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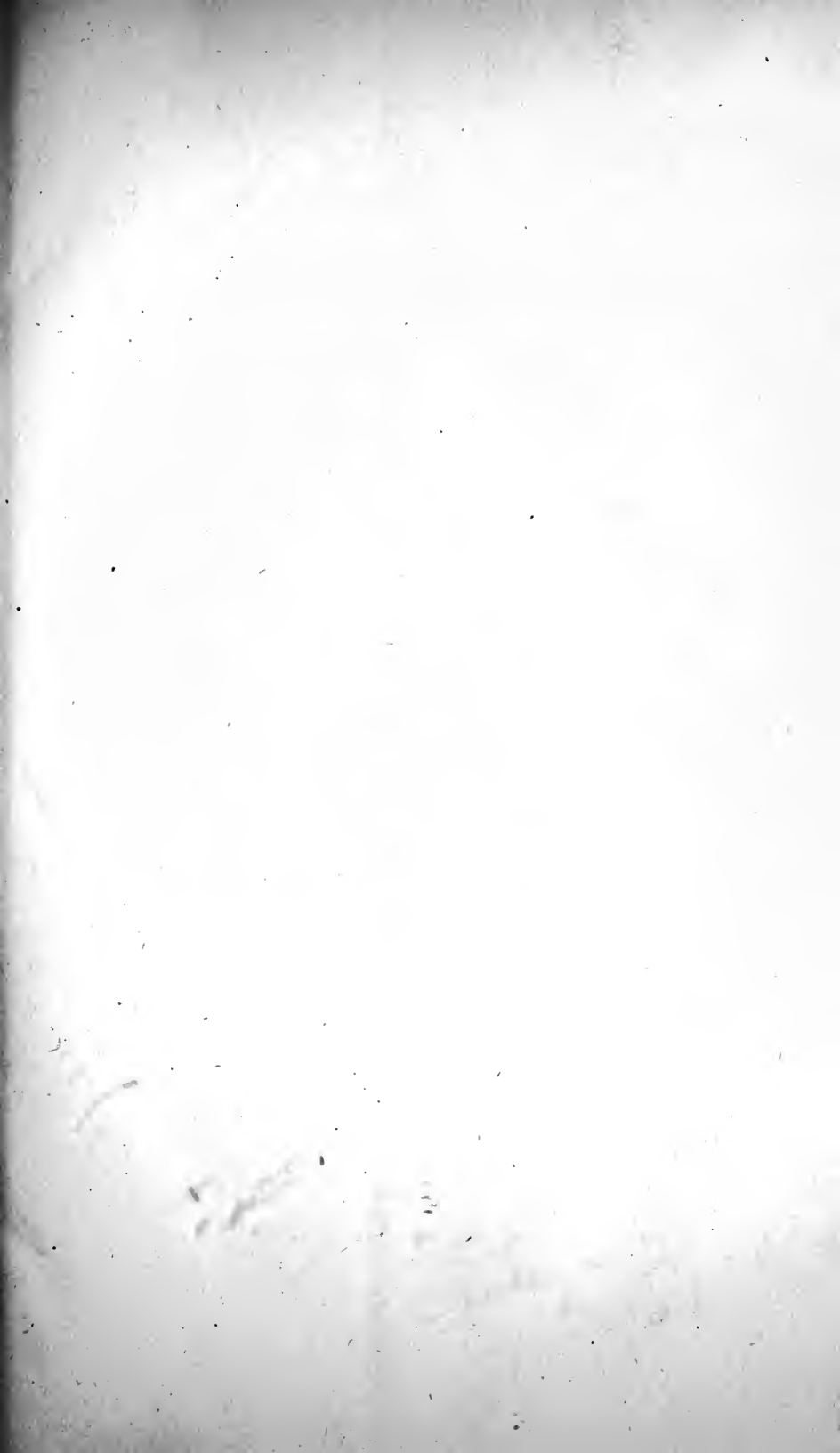
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THE ECCLESIASTICAL REVIEW

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Vol. XXXVI

"Ut Ecclesia aedificationem accipiat."

. 1 Cor. 14 : 5.



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THE ECCLESIASTICAL REVIEW

FOURTH SERIES.—VOL. VI.—(XXXVI.)—JANUARY, 1907.—No. 1.

THE OLD ENGLISH "NEW YEAR."

IN dealing with the subject of the old English New Year, a convenient and natural division is: New Year's eve, New Year's day, and New Year gifts.

I. NEW YEAR'S EVE.

New Year's eve was, from the custom of singing carols then, once known as "Singing E'en." And to this day the universal name throughout Scotland for the last day of the year is "Hagmanay," or "Hogmanay." We are left in obscurity as to the real derivation of this word. Three theories have been advanced: 1. the late Professor Robinson, of Edinburgh, thought it a corruption of "Au qui menez" (to the mistletoe go) which mummers used to cry in France at Christmas-time; 2. others have suggested that "Hagmanay" is the equivalent of "Au queux menez" (bring to the beggars), while 3. Dr. Brewer derives the word from the Saxon "Hâlig monath" (or holy month), and states that King Haco of Norway fixed the feast of Yule on Christmas day, the eve of which was called "Hogg-night"; but the Scots were taught by the French to transfer the feast of Yule to the feast of Noël: and "Hogg-night" has ever since been the eve of New Year's day.

On "Hagmanay," the last day of the year, the children in

Scotland (it was also the custom in the north of England) go from house to house asking for oatcakes and cheese, which they call their "Hagmena" (or Nog money), and various rhymes are used during the process. The Yorkshire version of the "Hogmanay Carol" (or "Hagmena Song") ran thus:

To-night is the New Year's night, to-morrow is the day,
And we are come for our right and for our ray,
As we used to do in old King Henry's day.
Sing, fellows, sing: Hag-man, ha!

If you go to the bacon-flick, cut me a good bit;
Cut, cut, and low, beware of your maw;¹
Cut, cut, and round, beware of your thumb;
That me and my merry-men may have some.
Sing, fellows, sing: Hag-man, ha!

If you go to the black-ark,² bring me 10 marks;
Ten marks, ten pound, throw it down upon the ground;
That me and my merry-men may have some.
Sing, fellows, sing: Hag-man, ha!

Many and quaint were the customs connected with New Year's eve, both in England and Scotland. For instance, the "het pint" (or "hot pint") was in Scotland one of the New Year's eve institutions. It was a flagon of warmed ale, spiced and sweetened, and with an addition of spirit. At the approach of midnight it was prepared. And when the clock had tolled the knell of the departed year, each member of the family drank of this mixture, toasting those present to "good health and a happy New Year," followed by a general shaking of hands, and the song:

Weel may we a'be,
Ill may we never see.
Here's to the king,
And the gude companie!

"Burning out the Old Year" was another custom observed in the north of England and Scotland. On the last day of the

¹ That is, stomach.

² Money-box.

year a large quantity of fuel was collected and placed in readiness in a heap at the market-cross. About nine o'clock in the evening the fire was started, and everyone regarded the feeding of the flames as a duty, since it was considered essential that the fire should continue burning till well into the morning of the New Year. The reason for this was the superstition that it would be unlucky to give anybody a light on New Year's day. Therefore, whenever the house fire had been allowed to go out the previous night, recourse had to be made to this town fire on New Year's morning.

"Sweeping out the Old Year" was a practice very general in the north of England. Men and women, dressed in fantastic costumes, with blackened faces and besoms in their hands, used to enter houses on New Year's eve in order to "sweep out" the Old Year. And in many districts the pretty usage prevailed of "welcoming in the New Year." Just before midnight on New Year's eve all the doors of the house were thrown open, and the inmates waited for the New Year, as for an honored guest, by hailing its advent with shouts of "Welcome!"

"Catching the Ring" was another custom connected with this night. On New Year's eve a cold "possett" (of milk, ale, eggs, currants, and spice) was prepared, and in it the wedding-ring of the lady of the house was placed. Then every unmarried person present took out a ladleful of the "possett," taking every care the while to fish up the ring. Whoever was fortunate enough to catch the ring would, it was believed, be married before the end of the coming year.

"Dating" property was a quaint observance in parts of Yorkshire. At midnight on New Year's eve the young men gathered together and after blackening their faces and otherwise disguising themselves passed through the town or village, each having a piece of chalk. With this they marked the doors, gates, shutters, wagons, etc., with the date of the New Year. It was considered lucky to have one's house and property so dated, and no attempt was made to disturb the youths in the execution of their frolic.

“Scrutiny Night” is the name given to New Year’s eve at Merton College, Oxford. On this night the College servants had all in a body to present themselves before the warden and fellows to deliver up the keys. If any had been wanting in the discharge of his duty during the past year his place and keys were taken away from him; whereas those servants who had acquitted themselves satisfactorily had their keys returned to them as a sign of their continuance in office for another year. This “scrutiny” was opened by a Latin speech from the senior bursar of the College.

“Ringin-out the Old Year” and “Ringin-in the New Year” is a custom with which all are still quite familiar. In many places a “muffled peal” is rung just before midnight of New Year’s eve. One of the bells at Bakewell, in Derbyshire, bears this appropriate inscription:

When of departed hours we toll the knell,
Instruction take, and spend the Future well.

As soon as the Old Year had departed and the New Year was born, the bandages were removed from the bells, and a “merry peal” was instantly struck up to announce and welcome the advent of the New Year.

How true an expression of one’s feelings on New Year’s eve are the words of Charles Lamb when he says: “Of all sound of all bells, bells, the music nighest bordering upon Heaven, most solemn and touching is the peal which rings out the Old Year. I never hear it without a gathering up of my mind to a concentration of all the images that have been diffused over the past twelvemonth; all I have done or suffered, performed or neglected, in that regretted time. I begin to know its worth, as when a person dies. It takes a personal color; nor was it a poetical flight in a contemporary when he exclaimed: ‘I saw the skirts of the departing year.’ It is no more than what, in sober sadness, every one of us seems to be conscious of in that awful leave-taking.”

A SONG ON THE OLD YEAR.

(In two keys.)

Minor Key. The sad Old Year is quickly turning gray;
 His flowery playmates of the Spring are dead.
 O'er their low bier a snowy pall is spread,
 And icy tear-drops glisten on each spray.
 No more the babbling brooks with cresses play,
 Voiceless and still they lie in Winter's thrall,
 His ruthless, withering breath hath smitten all,
 And the sad sun hastes through a shortened day.
 So when his dearest ones all lifeless lie
 The sad Old Year has not left but to die.

Major Key. The glad Old Year is speeding on his way;
 His gray eyes sparkling in the frosty light,
 Like roguish stars, that twinkle clear and bright.
 To charm those dim hours stolen from the day!
 And gaily laughs the Old Year through it all;
 For well he knows the flowers again will bloom,
 Fresher and brighter for their wintry tomb,
 Antaeus-like, re-strengthened by their fall.
 Then since each year its fragrant flowers will see,
 The Old Year dies in feast and jollity.³

II. NEW YEAR'S DAY.

How subtle is the difference that exists between the feelings born of the New Year and those engendered by Christmas! The Christmas feeling is one that takes us out of ourselves, directs our thoughts toward others, and causes the bowels of our compassion to pulsate with feelings of goodwill to all mankind. But at the New Year our thoughts and feelings are more self-contained; they are centred and concentrated more on ourselves and our mental attitude is one of introspection and retrospection, together with a half eager yet half timid attempt at prospection. We begin to self-examine ourselves and our position, and find ourselves taking stock, as it were, of our failures and successes during the past year and endeavoring to anticipate and penetrate our future. Charles Lamb was right when he said: "Every man hath two birthdays; two days at least, in every year, which set him upon revolving the lapse of time, as it affects his mortal duration.

³ William Jackson.

The one is that which in an especial manner he termeth his. In the gradual desuetude of old observances, this custom of solemnizing our proper birthday hath nearly passed away, or is left to children, who reflect nothing at all about the matter, nor understand anything in it beyond cake and orange. But the birth of the New Year is of interest too wide to be pretermitted by king or cobbler. No one ever regarded the First of January with indifference. It is that from which all date their time and count upon what is left. It is the nativity of our common Adam." And then speaking of the New Year when he was a boy he goes on to add:

In those days the sound of those midnight chimes, though it seemed to raise hilarity in all around me, never failed to bring a train of pensive imagery into my fancy. Yet I then scarce conceived what it meant, or thought of it as a reckoning that concerned me. Not childhood alone, but the young man till thirty, never feels practically that he is mortal. He knows it indeed, and, if need were, could preach a homily on the frugality of life; but he brings it not home to himself, any more than in a hot June we can appropriate to our imagination the freezing days of December. But now—shall I confess the truth?—I feel these audits but too powerfully. I begin to count the probabilities of my duration and to grudge at the expenditure of moments and shortest periods, like miser's farthings. In proportion as the years both lessen and shorten, I set more count upon their periods, and would fain lay my ineffectual finger upon the spoke of the great wheel. I am not content to pass away "like a weaver's shuttle." Those metaphors solace me not, nor sweeten the unpalatable draught of mortality. I care not to be carried with the tide that smoothly bears human life to eternity; and reluct at the inevitable course of destiny.

A FAREWELL TO THE OLD YEAR.⁴

How many on thy entrance rose,
And welcomed thee as one divine!
How many laughed at future woes,
And madly quaffed delicious wine!
How many of the gay and thoughtless throng
Raised the glad song!

⁴ Mrs. Ann Rolfe.

Now where are they? and what's their doom?

The young, the brave, the rich, the fair:

Go, ask the melancholy tomb;

You'll find their relics mouldering there.

All silent! mingling with their native clay,

Till the Last Day.

Farewell! farewell! like all thy flowers,

Like all thy scenes—and short career—

Mankind shall pass their gayest hours,

Then fade, decay, and disappear;

While trophies, shields, escutcheons, honors, must

All come to dust.

Then how absurd to be too proud

Of gaudy trappings, riches, birth;

Since our last dress must be a shroud,

Our final home, the wormy earth;

Where the frail passions of the human breast

Are all at rest.

THE WASSAIL BOWL.

In bygone days in England the wassail bowl was carried round from house to house by the village maidens who sang songs and wished every one a happy New Year. In fact "wassail" was heard all over the land, from castle to cottage, from mansion to monastery, where the *poculum caritatis* was passed around with the accustomed rejoicings. The "loving cup" at our civic feasts, the "grace cup" at our college "gaudies," are the sole relics of this ancient observance. The wassail bowl, which was filled with a compound of ale, roasted apples, and toast, and seasoned with nutmeg and sugar, was richly decorated with evergreens and ribbons; and there were old rhymes that were sung by the maidens who carried it. Here is one which was general in Nottinghamshire:

Good master, at your door

Our wassail we begin;

We are all maidens poor,

So we pray you let us in,

And drink our wassail.

