appearance. It is, as a rule, under the diffused light of the sky, clear but without sunshine, that colored windows are at their best.

Besides beauty of tone and harmony of assortment, there is a

third quality of color which should not be lost sight of,—its solidity. Color imbedded in the very body of the glass cannot wear off and it hardly ever fades. Not so the enamel by which the shading is done and details of all kinds are delineated. It may not be proof against the corrosive influence of the atmosphere, or its coloring matter may gradually weaken, or, if imperfectly applied, it may actually peel off and disappear, leaving the painted surface defaced by spots of crude color or bare, white patches.² Unscrupulous craftsmen will sometimes go the length of finishing their work with touches of ordinary paint, sufficient to save appearances when the windows are put up, but incapable of enduring exposure for any length of time.

All this is best avoided by dealing with respectable firms. Those of this country are not so available as might be expected. Either their work is crude, or when satisfactory it is too costly; or again it is not of the kind suited to Catholic churches, the experience of the artists being confined to Protestant places of worship or to secular edifices for which they sometimes execute very beautiful work. But there is no reason why this condition of things should be anything but transitory. Already there are signs among us of a satisfactory supply being near at hand.

There is this great convenience in the matter of colored windows, that they are among the things that can best afford to wait. Neither is it necessary that they should be all put up together. In the old cathedrals they were often separated from each other by many generations. Most of them were gifts, individual or collective. A feudal lord offered one; a pious church dignitary another; a guild presented a third, and so on. Many of them still bear the mark of their origin,—the insignia of the corporation, or the family arms of the lord, or, it may be his portrait at the bottom of the picture with that of his wife and children doing homage to some saint. The privilege of going down thus to posterity helped doubtless to multiply these gifts, and would be found just as effective in our times. There are few objects that

² Much of the shading is now coming to be done without enamel, by employing properly selected bits of stained glass (pot metal). The rich assortment of material which the artist now finds at his disposal in well supplied workshops (several hundred shades and tones) makes this possible, though tedious; and the result is more solid and brilliant.

people are more ready to subscribe to or pay for than memorial windows.

Before parting with the subject, we would recommend those who have large orders to give and wish to watch the execution of them, to make themselves further acquainted with the whole question by reading some special works dealing with it. In England, in France, in Belgium, and Germany such works abound, either separately, or in connection with the general subject of Architecture. We know of no book of the kind published in this country. Perhaps the volume brought out some years ago in London, *Stained Glass Windows*, by Lewis Day, would be the most interesting and the most accessible.

J. HOGAN.

DOES THEOLOGY PRESERVE RELIGION?

THE student who is told at the outset of his seminary career that logic and metaphysics are handmaidens of theology, is apt to forget that in his own case during the past years of his life, his theology, or more accurately, his religion, has been ministered to by other and more humble servitors. Philosophy and its methods have entered but little into the forming of his religious convictions. The example of a pious mother, the ritual of the Church, hymns, prayers, music, the sense of duty, the charm of godliness—such have been, under grace, the means by which his faith has been developed.

His study of religion as a science will give him a wider knowledge and a clearer understanding of the principles of his faith; it will supply him with a well-ordered system, and a defensible basis of belief; but it will not add to the certainty of his convictions. And unless he preserves in his theological studies that same personal attitude towards the truths of religion which marked his early years, there is danger that his living faith may degenerate into a mere intellectual perception of abstract relations.

Of course theology, to be a science at all, must, like every other science, make use of logical methods and metaphysical principles. Nor is there any doubt that revealed truth admits of the use of exact methods; in other words, theology is a true

science. But the difficulty is that logical methods, though perfect in their way, are woefully inadequate, and their inadequacy is never more noticeable than when they are applied to religion.

This is resultant on a truth which is phrased by the ancients—"Scientia est de universalibus." Science deals with abstractions; it attains its perfect certainty at the expense of the existing things, by not considering them in their mode of existence in the order of reality; it considers the universal; it is out of immediate touch with individuals. There are some sciences, such as logic and mathematics, which are specially adapted to this mode of treatment; but it falls far short of expressing the full content of such a many-sided topic as religion and its revelation in Jewish history and in the life and words of Jesus Christ.

This may be called the objective difficulty. A subjective difficulty arises from the fact that science appeals to one faculty in man, while religion is as manifold in its phases as human nature can possibly be in its demands; moreover, science is impersonal, while religion is the most intimately personal thing in human life.

So whether we consider the content of religious truth or the nature of man, it becomes evident that our scientific methods of investigation and presentation must be supplemented by other methods which are better fitted to express the beauty and charm of religious associations, and more varied and more personal in their appeal to the individual; that is, by methods which, as distinguished from scientific, are generally called literary.

Neither the scientific nor the literary method has ever been exclusively employed. Man is not a mere logical machine, neither is he merely a sentimental being; but among different men and in different ages we can detect a tendency towards either extreme. Thus some men, in whose nature religion fills the most important need, are inclined to make it almost altogether a matter of sentiment. Such religion tends to become mere sentimentality and pietism. On the other hand there are those who approach all religious questions in a scientific spirit, and their religion ends in formalism or rationalism; it never reaches the heights of faith and self-sacrifice towards which the religious spirit aspires. The true position lies between these extremes; but it is hard to reach, and harder still to hold. The difficulty of doing justice to the

claims of both reason and feeling is increased by the needs of the times. Not the least among the ills which heresy has wrought is the suspicion or intolerance it has aroused among many of our leaders of thought of a personal approach to religious truth or a literary presentation of it. We incline towards a text-book view of religion as something comprised in a set of hard-and-fast logical formulæ, set over against certain errors. This view serves a valuable purpose as guaranteeing the interests of truth; but for the life of the spirit, religious truth must be viewed as a living seed growing to fulness in the kindly soil of a Christian soul. This intimate personal view is generally obscured by our severe logical methods which present religion as dogmatic and apologetic, as something to argue about rather than as something to love.

Any attempt to balance the scales between intellect and feeling must take into consideration the present position of its beams. Thus in dealing with Protestants it is usually necessary to throw weight into the scale of reason. But if our own scales be examined it will be found that one of its arms is weighted to the ground with logic. This being the case, it may be considered not untimely to attempt the task of marking the limitations of the scientific treatment of religion, which we shall do from the points of view of history, psychology, and utility.

It must be acknowledged that there is danger that, in trying to make the balance level, too much weight may be thrown into the other side. To prevent this, counterweights must be used, that is to say, a statement of position, such as this paper purports to be, must be made with numerous and perhaps tedious reservations. But it is only in connection with such reservations that statements concerning the emotional or volitional or personal element in religion can be truthfully made or fairly judged. In brief, then, the position taken is that scientific theology, though in the last analysis paramount, is far from being the sole factor in religion; and that on account of the semi-official neglect of subordinate factors, their claims demand strong presentation.

The most striking argument in favor of the claims of the methods of literature and the faculties of will and feeling is that they correspond most closely with the divine way of imparting

truth. In the Sacred Books there is little attempt at systematic or logical presentation of revelation. They are eminently literary in form and method, and have been important as a basis of literary expression in every language in Christendom. They teach by poem and story and parable and analogy. The prophetic style is not argumentative, but hortatory. The prophets say, "Thus saith the Lord God;" they assert the truth and reiterate it; they do not stop to prove it. They appeal to faith and fear and love and shame rather than to pure reason. They convince by persuading the will. And even when they use argument, like St. Paul, there is little attempt at perfection of logical form. The merest tyro in philosophy in any of our seminaries will show more familiarity with the rules of the syllogism than does St. Paul. Cardinal Newman says: "In all ages of the world, no religion yet has been a religion of physics or of philosophy. It has ever been synonymous with revelation. It has never been a deduction from what we know; it has ever been an assertion of what we are to believe. It has never lived in a conclusion; it has ever been a message, a history, a vision. No legislator or priest ever dreamed of educating our moral nature by science or argument."¹

So too in the greatest period of Christian writing, the Fathers were eminently literary in form and method. They even encouraged the study of the heathen poets whose tenets they abhorred, in order that Christian youth should have at their command the greatest human means for the defence of truth—the beauties of literary style. We see, indeed, the growing demand for systematic and logical presentation of dogma in their controversial writings and in the decisions of the Church Councils; but this spirit was of slow growth and was stimulated largely from without by pagan philosophy. The religious consciousness in most men awakes to the need of logic only when forced to be apologetic. It is pushed back to its principles when put on its defence. Accordingly, in all ages the Church has refrained from defining dogmatic beliefs until such definitions have been made necessary by the denial of truth. And so in those early centuries the Christian theologians began the coördination of beliefs into a system under the attacks of heretics, and sought for a philo-

¹ *Grammar of Assent*, p. 96.

sophical basis for the whole system in order to square their beliefs with the philosophy of the ethnic world. But still, even in men like Augustine and Basil, their method was literary, not scholastic; and to this day it is the revelation of deep personal feeling, of doubt dispelled, of passion conquered, of conviction attained with difficulty but with honesty, that leaves the deepest impression on the reader, and puts him in the same disposition of mind as St. Augustine himself when he said, "Si isti, cur non ego?" If their great, honest, luminous minds came to these conclusions, why should not I do so also? And when any man has gone far enough to have such dispositions, he is already more than half converted to the faith.

It was left to the Middle Ages to make of theology an exact science. The scholastic theologians and philosophers were men who dared to know. They tested religious truths by the most rigid Aristotelian logic, and proved for all time that the revelations of the Most High contain no inconsistencies with one another or with the truths which may be revealed by human reason. There has been no period in the history of human thought of more subtle speculation, more rigid logic, more exact thinking; but there has been no period of intellectual activity which has produced so few written works that can be called literary. The scholastics set themselves the task of determining objective truth, and they were suspicious of all forms of writing or speech which would not submit themselves to the test of logic. In many respects the world is their debtor, as it always is to those who devote their labors to defining or extending the limits of truth. Those who add to the sum of human knowledge, speculative or positive, need not regard language except as a means of conveying the fruits of their research. The duty of presenting this research work in attractive form is incumbent on those of us who reap where we have not sown, and feel virtuous if we do not come under Speaker Reed's witty accusation against a Congressman, that every time he opened his mouth he subtracted from the sum of human knowledge.

To the scholastics also all forms of writing are indebted for the fact that they taught Europe how to think, and that they gave that exact determination to the value of language without which the expression of the finer shades of thought is impossible.

But the verbal manifestations of that religious emotion which they undoubtedly felt, were crushed ruthlessly out. The personal attitude towards religion showed itself in other ways—in music, painting, sculpture, architecture, the institutions of knighthood and of chivalry, and in the attitude towards life which makes the Middle Ages the golden age of romance. In astronomy and in physics, even in agriculture, the hand of the priest is evident. Literature alone, of all the means of moving the mind of man, gathered not with religion, but scattered. It is sad that the beginnings of literature in every European language except Italian, where Dante shines out glorious, are filled with the spirit of individualistic opposition to the hard formation into which the intellectual side of Catholicism had drifted.

And so when the revival of Greek learning came in with the spread of wealth and time for indolent culture among the middle classes, the old hard-and-fast system of thinking went to pieces amid the laughter of a generation which demanded of philosophy not objective and *a priori* truth, but a correspondence with life as life appeared to them. The attitude which the new generation took towards the old philosophy is shown by the following extract from John Locke's journal :

"One day when I rode out only to an airing, I was had to a foddering of chopped hay or logic forsooth. Poor *materia prima* was canvassed cruelly, stripped of all the gay dress of her forms and shown naked to us, though I must confess I had not eyes enough to see her. However, the dispute was good sport . . . The young monks (which one would not guess by their looks) are a subtle people, which dispute as eagerly for *materia prima* as if they were to make their dinner on it, and perhaps it is sometimes all their meal, for which others' charity is more to be blamed than their stomach. The professor of philosophy . . . was topfull of distinctions which he produced with so much gravity and applied with so good a grace that ignorant I began to admire logic again and could not have thought that 'Simpliciter aut secundum quid materialiter et formaliter' had been such gallant things."

These extracts, as Dr. McCosh remarks, "furnish a vivid picture of the new philosophy represented by Locke, in its con-

fidence and pride, taking a parting look at the old philosophy, represented by the scholastic discussions, passing away in the midst of weakness and ridicule." And we may add that this same John Locke with his easy style and simple method had unfortunately more influence than any other man in determining the trend of English philosophic thought for two hundred years.

The change of attitude on philosophic questions in the sixteenth century was the long-delayed revolt of personality against dogmatism. The steam had been pent up in the boiler for many generations, and when it forced its way out there was catastrophe. Aristotle was rejected for Plato, Dante for Horace, the *Summa* for the Bible. The passion of these times for preaching and being preached at, the devotion to the Bible, and especially to its most obscure passages, the absurd character of the heresies which were accepted by millions, should be a lasting lesson to us as to how much the ordinary man is influenced by emotion, and how little by logic, in reaching religious convictions; or, to put it differently, how far theology, to be practical, should be literary rather than scientific.

And this leads us to the crucial question, To what extent should we allow ourselves to be influenced or to influence the beliefs of others by the emotions of the will? We may answer in general that God is the term of all our activities; that He not only guarantees all objective truth, but that He is the end to which our volitions tend and in which our affections must find rest. And since religion is the means by which we draw nigh to God, it must fill all the capabilities of our nature. But this is no complete answer to the logical question as to whether or not we are justified in allowing the emotional and volitional part of us to determine in any way our convictions. And if this question be pressed, we must answer unhesitatingly that reason, and not will or feeling must be the criterion of all our beliefs. Any concession made to feeling as a guide in the formation of our judgments must be ultimately passed upon by the faculty of reason. We must agree with Emerson's advice: "Hold yourself fast by the intellect. It is the domineering temper of the sensual world that creates the extreme need of the priests of science, and it is the office and right of the intellect to make and not take its estimate."

The authority of the intellect in the hierarchy of faculties must be defended against all forms of subjectivism or fideism whatsoever. The examination which we here undertake is not logical, but psychological. It is an undoubted fact that men form their strongest convictions under the influence of imagination, feeling, and desire; and that we are little fitted for our work as teachers of religion until we have taken that personal attitude towards it as the complement of all our faculties, which will enable us to present it to unthinking men as living, breathing, soul-filling, God-given truth. Anyone who makes a study of his own strongest convictions—I mean those which influence his life and thought most strongly—will feel the inadequacy of the syllogism to express their force to himself or to others. He may be able to prove their correspondence to objectivity, or he may not; but if they are really living he cannot show their full cogency by dialectics; he must appeal to rhetoric. Take friendship, devotion, patriotism, religion; all the things for which we stand ready to smite or be smitten—not one of them is as clearly demonstrable as the rules of the syllogism or the 47th proposition of Euclid; but for neither of these is any man a martyr.

It may be said that no truth becomes vital until it has squared itself with the ideas and dispositions which it finds already in possession. Until it has done so, it lies like a rock in a plowed field, obstructing where it cannot fertilize. That is particularly true of religious truth, which accommodates itself as far as it can to the body of truth already in possession. Unless we grant that this is so, and that God would have it so, there are difficulties in the mode of statement of revealed truth and in the development of doctrine that cannot be solved. Scholasticism was able to determine truth in certain instances only relatively to the body of belief and modes of expression of the times. We find, however, that its great minds have reached a satisfactory solution of many of the great problems of thought, and accordingly we force our minds into thinking in the hard forms and dead crystallized language that were their instruments, in order that we may avoid ambiguity and self-deception and get a grip on necessary and universal relations. It is good, indeed, it is necessary, for us to do so. No man can go through this training in careful thinking and

accurate expression without being in many ways the better for it, and few could achieve any systematic presentation of truth without it. But the method has three defects, the remedy for which must be the use of other and more personal methods, not, of course, to displace it, but to supplement it. The first defect is that the truth often does not come home to us under scientific formulæ; the second, that the whole content of religion cannot be attained to by scientific methods; and the third, that very little can be imparted through this medium.

The first difficulty is psychological. Our mind is so constituted that even when highly trained in the use of the reasoning faculty, the assent which it gives to a proposition can be made more keen and more intimate by joining, as Cardinal Newman would say, a real assent to the notional assent; and religion, to be vital, must be a matter of real assents.

The second difficulty is from the side of revealed truth itself, which is so copious and fruitful that it overflows all the little word-casements that attempt to contain it, and so many-sided that it transcends the capacity of any faculty to grasp it.

The third difficulty is a practical one,—that the vast majority of the people, for the salvation of whose souls the theologian is working, have neither the inclination to hear nor the capacity to understand fine-spun arguments and long-drawn trains of discussion. These three difficulties we shall consider in order.

Now for the first, that often the truth does not really come home, even to trained minds, under scholastic formulæ. It is the perennial trial of teachers of philosophy and theology that bright students can study the loftiest questions of human thought for six years with little indication of personal approach to the matter. They know the book by memory thoroughly; but they give evidence that they view the questions as mere forms of words which forms of words will answer, and not as living truths palpitating with actuality. In the Middle Ages students lustily broke one another's crowns over these same questions in many a gentle and joyous encounter in the lanes of Paris and Salerno; but to the modern generation they are too frequently a mass of misty verbiage—words, words, words. The reason for this is not to be sought in the dulness of the students, for they take a lively and

intelligent interest in current topics; and if it be found in their lack of interest in theological questions, the cause of this lack of interest is worth searching out. Among the main causes may be enumerated the difficulty of assimilating thoughts expressed in a strange tongue, and the defect of appreciation of how the principles studied affect the modern world, a defect which arises from a want of acquaintance with literature and a consequent absence of sympathetic understanding of human nature and its difficulties. Another reason is the exaggerated fear of anything like originality in religious questions, which injures the mental growth of a theologian during his student years, and later manifests itself as suspicion and criticism of any such tendency in others. These causes help to strengthen that attitude of mind on religious questions which the Rev. George Tyrrell, S.J., in his timely and searching work, *External Religion*, calls "the abuse of the external means of light." It consists in mental sloth, which attempts to justify its lack of works by faith, on the ground that since God has revealed and the Church defined what is necessary and sufficient to believe, it is foolishness or rashness or pride in us to think too deeply or too personally about such things. Father Tyrrell thus sums up the results of such a disposition:

"This mistake manifests itself sometimes in a total apathy and listlessness of mind, as in the case of those who simply hold on to the Church as they might hold on to a book, satisfied to know that it contains the truth, without ever caring to open it, or turn over its leaves; sometimes in a certain narrow cock-sure orthodoxy, most alien from the gentle diffidence of humble faith,—as in the case of those who know their catechism well by heart, and carry cut-and-dried answers to all difficulties, wrapped up in pellets to shoot out on occasion; to whom everything is clear and common sense, and obvious; who can define a mystery, but have never felt one. That the human words and ideas in which external truths are clad cannot, even through divine skill, convey more to us than a shadow of the realities they stand for; that they cannot, like numbers, be added, subtracted, and multiplied together so as to deduce new conclusions with arithmetical simplicity and accuracy, never occurs to them when they are instructing others as ignorant; or refuting them as idiotic; or rebuking them as immoral. For such persons religion has the same kind of interest

as the multiplication table, and no more. There is nothing mysterious, or beautiful, or awful about it; nothing to feed the mind or to subdue it with inexhaustible wonder."

It is evident that the intellectual apprehension of religion as objectively true is altogether insufficient to fill our religious needs or capabilities. We must make it subjective, personal. We may strive to get a hold on the truth, but it is not enough; we must let the truth get hold of us. It must come home to us; it must be transfused with personality; it must mingle with our everyday thought and feeling; it must shape itself to our familiar modes of expression; in a word, in neat scholastic form, it must be received "*secundum modum recipientis*." It is in neat capsules such as this that we get our little doses of scholastic truth. This is all well in its way; it is easy to carry around in this form. But the difficulty is that the capsule is too often made, not of gelatine, but of gutta percha. The medicine contained in it may be good; but the form does not admit of assimilation "*secundum modum recipientis*." We cannot go on thinking what should be our highest thoughts under alien forms, while our lower flights find expression in ways that are according to our disposition. We must examine how theological truth fits in with our nature, and our disposition, and our circumstances, and our modes of expression, and the way of thinking and manner of living of men about us. We must make it present, personal, individual. True, there is danger in all this, danger of self-opinionatedness, of intellectual cock-sureness, of that rampant individualism which is the worst form of dogmatism; but it is a risk we must run. We must dare to know. Lack of faith is not our difficulty, unless it be that worst form of infidelity which fears to look at the truth. Our main drawback is a certain intellectual sloth which masquerades as faith. We are heirs to the fortune of truth, and we can take our ease in our inn, while the sweating, struggling world passes by. We have no duties to this wealth; we can let our mines lie idle and our fields lie fallow. We do not get the most out of it, it is true, but we have cakes and ale, while others must put up with black bread and small beer.

Is this picture overdrawn? Is it not true that many of our best minds are simply working over old exhausted fields, while

they might be planting the old seed in fresh ground? Is it not true that many theologians fail to understand, even refuse to investigate, modern difficulties and tendencies, try to browbeat their graceful, smiling adversaries by a snarling Latin verb or that universal refutation, *Absurdum est*,—in fact, as Dryden remarks, come to battle like a dictator from the plough? Is it not true that wisdom is stored up in costly, unreadable folios, while error may be bought on any street corner for a penny, written that any man may read? not true that many students annex—it is the only word that describes the process—annex in some mysterious way a certain minimum of theological lore in the seminary which they carefully refrain from increasing afterwards except on compulsion, and which they administer in solid indigestible chunks to a long-suffering people? not true that in our theologies and ascetic works written to-day, we do not even change the examples which did service 600 years ago, and we still write of killing the innocent by shooting arrows at a tower in this age of lyddite shells and Maxim guns, and still drive home our arguments to a democratic people by talking of slaves striking their masters and kings visiting the huts of peasants? The old faith does not change and does not need to change, but we must find new approaches to it, and new ways of presenting it. “Non nova sed nove” must be our motto. To do this we need men of faith, men who will not call the council of their own little prejudices sacrosanct and œcumenic; but men too who, in Locke’s expressive phrase, “have raised themselves above the alms-basket and are not content to live lazily on scraps of begged opinions.” They must, moreover, as has been hinted, be men of sufficient courage to withstand the criticism of those who suspect *a priori* every idea that has not had the test of time. The tribe of Ephraim will always meet hard usage at the hands of the rigidly orthodox, and the fate of men who express themselves as best in them lies may be seen in the little episode which a translator of the Book of Judges phrases with almost humorously grim directness. “Then said they unto him, Say now Shibboleth, and he said Sibboleth, for he could not frame to pronounce it right. Then they took him, and they slew him at the passages of Jordan.”

Our next point, that the whole content of religious verity does

not admit of being expressed in scientific form, has already been touched upon. Let us go back to metaphysics in order to have a sure basis for our position. The same being has different phases of truth, goodness, and beauty. Now these three phases can be apprehended by us primarily in only one way,—they must enter in at the gate of knowledge. Once in, they appeal to different faculties: truth to the intellect, goodness to the will, beauty to the feeling. Reason, however, must remain the test, the only ultimate test we can have. It is in accordance with this test that we form the logical principle that evidence is the criterion of certitude, the ethical principle that our wishes and desires should conform themselves to right reason, the theological principle that dogma is the soul of devotion. But as we are constituted, reason is a clumsy test. It can outline the path that will and feeling should travel; it can set them on their way; it can restrain and moderate them; but it cannot bind them close to itself. It can serve as a rein, but not as a halter. Or to put it differently, reason makes a broad, straight, level road towards the end to be obtained, but we miss the best of the journey if we scorch along the middle of the road looking neither to the right nor the left. We must amble along, deviating into the side paths and admiring the beauties of the scene without departing from the main line of travel.

In fact, most of what is best in nature and in life, which makes life most worth living, is incapable of logical analysis or logical expression. Our generous enthusiasms, the instinct of devotion, the outpouring of friendship, the inspiration of noble deeds, the witchery and weirdness of nature, the charm of music, laughter, bubbling gaiety and light-heartedness, pleasant pensive melancholy, love, patriotism, faith—oh! how weak are words to express these things! how impotent is dull reason to appreciate or measure them! Truly, as Pascal says, the heart has its reasons that reason does not know. Imagine logic with its penny tape and grocer's-scales trying to measure or weigh these emotions; or compare the explanations given in some ponderous German or Latin treatise on *Æsthetic* with the feelings they try to analyze.

These finer feelings are so elusive and personal that they transcend the capacity of human speech to give them adequate expression. And in speech, the only method that serves in any

degree to express or arouse them is the literary. Any attempt at demonstration is destructive of them. They are tendrils which humanity throws out towards the infinite; and the pruning-knife of logic serves only to cut them off. They satisfy our moods largely because we do not understand; we know that we do not understand everything, that the world is full of mystery; and we feel that we draw nearer to the infinite when we transcend evidence and reach out into the unlimited and the vague. Feeling, like faith, is the evidence of things not seen. Wordsworth never saw

“The light that never was on sea or land.”

Nor did Keats ever see those

“Magic casements opening on the foam
Of perilous seas, in faery lands forlorn.”

Who can analyze the magic of phrase or the feeling which comes up in our hearts at the mere repetition of the lines:

“The tender grace of a day that is dead,
Can never come back to me.”

A boy with literary feeling will get oceans of pleasure out of a poem which he only half understands, like Gray's *Elegy* or the *Rime of the Ancient Mariner*, because he is free to feel the swing and the spirit of it. Let anyone try to analyze the cause of the emotions aroused by reading a poem of Edgar Allen Poe, with its peculiar repetitions and musical intonations, and the weirdness of effect, or the well-known emotional value of a ballad refrain half meaningless in itself, such as “The Bonnie Green Woods of Killeevy,” “John Anderson, my Jo,” “The Days of auld Lang Syne,” “Och! Corrymela and the blue sky over it,” “The Bonnie Holms of Yarrow.”

Try to put any of these phrases into another language, or even alter the dialect to good English, and you will find how much more there is in language than definition can express. Everyone knows how clumsy a guide the best possible dictionary is; everyone has felt in the earlier days at least of his classical studies how small was the response of feeling in him to what the Latins and Greeks considered poetry. This is because words are living things. We can express what they positively denote

by a definition or a translation. But we miss their connotation, the associations which have grown up around them, what might be called their suggestiveness as distinguished from expressiveness. Everyone acquainted with literature knows that there are certain forms under which a given idea means more to him than if it were differently expressed. To this class of expressions belong all the archaisms and localisms which are the stock in trade of the writers of romance, which is the literature of feeling. Every student knows the peculiar old-world flavor of the English of "the spacious days of Great Elizabeth;" and how reading it lifts us out of the briers of this working-day world into the pleasant land of romance. And it is because the religious spirit craves for something more than bread alone, something more soul-satisfying than the "straw chopped out by dialectics," that it seizes on these expressions which give play to feeling. One of the sorest trials of "general convertites" from Protestantism is giving up the beautiful translation of Holy Scripture, the language of which is associated with their purest religious feelings.

To us, Catholics, who know Latin there is a similar chain of associations in the language of our ritual, and much of their significance is lost if we translate the expressions into English. Thus the word "patria" in the *O Salutaris*, and "semper collaetemur" in the *Ave Maris Stella*; so also such expressions as "Domine Dominus Noster," "Quod tam sitio," "Talem ac tantum meruit habere Redemptorem," "Popule meus, quid feci tibi?" "Qui dormiunt in somno pacis," "Facie ad faciem," "Cor contritum quasi cinis," "Virgo virginum praeclara," "Rorate coeli desuper."

It is our misfortune that during the three hundred years in which the English language was making, it was in the hands of Protestants. It is this which prompts Cardinal Newman to say that English literature always will have been Protestant. Our best Catholic thought, even that which is literary in form, has been developed in alien speech, and does not readily adapt itself to English words under their present connotation. And consequently when Catholic truth is expressed, as it frequently is, in forms which bear the stamp "Made in France," or "Made in Italy," it loses half its attractiveness. Ours is then a difficult task. There are helps for us if we would only use them. The language

of the Elizabethan period, especially of Shakespeare, is not un-Catholic, and poetry can never entirely dissociate itself from Catholicism; while the Romantic movement of the present century, under the leadership of Sir Walter Scott, gives a Catholic ring to much of our finest literature. But many of our writers whose training did not fit them to use this inheritance, contented themselves with rendering into fairly readable English the results of Catholic thinking in other lands. In their works the charm of phrase is almost entirely lacking; and the thoughts rendered in precise forms have been so often given out to the people that they have lost their power of stimulating, and often produce little more emotional effect than the truths of the multiplication table. Every one who has made several retreats must have experienced the gradual decrease in power of excitation of the greatest truths of religion when presented on their objective side, and the demand on the part of our flagging attention to be stirred up by the personal power, original thought, and novel presentation of the preacher.

And if this be true of us in spite of all our good will and religious training, how much more is it true with the distracted and untrained minds of people in the world? St. Ambrose says, "Non in dialectica complacuit Deo saluum facere populum suum." And none of us can be long in touch with people before finding out that at the root of all popular religion is something more akin to poetry than dialectics. As Cardinal Newman says: "Logic makes but a sorry rhetoric with the multitude; first shoot round corners, and you may not despair of converting by a syllogism. . . . To most men argument makes the point in hand only more doubtful, and considerably less impressive. After all, man is *not* a reasoning animal; he is a seeing, feeling, contemplating, acting animal."² This holds good with almost all classes of men. Even converts from without rarely want what we consider proof; while to our own good people it is positively distasteful. They want us to know, indeed, and they are quick enough to perceive when a preacher does not know what he is talking about; but they do not wish him to try their patience by demonstrating what is to them the evident and refuting what to them is the absurd. It is hard to conceive of anything more likely to disturb the faith

² *Grammar of Assent*, p. 94.

of untrained minds than the presentation of the objections and refutations in a theological tract,—say on the Blessed Sacrament. Now none is less obliged to present truth in this way than the priests; and yet they above all seem most inclined to do so, at least while under the influence of their manuals of theology. Many priests with the certainty of truth in their souls, with a people hungry for religion before them, and with the wonderful authority of the Catholic Church behind them, will stop to distinguish and to define, to refute and to prove—and to prove what? Sometimes a truth that no person in the congregation had ever heard called into doubt before.

Argument has its place in a popular discourse, if the point in dispute be one of present interest, and the proofs advanced be adapted to the modes of thinking of the hearers. There is no argument for religion which appeals more to most men than to have an earnest man tell them, "Thus saith the Lord God, and I tell it to you, brethren, I who know." The Bishop of Clifton tells of an old Protestant friend of his who used to preach to the mining folk in Cornwall on hell by stating the truth strongly and then looking sadly at them saying, "It's all true, my dear people, all true." Or, to take an example which comes home to all of us. Nothing makes the unbeliever more angry than to read our creeds. They seem absurd to him, and he is irritated that seemingly reasonable people should believe it all. But we do not merely read our creeds—we sing them. The mystery of the Blessed Trinity seems full of difficulties to an outsider, and yet everyone has surely felt the distinct spiritual uplifting which comes when the Preface of the Trinity is sung. We do not want anyone then to come bothering us with his objections and proofs. We just want to be left alone to say: *O Beata Trinitas!*

Or, to take a moral truth. It is a common endeavor of preachers to show that it is better being good than bad; that the service of the devil is more exacting than the service of God. And yet what argument could ever bring this truth home to us so strongly as the powerful statement of personal belief made by Blessed Thomas More? He says: "So help me God, and none otherwise, but as I verily think that many a man buyeth hell with so much pain, that he might have heaven with less than the one-half."

It must be evident that there is in man a something which inclines him to belief, which all the wit and subtlety of exact theologians do not affect; that there are more things in heaven and earth than are dreamed of in any philosophy. It may be necessary to repeat that there is no intention in all this to decry exactness in theology, or to assert that Christianity consists in a certain set of emotions. We all acknowledge that Christianity is a stupenduous fact, a body of compact truths, a strict rule of life; we know that a religion which lacks clearly stated dogmas lacks the principles of existence; and that mere pietism must perish of inanition. But the truth remains, that men are willing to accept Christianity, to live by it and to die for it, without cogent proofs of the fact, with a thousand difficulties concerning the truths, with aversion for many of the rules of conduct. They know that here is truth and goodness. It is the place where their hearts have chosen to rest. The side of Christianity which appeals most strongly to them cannot be expressed in accurate formulæ or clearest distinctions. True, their faith rests on, and is guaranteed by these formulæ and distinctions. Dogma is the soul of devotion, but it is not devotion itself. It is only when the truth expressed in the definition is brought home to the soul that it becomes a motive of action. It is not without reason that all the saints insist on the necessity of meditation.

Now this expressing of truth to elicit not merely intellectual assent, but also heartfelt consent, cannot be accomplished by openly scientific methods. This must strike the theologian when he addresses a popular audience. The methods and arguments which appeared cogent in the class-room are felt to be unsatisfactory in the pulpit and in the press. Reasons which he called "*rationes convenientiæ*" and flung out carelessly now become of primary importance. He shows how the truths of religion harmonize with the social and political needs of his hearers; how they are an ever-present help in time of temptation, and a consolation in hours of suffering; how they satisfy the thirst for ideal happiness which comes at times to the dullest of mankind; in a word, how every question is answered, and every longing fulfilled, and every need satisfied for human nature in the religion of Jesus Christ. And when he does this, he will be no more than honest, for he will be giving to others the aids by which his own faith finds pa-

tience and strength when his speculations end in seeming contradictions or in fag-ends of truth of which he cannot see the connection, in the "thousand difficulties which do not need to produce one doubt."

This paper is not intended to leave an impression that there has ever been any direct contention made even by the most narrow scholastic, that religion is a matter pertaining to pure reason. The question is largely one of practice, and in practice, of proportion, of less or more. This is a plea for more general recognition in our methods of approach to religious questions, and in our presentation of them, of the facts of psychology which our logical training seems to dispose us to overlook. The trained leaders of the Church should not have to leave the popular defence of its principles to converts, to laymen, even to unbelievers. This is not said in disparagement of our lay defenders. Their efforts deserve more appreciation than they sometimes receive. It is one of the most gratifying facts in our present status that almost every Catholic layman engaged in literary work in the English language is willing to use his talent in some way in defence of the faith.