All hail, wassail!

Wassail, wassail!

And drink our wassail.

Halliwell, in his "Popular Rhymes" gives the following, which was sung at Yarmouth (Isle of Wight):

Wassal, wassal, to our town;
The cup is white, and the ale is brown;
The cup is made of the ashen tree,
And so is the ale of the good barley.
Little maid, little maid, turn the pin,
Open the door and let us in;
God be here, God be there,
I wish you all a happy New Year.

Reference has already been made to the feeling of involuntary introspection—the spirit of "summing up" the past and divining the future—at the passing of the Old Year. Not a few of the Old English "New Year" customs and superstitions were the outcome of this sentiment.

"DIPPING."

This superstitious observance, to which much importance was attached, had to be performed with a certain amount of ceremony and reverence. As the rite had to be observed fasting it was enacted first thing on New Year's day. The Bible was laid closed upon the table, and those wishing to consult the oracle opened it in turn. Nor were the inquirers at liberty to choose any particular portion of the book, but had to open it at random. Wherever the Bible opened, the inquirer had, without any previous perusal, to put his finger upon any chapter contained within the two exposed leaves, and his fortune, good or ill, for the ensuing year would be foreshadowed by the contents of that chapter.

"FIRST FOOT."

The "first foot" was an important personage, as the first person to enter the house after midnight of the Old Year was esteemed a herald of good or ill fortune. Hence the "first foot" on New Year's morning was watched with the greatest and most jealous anxiety as the fair or foul fortune of the household, during the coming year, depended upon who was the first to cross its threshold—whether a man or a wo-

man, a fair or dark person. Generally a dark-haired man was a sign of good luck, a fair-haired man not such good luck, but, alas! if a woman, worst luck of all. In some parts of England a light-complexioned man was considered a more favorable harbinger of good fortune. Indeed there seems to have been a great variety of opinion with regard to the merits of the complexion or hair of the "first foot." In Northumberland, a light-haired and flat-footed man was preferred; in Fifeshire (Scotland) a red-haired and flat-footed man was to be avoided. In the county of Durham the person who performed the office of "first foot" was bound by custom to bring in a piece of coal, a piece of iron, and a bottle of whiskey. To each man in the household he gave a glass, and to each woman a kiss. In fact so strong was this superstition of "first foot" that various precautionary measures were taken to avoid misfortune, and many persons with dark hair were accustomed to go from house to house in order to bear in the New Year auspiciously. In return, they were regaled with liquor and presented with a small gratuity. So far was the apprehension carried that some families would not open the door until they were well assured that the visitor was likely to bring good luck to the household for the coming year.

In the Isle of Man this old superstition of the "first foot" was called the "Quaaltagh." In almost every district a party of dark-haired young men went from house to house singing in the Manx language the following rhyme:

Again we assemble, a merry New Year
To wish to each one of the family here,
Whether man, woman, or girl, or boy,
That long life and happiness all may enjoy.
May they of potatoes and herrings have plenty,
With butter and cheese, and each other dainty;
And may their sleep never, by night or day,
Disturbed be by even the tooth of a flea,
Until at the "Quaaltagh" again we appear,
To wish you, as now, all a happy New Year.

UNLUCKY TO "TAKE OUT" UNTIL SOMETHING HAS FIRST
"COME IN."

Closely allied to the former superstition was the belief that it was unlucky to take anything out of the house, first thing on New Year's Day, until something had been brought in. Therefore great care was exercised that, ere midnight on New Year's eve, one of the household carried something out, and entered with it directly the New Year had dawned. The following is one, among many, of the rhymes alluding to this superstition:

Take out, and take in,
Bad luck is sure to begin;
But take in and take out,
Good luck will come about.

"CREAM OF THE WELL."

Yet another instance of the New Year superstitions was the belief in the "cream of the well." It was customary, as midnight of New Year's eve approached, for the able-bodied members in each family to rush to the nearest well or spring. Whoever was fortunate enough to be the first to bring in the "cream of the well" (as it was termed)—and those who were first to taste it—were considered to have secured good luck for the ensuing year. In Scotland the custom was somewhat different, where one member of each household was deputed to hasten to the well and skim it. This was called getting the "scum" or "ream" (cream) of the well.

Twall struck—twa neebour hizzies raise,
An' liltin gaed a sad gate;
The flower o' the well to our house gaes,
An' I'll the bonniest lad get.

The "flower o' the well" signified the first pail of water, and the lucky girl to get it was supposed to have more than an ordinary chance of marrying the most desirable swain in the parish. Among the Strathdown Highlanders, however, it was to the "dead and living ford" that the pilgrimage was made. A pitcher of water was to be drawn in profound

silence, and without the vessel touching the ground, lest the virtue of the water be destroyed. Then all retired for the night. Early the next (New Year's) morning the "Usque-cashrichd" (water from the dead and living ford) was drunk as a potent charm against the spells of witchcraft, the malignity of the "evil eye," and the activity of all infernal agency, throughout the coming year.

REBUS-FORMING.

In former days it was the fashion for people to exercise their wit by making a rebus out of their name; and they loved to record at once their family and their humor by handing down to posterity the witticisms they had devised. Thus at the Church of St. Bartholomew, Smithfield (London), we see a bar stuck in a barrel, which serves to immortalize the family of Barton. The founder of Queen's College, Oxford, Robert de Eglesfield sought to preserve the memory of his good deeds by a similar device, and directed that on New Year's day a needle and thread—a rebus on his name, "*aiguille et fil*" (Eglesfield)—should be given to each member of the College. This custom is performed every year by the bursar of the College, who, according to ancient usage, adds the wholesome moral: "Take this, and be thrifty." As the students are away from Oxford on New Year's day, the fellows and their guests receive the time-honored gift.

III. NEW YEAR GIFTS.

The presenting of gifts is the oldest of all the old English New Year customs. On this day the Druids were wont, with much pomp and ceremony, to distribute branches of the sacred mistletoe amongst the people. With the Romans there was a careful observance, among all classes, of an interchange of gifts at the New Year. The emperor not only gave, but also received, gifts, and used to hold large *levées*—sometimes extending over days and weeks—when he officially received and thanked each donor.

Hone tells us of a remarkable lawsuit arising out of this custom of New Year gifts. A poet was commissioned by a

Roman pastry-cook to write some mottoes for the New Year's day bonbons, and agreed to supply 500 couplets for 6 livres. Although the couplets were completed in due course, the poet did not receive the stipulated reward for his labors. Hence the lawsuit. "Crackers" were not then invented, but we still have our mottoes, which can thus claim a very respectable antiquity.

Among the Saxons the New Year was ushered in with friendly gifts, and celebrated with such extraordinary festivity that people actually used to calculate their ages by the number of these annual merrymakings in which they had participated. With such ancient and accumulative precedent it was but a natural consequence that the English-speaking peoples also should have always made much of the New Year rejoicings, and hailed its advent with the presentation of gifts. Hence we find that some of the English kings have not only recognized but even exacted the solemn observance of this custom. In Henry VII's reign the reception of New Year gifts presented by the King and Queen to each other—and by their courtiers and household—was reduced to a solemn formula. A manuscript containing a list of the sums of money presented as New Year gifts to Henry VIII in the twenty-fourth year of his reign, is preserved among the possessions of the Marquis of Bath, at Longleat. The donations are from bishops, nobles, gentlemen, doctors, etc. The sum which the king complacently pocketed on this occasion was £792.10s. Hone informs us that, instead of presenting Henry VIII with a purse of gold, Lattimer put in the king's hand a copy of the New Testament with the page carefully turned down at Hebrews 13:4. In Queen Elizabeth's reign the custom of presenting New Year gifts to the sovereign was carried to an extravagant degree. Dr. Drake is of the opinion that Queen Elizabeth's jewellery-case and wardrobe were maintained principally by these annual contributions. He quotes lists from the original Rolls published in her "*Progresses*" by Mr. Nichols, from which it appears that the presents were made by the bishops, peers and peeresses, knights and their

ladies, down to apothecaries, and even her majesty's dustman. The presents consisted of sums of money or costly articles of ornament for the Queen's person or apartments—caskets studded with gems, valuable necklets and bracelets, gowns, mirrors, fans. In James I's reign the custom was still observed, but the gifts were mostly of a monetary kind. The custom doubtless ceased during the Commonwealth, and was never—at least, not to any marked degree—again revived.

New Year gifts were objected to because they were originally offered as omens of success for the year. Superstition was supposed to lurk even in the benevolent greeting: "A Happy New Year to you!" An old Puritan, so late as A. D. 1750, in a poem allud "The Popish Kingdom," thus describes the sins of his countrymen:

The next to this is New Year's day, whereon to every friend
They costly presents in do bring, and newe yeare's gifts do sende;
These gifts the husband gives his wife, and father eke the child.
And master on his men bestowes the like with favour milde;
And good beginning of the yeare they wishe and wishe again,
According to the ancient guise of heathen people vaine.

Chambers in his "Book of Days" tells us that New Year gifts were selected by the donor with regard to the sex, rank, and circumstances of the recipient. From Dr. Hall's "Satires" (1598) we learn that the usual gift of the country tenantry to their landlord was a capon. Hence these lines by Cowley:

Ye used in former days to fall
Prostrate to your landlord in his hall,
When with low legs, and in humble guise,
Ye offer'd up a capon sacrifice
Unto his worship, at a New Year's tide.

When pins were first invented and brought into use they were very acceptable to ladies as a New Year's gift. Sometimes, however, in lieu of pins they received a composition in money, called "pin-money"—an expression which has extended to a sum of money secured by a husband, on his marriage, as an allowance for the private expenses of his wife.

Previous to the fourteenth century my lady arranged her tresses with skewers of wood, bone, or silver; but in the fourteenth century the manufacture of white (or blanché) wire superseded them. In 1347, 1200 pins were delivered from the royal wardrobe for the Princess Joan. And so early as the beginning of the fifteenth century we find that pins of English make had already become famous on the Continent; for in 1400 the Duchess of Orleans purchased from Jehan le Braconnier, Espinglier of Paris, several thousand long and short pins, besides 500 of English make—"de la façon d'Angleterre." The amount paid to Jehan le Braconnier for these trifles reached a considerable sum. They were expensive luxuries and led to the custom of allowing the wife "pin money."

In former days gloves were far more expensive than now and became a customary and very welcome New Year gift. Occasionally a sum of money was given instead, called "glove money." According to Gough in his "*Sepulchral Monuments*," gloves formed no part of a lady's attire till after the Reformation. Be this as it may, we know their use by men is of very ancient origin. Xenophon, speaking of the manners of the Persians, observes that they guarded their hands against the cold by wearing thick gloves; and he regards it as a mark of their effeminacy. Homer in his "*Odyssey*" describes Laertes at work in his garden with gloves on his hands to secure them against thorns.⁵ Athenaeus speaks of a celebrated glutton who always came to table wearing gloves that he might be the better able to handle the meat while hot, and thus devour more than the rest of the company. Pliny the Younger, in his account of his uncle's journey to Vesuvius, tells us that his secretary sat beside him ready to write down whatever remarkable occurred, but wearing gloves, so that the coldness of the weather might not impede his business.

What the mince-pie is to Christmas, the pan-cake to Shrove Tuesday, and the Easter-egg to Easter, such was the "God-cake" to the New Year. It was usual, especially in War-

⁵ "And gloves upon his hands on account of the brambles."—*Odyssey*, xxiv, 23.

wickshire, for friends to present a cake to each other at this season. These cakes were presented by all classes, and varied in price from a halfpenny to one pound, and bore the name of God-cakes. They were triangular in shape, an inch in thickness, and contained a kind of mincemeat. So general was their use at the New Year that the cheaper sorts were hawked about the streets, like hot-cross-buns of Good Friday.

THE DIRGE OF THE OLD YEAR.⁶

Ring out, wild bells, to the wild sky,
 The flying cloud, the frosty light:
 The year is dying in the night,
 Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
 Ring, happy bells, across the snow:
 The year is going, let him go;
 Ring out the false, ring in the true.

Ring out the grief that saps the mind,
 For those that here we see no more;
 Ring out the feud of rich and poor,
 Ring in redress to all mankind.

Ring out a slowly dying cause,
 And ancient forms of party strife;
 Ring in the nobler modes of life,
 With sweeter manners, purer laws.

Ring out the want, the care, the sin,
 The faithless coldness of the times;
 Ring out, ring out, my mournful rhymes,
 But ring the fuller minstrel in.

Ring out false pride in place and blood,
 The civic slander and the spite;
 Ring in the love of truth and right,
 Ring in the common love of good.

Ring out old shapes of foul disease;
 Ring out the narrowing lust of gold;
 Ring out the thousand wars of old,
 Ring in the thousand years of peace.

Ring in the valiant man and free,
 The larger heart, the kindlier hand;
 Ring out the darkness of the land,
 Ring in the Christ that is to be.

JOHN R. FRYAR.

*Ramsgate, England.*⁶ Tennyson's "In Memoriam."

FATHER DENIFLE AND HIS LAST AND LASTING WORK.¹

FEW of the readers of the REVIEW who have been in the city of Munich will have failed to visit the basilica of St. Boniface, the beautiful abbey-church of the Benedictine Fathers, with its monumental frescoes, by modern masters, illustrating the life of the apostle of Germany. To the priest and student of ecclesiastical history that church has lately become of additional interest, since in its crypt are treasured up for the day of resurrection the remains of Fr. Henry Suso Denifle, the faithful son of St. Dominic, and sub-archivist of the Apostolic See. Of him it may without exaggeration be said that he was the most intrepid champion of historical truth in our day: a man who had devoted his life to the cause of Catholic research to make rightly understood the story of the Middle Ages, and who brought to his task not only untiring zeal and a marvellously accurate and all-sided erudition, calculated to illumine his thorough familiarity with the political, social, and religious conditions of those times, but likewise that rare philosophical acumen and sound practical judgment without which the historian becomes a mere recorder of facts easily misjudged by a different age.

He had left Rome on 4 June, 1905, on his way to Cambridge to receive the honorary degree of the Doctorate at the hands of the English University. Passing through Munich he was stricken with apoplexy and died on the eve of Pentecost. Eminent men came from far and wide to pay their last

¹ *P. Heinrich Denifle, O. P. Eine Würdigung seiner Forschungsarbeit.* Von Dr. Martin Grabmann. Mainz, 1905.

Denifle's Untersuchungen kritisch beleuchtet. Von Albert M. Weiss. O. P. Mainz, 1906.

"Le R. P. Henri Suso Denifle, O. P." Notice biographique et bibliographique. Dr. I. P. Kirsch. *Revue d'histoire ecclésiastique.* Louvain, 1905.

P. Heinrich Denifle, O. Pr. Ein Wort zum Gedächtniss und zum Frieden. Von Dr. Hermann Granert. Freiburg, 1906.

Katholischer Literaturkalender. Leipzig, 1897, pp. 34-35.

Konversations-Lexicon. Herder, Freiburg, 1903, Vol. 2, p. 1150.

Cf. articles in the *Messenger*, *Rosary Magazine*, and the *Dublin Review*, 1905.

tribute of reverence to the dead historian, and to shed at the tomb of the genial and humble scholar a tear of last farewell. To many he had been the friend, teacher, and model, and they showed their sincere love for him in their grief as he was being laid to rest with the solemn rites of the Church on 12 June.

Father Denifle was born at Imst, a village of the Tyrol, in the Upper Inn valley, 16 January, 1844. His father, John Denifle, was the schoolmaster and organist of Imst. His grandfather was a Belgian. He lost his father when he was but six years of age, and his mother at the age of nine. The pious and gifted orphan boy showed special aptitude for music and literature. He could sing and play the flageolet in his early youth. Through his musical accomplishments he succeeded in getting a free place in the School of Cantors of the Cathedral of Brixen where he attended the Gymnasium conducted by the Canons Regular of Neustift. His love and taste for music followed him through life.

The reading of the conferences of Père Lacordaire determined his vocation for the Order of St. Dominic. When scarcely eighteen years of age he sought and obtained admission at the Dominican convent of Gratz where he received the white habit on 22 September, 1861, and took as his name in religion that of Blessed Henry Suso whose writings he afterwards brought to the notice of thousands of God-loving souls. After his simple profession on 5 October, 1862, he buried himself in philosophical and theological studies in his convent at Gratz where he was ordained priest on 22 July, 1866, and then in the college of St. Thomas Aquinas at Rome where he attended the lectures of Father (afterwards Cardinal) Zigliara. The eminent Thomist recognized the extraordinary talents of young Fr. Denifle who became his teacher in German, his intimate friend, and admirer. From Rome Denifle went to St. Maximin (near Marseilles) where he passed the rigorous examination for the lectorate and received the "*licentia docendi*." Returning to Gratz he taught philosophy and theology for ten years with great success, making his pupils acquainted with the sources of both sciences, especially with the

great masters of thought, Aristotle, Plato, St. Augustine, and St. Thomas. On 22 September, 1877, he stood the examination "ad gradus" in Rome before the General of his Order and five Masters, and was duly created a "Magister Theologiae."

His first publication, which revealed at once his ardent genius, his deep thought, and mature reflexion, was "The Catholic Church and the End of Mankind," a course of Lenten sermons he had delivered in the cathedral at Gratz. Although a preacher and lecturer of fascinating and convincing power, it is as an author that Denifle has secured for himself a high and permanent place among the first scholars in theological and philosophical sciences everywhere. Besides a large number of imperishable dissertations in various periodicals, suffice it simply to mention his books on the German mystics of the Middle Ages: "Der Gottesfreund im Oberland und Nikolaus von Basel" (1875), "Das Buch von der geistlichen Armuth" (1877), "Tauler's Bekehrung" (1879), "Heinrich Seuse's deutsche Schriften" (1880). In the same year (1880) he was called to Rome as assistant to the Master General of his Order, the celebrated Father Larroca. In the Eternal City he could slake his burning thirst for historical research at the inexhaustible treasures of the papal libraries and archives. The great Cardinal Hergenroether directed Pope Leo XIII's attention to the erudite Dominican. In 1883 Denifle was appointed sub-archivist of the Holy See, which position he occupied until his death, to the glory of the Church and the spread of historical knowledge. From this time on truly monumental works appear in rapid succession: "Die Universitaeters des Mittelalters" (1885), "Die Paepstlichen Registerbaende des dreizehnten Jahrhunderts" (1886), "Specimina Paleographica Regestrorum Romanorum Pontificum ab Innocentio III ad Urbanum V" (1888). With Professor Chatelain of Paris he published in four volumes "Chartularium Universitatis Parisiensis," and two volumes of "Auctarium Chartularii" (1890—1897). His research work led him to all the noted archives of Europe, and he ransacked

every library of any note in pursuit of manuscripts. He was a well-known figure among the scholars of Paris to whom he paid nearly fifty visits more or less extended in the interest of Catholic science. The Dominican convent of Chatillon-sous-Bagneux, near Paris, offered him a hospitable and peaceful shelter for his studies. Whilst there he could daily visit the Bibliothèque Nationale, the Institut de France, and the Archives Nationales, where he gathered the material for two volumes of a work which grateful France will not easily forget: "*La désolation des églises, monastères, hôpitaux en France, pendant la guerre de Cent Ans*" (1897-1899). He used the German, French, and Italian languages with equal facility, while his relations with the learned men of the world gave his life a cosmopolitan character.

By his publications Denifle had earned the admiration and gratitude of the learned world; by his selfless exertions and cheerful assistance he had rendered invaluable service to many an eminent scholar. His frank and open ways, his freedom from exclusiveness, narrowness, and illiberality, even his naïve and inoffensive brusqueness had won for him a place in many hearts. Hundreds of learned men of every description, Jews, infidels, Protestants, and Catholics, kept corresponding with him for years and were on the friendliest terms with him and considered him to be the greatest living authority on medieval history. The brethren of his own Order looked with lawful pride upon him as their ornament and common glory, while Jesuits, Franciscans, Cistercians, and Benedictines regarded the illustrious son of St. Dominic as a marvel of erudition and intelligence. He had a host of the warmest friends among the secular clergy of every grade, from the country curate to the purpled prince in the papal senate. He had been elected a member of the most celebrated scientific academies of Europe—Vienna, Berlin, Prag, Göttingen, and Paris. He held the Order of the Iron Crown of Austria, and the Cross of the Legion of Honor of France. He had received the doctorate from the Academy of Munster, and from the Universities of Innsbruck and Cracow, besides several medals of merit in art

and science. To show in what high esteem he was held by foreign scholars, we quote the opinion of Hastings Rashdall, Professor at Oxford, and that of Emil Chatelain of Paris, both eminent historians. Rashdall, in his Preface to his "The Universities of Europe," in which Denifle is quoted fifty-three times, calls his work on the same subject a "great work," and a "colossal undertaking." He goes on to say:

I am particularly anxious to state accurately the extent of my debt to Father Denifle, the only modern writer on the subject as a whole to whom I am under important obligations. If I had not had Father Denifle as a predecessor, my work might have possessed more originality and novelty than it can now claim, since there were large masses of traditional error and misconception which must have been dispelled by the first serious modern student who would take up the subject, but it would have been very much more incomplete and inadequate than it actually is . . . As he has been severely criticized and unjustly disparaged by several writers on the same subject, I feel it my duty to give expression to the admiration with which a careful comparison of his book with the authorities upon which it is based has filled me, not merely for the immensity of learning and for the thoroughness of his work, but also for the general soundness of his conclusions. In particular, I think it right to add, though Father Denifle is a Dominican and under-archivist of the Holy See, I have hardly ever discovered any ground for insinuation of an ultramontane bias.

The beautiful words addressed to Denifle on his sacerdotal jubilee in 1891 by his friend and admirer, Chatelain, we must quote in the original:

Savant paléographe, célèbre médiéviste, infatigable travailleur, vous êtes l'admiration de vos confrères, des archivistes et bibliothécaires de l'Europe, toujours étonnés de votre vigueur et de votre enthousiasme; vous êtes aussi l'objet de leur affection, quoique vos passages réitérés causent un certain remue-ménage dans leurs dépôts. Les Académies de Vienne, de Prague et de Berlin sont fières de vous compter parmi leurs membres, et les

gouvernements de divers pays ont voulu parer votre humble robe des décorations les plus honorifiques. Mais tout cela n'est rien pour vous auprès de la jouissance que vous procurent la recherche et la découverte de la vérité historique à laquelle vous êtes voué tout entier, merveilleusement fidèle à la devise qui surmonte les armes de l'Ordre de saint Dominique: *Veritas*.

Thus at the age of sixty years he had reached the zenith of his fame and mental splendor, when lo! he thrust upon the world the first ponderous volume of his last and lasting work, in 1903, "Luther und Lutherthum," that dealt scientific Protestantism a blow from which it never can fully recover. At one stroke it destroyed the popularity of the author among Protestants in Germany.

The book at its first appearance produced almost incredible consternation and dismay among Protestants, and even caused a panic among easy-going and weak-kneed Catholics who began to disown the bold and radical assertions of the great Dominican. Furious polemics ensued. Protestantism was roused to a dangerous pitch, and a volcanic eruption of fiery newspaper articles and menacing pamphlets deluged German-speaking countries. The "Evangelische Bund" of Bavaria announced the publication of an "Appeal to Protestants" of which one hundred thousand copies were distributed among the people. Protestant ministers met and demanded the expulsion of Denifle from the Academy of Berlin. The lights and oracles of the German Protestant Church, renowned professors of universities, furbished their Lutheran weapons to perform the speedy execution of the impudent Friar who had dared to disturb the peaceful shades of their glorious father and founder, Martin Luther. Foremost among the defenders of their sainted hero appear: Adolf Harnack and Seeberg of Berlin, Haussleiter of Greifswald, Loesche of Vienna, Walther of Rostock, Kolde and Fester of Erlangen, Koehler of Giessen, Kawerau of Breslau, Hausrath of Heidelberg, and Baumann of Goettingen.

As early as 1845 Dr. Doellinger began to publish valuable material and reflexions on Luther and his time; but it was not

until 1879 that the great historian, Johannes Janssen, shocked the Protestant world with his real and life-like portrait of Luther in the second volume of his classic work "The History of the German People." The calm and gentle Janssen ill-deserved the abuse and insults heaped upon him by the Luther-worshippers. We need not wonder that a more terrific storm now arose when the peer of historians appeared with his siege-gun to batter down the walls of prejudice and ignorance raised to shelter the false prophet of modern times. Denifle's work has been compared to a modern battleship bristling with ponderous ordnance that opened fire on a huge mass of legendary tales about the Reformer, destroying the dry heap of false glorifications of Luther and leaving nothing but the hideous corpse of a conscious liar and falsifier, a depraved and immoral apostate, a violent disclaimer ignorant of the first elements of Catholic theology. Like a mighty hurricane, as it were, Denifle swooped down upon Protestant scholars, uprooting their erroneous assumptions, unroofing their unsound theories, exposing their appalling ignorance concerning the Middle Ages and forcing them to a serious study of the ages of faith instead of swallowing as Gospel truth every statement of Luther concerning the Church.

Denifle was a passionate and zealous lover of truth. Ludwig Pastor classes him among those rare men who never in all their life prevaricate the truth. Denifle calls God to witness that he wrote only from a scientific standpoint, to make the historical truth known to scholars; he solemnly denies that he wrote out of hatred of Luther and Lutherans, and he protests that he had no intention of arousing religious animosity among the people. The deadly fraud of Lutheranism in its cause and effects was his target. "I do not for an instant conceal my real intention," he says, "of aiming at the heart of the Reformer, with open visor and scientific weapon, even at the risk of getting into close encounter with his work, called Lutheranism. It might be, perhaps, a misfortune, did others follow my example; but somebody had to do it for once, and willingly take upon himself all the ignominy which

is allotted to him who according to knowledge and conscience says what he thinks and calls things by their proper names, who does not merely record facts of great inconvenience, but fearlessly draws the conclusions." ²

German Protestant theologians and authors were accustomed to ignore the scholarly productions of Catholic writers on the Reformation period. It was an easy, though scarcely honest, way of avoiding a dangerous antagonist. Denifle believed in his heart that plainness of speech and strong, peppery words were required to force Protestant scholars into the arena to take up the gauntlet which he had confidently flung down. The meek and reserved style is not always effective. The unfair and even dishonest methods of certain non-Catholic writers occasionally necessitate emphatic and strong language. A mean and contemptible falsehood, which causes moral injury, should be denounced as a plain lie. Such a style of emphasizing the truth and exposing error was best suited to the natural temper of our historian; he was determined to tell the unvarnished truth, no matter what might be the cost to himself. "I have always been a plain speaker," he says in his preface; "I have always called a spade a spade, a liar a liar; I have never used velvet gloves in polemics, and I am now too old to learn new tricks." Many Catholic writers have criticized severely and even condemned in unqualified terms Denifle's "imprudent" language, but we doubt whether the professed object of the author, to open the eyes of Protestants to see the real Luther, would have been attained, if the tone and language were less daring and antagonizing, if the dialectic stream were more quiet and unruffled, if facts alone had been allowed to speak. Denifle knew his audience; he knew the alertness of Protestant preachers, ever ready to attack Catholic institutions and to eulogize the "Reformers," whilst canonizing Luther and showing the glorious results of his work. German Protestants evince less tolerance toward Catholics than their brethren of England and America; they continue to call the Pope "Antichrist," the Catholic Church

² "Luther in rationalistischer und Christlicher Beleuchtung," p. 6.

"the great harlot"; to them the Jesuits are "the black guards," of "murderous heart" and "dastardly deeds," "in the service of the father of lies," deserving the name "Devilites."³ We find no similar "epitheta ornantia" in the works of Denifle. If his language is not always as choice and refined as we like to hear from a priestly scholar, we must bear in mind that Denifle was engaged in very unsavory work. He had to go down into the cesspool of Luther's writings and sayings, and wade through the infectious filth of the Reformer's literary productions. If his pen became soiled and occasionally splashed about befouling quotations, if he fell into something of the same tone as Luther, we can explain it, even though we may not be able to excuse him. Those who have lived with people hard-of-hearing fall into the habit of talking loud and shouting even when in the company of persons whose hearing is of the best.

It may be, too, that the impetuosity and frankness of his Tyrolese nature made him frequently overstep the limits of conventional etiquette, and deal harshly with those who differed from him. He could not use gentle words when refuting error, but stormed and thundered when he might have employed a calm and more dignified style. In this he somewhat resembled Martin Luther. He was surprised when others complained of his roughness of speech and confessed themselves hurt and wounded by his remarks and criticisms; he had no intention whatever to wound or cause the least pain.