These writers are doing a work that is good and necessary in presenting Catholic truth in a way that can be "understood of the people." The least we can do is to equip ourselves to co-operate with them by our appreciation, our encouragement, and kindly criticism of their labors. We cannot assure ourselves that the next generation either of Catholic writers or readers will be like this one, and we must lay the foundation of Catholic culture while we may. Our people have earned by honest toil some repose for mental advancement, and the best among them are becoming interested in literature. They still possess the rugged faith of their fathers which measured all things by the standard of religion; but we cannot hope to preserve them in that happy state of mind unless we can supply them with reading matter which expresses Catholic ideas and Catholic ideals. It is work that must be done. It is ruin and shame for us if our people satisfy their mental hunger with husks and their thirst with lees, because the corn and wine are locked in inaccessible storehouses.

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AN OLD ABECEDARY ON THE DAY OF JUDGMENT.

THE hymn *Apparebit repentina Dies magna Domini* must be as old as the seventh century, for the Ven. Bede has a reference to it in his *De Metris*. Perhaps it dates even much farther back. It is given in many collections of Latin hymns, and has received some high praise. Daniel¹ compares it with the *Dies Irae*, the masterpiece of Judgment hymns, "quo maiestate et terroribus, non sancta simplicitate et fide superatur." The Rev. Dr. Neale remarks of it that "It manifestly contains the germ of the *Dies Irae*, to which, however inferior in lyric fervor and effect, it scarcely yields in devotion and simple realization of its subject." He styles it a "rugged, but grand Judgment Hymn."² Dean Trench³ says that, although "wanting the high lyrical passion of the *Dies Irae*, yet it is of a very noble simplicity;" and quotes with approbation Daniel's appreciation.

Little need be said with respect to the text. The rhythm requires that *mendicum* (in the 27th line) should be mispronounced *mendicum*. Trench corrects *praecingere* (in the 45th line) into *accingere*, apparently ignorant of the prayer, at vesting, for the cincture: "Praecinge me, Domine, cingulo puritatis," etc. *Ydri* (l. 43) stands for *Hydri*.

With respect to its content, it is, as Daniel declares, a "carmen fere totum e scriptura sacra depromptum." So true is this, that Trench complains of it as "too exclusively a working up of Scripture passages which relate to the last judgment, indeed we may say of one Scripture passage (Matt. 25: 31-46), in a narrative form."

Although it is styled by Dr. Neale an acrostic, it should rather be called, with technical accuracy, an "abecedary," since the initial letters of the couplets, taken consecutively, form not a word or a phrase, but simply the Latin alphabet. Perhaps in deference to the taste of Dr. Neale (who, although in general a felicitous translator of Latin hymns and sequences, makes no attempt to reproduce in his English version the alphabetic peculiarity of the original), Trench seems to throw some discredit on such a "con-

¹ *The. Hymn*, I, No. 161.

² *Med. Hymns and Seq.*, 3d Ed., p. 9.

³ *Sac. Lat. Poetry*, 3d Ed., p. 296.

straint": "Latin hymns which have submitted to this constraint are," he says, "not very numerous; and there appears something artificial in an arrangement which, while it is a restraint and difficulty, confers few compensating benefits, and, when all is done, is rather for the eye than for the ear." The real "compensating benefit," it seems to us, is found in its appeal, not to either the eye or the ear, but to the memory. It is an old mnemonic device, and a valuable one; and although, because of the vast multiplication of books since the invention of printing, it has degenerated into a versifier's trick meant to please both eye and ear, it may very well be questioned if in its former application it ever addressed itself to either. Whatever value be assigned to the alphabetic device, we think that an attempt should be made to preserve it in any translation, if for no other reason, at least for its quaintness and comparative rarity. But the successful retention of this device should not be at the expense of the metre of the original. Especially should the original metre be preserved in the cases where (as in the *Dies Irae*, the *Stabat Mater*, and other such masterpieces) so much of the charm of the poem is due to its metrical and stanzaic structure.

There are in English three translations of the *Apparebit repentina Dies magna Domini*. Dr. Neale and Mrs. Charles (both of these being frequent and able translators from the Latin) have preserved the metre, but not the mnemonic device of the original. A third, Dr. Coles (a physician), has preserved the mnemonic but not the metrical form. If anything must be sacrificed, we think that, in this particular case, it should undoubtedly be the alphabetic form; for the metre in this hymn is the happiest possible echo of the sense. There is in it an overwhelming power like the mighty rushing of many waters, like the resistless and rapid flow of a torrent hurrying the reader on to that sudden precipice whose existence is foreknown but whose location is unsurmised—the *Dies magna Domini*. The metre must be retained at whatever cost.

In the trust that an English rendering which should retain both metre and alphabetic form was still a possibility, we have labored so to combine the results obtained by Dr. Neale and Dr. Coles as to supply the desideratum.

It will perhaps prove interesting to quote here some lines from each translator in illustration of the merits of each and of the method pursued in the attempted combination.

DR. NEALE'S VERSION.

A pparebit repentina dies magna Domini ; Fur obscura velut nocte improvisos occupans.	That great Day of wrath and terror, That last Day of woe and doom, Like a thief that comes at midnight On the sons of men shall come ;
B revis totus tum parebit prisci luxus sæculi, Totum simul cum clarebit praeterisse sæculum.	When the pride and pomp of ages All shall utterly have passed, And they stand in anguish, owning That the end is here at last :

DR. COLES' VERSION.

A pparebit repentina dies magna Domini ; Fur obscura velut nocte improvisos occupans.	A s a thief in the night when none waketh to ward, Shall be the surprise of that Day of the Lord ;
B revis totus tum parebit prisci luxus sæculi, Totum simul cum clarebit praeterisse sæculum.	B rief shall then seem all its pomp and display When the world shall have passed and its fashion away.

For convenience in printing, we have broken up the long metre of the original and of Dr. Coles' rendering. It will have been noticed that Neale preserves the trochees of the original, while Coles changes them into anapests. Because of its particles or "hinges," English lends itself with ease to both iambic and anapestic verse, but only tardily and with difficulty to trochaic and dactylic. This is a common experience of versifiers. The version of Coles, departing entirely from the metre of the original, and using the much easier anapestic feet of English metre, is therefore quite flowing ; while that of Neale seems even more "rugged" (to use his own word describing the Latin) than the original. He succeeds much better, however, farther on ; and we have been able to incorporate about one-third of his version almost bodily into our own "compromise," which, without further preface, follows here.

HYMNUS DE DIE JUDICII.

- A**pparebit repentina Dies Magna Domini,
Fur obscura velut nocte improvisos occupans.
- B**revis totus tum parebit prisci luxur sacculi,
Totum simul cum clarebit praeterisse saeculum.
- C**langor tubae per quaternas terrae plagas concinens,
Vivos una mortuosque Christo ciet obviam.
- D**e coelesti Judex arce, majestate fulgidus,
Clarior angelorum choris comitatus aderit :
- E**rubescet orbis lunae, sol et obscurabitur,
Stella cadent pallescentes, mundi tremet ambitus ;
- F**lamma ignis anteibit justi vultum Judicis,
Coelum, terras et profundi fluctus ponti devorans.
- G**loriosus in sublimi Rex sedebit solio,
Angelorum tremebunda circumstabunt agmina.
- H**ujus omnes ad electi colligentur dexteram,
Pravi pavent a sinistris, haedi velut foetidi :
- I**te, dicit Rex ad dextros, regnum coeli sumite,
Pater vobis quod paravit ante omnes saeculum ;
- K**aritate qui fraterna me juvistis pauperem,
Caritatis nunc mercedem reportate divites.
- L**aeti dicent : Quando, Christe, pauperem te vidimus,
Te, Rex magne, vel egentem miserati juvimus ?
- M**agnus illis dicit Judex : Cum juvistis pauperes,
Panem, domum, vestem dantes, me juvistis humiles.
- N**ec tardabit et sinistris loqui justus Arbiter :
In Gehennae, maledicti, flammam hinc discedite ;

THE JUDGMENT DAY.

Awful in its sudden terror shall appear the Day of Doom :
Like a thief at midnight stealing on the thoughtless shall it come.

Brief shall then seem all the splendors of the ages that are past,
When the universe confesses that its end hath come at last !

Clangor of the mighty trumpet unto earth's four quarters spread,
Waxing loud and ever louder summoneth the quick and dead.

Dazzling from the height of heaven shall the awful Judge draw nigh,
Girt about with the angelic legionaries of the sky :

Eve's pale orb shall flush to crimson, and the sun shall hide its head,
And the stars shall fall from heaven, and the earth shall quake in
dread :

Flame and fire and desolation at the Judge's feet shall go ;
Earth and sea and all abysses shall his mighty sentence know.

Glorious the King of Heaven sitteth on his throne sublime,
While the very angels tremble, wholly innocent of crime !

His elect upon His right hand hath the Saviour shepherded ;
But, like goats, the evil-doors on His left await in dread.

"Into the eternal Kingdom, Blessed of my Father, come !
Ere were laid the world's foundations it was destined for your home.

Kindly succour, when I naked was and poor, ye gave to Me ;
Now receive ye the exceeding great reward of Charity ! "

"Lord," they cry in deep amazement, "when have we beheld Thee
poor,
Or relieved Thee, King of glory, faint and hungry at our door ? "

"Me it was ye helped and pitied," shall He answer : " Verily,
What unto the least my brethren gave ye, given was to Me ! "

Next addressing all the wicked at His left, the Judge shall say :
" Go, ye cursed, to Gehenna, and the fire that is foraye !

Obsecrantem me audire despexistis mendicum,
Nudo vestem non dedistis, neglexistis languidum.

Peccatores dicent : Christe, quando te vel pauperem,
Te, Rex magne, vel infirmum contemnentes sprevimus ?

Quibus contra Judex altus : Mendicanti quamdiu
Opem ferre despexistis, me sprevistis improbi.

Retro ruent tum injusti ignes in perpetuos,
Vermis quorum non morietur, flamma nec restinguitur :

Satan atro cum ministris quo tenetur carcere,
Fletus ubi mugitusque, strident omnes dentibus.

Tunc fideles ad coelestem sustollentur patriam,
Choros inter angelorum regni petent gaudia ;

Urbis summae Hierusalem introibunt gloriam,
Vera lucis atque pacis in qua fulget visio,

XPM regem jam paterna claritate splendidum
Ubi celsa beatorum contemplantur agmina.

Ydri fraudes ergo cave, infirmantes subleva,
Aurum temne, fuge luxus, si vis astra petere ;

Zona clara castitatis lumbos nunc praecingere ;
In occursum Magni Regis fer ardentis lampades.

O how vainly I, a beggar, sought some pity for my lot—
Naked, ye have never clothed Me ; sick, ye visited Me not ! ”

“ **P**itied not ? ” they ask : “ When didst Thou ever come to us forlorn,
Mighty King, or sick, or needy, and didst meet neglect and
scorn ? ”

Questioned thus, the Judge replieth : “ Since ye never cast your eyes
On the poor and sick and needy, it was Me ye did despise ! ”

Reeling backward at the sentence, to Gehenna they shall fly,
Where the flame is never ending, where the worm can never die :

Satan there and all his angels in profoundest dungeons bound,
Gnash their teeth and howl with anguish till the fiery deeps
resound.

Then the righteous, upward soaring, to their Heavenly Country go,
Midst the cohorts of the angels, where is joy forevermo :

Ushered into all the splendors of the New Jerusalem,
Floods of light and peace and beauty shall alone encompass them :

Xrist shall they behold forever seated at the Father's hand,
As in Beatific Vision His elect before Him stand.

Ye who seek the heavenly Salem, from the dragon's malice fly ;
Give your bread to feed the hungry, if ye seek to win the sky ;

Zealously be girded round with zone of chastity all-bright,
And run forth to meet the Bridegroom coming, with your lamps
alight !

H. T. HENRY.

Overbrook, Pa.

LUKE DELMEGE:—PART II. ILLUMINATION.¹

XXXIX.—MARTYRDOM.

AS Luke Delmege returned home the following day, he was a prey to anguish and remorse such as rarely visit souls, except those who are called to the high planes of thought and trial. The sudden contrast between his own life, flawless and immaculate, but commonplace and unheroic, with the life of that humble priest, stripped of all things for Christ's sake; and the sharper contrast with the sublime heroism of this young girl, filled him with that poignant self-contempt which fine souls feel when they contemplate the lives of the Saints of God.

"I have been troubled with problems," he said. "Here is the great solution—Lose all to find all."

Even the great kindness of the Bishop, which augured great things for the future, could not dissipate the thought. Nay it intensified it.

"I have been in touch with great souls," he said. "Now, let me see can I be worthy of them. Can I see that great old man again without compunction; and that young saint without shame? Surely, heroism and heaven are for me, as for them!"

He commenced at once. Bit by bit, every superfluous article of furniture was secretly disposed of, until his bedroom became as bare as that old bedroom on his first mission, where he had sat and meditated in despair. And, except one or two articles, souvenirs of old friends, he denuded in like manner his little parlor, saving only his books. Then he begged for a cross. "Cut, burn, and destroy." He placed no limit to God's judgment. He asked for the unknown; and shut his eyes. And the cross came.

One morning he had a letter from Father Cussen saying that all preliminaries had been arranged; notices had been served on the Board of Guardians; and it was almost certain that the evictions in Lough and Ardavine would commence during the ensuing week. Furthermore, it was suspected that an example would be made of the leading Nationalists; and that, probably, Lisnalee

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would be visited first. A few days after, a second letter told him that the evil day had come. A company of soldiers had been drafted into the village, and the police were concentrating in a neighboring town. He made up his mind to leave that day and go to Seaview Cottage to await events. Whilst he was reading these letters he noticed that Mary was lingering in the room, under one pretext or another. She poked the grate assiduously, arranged and re-arranged the two vases several times, until at last Luke said :

"Well, Mary, what's up?"

Mary, trembling very much, faltered out :

"I was thinkin' to be afther asking your reverence to get another housekeeper!"

"Oh, you are anxious to leave me? I thought you were fairly happy here, Mary!"

"And so I was, your reverence," said Mary, biting the lace edging of her apron, and studying the pictures carefully.

"Then why are you leaving? Do you want higher wages?"

"Ah, 'tisn't that at all, your reverence," said Mary, with a frown.

"Well, surely you're not going to America with the rest?"

"Yerra, no! your reverence," said Mary, biting her apron more furiously.

"Well, I mustn't try to discover your secrets," said Luke.

"You have your own ideas—"

"Yerra, 'tis the way I'm goin' to be married," blurted out Mary.

"Married?" cried Luke, aghast.

"Yes, your reverence! Why should not a poor girl get married if she gets the chance?" said Mary, with a pout.

"Oh, to be sure, to be sure," said Luke. "But I hope, my good girl, that you are making a wise choice. You deserve a good husband!"

"Indeed 'n he is a dacent boy enough," said Mary.

"He doesn't drink, I hope?" asked Luke, anxiously.

"Ah, not much, your reverence. No more than anybody else."

"Because you know, Mary," said Luke kindly, "that the

worst thing a young girl ever did is to marry a drunkard in the hope of reforming him."

"Ah, he's not as bad as that at all, your reverence," said Mary.

"Do I know him?" asked Luke.

"Yerra, you do, of course," said Mary blushing furiously.

"Does he belong to our parish?"

"Yerra, of course he does, your reverence," said Mary, with a little giggle.

"I won't ask you further—" said Luke, turning away.

"Yerra, 'tis John, your reverence," said Mary, now scarlet with confusion.

"John? what John?" said Luke.

"Yerra, *your* John, your reverence," said the poor girl.

"What! that ruffian!" cried Luke in dismay.

"Ah! he's not," said Mary pouting. "He's a dacent poor boy enough."

"Well, marriages are made in Heaven, I suppose," said Luke resignedly. "But I thought you and John were always quarrelling."

"Ah! we used make it up agin," said Mary.

"Of course you please yourself, Mary," said her master at length. "But it would be very embarrassing and awkward for me if you were to leave just now. I expect within the next few days my father and sister will be thrown upon the world; and they have no shelter but here!"

"Don't say another word, your reverence," said Mary. "If it was for seven years John must wait."

But John didn't see the force of this unnecessary procrastination. And there was another big row in the kitchen.

"An' you won't?" said John, as an ultimatum.

"I won't," said Mary, determinedly.

"Well, there's as good fish in the say as ever was caught," said John.

"Go, an' ketch 'em," said Mary.

But John relented after some hours' meditation.

"An' tisn't for your sake," he said, "but for the masther's It would be a quare thing if we wor to lave him in his trouble."

So Luke went down to Seaview Cottage to await events.

He had not long to wait. The following morning, as they sat at breakfast in the neat little parlor fronting the sea, there came to their ears a low, wailing sound, that appeared to be caught up and echoed by similar sounds here and there across the country.

"Some steamer going up the river!" said Father Martin. "That's the foghorn, and the echoes along the shores. Run out, Tony, and tell us what she's like."

Tony soon returned.

"There's no steamer in the channel," said Tony, "but the people are all running here and there up towards Ardavine."

"'Tis the signal of the eviction," said Luke, rising. "Let us go!"

"Sit down, man, and eat your breakfast," said Father Martin. "You have a long fast before you."

But Luke did not sit down again. The home of his childhood, the dream of the London streets, the vision that hovered ever before his eyes, even in his moments of unfaithfulness, was about to vanish in flame and smoke and red ruin. How could he sit down calmly and eat? He gulped down a cup of tea; and waited impatiently for Father Martin.

They drove up rapidly, to find that the terrible proceedings had already commenced. As they passed with difficulty through the vast, surging crowd, that swayed to and fro with excitement they saw the red dotted line of soldiers, who formed the cordon around the house; and within the cordon was the black square of police who were to guard the bailiffs from violence. The soldiers, standing at ease, gazed sullenly into the mouths of their rifles, never lifting their heads. It was dirty, unsoldierlike work, and they were ashamed. Their young officer turned his back on the whole dismal proceeding; and, lighting a cigarette, stared out over the landscape. The priests briefly saluted Father Cussen, who was trying by main strength of arm to keep back the infuriated people. He had barely time to whisper to Luke:

"I wish we had all your coolness to-day. There will be bad work; and we'll want it."

He struck the hand of a peasant lightly, as he spoke, and a large, jagged stone dropped on the ground.

Luke and Father Martin begged leave of the Resident Magistrate to approach the house and give such consolation as they might to the poor inmates. It was refused courteously. No one could pass inside the cordon. They stood on the outskirts, therefore, and watched the eviction,—Father Martin, anxious and sympathetic; Luke, pale with excitement, his eyes straining from their sockets, his face drawn tight as parchment. In dramas of this kind, alas! so frequent in Ireland, the evicted as a rule make a show of hostility and opposition to the law. Sometimes, the bailiffs are furiously attacked and their lives imperilled. When the keen, cruel hand of the mighty monster is laid upon them, the people cannot help striking back in terror and anger—it is so omnipotent and so remorseless. But, in this case, the beautiful faith and resignation to God's inscrutable will which had characterized the life of old Mike Delmege hitherto, and the gentle decency of his daughter and her husband, forbade such display. And so, when the bailiffs entered the cottage at Lisnalee to commence their dread work, they were met silently, and without the least show of opposition!

It was heart-rending to witness it—this same cold, callous precision of the law. The quiet disruption of the little household; the removal, bit by bit, of the furniture; the indifference with which the bailiffs flung out objects, consecrated by the memories of generations, and broke them and mutilated them, made this sensitive and impressionable people wild with anger. In every Irish farmer's house the appointments are as exactly identical as if all had been ordered, in some far-off time, from the same emporium, and under one invoice. And when the people saw the rough, deal chairs, the settle, the ware, the little pious pictures, the beds with their hangings, flung out in the field, each felt that his own turn had come, and that he suffered a personal and immediate injury. And Father Cussen had the greatest difficulty in restraining their angry passions from flaming up into riot, that would bring them into immediate and deadly conflict with the forces of the Crown. As yet, however, the inmates had not appeared. There was an interval of great suspense; and then Will McNamara, a splendid stalwart young farmer, came forth, the cradle of the youngest child in his arms. He was bleeding

from the forehead; and the people, divining what had taken place, raised a shout of anger and defiance, and rushed towards the house. The police moved up hastily, and Father Cussen beat back the people. But they surged to and fro, on the outer line of the cordon; and the young English officer threw away his cigarette, and drew in the long, thin line of the soldiers. In a few moments, Lizzie came forth, holding one child in her arms, and a younger to her breast. Following her was her husband again, still bleeding from the forehead, and with two frightened children clinging to him. Lastly, Mike Delmege appeared. The sight of the old man, so loved and respected in the parish, as he came forth from the dark framework of the cottage door, his white hair tossed wildly down on his face, and streaming on his neck, and his once stalwart frame bent and broken with sorrow, roused the people to absolute fury. They cursed deeply between their teeth, the women weeping hysterically; and a deep, low moan echoed far down the thick, dark masses that stretched along the road, and filled the ditches on either hand. For over two hundred years the Delmeges had owned Lisnalee—a grand race, with grand traditions of an unstained escutcheon and an unspotted name. And, now, as the last member of the honored family came forth, an outcast from his father's home, and stood on the threshold he should never cross again, it seemed as if the dread Angel of Ireland, the Fate that is ever pursuing her children, stood by him; and, in his person, drove out his kindred and his race. The old man stood for a moment hesitating. He then lifted his hands to God, and kneeling down he kissed reverentially the sacred threshold, over which generations of his dead had been taken, over which he had passed to his baptism, over which he had led his young trembling bride, over which he had followed her hallowed remains. It was worn and polished with the friction of the centuries; but so bitter a tear had never fallen on it before. Then, raising himself up to his full height, he kissed the lintel of the door, and then the two doorposts. He lingered still; he seemed loth to leave. And the bailiffs growing impatient, pushed him rudely forward. Weak and exhausted, the old man stumbled and fell. An angry scream broke from the people; and a few stones were flung. And Luke,

who had been watching the whole melancholy drama with a bursting heart, broke away from Father Martin, and forcing his way beyond the cordon of soldiers, he rushed towards the house, crying in a voice broken with sobs and emotion: "Father! Father!!"

As a river bursts through its dam, sweeping all before it, the crowd surged after him, breaking through every obstacle. The police, taken by surprise, fell away; but a young sub-inspector rode swiftly after Luke, and getting in front he wheeled around, and rudely striking the young priest across the breast with the broad flat of his naked sword, he shouted:

"Get back, sir! get back! We must maintain law and order here!"

For a moment Luke hesitated, his habitual self-restraint calculating all the consequences. Then a whirlwind of Celtic rage, all the greater for having been pent up so long, swept away every consideration of prudence; and with his strong hand tearing the weapon from the hands of the young officer, he smashed it into fragments across his knees, and flung them bloodstained from his own wounded fingers into the officer's face. At the same moment, a young girlish form burst from the crowd, and leaping lightly on the horse, she tore the young officer to the ground. It was Mona, the fisherman's sunny-haired child, now grown a young Amazon from her practice with the oar and helm, and the strong, kind, buffeting from winds and waves. The horse reared and pranced wildly. This saved the young officer's life. For the infuriated crowd were kept back for a moment. Then the soldiers and police charged up; and with baton and bayonet drove back the people to the shelter of the ditch. Here, safely entrenched, the latter sent a volley of stones flying over their assailants' heads, that drove them back to safe shelter. In the pause in the conflict the Resident Magistrate rode up and read the Riot Act.

"Now," he said, folding the paper coolly, and placing it in his pocket, "the first stone that is thrown, I shall order my men to fire."

It is quite possible, however, that the people would have disregarded the threat, so infuriated were they; but their attention was just then diverted by a tiny spurt of smoke that broke from

the thatch of Lisnalee Cottage. For a moment they thought it was an accident; but the smell of burning petroleum and the swift way in which the flames caught the whole roof and enveloped it in a sheet of fire, undeceived them. It was the irrevocable ultimatum of the landlord. It was the sowing with salt; the decree that never again should bread be broken, or eyelid closed on that hallowed spot. The solemnity of the tragedy hushed people, police, and soldiers into silence. Silently they watched the greedy flame eat up thatch and timber, and cast its refuse into a black, thick volume of smoke that rolled across the sea, which darkened beneath it. Then, there was a mighty crash as the heavy rafters fell in; a burst of smoke, and flame, and sparks; and the three gables, smoke-blackened, flame-scorched, stood gaping to the sky. Father Cussen took advantage of the momentary lull in the fierce passions of the people to induce them to disperse; but they doggedly stood their ground, and sent shout after shout of execration and hate after the departing bailiffs and their escort. And as they watched the latter moving in steady, military formation down the white road, a strange apparition burst on their sight. Across the valley, where the road wound round by copse and plantation, a carriage was seen furiously driven towards them. The coachman drove the victoria from a back seat. In the front was a strange and imposing figure, that swayed to and fro with the motion of the carriage, yet kept himself erect in an attitude of dignity, and even majesty. His long, white hair, yellowed and almost golden, was swept back upon his shoulders by the land breeze; and a white beard, forked and parted, floated and fell to his waist. He held his hand aloft with a gesture of warning. With the other he clutched the carriage rail. The priests and people were bewildered as they stared at the apparition. Some said it was the landlord; for they had never seen that gentleman; and with the eternal hope of the Irish, they thought he might have relented, and was coming to stop the eviction, and reinstate the tenants. Some thought it was supernatural; and that the great God had intervened at the last moment, and sent them a Moses. But they were not disappointed, nay, a great light shone over their faces, when, on cresting the hill, the Canon's coachman was recognized, and by degrees the

old familiar face of power and dignity beamed on them. There was a mighty shout of welcome, that made the soldiers pause and turn backward. The people, mad with delight, and a new sense of hope and protection from the presence of their mighty patriarch, crowded around the carriage, kissed his hands, knelt for his blessing, told him that if he had been in time, Lisnalee would have been saved, etc., etc. Slowly, the carriage forced its way through the thick masses that surged around it. The old man saw nothing. His eyes were straining out to where the peaked burnt gables cut the sky. Then, when he came in full view of the horror and desolation—the broken household furniture, the smoking ruin, the evicted family, lingering in misery around their wrecked habitation, saw the old man bending over his grandchild in the cradle, and the wound on the forehead of its father, he groaned aloud, and with a despairing cry, "*My people! oh! my people!!*" he fell back helpless in his carriage, and covered his face with his hands.

A few days after, Luke Delmege received a summons to appear before a special court that was to sit in the Petty Sessions room at Ardavine, to answer to a charge of obstructing the police in the discharge of their duty, assaulting a police officer, etc.

In the afternoon of that day of trial Barbara Wilson was summoned to the parlor of the Good Shepherd Convent. The Sister who summoned her took her young charge gaily by the hand and led her wondering and trembling along the nuns' corridor to the large reception-room in front of the Convent. With a bright, cheery word she ushered Barbara into the parlor and closed the door. There were two in the room—the Bishop and the Mother Provincial. The former, advancing, placed a chair for Barbara and bade her be seated. Barbara sat, her hands meekly folded in her lap, not daring to lift her eyes, but filled with a sweet emotion of mingled apprehension and hope. She knew that the crisis of her life had come. The Bishop looked at her keenly and said:

"Miss Wilson, the secret of your sojourn here in the character of a penitent is known. You cannot remain here any longer!"

"My Lord!" she said, trembling, "I have been very happy here. Could you not let me remain?"

"Quite impossible," said the Bishop. "In fact, I am not quite sure that the whole thing has not been irregular from the beginning. You must now resume your proper station in life."

"I am very helpless and quite unfit for the world, my Lord," said Barbara, (the dream and its realization seemed now totally dispelled); "what can I turn to now, especially as my past is known?"

"Oh, you can easily assume your proper place in society," said the Bishop. "You are young, life is before you, and you may be very happy yet."

"My Lord," said Barbara, weeping, "if it is happiness I seek, I shall never know such happiness again as I have experienced here. But I know all now. I was murmuring against my cross and dreaming of other things, and now God has taken away my cross and my happiness for ever. O, Mother, dear Mother, plead for me, and let me go back again!"

"Impossible, child," said Mother Provincial, but with a tone that brought Barbara to her knees in a moment. She buried her face in the Mother's lap, crying passionately:

"Oh, Mother, you can, you can. Keep me here. I'll do anything, anything you like; but don't send me out into the world, the dreadful world, again. Oh, my Lord," she cried, "I saw things once that I never care to see again—one dreadful night when I lost poor Louis in London, and sought him up and down for hours. And, oh, I found heaven here, and I didn't know it. And God is punishing me dreadfully. Oh, Lord, dear Lord, give me back my cross, and I promise never, never again to repine or revolt against it!"

The thought of facing the great, hard, bitter world had never occurred to her before, until now when the door of her happy home was opened and she was bade depart. All the nervous fear of an inexperienced soul and all the horror of one which has been *in* the world but not *of* it, combined to fill her with a strange dread, which became almost hysterical. In her great agony her white cap fell, releasing the long, rich tresses that now flowed down, tossed and dishevelled, and swept the ground. And the Bishop thought, that if the picture could be transferred to canvas it would make a "Magdalen" such as no painter had ever

dreamed before. But he remonstrated, reasoned, argued, pleaded, what would the world say? what would even good Catholics think? what reflections would be cast upon the Church, her discipline, her teaching, etc.? But the silent, prostrate figure made no reply. And the Bishop went over to study carefully a picture of the Good Shepherd which he had seen a hundred times, and to blow his nose violently.

After an interval, Mother Provincial said, looking down on Barbara, and smoothing her long, fine hair:

"My Lord, I think there is one condition on which we could keep Miss Wilson here."

Barbara lifted her face. The Bishop turned round rapidly.

"What is it?" he said, without a trace of dignity, and with very red eyes.

"If Miss Wilson would care to change this dress," said Mother Provincial, touching the blue mantella, "for the habit of the Good Shepherd——"

"Oh! Mother, Mother! there's my dream, my dream!" cried Barbara, in a paroxysm of surprise and delight. "Oh, Lord, dearest, sweetest Lord, how good art Thou, and how wicked and unbelieving have I been! Oh, my Lord!" she cried, turning to the Bishop with clasped hands, "there was hardly a night in which I did not dream I was a Sister of the Good Shepherd; and I thought our dear Lord Himself clothed me with His wounded hands, and I used even touch the gaping wounds with my fingers, as He said: 'Arise, and come; the winter is past!' But oh! the agony of waking and finding it was all a dream. And then I used reproach myself with being unfaithful to my vow; and I used pray, but oh! with such a faltering heart, 'I have chosen, I *have* chosen, to be an abject in the house of my Lord!' And now, here is my dream realized. Oh! Mother, I shall never, never distrust my dear God again!"

"Very well, Mother," said the Bishop, trying to steady his voice. "There's one clear sign of a vocation whatever, that this young lady has been thinking of your white habit so long. Now, can she make her novitiate here?"

"I think not, my Lord," said the Mother Provincial; "I shall send her to Cork for many reasons."

"Well, then, the sooner the better, I presume," said the Bishop. "There's a train at 5.20. Will the young lady have time to change her dress in that time? Very well, my carriage will be at the convent door at a quarter to five o'clock. And, as I have some business to transact in Cork, I shall have the honor of escorting Miss Wilson to her new home."

"Mother," said Barbara, "I'm stupid with delight. Can I say good-bye to my—to the penitents?"

"No!" said the Mother, "you must enter on your obedience at once!"

"Not even to poor Laura, Mother?"

"Well, yes! when you have changed your dress," said Mother Provincial, with some hesitation.

It was a happy parting, that between Barbara and the soul she had saved; for it was only for a time. And it was a happy little soul that moved down amongst the lilies and azaleas of the nuns' corridor, escorted by Sister Eulalie, who whispered:

"If only Luke was here now, how happy he would be!"

And out from behind doors and recesses, and flower-pedestals, rushed ever and again some white-robed figure, who flung her arms silently around the young postulant, silently kissed her on the face and mouth, and silently vanished. And as she rolled along in the Bishop's carriage, she thought:

"To see uncle and father now would be Heaven. But no! not till I am clothed. Then they'll see me, and rejoice. Oh! how good is God!"

As they entered the Cork train, there emerged from a train that had just run in on the opposite platform, a strange procession. First came a detachment of police, with rifles, and full equipments; then a batch of poor peasants and laborers, evidently prisoners; then a young girl, with a plaid shawl around her head; then a priest with his arm in a sling. Barbara caught her breath, and could not forbear saying aloud:

"That's Father Delmege, my Lord!"

"So it is!" said the Bishop, who had been watching intently. "Take your seat, whilst I go and see him."

And so, as Barbara passed from her martyrdom rejoicing, Luke entered on his.

He had been duly arraigned before the constituted tribunals of the land, and had taken his place in court. He would gladly have gone into the dock with his fellow-prisoners, but the law, always polite and courteous and inexorable, would not allow it. It was a wonder that he was not invited on the bench to try himself. When the magistrates entered, all present uncovered their heads but the prisoners. They wished to protest against law, and legislators, and executive alike.

"Take off your hats," shouted the police angrily.

The prisoners refused, and one of the constables roughly seizing one of the young men, dashed his hat furiously on the ground.

"Remove your hats, boys," said Luke, from the place he occupied near the Bench. "Respect yourselves, if you cannot respect the Court."

The young men doffed their hats immediately. It was almost pitiful—this little protest of defiance; pitiful, by reason of its very impotence.

The Court proceeded to try the cases with calm, equable formality, each case being individually handled to show complete impartiality. Every one in court understood that the conviction was a foregone conclusion. But everything should be done regularly and in form; though every prisoner felt the merciless grasp of the law upon him. And so the proceedings moved steadily on to their conclusion, like well-oiled machinery, smooth, harmonious, regular, irresistible. The magistrates consulted for a few minutes and then announced their decisions. The poor peasants and laborers were sentenced to terms of imprisonment varying from three to six months, but always accompanied with hard labor. When Mona's turn came, she was sentenced to six months' imprisonment without hard labor. She stood in the front of the dock, looking calmly and defiantly at the Bench. Her eyes alone blazed contempt and determination.

"I want no favors from ye," she cried, as her sentence was announced. "Ye are the enemies of me creed and country."

"In consideration of your sex and youth, we dispense you from hard labor," said the presiding magistrate, "although your offence was a most serious one, and might have imperilled the life of the officer—"

"He struck a coward's blow," said Mona, "an' it was right that a woman's hand should chastise him."

The magistrates were passing on to the next prisoner, when she again interrupted:

"Will ye gi' me the hard labor?" she said. "No wan shall ever say that I showed the white feather."

"Then we change your sentence to three months and hard labor," said the magistrate.

"Thank ye," she said, pulling the shawl again over her face.

"We have taken into account, Mr. Delmege," continued the magistrate courteously, "your position, and the excellent character you have hitherto maintained. We also take into account that in one sense the grave assault of which you were guilty, and which might have led to lamentable consequences, was possibly owing to the great excitement that unhappily accompanies the operations of the law in this country. We, therefore, are of opinion that the requirements of the law and justice shall be satisfied by asking you to enter into your own recognizances to observe the peace for twelve months."

Luke rose, pale and weak. His right hand was badly swollen; and he still was in danger of blood-poisoning.

"I am sure, gentlemen," he said, "you do not intend it; but I can hardly regard your decision as other than an insult. There has been nothing alleged in my favor to extenuate the offence, or mitigate the severity of the law. I am more guilty than these poor fellows, and that poor girl. If there be any reason for clemency, let it be extended to her. She has an aged father, and a sick sister at home—"

"No, Father Luke," said Mona. "I want no mercy from the government of England. I'll go to gaol with more joy than I'd go to me wedding; an' God and His Blessed Mother will look afther Moira and father."

"It is an extremely painful duty, but we are unwilling to proceed to extremities in such a case. If you can see your way, Mr. Delmege, to accept our decision, I assure you it will give us great pleasure," said the magistrate.

"Once more, gentlemen, I appeal to your clemency on behalf of this poor girl," said Luke. "Prison life is not suitable for the young——"

"Don't demane yerself and me, yer reverence, by askin' pity from thim," said Mona, with flashing eyes. "Sure, we're only goin' where all the haroes of our race wint before us."

"Once more, Mr. Delmege," said the magistrate, "will you enter on your own recognizances——"

"Impossible, gentlemen," said Luke, sitting down.

"Then it is our painful duty to direct that you be imprisoned for three calendar months from this date, and without hard labor."

"And so you're a prisoner?" said the Bishop, after he had blessed the crowd of kneeling prisoners, and given his ring to little Mona to be kissed. "I expected it. Take care of that nasty wound in your hand. I hope the doctor will send you straight to the infirmary."

"Don't fill my vacancy, my Lord," said Luke, "at least till I return. My father has no other shelter now."

"Never fear," said the Bishop. "I'll send a temporary substitute, with special instructions to Dr. Keatinge."

"Thank you, my Lord," said Luke.

"Well, good-bye! We'll see you sometimes in your hermitage. By the way, do you know who's accompanying me to Cork?"

"No, my Lord," said Luke, wonderingly.

"You might have heard of Miss Wilson, the niece of Canon Murray?"

"To be sure, I know her well," said Luke eagerly.

"She has had a strange history; but I'll tell you some other time. These fellows are growing impatient. She is about to commence her novitiate as a postulant of the Good Shepherd in Cork."

"Oh, thank God!" said Luke, so fervently that the Bishop wondered exceedingly.

XL.—REUNION.

"Sorrow gives the accolade!" Yes. The blow is sharp, but the quickening is very great. It was just what Luke wanted. All great souls covet pain; and Luke's was a great soul, though he was unconscious of it, and though he had been striving to stifle

during all his life his sublime aspirations and to sacrifice them on the modern altar of mere commonplace and respectability. Circumstances, or rather the Supreme Mind that guides circumstances, had now brought him face to face with suffering and even shame, and he exulted. For if there is a glory in the prison and a sunlight on the scaffold, nevertheless the very thought of personal restraint and the sense of loss of man's highest prerogative, liberty, bring with them a deep humiliation, and the sharp knighthood of the sword is forgotten for a moment in the vulgar grasp of the gaoler. Then comes the reaction, and the sense of exultation; and the keen embrace of pain has a quickening and vivifying power over soul and nerves not yet strained and unstrung by selfishness.

Then, again, Luke found he was an object of respectful solicitude to all around him. The doctor instantly placed him in the infirmary. The right hand was swollen to a dangerous extent, and it was only after the lapse of some weeks that the dangerous symptoms subsided.

"If that hand shall ever get hurt again," said the doctor, "I won't answer for his life."

These days were days of depression for Luke—or moments of depression in hours of deep thought. Left completely to himself, his mind ran over the events of his life in detail. There was little with which he could reproach himself. Yet he was unsatisfied. Then, from time to time, odd phrases that had fastened on his memory would come up at most unexpected times and plague him with their persistency. His verdict on Barbara Wilson ten years ago in the Schweizer-Hof:

"She's not a mortal; she's a spirit and a symbol—the symbol of the suffering and heroism of my race," came up again and again, doubly emphasized now by all he had heard and seen of her years of renunciation and suffering. And his thoughts passed over from the symbol to the symbolized, and the strange expressions used by so many priests about Ireland surged back upon his memory.

"What would the Jews have been if they had not rejected Christ?"

"We have to create our own civilization; we cannot borrow that of other countries."

"We are the teachers of the world; not the pupils of its vulgarity and selfishness."

One night, in the early weeks of his imprisonment, he lay awake in pain, tossing from side to side in great agony. His mind was unusually active, and the sudden thought seized him to sketch a visionary future for his country, founded on this ideal of simplicity and self-renunciation. As his thoughts worked onwards and built up this airy commonwealth of Christ the pain was completely forgotten, and he fell asleep early in the morning. The doctor found his temperature much higher on his morning call, yet he declared him somewhat better.

"Doctor, I want something badly," said Luke. "Can I have it?"

"By all means," said the doctor. "What is it?"

"Pen, ink, and plenty of foolscap paper," said Luke.

"Not yet," said the doctor. "I presume you have not yet learned to write with your toes."

It was so much the better, because Luke had time to think and develop his ideas more fully before he committed them to paper.

Then the pain and sacrifice met with their immediate reward. There was no demonstration on his return from prison. He was an unknown factor in politics. Even in Rossmore there was no ovation. It was felt that he was above such things. But during his imprisonment every kindness and attention was lavished on his father and sister and her children, who had become his guests in his little home. And the same silent, gentle sympathy flowed around him when he returned. Mary wept hysterically, and kissed his hands passionately; and wept still more when she saw his face drawn and pale from much suffering. John said:

"Bad luck to the government and the landlords! Wondher they left him out alive!"

Every kind of shy, pathetic question was put to him by this sympathetic people; every kind of gentle, unobtrusive benevolence was shown him. They could not presume too far upon the grave, silent man; but they spoke their mute love and admiration in a hundred ways. Yet, things were a little tightened in econom-

ical matters, sometimes. Will McNamara had gone to America ; but the father and Lizzie and the children were there. And children must have bread, and meat, and clothes, too. Nature says so, and must not be denied.

One day Luke was walking down the village street in his silent, abstracted way, when he heard a voice challenging him, and rather defiantly :

"What's the matther wid me mate, yer reverence ?"

He turned round and came face to face with the village butcher, Joe Morrissey. Joe seemed to be angry. There had been for a long time a certain want of sympathy between Joe and the "Coadjutor." Joe was a Nationalist, and an extreme one. He had been out in '67 ; had cut the telegraph wires between the junction and Limerick ; and had been one of the last to part from the young Irishman who gave up his life gallantly for his country in the woods near Shraharla. And he had taken it as granted that this polished, well-dressed young priest, who was always preaching the virtues of the Anglo-Saxon, their thrift, punctuality, etc., and consequently emphasizing the defects of his own countrymen, could not be a Nationalist or a patriot. His opinions changed a little after the sermon on Cremona, and had now completely veered round after the scene at the eviction, and the subsequent knighthood of the gaol.

"I beg your pardon, Mr. Morrissey," said Luke, humbly, for life's events had made him very humble.

"I want to know, your reverence," said Joe, slapping his broad knife across the palm of his hand, "what's the matther wid *my* mate, that you're reflectin' on it ?"

"I'm sure I'm quite unconscious, Mr. Morrissey," said Luke, quite puzzled, "of having said anything derogatory—"

"Look at that for mate," said Joe, unheeding, and slapping with the knife the joints that hung in the open window. "Is there the likes of that in the County Limbrick ? Look at that for lane, red and juicy ; and that fat, rich and cramey ; and what's a poor man to do, when his clergy, and the heads of his Church—"

"Don't mind him, your reverence," said Mrs. Morrissey, coming out, and wiping away with her check apron the tears that were streaming down her face, "he doesn't mane what he says, yer reverence—"

"Will ye hould yer tongue, 'uman," said Joe, angrily, "can't you let me talk, whin a gintleman comes into the shop. I say, yer reverence, 'tis a shame that our clergy should be turnin' their backs on their dacent parishioners, and sindin' for their mate to Limbrick and elsewhere, whilst—"

"Never mind him agin, yer reverence," interposed Mrs. Morrissey, still weeping, "what he manes is, that every Saturday, wid God's blessin' for the future, a leg and a line (loin) will go down to you; and, sure, sometime or other, you can pay us. And sure if you never did, God is good!"

Joe had gone out in his indignation; and was looking up and down the street in a very determined manner. Luke came out; and was about to express his gratitude when Joe stopped him.

"There's jest wan favor I want to ask yer reverence," he said.

"To be sure, Mr. Morrissey, if I can possibly grant it," said Luke in wonder.

"Oh, begor, you can," said Joe cheerfully. "Since I was the height of that," he said, stooping down, and putting his open palm within six inches of the ground, "no one ever called me anything but Joe. Me father called me Joe; me mother called me Joe; me brothers and sisters called me Joe. The priests called me Joe; the schoolmasther called me Joe, whin he didn't call me: You d—d ruffian! Whin I grew up, and got married me wife called me Joe; and whin God sint the childre, wan by wan, begor! they never called me anything but Joe. The youngster inside in the cradle knows me as well as yer reverence; and, faix he never calls me "daddy," but Joe. And to tell you the truth, yer reverence, when you call me Misther Morrissey, I don't know who you're talking to. Would it make any difference to your reverence to call me Joe like all the nabors?"

"Certainly not, Mr.—Joe," said Luke, deeply touched, and stretching out his hand. "God bless you!"

"'Tis dirty," said Joe, hastily rubbing his hand on his breeches, "but 'tis the hand of an honest man."

And Joe had the reward of his generosity. It came quickly, and in its most attractive form. That is, the little incident gave

him the opportunity—the dearest that can fall to the lot of an Irishman in this world—of making a good joke. And so, when he sat that evening on the leaden ledge of his open window, and lit his pipe, he was a happy man.

“Begor,” he said to the group that always surrounded his establishment, “’tis the best thing that occurred for many a long day. ‘Mind the pinnies,’ sez he, ‘an’ the poun’s will take care of themselves.’ Ha! ha! ha! ‘Look out for a rainy day,’ sez he, ‘an’ make hay while the sun shines.’ Ha! ha! ha! ha! Begor! the poor man wint to a bad schoolmaster, whin he began to tache himself. For faix, he hasn’t even a butchin pinny to bless himself wid.”

“How could he have it,” said a bystander; “whin he gives it to this, that and the other wan. Begor, the Bank of England wouldn’d sthand it.”

“Look here, hones’ man,” said Joe Morrissey, taking the pipe out of his mouth, “that’s all right; and ’tisin’t me as is goin’ to find fault with him. But, what did he want talkin’ to us about savin’ money, whin he wasn’t savin’ it himself; and all about English ways, whin the man has an Irish heart, no matter how he consales it? That’s what kills me. Sure, the ould sayn’ is thrue—Do what the priests tell ye; but don’t do what the priests do themselves.”

So public opinion surged around Luke in these days of trial. For now Lizzie and her little children had to go away. The strong, brave young farmer had got a job in the docks of New York, and had paid their passage. And with breaking hearts on both sides they parted with all they held dear on earth, and exchanged the free, pure air, the sweet waters, the rushing winds, the rustling trees, the murmuring seas, and freedom and happiness, for a flat in a tenement house in the great city, and the fever and fret of a new life. Ah me! will it ever cease—this dread transformation in lives that were never created but for the sweetness and purity, the silence and the holiness of simple rural environments? And one day old Mike Delmege, “heart-broke afther the little childre’,” bowed his head, and was gathered unto his fathers.

Then there came a great void in Luke’s life. He shrank ever

more and more into himself, and without being in the least degree moody or reserved, he detached himself from all human things, and wrought in simple earnest love towards the Divine. But the few ties which circumstances had created for him—spiritual ties that grew all the stronger by reason of their unworldliness—drew him from time to time from his hermitage, and maintained for him that perfect poise between the world and God, which would otherwise have been broken by a morose asceticism, or a too great leaning over to the creature. And so he kept up a constant and mutually edifying correspondence and intercourse with Father Tracey and Father Martin, and, sometimes, he found himself in a closer and more intimate friendship with his Bishop than he had ever dreamed of.

And one day he found himself the happy intermediary in a little scene in the Canon's drawing-room, which seemed to him a beautiful and divinely-appointed *denouement* in the little drama in which he had been not always a successful actor.

The good Canon had had a relapse after the exciting scene at the eviction, and had sunk into a condition of extreme helplessness. One side was hopelessly paralyzed; and he had to be wheeled from room to room in a bath-chair. The tolerant legislation of the Irish Church reflects strongly the charitable bias of the people's minds; and allows an aged pastor, "who has borne the burden of the day and the heat," and who is disqualified for further work, to retain his parish and presbytery to the end in sturdy independence. And it was very beautiful and edifying to see the broken and enfeebled giant, rolled in and out to his little church, where he spent the greater part of his declining days. The little children used fight for the honor of rolling back across the gravelled walk their aged pastor. They had lost all fear of him now, even of the great snowy beard that swept down on his breast. And still the people came to consult him in their troubles; and to talk of the golden age that had been. And so, calmly and peaceably, his days glided on to the great sea, over which he looked without fear, or terror, or misgiving. One thing only troubled this calm evening of life—the mystery that hung around his beloved niece. Her strange history had been carefully concealed from him, until all should be ripe for the revelation.

He was dozing calmly one summer afternoon when Luke was announced. The latter had often called to exchange ideas with his old pastor, and to relieve the monotony of his illness. He was not surprised, therefore, only deeply pleased at the announcement.

"Ha, my dear young friend," he said, "you caught me—ha—napping. Take a chair and sit with me for a while. Somehow, old times seem to have come back most vividly this—ha—afternoon."

He was silent for a while, his mind busily gathering up the broken threads of the past. Luke sought to divert his attention by telling of his own experiences.

"My sister and her husband are doing well in New York," he said, "I have had a letter lately, asking had any one taken Lisnalee."

"That is not very likely," said the Canon. "Lisnalee remains a monument, and for ever—well, we must not be resentful. But—the events of that—ha—miserable day had one good effect. The horror has not—ha—been repeated; but the people are anxious, frightened, dispirited. They know not when the evil spirit will come again."

"Yes," said Luke mournfully, "the golden age of my poor parish is passed for ever."

"Yet," he said, brightening up, "the world is not all a hopeless place and helpless, or life altogether an insoluble problem."

"You have heard—ha—something that might excite your hopes and ha—sympathies?"

"Yes, sir," said Luke. "I have heard something that deeply concerns me, and——"

"I hope my conjecture is correct," said the Canon, listlessly; "and that his Lordship has yielded to my repeated—ha—solicitations; and, consulting for your unique circumstances, advanced you to a—ha—benefice."

"It is not quite that, sir," said Luke, feeling his way nervously. For now the drawing-room door was opened as gently as if only the summer breeze had stolen in and touched it with a light finger. "It is a something that, if you will pardon me, may also concern you."

Luke was never so nervous before, not even in his first student visit to that dread presbytery. He thought the great clock on the mantelpiece quite impertinent in its noisy ticking.

"Alas!" said the old man, feebly, "very little concerns me now, except the one great event. I did think, indeed—perhaps you will esteem it—ha—a harmless vanity—that the Bishop might have—well—offered me the Archdiaconate before I died. But that was not to be. That was not to be!"

"The diocese thought he would have done so," said Luke, watching the door intently; "but the Bishop looks mostly to the young. He would, however, have given any honor to our old friend, Father Tracey, I believe; but that great saint will have none of these things."

"I haven't always agreed with that excellent, but—ha—rather eccentric clergyman," said the Canon; "but I daresay he is right—quite right!"

"What I am referring to, however, sir," said Luke, now in a state of desperation, "is something that concerns you even more deeply—something that has been the thought and dream of your life."

The old man seemed sunk in a kind of stupor; but something in Luke's words seemed to wake him up to a new life, for he started and asked in an excited whisper:

"Barbara?"

It was the question he had been asking for twelve weary years. He now dreaded to hear again the eternal answer—No! And his face pleaded eloquently against it.

"You know something?" he said. And Luke said, Yes!

"It is a strange coincidence," said the Canon, his face lighted up with a new emotion, "that just as you were announced this afternoon I was dreaming of Barbara. I suppose it is senile weakness, or the mental debility arising from my condition; but in a half-dose I thought I—ah—saw my dear niece entering just as long ago; she used—ha—sweep into this drawing-room with such easy grace and dignity. Ah me! these were happy days, did we but know it. But you were about to say—ha—my dear young friend, that you had some news from Barbara. There is that—ha—singular delusion again. I fear, my young friend, that my intel-

lect is becoming weak. It's a singular delusion ; but now I think, of course, it is only an hallucination, that there in that doorway—ha—what—my God!——”

Ah, yes! dear old soul, this time there was no delusion ; for a figure of light did stand in the dark framework of the door, clothed all in white, save a tiny thread of blue ; and that figure of light did tremble all over under the sweet tremulous dread of shocking with too sudden bliss the frail old man. But now there was no time for further concealment, and with a little glad cry of delight and pain, Barbara, clothed now in the white, beautiful habit of the Good Shepherd Nuns, was at her uncle's feet, and was kissing his two withered hands passionately amid her tears. Luke had done his part well, and had quietly gone out, leaving uncle and niece together. He went down to the old hut by the seashore to visit his old friends, to say a kind word to poor Moira, who was wasting away slowly in consumption, and to exchange the account of his prison experiences with Mona, his fellow-martyr. When he returned to the drawing-room Barbara still sat at her uncle's feet ; the old man, with a look of rapture on his face, was toying with her white scapulary, and murmuring something that sounded like *Sans tache!*

Ah yes! Spotless and immaculate, and with all the purity of a fire-tried soul, she had passed under the mighty yoke of Christ, who had put His own stole of suffering around her. But, strange to say, though now enrolled in the glorious band of virgins, who follow the Lamb wherever He goeth, and sing the canticles none other can sing, there were hours and days when the thought haunted her with a sense of pain and fear, that perhaps after all the day of trial was sweeter than that of victory, and that, like Alexis of old, it would have been better, or more glorious, to have died a reputed Magdalen. For saintly souls, like this, are ambitious. They want the highest and the noblest. The martyrdom must continue to the last breath ; nor do they care to yield up their souls but in a sigh of pain, and the agony of dereliction. But then, here too, the Supreme Law, God's Will, was manifested ; and beneath it she sheltered herself when regrets for the lost nobility of perpetual pain reproached her. And hence, when in the ecstasy of this reunion, which was the one

thing that nature demanded, the thought recurred: Would it have been better otherwise; or if this meeting with the beloved one had only taken place on the far, eternal shore? she brushed aside the thought as a temptation, and gambolled around the dear old presbytery as a child. And she showed her companion-sister all the wonders of the place—the dairy, where she had—indeed she had—made butter; and the poultry—the same old, identical Orpingtons and Dorkings which had won so many prizes for dear uncle; the flower-beds, alas! now not so neat and perfect as when her gentle hands had tended them. And “here,” she said, “Father Delmege stood, leaning on that mantlepiece, the evening he sang that fierce, rebel song; and I, a giddy young girl, raced after him down that footh-path, that runs to the gate, and begged him to look after Louis in England! Ah, poor Louis! if he were only here now.”

And the happy Barbara wiped away a tear with her plain cotton handkerchief. And then, after tea, these birds should shake out all too prematurely their wings in the great clock, and the deep gong toll out, like a bell of doom, the hour of six—and then—the parting, as of all things else on earth; for Luke had to drive the nuns to the evening train for Limerick, where they would get one night’s lodging before going back to the novitiate.

THE MORAL ASPECT OF BRIBERY IN A COURT OF LAW.

IN his *Casus Conscientiae*, Vol. II, cas. 2, P. Gury writes: “Judex minime retinere potest munera accepta ad sententiam justam ferendam, quia hoc non potest esse materia contractus, utpote pretio non aestimabile. Potest autem *probabiliter* servare munera accepta ad sententiam injustam ferendam, post factum, ut dictum est *de Contr. in genere*, ubi de contractu in materia turpi.” This is the only solution one can logically reach if one takes the view that the case in question is to be dealt with like ordinary cases in *materia turpi*. But surely we have here a *reductio ad absurdum* of that view. If a judge cannot keep the bribe tendered to him for giving a just decision, because the act of giving a just decision is not *pretio aestimabile*, then the opinion that a judge may retain

the bribe received for giving an unjust decision—according to those who hold this to be probable—must rest on the assumption that to give an unjust decision is *pretio aestimabile*. Now, what is the difference between the act of the judge in giving a just decision and the act of the judge in giving an unjust decision? What is there in the one that it should be *pretio aestimabile* and in the other that it should not? Physically, the act is the same in both cases. If, then, the rendering of a just decision, in so far forth as it is a physical act, is not to be bought with a price, neither is the rendering of the unjust decision, viewed as a physical act, valid matter of sale. We must, therefore, seek the reason why a price may be taken for the one and not for the other in the moral difference between the two acts. And the judge has no conceivable title to the money he takes from the man who bribes him but the naked and infamous fact that his decision is consciously unjust. There is here no room for the distinction between the act as sinful and the act as serviceable or laborious. For, (1) the act of the judge in giving the just decision is equally serviceable and laborious; and, (2) in so far forth as his act in giving any kind of decision is serviceable or laborious, it is not his to sell, seeing that his labors and services as judge were already hired out to the State from the day that he was sworn into office. It remains that the iniquity of his act is the only title he has to get a price for it. The least that can be said of the view that leads by direct logic to so monstrous a conclusion, is that there is not left about it even one poor shred of probability.

Nor may it be urged, as some moralists do urge, that though the act of the judge is not his to sell so far as it is laborious or serviceable, it is his to sell so far as it involves risk of loss or disgrace. For, to begin with, the fact of a thing being disgraceful affords but a very questionable title to getting a price for it. If honor is not to be bought or sold, neither should dishonor be reckoned a marketable commodity. The risk of temporal loss in the transaction is a more plausible ground on which to set up a claim for compensation. But the risk of loss, as well as the risk of disgrace, spring directly from the injustice of the decision, and are inseparably bound up with it. Both the one and the other are the direct fruits of the injustice; and if injustice as such is not *pretio aestimabile*, neither are its fruits.

The opinion that a judge may keep the bribe he gets for an unjust decision was proscribed by the Bishops of France in 1700.¹ Both St. Augustine and St. Thomas reject it: the one explicitly, the other by necessary implication. The words of the former are: "The fact that an advocate may be feed for pleading a just cause, and a lawyer for giving trustworthy counsel, is no reason why a judge should take a price for giving a just decision, or a witness for testifying to the truth. For these are employed to decide the case between the litigants, while those act for one only of the parties to the suit. But if it is wrong to sell a just decision or true testimony, much more criminal is it to take money for an unjust decision or false testimony, seeing that it is a crime even for those who give it with a will."²

In the *Summa*, St. Thomas lays down this general principle: "That cannot be due matter of sale of which the seller is not the owner."³ Now, as has been pointed out, the judge is not the owner of the decision he gives in court—even were we to grant it to be *pretio aestimabile*—since he does but act there for the State as the dispenser of justice. Again, the Saint says—I quote from the excellent English rendering of the Second Part of the *Summa* by Father Rickaby, S.J.: "There are three sorts of ill-gotten goods. . . . There is another sort which the party who has gotten it cannot keep, and yet it is not due to him of whom he has gotten it: because against justice he received it, and against justice the other gave it; as in the case of simony, in which both giver and receiver act against the justice of the divine law. Hence restitution should not be made to the giver, but the amount should be distributed in alms. And the same in like cases, in which both giver and receiver act against the justice of

¹ I make this statement on the authority of P. Paul Gabriel Antoine, S.J., who so testifies in his treatise, *De Obligationibus Specialibus*,—reproduced in Migne's *Theologiae Cursus Completus*, Parisiis, 1862; vol. 16, p. 1255.

² "Sed non ideo debet iudex vendere justum iudicium, aut testis verum testimonium, quia vendit advocatus justum patrocinium et jurisperitus verum consilium: illi enim inter utramque partem ad examen adhibentur; isti ex una parte consistunt. Cum autem judicia et testimonia, quae nec justa et vera vendenda sunt, iniqua et falsa venduntur, multo sceleratius utique pecunia sumitur, quia scelerate etiam quamvis a volentibus datur."—*Epistola 153, ad Macedonium*, n. 23.

³ 2^a 2^{ae}, q. 32, a. 7.

the divine law. Hence restitution should not be made to the giver, but the amount should be distributed in alms. And the same in like cases, in which both giving and receiving are against the law."⁴ That the case of the judge is one of "like cases" which the Saint would have us solve in the same way, will hardly be gainsaid.

Truth and knowledge, like honor and virtue, have not of themselves a money price. Yet a lawyer may justly take a price for his pleading or counsel. The reason is, as St. Thomas points out, that, though legal knowledge is a spiritual gift, use of it is made by bodily work; and, on the other hand, a lawyer is not always bound to plead or give advice in other men's causes. Therefore, says the Saint, he "may justly take a fee for services that he is not bound to render."⁵ There is thus, in this respect, a twofold difference between the lawyer and the judge. The latter is under contract with the State to render such services as may be required in dispensing even-handed justice. He is therefore bound by a prior obligation to render these services, and cannot take a fee from the parties to the suit. Again, while the legal knowledge he draws upon is his own, and *pretio aestimabile* in so far as use is made of it by bodily work, it is in him wholly subservient to the authority by which he renders the decisions. And this authority he holds, not as a personal right and private possession, but as a something bestowed on him by the State for a specified purpose. Hence, even though he were not at all under contract to render these services, he could not take a fee for them from private parties, because they are bound up with that judicial authority which is his, indeed, to exercise for the good of society, not his to use in his own behoof—not his to sell the use, and, least of all, the shameful abuse of, for a price.

A judge, therefore, cannot keep the bribe he takes for giving an unjust decision. Can a lawyer keep the fee he gets for defending an unjust cause? This case belongs to the class of cases *in materia turpi* in which it is the act that is wrong, and not the giving or taking a price for it. The question has been dealt with at some length, though only incidentally, in a former article.⁶

⁴ *Aquinas Ethicus*, Vol. I, p. 388; 2^a 2^{ae}, q. 32, a. 7.

⁵ 2^a 2^{ae}, q. 71, a. 4.

⁶ AMERICAN ECCLESIASTICAL REVIEW, August, 1901, pp. 132-136.

But as there are those who strongly maintain that the price received for service of this sort can in no case be kept,⁷ it may be well to go more fully into the matter. As appears from a citation made in that former article, St. Thomas decides this question absolutely in the affirmative. Another citation to the same purpose may be given here. "There is a third sort of ill-gotten gains, where the getting itself is not unlawful, but the source of the getting is unlawful, as appears in the case of what a woman gets by following the trade of a prostitute. This is properly called *filthy lucre*; for in following that trade the woman acts filthily and against the law of God: but in taking her hire, she acts not unjustly, nor against the law. Hence this manner of ill-gotten gain may be retained."⁸ This is properly called "filthy lucre" (*turpe lucrum*), not only because it is gotten filthily and disgracefully, but also because it is lucre or *gain*. In the case of the other two kinds of ill-gotten goods spoken of by the Saint, that which is gotten is not gain at all, for it cannot be kept. What the thief gets by stealing, to give an instance of the one kind, is not gain, but must be given back to the one from whom it was stolen. Neither is it gain what the judge gets for an unjust decision, to give an instance of the other kind, but it is forfeit to society, against which the wrong is done.

Like all bargains between private individuals, the contract of buying and selling is regulated by commutative justice on the principle of equality of thing to thing. The objective elements of it are: (1) a thing *pretio aestimabile*, of which the seller is the owner; (2) money or other commodity belonging to the buyer; (3) a certain equality between the two. Given these three, we have all that is objectively essential to a valid sale under the law of nature. Now, in the ordinary cases of *contractus turpis*, we certainly have all three of the objective or material elements. Thus, a lawyer's defence of an unjust cause is *pretio aestimabile*, and his services are his own to dispose of for a price; the fee he gets is his client's to dispose of; and there is a certain equality between the fee and the service rendered. The only difficulty is

⁷ Cf. *De Pactis et Contractibus*, G. de Beusch, S.J., apud Migne, op. cit., *Theologiae Cursus Completus*, nn. 269-280.

⁸ *Aquinas Ethicus*, Vol. I, p. 388.

in respect of the formal element, which consists in or at least presupposes the mutual consent of the parties. And the difficulty is this: Every valid contract begets an obligation in conscience. But how can one bind oneself in conscience to do what is wrong? Can there be a moral obligation to commit sin? Assuredly not; the thing is absurd, monstrous. How then can the contract be valid if it does not beget an obligation in conscience? Or, can mere lapse of time or change of circumstances make that valid which is void from the first? This is the real knot of the difficulty, and so intricate that it might seem as if there were no way to solve it.

Let us take the concrete case that we are dealing with. A lawyer agrees to plead a cause that he knows to be unjust. The trial over, he gets his fee. What title has he got to it? He has the title of services rendered. From the contract? Yes. Was that contract valid? Before answering that question, we must make certain distinctions. Premising that a valid contract is one that begets the effects that are proper to it, we must distinguish between the contract in the making, so to say, and the complete contract. The agreement to sell for a price, before it is completed by the transfer of the thing, or at least of the *jus in re*, is a promise of sale, and a necessary preliminary to selling, rather than a sale. As such it begets an absolute obligation in the seller to deliver the goods, and in the buyer a conditional obligation to pay the price—conditional, that is, on the goods being delivered. Of course this conditional obligation does not exist in act; in other words, is no obligation at all, until the condition is fulfilled. Hence the only effect the agreement in question can have is an obligation in the seller to do what he has promised. And it is valid or void according as it does or does not beget this obligation. In the case we are treating of, it does not beget the obligation, and therefore is void. But at this preliminary stage of the transaction we have not as yet the contract of buying and selling at all. A promise to sell is not a sale, and does not beget the effects of a sale, any more than a promise of marriage is marriage or begets the effects of marriage. Nor is the conditional promise to pay a price an actual purchase. Even when the price is given at the outset, the buyer retains his title to it or its equivalent until the seller performs his part of the contract. As, then, a

promise of marriage may be void and the subsequent marriage valid, so the promise of sale may be void and the subsequent sale valid.

Some one will perhaps demur to this reasoning on the ground that there is no parity between the two cases. It may be urged that the subsequent marriage is valid in virtue of a new consent *de praesenti* given by the parties, and that there is no such consent in the other case. True; but there is something that perfects the contract not the less effectually. Contract differs in kind from contract; and each kind is perfected after its own way. A promise of marriage is perfected and becomes valid when it begets its proper effect, which is a mutual obligation in the parties to contract a marriage; and a promise of sale is perfected when it begets the effect proper to it, that is to say, an absolute obligation in the one party to deliver the goods or perform the stipulated service, and a conditional obligation in the other to pay the price. Similarly, a marriage is perfected when there is an exchange of mutual rights as promised, and a sale when the party of the first part does what he has engaged to do and the party of the second part becomes bound in conscience and in justice to do likewise. Now, the very essence of marriage, as distinguished from the promise of marriage, consists in the mutual consent *de praesenti* of the parties, and a valid marriage, therefore, there never can be without such consent. The essence of sale, on the other hand, consists in the actual delivery of the goods, or at least of the legal title to the goods. The contract is perfected by deeds, not words. Supposing therefore a promise to have preceded, a valid sale is effected, in such a case as the one we are considering, where the matter of the contract is a service, by the actual rendering of the service, without further formality of any sort. For by the mere rendering of the service, and from the moment that it is rendered, the one party does what he has engaged to do and the other becomes bound in justice to pay him the price.

It may still be objected that what he has engaged to do in the case we are contemplating is wrong, and the antecedent promise invalid; accordingly, that though the subsequent sale is validly effected by the simple performance of the service in cases where such performance is lawful, it is not so in this case. To this

it is replied that if the validity of the subsequent contract depended absolutely upon that of the antecedent promise, then of course the sale would be null and void. But it does not. For, (1) it does not in the case of marriage; and the parity holds, as has been shown. And (2) the sale is valid, not in virtue of the promise which begets the obligation to perform the service, but in virtue of the performance of that service. It is not in virtue of the promise but in virtue of the performance that there arises in the other party the obligation of paying the price. No one would be willing to pay his money for promises as such, or could be under any sort of obligation to do so. It is only when the service is rendered that a person "absolutely transfers the thing that is his to another, to receive compensation in something else," according to St. Thomas' definition of *buying and selling*.⁹ The antecedent agreement defines, but does not beget the obligation of paying the price.

The truth of what has thus far been said may be placed in a yet clearer light by a fuller consideration of the instructive parallel between the contract of marriage and the contract of buying and selling. A promise of marriage between a Protestant and a Catholic, for instance, is void; but the marriage is valid. A promise of marriage between father and daughter, or between a man and a married woman, is void, and the marriage void also. In like manner, a promise to sell a service that is unlawful but of its nature salable, is void; but the subsequent sale is valid. A promise to sell that which is not only unlawful but of its nature unsalable, as the decision of a judge, or that of which the seller is not the owner, as the services of a judge on the bench, is void by the law of nature, and the subsequent sale is void by the same law. In the first set of parallel cases, the promise is void from an extrinsic cause only, and the subsequent contract is, though unlawful, absolutely valid. In the second set of parallel cases, the promise is intrinsically void, and the subsequent contract void in the same way. It is an act falling on undue matter: the contract lacks the essential elements that the law of nature requires for its validity. In the former case, the immorality of the action is extrinsic and does not affect its essential nature; in the latter, it is intrinsic, and thus radically vitiates and voids the

⁹ *Aquinas Ethicus*, Vol. II, p. 25.

contract. The services of a judge on the bench never can be bought or sold ; in this matter every attempt at buying or selling is not only banned by the law of nature, but also made void of all effect. The services of a lawyer in an unjust cause, tried by the standard of moral rectitude, are absolutely wrong and unlawful ; but, measured by the rule of commutative justice, are found to be valid matter of sale. And so long as the matter of the contract squares with this rule, the sale is to be accounted valid, however much the conscience of the seller may have swerved from the eternal standard of right and wrong.

ALEX. MACDONALD, D.D.

Antigonish, N. S., Canada.