Again, his physical condition during the time he was composing his last work is partly responsible for his irritability of temper. He suffered from over-work and exhaustion as the consequence of his gigantic labors and multiplied and manifold occupations. His friend and admirer, the Rev. A. Weiss, O. P., who has expurged the second edition of the first volume and is to edit the second volume, admits that Denifle, without injury to his work, might have taken off the heavy shoes that are worn in the mountains of his native Tyrol and stepped a little lighter.⁴

³ "Lutherische Rundschau," 1904.

⁴ "Lutherpsychologie," p. 45.

There is another and more striking reason which explains Denifle's brusque and apparently rude treatment of his adversaries. He had been engaged with the past all his lifetime, and had taken little interest in the present. His studies were devoted to the mystics and scholastics of the Middle Ages. He lived and walked in the ages of faith and breathed in the bracing atmosphere of a profoundly religious sentiment, when the dreadful cry "*Los von Rom*" startled him in the midst of his scientific researches; he awoke to the dismal conditions around him, and saw the advancing foe of faith and fatherland. He now aroused himself to a sense of his pressing duty to avert the calamities threatening in particular his native land, his own dear Austria. When a young lad, at the early age of fifteen, he shouldered the musket and marched to the front to protect his country against the Garibaldians, risking his young life without hesitation: so, too, now he resolved to offer all he had, his life and reputation, and cheerfully and determinedly he went forth against the enemies of Church and country. He realized the awful contrast between the ages of faith and our own days of religious indifference and insipidity; he noticed an alarming increase of weakness in the defence of Catholic truth; he discovered to his dismay in certain Catholic circles a tendency to minimize and ultimately to compromise what some choose to call "*non-essentials*" in Catholic doctrine; he perceived a want of enthusiasm for Holy Church and her sacred institutions, and it cut him to the quick. He believed, with St. Augustine, that weakening of faith leads to corruption of morals. He thought, with St. Gregory, that what the heart believes the tongue should proclaim. His zeal for truth, menaced so seriously, justified his eagerness and caused him to lose patience with liberalizing and lukewarm Catholics. He detested half-heartedness and indecision; he wanted everybody to come out squarely and boldly face the enemy of our common faith. He swung himself into the saddle with the youthful daring of an Alexander and plunged his steed into the midst of his enemies; few of his former friends now admired him, many disavowed him,

and several openly attacked him. It was even given out that Pope Pius X had expressed his displeasure at the appearance of Denifle's last work, while it has been stated since on the authority of Dr. Grabmann that the Holy Father had intended to create the author a Cardinal. Some Catholic writers found fault with Denifle for having judged Luther from a religious standpoint and as a monk. Denifle was a Dominican and therefore understood the religious life to which Luther had consecrated himself; he also knew of such as would be likely to grow weary of the sweet yoke of Christ and turn traitors and join the unhappy crew of ex-monks and ex-priests; he could judge Luther all the better.

Denifle's book on Luther is not a biography: it is a collection of undeniable historical facts gathered in his researches, and of historical and philosophical and theological notes and criticisms of priceless value. It reminds us of Maitland's "Dark Ages." Both authors possessed the critical faculty in its highest perfection; but Dr. Maitland used his talents to explode a few fables concerning the Middle Ages, whilst Denifle levels to the ground a mountain of legendary rubbish heaped up to extol the Reformer. The book, however, is not easy to read; the subject-matter itself is difficult to study, and many points of dogma with subordinate questions of patristic and scholastic theology confront us on almost every page. The author's aim is to show us Luther from every side, hence he often treats a question from different aspects. The work is lacking in symmetry and literary art; it is not written in a dispassionate style. We regretfully miss the calm, sober, and dignified tone of the historian. Denifle excelled, he has never perhaps been equalled, in historical inquiry, in research work. He could gather an immense amount of material, drawn from original and authentic sources, but he possessed little skill for classifying, coördinating, rounding, and shaping the matter. It was his great delight to find and collect the ore, but he had little taste for refining it and fashioning the pure metal into an artistic and attractive form. Thus he found precious material for his last work, especially

in the "*Biblioteca Palatina*," without neglecting the principal libraries of Europe. Through the publication of Denifle's book all "the lives" of Luther, written by Catholics or by Protestants, have lost in intrinsic value: a more critical and judicious "life" is now possible and peremptory.

Denifle has done eminent work for the sources of history regarding the origins of Protestantism. Thus far the various editions of Luther's writings have been decidedly defective as regards fidelity to the original texts and their literary editing. Some years ago, in 1883, a new critical edition of the Reformer's works was begun under promising auspices; it remains still unfinished, and is known and quoted as the new "Weimar" edition. Among the learned editors of this new edition are the Protestant divine Knaake, Buchwald, Koffmane, and Kawerau, all reputed specialists in this branch of Lutheran literature. Denifle shows these learned men how superficial, unscientific, and unreliable their work has been up to date. He substantiates his surprising statement by pointing out a mass of blunders, misquotations, and misunderstandings. He declares himself in conscience bound to protect Luther against his incompetent editors and interpreters, remarking rather impartially: "The ignorance of these editors simply passes belief." He increases the discomfiture of these well-meaning scholars by asking them to emulate the shining example of Catholic editors in publishing a truly critical and correct edition, and he refers with pride to the latest classical editions of the works of St. Bonaventure by the Franciscans, of St. Thomas Aquinas by the Dominicans, and of Blessed Peter Canisius by the Jesuits. Protestants are now beginning to profit from Denifle's suggestions and to recognize the debt they owe to his marvellous erudition, his phenomenal skill in research work, his critical acumen, although they are still smarting under the merciless attacks of the apparently rude Dominican. Their want of requisite knowledge was exposed before the learned world. To quote but one instance: the editors published a lecture of Luther on the Book of Judges, which lecture the Reformer never wrote. Denifle

shows beyond all cavil that it is an extract from the writings of St. Augustine, and so places them on the horns of a cruel dilemma, either to give credit to the great Latin Doctor of the Church or to denounce Luther as an impudent plagiarist. Throughout his book Denifle shows himself superior to any Protestant scholar in his intelligent acquaintance with the writings of Luther. It is an intellectual feast to follow Denifle in his dissertations on contemporary literature, on questions of patrology, to admire his thorough knowledge of medieval history, and to see how conversant he is with the times immediately preceding the Reformation.

Those who were acquainted with Denifle's previous works were certainly astonished when in 1903 his Luther book appeared, for the title indicated the handling of a subject most alien to his antecedents. And yet no living scholar was better prepared to handle the distasteful, but all-important matter. How did he leave the holy mystics and flourishing universities and enter this soul-harrowing period of ecclesiastical history? He tells us in the pregnant preface how he came upon it. His words must be reread to be fully appreciated:

While engaged for years on my works on the University of Paris and the devastation of churches and monasteries in France, I had been gathering material and making researches for a work on the decline of the secular and regular clergy in the fifteenth century. Nothing was further from my mind than the thought of Luther and Lutheranism. My study followed the two directions which since the fourteenth century appear in France and Germany; the downward tendency of a great part of the secular and regular clergy, and the current working for moral reform and renewal in the remainder. My investigations were principally directed to the decline . . . In the course of these investigations the question of the character of this decline and of its first appearance became more prominent.

Following the decadence he came upon Lutheranism. It was not Luther that first attracted his attention, but the move-

ment which bears his name. He met two classes of persons: one class that led a sinful life, without rejecting divine authority or denying their guilt; the other sinning, and excusing their sins, proclaiming the emancipation of flesh, denying the freedom of the human will and denouncing vows as the work of Satan—in short, establishing sinful living as a principle. It was among the second class that Denifle met Luther, in the third decade of the sixteenth century, in the company of dissolute priests and friars, and having encountered him once he could no longer go out of his way; he retraced Luther's career backward to his professorship and student years. Then he started inversely and followed him up to his change or evolution to ascertain the real cause of his apostasy, of his becoming the leader or champion of an element which represents the full measure of corruption. Denifle assures us that the sources of his work were exclusively Luther's own writings; he did not look at any biography of Luther until he had brought together the results of absolutely original investigations.

In this he acted very differently from the popular Protestant writers who are habitually quoted as authorities. It is quite safe to say that the greater number of Luther's biographers have blindly copied from older "lives" of the Reformer. Without either studying his works or verifying his quotations they simply accepted his misrepresentations of Catholic truth and sophistries without the least misgiving. With high-sounding phrases and bold assertions they endeavor to cover their unscientific and erroneous ways. A mania of condemning everything Catholic before the Reformation has taken a hold of all, from Adolf Harnack on his professorial throne to the modest country vicar, and has led to a complete perversion of moral sentiment and religious ideas; the best intentions are misunderstood and the most honorable acts are discredited, as Denifle shows in a thousand ways and places, passing a severe judgment on Luther's historians: "Their profound ignorance of Catholic teaching and of scholastic theology stands them in good stead; it has come to pass that

doctrines were declared specifically Lutheran and new that had been taught and practised for fifteen hundred years by the Catholic Church. One blindly copies the other, invents new phrases and catch-words, which are seized by others and spread along the line. Such unscientific and slipshod methods would not be tolerated nowadays in any other branch of science."

Denifle proves that Luther, the Reformer, constantly and systematically lied, misrepresented, and falsified, and urged others to do the same: he falsified the Catholic doctrine concerning Christ, the Redemption, Baptism, Faith, Justification, Salvation, Sin, Good Works, Merits, Vows, the Religious Life, the Sacraments, Indulgences, Mortification, the Intercession of the Saints, Prayer, Divine Worship, and the Pope. His admirer, Professor Seeberg, says of him that "he strode through his century like a demon crushing under his feet what a thousand years had venerated." Luther abolished dogma, as Harnack admits, leaving nothing but deceptive subjectivism and morbid sentimentalism in place of a fixed standard of belief, of a rule of faith, of a living organism instituted by the Son of God to teach and guide the nations. Luther preached an anti-monastic crusade, and with his book on "Monastic Vows" emptied the convents and monasteries of Germany. Denifle considers this book of far-reaching influence in Lutheranism. The author himself regarded it as his best piece of polemical writing. In it he proclaimed that to embrace the religious life is to renounce Christ and to follow human prescriptions, while Denifle shows from the ritual used at Luther's profession that the religious rule was only a means whereby men follow closer the Divine Master, and that the religious life was not perfection itself but the end of it. Luther pretended that the Church regarded entering a convent or monastery as equivalent to Baptism and called it "monastic baptism;" he based his assertion on a letter of an ex-nun which he wrote himself and on a sermon which he also fabricated. Moreover, he falsely accused St. Thomas of Aquin, whom he never studied, of being the inventor of "monastic

baptism." In reality he found the motives of such atrocious calumnies in his own wretched mind. He declared continence a physical impossibility, and consequently a vow of chastity as invalid. It would be useless to ask God for His assistance to continency, because we should not ask God for an impossible thing. He thus put man under a beastly necessity and levelled him to the brute creation. His whole system is based on deceit and falsehood and must needs lead to evil. Modern society seems to be hopelessly suffering from the effects of his teachings.

Not one of his Protestant biographers has given us the genesis of his "change" or rather his apostasy from the Church to which he vowed everlasting fidelity. As long as Luther prayed and kept the rules of his Order, he was happy and content; when he ceased to ask for Divine help, when the demon led him to believe that he could keep the Commandments without the aid of divine grace, his heart became depraved, he fell and could not rise, and he taught that concupiscence could not be resisted. In the year 1515 he described his own subsequent condition with a striking correctness in his commentary "*ad Romanos*": "If a young man no longer has fervor and devotion, but follows his own way without thinking of God, I can scarcely believe that he remains chaste any longer. For since either the flesh or the spirit must live, it becomes necessary that either the flesh or the spirit must burn. There is no safer victory over the desires of the senses than a devout turning of the heart to God. For if the spirit is enkindled, the flesh will diminish and grow cold, and vice versa." Had he but heeded the lessons which he here inculcates! The later accounts which he gives of his cloister life are absurd fictions and ludicrous contradictions. Denifle puts the cause of Luther's change concisely: "When the house of cards which he had built up collapsed at the assault of passion, especially that of pride, despair of himself and of all his works seized upon him, and he sought to prove the indomitable sway of the flesh by his own bitter experience." He confesses bluntly that he was

worsted in the fight. His own wretched moral condition is the kernel of his "religious" system.

The radical fable, however, on which the origin of Protestantism is based, is the doctrine of the punishing righteousness of God, the disreputable fiction that in the Middle Ages Christ was known only as a stern and angry Judge from whose wrath none could flee nor escape. Of the merciful God and Father, who justifies us through faith in Christ, nothing was known. Luther, under the pressure of a terrible weight, had suffered, struggled, and even tortured himself by the complex system of expiation which the Church had recommended, without obtaining peace and pardon, until he finally stumbled on the belief in a merciful God through whose Son we may receive forgiveness by faith in His merits and passion, as Christ had given complete satisfaction for sin.

In a separate volume of 380 large pages Denifle shows that Luther's statement regarding the doctrine of the Church on justification is a detestable falsehood, and that the Reformer knew little of the great theologians of the past. This book, which is a part of the first volume of "Luther and Lutheranism," and which contains a mine of erudition and is invaluable for the history of Christian dogma, clearly proves that the Middle Ages believed the righteousness of God to be His justifying grace by which He justifies us, not through our merits, but because of the merits of Christ.

No future biographer of Luther, with common sense and decency, will dare repeat the wretched fable of medieval theology, invented by the mendacious Reformer, regarding the meaning of St. Paul in his Epistle to the Romans 1:17. With this fable falls the general assertion that Catholic doctrine had become corrupted and Luther restored it to its pristine purity by "rediscovering Christianity as a religion." Had Protestant writers acted in a more scientific way and critically examined Luther's quotations of St. Augustine, St. Thomas, and the theologians of the Middle Ages, they would not have earned the torturing remark of Denifle: "Did these men make any attempt to control Luther's statement? Did they inves-

tigate as it was their bounden duty to do? Not one of them. Well, I have made the investigation for them. And the truth is that of all the doctors, from Ambrose and Augustine down to Luther's contemporaries, not one understood the words (Romans 1:17) in that sense, but all understood them in the sense of the justifying God, of a justifying faith."