DR. JOHN HOGAN, S.S.

THE last day of September brought the sad tidings from Saint-Sulpice, Paris, that Father Hogan, the venerable teacher of generations of worthy priests, was dead.

When, in 1884, he was called to the presidency of St. John's Seminary, Boston, he was fifty-five years of age.¹ From that time until his departure for France last summer his whole energy had been devoted to advancing the intellectual standard of the clergy in the United States, and we are convinced that generations of churchmen will reap rich fruits of his activity in the field of clerical education. His lectures to ecclesiastical students and young priests, chiefly of the Boston archdiocese, were replete with interesting and useful information, and bore the impress of that mellow wisdom which is ever the result of thoughtful experience. For more than thirty years he had been engaged in the work of training candidates for the priesthood. At the age of only twenty-

¹ Father John Hogan was born June 24 (feast of St. John the Baptist, from whom he received his name), 1829, in Bodyke, County Clare, Diocese of Killaloe, Ireland. In 1843 he was sent to college at Bordeaux, France. Three years later (1846) he entered the Society of Saint-Sulpice in that city, and completed the regular theological course at the age of twenty-one. Being too young for ordination, he was sent to Paris in order to take a post-graduate course at Saint-Sulpice. Later on he went to Issy to prepare for ordination, and at the age of twenty-three was raised to the priesthood, in Paris, where death overtook him.

three he was appointed to the chair of Fundamental Moral Theology, and this at Saint-Sulpice, Paris, where some of the brightest lights of France were then attending, either as professors or as pupils. Later, the chair of Fundamental Dogma was assigned him; then, that of Higher Dogma; and during the nineteen or twenty years before his call to the United States he taught Higher Moral Theology. This made him one of the most discerning judges in difficult cases of conscience; and we have heard one of his pupils, the present Bishop of Tarbes, say that the clergy of Paris regarded the Abbé Hogan as one of the first theologians of present-day France.

His lectures covered the whole range of ecclesiastical studies. The general culture which he had acquired in his studies and intercourse with nearly all the leading personages in the ecclesiastical circles of France gave to his ordinary talks a singular charm, which showed to advantage the synthetic mind building up its themes in scholastic order and neglecting no element that may be needful or useful in the process of demonstration. It was not his habit to write. He spoke from notes containing the points of his argument and suggesting illustrations for its application. Indeed, we deem it one of our proudest successes in establishing a permanent staff of contributors for the *REVIEW*, that we should have been the first to call forth from Dr. Hogan the exercise of his ability as a writer.

Up to the year 1890 Dr. Hogan had not written for the magazines or published any work that might indicate the immense treasury of ecclesiastical knowledge to which he held the key. During that year he had given a series of conferences at Overbrook Seminary which led us to urge him to bring to paper his views on the study of ascetic theology. "I cannot do it," he said; "it requires a habit of exact and detailed registering of one's thoughts which I have never cultivated." He objected too on the score of having a multiplicity of engagements which drew him into active life, away from the leisured seclusion which is necessary to the serious writer. The following year we repeated our request, giving an indication of the good that might be effected by a systematic exposition of the work our priests are expected to do under conditions widely different in many respects

from those upon which the theological text-books and the Latin methods introduced into our seminaries were based. He realized the reasonableness of our plea and showed some signs of willingness to undertake such work, as the following letter, dated January 12, 1891, intimates :

MY DEAR DR. HEUSER : In your last letter there was a manner of appeal to which I should have given a more prompt reply. But at that time I was busy with other things. And then, whilst desirous to meet your wishes, I did not well see how I could do it. No more do I now ; though anxious to be helpful. I just feel in a general way that, besides the questions of the day, there are many others of permanent interest—in Dogmatic and Moral Theology, Biblical Studies, etc., which I have been led to look into and which might prove welcome and beneficial to your clerical readers. If you think it worth while, you might make me some suggestions. . . .

To this we replied at once, renewing our argument and outlining a programme that might entice him to use his pen. A week later we received the following letter :

DEAR DR. HEUSER : You could not have suggested a subject more attractive to me than the one you mentioned. In fact I would be tempted to extend it to the branches of study comprised in our seminary programmes—Philosophy, Natural Sciences, Biblical Studies, etc.

I think there is room for practical remarks on all. But this is no small task, and I should not like to do it too hurriedly.

Meanwhile I have called to mind and just looked over the earlier portion of a course I gave in Brighton a couple of years ago. Though suggested largely by what I had been reading and hearing for years, I think there is much in it that would be new and interesting to your readers. I send you the notes by this mail, that you may judge for yourself, if you could spare an hour to look into them.

I would conceive of a series of articles entitled Studies on the Gospel. There might be six or seven papers, such as : The Gospel and Speculative Doctrine ; The Gospel Law of Life as contrasted with Judaism and Paganism ; The Gospel and Secular Morality ; The Methods of Teaching ; The Obscurities of the Gospel, etc., etc.

If the thing does not suit the purpose, or needs to be altered substantially, please tell me and return MS. when you have looked into it. . . .

The reader will notice the delicacy and reserve with which Dr. Hogan, who had for more than thirty years held a leadership in the intellectual circles of Catholic France, approached his work of writing for the clergy. "I am glad to know that my little paper meets your wishes," he wrote two months later when he had sent his first article, entitled "The Curriculum of Clerical

Studies," which appeared in the May number of that year.² The remaining numbers of the series followed in pretty regular order. The MS. was always carefully written out by himself, and required hardly any revision before being put into the hands of the printer. He was as careful in his literary expression as if he had been under academic censorship all his life; and this care was only equalled by the large-minded deference he paid to the judgment of others. "It was kind of you," he writes in one of his early letters (April 11, 1891), "but unnecessary, to acknowledge without delay the receipt of my second paper. I should have accompanied it with a request to improve in any way you think proper this and any other article I may send you. If there happened to be—though it could hardly happen—anything I would not commit myself to, I would see it time enough in the proofs . . . As for the time to publish these papers I leave the matter entirely to your own judgment." He confined himself almost invariably within the allotted space, so that we knew in advance where to place his paper. Speaking of one of the articles on the Study of Philosophy which was published during the following year he writes: "In the present article I have been somewhat longer than usual—yet not I hope to the extent of deserving the reproach I made to others.³ I trust I have not to make the opposite confession, *Brevis esse laboro : obscuro fio.*"

While keenly alive to the defects of a system, the weakness of an argument, or the danger of an over-zealous defence of any position, he knew how to separate his critical judgment from all personal feeling. At the time when the differences of view among leaders of public opinion regarding Catholic education and certain theological questions were very pronounced, and led to invective and suspicion in high places, Dr. Hogan expressed to us his own views very frankly, although he knew that we differed from him in some respects. But when the question became one of personal relations, he at once distinguished an

² In the volume, *Clerical Studies*, in which this series was afterwards republished, the paper has been in part incorporated in the Preface.

³ In an earlier letter he had commented on the style of some writer in the REVIEW who had seemed to him to obscure a good argument by the abundance of his words.

opponent's moral value from his intellectual standard. Speaking of one whom he knew intimately and who had drawn upon himself promiscuous criticism for some public utterance at an inopportune time, he wrote: "In connection with . . . let me ask you not to judge him—or anybody else—unfavorably on hearsay. *All my life I have been witnessing men deeply wronged by judgments based on incorrect reports of their teachings.* . . . The doctrinal part of the question is settled; what remains open must be left free to all."

In August of 1898 the series of *Clerical Studies* was completed. It had run through thirty-seven numbers. The work of seven years was revised and published in book form. In the meantime it was being translated into French by the Abbé Boudinhon. In sending the MS. of the last article of this series Dr. Hogan wrote: "Though the last of the series, I trust it will not be the last from me in the REVIEW. I have learned to feel at home there, and you have been always so encouraging that when tempted I shall have no hesitation to return."

It is needless to say that we did not fail to tempt the Abbé. Later in the same year an article from his pen on Seminary and University Studies appeared in the REVIEW. In November Dr. Hogan writes: "You have all you want. Yet the thought has come to me recently whether there would not be room for a series of papers on Religious Art, from a practical standpoint and for the purpose of leading priests to learn something of the æsthetic as well as the practical side of the work they have to order and watch in the matter of the building, repairing, decorating, and furnishing their churches, chapels, sacristies, etc." It is of this series that we give in our present issue of the REVIEW the last instalment which Father Hogan was able to send us. He expected to complete the series and do more. In December of 1898 he had written:

DEAR FR. HEUSER: By this mail I send you the promised article. If you think it should be followed by others, I shall be expecting suggestions from you as to what you would consider most interesting or most practical.

At my period of life I feel more than ever the sense of the exhortation—"Dum tempus habemus operemur bonum."

It was in this sense that he spoke to us last summer, hopeful,

after a severe spell of illness, that he would yet be able to write. God had ordained otherwise; and before he had expected it rest has come to him. He labored indeed for good while the time was given him. May he possess the reward exceeding rich. We owe him gratitude for many things—his labors in behalf of the REVIEW, his friendship, and counsel. Not the least that remains to us is his encouraging, kindly memory as a priest who fostered learning and piety among those over whom he was placed. The words written on the tomb of a famous teacher (Busbey) have come to us as applicable to him:

*" Is erat
Qui adolescentium animos
Ita docendo finxit aluitque
Ut tam sapere discerent quam fari ;
Dumque juvenes instituebantur
Honesti succrescerent viri
Quotquot illius disciplina penitus imbuti
In publicum prodire
Tot adepta est Ecclesia
Tot Respublica Propugnatores."*

EDITOR.



Analecta.

E S. CONGREGATIONE INDULGENTIARUM.

I.

DE CONSENSU ORDINARIJ REQUISITO AD EXERCENDAM FACULTATEM
BENEDICENDI CORONAS, CRUCES, ETC., CUM APPLICATIONE IN-
DULGENTIARUM APOSTOLICARUM ET S. BIRGITTAE.

Cum in Rescriptis S. Congregationis Indulgent. vel in Brevibus Apostolicis etc., quibus tribuitur facultas benedicendi Coronas, Rosaria, Cruces, Crucifixos, parvas Statuas ac Numismata, eisdemque Indulgentias Apostolicas et S. Birgittae adnectendi, clausula apponatur "*de consensu Ordinarii loci*;" circa sensum huius clausulae non semel dubitatum est; hinc Praepositus generalis Clericorum Regularium Infirmis Ministrantium circa eiusdem clausulae intelligentiam sequentia dubia huic S. Congregationi solvenda proponit:

I. *Utrum huiusmodi consensus ita necessarius retineri debeat, ut, si desit, Indulgentiae sint omnino invalidae?*

Et quatenus affirmative:

II. *A quonam Ordinario huiusmodi consensus dari debeat?*

III. *Et si utens hac facultate Romae commoretur, ubi facultas benedicendi exerceri nequit, sufficeretne consensus Emi Urbis Vicarii*

aut Vicesgerentis ad benedicendum, an ab alio extra Urbem Ordinario, et a quonam, foret exquirendus?

Et Emi Patres in Vaticano Palatio coadunati die 11 Iunii 1901, propositis dubiis responderunt:

Ad I^{um}. *Detur instructio.*

Instructio.

“1°. Convenit ut qui facultatem benedicendi Coronas, Cruces, Rosaria, Numismata etc., cum applicatione Indulgentiarum Apostolicarum et S. Birgittae obtinere cupit, si sit e clero saeculari, litteris commendatitiis proprii Ordinarii munitum supplicem libellum exhibeat, si vero sit regularis, Superioris sui Ordinis vel Instituti a S. Sede approbati.

“2°. Ut valide praefata facultas exerceatur opus erit, ut Sacerdos ad excipiendas Sacramentales Confessiones, saltem virorum, sit approbatus.

“3°. Ad eam facultatem licite exercendam requiritur consensus Ordinarii loci in quo quis ea uti velit, firmo manente, quoad regulares exemptos, decreto huius S. C. diei 8 Iunii 1888. Hic autem consensus optandum ut sit expressus; sufficit tamen etiam tacitus vel implicitus, et in aliquo casu, quando practice aliter fieri nequeat, sufficit etiam consensus prudenter praesumptus.”

Ad II^{um}. et III^{um}. *Provisum in I°.*

Et SS. mus Dnus Noster Leo Papa XIII in audientia habita die 14 Iunii 1901 ab infrascripto Cardinali Praefecto resolutiones Emorum Patrum ratas habuit et confirmavit.

Datum Romae ex Secretaria eiusdem S. Congregationis die 14 Iunii 1901.

S. Card. CRETONI, *Praefectus.*

L. + S.

+ FRANCISCUS SOGARO, *Archiep. Amiden., Secretarius.*

II.

DE PRECIBUS PIISQUE EXERCITIIS INDULGENTIIS IAM DITATIS AD SACRAMENTALEM POENITENTIAM EXPLENDAM IMPOSITIS.

Supremus Moderator Fratrum S. Vincentii a Paulo huic Sac. Congregationi Indulgentiis Sacrisque Reliquiis praepositae hu-

militer exponit saepe Confessarios, quo melius spirituali poenitentium utilitati consulant, preces vel pia exercitia indulgentiis ditata in sacramentali confessione imponere, existimantes uno eodemque actu datum esse poenitentibus sacramentali poenitentiae satisfacere et adnexas precibus vel piis exercitiis indulgentias lucrari. Verum quoad huiusmodi opinionem et praxim non levis sententiarum disparitas exorta est, eo quod nonnulli, innixi Decreto huius S. C. diei 29 Maii 1841, quo negatur posse per preces iam obligatorias, v. gr. per horas canonicas, satisfieri precibus a Summo Pontifice praescriptis ad lucrandam indulgentiam, contendunt omne prorsus fundamentum praedictae opinioni et praxi Confessariorum esse sublatum; e contra alii affirmant laudatum Decretum ad rem non facere; in eo siquidem agitur de una vel altera conditione ad lucrandam indulgentiam imposita, non vero de precibus vel piis exercitiis, quae auctoritate Summi Pontificis indulgentias iam secum ferunt, et assumi possunt tanquam Sacramentalis poenitentia, nisi aliter mens concedentis declaraverit.

Ut itaque omnis ambigendi ratio de medio tollatur, sequens dubium solvendum proponit:

Utrum poenitens precem aut pium opus indulgentiis ditatum explens, possit simul et poenitentiae satisfacere et indulgentias lucrari?

Et E.mi Patres in Congregatione Generali ad Vaticanum habita dei 11 Iunii 1901 rescripserunt:

Affirmative, facto verbo cum S.S.mo.

Quam quidem resolutionem, in audientia habita ab infrascripto Cardinali Praefecto die 14 Iunii 1901 relatam, Sanctitas Sua benigne confirmavit.

Datum Romae ex Secretaria eiusdem S. Congregationis die 15 Iunii 1901.

S. Card. CRETONI, Praefectus.

L. + S.

† FRANCISCUS SOGARO, Archiep. Amiden., Secretarius.

III.

SANATIO PRO CONFRATERNITATE B. M. VIRG. DE MONTE CARMELO.
B.me Pater:

P. Praepositus Generalis Carmelitarum Discalceatorum ad

sacrorum pedum osculum provolutus exponit S. V. non raro contingere ut Christifideles, qui ad Confraternitatem B. M. V. de Monte Carmelo admitti postulant, invalide recipiantur, tum ob omissam nominum inscriptionem, tum ob aliam causam. Ne itaque praefati Christifideles gratiis et privilegiis memoratae Confraternitati concessis inculpatim priventur, Orator S. V. humiliter exorat, quatenus receptiones ad eandem Confraternitatem, quaecumque ex causa, usque ad hanc diem invalide peractas benigne sanare dignetur.

S. C. Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a SS. D. N. Leone Pp. XIII sibi specialiter tributis, petitam sanationem, ad effectum de quo agitur, benigne concessit. Contrariis quibuscumque non obstantibus.

Datum Rome ex Secria ejusdem S. Congregationis die 3 Iulii 1901.

S. Card. CRETONI, *Praefectus*.

L. + S.

† FRANCISCUS SOGARO, *Archiep. Amiden., Secretarius*.

IV.

INDULGENTIA PRO JACULATORIA "LAUS, HONOR ET GLORIA CORDI DIVINO JESU."

SS.mus D.nus N.r Leo Pp. XIII in Audientia habita die 14 Iunii 1901 ab inf.pto Card. Praefecto S. Cong.nis Indulgentiis Sacrisque Reliquiis praepositae, omnibus ex utroque sexu Christifidelibus praefatam iaculatoriam (*Louange, honneur et gloire au Divin Cœur de Jesus*) precem corde saltem contrito ac devote recitantibus, Indulgentiam *quingenta* dierum, semel in die lucranda, defunctis quoque applicabilem benigne concessit. Praesenti in perpetuum valituro absque Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria ejusdem S. Congregationis die 14 Iunii 1901.

S. Card. CRETONI, *Praefectus*.

L. + S.

† FRANCISCUS SOGARO, *Archiep. Amiden., Secretarius*.

Conferences.

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

OUR ANALEOTA.

The Roman documents for the month are :

S. CONGREGATION OF INDULGENCES :

1. Issues an Instruction relative to the authority required for using the faculty of blessing beads, crosses, etc., to which the Apostolic and Brigetine Indulgences are attached.
2. Decides that indulgenced prayers and exercises imposed as sacramental penances entitle the performer to the gain of the indulgences.
3. Declares valid by a *sanatio* the admission of members to the Confraternity of Mt. Carmel which for any cause was deemed invalid.
4. Attaches an Indulgence of fifty days to the ejaculatory prayer *Praise, honor and glory to the Divine Heart of Jesus.*

ST. THOMAS AND COMMUNION OFFERED FOR THE DECEASED.

Qu. An article which appeared two years ago in *La Rosaire et les autres Devotions Dominicaines* has been causing lively discussion among the Canadian clergy ever since. The author, Fr. Gonthier, O.P., inveighs against the custom of offering Holy Communion for the deceased, as is the practice, especially during the month of November, with many of the faithful. The principal reasons cited by the writer against a view commonly sustained by confessors and preachers throughout the Church, are: first, that the reception of Holy Communion is not an act that can be applied meritoriously for the benefit of others; secondly, that the practice, whilst of no avail

to the souls of the deceased, largely discourages the ancient usage of the faithful to have Masses said for the benefit of their departed friends.

I send you the article in question, "La Communion pour les morts," in which St. Thomas is quoted as authority for the above-mentioned plea. Whether or not the passages from the Angelic Doctor are correctly interpreted I do not venture to say; but in a French edition of the *Summa* which I have before me I find the following: "C'est avec raison que Rome a condamné de son autorité suprême la doctrine de Theophile Renaud que la communion pour les morts est une erreur populaire et une fraude pieuse."¹ Again in the same chapter: "Mais quand le fidèle reçoit dignement le corps du Seigneur, il exerce une œuvre qui lui appartient en propre, l'œuvre la plus sublime, la plus excellente et la plus méritoire que puisse produire l'activité humaine jointe à l'activité divine; il a d'ailleurs préparé l'habitation de son âme par les rudes travaux de la contrition, de la confession et de la satisfaction. Eh bien, le mérite de tous ces actes, il peut l'appliquer à ses frères par mode de suffrage; il le peut en vertu de la communion des saints que nous professons dans le symbole des Apôtres; il le peut surtout au divin banquet, lorsque la grâce et la charité rendent ses prières plus ferventes, et que l'auteur de tout don parfait réside dans son cœur pour les exaucer."

The above teaching hardly agrees with P. Gonthier's interpretation of St. Thomas. I trust that the subject will be treated, if possible *in extenso*, in the REVIEW, for the benefit of our clergy who are much exercised about the attitude of the Dominican Fathers represented by the above writer in their journal.

Resp. There is no warrant to be found in the teaching of St. Thomas for the assertions made by the writer of the article "Saint Thomas d'Aquin et la Communion pour les morts." The passages quoted by P. Gonthier are virtually mistranslated by him. From the mistranslation he finds it easy to draw the conclusion that the idea of offering Holy Communion for the deceased rests upon a theological misconception, and that the practice should be suppressed since it is prejudicial to the exercise of vicarious works of satisfaction, such as the offering of the Holy Sacrifice. P. Gonthier's tone is, however, so full of assurance and he emphasizes his

¹ Pars III, qu. 79, a. 7, p. 544.

conclusion so peremptorily that one would hardly suspect him of deficiency, much less of prevarication. Here is a sample of his interpretation. St. Thomas, in his Commentary on St. John VI (lect. VI), speaking of the effects of the Holy Eucharist on the souls not only of those who offer and receive the Sacrament, but also of others living and dead who participate in the communion of saints, continues—"nec tamen si laicus sumat hoc sacramentum prodest aliis quantum est *ex opere operato*, in quantum consideratur ut perceptio, quamvis ex intentione *operantis* et percipientis possit communicari omnibus ad quos dirigit suam intentionem. Ex quo patet quod laici sumentes Eucharistiam pro his qui sunt in purgatorio, errant."³ This passage is translated in the article as follows: "Non pourtant que la communion d'un laïque puisse servir à d'autres, par elle-même, comme communion, mais par l'intention de celui qui opère le sacrement et le reçoit en même temps (c'est-à-dire du prêtre qui offre et communie), *ex intentione operantis et percipientis*, l'effet peut être communiqué à tous ceux pour lesquels il dirige son intention. D'où il suit évidemment que les laïcs qui reçoivent l'Eucharistie pour ceux qui sont en Purgatoire, font erreur."

Now, if the translator had observed the punctuation of the original (we quote from the Parma edition, 1860, of the *Opera omnia*, the text of which is recognized to be the most reliable hitherto published), and had observed that the word *operantis* is used in the technical sense which distinguishes it in the text from *operato*; and if, furthermore, he had omitted that little parenthetical clause of his own making, to wit, "c'est-à-dire du prêtre qui offre et communie," there would be no difficulty in recognizing the proper sense of St. Thomas. That sense is quite obviously, according to all rules of logic and grammar, this,—that Communion cannot be received by the laity for the souls in purgatory so as to benefit the latter *ex opere operato*, and in such way as if the deceased himself received it, or as if a person who had died without Viaticum could still after death make compensation for the omission by the fact that another person offers his Communion for the departed. But neither St. Thomas nor any of his disci-

³ Parma ed., Tom. X, p. 418.

ples or commentators wish to deny that the Communion (which cannot benefit the deceased *ex opere operato*) is capable of benefiting the deceased *ex opere operantis et percipientis*, that is to say, according to the devout intention of him who receives the Sacrament, whether the priest who offers the Sacrifice or a layman who participates in its consummation by only receiving Communion, since he who receives is *operans et percipiens*. It is quite plain from the context of the sentence quoted by P. Gonthier that St. Thomas refers to persons who receive Communion, thus partaking (*percipientis*) of the Holy Sacrifice. Such persons are designated as having at the same time the *intentio operantis*, for their reception of the Sacrament is not merely a passive act but also a sacramental act admitting the meritorious application of the individual intention with which the act is performed.

"S. Eucharistia fidelibus prodest per modum sacramenti *ex opere operantis*. Hinc merito Sacra Congregatio auctoritate apostolica damnavit librum Theophili Renaudt, quo communionem pro mortuis tamquam errorem popularem, piam fraudem et sordem non ferendam impugnabat." These are the words of the commentator to De Rubeis edition of the *Summa*, and De Rubeis was a Dominican and a good theologian of the school of St. Thomas. In the same commentary we find explained the words of St. Thomas "ideo ex hoc quod aliquis sumit corpus Christi, vel etiam plures, non accrescit aliis aliquod juvamen," by the gloss "*nisi ex opere operato*, plures enim communionem magis quam una communio, caeteris paribus, aliis prosunt."

These sentiments are supported by theologians of every order and school recognized in the Church, and hence we need not argue the matter further. "Nec obstat consuetudo fidelium qui pro aliis sive vivis sive mortuis communicare solent," writes the learned Sylvius, commenting on the words of St. Thomas, "*ex opere operantis* tum ad satisfaciendum tum ad impetrandum prodest aliis."²

Father Gonthier wants the people to have Masses said, instead of what he thinks a useless practice, viz., offering their Holy Communion for the departed; and his article is supplemented by a notice in another part of the magazine stating that, "par décision de

² Ed. 1695, a. 7, qu. 79.

Sa Grandeur Mgr. l'Evêque de St. Hyacinthe, le tarif des honoraires de messes, à notre couvent de St.-Hyacinthe, est de 50 cts.," and that there is a "messe hebdomadaire pour nos abonnés." This gives to the article discrediting a very commendable practice in the Church the appearance of being simply an invitation to supply the Dominican Fathers of St. Hyacinthe with stipends. They may need the offerings of charity. But it is such methods as these which create an unhealthy atmosphere about some of the older religious communities. There have been seasons of disgrace darkening the fair name of Holy Church, and they were mainly brought on by the unsavory practices that furnished fuel to the vigilant malice of those who are ready upon every slightest pretext to charge our clergy with avarice and traffic in spiritual things. We trust that the French Dominicans who are said to be transferring their homes from the anti-Catholic Republic to the more liberal New France of Canadian America will elect to live in poverty rather than resort to methods of perverting the doctrine of the Master, which must needs arouse the suspicion that they are anxious to dispense the graces placed in their keeping for the salvation of souls, at an earthly profit.

CAN A CHURCH BE DEDICATED TO THE HOLY SOULS?

Qu. Will you kindly tell me in the pages of the REVIEW whether it is permissible to dedicate a church to the Holy Souls or not? I can obtain no satisfactory solution from any of the liturgical books accessible to me?

BLACKBURN, *England.*

Resp. The law of the Church provides that churches dedicated to the service of God be honored by the name of some Saint or some title commemorative of the divine action connected with the mysteries of the Incarnation. This excludes all titles that have not direct reference to the Holy Trinity, the Angelic Choirs, or to Saints who have been recognized throughout the entire Church. The Saints (*canonizati*) are the recognized intercessors to whom public honor is paid by the Church. But neither the Beatified (*beatificati*) nor the souls of those who have died in the Lord are so honored. While the intercessory power of the faithful departed is recognized as legitimate in *private* devotion, they are

regarded in the *public* and solemn cult of the Church as objects of prayer. The two conditions are not incompatible, inasmuch as the souls undergoing the purgation which is to fit them for the enjoyment of the beatific vision are in the favor of God, who accepts the prayer of the faithful that the term of their detention in the cleansing fires of Purgatory may be shortened. The discipline of the Church on this subject is summed up in a decree of the S. Congregation of Rites: "S. R. C., annuente SSmo, quoad patronos locorum in posterum eligendos hunc ordinem servari mandavit: Quod *elegi possint in patronos ii solum qui ab ecclesia universali titulo Sanctorum coluntur, non autem Beatificati dumtaxat.*"¹

THE AMENDED TRANSLATION OF JANSSEN'S HISTORY.

We have received from B. Herder the advance sheets of the new edition, Vol. III, of Johannes Janssen's *History of the German People at the Close of the Middle Ages*, translated by Mrs. A. M. Christie, and published in England by Kegan Paul, Trench, Trübner and Company.

It will be remembered that much fault had been found with the first English version because it was not only in places inaccurate, but suggested a certain bias of the Protestant translator. This was a plain injustice to the author, who was a Catholic priest, as well as to the original publisher, B. Herder, whose name appeared in fact upon the copies for the American book market. The firm of Kegan Paul was therefore obliged to make amends by publishing a revised form of the mistranslated pages. They reprinted at once twelve pages to be inserted in the copies already bound of the faulty edition. The corrections made reach to page 93 of the third volume, and we give them here in order that those of our readers who purchased the first edition may be able to note them in their copies. We are informed that the new edition will be thoroughly purged, and that those errors which we note below as still standing will be corrected.

The title page contains the imprint of both the English publisher and the American house of B. Herder, Freiburg, which owns the copyright of the German editions.

¹ *Decr. auth.*, 23 Mart. 1630.

ERRORS IN THE ENGLISH VERSION.

NOW CORRECTED.

Page vi, last line—"Tetzel on the sale of Indulgences."

"Tetzel on Indulgences."

Page 37, line 11—"the sale of indulgences and the worship of relics."

Page vii—The word "Chapter" inserted at top of page, left hand (iii).

Ib., line 18—"Peter Linden."

"the indulgences and the veneration of relics."

*Page 77, line 28*¹—" . . . it did."

"Peter Luder."

Page 77, line 15-16—" . . . on the country. Julius II had proclaimed a sale of indulgences."

" . . . they did."

Ib., line 18—"Leo X renewed the sale in order to raise money for the completion of the building."

" . . . on the Christian people, Julius II had proclaimed an indulgence."

Ib., line 20—" . . . Bulls relating to the sale."

"Leo X renewed the same in order to complete the building."

*Page 79, line 9*²—" . . . the proceeds of the sale of indulgences."

" . . . Bulls relating to it (the indulgence)."

Page 89, line 31—" . . . theses attacking the virtue of indulgences."

" . . . the proceeds of the indulgences (alms collected on occasion of the grant of indulgences)."

Page 90, line 3—" . . . carrying on the sale of indulgences established by Leo X."

" . . . theses concerning the virtue of indulgences."

*Page 91, line 5*³—" . . . be applied to the particular soul it was bought for."

" . . . proclaim the indulgence granted by Leo X."

Page 92, line 10—" . . . offering the indulgence bills and tauting the customers."

" . . . be applied to the particular soul it was obtained for."

Ib., line 9—" . . . to St. Jacob."

" . . . offering and extolling the indulgences."

Ib., line 27—" . . . to obtain absolution."

" . . . to St. James."

Ib., line 32—" . . . Romish indulgences."

" . . . to obtain an indulgence."

Page 93, line 8—" . . . such indulgences."

" . . . Roman indulgences."

Ib., line 11—" . . . Romish indulgences."

" . . . such invectives."

" . . . Roman indulgences."

¹ On line 10 of this page the word "Romish" for Roman is retained. The words are suggested as coming from the lips of Prince Carpi; but even he would not have said "Romish," which is distinctively English Protestant.

² In line 14 of this page the statement is made that Archbishop Albrecht's bargain to repay the Fuggers out of the proceeds of the indulgence collection was made "in the summer of 1514." Possibly this date is correct, but in the edition before us (the eighth) of the German original we read that the compact was made "in April, 1515."

³ A few lines below (15) we find the following phrase: "Was there any certainty, however, that the indulgences obtained would be applied to the souls for which they were bought?" This needs correction.

Those who have the defective volumes would do well to make the corrections in them, lest falling into malicious hands at a later date their copy of Janssen's *History* be made the pretext of false representation either against the writer and publisher of the *History* or the Catholic Church, which in a measure they represent.

THE MEANING OF "I H S."

Qu. What is the meaning of the letters "I H S"? There are several interpretations of it given in dictionaries, but they seem more or less arbitrary.

Resp. The well-known monogram "I H S" has its origin in the Greek style of writing the name of our Saviour. It was the fashion among the early Greek Christians to abbreviate proper names in writing (especially on monuments and trinkets) by simply giving the first syllable and the final letter of the name. *H* is originally a Greek letter, pronounced ē. The other two letters are the same in Greek as in Latin. Hence *I H S* is the equivalent for *Jes*. It is in this form that we find the name of our Lord stamped upon the coins during the reign of the Christian emperors of Constantinople. The name "Christ" on the same coins is abbreviated to *XPS*, the *P* being the Greek *R*.

In later ages, especially during the Crusades, the Christians of other countries coming to the East where the Greek language had been in use, and finding this monogram upon pictures of our Lord, altars, and monuments, began to interpret the letters in their own fashion. Assuming that they were Latin letters, they read it "*I*(esus) *H*(ominum) *S*(alvator) — Jesus, Saviour of mankind," which, of course, suited well the original meaning, because the word *Iesus* in Hebrew does mean *saviour* or *help of God*.

Others read the letters as indicating the words "*I*(n) *H*(oc) *S*(igno)," viz., in this sign (thou shalt conquer). Occasionally the letter *V* was added beneath the sign to express the *Vinces* (thou shalt conquer). And again, a cross was sometimes placed over the monogram to indicate that it is the sign in which we are to gain the victory. So the Emperor Constantine is said to have seen it in the heavens, after which he placed it upon the standard which guided his army and brought victory to them.

When St. Ignatius called his order the Society of Jesus it became natural that the members should select the monogram of the Holy Name for their distinctive badge. Many read the letters "I(esûs) H(umilis) S(ocietas)—the humble Society of Jesus;" but this is merely a secondary interpretation, like the motto of Constantine.

Nearly every nationality has managed to read some interpretation conformable to its own tongue out of the letters. Thus in English we read it "I have suffered"; in German, "Jesus, Heiland, Seligmacher"; in French, "Jésus, humble Sauveur." All these interpretations aim at glorifying, directly or indirectly, our divine Saviour; and thus the little monogram serves a good purpose in many ways.

PREACHING AT THE LOW MASSES.

Qu. The custom in most of the city churches is to have a short instruction at the low Masses. These Masses usually succeed one another each hour. Is it necessary for the celebrant to take off any of the vestments, if he has to go to a pulpit *in the sanctuary*?

What ought he do in regard to the vestments if he preaches from the predella? What if he takes up the collection?

De Herdt and other rubricists speak only of what is to be done when there is a sermon at a Solemn Mass.

Resp. The practice prescribed by the statutes of some dioceses is to take off the chasuble and the maniple, place them on the seat within the sanctuary for the celebrant, ascend the pulpit or predella, etc. St. Charles Borromeo in his Pastoral Instructions to the Milanese Clergy leaves it optional for the celebrant to retain chasuble and maniple during the sermon: "Parochus autem animarumve curator qui inter missarum solemnias concionem habet . . . casula dum concionatur indutus vel exutus, prout maluerit."¹ The rule of St. Charles indicates that in order to determine which is the preferable method, a priest must take account of the circumstances—the time allowed for the instruction where there are several Masses succeeding each other, the nature of the sermon itself, the style of vestment which some-

¹ *Act. Eccl. Mediol.* Prs. IV. Instr. Præd. Verbi Dei.

times incumbers the preacher, the heat of the season likely to destroy a valuable vestment, etc. Where there are no special reasons for retaining the chasuble, it would seem more in conformity with the ordinary prescriptions of the rubrics to take off the chasuble while preaching. Thus the rule laid down for the deacon reading the Gospel when he wears the *planeta* (*plicata*) or folded chasuble, is to take it off and put on a broad stole; the same rule holds for the subdeacon reading the Epistle.

It is positively unbecoming for the celebrant of the Mass to go vested in chasuble into the body of the church for the purpose of taking up a collection. The chasuble is a garment set aside for the celebration of the sacred mysteries, and a proper spirit of reverence for the august Sacrifice of the altar forbids such methods, whatever a pastor may think of his own necessities.

CATHOLIC PAROCHIAL SCHOOL SUPERVISORS.

To the Editor, AMERICAN ECCLESIASTICAL REVIEW.

The correspondent who in your last number proposed the formation of an organized union of the Catholic school supervisors, has undoubtedly sound ideas as to what would be best calculated to give strength and consistency to our Parochial School system. I daresay he has had experience in organizing and feels assured that it would not be impossible to bring the school superintendents to agree upon some lines of common action and to adopt a general plan for the steady and systematic improvement of the methods throughout the States. At the same time, from personal observation in this field I strongly suspect that plans of unification will not effect much, unless pastors can be made to recognize the duty of taking a direct and personal interest in the work of teaching in our schools.

Many of us undertake to build school houses, to secure teachers, and to collect funds for the maintenance of the schools, but never take or show any real interest in the work of the teachers or the children by attending the examinations and doing something to encourage the hard-worked Sisters or Brothers; while the children, who are half-driven instead of being drawn to the classes, never know those little attentions of their pastor which would make them love both him and their school. It is said sometimes that the blame for

the lack of interest on the part of the pastors lies with the bishops, who ought to see to it that the priests give catechetical instruction and otherwise interest themselves in the classes. That, however, cannot be accountable for all the lassitude. The fault seems to me to lie in the training of our theological candidates. The seminary is the place where the methods of pedagogy as well as the duty of the priest to take a hand in the teaching work ought to be instilled; and yet I do not believe there is any seminary where pedagogy and the care of the schools receive adequate attention. Priests get the idea, largely from our seminary training, that the only duties they have are to say Mass, preach, administer the Sacraments, and take up collections; and that they have no responsibility with regard to the school, or at any rate the class room.

I. WONNAUGHTHEM.

To the Editor, AMERICAN ECCLESIASTICAL REVIEW.

The letter of a correspondent in your October issue on Catholic School Superintendents was read, I am sure, with much interest by those who are engaged in the work of Catholic education. When the extent and importance of the Catholic educational system are considered, it seems strange that an organization or union of Diocesan Superintendents does not exist.

At present each superintendent is working alone in his own diocesan field. He knows little of what others are doing, save what may be gleaned from a fugitive notice in a Catholic newspaper. Yet it were idle for any one to deny or to minimize the part that the Catholic educational system must play in the progress and welfare of this great nation. That the full measure of this responsibility may be fulfilled, it should command the service of the best Catholic thought and experience in the country. It is to be hoped that something permanent will result from your correspondent's opportune suggestion. Our educational system, with its Universities, Colleges, Academies, its Parish Schools—and its million of pupils—warrants a national organization.

P. R. McDEVITT.

We have received other letters, occasioned by C. E. Waldorn's correspondence in our last issue, containing suggestions and comments regarding the proposition to unify the Parochial School

system. As the lack of space prevents us from publishing them all in the present number we shall be obliged to resume the subject in the December issue.

THE SACRILEGE OF JUDAS ISCARIOT.

Qu. At a recent retreat given to the clergy, I was somewhat surprised to hear it stated by the Father, that it is the opinion of modern Biblical critics that Judas neither made a sacrilegious Communion nor was he raised to the dignity of the priesthood. The latest conclusion would seem to be that Judas left the supper-room before the Consecration, and was absent when our Lord conferred on the disciples the dignity of the priesthood.

May I ask what is to be said in support of this opinion, which runs counter to a common tradition that Judas did make a sacrilegious Communion and was ordained a priest?

Resp. The common tradition that Judas did make a sacrilegious Communion cannot be shown to rest upon any deduction from Scriptural sources. Modern exegetes greatly differ in their interpretation of the passages in the Synoptics referring to the moment when Judas left the cenacle. Knabenbauer in his Commentary¹ seems to favor the opinion that the traitor had left the room before the institution of the Blessed Sacrament; and he thus reads John 13: 30. This view is sustained by the manner in which the ancient text of Tatian is disposed. It has also on its side the testimony of the so-called Apostolic Constitutions, and that of St. Ephrem, S. Asphraates (Jac. Nisib.), St. Cyril of Alexandria, and Innocent III (*De alt. mysterio*, 4, 13), who answers the question "*Quid ergo est tenendum?*" as follows: "*Illud forte sine praejudicio aliorum, quod Joannes insinuat, quia cum Judas accepisset buccellam panis, exiit continuo. Christus autem post alios cibos tradidit Eucharistiam.*" The same interpretation is given by Lamy, as also, to use the aforementioned Jesuit commentator's words, "by far the greatest number of recent writers," which probably includes Protestant exegetes, who have no reason to differ from our text interpretation in this instance. Arnold, Schanz, Keppler, are of the opposite

¹ *Cursus S. Script.* I in *Matt.*, p. 439; III in *Luc.*, p. 576.

opinion, and support the view of SS. Cyprian, Chrysostom, Jerome, the two Cyrils, Augustine, Leo, and the Angelic Doctor.

The difference of view is perhaps suggested by the alternate efforts of the Christian teachers to emphasize in the example of Judas, on the one hand, the awful fate of those who commit sacrilege, and, on the other hand, to safeguard the reverence for the holy mysteries which our Lord could not have readily exposed to danger by inviting the traitor to seal his crime, already sufficiently determined upon, with the reception of the Blessed Eucharist. As for the priestly character of Judas, it can hardly be assumed, since he did not participate in the complete initiation to the sacred mission which was given after the Resurrection.

DEACONS OF HONOR FOR VISITING BISHOPS.

Qu. Would you be kind enough to give the following query your earliest attention? Can the Ordinary of the diocese give permission to visiting bishop or archbishop to have deacons of honor at Solemn High Mass?

J. J. F.

Resp. There is no sanction in liturgical authority for the privilege sometimes accorded to bishops "non ordinarii" to have deacons of honor. "Hujusmodi assistentia facienda est tantummodo Episcopo loci Ordinario, et nulli alteri, etiamsi sit delegatus, qui in sede Episcopi sederet."¹

¹ Cf. O'Leary, *Pontificalis*, p. 81.

AMERICAN ECCLESIASTICAL REVIEW.

THIRD SERIES—VOL. V.—(XXV).—DECEMBER, 1901.—NO. 6.

THE ECCLESIASTICAL REVIEW

and

THE DOLPHIN.

WITH this issue of the REVIEW closes its twenty-fifth volume. The programme which had been sketched for it at its first appearance has been faithfully adhered to. Our object was, as we then stated, to establish a literary organ that would serve the clergy as a medium of upholding the lofty standard of priestly duty, of discussing in a scholarly way the duties of our sacred profession, and of suggesting whatever might tend to confirm the taste and habit of serious study in matters pertaining to the life and growth of the Church. In this way the REVIEW expected to offer substantial help to its clerical readers in their difficult and responsible mission as teachers, guides, and models of true Christian living.

Among those whose able coöperation we succeeded in engaging for this work were a goodly number of the best names in the ranks of learned priests throughout the Catholic world. The list of our contributors from first to last comprises not only men who write elegantly and instructively in the English tongue, but also scholars in foreign lands whose opinions have gained authoritative weight in their respective fields of ecclesiastical learning. Writers in theological science, like PP. Lehmkuhl, S.J., Nilles, S.J., or Eubel, O.M.C., from Germany; Brandi, S.J., Anton De Waal, Vincenzo Vanutelli, from Italy; the Abbé Vigouroux, Canon Mackey, O.S.B., P. Loisy, from France; Monsignor Lamy, Dr.

De Becker, P. Delehay, S.J., from Belgium; P. Sanchez de Castro, from Spain, or P. Lagrange, O.P., from Jerusalem,—honor by their companionship the no less eminent names of Dr. Hogan, Bishop Hedley, Fathers Thurston, S.J., Tyrrell, S.J., Hewit, C.S.P., Maas, S.J., Henry, Gigot, S.S., Stang, and others, who have contributed to *THE ECCLESIASTICAL REVIEW*.¹

It was understood from the outset that the *REVIEW* addressed itself to the clergy. Nevertheless, from time to time, certain topics had to be discussed in our pages which were of special interest to lay members of the Church. Indeed, there are few subjects which, being presented from the standpoint of the priest as pastor of the faithful, do not awaken or bring into view some corresponding interest on the part of the laity who aid him in his ministry. It is well understood that a pastor cannot easily and in all cases accomplish his missionary work without direct coöperation from some members of his congregation. He may be devout and cultured, yet if he have to build a church or school, neither his piety nor his scholarship will supply him with the practical initiative or the business talent that is necessary to evade the shrewd policy of self-interest which at times moves the men with whom he has to contract for the material part of his task. Even in his schemes for increasing the piety of his flock he will often fail, simply because he finds himself unable to organize and control the willing crowds that flock to him, without the aid of tactful assistance from some members of the laity. In the work of education, too, a priest for the most part depends on the trained ability of the particular person whom he engages to supervise the management and direct the improvements in his school. So in all departments of an active parish administration there are needed energetic and discreet forces among the laity that are to take the lead in works of charity, of devotion, and in the temporal concerns which require secular business ability and worldly training.

For such lay readers in the Church *THE ECCLESIASTICAL REVIEW* had in certain of its features a special attraction. Nuns, Catholic teachers, students interested in ecclesiastical art or disci-

¹ The full list of names of contributors to the *ECCLESIASTICAL REVIEW* since 1889 is to be found in another part of this number.

pline, professional men who found questions of medicine or ecclesiastical jurisprudence or ethical science treated in the REVIEW, or the literary workers who felt that the current decisions of the Church published in our pages were a safely guiding compass of orthodoxy amid the confusing liberalism of modern thought; these and others interested in the maintenance of Catholic principles and discipline became readers of THE ECCLESIASTICAL REVIEW. They held fast to it all the more when they discovered that much of the instruction furnished through the REVIEW came in a shape which, whilst gently breathing "rule," allowed even good people to make their daily meditation out of chapters from such serials as *My New Curate* and *Luke Delmege*.

This will explain the frequent applications during later years from lay persons who desired to subscribe to a review that was expressly designed, as stated on its title-page, for *Priests*.

Nevertheless there were good reasons why this sort of popularity among the laity should not be encouraged. THE ECCLESIASTICAL REVIEW, as a special organ of the clergy, was, and is, obliged habitually to discuss topics of conscience, the direction of souls, and kindred matters which may be easily misunderstood and misused by those who lack the special training given to the priest during his lengthy seminary course. Furthermore, it must be quite evident that in the circle of professional men many things may be broached without giving just offence, that would occasion irreverent criticism from those who do not enjoy the familiarity permitted to members of a common calling or brotherhood.

There was but one solution to the difficulty, and it was in harmony with our original design, expressed in the first article written for the REVIEW, entitled "Literature and the Clergy." We there said that the REVIEW would address itself to those, besides priests, "who more or less directly aided them in their sacred task, teachers and assistant laborers in the vineyard of Christ, whether they work in the Church or school or in the world." Our way out of the dilemma was therefore to establish a *separate edition for the use of the lay reader* interested in ecclesiastical matters. This edition we propose to call

THE DOLPHIN.

It will in all essential respects follow the methods which distinguish THE ECCLESIASTICAL REVIEW from our popular Catholic magazines. Its province is limited therefore to ecclesiastical topics; and these will be dealt with for the most part, not as reflecting public opinion, but rather as an exposition of those principles and practical elements upon which the Catholic Church builds its magnificent city, with the view not only of strengthening the confidence of her children, but also of attracting the wayfarer from without.

THE ECCLESIASTICAL REVIEW *and* THE DOLPHIN

linked in this way are intended to facilitate the work and double the strength of each of the contingents to which they appeal. It is a scheme of mutual coöperation in promoting pastoral efficiency. Hence the articles which appear in simultaneous issues of the two editions of the magazine will bear a definite relation to each other. Thus the subjects treated in THE DOLPHIN are intended to express the appeal of the Church to the laity on the same lines on which the articles of THE ECCLESIASTICAL REVIEW appeal to the priest. For a time it will be difficult to get the writers on both sides to harmonize their treatment of subjects so as to bring about this mutual support, whilst some of the articles will require no such special treatment, because they illustrate their subject in full from the different points of view which the priest and the layman may choose to take. But the underlying and forwarding tendency of the two magazines is to be a reciprocal appeal from the pastor to the leading and reading Catholics of his parish, and from the faithful to the pastor. To exemplify what we mean, let us place side by side two suggestive contents' pages of both magazines during a given period.

THE ECCLESIASTICAL REVIEW.

1. The Directors of Christian Mothers' Confraternities.
2. The Selection of Stained Glass Windows for the Church.

THE DOLPHIN.

1. Christian Mothers in their Relation to their Pastor.
2. Making Embroidery for the Sanctuary.

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| 3. The Confessor as a Judge. | 3. Scrupulosity in the Spiritual Life. |
| 4. The Priest and the Medical Profession. | 4. The Catholic Physician at the Sickbed. |
| 5. The Preparation of our Sermons. | 5. Reflections of a Critical Pew-holder on his Sunday Necessity. |
| 6. The Symbolism of Gothic Architecture. | 6. The Decoration of Gothic Churches. |
| 7. A Priest's Testament. | 7. The Last Will of a Christian Layman. |
| 8. Vocations to the Priesthood. | 8. Support of the Diocesan Seminary. |
| 9. Announcements of Church Collections. | 9. How to Receive Appeals of Charity from the Altar. |
| 10. The Priest's attendance at the Parish School. | 10. Letters of a Christian Father on the Education of Boys. |

Etc., etc., etc.

Such is to be *THE DOLPHIN* in its relation to *THE ECCLESIASTICAL REVIEW*. If it receives the same generous encouragement that has been accorded to the *REVIEW*, it will prove its efficiency in the same way. No one can fail to see that the method proposed tends directly to a steady and harmonious understanding between the pastor and the intelligent laity, whom the rest of the faithful follow mostly with a ready goodwill. It has been said, and appears amply demonstrated by the periodical conflicts between Church and State in European and South American countries, that the success of the faction hostile to the Church and to religion lies in its ever-repeated and systematic attempts to separate the laity from social contact with the clergy. Thus the State-salaried and endowed priesthood of France long ago forfeited the practical sympathy of the millions of Catholics who were loyal enough in the abstract; and the separation placed both at the mercy of a handful of autocratic rulers who never made a secret of despising the faith of the people that chose them as their leaders. The drift of evil ever tends that same way; and we can only guard against the encroaching malice by preserving the close ranks of the Catholic laity and their captains

in the priesthood. Our people support their priests directly, and that serves as a bond of mutual sympathy; but there are continually new devices in motion which threaten to sever that relation by sowing distrust and by teaching false views of responsibility calculated to favor what has been misnamed "manly independence from priestly direction in the home and in society."

If then we bespeak the kind coöperation of the readers of the REVIEW in this new undertaking intended to increase the efficiency of our priestly work, we are only pleading for an extension of the "Kingdom come"—*ut Ecclesia aedificationem accipiat*.

THE AGRAPHA, OR "UNWRITTEN SAYINGS" OF OUR LORD.

THE Gospel of St. John ends with the following thought:

"But there are also many other things which Jesus did: which if they were written every one, the world itself, I think, would not be able to contain the books that should be written."

In these remarkable words we may see the reason for the publication of pseudo-Gospels throughout the second century—the sobriety of the genuine Gospel narrative, and its reticence on many points that became interesting or even crucial, at a later date. Owing to the natural curiosity of the Gentiles and a certain literary and rationalizing temper, the various forms of Gnosticism and Judaizing Christianity were soon able to show a very curious literature, in which they undertook to supply the dearth of proof and illustration that they had good cause to regret in the genuine Gospel narratives. Not only Jesus, but His Apostles also, were made the heroes of these spurious narratives; they were compelled, by forged incidents and actions, above all by lengthy tendentious speeches, to vouch for heretical teachings and principles. This literature, in turn, circulated largely among the lowly and ignorant, was therefore by its nature elusive and scattered—viable, therefore, in spite of ecclesiastical vigilance and opposition. Several examples in the pages of Eusebius show that its presence gave much concern to the Catholic bishops as early as the middle of the second century. Thus, a Gospel according to the Egyptians was a standing scandal, and a Gospel of Peter, lately found with a curious

Apocalypse of Peter, gave much concern to the whole episcopate of Asia Minor between A.D. 150 and 200. Whoever will read through the curious old document known as "The Recognitions of Clement"—the first specimen of a Christian romance put together on an old and beloved Hellenic framework—will see therein a good specimen of the colportage by which the primitive Christians were often deceived through "philosophy and vain deceit according to the tradition of men, according to the elements of the world, and not according to Christ" (Colossians 2 : 8). It is true that this book, and not a few similar ones, were purged of their unecclesiastical contents at a later date ; nevertheless, they bear yet the earmarks of the society for which they were written, and the archaic heresies whose scope they once served, after the literary taste of the times. The volume of these writings is even now not small, nor is their content unimportant for the history of the first two Christian centuries—the missionary enterprises, the worship, the usual morality, the nascent institutions, the complicated play of human passions and interests, and the divine mechanism of a new and all-transforming religion.

Naturally, the centre of interest in all this mass of broken fragments of the world's most wonderful century is in the tradition about Christ. Modern criticism, often adverse and prejudiced, must conclude that the Gospel story is a genuine one ; and that, substantially, these four little narratives present us the Christ of history. When, the other day, Adolf Harnack admitted that the Ignatian Epistles were written before A.D. 120 he gave up the rock-fortress on which the old school of Tübingen had so long staked its hopes of victory. Still, the Gospels do not pretend to be exhaustive of the life and teachings of Jesus. Written at intervals, the earliest some decades after His death, each with a different purpose and for different lands and mental tempers, they leave unanswered many a natural interrogation of the mind and the heart. Sphinx-like they gaze out upon the desert of time and the turmoil of humanity, that from their calm lips hears only one identical eternal Yea that dominates both space and time. What was Jesus like to, physically, among the children of men ? They are so silent that within a century after His death conflicting schools could arise, maintaining, the one His unspeakable physical beauty,

the other an utter abjectness of exterior. Yet, while these disputes raged among Christians, the female heretic Marcellina was showing portraits of Jesus.¹ The Emperor Hadrian, like his predecessor Tiberius, and his successor Alexander Severus, could gaze on alleged portraits of the God-Man, and the assemblies of the Roman faithful could behold in a third-century section of the cemetery of Domitilla a noble head that claimed, perhaps, to be a portrait of the Divine Saviour of men.² Bronze plaques of the second century still exist bearing undoubted portraits of Peter and Paul. The very old "Acts of Paul and Thecla" give a life-like description of St. Paul that must have been current in the second century. Similarly the ancient "Acts of St. Mark" give a portrait-like account of the person of the founder of the Church of Alexandria. Nevertheless, after all this, St. Augustine could assert that in his time there was preserved no genuine likeness of Christ or the Apostles. It is clear, that if there were no official portraits of Jesus, recognized as such and universally adopted, there was a domestic tradition concerning His external appearance, that was both extensive and of ancient origin, and antedated the academic discussions based on a too literal interpretation of the Old Testament. This is far from impossible. Clement of Alexandria, early in the third century, speaks, in a general way, of an "active tradition" of the Church, unwritten and written. St. Basil, in his little book on the Holy Ghost (c. 66), says: "Were we to attempt to reject such customs as have no written authority on the ground that their importance is small, we should unintentionally injure

¹ These portraits of Christ are a trait of the religious eclecticism of the period from Hadrian to Alexander Severus. Of the Gnostic Carpocratians, to whom Marcellina belonged, Irenæus relates the following: "Imagines quidem depictas, quasdam autem de reliqua materia fabricatas habent dicentes formam Christi factam a Pilato illo in tempore quo fuit Jesus cum hominibus. Et has coronant et proponunt eas cum imaginibus mundi philosophorum, videlicet cum imagine Pythagoræ et Platonis et Aristotelis et reliquorum: et reliquam observationem circa eas, similiter ut gentes faciunt." (*Adv. Hæc.*, I, 25.) That is, these Gnostics exhibited before portraits of Jesus the same religious rites they offered to the portraits of the great philosophers of antiquity, rites that did not differ from the usual idolatrous practices of ethnicism.

² A headless bust, lately discovered at Athens, of early imperial workmanship, exhibits signs that lead some archæologists to look on it as one of those portrait-busts of Christ that pagans and heretics knew and revered in the course of the second century. Kraus, *Geschichte der christlichen Kunst*, I, 183.

the Gospel in its very vitals." St. Irenæus speaks of the Gospel among the Kelts and other barbarian peoples as written on their hearts "without paper or ink." It is very clear that the "unwritten" teachings and customs of the primitive Church were neither few nor unimportant. They crop out of the second-century Christian literature at every page. The peculiar way these writers have of citing the New Testament argues a positive oral tradition concurrent with the written text of the Canonical Scriptures—this results from the freedom and independence and abundance of the citations, coupled with a substantial similarity to the written records. Indeed, the Epistles of St. Paul abound in references to essential teachings of his communicated orally by him to the churches, and which, in his mind, were to be preserved exclusively by oral tradition.

This leads to an important question: Are any of the speeches or sayings of Jesus preserved outside of the Gospels? The presbyter Papias early in the second century wrote a book called *Expositions of the Oracles of the Lord* that was still read in the first half of the fourth and even in the second half of the fifth century. It is uncertain, however, whether this was a Christian gnomic collection, or a commentary on the Gospels based on certain oral records that had come into the presbyter's hands. Perhaps it was a gospel, or merely a commentary on one of the canonical Gospels. In any case, it betrays a knowledge by a contemporary of St. John of extra-evangelical traditions concerning the Lord. Henceforth, both in the genuine and apocryphal writings of the next four or five centuries, we meet with a number of sayings attributed to Christ that are not found in the Gospels, yet have a more or less archaic air and tone, or fit in very neatly as glosses or echoes of genuine Gospel sayings. In the past both Catholic and Protestant writers have called attention to them. They have been best collected in the monumental work of Resch (*Die Agrapha*, 1889), and "criticised and pruned" by Mr. James Hardy Ropes (1896). In connection with these "unwritten sayings" we must not forget to what extent the earliest Christian writers quoted the teachings of the written Gospels from memory and approximately, or worked them unconsciously into their own text, with very vague and sometimes no reference to their origin.

Thus, the Golden Rule (Matthew 7: 12; Luke 6: 31) is cited in the *Doctrine of the Twelve Apostles* (1: 2) in an apparently independent form. St. Clement of Rome, writing to the Corinthians (c. 13), says: "Show mercy that ye may obtain mercy," and declares that it is one of the "words of the Lord Jesus." Though it does not occur in the Gospels in that form, it is the equivalent of the fifth beatitude in St. Matthew (5: 7).³

Two of these "Sayings" are vouched for by the inspired text itself. In Acts 20: 35, St. Paul, in his last charge to the "ancients of the Church at Ephesus," quotes "the word of the Lord Jesus, how He said, "It is a more blessed thing to give rather than to receive." The maxim was not unknown to the followers of Epictetus and Seneca; indeed, it was something of a commonplace with philosophers and poets. In the person of our Lord, however, it passed from the list of proud but lifeless phrases with which ancient life abounded into the rank of living conquering principles that drew their efficiency from His perfect life. Long afterwards it was recoined by Christian writers, notably by Boethius († 526): "Then and not till then is money valuable when from having been spent in beneficence it can be possessed no longer."

In the *Doctrine of the Twelve Apostles* (A. D. 80-150) is found a related saying: "Let your alms sweat into your hands till you know to whom you give"—*i. e.*, accumulate industriously that you may spend according to the needs of others.

In the account of the Christian Liturgy furnished by St. Paul (1 Cor. 11: 26), the Apostle gives as words "received of the Lord" by him the formula of consecration of the sacramental elements. The presence of these "words of the Lord" in the Roman Canon of the Mass, in a slightly altered form, is a proof of their extremely high antiquity, antedating even their position in the evangelical texts, and a proof of an immemorial unwritten

³ Several of the most instructive and best vouched-for of these "Sayings" have been translated into English with introduction and notes, and printed in a handy little volume of the "Early Church Classics" issued by the London Society for the Promotion of Christian Knowledge. *Twenty-five Agrapha*, or Extra-Canonical Sayings of Our Lord, annotated by Bloomfield Jackson, M. A. London and New York. Pp. 77. 1900. More than eighty are known, not including those lately found in Egypt, cited as the "Oxyrynchus Logia."

tradition in the Roman Church of certain sayings of Jesus.⁴ It is found similarly in the oldest liturgies of St. Mark and St. James. The Greek word (*ib.*, 11: 26) for "show the death of the Lord" means strictly to proclaim, announce publicly—hence the Celebration of the Eucharist is itself a sermon; indeed, it is the original, divinely appointed means and occasion of preaching the Gospel.

Another "Saying" is from a homily of Origen on Jeremias (20: 3): "He who is near to me is near the fire: he who is far from me is far from the Kingdom." St. Jerome, who cites it, says that he has read it some place, and queries whether some one has put it in the mouth of the Saviour or quotes it from memory; also, whether it be a real saying of the Saviour. It certainly recalls Luke 12: 49: "I am come to cast fire on the earth, and what will I but that it be kindled?" It recalls the sparkling thought of the Imitation (IV, 4) about the "flame of divine burning" that is enkindled by the humble reception of the Blessed Eucharist. There is a very early echo of it in the Letter of St. Ignatius to the Smyrnaeans (c. IV). The English translator of these "Sayings" justly insists on the Lord as "the central fire of love . . . the central sun who is the Light of the whole Cosmos." Very early our Lord was hailed as the "Sol Justitiae," the "Oriens." The suggestive idea is found in every ancient liturgy that He is henceforth the Source of Light and Life to all generations of mankind. Throughout the ferial hymns of Lauds the same notion is found, all the more noteworthy because of the original union of the Matins and Lauds psalmody with the Mass.

From Clement of Alexandria come the following "Sayings": "My mysteries for me and the sons of my house" (*Stromata* V, 10, 64); "He that wonders shall reign and he that reigns shall be made to rest" (*ib.*, II, XI, 45).

Theodoret connects the first with Matt. 7: 6: "Give not," he says, "the holy things to the dogs, nor cast your pearls before

⁴ The character of the words of consecration, and the solemn place they occupy, suggest, of themselves, that only an apostolic authority could secure such a tradition. We have here a subtle but sure confirmation of the kind of work done at Rome by Saints Peter and Paul—that "establishment and foundation" of the faith on which second-century Christian writers peculiarly insist.

the swine." One third-century authority says that the Lord meant nothing "grudging" by this; these mysteries are revealed for all mankind, but they are in the custody of His holy Church. In the case of the second "Saying," it may mean that wonder is the beginning of all knowledge, in the Socratic sense. The wonder aroused in us by sea and mountain and sky and stars is even a principle of piety according to the Psalms. Perhaps here, according to the acute remark of Mr. Ropes, we ought to read *fear* for wonder. It would then easily recall that "Beginning of wisdom which is the fear of the Lord."

To the middle of the second century belong the next three "Sayings," the first of which is taken from a very beautiful ancient homily known as the Second Epistle of St. Clement, and the other two from St. Justin Martyr's Dialogue (at Ephesus?) with the Jew Trypho.

The Lord Himself, on being asked by some one when His Kingdom should come, said: "When the two shall be one and the outward as the inward, and the male with the female, neither male nor female."

The whole passage in the above-mentioned homily is extremely curious, quite in keeping with the apocryphal Græco-Egyptian gospel. As early as A.D. 200, it was quoted to show that Christ disproved marriage; it was quite suited to the views of the Encratite sects. If any way a genuine "Herrenwort" it must be read in the light of Matt. 22: 30, and Gal. 3: 28.

Apropos of this "Saying" the "Ancient Homily" says (c. XIV): "I do not suppose you to be ignorant that the living Church is Christ's body, for the Scripture says: God made man male and female, the male is Christ, the female the Church." The thought is in Ephesians 5: 23-29, and furnished the (perhaps) contemporary "Shepherd" of Hermas with the figure of the Church as a venerable matron. Since then the idea of the maternal office of the Church has held unbroken sway in Christian literature. It even passed over very soon into Christian art—in its monuments from the fifth to the fifteenth century the Church always appears as a noble matron. One notable example of it is in the two matronly figures that from remote antiquity represent the Church and the Synagogue. So, too, in the "Marri-

age Supper" of the Lamb (Rev. 19: 9), and in the lovely and ancient hymn of the Breviary:

"O sorte nupta prospera
Dotata Patris gloria,
Respersa sponsi gratia,
Regina formosissima,
Christo jugata principi,
Coeli corusca civitas."

lines that recall the numerous "Orantes" or praying female figures of the Catacombs.

"In whatsoever things I may discover you, in these will I also judge you."

He said: "There shall be schisms and heresies."

The first of these "Sayings" from Justin seems to refer to the final attitude of the soul towards Jesus as decisive of His sentence. It is cited by Hippolytus in the third century, and after him by St. Basil, Amphilochius, and others. Perhaps it is kin to Philipians 3: 12. "A bad man shall not be saved by pleading his past goodness." Similarly, one moment of contrition will wipe out even the evil deeds of the penitent thief, like that rider on whom the epitaph was written:

"Betwixt the stirrup and the ground
I mercy sought and mercy found."

The other "word of Jesus" seems to be only a quotation of Matt. 18: 7, "It must needs be that scandal come." It is significant that so early the chief scandals of the Church were tacitly recognized as envy, selfishness, and quarrelsomeness, an idea that is abundantly illustrated by St. Clement's Epistle to the Corinthians, written surely before the death of Domitian, A.D. 96.

From the Ebionite Gospel, as quoted by St. Epiphanius in the fourth century, comes the following:

"I came to destroy the sacrifices, and if ye cease not from sacrificing, wrath will not cease from you."

This is a rude statement of what Christ came to accomplish, the doing away with the acted forecasts of the one perfect sacrifice, in order, as St. Athanasius says,⁵ "that the bullock of the

⁵ Festal Letter XIX, 4.

herd should no longer be a sacrifice to God, nor the ram of the flock, nor the he-goat, but all these things should be fulfilled in a purely spiritual manner, by constant prayer and upright conversation." . . . And⁶ "they should no longer eat the flesh of a lamb, but His own, saying, Take, eat and drink; this is My Body and My Blood."

The ancient Gospel according to the Hebrews has the following "Saying":

"In the Gospel according to the Hebrews it is narrated: Lo, the mother of the Lord and His brethren said to Him: John the Baptist is baptizing for the remission of sins, let us go and be baptized by him. But He said to them: In what have I sinned that I should go and be baptized by him, unless peradventure what I have said is ignorance?"

In the latter half of the third century the author of a remarkable work on baptism denounced this passage of the Hebrew Gospel as taken from a "forged book." It seemed to insinuate that Christ was conscious of sin. The translator of these "Sayings" is willing to look upon this "Saying" or its germ as enshrining "the Lord's own comment on the narrative of the evangelists," and expressly stating that He was nowise conscious of sin, though ready to be numbered with transgressors and accounted a sinner, and obligated to all righteousness.

"Bring, said the Lord, a table and bread; and forthwith it is added: He took bread and blessed and brake and gave to James the Just and said to him: My brother, eat thy bread, for the Son of man is risen from them that sleep."

This "word" like the previous one is preserved to us by St. Jerome.⁷ The fact referred to is doubtless the apparition mentioned in 1 Cor. 15: 7, made after the Resurrection, to James "the brother of the Lord," perhaps also the same as the unnamed companion of Cleophas on the road to Emmaus (Luke 24: 13): "And it came to pass whilst He was at the table with them, He took the bread and blessed and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished

⁶ *Ib.*, IV, 4.

⁷ *Adv. Pelag.*, III, 2; and *De viris inl.*, c. 2.

from out of their sight" (*Ib.*, 30, 31).⁸ We remember also (1 Cor. 15: 20) the "first-fruit of them that sleep." Perhaps that most ancient Christian hymn (Eph. 5: 14):

"Rise, thou that sleepest,
And arise from the dead:
And Christ shall enlighten thee,"

quoted by the Apostle, celebrated this triumph over the "sleep" of death, a triumph so nobly chanted in the later, but still very old sequence:

"Mors et vita
Duello confluxere mirando
Dux vitae mortuus
Regnat vivus."

Apropos of the Resurrection and its opponents, St. Irenaeus quotes several times, says Canon Armitage,⁹ a passage which St. Justin Martyr assures us that the Jews cut out of Jeremiah in their copies of the Septuagint: "The Lord God, the Holy One of Israel, remembers His dead that had fallen asleep aforetime in the earth of burial and descended to them to proclaim to them the good news of His Salvation."

In the Codex Bezae, one of the oldest manuscript copies in existence of the Christian Scriptures, the following "Sayings" occur, one after Luke 6: 4, and the other after Matthew 20: 8:

"On the same day He beheld one working on the Sabbath, and said to him, O man, if thou knowest what thou art doing, blessed art thou, but if thou knowest not, thou art accursed and a transgressor of the law."

"But ye seek from little to wax and from greater to be (something) less."

Of the first of these, it is true to say that "the principle under-

⁸ This "Saying" serves to illustrate those very old frescoes of the Roman Catacombs that show a male figure before a tripod on which are bread and fishes, while a female figure stands opposite him. Cf. also the literary and monumental details collected in the admirable monograph of Mgr. Joseph Wilpert, *Fractio Panis*, Freiburg: Herder. 1896. The "Saying" has a mystic and archaic flavor that agrees well with the period before A.D. 100, when the "Breaking of Bread" was the *terminus technicus* for the Holy Mass, and the Resurrection of Jesus stood yet in the foreground of Christian teaching, hotly disputed both by Jew and Greek.

⁹ *Gospel of Peter*, p. 25.

lying it remains of eternal obligation, that the quality of conduct depends largely on motive and enlightenment." Grotius thought it was a marginal gloss of some Marcionite directed against the authority of the Old Testament, which that sect held to be the work of a jealous and unjust God. The passage has some value as illustrating the very early abrogation of the Sabbath,¹⁰ which, it is well known, passed so rapidly and completely out of the life of the Church that it is hard to illustrate the fact from the earliest literature.

In the Clementine Homilies (II, 51) we read a very curious brief "word of the Lord"—"Become tried (or wise) bankers." It was therefore probably current before A. D. 200. Epiphanius cites it from the Gnostic Apelles, and in the old Latin translation of Origen on St. Matthew (tr. 27, no. 33) it reads "Estote nummularii prudentes." It is the most commonly quoted of all the apocryphal sayings of Christ, and expresses perhaps the gist of the parable of the Ten Talents. In the Greek the word "tried" has the meaning of "proving, testing," as money is tested by some sure standard or criterion.