Denifle takes exception in several paragraphs to the oracle of the German Protestant rationalists, Professor Harnack. Among other uncritical assertions, Harnack remarks that "the living faith in that God who speaks to the poor soul 'Salus tua ego sum' was Luther's message to Christendom." This throws Denifle into an irritable mood: "This discovery of Harnack's is in keeping with the uncritical procedures of Protestant writers. A conscientious scholar would have sought to find out whether the Church before Luther really did teach only a vindictive God, an angry Judge who condemns; whether the Church was really silent as to confidence and hope in God so that Luther's coming was necessary to announce to the world the message of confidence. He would have learned from the Missal and the Breviary of the Augustinians, which Luther daily used for a number of years, that seldom did the Church bring before her children the angry Judge, but almost constantly the merciful and gracious God."

Harnack and his friends should have been content with the measure of criticism dealt out to them by the learned Dominican. The former should have recognized Denifle's arguments as irrefutable and not have furnished another reason for mirth to his hearers and followers in Berlin. Still we must hail his onslaught on Denifle in the words of the Church: "O felix culpa!" It drew from the sharp pen of the Dominican a pamphlet⁵ which pulverized his antagonists. "O si tacuisses, illustrissime Harnack!" To be thus confounded by a live monk! And the eminent Dominican does it with such gleeful sport. His immense erudition, his long experience as a critical historian, and especially his sound scholastic training

⁵ "Luther in rationalistischer und christlicher Bedeutung."

gave him a preëminence over his opponent that made Harnack look ridiculous in the sight of the learned world.

With all his wealth of information and great mental endowments, Denifle remained a humble son of St. Dominic and a model religious, as his brethren testify. For forty-four years he wore the spotless garb of his Order, reflecting splendor on Catholic science and leading souls to God. He did not finish his work on the Reformer; he published one bulky volume in three books; but he has left the manuscript for the second, and ere long his friend and fellow Dominican, the celebrated Father Weiss, who has edited the second edition of the first volume in a more graceful literary form, will give us the complete work, and then publish Father Denifle's own Life and Letters.

Denifle's greatest works remain all unfinished. The reason for this strange fact may be found in his character. He was passionately fond of scientific inquiry. Whenever in his searches he met a new problem he could not rest until he found its solution. Having once started the subject of a book, he felt satisfied in having ascertained the certainty of the historical fact in question; and after giving the fundamental solution to the learned world, he would leave to others the further development of the subject-matter, whilst he took up some more interesting and more important topic.

His work on Luther, with its concomitant excitements, frictions, and misunderstandings shortened his useful and fruitful life. In a letter to his friend Dr. Grabmann, dated 17 October, 1903, he declared "Luther hat mich umgebracht" (Luther has killed me). He had risen as a defender of faith, and he was willing to sacrifice his life for it. Few understood his last important mission to which the Lord had called him and for which his entire life had been a long and necessary preparation. Many, as we have already said, blamed his impetuosity and aggressiveness. Others have been blamed for like offending. In the sixteenth century Cardinal Hosius was blamed for using harsh language against the enemies of our holy faith, and he replied: "He who can speak and write on

religious matters in a cool manner has not his religion at heart; the apostasy of so great a portion of Christians can be attributed to the excessive prudence and coldness of our own Catholics." When Blessed John Fisher, the martyr-bishop of Rochester, read Luther's diabolical pamphlet against the holy Sacrifice of the Mass, wherein Luther denied the visible and external priesthood of Christ and declared that it was "better to be a public bawd and robber than a priest," the good Bishop retorted with indignation: "Who can patiently bear such impious falsehoods cast upon the mysteries of Christ? Who can read such blasphemies without bitter grief and tears if he has the least spark of Christian piety in his breast?"⁶ Need we wonder that the stout heart of the great Dominican was set on fire as he waded through the same pool of abominations, distortions, and blasphemies, in the works of Luther? If non-Catholics had an idea of the burning love of Catholics for their holy Church and her sacred institutions, they would readily understand the pains and sufferings we endure from seeing our holy Mother slandered and calumniated by one of her children.

Personally Denifle was a striking type of man who at once would impress those who came in contact with him. A certain simplicity of manner, most often found in really great men, and an almost childlike curiosity to learn from others what they might know better than himself, gave to his personality a singular attractiveness. Withal there was a certain brusqueness and bluntness in his way which at times left the impression of absolute indifference to his surroundings. This was due, without doubt, to temporary and complete absorption in his historical investigations or philosophical speculations and merely served to conceal from the superficial observer a most sympathetic nature. Indeed, he was singularly sensitive to any act of kindness.

Any expression of recognition or of gratitude on the part of the many scholars to whom his services in the Vatican archives became invaluable, would give him joy. It was

⁶ "De Sacerdotio," Preface.

amusing to note the childlike pleasure with which he received the news from England that he and his friend the Vatican Archivist, Father Ehrle, S.J., were to be honored with a doctorate in philosophy at the University of Cambridge. It was the last earthly token of appreciation, bearing witness to his learning and to his personal worth, that he received from the world of letters, and it was indeed a fitting tribute to his valuable labors in the cause of historical truth, expressed in the document of presentation by the chancellor of one of the greatest and most ancient seats of learning. By it later generations will recognize the worth of the one man who pictured Martin Luther in his true colors, "ad fidem monumentorum," as the record reads which we lay upon his tomb, with the request that the reader may remember the soul of the illustrious dead priest in prayer:

Raetiae inter montes, fluminis Aeni prope ripas, olim natus est Sanctae sedis Romanae tabularius doctissimus, qui Praedicatorum Ordini insigni adscriptus, historiae praesertim studiis sese dedicavit. Non modo Pontificum Romanorum res gestas celebravit, sed etiam Medii aevi Universitates plurimas penitus exploravit: Universitatis Bononiensis Statuta antiqua, Universitatis Parisiensis Chartularium, opus laboris immensi, erudite et diligenter edidit; calamitates denique ab ecclesia Gallicana in saeculo decimo quinto toleratas luculenter explicavit. Ut ad Germanos transeamus, non hodie prolixius prosequemur neque Martinum Luther, ab eodem ad fidem monumentorum nuper depictum, neque scriptores illos mysticos, in litterarum Archivis ab ipso et a collega eius magno conditis, olim accurate examinatos. Italiam potius petamus, Roman ipsam et Palatium Vaticanum invisamus, et Pontificem illum venerabilem, poëtam illum Latinum, animo grato recordemur, qui virum doctrinae tam variae dotibus instructum Sanctae sedis tabularium merito nominavit.

Duco ad vos virum doctissimum reverendum patrem

HENRICUM DENIFLE.

✠ WILLIAM STANG,

Bishop of Fall River.

A CLERICAL STORY OF SIXES AND SEVENS.

VI.

THE mere mention of Gregorian Chant had opened up such a long vista of discussion at the little conference of the pastor with his organist, that we had all adjourned *sine die*; but this fact did not estop further discussion during the following week. Mr. Merrill, indeed, called informally several times at the rectory, and displayed a certain kind of eagerness to begin the experiment of the Chant with a choir comprising all his male singers and a hastily gathered contingent of boys with promising voices and good ears. The boys, he said, would at first be mere auditors, for their voices needed much cultivation; but it would not hurt them to assist at occasional rehearsals in the quality of listeners.

"The main difficulty is to know just how to begin," he said: "for I must confess myself ignorant of practically everything concerning the Chant, although I know enough, from my casual reading, to avoid 'cramming' with such merely nominal knowledge as the now obsolete textbooks on the subject would furnish. Things have changed very much since I first formed a speaking acquaintance with the 'nota longa', 'nota brevis', and 'nota semibrevis' of the *Magister Choralis*. And I understand that the notes should no longer be thus styled. On the other hand, the names of the new terminology frighten me—the 'podatus,' the 'clivis,' the 'quilisma,' the 'pes subbipunctis,' the 'torculus resupinus,' the 'porrectus flexus,' and all the rest of the Latin phraseology which appears to me like a very strange jargon. And then the eccentric forms of the notation, the baffling question of rhythm, the conflicting schools—for I understand that there are several mutually contradictory ones in existence, all clamoring to be heard, all anxious to argue—these are so perplexing that I almost fancy the writers of the new textbooks are trying to keep a secret amongst themselves and are really aiming to 'darken counsel.' Meanwhile, I am anxious to take some practical step in the interest of reform in our music,

and all this theorizing bothers me and entangles me hopelessly."

Father James smiled and remarked that every new science must have its terminology, and that possibly the difficulty lay in the attempt to master everything at one stroke of energy and to swallow the whole doctrine at a single gulp:—

"A similar objection was urged against the Scholastic phraseology by men like Hobbes; but there is no science worth the having that does not strive to differentiate and to name its concepts. And I am inclined to think that modern musicians, having spent much time in mastering the concepts and phraseology of modern music—very extensive as that phraseology is (as witness the sufficiently large dictionaries and glossaries of its terminology)—simply, but naturally, resent becoming humble students once more of a strange kind of music, whose whole nature is so alien to their traditional views of the art."

"I am not unwilling to study with whatever patience and zeal I may be able to muster," replied Mr. Merrill; "but I had hoped that a study of the basic science of the subject might be deferred for a time, and that something of a very practical nature might, with a few hints, be taken up first of all by myself and then by my choir."

"I sympathize with Mr. Merrill's point of view," I said; "and I believe that much can be accomplished with a few hints such as he desires. It is true that the basic study is well worth while expending, and that a knowledge of musical paleography is now something more than merely an ornamental part of a Church-musician's equipment. Still, much can be done without it, since not only has the old neumatic writing been rendered intelligible by the recent studies in paleography, but its translation into the Guidonian notation now found in the Vatican Kyriale has itself been splendidly transcribed into modern notation."

"That is a most practical measure," said the organist, "and one which ought to make everything very clear to a modern musician."

"It is, indeed, an admirable idea," I answered; "and yet, to take up one of these modern transcriptions, without any of the preliminary 'hints' you have desiderated, would probably result in such a wooden rendition of the Chant as to justify all the allegations made against it as 'heavy,' 'slow and dragging,' 'untuneful,' 'unrhythmic,' 'barbarous,' and so on. For you would perceive, first of all, that only two modern notes are used—the eighth note and the quarter note; that there are no marks of expression, no 'time-bars'; and the impression you would get, by humming mechanically the melodies, would be a most unfavorable one, partly because of the perpetual sameness of the time-values of the two notes used, partly because of the modal characteristics of the melodies, so different as many of these are from the two modes or scales of modern music."

"You mustn't stop there," said Father James; "and you mustn't think of sparing me what, in your good nature, you may consider a subject that would prove a bore to anybody save a musician; for not only is the matter interesting to me, but it is so appropriate a knowledge for every priest to possess that, even were it at first something of a bore, it should nevertheless be pursued with industry by all of us. 'It's never too late to mend,' you know; and the method of imparting a knowledge of the Chant, which unconsciously to ourselves we have caused you to adopt, reminds me of the old catechetical and homiletic devices of the early Fathers of the Church. I know I can read their instructions with an interest I do not find in the more formal treatises of the School. So 'fire away,' my dear Martin, and let us both—Mr. Merrill and myself—have a glimpse at your hints."

"I can only hope that the 'method' you speak of may not, like the Socratic method, prove my undoing," I laughed, "and serve to develop the real depth of my ignorance. In my endeavor to be concrete and 'practical,' I (like Mr. Merrill) hardly know 'how to begin,' for, at the very outset, I am confronted with the necessity of choosing between several modern transcriptions, each one different from the others;

for here, as in so many other sciences, there are 'schools of opinion.' Since, however, I must begin somewhere, and since I must take a concrete example to begin with, suppose we take the Solesmes transcription into modern notation. The selection seems justified by the preëminence of that school, by the vast number of its adherents, by the profoundly scientific character of its studies and the practical conclusions derived therefrom, by the clarity of its rhythmic helps (a clarity plain to its many students, although, apparently, not so to a small number of objectors), and, last but not least of the cogent reasons, by the accessibility of the little volume at this moment; for it conveniently happens that a copy of it reposes undisturbed in my valise. I had brought it along with me, Father James, for my own behoof, and never imagined that it would serve any other interest."

When I returned with the volume—a thin and diminutive one of only eighty-four pages of musical text and sixteen of preface—I found that both of my friends had drawn their chairs up to the parlor table, evidently determined to scrutinize the book after a community fashion. Apparently, too, they had looked for a small folio volume; for the large-print Bible had been arranged as a sort of stand (improvised under the spur of a supposed necessity) against which to rest the bulky Kyriale. Their surprise was great and evident, as I gently removed the Bible and placed my small book flat on the table.

"Would it not be well to begin with a chant that we all know, such as the 'Asperges' or the 'Missa de Angelis'?" asked Father James. "Then we should be able to judge immediately the difference in interpretation between the old method of the Ratisbon edition and the new method of Solesmes."

"That would naturally seem best," I replied; "but, as a matter of experience, I have found it more satisfactory to take first of all an entirely strange chant; for, in spite of the clearest indications of the new method, and the simplest state-

ment possible of it, the 'old' way will constantly force its memory to the front, and will thus become like a pair of green spectacles through which we should be unconsciously looking. Everything would then be green—that is to say, everything would be 'Ratisbon.' Even after having experimented with a new melody, and after having learned to apply the new method to its rendition, we should probably find, when we try the well-known 'Asperges' or the almost equally well-known 'Missa de Angelis,' a constant temptation to neglect the new method in favor of the old. So, then, let us open at some other page."

Opening the volume at haphazard, at page 20, we found the Sanctus of the Mass marked No. V.

"This will serve our purpose as well as any other brief chant," I remarked. "Indeed, it happens to be a good selection, as it includes the mysterious 'pressus' in several places, contains examples of the equally mysterious 'quilisma' and of two of the three 'ornamental neums' as well as of a 'bistropa.'"

"What!" cried Mr. Merrill; "I had hoped to escape any near acquaintance with these gentlemen for some time to come. But if your 'hints' are to take the form of a sudden shower-bath, I suppose we must nerve ourselves for it."

"No," I laughed, "the bark in this case is worse than the bite. We do not encounter the real 'quilisma,' or the 'bistropa,' etcetera, but only their counterfeit presentment—namely, their transcription into modern notation. This transcription, however, it is wise to recognize at once, for it may otherwise give us trouble later on. But be patient; and you shall see what you shall see.