The Apostolic Constitutions (II, 60) and the equally old Apostolic Church Ordinances have saved the two following Sayings ":

"The Lord, when reproaching Jerusalem, said, Sodom is justified by thee."

"He told us beforehand, when He taught; the weak shall be saved through the strong."

Resch calls the first "ein sicheres Herrenwort," and rightly. It is the application to Jerusalem of Matthew 10: 15, and 11: 24: "It shall be more tolerable for the land of Sodom in the day of judgment than for thee." Had Sodom heard the words and seen the deeds of Jesus, "there would have been no need for the stern surgery which cauterized the Plain of the Cities."

The origin of the second of these "words" is so curious that I cite the entire passage of the work in which it exists:

"Andrew said: it is good, brethren, to appoint a ministry for the women. Peter said: we arranged it before, but concerning the offering of the Body and Blood, let us give exact instructions.

¹⁰ Cf. Colossians 2: 16, and Hebrews 4: 9.

John said: ye forget, brethren, how the Master when He asked for the bread and the cup and blessed them saying, 'This is My Body and My Blood,' did not suffer the women to stand with us. Martha said, on account of Mary, because He saw her smiling. Mary said, I did not laugh: for He told us before when He taught that the weak shall be saved through the strong."

In this vivid picture of an Apostolic scene, drawn at no remote date from the foundation of the Church, we have a very primitive commentary on the division of graces and offices in the original Christian communities.

To the "Sayings" already made known through Origen we may add three more:¹¹

"Ask the great things, and the small shall be added unto you; ask the heavenly things, and the earthly shall be added unto you."

"Jesus saith: On account of them that are infirm I am infirm, and on account of them that hunger did I hunger, and on account of them that thirst did I thirst."

"The Saviour Himself says: Now took me by one of my hairs my mother the Holy Spirit, and carried me off to the great mountain Tabor."

According to the first of these "Sayings," "the very Mammon of unrighteousness, handled as the Lord would have it handled, may be made a means of grace." If we have the correct estimate of things heavenly and things earthly, we shall not want for a sufficiency of the latter. It is very like "Seek first the Kingdom of God," etc., Matt. 6: 33, and the Lord's tender reference to the lilies of the field that "labor not, neither do they spin." The second belongs to those deeply pitiful Gospel sayings like Matt. 8: 17: "He took our infirmities and bore our diseases," and Matt. 25: 35, 36. The third "Saying," though very ancient in character, is rather grotesque in connection with the person of Jesus. Its prototype is probably Ezech. 8: 3. The word "spirit" in Hebrew is feminine usually,—hence the peculiar qualification of the Holy Ghost as "Mother" of Jesus. If it were genuine, or even of local Hebrew origin, it might settle in favor of Mount Tabor, as against Mount Quarantania, the question of

¹¹ *De Orat.* 2; *In Matt.* tom. XII, 2; *In Joan.* II, 6.

the locality of the Temptation, in case the saying be referable to that event and not to the Transfiguration. It is quoted by Origen from the Gospel according to the Hebrews. From the same source is the profoundly Christian saying preserved by St. Jerome (on Eph. 5: 3).

"Never be joyful, except you look on your brother in love."

This is surely a genuine "word" of the Lord. It is the "new commandment" of 1 John 2: 10: "He that loveth his brother abideth in the light and there is no scandal in him. But he that hateth his brother is in darkness." It shows forth the spirit of all the Epistles of St. John, the beloved, the intimately personal and sympathetic disciple, and is in keeping with the oldest and most characteristic traditions concerning him.

Among the valuable texts discovered in the so-called Oxyrynchus Papyri (London, 1897) are several "Sayings," or "Logia," of Jesus. The following are of interest:

"Jesus saith, Except ye fast (to or from) the world, ye can in no wise find the Kingdom of God; and except ye sabbatize the Sabbath, ye shall not see the Father."

"Jesus saith, I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken. (And) none found I athirst among them, and my soul grieveth over the sons of men, because they are blind at heart."

"Raise the stone and thou shalt find me; cleave the wood and I am there."

To "sabbatize the Sabbath" means to keep the Sabbath spiritually, by cessation from the really servile work which is sin. In the first half of the second century, St. Justin Martyr, disputing at Ephesus with the learned Jew Trypho, says that to live without sin is "to sabbatize the true and joyous Sabbath of God." The phrase is therefore of very ancient origin, and an heirloom of those decades of transition during which the "Ecclesia" passes out from the home and the habits of Judaism into the Gentile world. Much ado has been made of the apparently pantheistic coloring of the latter of the three "Sayings." Perhaps it is only an Orientally figurative form of Christ's teaching concerning the Omnipresence of God and His loving-kindness, or the divine command to pray: "Ask and it shall be given you: seek and ye shall find: knock and it shall be opened to you." (Matt. 7: 8.)

I have reserved for the last the oldest and lengthiest of these "Sayings of Jesus." It is the famous passage attributed to St. John himself by Papias, a venerable Christian bishop of the early part of the second century, to whom certain "presbyters" related that they had heard it from the Beloved Disciple. It comes to us from the hand of St. Irenæus of Lyons, who fixed its form in his great work on Heresies (V, 33). Irenæus, like Justin Martyr, Tertullian, and many other prominent Christians, believed in a thousand-years joyous reign of Christ on earth after the Second Advent. Among other arguments he quotes Mark 14: 25: "Amen, I say to you that I will drink no more of this fruit of the vine until that day when I shall drink it new in the Kingdom of God." This he interprets literally. To confirm his view of the words of Jesus, he calls in Papias as the guarantor of his commentary, and makes him say what he had heard from the "presbyters" or elders "who saw John the disciple of the Lord," and had heard from his lips "how the Lord taught of those days and said:

"The days will come in which vines shall spring up; each having ten thousand stocks, and on each stock ten thousand branches, and on each branch ten thousand shoots, and on each shoot ten thousand bunches, and on each bunch ten thousand grapes, and each grape when pressed shall yield five and twenty measures of wine. And when any one of the saints shall have caught hold of one bunch, another shall cry: 'Better bunch am I; take me: by means of me bless the Lord.' Likewise also (He said that) a grain of wheat shall engender ten thousand ears of corn, and each ear shall hold ten thousand grains, and each grain ten pounds of simila (fine flour) pure and clear; and so the rest of fruits and seeds and each herb after its kind. And all animals using those foods that are got from the ground shall live in peace and comfort, subject to man with all subjection."

This archaic and venerable fragment of the preaching of Jesus appeals to us as a genuine "Saying." It is vouched for by witnesses very ancient and very holy. That they were Millenarians need not disturb us; who in those days would not have eagerly looked for a time of joyous respite from the flagellations that Christians were receiving from all the "elements of the world"?

We know now that such language is hyperbolic, like those "hundred mothers" that we are to receive in Christ Jesus for the abandonment of an earthly mother (Mark 10: 29, 30). The Abbate Ceriani, apropos of his edition (Milan, 1866) of a Syriac text known as "The Apocalypse of Baruch," which some place as early as A. D. 70, maintains that the origin of the "Papias-Sayings" is referable to that period. Perhaps the emotions aroused by the complete destruction of the Holy City in that year, the absolute and rapid verification of the prophecy of Christ, the domestic belief concerning the Second Advent as due during the life of John (John 21: 23), and the abundant apocalyptic literature that sprang into existence among the Jews as a balm for their broken hearts and shattered hopes, furnished the circumstances amid which arose many reminiscent conversations and humble writings about Jesus, due to men who had seen and known Him. Of these Papias would be the last echo, delicate and faint, but true, like the roar of the surf borne far inland on the wings of night, and breathing to mankind its pulsing message of elemental strife and life, but also the assurance of security behind an impregnable bulwark.

Even now, when a genuine Christian reads the last verses of the Apocalypse (22: 20), and hears that mystic cry of the Johanne soul: "Come, Lord Jesus," in response to the tender "Saying" there recorded, "Surely, I come quickly, Amen," he is easily transported into a spiritual atmosphere where he beholds among the churches "the root and stock of David," Jesus, "the bright and morning star" (*ib.* 5: 16). He may not control the dithyrambic inspiration of an Augustine in his Meditations (c. 25), or the solemn and glorious measure of a Bernard of Morlaix, but he will sympathize at once with all true lovers of that New Jerusalem which is and always has been above.

The rationalizing "Antiochene" soul of Eusebius of Cæsarea might not sympathize with the tenuity of thought shown by old Papias. Yet all through the centuries this "Saying" has led a stately procession of commentators and poets and artists, an earthly following of the Lamb, beholding through tears, moving beneath the whips and stings of life, holding their hearts above, stretching forth suppliant hands to the "Spirit" and the "Bride,"

and drinking frequently of that "water of life" that flows from beneath the glorified Cross (Apoc. 5 : 17).

In many measures the wayside chants of these remotest Christian predecessors have come down to us—for music is the natural tongue of the Christian soul (Colossians 3 : 16). Perhaps the sweetest and most popular Catholic folk-ballad in our own language is the famous rendition of these thoughts, after Papias and Augustine and Bernard, due to "F. B. P.," a Catholic martyr-priest of the Elizabethan time.¹²

Hierusalem, my happy home,
When shall I come to thee?
When shall my sorrows have an end,
Thy joys when shall I see?

Rightly the angel said to the Beloved Disciple (Apoc. 22 : 10), "Seal not the words of the prophecy of this book; for the time is at hand." Only we know now that the divine measure of time, the hour set for the "quick-coming" of the Lord, the permission "to him that hurteth to hurt still," are to be interpreted on a scale large enough to include the longings of a Papias, a Justin, an Irenæus, and the aspirations of the latest martyrs in the Middle Kingdom.

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THE LIGHTER VEIN OF LEO XIII.

CARLYLE somewhere remarks that "behind every great poem in the world there is a man." No one can glance at a portrait of Leo XIII without readily surmising a genial human sympathy behind the sweetness of his smile. It is pleasant to find that both the "Orphic utterance" of the Sage of Ecclefechan and the clear intimations of the portrait are justified by a recourse to the poems of the Pope. He has left untouched but few, if any, things within the purview of either the physical or the spiritual sense; and he has touched nothing which he has not adorned. To those who know the classic singer only through his familiar

¹² Cf. for the text of this hymn, Neale, *Hymns, Chiefly Mediæval*. London, 1865, pp. 16-23, and Julian, *Dictionary of Hymnology*. London, 1892, p. 580.

"Epistle to Fabricius Rufus" (translated so finely by Andrew Lang), or through his Alcaic Ode "On the Opening Century" (translated by everybody), the wide range of his themes and treatments will come as a surprise :

"A wedding or a festival,
A mourning or a funeral . . .
Filling from time to time his 'humorous stage'
With all the persons, down to palsied age,
That Life brings with her in her equipage."

The "wedding" is illustrated by his poem "On the Nuptials of Alphonsus Sterbini and Julia Pizzirani" (translated in this paper); the "festival" is found in his poems in honor of Sts. Herculanus, Constantius, Felicianus; the "mourning" is touched in his "In Mariam Elisam Bernezzo"; the "funeral" faces us in his "Ad Aloisium Rotelli"; and, finally, "age" (not "palsied," however, but still vigorous) appears in several poems—among others, the "De Se Ipso" and the "Opening Century." He has touched many other themes in his many other verses—some of the treatments being very brief, some quite extensive. But from his "humorous stage" we shall select, for this paper, only such characters as appear in "lighter vein." These verses show us, better than his statelier muse, the engaging human side of the venerable successor of St. Peter, on whose attenuated frame rests the "care of all the Churches."

I.

All the biographers of the Pope tell us of the really romantic contests waged by the young man of twenty-seven, who, as Delegate Apostolic in Benevento, found himself confronted with a well-entrenched brigandage. But despite a severe sickness from which he suffered at the outset of his official life there, and despite the harassing cares besetting a reformer in civic life, he seems to have retained a fine sense of the ludicrous. This sense of humor is, in the opinion of Father Faber, a saving grace. We find it charmingly displayed in a poem written in Italian (but afterwards translated by the author into Latin elegiacs), and dedicated to Mons. Orfei, who was Mons. Pecci's predecessor in office. Mons. Orfei, it seems, had assigned a part of the Apostolic palace

called the *Castello*, to the President of the Court, a certain *avvocato* recently arrived from Loretto. This lawyer's name was Palomba, which is pretty good Italian for "ringdove" or "wood-pigeon." He came with his wife and children to take up his residence in a house whose demure quiet had been broken only by the lyric accomplishments of Mons. Orfei. We may easily fancy the jarring of nerves consequent on such an invasion by noisy children and, perhaps, squalling babies. At all events, the antithesis furnished by two such names as *Orfei* and *Palomba* was too good to escape appropriate recognition. Accordingly, we have the following poem :

(Written in 1838.)

Mulcere immites cithara, deducere cantu,
 Orpheu, fama refert te potuisse feras.
 Pristina num virtus renovat portenta? nepotes
 Gloria sollicitat numquid avita tuos?
 Crediderim : Samnī visus novus Orpheus oris
 Elicere arguta dulce melos cithara.
 Laevaque ab Adriaca advolitans regione columba
 Nostro heu ! cum pullis in lare nidificat.

(Translation.)

Orpheus, 't is said, with melting lay
 Could soothe the beasts of prey,
 And lead them forth of brake and brier
 Sequacious of his lyre.
 And does his power again unfold
 The magic wrought of old?
 And does his spirit still inflame
 The race that bears his name?
 Well might I credit such a thing,
 Hearing *our* Orpheus sing,
 And launch from his resounding lyre
 Shafts of melodic fire !
 Alack ! a silly dove hath flown
 Hither from Adria's zone ;
 Right in our chimney stands confessed
 His birdlings' raucous nest !

II.

His poem "In Maevium" is a pretty piece of writing, and not without an obvious humor—although the allusion is not clear. Was this modern Maevius a wretched poet like him of old on whose luckless head Horace, throughout his tenth Epode, calls down a choice collection of maledictions? and whom Virgil scores in his Third Eclogue:

Qui Bavium non odit, amet tua carmina, Maevi;
Atque idem iungat vulpes et mulgeat hircos.

Or was he merely an eccentric "sharper" with "method in his madness"? However it be, the poem is full of life and movement, the portraiture is vivid, and the whisper of the bystander—"Callidior vulpes pol! Maevius"—is refreshingly true to nature. The full title of the poem is: "In Maevium, Virum Callidum et Abnormem."

(Written in 1842.)

Maevius abnormis, quem plebs festiva Quiritum
Ridet, et argutis vellicat usque iocis,

Nudato capite, effusis per colla capillis,
Palliolo in teretes lene cadente humeros,

Aestiva et tunica accinctus, per compita nuper
Spectandus populo Maevius ibat ovans.

Atqui iam horrescebat hyems, iam frigidus aer,
Et contracta gelu flumina constiterant.

Admirari omnes, resonare et sibila: euntem
Densa humeris strepitu turba proterva premit.

Tum quidam mihi subridens: vulpecula mores
Non mutat, vellus mutat at illa suum.

Callidior vulpes pol! Maevius: aspice, utrumque
Is mavult, morem et vellus, utrumque tenet.

(Translation.)

A butt for jokes and antic play
Of idlers on their holiday,
Eccentric Maevius wends his way:

His head unbonneted and bare,
His neck concealed by tumbling hair,
His clokelet worn with jaunty air.

Joyous he elbows through the swarm,
Clad in the garb of summer warm—
Certes, a curious uniform !

Curious, indeed ! for now, behold,
The raging winter's icy cold
Hath even the running streams controlled.

Was ever such a sight as this ?
Be sure that Maevious can not miss
The jostling elbow and the hiss !

Said one to me, with knowing smile :
" The little fox may change his style
Of fur, but not his native guile ;

But Maevious is a craftier fox :
Egad, he will not change his frocks
More than his ways, whoever mocks ! "

III.

Whilst Archbishop of Perugia, Cardinal Pecci was wont to have recourse to verse, both as a solace amidst the cares of his office and as a means of testifying to his affectionate remembrance of certain excellent priests who had toiled faithfully and gone to their reward. The verses in honor of one Serafino Paradisi, parish-priest of S. Elena, in playing delicately on the words of his name, make use of what is ordinarily a dangerous experiment ; for where such word-play happens to escape banality, it meets the danger either of unpleasant criticism or of uncritical flattery. Happily, the Bishop's poem is free from all these complications ; for a note appended to it assures us that it has chosen for praise a man who was "*integer vitæ et carus ubique modestia sua.*"

(*Written in 1852.*)

Quæ subjecta oculis, vera est pastoris imago
Divæ *Helenes* dulci pabulo alentis oves.

Quae patria et nomen fuerit si forte requiras,
 Verius hoc referet picta tabella tibi.

Nam patriam dicet Paradisi in sede beatam,
 Adscriptumque choris nomen in angelicis.

(Translation.)

Beneath our very eyes is placed the image meet—
 How a good shepherd feeds his flock in pasture sweet.

“His country and his name?” should you then chance to ask,
 This picture shall attempt, better than words, the task:

’T will say: “Why, *Paradise* the land that claimeth him;
 And you will find his name amid the *Seraphim*!”

IV.

It is curious to find that the author of the splendid Odes on the “Opening Century,” “The Arcadians,” “De Se Ipso,” “De Invalitudine Sua”; of the grand hymns on the Holy Family; of the fine “Epistle to Fabricius Rufus,” etc., had (in 1834) descended to the juvenile occupation of constructing a Charade. It is reproduced here—not as a poem, but as a curiosity. The word *Lacrima*, divided into two parts, furnishes the words *Lac* (= milk) and *Rima* (= leak). The verses are dedicated to Giuseppe Lovatello.

LAC-RIMA.

(Written in 1834.)

Primum, mi Lovatello, cum bibissem
 Phthisi convalui oculus fugata.

Cymbam, quae liquidis natabat undis,
Alterum maris in profunda mersit.

Quid *totum*, tibi nosse dant ocelli
 Turgentes, faciesque luctuosa,

Et quae nescia comprimi aut domari
 Heu matre exanimi, intimas medullas
 Angit, excruciatque vis doloris.

(Translation.)

I drank the *first*, my friend,
And phthisis had an end.

But with the *next*, my boat
Must cease, at last, to float.

The *whole* your eyes have known,
Your dewy cheeks have shown ;

For oh ! the swelling tide
No bravest will could hide,
When your dear mother died.

The Carmen addressed to the Archbishop-elect of Chieti should properly find a place here, because of the little bit of pleasantry with which it concludes. It must be passed by, nevertheless, in order to leave room for an *Epithalamium*. Written as late as the year 1897, this pretty song is a convincing proof that, with some hearts, the sympathies of life only grow mellow with age. The venerable Pontiff had not merely attained the proverbial three score years and ten, but had exceeded that limit by more than three added lusters ; and still his heart could enter into the joyous forecastings of youth. Which of his themes should be considered more "humanizing" than this? His verse is not, however, full of airy nothings about Cupid and Hymen. He sees in that "world-without-end bargain" (as the Princess styles it in *Love's Labor's Lost*) a great Christian sacrament, to be placed under the protecting wing of the Virgin of Pompeii, and to be rendered more and more holy by the continued blessings of heaven. It is interesting to note that the Pope answers his own query : "Whence this love ? (Unde amor iste ?)" by a Latin verse which is the equivalent of

Two souls with but a single thought,
Two hearts that beat as one.

Scilicet, he says, *simile ingenium* ; that is, two souls with but a single thought : and he assigns as a second reason, *parilis voluntas* ; that is, two hearts that beat as one. We scarce could escape—nor, indeed, wished to do so—the influence which the old thought and the old jingle exercised in shaping the suggestion of the first stanza of the translation.

(Written in 1897.)

Concordi flagrant Alphonsus Iulia amore,
 Incenso a pueris ; unde amor iste ? rogas.
 Scilicet et simile ingenium, parilisque voluntas ;
 Amborum inde ardens pectora cepit amor.
 Relligio et pietas aluere probataque virtus,
 Ingenuusque animi candor et alma fides.
 Vota ambo ingeminant ; affulget sidus amicum,
 E Pompeiana VIRGINE adauctus amor.
 Quid iam plura petis ? lectos, dignosque iugali
 Foedere sanctus amor quos bene iungat, habes.

(Translation.)

Two hearts—twin altars—claim
 A single love-lit flame.
 You ask me whence it came ?
 Kindred in heart and soul—
 Love silent on them stole,
 And gained complete control.
 Sweeter its victory,
 When virtuous laws decree
 Inviolable loyalty !
 At Mary's shrine they bow,
 A mutual troth to vow
 In love made holier now.
 What more ? I end my lay,
 God's choicest gifts to pray
 On this, their wedding-day !

Here, too, must we end our lay. Not without some regrets, however ; for we feel a sense of incompleteness in our labor. The poems quoted here have given, perhaps, an erroneous impression of a certain limitation in the metrical forms employed by the Holy Father ; whereas he has chosen many varying metres—Sapphics, Alcaics, hexameters, hendecasyllabics, Ambrosian iam-bics, pentameters ; although it is true, indeed, that he prefers

above all other forms the Latin elegiac couplet. The restriction made, also, in favor of the "lighter vein," has necessarily excluded the vast bulk of his poetry, replete as it is with power, dignity, grace, and classical finish. We take a comfort, nevertheless, in the conviction that while searching for "lightness," the attractiveness of the poems has saved us from monotony.

H. T. HENRY.

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UNITY, EFFICIENCY, AND PUBLIC RECOGNITION OF CATHOLIC ELEMENTARY SCHOOLS.

IN connection with some remarks published in this number of the REVIEW, regarding the advisability of bringing the superintendents of our schools into closer unison by periodical meetings, I have been requested by the Editor to express my views on the subject which forms the title of this paper.

It is desirable that every Catholic school be planned and organized on Church ideals, on National and State ideals, and to meet local needs or demands, intellectual, commercial, political, and social.

The Church ideals are uniform, ought to be strictly adhered to, and carried out in practice, without compromise. If unity and uniformity in this one point were agreed upon, formulated, and by authority imposed—for in no other way is it possible—an immense gain would be assured.

The National ideals, if we except the lofty, noble, patriotic spirit that must be common to all, are as yet floating and uncertain. The State systems exist, on paper at least, in many instances, elsewhere are not formulated, though sufficiently known, and all vary as the weather, the geological formation of the soil, the racial habits, and the individual energy and enterprise of the people in the various States.

The ideals, however, National and State, are being crystallized; and it behoves us to see that the formative processes are not wholly controlled by irreligious, non-religious, or worse, merely naturalistic, agents.

The very mention of local needs and demands brings up a

host, shall I say, of angels black and white, or of forces subtle and open, striving for the mastery over children's time from kindergarten to high school diploma.

Add now, the number of religious communities teaching in this country, with courses of study, ideas of pedagogical training and special arms as varied as their costumes, and all dependent for light and guidance not upon the sun in the diocese, but upon fixed stars, all over the firmament,—and it is easy to see that mountains must be climbed, precipices skirted, and rivers forded, before the smiling valleys and rich level plains in educational unity and uniformity are reached.

From a practical standpoint, therefore, it is hardly possible to get absolute unity or uniformity; but diocesan or State unity, one for graded schools, another for ungraded schools, both being permanent facts, is possible, desirable, and practical. Even then, however, it should not be absolute, for within the confines of a diocese like Boston, or a State like Massachusetts—both perhaps as settled and circumscribed as any in the country—there must be a certain elasticity to suit the local demands of cities, towns, and villages. We do not live in the air, or on the air entirely; hence local conditions, earthly and of the world, must play a large part in all such matters. If the whole public school curriculum could be, or ought to be ignored, then the task of unity, while still very difficult, would be possible and feasible, and, I may add, really exists; but there is a very big *if* at the beginning of this sentence.

Any one familiar with the varied school systems, some having eight grades, some nine, some beginning school at five years of age, or, as in kindergartens, much earlier; and knowing the great pressure being brought to bear by college authorities to force grammar as well as high schools into line with their entrance schedule, etc., thus destroying the old and common-sense idea and unit of a common elementary education for the whole people rather than to suit the purpose of a select few or the wealthy classes,—will see at a glance how futile must be any general scheme, independent of these varied existing facts, yet adjustable to all places.

EFFICIENCY.

The question of uniformity in secular branches is not so important as may at first sight appear, for the elementary studies by natural, historical, and wage-earning laws, must be on a common and permanent basis. English (reading, writing, speaking, spelling, grammar, and thinking); arithmetic, in its fundamental processes, and the rest of that abused subject, are of no earthly or heavenly use to ninety-five per cent. of the pupils. The fair knowledge of history and geography; good instruction and practice in drawing and music (not so much for the mere technical parts as for the general discipline, and culture of voice, eye, hand, and ear); and above and beyond all this, the character building that comes from natural and religious training,—these are enough for any grammar school, and enough for any good teacher; in fact, require a very good teacher. Superiors, superintendents, teachers and all sensible men admit this; yet fads and pads are being thrust into the schools all over the land under various scientific and catchy words, while the cry and complaint is too many studies already. Now all the above subjects have fixed and well known elementary limits, and will be uniform enough, if the far more important point of efficiency in teaching is regulated.

Trained teachers, superiors who have been teachers in all or nearly all grades and who spend their time in the school, smaller classes in the primary grades, and well chosen text-books are the conditions of good results.

Teachers.—Some of the very best teachers never had special or normal school training, and so it will always be; and yet the fact remains, that trained teachers ought to be, are, and will be the best, all things considered. The Council of Baltimore strongly urged a normal school for training religious teachers, and some communities had already, or have, adopted the plan in letter and spirit. When diocesan communities teach in the schools, it is comparatively easy, if authority so desires, to know just what ability, preparation, hopes and experience each postulant or professed teacher has had; for this can be done by an examination, scholastic and characteristic, under episcopal direction. It cannot be done for the religious who are not diocesan, though that was

desired and hoped for. It would be possible, however, to have a certificate, diocesan in scope, showing antecedents, age, education, special normal training, experience, success, etc., duly signed by a superior sending a teacher into a school. It might not be the best thing, as certificates sometimes have little value, but it would give some, perhaps considerable, control.

Superiors.—A person may be an excellent superior of a community for administration, financial and spiritual, yet not be adapted to regulate school work, and *vice versa*; and while equal adaptability for both is often, yes, usually and happily, combined, it is often lacking, and school work must generally suffer. A teacher who has taught with fair to good success in all, or nearly all, grades, will best regulate the school work, even though she or he were not superior of the community; but I am well aware how great are the difficulties of such a plan. The unity of a school is the most important factor, and by that is meant the unity of organization, unity of teaching methods, unity of coöperation; all of which is extremely difficult, not to say, impossible, without a superior who is in the school all the time, free from any regular class duties, and giving special attention to weak places, new teachers, or overcrowded grades,—not unknown things in some schools. The overcrowding, especially of primary grades, is a serious drawback in many places. A teacher ordinarily cannot do good work with more than fifty pupils, in two divisions, and teaching twenty-five at one time. This is so obvious and well settled that comment is not necessary.

Text-books.—The text-book problem is a very serious one, and our Catholic publishers, while overflowing with zeal, are, perhaps, not doing the best service, or making most money by putting out too many books and perpetually urging change. Catholic books are called for by the Council of Baltimore, and are certainly most desirable. This is becoming more important of late, as the text-books of public schools ignore God, our Blessed Lord, religion, the Church, and by indirect or insinuating methods are often materialistic and naturalistic, often, also, atheistic in disguise that deceives no intelligent critic.

History, geography, readers, science books are all mediums of storing the growing mind with the spirit of God, creating, ruling

changing the natural and social elements in the world; and the modern text-books fail completely in this most important point of view, while often suggesting that nature and God are one and the same idea. I have heard it said that a certain geography flatly contradicted revealed truth, but happily teachers and pupils were unaware of the fact. I have examined several books on language, and have found volumes without a single sentence on religion, Christian virtue, or duties towards God, whose name even appears so seldom as to be utterly forgotten.

Our text-books, however, ought to be made carefully, not be patchwork of several irresponsible writers, or poor translations from French and German, no doubt very fine in the original.

A teacher, too, must learn to use a book like an artist his brushes and paints, etc.; and changes should be made rarely, only after long careful examination and discussion by experienced teachers; never because a new book is cheaper.

PUBLIC RECOGNITION.

Public recognition will come and grow and be made permanent, if on the one hand, we know and take and hold firm our own ground, while on the other, by our standards and the products of our schools we convince the public (voting and legislating), that these schools are in perfect harmony with the best ideals of the country; are based upon true liberty of education, and for much less money give religious, moral and patriotic citizens.

This looks like an immense task, will, perhaps, be styled visionary, hence unpractical. Let us remember that the feeble rays of sunlight at dawn rapidly develop to illumine the whole sky; that the little word "teach" from our Lord's lips destroyed Jerusalem and converted the Roman Empire and made the Church a mother of modern civilization; that the whole religious system of schools in Massachusetts was overthrown by one man's idea, namely, Horace Mann; that we have one simple direction to follow and apply to our educational sphere: "*Luceat lux vestra coram hominibus, ut videant opera vestra bona, et glorificent Patrem vestrum, qui in coelis est,*—Let your light shine before men, that they may see your good (educational) works, and thus

give glory and honor to your Father in Heaven,"—then take heart and let the results come.

The fear of admitting once more religious education comes from false historical prejudices, sometimes called views, and has been dispelled in England, Germany, Canada, and Nova Scotia; why not in this free and glorious Republic, that now stretches around almost two-thirds of the earth?

1. Let us take our own ground and hold firm without vacillating minds and stammering lips that are unworthy of the Church. Religious education is necessary not only as a factor of morality for all masses of people, enlightened as well as barbarous, but it is an intellectual necessity in the proper development of any modern civilized individual, family, or nation. The Christian Church—and for sixteen centuries Christian Church and Catholic Church are identical, synonymous terms—has been the great, world-wide, dominant factor in all that is best of that very complex term, civilization. It is by her religious doctrines, practices, worship and individual influence over men's souls, that she became that power, and it is impossible to teach children or men right views about that developing civilization, or to make them the admirers and continuous supporters of that civilization, without teaching a great deal about those religious doctrines, etc. Now, practically speaking, this cannot be done without religious instruction and training in the elementary schools, where the great mass of people get, not all, but the foundation of all their education. Unite our own people and all who care for the maintenance of a Christian civilization, and then let them plead strongly and perseveringly their rights as citizens and as parents to have schools according to their own standards.

2. Let our standard and products be known; for it is impossible under modern conditions to make headway on any other lines. This is one and a very strong reason why the formulated State system ought to be a guide for all secular branches in every school, in this sense, that the ground covered in all elementary studies, the time and importance given to each branch, and the civic ideas that make a State or Nation, should be closely followed, through Catholic books and with Catholic teachers. Let our children be thoroughly trained in the fundamentals of English

and arithmetic, and taught to think; then the results will take care of themselves.

3. Another way is to have our pupils enter competitions for high schools, normal schools, civil service, and special posts. They may not wish to attend these schools, perhaps cannot, but a diploma or certificate of entrance is an honorable mark of talent, industry, and success for the pupil and for the school.

Our Catholic schools of Boston have been making much headway for several years in these competitions; and though failure may be the result the first or second time, it will only spur on to better planned preparation and efforts. Here I may mention a new feature that is being introduced this year into our Catholic School System in the Archdiocese of Boston, in the form of scholarships to be awarded to proficient pupils, boys and girls. Under this new arrangement, at the end of four years the Parochial School girls will have nine residence Academy Scholarships; while for the boys there will be eleven actual College Scholarships at the end of seven years.

4. We ought, in a calm and persistent way, to create and develop a public opinion in favor of a readjustment of the educational legislation, so as to remove or get around the quasi-technical difficulties. Originally in New York and Massachusetts, the two parent States of much present educational law, the religious school was the only one deemed admissible for a true, complete education. Now the pendulum has swung around to the other end of the arc, and non-religious, which eventually and even now indirectly becomes anti-religious, spirit governs the whole educational mechanism.

It is useless to deny that prejudice and fear of foreigners, and mostly Catholic foreigners, was a prime factor of this change in many places, or at least was made a pretext for a well designed, non-religious system of schools that was being framed all the time from the beginning of the University of the State of New York under French philosophical ideas, and was refashioned by Horace Mann in Massachusetts. That fear and prejudice ought to have been dispelled long ago; but only enlightenment, open and persevering, will pierce the clouds of ignorance or prejudice.

Religious toleration is the settled doctrine and practice of State

and National law, and that should mean protection for all, proscription, direct or indirect, for no one Church that develops honest and useful citizens. If, however, non-religious, gradually becoming anti-religious, and sure to become atheistic, influences are to be the permanent controlling factors, then the sooner it is known and acknowledged the better for the whole country; for disease is never cured by being concealed.

5. The State Constitutions decree free education for all children, and that should mean free education according to the wishes and on the standards of parents, not a monopoly of one standard, and that non-religious.

Let the State encourage, protect and support in a just manner every elementary school taught and giving results according to its own standards of knowledge and citizenship, and thus stimulate all teachers to put forth the very best efforts.

Besides the injustice that all reasonable men must admit in seeing Catholics pay a tax for public schools and then pay for their children's education in other schools, it would be really good public policy and enlightened patriotism for the State to make our schools a part of the public school system; for, otherwise, as our thousands of children grow up to manhood and womanhood they can, and will, look back and say, "The State did not give me my education, which was my constitutional right."

6. As a preventive of anarchy, and a conservative factor to maintain and strengthen social rest and thus business stability, the religious instruction and training ought to appeal as necessary to every intelligent public man of this great American people, that has been dazed by the recent assassination, and wonders whether the finely built educational structure is not resting on sand or near a treacherous running water-way.

7. Lastly, and best of all, let our boys and girls show forth what manner of education they receive, intellectual, moral, religious, in manners, virtue, and character; let them stand together in their class or school associations to become powerful units of public influence; let them be the living witnesses to the world of what Catholic education means in theory and in practice, silent and speaking symbols of the religious instruction and training that made them men and women, citizens and Catholics of true fibre. Thus of every school can and will it be said:

"It had trained a body of youth, the like of which, perhaps, no city in the world could furnish. It was not without a profound emotion that the friends of humanity contemplated a spectacle so new and so touching. That ignorant and boorish class, full of prejudices, which everywhere abounds, was no longer met with at Fribourg. The young there developed graces and an amiable deportment, which were never marred by anything disagreeable in tone, speech, or manner. If, seeing the children covered with rags, approaching you, the thought came that you were to encounter little ruffians, you were wholly surprised to have them to reply to you with politeness, with judgment, and with that accent which bespeaks genteel manners and a careful education. You will find the explanation in the school, when you observe the groups, where these same children exercise by turns, as in playing, their judgment and their conscience. Three or four hours a day employed in this work, gave the young that intelligence, those sentiments, and those manners that called forth delight and admiration from every looker-on."