"First of all, we notice that the transcription is in the treble clef, and in the Key of C. You will find all the chants in this Solesmes edition in the same clef and same key. In this particular Sanctus, the highest note reached is C; but, if we turn to the first page, we shall find that, in using the Key of C, the melody of the 'Asperges' will reach G above the staff. A choirmaster will immediately and rightly infer

from this, that he is at perfect liberty to transpose any of the chants into a key that will best agree with the range of his singers' voices. The Key of C is a matter of convenience for the transcription; it is not a matter of obligation.

"Next we notice that the only two notes of modern music employed, are the eighth and the quarter note."

"But I observe," interposed the organist, "some notes that look like 'grace' notes."

"Yes," I answered; "but, since we have agreed to avoid theory as much as possible, I shall not go into the reason for this, but shall simply say that, in practice, such notes are to be sung just like the ordinary eighth-notes in the transcription. They are the so-called 'liquescents,' or 'ornamental neums' of which I spoke. The fifth and sixth notes in the melody form a group known as the 'cephalicus;' and the reverse of this group is found over the word 'et,' and rejoices in the name of 'epiphonus.' But all this, as I have just said, concerns the theory of the subject; while, in practice, we shall treat these notes just as if they were full eighth-notes. It is well to know this, and to have thus early encountered what might else have proved a difficulty."

"And under the third note of the second 'Sanctus' I notice what looks like a 'mordent,'" he continued.

"That," I laughed, "is the famous—or infamous—'quillisma,' which has given the paleographic students of the Chant so much difficulty in interpreting and in expounding. Some writers think that anciently it was sung as a 'turn,' others thinking that it was sung as a 'mordent.' However that be, in practice the Solesmes interpretation treats it like any other note, save that it has, in this interpretation, a retroactive value. Thus, if a group of two notes precedes it, the first of the two notes is sung as a quarter-note, while the second receives a lengthening of about one-half of its own time-value, that is, becomes practically a dotted eighth-note. That is why, in the transcription, you find the second 'Sanctus' beginning with a quarter-note, while the note following has underneath it the short horizontal bar indicating a slight *ritardando*."

"Why then complicate the transcription with the 'mordent' sign?" inquired Father James.

"It might, I suppose, have been as well omitted," I answered; "but doubtless the desire was to indicate that the original of the transcribed melody placed at this point a 'quilisma'—that great question-mark to the student of the manuscripts—and the transcribers wished to call attention to the fact, and, with the humility of the true scholar, wished to avoid anything like an implied finality of interpretation."

"I notice, too, in the last 'Hosanna,' two tied eighth-notes over the second syllable; why would it not be easier to place in their stead a quarter-note?" Mr. Merrill asked.

"You have inquired now concerning the 'bistropha'—another matter of some difficulty in the interpretation of the old manuscripts. As it remains an open question as to how the medieval singers actually rendered the bistropha, the tristropha, and other multiplications of the apostropha, I presume the learned monks wished, by the tied notes, to indicate that the original placed here two apostrophæ; and while the monks believe that, in practice, it is best to treat the 'strophicus' (as any multiplication of the apostropha is called) as a single note whose time-value will equal the total value of the apostrophæ included in it, they did not wish to preclude any other interpretation, and accordingly, by printing the two notes, sufficiently indicated that they formed a bistropha, while, by tying them, they sufficiently indicated how, in the Solesmes interpretation, the two notes should actually be rendered, namely, as a single sound having the time-value of a quarter-note."

"That is indeed very interesting, and very helpful," thought Mr. Merrill aloud. "Now, with respect to the notation, I have only one other difficulty. What is the meaning of the eighth-notes having a slight bar attached to them in such wise that they look somewhat like a quarter-note?"

"That sign indicates a rhythmic division, of much importance to the harmonist who is to supply an organ accompaniment to the chants; of importance, too, to the singer, although

its meaning is not easy to explain in a compendious and hasty way.

“The short vertical line added to a note, to which you have just called attention, is called ‘*episema*.’ It is a rhythmic indication, and its treatment forms part of the Solesmes theory of rhythm—a subject rather too extensive for us to consider, at present, in full detail.

“The subject of the rhythmic rendition of any piece of Chant is too important, however, for us to pass over in complete silence; for without rhythm there is no music—and Chant is assuredly music, although of a kind wholly different from modern traditions.

“Let us, then, look more minutely at the whole melody. As would be the case in modern music, we find, at the very end of the whole *Sanctus*, the double-bar, indicating the final completion of the melody. Within the melody, we perceive what looks like an ordinary bar in modern notation, occurring four times, and dividing the text into its five sentences:

1. *Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.*
2. *Pleni sunt coeli et terra gloria tua.*
3. *Hosanna in excelsis.*
4. *Benedictus qui venit in nomine Domini.*
5. *Hosanna in excelsis.*

It is clear, then, that this ‘bar’ is not a time-bar; for its purpose is not to divide the music into the mathematically equal ‘measures’ of modern music, but to mark off the sentences from each other. We also notice partial bars: a quarter-bar, crossing only one line of the staff, as, for instance, after the first word ‘*Sanctus*,’ and a half-bar, after the second ‘*Sanctus*.’ The half-bar represents a more important member of the period; the quarter-bar, a less important member. If it should prove, in certain cases, quite necessary to take breath at the quarter-bar, it is permitted to do so, but with great rapidity, and at the cost of the preceding note. At the half-bar, a longer breath may be taken, by touching the preceding note but slightly, and gaining most of its time-value

for breathing. At the full-bar, as you see, provision is made (indicated by the rest-mark) for a full breath.

“Since, then, the melody is not divided into mathematically equal ‘measures,’ its rhythm can not be like that of modern music. And yet it must have rhythm, or ‘movement;’ and, fundamentally, all rhythm is resolved into combinations of two beats or of three beats. Considering the eighth-note here as an indivisible unit, or beat, we shall infer the following rules (subject to certain exceptions which, however, we need not dwell upon just now). In general, then, we shall place an ‘ictus’ or stress of the voice (*a*) on every quarter-note; (*b*) on the first note of every group of notes; (*c*) on the note bearing the ‘episema.’ These rules may be modified by the general law that two ictus can not follow consecutively, since, by the basic principle of rhythm, rhythmical ictus can occur only at every second or third beat. I have translated ‘ictus’ by its ordinary equivalent of ‘stress;’ but modern poetry and modern music alike may convey a wrong impression to the mind when we speak of ‘ictus;’ for, in the Chant, the stress may be strong or weak. It is strong, when it coincides with the tonic accent of a word, as on the syllable *Sa* of ‘Sabaoth, *Plc* of ‘Pleni,’ etc. It is weak, when it coincides with an atonic (unaccented) syllable, as in the case of the syllable *mi* of ‘Dominus,’ *ex* of ‘excelsis.’ It is stronger than in the last two (atonic) examples just quoted, when it falls on a secondary accent of the word, as in *Be* of ‘Benedictus,’ but it is weaker than the syllable *dic* of ‘Benedictus.’ It is therefore to be looked upon as very plastic and adaptable, not as something essentially heavy and hard. I can not do better than quote for you the condensed and admirably clear words of a recent writer on the subject:

The rhythmical ictus in itself is neither strong nor weak: it is only strong when it coincides with a strong note and its strength will be proportioned to the strength of such a note, whereas if it coincides with a weak note it will be weak. *The only strong down-beats* will be those which coincide with the tonic or with the melodic accents. Hence, too, the rhythmical ‘touch,’ when it

immediately follows a tonic accent, must never be so heavily rendered as to rob the tonic accent of its tonic character, nor must the strong accented note be so hammered as to deprive the following ictus of that peculiar 'touch' which makes us feel the light footfall of the rhythmical movement in its onward progress. It is the infinite variety of the nuances of the ictus that imparts variety, elasticity, undulancy, and life to the Chant.

"The few rules I have given will, by placing the rhythmical ictus in the proper place, secure that pleasant 'flow' or 'movement' of the melody which is necessary for all music."

"I think I can begin to see the rhythmic idea in the Chant," said Mr. Merrill. "We 'modern musicians,' acquainted only with what is, after all, a rather gross conception of measured rhythm, are too apt to associate with the word 'down-beat' something very heavy, such as the blow of the sledge on the anvil, the heavy tread of marching men, and so on. But the Chant idea is something more spiritual, more ethereal. Wedded as its music is, with a very intimate union, to speech (which it interprets and enforces), it is at least as subtle as speech itself, with the 'infinite variety' of nuances of which speech is capable. And while its rhythm is not mathematical and calculable by 'the rule of three,' it is nevertheless perceptible to a finer sense of 'flow' or 'movement.' I recall now, with an appreciation which until this moment I had lacked, the exquisite figure of Wordsworth, where he compares the swaying of a bough, stirred with the wind, to music—a music not appealing, however, to the sense of hearing, but merely, by its rhythmic movement, to the sense of sight:

The soft eye-music of slow-waving boughs.

And James Russell Lowell, the devoted student of Wordsworth's poetry, borrowed the intimation of the figure, when he addresses the pine-tree as

Unregretful the old leaves shedding
That fringed thee with *music* before —

surely an exquisite description of the infinite play of move-

ment, not so gross as that of the boughs, but subtle and delicate, as that of the pine-needles, when the wind stirs them into multitudinous but delicate activity. To the poetic sense, the pine-tree is not 'clothed with fluttering leaves,' it is rather 'fringed with *music*'—something less ponderable, more spiritual."

"You remind me, by your poetical citations, of a fine saying of Nietzsche, that 'the Beautiful is light; all divine things walk on dainty feet.' If the Chant be not half-inspired (as some of its devotees were inclined to believe it to be), it is at least in so far divine, that it walks on dainty feet. Its footfalls are neither 'tick-tacks,' as some would complain, nor the heavy poundings of a bass-drum, as others would charge. Perhaps you will indulge me in another quotation from a present-day writer on the Chant:

This motion of the voice is, like the voice itself, immaterial; hence its subtle power, its delicacy, its suggestiveness. It is because material comparisons have been so much employed to describe Rhythm, that the true sense of Rhythmic motion has been so little understood. We are usually told (and we ourselves have used the same expression in former books), that Rhythm is the result of an accent, a strong beat, recurring at certain intervals and dividing time, to use a common simile, as do the strokes of a hammer on the anvil. But if we take up any good music, we find nothing at all resembling the stroke of a hammer on every so-called strong beat. (We are not, of course, speaking of popular melodies or dance music.) In Plainsong such a thing would be still more disastrous. Can we imagine (except as a parody) one of the beautiful and elaborate phrases, say in a Gradual, with a hammer-stroke on the first note of every rhythmic division? True, we want something to mark the steps of the movement, but there are other similes which might be more fittingly employed. A feather may fall to the ground; it makes no impression, it has no resonant result, yet it *falls*, it rests, it has found its Thesis. Again, the footfall of man may be heavy, but it may also be extremely light and elastic . . . Plainsong rhythm might be aptly illustrated by the flight of the bird, which calmly and gracefully beats the air with its wings.

“From all this it is clear that the rhythmical ictus is not, of its own nature, either strong or weak, heavy or light. It simply represents a point where the movement of the melody rests, in order to gain a new impetus that shall carry it forward to the next resting-place, which will of course be final, at the very end of the melody, but which, in any other place, will be but temporary. And by ‘resting-place’ is not meant ‘stopping-place or delaying-place;’ the rhythmical ictus does not necessarily lengthen a note on which it occurs. And especially should emphasis be laid upon the warning that a note with an ‘episema’ is not therefore any longer in singing than any other note. For practical purposes, the transcription may be followed literally, with its eighth and quarter-notes as indications of relative time-values.”

“I presume, then,” said Father James, “that sometimes, and doubtless frequently, the ictus is rather *mental* than *physical*; that it serves to divide what would otherwise be a mere string of unrelated sounds into clearly perceived ‘strides’ of the melodic movement; and that the necessity of thus dividing, (and in dividing, really binding) the movement, arises from some fundamental law of our being. I know, for instance, that the ticking of my watch is, objectively, a mere iteration of the same sound; but when I listen to it, sometimes I hear ‘tick-tick, tick-tick, tick-tick, tick-tick,’ while at other times I hear ‘tick-tick-tick, tick-tick-tick’—a purely subjective phenomenon. On the other hand, I never hear ‘tick-tick-tick-tick-tick’ and so on indefinitely. The mind itself divides the tick-movement, and having divided it, binds the divisions together.”

“That suggests another very important consideration for a good rendition of the Chant,” I remarked. “While an ictus is a point of division, the singer should never lose sight of the necessity of binding one group of notes to the adjoining group. The movement of the melody must be very *legato*—smooth, well-knit; not like the progress of a grasshopper—a series of separate leaps, but like the progress of a bird, a continuous and smooth flight.”

"I can easily understand the desirability of *legato* singing of the Chant," said Mr. Merrill; "but when you compare it to a bird's flight—something airy, light, elastic and ethereal—I confess that I fail to follow your thought. I have always imagined that in singing the Chant the main requisite was quantity rather than quality of sound; that a 'grand volume,' a great, loud effect, was desirable. Thus Mr. Stubbs, in his excellent little work on 'The Training of Choir Boys,' warns us against employing the voices of boys—at least generally—in 'Gregorian chanting.' To quote his exact words: 'The ponderous "thunder of the plain song" was never produced by the child's treble. If we must revive that sort of thing now, we shall succeed better with massive choirs of MEN. There is hardly anything that will tear a boy's voice to pieces quicker than Gregorian chanting. *It leads to fortissimo singing, coarseness, and voice fatigue.*' It is true that, as his further remarks imply, he fears that the low pitches chosen for what he calls 'Gregorian chanting' will tempt boys to use the 'thick register' or 'chest voice'—something which the whole of his volume is largely concerned with making impossible. But when he speaks of the 'thunder of plain song,' and adds the characterization of 'ponderous,' and relegates that song to 'massive choirs of MEN,' and speaks of '*fortissimo singing,*' he displays what I believe to be a very common view of the loudness and (begotten thence) the heaviness and dragging slowness of the Chant. I should suppose that the ambling, but progressive, gait of an elephant would better characterize the rhythm of the Chant, than would the elastic and light and graceful flight of a bird through the air."

"Mr. Merrill has very well expressed my own lifelong impression of the slow and heavy character of the Chant," said Father James. "And as both of you have dwelt on the bird-flight, I venture to repeat those exquisite words of the Book of Wisdom, which compare the life of man, in its brevity and subsequent oblivion, to the bird that

. . . flieth through the air, of the passage of which no mark

can be found, but only the sound of the wings beating the light wind: and parting the air by the force of her flight, she moved her wings, and hath flown through, and there is no mark found afterwards of her way.

Now, all this gentle, unobtrusive, delicate movement, leaving no "eye-echo" (if I may coin a phrase like Wordsworth's 'eye-music') after it, seems hardly a fit instrument for comparison with Gregorian Chant, one of whose few characteristic beauties must surely be the tremendous sound-effect produced by a large number of strong men's voices singing in unison. I am not saying this in cynical disparagement of the Chant, for there are things whose mere size, bulk, volume, is so impressive that they are reckoned 'sublime;' for instance, a huge mountain, an Egyptian pyramid, the roaring of the ocean in a storm, and so on. And I suppose that a Gregorian congregational service in such a vast temple as the Dom at Cologne, when it is thronged with men possessing—and using—stentorian voices, must be overwhelmingly sublime. Of course, when the same Chant is performed by only a few voices—as must be the case with many choirs in America—this one great beauty of the Chant will be lacking to it, and we shall feel only its melodic poverty, its quaint unusual rhythm, its barren, unisonous quality."

"You have stated the argument against the Chant very vividly," I laughed, "but, in my opinion, not very accurately as regards the simple facts of the case. I have heard that the exiled monks of Solesmes, at the Conventual Mass and Vespers in their little corrugated-iron chapel at Appuldurcombe in the Isle of Wight, sing the chants very softly. There are some eighty monks there. All of them sing softly, give what a trained musician beautifully called 'the cream of their voices,' and the resulting velvety quality, rich quietness, full but soft volume of sound, is said to be most attractive to all who visit their chapel—Catholics, Protestants, trained musicians, uncritical laymen, choirmasters, Gregorian experts, singers. 'The Beautiful,' says Nietzsche, 'is light' (pardon

the repetition). The singing is light, the organ accompaniment is light, the melodic emphases are light—I might say that the musical light and shade are both light. The melodies of the Chant thus possess a lightsome quality far removed both from dragging heaviness and from trivial exuberance. The flight of a bird remains my aptest instrument of comparison, after all. There is energy—but it is not spasmodic; there is force, but it is elastic; there is volume—but it is soft. When the melody rests, it does not drop like a stone, heavily, but alights like a bird, lightly.

“With respect to the question of ‘melodic poverty,’ Father James, I can only say that opinions must differ here, I suppose. Everything depends on the standard set up for melody. What constitutes melody? Richard Wagner was viciously assailed, when his epoch-making works first appeared, as a musician who could fill large volumes with musical notes, but who could not compose a ‘melody.’ His answer was ‘Die Meistersinger,’ replete with melody of the traditional standard, only differing in its subtle Wagnerian quality from the usual type of operatic melody. We now recognize that the ‘music of the future’ is melody of a purer type than that which had traditionally prevailed; and the Plainchant enthusiast will think to see in that specific Wagnerian quality and freedom from the rhythmic and melodic restraints previously enforced, a nearer alignment of Wagner with the medieval composers. In temperament, as in choice of subjects for his librettos, he was medieval rather than modern. No, the Chant is purest melody. It is unconscious of the restraints and adaptations of harmony; it knows not the manacles of mathematically equal measures of rhythm; it is wholly alien to the necessity of subjecting the word-text to that Procrustean bed which in our modern Masses lops off members of the text (when this seems too extended for the musical inspiration), and lengthens out the text by frequent repetitions (when the text seems too short for the musical inspiration). Its relation to the text is not that of a serf to a lord, or of a servant to a mistress, but of two individuals espoused freely and yet permanently,

forming a moral unit and yet enjoying individual rights and prerogatives which demand—and receive—reciprocal respect. Regarded in the light of its own native character and its own local atmosphere, the Chant is not properly chargeable with ‘melodic poverty.’ The real fact is, that it is all melody, through and through, and not such melody as is built up of figures or motives in our modern sense of musical composition, but very largely spontaneous and—free, free, free.

“With respect to the ‘barrenness of its unisonous quality’—that, also, depends on the point of view. To ears accustomed almost solely to harmonic accompaniment of melody—ears that can scarce conceive of melody without desiderating harmony for its complete intelligence and appreciation—the Chant will doubtless appear ‘barren,’ unsatisfying, incomplete. On the other hand, those Chant experts who for many years have been hearing and singing the Chant, have gradually imbibed the spirit of unisonous melody, have indeed become saturated with its spirit, and—thus weaned from the prepossessions of modern music—really prefer the simple, unisonous, unaccompanied Chant to any, even the most felicitous, harmonized Chant.

“So, too, with respect to its ‘quaint, unusual rhythm.’ Frequent use of the rhythm will automatically lift from it the objection that it is ‘unusual;’ and it is not in reality a ‘bull’ to say that, by being more used, this Gregorian rhythm will gradually cease to be ‘unusual.’ The ‘quaint’ is the ‘unusual’; a turbaned Mussulman would appear quaint on Broadway, but would appear the ‘usual thing’ in Beirut.

“I have often thought that modern musicians ought to be very careful how they speak of the Chant, lest they lay themselves open to the Arnoldian charge of ‘*damnant nec intelligunt*.’ It is only an ignorant man who will estimate the conversation of a group of Italians, for instance, as a ‘funny jargon;’ and it is a foolish, as well as an ignorant man, who will make sport of it as ‘the chatter of apes;’ for that ‘funny jargon,’ that ‘ape-like chatter,’ is simply the most mellifluous tongue under heaven. In the same way, a musician to whom

the Chant is a 'strange jargon,' is simply an ignorant musician, self-confessed; but a musician to whom it is a 'childish,' a 'barbarous,' an 'unscientific,' a 'ludicrous,' an 'impossible' musical 'stammering,' is simply as foolish as he is ignorant. If it is a fundamental maxim of prudence not to condemn what we do not understand, it is surely the 'ear-mark of folly' to ridicule and sneer at it. That music which could receive high praise from men like Rousseau, Mendelssohn, Wagner, Gounod—typical names representing different schools of music and different phases of religious belief and unbelief—should not be subjected to unthinking and off-hand judgment from those who were neither so fortunate as to have ever heard it fairly executed, nor so expert as to be able to read in its printed or manuscript pages the secret of its beauty."

"When you grow enthusiastic, my dear Martin, your auditors, as well as your amiable self, scarce notice the rhythmic lapse of time—although the 'tick-tack' of yonder eight-day clock, with its constantly recurring 'episema,' ought to warn us sufficiently.

We take no note of time save by its flight,

and its flight has now brought us to supper-time. Accordingly, if Mr. Merrill has no other engagement, we shall be enabled to banish from our evening meal the customary 'shop-talk' of parish-work, and entertain ourselves, like Milton's demons, 'in thoughts more elevate,' although, let us hope, not like them in finding

. . . no end, in wandering mazes lost."

Father James had timed his observations well; for at that moment the supper-bell rang; and, Adam-like, I moved to the door "pensive and slow;" wondering, indeed, whether my well-intentioned championing of the Chant had only left it "in wandering mazes lost."

(TO BE CONTINUED.)

WHO WROTE THE "ANCREN RIWLE" ?

"THE 'Ancren Riwe' has long been known and appreciated by many of those who have made the literary antiquities of England and the history of its language the subject of their study and research." On reading these grave and reverend words what loyal Catholic could refuse his confidence to the learned editor and translator of the "Riwe," Vicar and Prebend though he be? And how could any English-speaking Catholic not feel grateful to the Camden Society from whose scholarship and generosity we have inherited the subject of this paper? And what lover of good taste in printing does not lift up his hands and eyes, saying with the Domine Samson, "Pro-di-gi-ous!" at the sight of the title-page adorned with a woodcut of Camden looking so learned and Elizabethan in his cap and ruff? For the sake of those who have not seen the original we give the title-page:

THE ANCREN RIWLE

A Treatise on the

RULES AND DUTIES OF MONASTIC LIFE

Edited and Translated

From a Semi-Saxon MS. of the Thirteenth Century

BY JAMES MORTON, B. D.

Vicar of Holbeach, Prebendary of Lincoln, and Chaplain
to the Right Hon. Earl Grey*(Here comes the woodcut of Camden)*

LONDON

Printed for the Camden Society

MDCCCLII

Our theme is neither war nor love—but a book and its writer. And in truth it is only your literary daubers who require all the garish colors of war and love in which to dip their brush. Yet there are war and love enough between the quiet pages of our book—the endless strife of a man against the "other" who dwells within him; and the romantic love of tenderly reared maidens for their Spouse of blood.

By a strange freak of fortune the "Ancren Riwle" is oftener linked with the name of James Morton, B. D., than with that of its thirteenth-century author. But the Vicar of Holbeach and Prebend of Lincoln being, like the rest of us, a writer after the modern fashion, was wise enough to set his name and titles and the title of his patron, the Right Hon. the Earl Grey, on what is here not unmeetly called the title-page. Whereas the writer—monk, or friar, or bishop he may have been, scholar he must have been—who took thirteenth-century English as he found it on the Cotswolds and worked it up into a masterpiece—never thought of signing his name. But then a few years later on the Dumb Ox of Aquino is said to have written his masterpiece on scraps of parchment. It is an odd, freakish, ideal century in which the ends of the earth, kings and serfs, saints and sinners, crusaders and church-robbers, popes and friars, learning and ignorance, faith and superstition, good and evil, jostle each other on the stage; but act a play, part drama, part burlesque, which still holds the spectator who will steal into such a wraith-theatre as the Bodleian and there summon back the actors and their stage.

I have long wished to know what name ought to oust James Morton, B. D., from its place on the title-page of my hero-book. At this point of my article I will take my readers into my confidence by confessing that I believe I have come upon the writer; but of this later on. Not that I or you, dear reader, owe any grudge against the painstaking and scholarly chaplain to Earl Grey. To be quite frank, my only sorrow is that the editing or translating of the book should be left for the Camden Society and for the Anglican Vicar of Holbeach. Toward the said editor I feel nothing but gratitude. Even his mild anti-Roman virus cannot lessen my love for this lover of the "Ancren Riwle." Nevertheless I would dethrone him. I would set up the rightful object of all the worshipful respect offered up to the book by that countless band, "qui dormiunt in somno pacis," "who have made the literary antiquities of England and the history of its language the object of their study and research."

Let us see what the book itself says about its proto-parent. He is a scholar; he quotes Horace: "*Ira furor brevis est*;"¹ and Ovid, "*Principiis obsta, sero medicina paratur*."² Though to be sure he has only a thirteenth-century scholar's acquaintance with the classics. He is much more at home with the Latin of the Vulgate than of Virgil. But if he is no deeper than his century in classics he is no less deep than his century in theology; and having said this I do not see what more I can say by way of praise. He had not much occasion to write on dogma. But if he touches it you feel the strong, steady hand of the expert. In ethics he has made himself a master. It is the greater part of his book, and he never slips into untrue psychology or theology. His prologue is a sample of his manner:

"The upright love thee," saith the Bride to the bridegroom.³ There is a law or rule of grammar, of geometry and of theology; and of each of these sciences there are special rules. We are to treat of the theological law, the rules of which are two: the one relates to the right conduct of the heart; the other to the regulation of the outward life. . . . And ye, my dear sisters, have often sought a rule from me. There are many kinds of rules; but among them all there are two of which, with God's help, I will speak at your bidding. The one rules the heart and makes it even and smooth, without knot or wound-mark of evil or accusing conscience "*In this thou dost wickedly*," or "*This is not amended yet as well as it ought to be*." This rule is always within you and rules the heart. And this is charity. Out of a pure heart and of a good conscience and faith unfeigned.⁴ . . . The other rule is all outward and ruleth the body and the deeds of the body. It teaches how men should, in all respects, bear themselves outwardly, how they should eat and drink, dress, take rest, sleep, and walk. And this is bodily exercise which, according to the Apostle, profiteth little, and is as it were a rule of the science of mechanics which is a branch of geometry, and this rule is only to serve the other. The other is as a lady; this is as her handmaid.

¹ Epist. 1, 2.² Remedy of Love.³ Cant. 1, 4.⁴ Sheer heart and clean inward and true belief.

Be it observed that these rules are meant for certain English ladies who had walled themselves off literally from the world in sheer love of the King whose Cross their fathers and their brothers were fighting for in the Holy Land. You will notice the entire lack of—shall we say "hysteria"—which we are learning to expect in the writers of modern creeds. Like a true scholastic the writer of our book begins with a division, and maps out the ground he is going to cover. Be it also observed how shrewdly he remarks that the outer rule is a branch of mechanics, and so of geometry. He is not unacquainted with those scholastics of the thirteenth century who broached the great question of the coördination of the sciences. And whatever my readers may think, I seem to see the writer's grey eyes sparkle with inner mirth, otherwise kept under, as he suggests that this outer rule is a department of geometry. I commend this to the study of those who will go on accusing the monks and friars of the Middle Ages of following the letter and falling from the spirit.

Being a true child of the century he makes a minster of his Bible. It is not only God's word; but his own. He lives, thinks, dreams, meditates, prays, exhorts, rebukes, preaches, and dies in it. Every letter of it is sacred. Each word hides a mystery; just as each leaf, or finial, or crocket, or inscription in his beloved minster enshrines a proverb or teaches a lesson and raises his mind to God. Quite naturally he begins with a text. He would no more think of beginning his book otherwise than he would think of setting out for Rome without paying his dutiful respects to his Master in the minster. There is hardly a book of the Bible that he does not rifle to provide ghostly food for his dear sisters. He is too tactful to overlook the example for good or ill of Eve, Dinah, Bethsabee, Esther, the Bride in the Canticles, and the Blessed Virgin. Hebrew words are given their English translations. Though he is acquainted with traditional interpretations, he never fails to have his own point of view in commenting the words of Sacred Scripture. I will set down one passage, not because I think it the best but because it comes first to hand:

Against covetousness is our Lord's great poverty that waxed ever upon Him more and more. For at first when he was born He who wrought the earth found not on earth so much place as His little body might be laid upon. For so narrow was the space, that His Mother and Joseph sat with difficulty thereon; and so they laid Him up on high in a manger, "wrapped with clouts." So fair was He beshrouded, the Heavenly Creator, who beshrouded the sun! Afterward the poor Lady of Heaven fostered and fed Him with her little milk such as a maiden must have had. That was much poverty; but more came after. For He had yet at least food as fell to Him; and instead of an inn His cradle lodged Him. Afterward He Himself complained He had not where He might rest His head. Thus was He poor of lodging. Of meat He was so needful that when He had preached in the borough of Jerusalem on Palm Sunday all day, and night drew nigh, He looked all around Him, it is said in the Gospel, if any one would take Him to meat or lodging; and there was none. And so He went out of the great borough of Bethany to the house of Martha and Mary . . . But the most poverty of all came afterward. For stark-naked was he stripped on the rood. Though he complained of thirst, water might He not have. But the most wonder was that of all the broad earth He was not let have a little more dust to die upon. The rood had a foot or little more; and that was eke to add to His pain. When the world's Ruler would be thus poor, an unbeliever is he who loveth too much and coveteth the world's weal and joy.