These words were written by a Protestant minister on a Catholic school at Fribourg, of Switzerland, that was taught by a Catholic priest, the well-known but little heard of Père Girard. They ought to be said of every Catholic school, and then the public mind and heart and conscience and vote will be with us, to give the venerable Mother Church her rightful place in the development of her own youth, and will find her, in the hour of struggle and storm, blessing the hearts, and, if need be, the swords of those same children, sending them forth to hold up the Cross, and defend the flag for the honor of God and fatherland.

LOUIS S. WALSH.

Salem, Mass.

LUKE DELMEGE:—PART II. ILLUMINATION.¹

XLI.—A PROFESSION SERMON.

THEN, after another brief interval, the great day arrived—the day that was to witness the consummation of great hopes—a far foreshadowing of the final *Veni, sponsa mea!* It is doubtful whether there is any moment in the life of mortals so full of pure and perfect bliss as that which marks the taking of the final vows of profession. Around the marriage feast there hangs some shadow of fear and anxiety for a future which, at best, is problematical; and the eyes that watch the happy couple, stepping out,

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hand in hand, from their fellows, to walk the ways of life in a new partnership so exclusive and so responsible, are filled with a vague anxiety and foreboding, and the sunlight is broken in the prism of tears. But, at a profession ceremony there is neither parting, nor sorrow, nor fretful fear: only the calm intoxication of a too great joy; for the spouse is given into the arms not of man, but of God. And hence, the profession morning of Barbara Wilson broke with the promise of a glorious day; and the very atmosphere seemed to hum with the Halleluiahs—the glad echoes of all the music that filled the hearts of sisters, priests, and penitents. For the latter knew now all the pathetic heroism of their former sister; and if they regretfully parted with the assumption that the great Mother of God had been amongst them, they comforted themselves in the assurance, that at least one of her saints had been their gentle companion during ten eventful years. And it mitigated their shame and remorse to think that a pure soul had shared their lot. Her heroism had been a second absolution.

That little chapel, then, to the left of the high altar was filled that morning with a curious, happy, loving, eager throng of penitents; and the very idea that one of their number was about to be raised to the glory of the white habit, and a place of honor in the choir stalls, filled all with a kind of personal pride and exultation. And so they whispered, and watched, and pointed, and conjectured, until the great organ rolled out its mighty volumes of sound, and the opening hymn announced the advent of the Bishop and his assistants. Then, after the preliminary ceremonies, Mass commenced; and, after the Gospel, Luke Delmege knelt for the episcopal blessing, and ascended the predella of the altar.

Luke was by no means nervous. He had long since acquired so thoroughly a perfect command of thought and utterance, that he knew a breakdown to be impossible. Yet he felt all the solemnity of the occasion; and he was about to depart from the usual style of pulpit utterances, and pass from abstractions to the concrete facts of his own life, and the workings of his own conscience. For, although that life was immaculate, and that conscience unrebuking, he felt that an *amende* was due to God and his own soul for his one fault—that he had failed to grasp

his vocation to soar unto the highest, and as a penalty of that infidelity, that his life had been dragged "along on a broken wing." Now, such an unveiling is at all times embarrassing; and, especially, as it now broke through the thick folds of a reserve that was almost haughty, and showed the world, who only deemed him an unapproachable and coldly perfect character, an estimate of self, that shrunk into the smallest dimensions under the light of great humility and sublime contrasts. He felt also that he had to enunciate principles that would seem so large for human effort as to appear affected and extreme by their very difficulty; and he had to synthesize and compare religion and philosophy in a manner that would seem to ordinary understandings the outcome of pedantry and vanity.

He took for his text:—

"At that time, Jesus said to His disciples, If any man will come after me, let him deny himself, take up his cross, and follow me. Whosoever shall save his life, shall lose it; and he that shall lose his life for my sake, shall find it."

"The Divine peremptoriness, and the seeming contradiction in these words," continued Luke, "would yield another proof, if proof were needed, of Christ's Divinity. 'Never man spake like this man.' An earthly philosopher, a Grecian sophist, would either promise vast things to his followers, as the adversary tempted the hungry and weary One in the desert; or, if he affected truth, he would teach it in abstractions, and leave nature to cut its easiest path towards happiness. But the great Divine Teacher laid down the minimum condition of being His disciple in that stern command: Deny thyself; and he appended the vague, and apparently contradictory promise, that 'whosoever shall lose his life, shall find it.' It is strange that men not only were not scandalized at His words, but readily accepted them as doctrinal truth and infallible promise; and the half-educated publican, and the totally illiterate fisherman rose up hastily to follow a Teacher who demanded so great a sacrifice for so problematical a reward. And stranger still it is that generation after generation, souls are to be found who, fascinated by the very arbitrariness of this command, rise swiftly to the high levels of sanctity which it connotes; and, passing beyond the dictates of a protesting self-love, or the

still more dangerous platitudes of a compromising world, find themselves suddenly in that desert where the Hand of their Master is as a shelter of a rock, and the sound of His voice is as the murmur of running waters. Such a sacrifice we are witnessing to-day—such relinquishment of youthful desires and ambitions,—such a calm severing of ties that bind as closely as the silver cord of life—such a renunciation and self-abandonment—such sacrificial vows written and sealed on parchment in the presence of the King, yet more truly written and sealed with the heart's blood, as if to meet the theological condition of destruction and consumption. But, there is a peculiar and individual feature in the circumstances of to-day's immolation, that lends to it a special significance, and from which I shall be pardoned if I deduce a special meaning, and, perhaps, a wider and more far-reaching application. You will have noticed that my text implies not only the idea of Renunciation, but also the idea of Sacrifice. 'Deny thyself!' 'Lose thyself!' This is the command. In the great generality of religious professions, the first precept alone is insisted upon; the latter idea of sacrifice, particularly vicarious sacrifice, seldom enters. The Church deems the absoluteness of the former as embracing and containing the latter. But, in the present instance, it is at least a peculiar feature that the life of vicarious sacrifice should be terminated by vows of Renunciation; and that the latter, which generally denote the incipience of a life of self-denial, should, in this case, mark the termination of a sacrifice so great that, like the command to the patriarch of old, only the Supreme Will could impose it on one of its best-beloved creatures. It happened thus. The good sister will pardon the details, because they show how stealthily and invisibly God's Hand is ever moving through His creation.

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"Then the soul of a beloved one was in great peril. His life was doomed. The danger of eternal damnation, from being remote, became proximate. Nothing but Omnipotence was between that soul and hell. In the mighty agony of a sister's soul, that alone seemed to yearn after the lost one, a sudden inspiration dawned. That soul had just shuddered in the involuntary shrinking of pure minds from the very name that, if symbolical of love,

is also suggestive of forgiven sin. And the Most High, in His secret and ineffable designs, decided that this should be the sacrifice. 'The price of the brother's soul was to be the sinless shame of the sister;' he was to be saved through the voluntary ignominy of an immaculate and spotless victim. It is the reflection in miniature of that mighty oblation made by our great brother, Christ; just as the latter was foreshadowed, almost in the words I am using, by the greatest of the Hebrew prophets. There was, of course, the dread, the human trembling before the altar; but then the soul spoke through the firm will; the sacrifice was accepted; the brother's soul miraculously snatched from the flames; and the sister, unknown to all but God, passed from the bright world into the hiddenness of this asylum; and here lived, to all outer appearance, a Magdalen amongst the Magdalens, with all the outer marks of humiliation, her sinlessness only known to God and the good priest who represented Him.

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"Whilst all this was in progress, another life ran on in parallel lines; but, alas! with what a chaos between them! A young priest, he had rejected a similar inspiration to a life of absolute sacrifice communicated at the moment of his ordination, descended from the heroic to the commonplace; and there, his instincts still active and alive, was fascinated by the very watchwords on the lips of the world, which were the daily maxims, reduced to daily practice, of the saints. 'Renunciation,' 'Sacrifice,' 'Abandonment of self,' 'The interests of the race,' 'The sacred calls of humanity,'—here were words for ever ringing in his ears, and calling, calling to some high mystic life, far removed from selfish ease or the cravings of ambition. Alas! it took many years to teach him how hollow was it all—that there was no God in Humanity, except the God who embraced Humanity to raise it almost to the Godhead; nor were the sublime doctrines of Renunciation and Sacrifice practised, except by the lowly followers of the one Divine Man. Yet this was the eternal craving of the human soul; and, as the young priest moved along in the painful path of wisdom, he saw how human philosophy, with a dark lantern in its hand, went painfully groping along the torturing mazes of the human mind, to emerge in the full light of the Gospel, yet

with darkened eyes; for the sublime word, 'Renunciation,' he found in the last note in the music of the greatest of modern poets; and the Divine contradiction, 'He that will lose his life, shall save it,' he found to be the ultimate of one of the greatest of modern philosophers. But what have ideas, however sublime, to do with the conduct of modern life? Action and men of action rule the modern world. Ideas ruled the vast worlds of Oriental mysticism, until they culminated in the sublime realities of the Christian religion; but the Occidental bias is towards materialism, and its one great dogma, the ETERNAL I. But that which was so familiar to the sages of old, which is found in labor and much pain by the great moderns, who agonize in the birth-throes of monsters, is easily grasped by the little ones who seek wisdom in simplicity, and are fain to follow as guides those who, divinely ordained, teach, not in the persuasive words of human wisdom, but in the direct interpretation of plain language more than philosophy can discern, or learning fathom, or fancy conceive?

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"And so the young priest, coming back to his native land, dreamed he had a message to his race. He would inaugurate a new era; he would bring his generation into touch with all modern ideas of progress; he would introduce a new civilization in place of an old and effete system. The idea was a generous one—only it rested on a wrong principle. Or, rather, it sought to build without principle—the great underlying principle of man's dualism—ideas and action, matter and form, soul and body; each with its interests, each with its destiny. He had heard it said, and said with some show of authority: 'Seek men's souls through their bodies! Make a people happy; and you make them holy; Sanctity follows earthly prosperity; and in riches are to be found the secrets of great grace.' He hardly believed it. Yet he would make the experiment. He was warned: 'This people must create their own civilization. There is no use in appealing to purely material and mercenary principles. If the spiritual airship of Irish aspirations must be anchored in a kind of mild materialism, remember always that the latter is but an adjunct.' And so the people rejected at once his suggestion to move on to happiness in the lines of modern progress. To his plea for prudence,

they answered, Providence; for human foresight they placed Divine omniscience; for thrift, charity; for advancement, humility; for selfishness, generosity; until he began to feel he was clipping the wings of spirits, and bringing down to the gross earth souls destined for the empyrean. He then found himself face to face with the problem, how to conserve his race and their old-fashioned ideals at the same time.

"In searching for this he stumbled into an error, and found a solution. He thought it was a first principle, that nations work out their own destinies, and that character forces its way to conquest. He made no allowance for a nation's environments; for dread surroundings through which no purely human energy can cut a path to long-deferred, ever vanishing, yet still realizable ideals. He saw the confirmation of this idea, he thought, under his own eyes, in his own native place—the Ireland which poets have dreamed of, and for which patriots have died. Under the vivifying power of a great personality the people rose up to seize the possibilities within their reach; and, moving on to great spirituality, they seized at the same time every opportunity of advancing themselves materially. And they succeeded. Whilst all around was a desert, here was a land flowing with milk and honey, and the dwellers on the barren mountains looked down with envy on the smiling plains of Arcady. Alas! the element of permanency, the element of security was absent; and one day, under a touch of evil, all the beauty and happiness vanished in smoke and flame and ruin. And as the two illusions disappeared—that of Ireland, built from its ruins on purely material and selfish principles, and that of an Ireland built without the foundation of security and independence—the young priest woke up suddenly to the vision of his country, developing under new and stable conditions her traditional ideas; and becoming, in the face of a spurious and unstable civilization, rocked to its foundations by revolution, a new commonwealth of Christ. The possibility of such an event had been vaguely hinted at by priests, who evidently were struggling to evolve coherent ideas from a mass of sensations and instincts, righteous and just, but yet unformed. It was foreshadowed by the manner in which the people, untrained and illiterate, groped after and grasped the highest principles of

Christian civilization ; it was foretold by the energy with which men contemned the mere acquisition of wealth, and felt ashamed of possessing it ; it was outlined in the simple, human lives, with all their Spartan severity towards themselves, and all their Divine beneficence towards others. It took shape in the sharp and violent contrasts presented by the fierce rivalry for wealth that animates the citizens of the world's great metropolis, and the milder, yet not less energetic, emulation for grace that was witnessed in our own capital—a contrast as great as that which distinguished the bandit of the Apennines, surrounded by barbaric pomp, from 'the poor man of Assisi.' And finally, it was personified in the example of a humble and hidden priest, who long ago had denuded himself of all things for Christ's sake, and chosen all that was lowly and hard to human nature before all that was pleasant and attractive ; and the still more picturesque example of a young girl who voluntarily embraced humility and suffering, and found in her cross the satisfaction of all earthly desire, the perfection of all earthly happiness. It was the old story, which we read so often, of days far distanced from ours by time and change—of souls who brushed with the tip of their wings the fire of hell, and then soared aloft even unto Paradise.

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"There can be no question," continued Luke, "but that such a life of heroism and self-sacrifice is closely symbolical of our beloved country. It argues a disbelief in the Divine economy to suppose that our martyrdom of seven hundred years was the accident of human events, uncontrolled except by their intrinsic possibilities and ultimate developments. That this long cycle of suffering is to close even now is as certain as that our young postulant has put off the robes of penance and humiliation, and put on the garments of gladness. Her future it is easy to forecast. She will move down the valleys of life with an eternal song of love and gratitude in her heart, passing from hour to hour, from thought to thought, from deed to deed, and gathering from each some sweetness that will be dropped in the bitterness of chalices which some have yet to drink. It is as easy to forecast the destiny of Ireland. She will never adopt the modern idea of placing all human happiness, and therefore all human effort, in the desire of purely material

splendor, and sink down into a nation of money-grubbers and pleasure-seekers, becoming at last, not an island of strength and sorrow, but a Cyprus for voluptuousness and a Lydia for effeminacy. But she will strike the happy mean, and evolve her own civilization by conserving her ideals, whilst seeking after the practical. For it is certain that the traditions, the thoughts, the instincts, the desires, the very passions of this people, tend towards the supernatural. And this must be the germinal idea—the primary and palmary principle in her future development—the corner-stone of the mighty building which the hands of her children are tingling to raise—the keystone in that Arch of Triumph beneath which her crowned and garlanded heroes will pass unto the jubilee of her resurrection.

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“Sister Barbara, I make no apology for having made your life a symbol of your country’s destiny, and not merely a subject of a barren discourse. I make bold to continue the parallel to the end. I interpret your thoughts very faintly if I do not perceive that now and again, whilst accepting the decision of the Supreme Will, your thoughts revert to, and linger lovingly upon, the hours you spent with your crucifixion. I never doubted that, even on the sunlit morning of the Resurrection, such generous souls as John and Magdalen did revert with some tender longing to the darkness and gloom and sorrow of Calvary, and the love that went forth to the agonized One, and flowed back in a stream of sanctity to their own hearts. Perhaps, indeed, you have sometimes dreamed that it might have been greater and more noble if you had borne your shame even unto the eternal gates, and allowed the hands of Christ alone to take from your head the crown of thorns and place thereon the golden fillet of His Love. Such ideas are the heritage of your race. I, too, shared them once. But, led by purely utilitarian ideas, I flung aside the call to heroism and descended to the commonplace. Let wise teachers beware of bringing down the mind of the entire nation to a common level of purely natural ambition and purely materialistic success. However necessary for the masses such efforts may be to save the race from extinction, it is not the specific genius of our people. That soars higher; and material prosperity must not be the ultimate goal of

our race, but only the basis of the higher life. The world was never so much in need of thinkers and saints as at present. It never needed so much to see the embodiment of the positive teaching of Christ, and the nebulous reflections of that teaching in the wisdom of latter-day philosophy, as now. One such example as that we have before us to-day would be a powerful lever in lifting up the ideas of the world from the rut into which they have fallen; and you might have a thousand such examples amongst so generous a people if the higher life, with its struggles and glories, were placed before them. Nor have I the least doubt that, like the gentle regrets after her cross that mingle with happier feelings in the heart of the professed sister of to-day, when the resurrection day shall have dawned for Ireland, when her valleys are ringing with music, and her exiled children have come back, bearing the many and beautiful sheaves garnered in the harvests of the world, many of her chosen souls will look back with regretful eyes on the days of her gloom and martyrdom; and, escaping from the Hosannas and the palms, will ascend her lofty mountains and create there once more Golgothas of vicarious suffering for the entire race. For unto the end of time there will be sin; and sins demand retribution and atonement; and it is not the sinner but the saint that makes it. And man, to the end of time, will be consumed with selfish desires; and selfishness must find its constant corrective in Renunciation. And where in all the wide earth can this sublime philosophy of Christ be practised, if not here? and where shall the Divine contradiction, 'Lose, that you may gain,' 'Give, that you may get,' 'Die, that all may live,' be verified, if not amongst the people that has held its hands to Heaven in an agony of supplication for twice three hundred years? Where shall the fatal sin of self be extinguished, if not amongst the race which has given to the world in its apostles and martyrs the highest human examples of Divine altruism? And where shall the final law of love be established, if not where all that is holy and most pure stoops to all that is sordid and stained; and blends in the alchemy of charity, sin and purity, shame and pity, so perfectly that, as in the example before us to-day, men fail to discern beneath the outward shows of life the sinner and the saint, the fallen and the unfallen, the lambs that never wandered from the

fold and the sheep that strayed in the forlorn and unlighted deserts of Sin and Death?"

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When the ceremony was over, Luke sought the solitude of the convent grounds to calm the emotion under which he had labored. He cared little what verdict would be passed on that sermon. He only knew that he wished to reveal himself—to make a clear, noble confession of his own shortcomings; and he felt he had only half succeeded. He knew he dared not have spoken more plainly, lest he should shock sensibilities too delicate and tender not to be respected; yet, he also felt that he had wrapped up his thoughts so well in a cloud of words that his feelings were but half revealed. And this was really the case. For, at the *dejeuner*, very various were the opinions expressed about the sermon. One said it was all "rhetoric," a word that has come to mean unutterable things in Ireland. Father Tracey, who looked quite spruce in the newly-dyed coat, called over Sister Eulalie, whose eyes were red from weeping, and asked her in a whisper:

"That was a grand sermon, my dear. But my poor brains could not follow it. What was it all about? Why, my child, you have been crying! God bless my soul, crying; and on such a day!"

Sister Eulalie answered not; but went away weeping all the more.

Matthew O'Shaughnessy, who, as a great benefactor to the convent, had always the privilege of an invitation to those ceremonies, said to the priest across the table:

"That was the grandest discourse I ever heard, by my friend, Father Luke."

"What was it all about?" said the priest, without a smile.

"Eh? About?" said Matthew, bewildered. "Tell him what 'twas about, Mary. I'm a little hard of hearing."

But Mary, with her woman's quick intuition, divined how matters stood, and said, with a good deal of dignity:

"What would it be about, but the young lady's profession?"

"Of course," said Matthew, who, as the Bishop entered, stood up in an attitude of adoration, and sought, in a most humble deprecatory manner, to catch the Bishop's eye.

Then Barbara came in, led by the Mistress of Novices, and passed up along the ranks of visitors to kiss the episcopal ring, and get once more the episcopal blessing. Then, turning swiftly around, she saw for the first time in twelve long years her father's face. It was now framed in white, and deeply furrowed by care and the labors that are needed for ambition. It was stern, too; for all the explanations made by the Mother Provincial and the priests failed to convince the man of the world that there was not a terrible cruelty and injustice inflicted upon his child. But something—the swish of her white habit, the rattle of her beads, the swift grace of her movements, or the radiance that shone from her features, unnerved him; and, with a little sob of pleasure, he clasped his child to his breast, and kissed her face before all the people. Lady Wilson was more conventional and reserved. She felt she had been ill-used; but, in a spirit of Christian meekness, she was willing to forgive. Each priest stood up, as Barbara approached, and touched her hand reverently. She sat for a long time near Father Tracey, who was much embarrassed at the honor; and said: "God bless me!" several times.

When the guests were dispersing in the great hall outside, the Bishop said aloud:

"Where is Father Delmege? I missed Father Delmege!"

Luke was found with some difficulty, and came forward.

"That was a fine sermon, Luke," said the Bishop.

"Thank you, my lord," said Luke. Then, with a little malice: "I hope there was no latent heresy in it?"

"No. But don't print it; or some fellow will ferret out something heterodox by the aid of a dictionary. By the way, here's a letter for you. You needn't read it till you return home. Good-day! Come see me, whenever you are in the city."

"He'll be in St. John's in a week," said Matthew, winking at Mary. "That's his appointment."

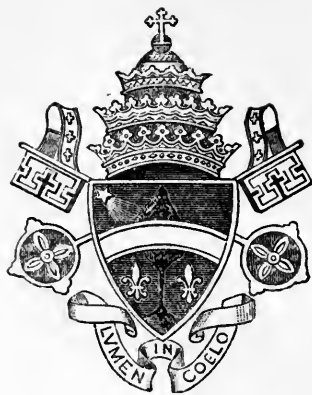
"And St. John's isn't half good enough for him," said Mary.

But Matthew for once was wrong. It was not to a curacy, but to a benefice that Luke was now appointed—to the neat, compact little parish where he spent the few remaining years of life. Here, divesting himself of all things, he lived the life of an ancho-rite—a grave, gentle, loving man; and happy in having nothing

and possessing all things. Revered and beloved by his own people, it is not surprising that he acquired the character of being somewhat eccentric among the brethren. But this he did not mind. He had found peace by abstracting himself from passing and fading things, and fixing his thoughts on the unfading and eternal. One little luxury, as we have seen, he allowed himself—that of looking out, as a disinterested spectator, over “the beautiful madhouse of the earth,” and

musing the woes of men,
The ways of fate, the doctrines of the books,
The lessons of the creatures of the brack,
The secrets of the silence whence all come,
The secrets of the gloom whereto all go,
The life which lies between, like that arch flung
From cloud to cloud across the sky, which hath
Mists for its masonry and vapory piers,
Melting to void again which was so fair
With sapphire hues, garnet, and chrysoprase.

[*Next—AFTERMATH, the concluding chapter.*]



Analecta.

E_S. CONGREGATIONE EPISCOPORUM ET REGULARIUM.

I.

DECRETUM.

APPROBATUR INSTITUTUM SORORUM A PURITATE B. M. VIRG.

Anno Reparatae Salutis 1809, in Dioecesi Maioricensi auctore fel. rec. Bernardo Nadal et Crespi, eiusdem Dioecesis Episcopo, ortum duxit pium Institutum Sororum a Puritate B. M. V., vulgo "de la Pureza de Maria Santisima" nuncupatum.

Peculiaris finis sive scopus praefatis Sororibus propositus in eo est ut ipsae primum quidem propriae consulant sanctificationi per vota obedientiae, paupertatis et castitatis, certamque vivendi normam suis in Constitutionibus praescriptam, tum vero sedulo incumbant ad institutionem piamque educationem puellarum.

Cunctae autem utuntur vestibus eiusdem formae, vitamque ducunt perfecte communem, sub regimine Moderatricis Generalis, et exacto novitiatu, recensita tria vota, prius ad tempus, dein in perpetuum ritu simplici emittunt. Porro enuntiatae Sorores, divina favente gratia, bonum Christi odorem iugiter effundentes in pluribus Maioricensis Dioecesis oppidis, adeo uberes, ad Dei

gloriam atque animarum salutem, tulere fructus, ut non solum ab omnibus Episcopis praedictae Dioecesi successive praepositis, sed etiam ab Hispaniae Regibus Reique publicae Moderatoribus, peculiaribus favoribus praeconiisque condecoratae fuerint. Item r. p. d. Archiepiscopus Valentinus, qui Instituti domum sua in Archidioecesi se habere lactatur, egregiis earundem Sororum meritis testimonium ultro perhibuit, ipsasque, una cum Episcopo Maioricensi, Sanc. Domino Nostra LEONI Divina Providentia PP. XIII pro Apostolica approbatione enixe commendare non dubitavit.

Itaque Sanctitas Sua, re mature perpensa, attentisque praesertim commendationibus praefatorum Antistitum, benigne annuens precibus a Superiorissa Generali eiusque Consilio humillime porrectis, in Audientia habita ab infrascripto Cardinali S. Congregationis Episcoporum et Regularium Praefecto die 6 Maii 1901, supra-memoratum Institutum, cum suis Constitutionibus, uti Congregationem votorum simplicium sub regimine Moderatricis Generalis approbare et confirmare dignata est, prout praesentis Decreti tenore approbat et confirmat, salva Ordinariorum iurisdictione ad formam SS. Canonum et Apostolicarum Constitutionum.

Datum Romae ex Secretaria S. Congregationis Episcoporum et Regularium die 10 Maii, 1901.

FR. HIERONYMUS M. *Card. GOTTI, Praef.*

II.

DECRETUM LAUDIS PRO INSTITUTO SORORUM B. M. VIRG. A MERCEDE, IN HISPANIA.

Anno Domini 1878, opera pii Presbyteri Ioannis Nepomuceni Zegri, Canonici Ecclesiae Cathedralis Malacitanae, ipsa in Civitate Malacitana, probante ac validissimam praestante opem f. r. Episcopo Stephano Josepho Perez et Martinez Fernandez, ortum duxit Institutum Sororum B. M. V. a Mercede nuncupatum, quod subinde domum principem in Archidioecesim Granatensem canonice transtulit. Eum sibi finem sive scopum enunciatae Sorores proponunt, ut primum quidem propriae consulant sanctificationi, servando tria vota paupertatis, obedientiae et castitatis, certisque inhaerendo Constitutionibus, tum vero, exquisitoris erga proximum caritatis opera exerceant et praesertim incumbant ad puellas in sanctitate catholicae religionis, uti par est, instituendas.

Cunctae autem communi victu cultuque utuntur, sub regimine Moderatricis Generalis, et exacto novitiatu, recensita tria vota, prius ad tempus, dein in perpetuum, minore ritu emittunt. Optimis porro auspiciis institutas fuisse praefatas Sorores, vel ex eo patet, quod ipse, brevi, in multis, iisque praestantissimis Hispaniae dioecesibus domus erigere valuerunt, et ubique adeo uberes, ad Dei gloriam atque animarum salutem, tulere fructus ut tam populus quam sacris Praesulibus admirationi fuerint ac propemodum venerationi.

Quamobrem cum nuper Moderatrix Generalis Ssmo. Domino Nostro LEONI Divina Providentia PP. XIII supplicaverit, ut Institutum ipsum Apostolica Auctoritate approbare aut saltem peculiari aliquo favore benigne prosequi dignaretur, omnes Sacrorum Antistites, qui praedictas Sorores suis in Dioecesibus se habere laetantur, datis ulto litteris, eiusdem preces summopere commendare non dubitarunt.

Itaque Sanctitas Sua, re mature perpensa, attentisque praesertim commendatitii litteris praefatorum Antistitum, in Audientia habita ab infrascripto Cardinali S. Congregationis Episcoporum et Regularium Praefecto die 15 huius mensis, memoratum Institutum amplissimis verbis laudare et commendare dignata est, prout praesentis Decreti tenore ipsum laudatur et commendatur, salva Ordinariorum iurisdictione ad formam SS Canonum et Apostolicarum Constitutionum dilata ad opportunius tempus tum Instituti tum eius Constitutionum approbatione, circa quas nonnullas animadversiones interim communicari mandavit.

Datum Romae, ex Secretaria praefatae Sacrae Congregationis 25 Septembris 1900.

FR. HIERONYMUS M. *Card. GOTTI, Praef.*

L. + S.

A. PANICI, *Secrius.*

E S. R. UNIV. INQUISITIONE

I.

CIRCA INTERPRETATIONEM DECRETI S. OFFICII DIEI 5 IUNII 1889
QUOAD CAUSAS MATRIMONIALES EVIDENTI NULLITATE LABO-
RANTES.

Beatissime Pater:

Ad pedes Sanctitatis Vestrae humiliter provolutus Officialis

Curiae N., nomine et consensu sui Archiepiscopi, reverenter exponit quae sequuntur:

Decreto Generali Sanctae Romanae et Universalis Inquisitionis diei 9 Iunii 1889 statutum est quasdam causas matrimoniales, quando nullitas est evidens, posse dirimi una sententia, imminutis solemnitatibus et absque appellatione ex officio.

Inter quos casus adest etiam clandestinitas quoad locos ubi Tridentinum decretum "*Tametsi*" observatur. Quod semper intellexit haec Curia Archiepiscopalis hoc sensu, quod nempe una sufficit sententia de plano quoties evidens defectus adest in observantia formae Tridentinae ut si v. g. unus tantum testis adesset, aut si matrimonium contractum fuisset coram solo ministro acatholico . . . etc. . . . Quum autem forma Tridentina plene observata fuit et quaestio movetur tantum de qualitate proprii parochi, etiamsi evidens appareat defectus domicilii aut quasi-domicilii item et delegationis, semper solemnitates omnes observantur et fit appellatio ex officio.

Sed et alii casus occurrunt, nec ita infrequenter, eorum nempe qui in fraudem potius legis civilis ne parentum consensum obtinere teneantur, pergunt in Angliam vel in alios locos ubi Tridentinum decretum non est promulgatum, et post paucos dies statim reversuri, ibi matrimonium contrahunt vel coram Officiali Civili "registrar," vel coram ministello acatholico, vel tandem coram ministro catholico adstante "registrar," nulla habita delegatione proprii Ordinarii vel parochi delegatione. Hisce enim in casibus fere semper evidentissima apparet nullitas, praesertim cum contractus fit coram ministro acatholico, numquam enim delegatio, etiamsi data fuisset, daretur ad contrahendum coram huiusmodi ministello.

Hisce stantibus, humiliter quaeritur:

I°. Quoad matrimonia quae in Galliis, seu in locis ubi promulgatum est decretum "*Tametsi*," contrahuntur coram parochi et duobus testibus, num liceat appellationem ex officio omittere, quum ex actis evidenter concludi potest parochum non fuisse proprium et nullam delegationem datam fuisse ab Ordinario vel parochi proprio alterutrius contrahentium?

II°. Quoad matrimonia quae a catholicis, domicilium retinentibus in loco ubi decretum "*Tametsi*" observatur, contrahuntur in loco ubi idem decretum non viget, quin ibi acquisierint domicilium

vel quasi-domicilium, num solemnitates processus matrimonialis stricte servandae sint quando evidenter constat eos contraxisse in fraudem legis et praesertim in fraudem legis civilis?

III°. Num saltem habito processu cum requisitis solemnitatibus, dataque nullitatis evidentialia, Defensor matrimonii possit abstinere ab appellatione ex officio?

IV°. Tandem num sufficiat processus summarius, et omitti possit appellatio, quoties matrimonium contractum est coram ministro acatholico vel coram uno magistratu civili?

Et Deus etc.

Feria IV, die 27 Martii 1901.

In Congregatione Generali S. R. et U. Inquisitionis ab EE.mi ac RR.mis DD. Cardinalibus Generalibus Inquisitoribus habita, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum voto, EE. ac RR. Patres respondendum mandarunt:

Provisum per Decretum S. R. et U. Inquisitionis 5 Iunii 1889¹ quod intelligendum est tantum de causis, in quibus certo et evidenter constet de impedimentis, de quibus agitur, quae certitudo si desit, a defensore vinculi matrimonialis ad secundam instantiam procedendum erit.

¹ Hujusce Decreti tenor sic sonat:

“Feria IV, die 5 Iunii 1889.

“DECRETUM

“In Congregatione Generali habita feria IV die 5 Iunii 1889, E.mi ac R.mi DD. Cardinales in rebus fidei et morum Inquisitores Generales decreverunt:

“Quando agitur de impedimento disparitatis cultus et evidenter constat unam partem esse baptizatam, et alteram non fuisse baptizatam; quando agitur de impedimento ligaminis et certo constat primum coniugem esse legitimum, et adhuc vivere; quando denique agitur de consanguinitate aut affinitate ex copula licita, aut etiam de cognatione spirituali vel de impedimento clandestinitatis in locis ubi Decretum Tridentinum Tametsi publicatum est, vel uti tale diu observatur, dummodo ex certo et authentico documento, vel in huius defectu ex certis argumentis evidenter constet de existentia huiusmodi impedimentorum, super quibus Ecclesiae auctoritate dispensatum non fuerit; hisce in casibus, praetermissis solemnitatibus in Constitutione Apostolica Dei miseratione requisitis, matrimonium poterit ab Ordinariis declarari nullum, cum interventu tamen Defensoris vinculi matrimonialis, quin opus sit secunda sententia.

“Eadem feria ac die

“SS.mus D. N. Leo PP. XIII decretum E.morum PP. adprobavit et confirmavit.

“IOS. MANCINI, S. R. nae et Un.lis Inquis. Notarius.”

Sequenti vero feria VI, die 29 eiusdem mensis et anni, in solita audientia SS.mi D. N. Leonis Div. Prov. Pp. XIII, a R. P. D. Adessore S. Officii habita, idem SSmus Dnus resolutionem EE. ac RR. Patrum adprobavit.

I. Can. MANCINI, S. R. et U. Inquisit. Notarius.

II.

DESTRUANTUR IMAGINES ET NUMISMATA AD DEVOTIONEM A
MANU POTENTI PERTINENTIA.

Beatissime Pater :

Episcopus L. in America, ad pedes Sanctitatis Vestrae provolutus, humiliter petit, utrum tanquam licita retineri possit quaedam devotio a *manu potenti* (La mano poderosa—la mano *potenta*) nuncupata. Haec consistit in imaginibus et numismatibus, ab Europa provenientius, quae repraesentant manum apertam, plangatam et in extremitate digitorum imagines habentem Infantis Iesu, Beatae Virginis, S. Ioseph, S. Ioachim et S. Annae.

Feria IV, die 13 Martii 1901.

In Congregatione Generali S. R. et U. Inquisitionis, ab E. mis et R. mis DD. Cardinalibus Generalibus Inquisitoribus habita, propositis suprascriptis precibus, praehabitoque RR. DD. Consultorum voto, E. mi ac R. mi Patres respondendum mandarunt :

Imaginem praedictam esse praedamnatam a Concilio Tridentino ; et curet Episcopus ut destruantur imagines, numismata et quodcumque scriptum, seu precandi formula, ad dictam devotionem pertinentia.

Sequenti vero feria VI, die 15 eiusdem mensis et anni, in solita audientia SS. D. N. Leonis Div. Prov. Pp. XIII a R. P. D. Adessore S. Officii habita, SS. mus D. N. resolutionem EE. ac RR. Patrum adprobavit.

I. Can. MANCINI, S. R. et U. Inquisit. Notarius.

E S. CONGREGATIONE INDULGENTIARUM ET RELIQUIARUM
INDULGENTIA CONCEDITUR CLERICIS INFRASCRIPAM RECITANTI-
BUS ORATIONEM.

Beatissime Pater :

Maximilianus Franzini, Director spiritualis Seminarii Vaticani,

ad pedes Sanctitatis Vestrae provolutus, humiliter petit, ut Eadem Sanctitas Vestra concedere dignetur aliquam Indulgentiam singulis clericis, qui, lumen a Domino, ad vocationem dignoscendam, exoptantes, praefatam recitant orationem.

EX AUDIENTIA SANCTISSIMI

Die 8 Februarii 1901.

Sanctissimus, auditis expositis, biscentum dierum indulgentiam omnibus Clericis, praedictam orationem corde saltem contrito recitantibus, benigne concessit; iussitque praesentes litteras Sacrae Congregationi Indulgentiis praepositae praesentari. Contrariis quibuscumque non obstantibus. In quorum, etc.

† CASIMIRUS, Archiep. NAUPACTEN. *Adessor S. Officii.*

ORATIO.

“Indignus ego sum, o mi Deus, indignissimus Tibi inserviendi in sacerdotali Ministerio, per quod Corpus et Sanguinis Iesu Christi Filii tui in tuis altaribus offertur. Nullum in me, ad hunc honorem assequendum inest meritum, miser peccator cum sim, merum nihil, imo minus nihilo, ob meam malitiam, ad nihil aliud aptus, quam ad peccandum. Sed, ex quo in me sentio quemdam impulsus, me ad clericalem militiam excitantem, nec tamen a memetipso discernere valeo, an hoc sit mea praesumptio, an tua inspiratio; Tibi me humiliter subiicio, ac Te rogo, ut mihi ostendas, utrum id sit iuxta tuum beneplacitum; nihil enim contra tuam voluntatem exequi volo. O, qui es lux mundi, me illumina; et, si hoc meum cogitatum est tua vocatio, da mihi gratiam prompte Tibi obediendi, ac insuper Tibi digne obsecundandi. Sin autem, Domine, me ad Ministerium sacerdotale non vocas, aut me in hoc bonum Sacerdotem futurum non vides, sed contra, mali exempli et scandali in Ecclesia, ne permittas me unquam talem ingredi viam, quae ad damnationem perduceret.

“Sanctissima Virgo, Mater Dei et Mater Boni Consilii, his meis humilibus precibus virtutem adice; et tuis quoque meritis, tuaque intercessione impetrem a Domino, me in omnibus habere non secundum meam, sed secundum suam sanctam voluntatem.”

Pater, Ave, Gloria.

Conferences.

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

OUR ANALECTA.

The Roman documents for the month are :

I.—S. CONGREGATION OF BISHOPS AND REGULARS:

1. Publishes the "Decretum approbationis Instituti Sororum a Puritate B. M. Virginis."
2. The "Decretum laudis" for the Institute of the Sisters of Our Lady of Mercy (Spain).

II.—S. CONGREGATION OF THE INQUISITION:

1. Interprets the Decree of June 5, 1889, regarding the authority of the Ordinary to declare null, without the processes required by the Apostolic Constitution *Dei miseratione*, certain marriages void from the beginning.
2. Repudiates the so-called devotion of the "*Manu potenti*."

III.—S. CONGREGATION OF INDULGENCES grants indulgence to prayer (the text of which is given) said by clerics for light on their vocation.

THE WORK OF OUR PAROCHIAL SCHOOL SUPERINTENDENTS.

To the Editor of THE ECCLESIASTICAL REVIEW :

The question of "the general advantages and the method of bringing into harmonious action the efforts of Catholic School Boards toward maintaining a uniform standard and obtaining greater public recognition of the work done in our Parochial Schools," is important and opportune. I am pleased to offer, at your request, some suggestions for "a plan tending to increase the efficiency, unity, and general (public) influence of the Catholic Parochial School System."

1. The efficiency of our schools depends upon the ability of our principals and teachers and upon the solicitude of pastors in organizing and supervising their schools. On the one hand, the employment of incompetent teachers would be an injustice to the pupils and their parents, and to Catholics generally who support the schools. On the other, overcrowded classrooms, inadequate teaching apparatus, and unsuitable text-books would be stumbling-blocks in the path of capable teachers, who, in these circumstances, could not do justice to their pupils or themselves.

The Bishops of the Third Plenary Council attempted to provide against these untoward conditions, by their enactments respecting the seminary training of clerics, the subjects for conferences of the clergy, the pastor's visitation of his school, and the public examinations of the pupils. Two Diocesan Boards were to be appointed: one, a Board of Examiners, to ascertain the fitness of parochial school teachers; the other, a School Board, to inspect and report upon the work of the schools. Finally, to prepare candidates for the teacher's office, Normal Schools were to be established for the training of teachers whether religious or lay. These decrees, if faithfully realized in well-organized institutions, would guarantee a high degree of efficiency in our school work.

Unfortunately there are in many dioceses difficulties, chiefly financial ones, that stand in the way of carrying out the Council decrees. School expenses are burdensome beyond the ability of many a parish to afford a proper schooling for all its children. The number of pupils is oftentimes out of all proportion to the number of primary teachers, and novitiates are constrained to send forth untrained teachers to experiment on the souls of little ones. Poor text-books are used because better ones are somewhat more costly. Each little parish essays a Grammar school where only a Primary school can well be maintained. The members of School Boards are too busied with parish duties to devote sufficient time and attention to schools other than their own. Insistence upon minimum requirements for teachers gives way where Church finances do not warrant salaries that could command the services of the trained teacher. Meanwhile, and until the American people relieve their Catholic fellow citizens of the unjust burden of double taxation for school purposes, we must do the best we can with inadequate means to execute the wise directions of the Third Plenary Council.

2. The unity to be desired in our school work is not easily defined.

Unity of aims is not wanting. Our schools are intended to give our children a solid training that will fit them for the duties of life as intelligent and virtuous American Catholics. But what amount of schooling each parish should afford towards this end, is not agreed upon; perhaps, it cannot be absolutely determined for any wide area, since local conditions need to be considered. Catholic high schools are a virtual necessity for our youth who desire the advantages of higher studies, if we would shield their faith and morals through the perilous period of adolescence. But the organization and maintenance of high schools offer problems no less worthy of discussion than the problems of our colleges that have received attention especially during the past few years.

Unity of ways and means that would degenerate into a dead uniformity of school methods and devices is not desirable. In the thousand and one minor details of school life, some unity should be secured in each parish school. The school must needs be wisely adapted to the status of the parish. In all the large essentials of school government, unity should prevail in the schools throughout the diocese. Years ago everything was left to parish initiative, with the consequence that in the too frequent transfer of pupils and teachers invaluable time and labor and money were lost. It rests with the Diocesan School Board to formulate general rules and regulations for the schools.

To systematize the work of the schools, and to see that the rules of the School Board and the requirements of the Course of Study are observed, the appointment of a Diocesan School Supervisor, Inspector or Superintendent, has been found the most effectual means. The priest chosen for the office should be given an opportunity to qualify himself by special study, observation, and experience in pedagogics. His whole time and attention should be devoted to the examination, inspection, and supervision of the schools. But unless he is sustained in the intelligent and judicious exercise of his authority, his time were better spent in parish duties.

No one individual can without some aid attend properly to a large system of schools embracing hundreds of teachers and thousands of pupils. In large dioceses he should have the assistance of a Board of Associate Inspectors in the minute examination of the schools; otherwise many schools will have to do without an annual visit. In some dioceses each teaching order appoints one or more of its members to supervise, under the direction of the Superintendent, the work of the

teachers and pupils in the schools taught by the members of that community. This Board as a body of expert teachers, familiar with the best in education, and conversant with the needs of the schools, meets regularly and discusses subjects pertaining to the Course of Study, text-books, examinations, etc. Under its auspices general meetings of teachers, departmental meetings, and grade meetings are held from time to time to supplement the training of the novitiates and to acquaint the teachers with the most approved methods of teaching.

It is in connection with this feature of our school system that your correspondent's suggestion for "an organization or union among Catholic School Supervisors in different dioceses" is most timely. There has been, of course, some communication between them, relative to school problems. Some years ago it was suggested to hold an informal meeting of the then superintendents, but nothing came of it. I heartily indorse the proposal, for I feel sure that regular meetings of our Superintendents and their Inspectors would inure to the benefit of each, and to the improvement of the school system. Their reports, addresses, and discussions would, no doubt, be a valuable addition to our scanty Catholic pedagogical literature. An interchange of ideas, comparison of organizations and plans, the study of school problems and their attempted solutions, etc., that would characterize the conference, would prove mutually helpful, and the treasures of each would become the property of all.

3. The general public influence of our schools seems to have been in the minds of the Bishops when they suggested public examinations of pupils once or twice a year in order to commend the school work to the favor of the people. Other motives affecting the work of pupils and teachers warrant these examinations. We depend upon the support of our Catholic people. The more familiar they are with the splendid work of the schools, the deeper their interest and sympathy and generosity will be. By parents' meetings, school work exhibits, alumni and alumnae societies, school announcements in parish calendars, etc., as well as by Church announcements, this interest may be stimulated into heartiest coöperation with priests and teachers. The general public will learn much through these that will redound to the credit of our devoted teachers, and will command admiration for the Church that is so consecrated to the Christian training of God's little ones. The local press, too, may be utilized with profit for the edification of the people and the glory of God, according to Christ's words: "Let your light shine before men that

they may see your good works and glorify your Father who is in heaven." Especially should our Catholic press give ample space to the records of school work. Too generous support cannot be given to the few Catholic school papers and journals that we have, which, if ably managed and rightly encouraged, will prove bureaus of information concerning our school system. These are some of the ways in which we can secure due recognition of our work and corresponding public influence, without awaiting another World's Fair to exhibit the results of the divine work going on quietly and hopefully in our schools all over the land; and nothing will better or more speedily help to realize what is feasible and desirable in these suggestions than the proposed conference of the Catholic School Superintendents.

THOMAS J. O'BRIEN.

Brooklyn, N. Y.

To the Editor of THE ECCLESIASTICAL REVIEW:

Let me add my voice to the chorus of endorsement of the views expressed by your correspondent, E. A. Waldorn, in the October issue. His plea for greater interest in the elementary schools, for coöperation, for some systematic means of keeping the work done by our teachers before the public in and outside the Church, with his final suggestion for the inauguration of a Catholic National Bureau of Education, are as practical as they are desirable and needful. No one but will agree that it is time steps were taken towards fixing the standard of our primary education and of seeing to it that the Parochial Schools receive the credit they deserve. Indeed, it is strange that our more than 4,000 parish schools, with their million of children, not to speak of the orphans and other pupils in Catholic charitable institutions, should have so long lacked the forces of unification, but which now, it is believed, through the admirable and simple suggestions of your correspondent may be successfully gathered and controlled.

For the present I do not care to discuss the question of uniformity in connection with grading the classes, the text-books used, the training and methods of the teachers, and the rest. These questions with their thousand and one issues, local and general, come later. The thing is, it seems to me, to centralize

the movement, to give it a head and capable executive, to give it power and responsibility; in short, to call together for consultation the diocesan heads of our schools.

It should not be difficult to assemble in conference the Catholic School Superintendents and Supervisors of the United States, one delegate from each diocese. At their first meeting representatives of the fourteen archdioceses might read papers arranged for beforehand on subjects relative to the aspirations, needs, dangers, and work in all its branches of the Parochial Schools, to be followed by discussion and comparison of notes. The zeal and encouragement engendered at such gathering of the directors of our children's education would thus be carried to every diocese in the Union. And all over the States there are school managers ready and able to join forces with their fellows for the standardizing of the primary training of their little ones. With the aid of these our Superintendents would soon win the coöperation of the general body of the Clergy and secure their goodwill and influence towards the all-round improvement so desirable in the Catholic elementary school system. Here, perhaps, is the immediate object to be sought after and reached, without which no real results can be looked for, but which once secured all else will be easy and success assured.

One may often hear it said that the schools, by which is meant in particular their financial maintenance, is the *crux* of the clergy. Perhaps some are content with this expression, and there leave it, not over-willing to shoulder the burden, but leaving a good deal of the weight on the uncomplaining generous toilers in the classroom. It is not to be gainsaid that the schools are a grievous and often a well-nigh unbearable tax on our people, who justly chafe under the unfair laws that require them to pay for what their conscience cannot allow them to use. It is a serious grievance, and one which cannot be too soon redressed. Nevertheless, if I may venture to say so, there is no likelihood of our becoming unmindful of this conscience hardship, which is always exerting its own reminding pressure. What is more necessary, especially as there is danger of its being lost sight of, is the keeping before the faithful the paramountcy of a Catholic training for their children. Let them be shown the supreme importance of religious instruction,

the privilege of their Catholic heritage, their duty towards this precious gift, and the reason they have to be proud of their schools. Even the fair-minded of those who are not of the fold are ready to admit, I do not say the efficiency, but even the superiority of our religious teachers over those of the public schools. It is easy to point out how in motive, training, experience, character, disposition and inclination the Sister or the Brother is a God-given instructor of youth. And our Catholic people should and would take a legitimate pride and glory in this, once the matter were brought home to them. With our millions of Catholic people jealous of the rights and the honor of the Church's and their children's schools there would be no longer question of ways and means for securing public recognition for our primary education, especially in these days of dying prejudices.

Therefore, the first step to be taken is the convening of our diocesan educators; through them gaining the interest of the clergy, and thence of the faithful. Questions of uniformity, efficiency, and public recognition will become easier then.

EDGELY.

To the Editor of THE ECCLESIASTICAL REVIEW:

In reference to the question mooted in the last number of the REVIEW, namely, whether or not meetings of Catholic School Superintendents would be feasible and useful to bring about more harmonious action of Catholic School Boards, I must confess that I have some serious doubts, for reasons with which most, if not all, Catholic School Superintendents must be familiar.

General resolutions and general suggestions are, like general averages, very respectable on paper, but mean little oftentimes to the initiated, for lack of authority and the impossibility of executing anything beyond the suggestions that are harmless and that die when the breath that brought them forth, is exhausted.

1. However, I think it both feasible and useful for the Supervisors of Catholic Schools in the Eastern States to meet once, just to confer on the condition of the schools, and to decide how far annual meetings would be worth the time and trouble.

2. There ought, it seems to me, to be at Washington a "National Bureau of Catholic Education," where detailed and

classified information on all the Catholic schools would be kept, and whence all necessary or useful knowledge could be given promptly to the Catholic people and press, or to any serious party requesting it.

3. There ought also to be in every State—for the State is becoming more and more the unit at the expense of town, city, and county—a State Catholic Association, not for political ends, but for getting, and holding, and, when needed, giving promptly the information about Catholic interests, charitable and educational, all over the State.

We must look ahead and do our part openly and clearly in moulding the ideals of our country, for the Church that fashioned and vitalized republics, monarchies, and empires before the word America was known, is as young and vigorous to-day to face new social conditions as when she made out of barbarous hordes the great nations of England, France, and Germany.

LOUIS S. WALSH,

Supervisor of Catholic Schools, Archdiocese of Boston.

A NEEDED CLASSIFICATION.

(Communicated.)

There is an apologetical argument which has much less prominence than it deserves in text-books *de vera religione*. It is the argument from Catholic Unity, considered, not as a note of the Church, but as a *motivum credibilitatis*. I have in practice found it very attractive to educated inquirers. But to give it precision and force, one needs a scientific division of the causes which produce or tend to produce sects. I write this note in the hope that it may occasion a discussion of the subject in the pages of the REVIEW. One of Bishop Hedley's luminous sermons is helpful to a knowledge of the causes in question. He notes that more recent scientists have discarded the views of Spencer, Lubbock, and Huxley in regard to the primitive religion of man; that they have shown that Monotheism is primitive, and the multiplication of gods a later corruption. He says:

“What has happened? I take the account from the books of which I am speaking, and it is this: In every tribe or community, from the beginning, there would be four influences constantly operating. First they [the people] would cease

to wander and grow settled; this would incline them to seek to make God a local God, favoring them, and hostile to their enemies. Next, the idea of a State would grow up, and the chiefs or rulers would look out for means to strengthen that idea by fear and authority; hence the worship of dead ancestors, who must be propitiated by rites, offerings, or even blood. But, thirdly, there would be, especially on the part of the more powerful, the more cunning, and the more rich of the community, the continual pressure of self-indulgence, and this would urge them to find gods who would approve of their pleasures. And, lastly, there would be progress in the arts, which, in itself, as history shows, tends to the expression of the Divine idea in material form, and thus (unless there is some check and counterpoise) to corrupt and degrade it. Now, this fourfold influence—localization, statecraft, self-indulgence, and the artistic impulse—makes up what we just now called worldliness or secularism."

He next shows that these four causes have produced, and are ever tending to produce, divisions among Christians. As operating now, two of them admit of more specific names. Localization becomes race and nationality; and the artistic impulse becomes progress of the arts and science, in so far as it issues in indifferentism, naturalism, and agnosticism. It is evident on the face of history that these four influences are chief causes of sectarian divisions. But it seems to me antecedently improbable that the influences which account for the divisions of natural religion would alone suffice to account for the divisions of revealed religion. In natural religion, for instance, there is the uncontrolled right of private judgment; whereas, in the presence of a divinely constituted external authority, that right is in part abolished, and in part made subordinate. In natural religion private judgment may be led astray by one or other of the four influences named above, but is always the exercise of an undoubted right. In revealed religion, on the contrary, private judgment is often in itself direct rebellion against constituted authority. Hence I think it should be classed as a cause coördinate with the others. Again, the Church is much more than a teaching body: she is a world-wide Kingdom with power to rule in matters not of faith, and such a polity must encounter obstacles arising from its very constitution. The more an empire expands, the greater the danger of its breaking up. Difficulty of communication with the Holy See seems to have been the chief cause of the Armenian Church drifting into a state of schism. It is questionable whether strong political antagonism between different sections of the same country should not be classed as a sub-division of localization; but, in any case, the Presbyterian Church North and the Presbyterian Church South, the Methodist Church North and the Methodist Church South, attest its power as a dividing influence. Will not some one

kindly give us a complete list of the causes, with illustrative examples of their operation? Such a statement would greatly help to make it evident that all Christians in the world to-day would be members either of separate national churches or of local sects, if the Catholic Church were not held together by supernatural power. All non-Catholic Christians are members of either separate national churches or of local sects. They would unite in larger organizations if they could. They talk much of union. They have strong motives for wishing to unite. They have as much control of human means and of social arrangements as men can ever naturally hope to have. And yet they are as powerless to construct even a faint imitation of the Catholic Church as were our ancestors in retention of Monotheism. At the imposing Protestant Foreign-Mission Conference, held in New York last year, the need of at least some understanding among the forty different denominations there represented was acknowledged by all; but nothing came of it. One speaker was interrupted frequently by bursts of applause, as he dwelt on the need of some power to fuse all creeds, and after one of those rounds of applause, he said: "Yes, there are a good many of you here who applaud my remarks while you sit here, but when you leave the hall you will be clinging just as tightly to your Calvin, your Wesley, your Knox, and your Robinson."

This suggests yet another cause of division, namely, the personal influence of some strong, but misguided leader upon his fellowmen.

† N. MACNEILL, *Vic. Ap.*

St. George, Newfoundland.

ABBÉ HOGAN.

Details from France regarding the death of the Abbé Hogan state that he died during the night of Sunday, September 29. He had retired apparently in good health, and was to start on a journey to Rome the next day. An attack of heart trouble caused him to rise from his bed and leave his room. The Father Bursar of the Seminary found him sitting on the stairway, unconscious. A few minutes later it was noticed that life had passed from the venerable priest. Father Hogan had made his confession as usual on Saturday, and celebrated Mass on the following morning, the day of his death. On his desk were found some jottings on the

subject of death, showing that whatever he meant to do in the near future, his mind was fixed upon the end of his pilgrimage. He was taken down in the midst of his journey, ready still for action, or, as the Rev. Joseph Gordian Daley, pupil and friend of Dr. Hogan, expresses it in the subjoined lines, as a soldier moving in the battle to assured victory.

ABBÉ HOGAN.

The grenadier remembers not the pains
 Of weary footsore march and bivouac cot;
 The straining thirst, the hot red wounds, forgot,
 He seems to hear alone the dulcet strains
 Of bugle-trumpets wafting o'er the plains
 The message of clear victory:—proud his lot
 To thrill with all the glory of that spot,—
 His regiment's honor and the nation's gains!
 Rest lightly on his ashes, soil of France!
 True grenadier he was, and loved thee well.
 The lustrous actions of his lifetime tell
 Firm honor for thy banners and enhance
 The value of thy counsels,—aye, advance
 Thy Christian fame;—anew thy glories swell!

Oxford, Mass.

JOSEPH GORDIAN DALEY.

THE SYMBOLISM OF CHURCH STEEPLES.

Qu. What is the meaning of building steeples on churches? The early structures for service (basilicas) were simply square or cruciform houses, without steeples. Of course one can easily understand the fact that bells being introduced give to the steeple the purpose of a belfry. But is there any other special or symbolical signification, one that has a doctrinal sanction so as to be used in explaining the utility and beauty of steeples to the people who are about to build a church, and ask, what is the steeple for, unless to put bells in it?

Resp. The early Christian churches were simple square buildings. After Christianity had become a recognized religion in the Roman empire, the external form of churches was made to harmonize with the requirements and gradual development of the

liturgy. The vestibule, which served as a guard to the body or nave of the church, frequently held the stairways which led to the galleries and the roof. Gradually this arrangement suggested the construction of towers or shafts, which were also utilized as belfries. Such was unquestionably the purpose of the towers attached to certain early specimens of church building in the East (Syria) and in Lombardy, between the fourth and sixth centuries. In time this disposition became a distinct architectural feature, and called for special artistic design. The tower, with its stairway and double or triple story, called for a bell-arch, which was pointed in Gothic fashion and ornamented with the sign of the cross, often with the symbol of the cock above it. During the ages of faith the habit of pictorial interpretation naturally led to a distinct lesson being recognized in the construction of the church steeple.

Numerous references in the Sacred Text and in the writings of the Christian Fathers apply the image or figure of a tower to God, the Messiah, the Virgin Mother of Christ, or the Church. It designates strength, protection, authority, beauty. Thus the Psalmist (Ps. 60: 4) says, "Thou, O God, hast been my hope, a tower of strength." The "tower of David" is spoken of in the Canticles as a symbol both of strength and of beauty, and the term "tower of ivory" (Cant. 7: 4) is applied by the Church to our Blessed Lady. The prophet Michaeas (4: 8) sees in a vision the future Church as "the tower of the flock," the daughter of Jerusalem to which "the first power shall come."

The early Christian writer Hermas, in his *Pastor*, sees the Church under the figure of a tower. St. Jerome (Ps. 47) compares the princes of the Church with the tower of the Church of Christ. In like manner St. Ambrose, explaining a passage in Genesis, says that the walls of the citadel are the Church, and the tower is the priesthood. From these figures the tower or steeple of the church has come to represent sometimes the authority or responsibility of the episcopate or the diocese. Thus St. Maternus, Bishop of Utrecht, is pictured as carrying a church with three steeples, because he governed for a time the three dioceses of Cologne, Treves, and Tongern (Utrecht), and is called the apostle of that region. Others explain the steeple to be the symbol of

the exceptional position of the Virgin Mother of Christ. Others again of the Word of God which, being preached in the church, points to heaven.

EX OPERE OPERANTIS.

Qu. Do the words in the Commentary to De Rubeis, which are quoted at page 443 of last number, not read—"by the gloss, *nisi ex opere operantis*?" which would agree with the answer of St. Thomas to the third objection of Quaest. 79, Art. VII, in III*: "*quia sumptio pertinet ad rationem sacramenti, sed oblatio ad rationem sacrificii.*"

If the good man, P. Gonthier, had clung to the Master, and pointed the difference between sacrifice and sacrament, it would have appeared, indeed, that a Mass offered is certainly of more value than the Sacrament received, for the poor souls; while both are good, however, and profitable for them, *positis ponendis*.

JOS. SELINGER.

Resp. Yes, certainly, the gloss should read *nisi ex opere operantis*. The *operato* was a typographical slip, which, if the previous line of argument did not make evident, might give the occasion for further insistence by P. Gonthier upon his fallacious thesis.

A MEDIEVAL RIDDLE.

Qu. Can you or any of your readers inform me what is the meaning of the following old English couplet?

Tid. Mid. Mis. Re,
Carling, Palm and Easterday.

B.

"RATHBONE SISTERS" AND "DAUGHTERS OF REBECCA."

Qu. Will you kindly inform me whether the Rathbone Sisters and the Daughters of Rebecca are included in the condemnation of the Pythians and Odd Fellows; and, if so, where can I find an authoritative statement on the matter?

I was called upon to-day to conduct the funeral services over the remains of a person who had belonged to the Rebeccas twenty-seven years. She was received into the Church two weeks ago by a priest of

this city, who said nothing to her about the Rebeccas being forbidden. I am under the impression that the Rebeccas are virtually the same society as that of the Odd Fellows.

The funeral took place from the undertaker's. I refused to conduct the services there because the society was to have charge of the services at the grave. Was not this the proper course to take?

By answering my questions you will enlighten

P. G.

Resp. As both the above named societies profess to be "secret," to observe a separate "ritual" on the pattern of the rituals approved by the "Knights of Pythias" and the "Odd Fellows," which are nominally condemned as unlawful, there can be no doubt as to the duty of Catholics and priests in their regard. We understand the Apostolic Delegate has expressed himself to the same or similar effect, in answer to questions regarding these societies.

THE LITANY AT FORTY HOURS' DEVOTION.

Qu. At our last Forty Hours' prayer we used the Manual published by the REVIEW. There were a number of priests present, some of whom had before them the Breviary (Roman) whilst singing the Litany of the Saints as prescribed. When we came to the petition, "Ab imminentibus periculis," in the Manual, there was a break, because those who chanted from the Breviary had evidently a different version of the Litany from that of the Manual. On comparing the two readings afterwards we found the following order :

Manual.

Ab imminentibus periculis
A flagello terrae motus
A peste, fame et bello
A subitan. et improv. morte
Ab insidiis diaboli
Ab ira et odio, etc.
A spiritu fornic.
A fulgure et tempest.

Breviary.

A subitanea et improv. morte
Ab insidiis diaboli
Ab ira et odio, etc.
A spiritu fornicationis
A fulgure et tempestate
A flagello terrae motus
A peste, fame et bello.

After that both versions continue alike. I am disinclined to doubt the accuracy of the Manual (third edition), and yet the Breviaries which we examined all differed from it. I take the liberty of calling your attention to the fact, so that the correction may be made in future editions.

Resp. There is no correction to be made. The Manual gives the proper version prescribed by the Clementine Instruction for the Forty Hours' Adoration. That version differs indeed from the order of the Breviary, which was, however, intended, and ought to be observed.

DEACONS OF HONOR FOR VISITING BISHOPS.

Qu. In the last number of the REVIEW it was stated that there is no sanction in liturgical authority for visiting bishops having deacons of honor. Kindly permit me to call attention to the following General Decree, June 12, 1899: "An Episcopus Dioecesanus gaudeat jure cedendi thronum suum alteri Episcopo *cum Rmorum Canonico- rum assistentia sibi debita?*" "Affirmative, dummodo Episcopus invitatus non sit ipsius Dioecesani Coadjutor, aut Auxiliaris, aut Vicarius Generalis, aut etiam Dignitas seu Canonicus in illius Ecclesiis . . ."

The writer in the *Eph. Liturgicae*, Dec., 1899, plainly teaches that the "*assistencia Canonico- rum sibi (i. e. Dioecesano) debita*" implies the assistance of two deacons of honor.

B. O.

Resp. There is no doubt of the existence of the decree referred to; but there is serious doubt whether the interpretation of the *Ephemerides* can be admitted since it implies a contradiction to the *Caeremoniale Episcoporum*, which is the liturgical norm in the case. That authority reads, in reference to deacons of honor (*assistentes diaconi*): "*Hujusmodi assistentia faciendâ est tantummodo Episcopo loci Ordinario, et nulli alteri, etiamsi sit delegatus qui in sede Episcopi sederet.*"¹

The Rescript of June 12, 1899, answers the question—"An Episcopus Dioecesanus gaudeat jure cedendi thronum suum alteri Episcopo cum Reverendissimorum Canonicorum assistentia sibi debita?" by saying, "*Affirmative, dummodo Episcopus invitatus non sit ipsius Dioecesani Coadjutor, aut Auxiliaris, aut Vicarius Generalis, aut etiam Dignitas seu Canonicus in illius Ecclesiis.*" From this decision the *Ephemerides* infers that the bishop invited

¹ *Caerem. Episc.*, Lib. I, cap. VIII, 4.

to take the throne enjoys *every privilege* to which the ordinary possessor of the throne has a right.

If this interpretation be correct, it appears to render void, as we said, the prohibition of the *Caeremoniale*; which can hardly be assumed. Hence we repeat that, apart from what the interpreters may have to say on the subject, there is no distinct *sanction* in the liturgical law for the practice. All that can be inferred from the above mentioned decree appears to be that the invited bishop obtains a right of some sort of assistance by Canons in churches where there are Canons, whenever the courtesy of taking the throne of the Ordinary is extended to him. When the writer in the *Ephemerides* argues that "*concesso throno, quod magis est, reliquae honorificentiae negari nequeunt,*" he assumes too much, since the rule laid down in the *Caeremoniale* shows that a distinction as to marks of honor between the Ordinary and an invited bishop is to be maintained. No doubt the custom where introduced obtains the sanction of toleration, and this might be inferred from the answer of the S. Congregation; but this does not explain away the liturgical law as expressed in the *Caeremoniale*.

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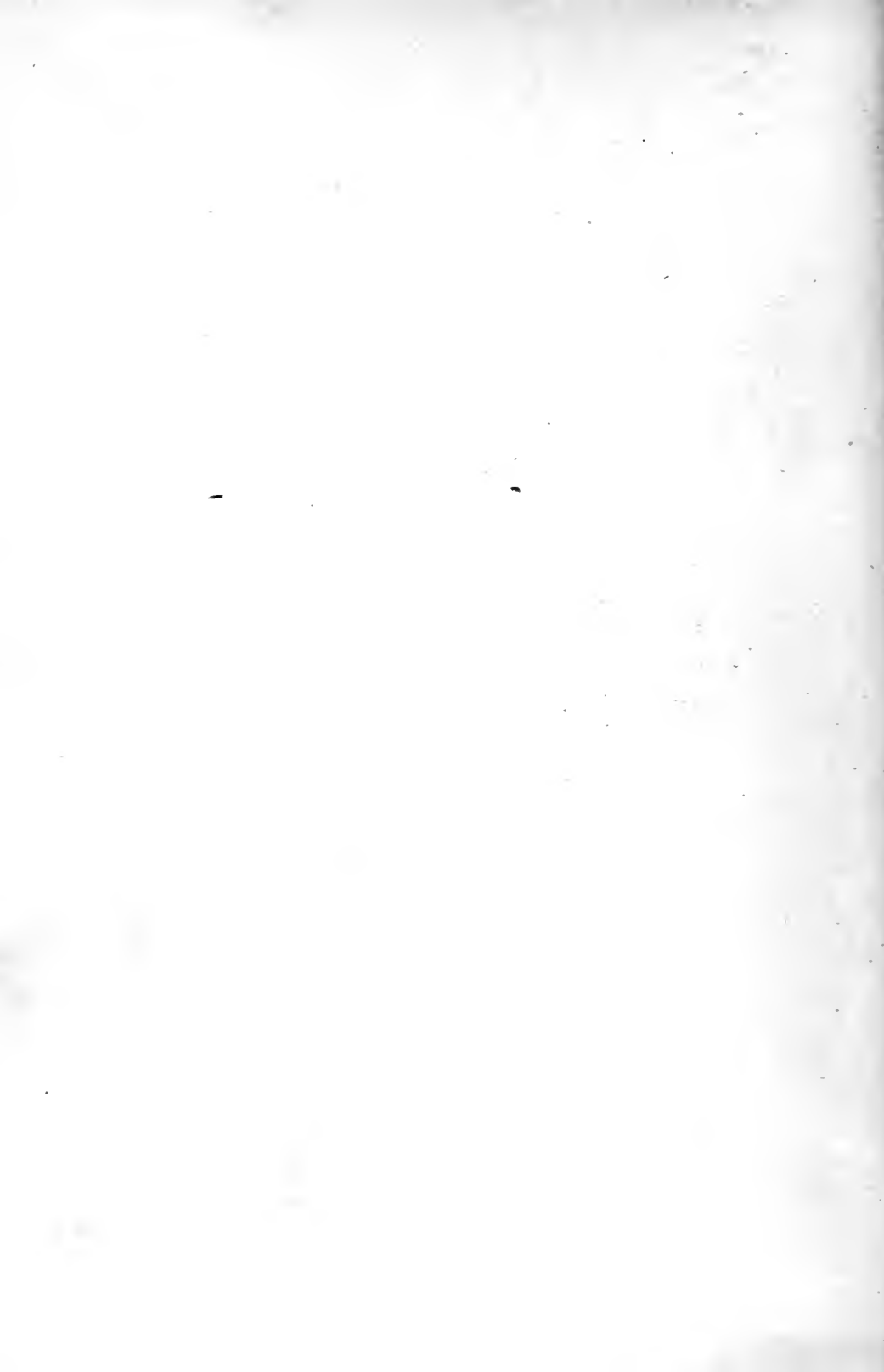
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