There is no need to add that the writer of thoughts like these had studied more than glosses on the text. The Bible itself had become a spring whence he drew streams of devotion. He had not only read the text but realized it. Light had come to him from parallel passages. The Gospels were a real biography, a "*vita vite nostrae*," and not a mere quarry whence men hewed questions of textual criticism.

Throughout the book we find the foot-prints of a wise leader of souls. Not every theologian is a wise one. Learning is something distinct from wisdom; for a good legislator may be a bad judge. Study makes the theologian, but experience makes the wise director. And the author of the "*Ancren*

Riwle" must have had experience; or else his wisdom is unaccountable. I will take but one charming example of it:

You shall have no beast, my dear sister, but one cat. An anchoress that hath cattle is a better housewife, as Martha was, than anchoress; and nowise may she be Mary, with peacefulness of heart. For then she must think of the cow's fodder, and of the herdsman's hire, flatter the heyward, defend herself when her cattle are in the pound and pay the hurt. Christ knoweth, it is a heavy thing when men in the town complain of the anchoress' cattle. . . . Carry ye on no traffic. An anchoress that is a dealer deals her soul to hell's dealer. Take no charge in your house of other men's goods, neither cattle nor clothes. Neither take ye charge of the church vestments nor the chalice unless by force or great fear, for of such charges cometh much ill oftentimes. . . .

Because no man seeth you nor do ye see any man be well pleased with your clothes, be they white or be they black. But let them be plain and warm and well-wrought—skins well-tawed; and have as many as you need for bed and back. . . .

Ever I am more pleased the coarser the works ye do. Never make purses, to gain friends therewith; nor blodbenes of silk; but shape and sew and mend church vestments and poor people's clothes. . . .

Ye shall have your hair cut four times a year to disburden your head; and be let blood as oft, and oftener if necessary; but if any one can dispense with this, I may well suffer it. When ye are let blood ye ought to do nothing that may be irksome to you for three days but talk with your maidens and divert yourselves together with instructive tales. Ye may often do so when you feel "heavy"; or "be for some world thing sorry or sick." Thus wisely take care of yourself "in your blood-letting" and hold ye in such rest that long hereafter may in God's service ye the more "manfully" toil; as also when ye feel any sickness; for it is great folly for the sake of one day to lose ten or twelve. Wash yourself wheresoever ye have need as oft as ye will.

All this may not be very high, ecstatic teaching; but it is human and wise. Notice the Anglo-Saxon devotion to the bath! Strangely enough, the Rule of St. Austin had laid

down regulations on this point of cleanliness. But as the Bishop of Hippo had in view the classical "*balnea*," which were clubs and shops as much as baths, scrupulous and unlettered nuns might have interpreted the words to mean a restriction on cleanliness. But my author asserts his Anglo-Saxon right to cold water!

There is no question about his literary power. In proportion to the shortness of the Rule, the number of words is amazing. His editor has drawn up a glossary of about four thousand. For the most part they are all mother tongue. When he uses a word from abroad it is because he can find none at home. And what words he does use! How I envy him his power to be understood as he writes words spoken round the hearth of the poor. Who does not begrudge him the word "*ortrowen*," to over-believe, to put too much trust in? To me it was a prime joy to come across a word of my childhood now fairly driven from its home in written English. Men from the south of Scotland, and from the northern counties of England and Ireland still handle the word "*to thole*," i. e. to bear pain, which has no other equivalent in the language. "*To bear*" is ambiguous. "*To thole*" always means "*to bear pain*." The root is still found in the German "*geduld*," i. e. patience. The writer of the "*Ancren Riwe*" found it still living in the Cotswolds and could draw from it such strong sterling words as "*tholemode*" (patient), and "*tholemodness*" (patience).

There are passages of our writer which are fit to rank among the classics of our mother tongue. Humor is never lacking; it sometimes broadens down through mirth almost to merriment. As we have given our "*tholemode*" readers a sample of his mirthfulness, it is but fair to quote the writer in a mood of fine feeling meetly worded:

Thy love, saith our Lord, is either to be altogether freely given, or it is to be sold, or it is to be stolen and taken by force.

If it is to be given, where couldst thou bestow it better than upon Me? Am not I the fairest thing? Am not I the richest

king? Am not I of noblest birth? Am not I the wisest of the wealthy? Am not I the most courteous of men? Am not I the most liberal of men? For it is commonly said of a liberal man that he cannot withhold anything—that he hath his hands as Mine are, drilled. Am not I of all things the sweetest and most gentle?⁵ Thus thou mayst find in Me all the reasons for which love ought to be given. . . .

If thy love is not to be given, but thou wilt by all means that it be bought, do say how. Either with other love, or with something else? Love is rightly sold for love; and so love ought to be sold and for nothing else. If thy love is thus to be sold, I have bought it with love over all other. For of the four most loves I have shown toward thee the most of them all. And if thou sayest that thou wilt not set so light a value upon it but that thou wilt have yet more, name what it shall be. Set a price on thy love. Thou never shalt say so much that I will not give thee, for thy love, much more. Wilt thou castles and kingdoms? Wilt thou wield all thy world? I will do thee better; I will make thee, with all this, Queen of Heaven. Thou shalt be sevenfold brighter than the sun; no ill shall ever harm thee; nothing shall vex thee; no weal shall be wanting to thee; all thy will shall be wrought in heaven and earth; yea, even in hell. Heart shall never think of such bliss, that I shall not give more for thy love—immeasurably and endlessly more—all Croesus's wealth, and Absolom's fair beauty;⁶ Asoel's swiftness, who strove in speed with a hart; Samson's strength, who slew a thousand of his enemies at one time and alone; Cæsar's liberality; Alexander's renown;⁷ Moses's dignity. Would not a man for one of these give all that he possessed? And all of these things against My bid are not worth a needle!

And if thou art so very self-willed⁸ and so out of thy mind that thou, without losing anything, forsakest such gain with every kind of bliss, lo! I hold here a sharp sword over thy head to deal life from soul and to sink both into the fire of hell to be there the devil's paramour shamefully and sorrowfully world without end.

Answer now! and ward thyself, if thou canst, against Me; or grant Me thy love on which I yearn so strongly; not for My own, but for thy great behoof.

⁵ Swotest and sweetest.

⁷ Hereward.

⁶ Schene white.

⁸ Swuthe.

It is hard to see how thoughts could be nobler or words more matched in thoughts than in this unmeasured song of divine love.

It is hard to quit this field of literature for one of pure criticism. But if the task must be undertaken, it had better be undertaken in as formal a manner as possible. I will therefore lay down three theses, with their proofs:

I. THE RULE WAS WRITTEN BY AN AUGUSTINIAN.

1. It begins, like the Rule of St. Augustine, with charity. We have already quoted the passage.

2. The only Rule quoted is that of St. Augustine. "An immodest eye is the messenger of the impure heart" (p. 61).

3. The close of the "Ancren Riwle," from page 425 to page 431, is little less than a simple commentary on St. Augustine's Rule.

But I need not dwell on a point which, besides being almost self-evident, is strengthened by the second thesis, viz.:

II. THE RULE WAS WRITTEN BY A DOMINICAN.⁹

1. Father Dalgairns closes the question saying: "The only thing that is certain is that it was written by a Dominican, for the list of prayers which the writer enumerates as having been in use among the lay brothers of his Order is nearly identical with those ordered in the Rule of St. Dominic."¹⁰

The exact words of the "Riwle" are: "Our lay brethren say thus their hours: for Uhtsong (Matins) on 'Werkedawes' (ferial days) eight-and-twenty Paternosters; on holidawes (feast days) forty; for evesong fifteen; for every other time, seven." Hence—

"Ancren Riwle:" Dominican Riwle:

Matins	Ferial Days	28	28
	Feast Days	40	40
Vespers		15	14
Little Hours		7	7

⁹ Dominicans follow the Rule of Saint Augustine.

¹⁰ "The Scale of Perfection," Introduction, p. xii. London, 1870.

It will be seen that the only difference is in Vespers, where the "Riwle" has fifteen and the Dominican Constitution fourteen. But it is not unlikely that fifteen is a misprint for xiv; seeing that 28 (Matins) and 14 (Vespers) are multiples of 7 (Little Hours).

The Rule has often been attributed to Richard Poor, Bishop of Salisbury. But is there any evidence of his having been a religious? And if not, how could he write "our lay brothers?"

It is noticeable that (p. 47) the writer gives a different number for the use of the sisters, viz.:

Matins, 30 Paters and Aves;

Vespers, 20 Paters and Aves;

Little Hours, 15 Paters and Aves.

2. The author gives a famous Dominican devotion to Our Blessed Lady, first published by Blessed Jordan of Saxony, second Master General of the Order (1222-1237). This devotion consisted of five psalms or canticles beginning with the five letters M-A-R-I-A, viz.:

Magnificat;

Ad Dominum cum tribularer clamavi;

Retribue servo tuo;

In convertendo;

Ad te levavi.

Blessed Jordan of Saxony visited England—Oxford especially—in 1229. But we shall have more to say of Blessed Jordan.

3. In speaking of the penance done by sisters who have made mistakes in choir the "Ancren Riwle" says, "if you blunder in words or mistake a verse, make your *venia*" (p. 47). "Facere veniam," to make the *venia*, is still the technical word in use amongst the brethren of St. Dominic.

4. There is a curious reference to *black* and *white*, the Dominican colors, viz. "the black cross is proper to those who are doing penance. . . . The white cross is appropriate

to . . . purity" (p. 51). Again, "Answer ye any one who asks you concerning your order, and whether white or black, say that ye are both . . . and of the Order of St. James" (p. 11). The Dominicans were often called Jacobites from their famous convent of S. Jacques at Paris.

5. Many other rules confirm this proof—the prologue on outward and inward uniformity (p. 13); the insistence that the rule shall not bind under vow (pp. 7-9; 413); the blood-letting four times a year (p. 423); the blessing of any drink taken between meals (p. 35).

III. THE RULE WAS PROBABLY WRITTEN BY FRIAR ROBERT BACON, O.P.

1. Perhaps not fifty ecclesiastics in England had the grasp of literature, theology, humor, and experience needed to write the Rule. And of these probably not five Dominicans could have been found equal to the task. Robert Bacon would have been one of the five.

2. The rule has always been associated with the Diocese of Salisbury. The "*Biographia Britannica*"¹¹ says he was treasurer of the Cathedral of Salisbury.

3. The translator and editor thinks the Rule must have been written about the first quarter of the thirteenth century. Now Robert Bacon died in 1248, having taken the habit of St. Dominic about 1229.

4. The editor thinks the dialect of the "*Riwle*" is West of England. He says: "It bears a considerable resemblance to the older text of *Lazamon*, which from the internal evidence is known to have been written on the banks of the *Severn*" (pp. xxii, xxiii). As his famous nephew *Roger Bacon* is supposed to have been born at *Ilchester* in *Somersetshire*, it is likely that *Somersetshire* was the family dwelling-place. And long residence at *Oxford* or *Salisbury* would but steep him more and more in the dialect which later on was to give us the works of the Bard of *Avon*.

¹¹ Quoted in the "*Dictionary of National Biography*," art. *Robert Bacon*.

5. The writer was evidently an old man. At the close of the "Riwle" he playfully suggests how much it has cost him to write his book. "God knows it would be more agreeable to me to set out on a journey to Rome than to begin to do it again" (p. 431). Robert Bacon was born about 1160-1170, according to the "Dictionary of National Biography."

6. The writer shows a sturdy love for the speech of his forefathers. Is not his "Riwle" in the vulgar tongue almost unique? Rules were commonly written in Latin. Robert Bacon, like his friend St. Edmund of Canterbury, was strongly set against the "foreigners" who were working such mischief at the Court of Henry III.

7. The author of the "Ancren Riwle" had a keen sense of humor. Robert Bacon, who was so opposed to the influence wielded over Henry III by Pierre des Roches (Petrus de Rupibus) put the following riddle to the King and Court: "Lord King, what is the greatest danger to those who are crossing the Straits?" And then he answered, "Petrae and Rupes."

8. Roger Bacon showed his attachment to Blessed Jordan of Saxony and to St. Edmund of Canterbury by copying the Salutation of the one and writing the life of the other. From both he would have learned a certain chivalrous reverence and—if we may use the word—devotion, to nuns. The Master General was always their champion; the Archbishop wrote his "Mirror" for "his dear Sisters."

With this last shred of proof we bring our search to a close, leaving to abler hands the task of answering, or, still better, completing what we have said so ill. If our guess is far from the mark, yet has our work not been in vain, since it has brought us in touch with a writer whose literary powers, great as they were, were dwarfed by a humility that hid them from the men of his day and of all time.

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THE LIFE OF CHRIST IN THE MODERN PRIEST.

IF Christ came as man into one of our great modern so-called centres of Christian civilization, how would we receive Him? Mr. Stead, who knows something of the temperament and ways of modern Christians in the Old and in the New World, seems to doubt that "the Son of Man" would meet with any more cordial recognition—after all we have preached and written about Him—in Chicago or in Manchester than He found in the cities of Judea or of Galilee. The question is not, and need not be, put in irreverent mood. It is a very practical one, and the candid answer to it offers a much surer test of orthodoxy and missionary efficiency than would elaborate statistics as to what we Christians, and in particular we priests of the Catholic Church, have done for truth and virtue as fundamental factors of a really Christian civilization. For we priests make a greater and more direct claim of representing Christ in the modern world, than any minister or interpreter of His doctrines among the various Christian sects. There must be some evident affinity, some likeness that cannot be misinterpreted or remain unrecognized by any one attentive to truth, between—I will not say our personality as priests, since that might imply a question of merit, but—our methods and His as shepherds of His flock. The system, the way we conduct the affairs of the Church, if it be right, cannot fail to suggest at any time Christ's personality in such wise that those familiar with His teaching should say or think that if He were present and in our place He would be likely to adopt a similar method, or would at least approve the means and measures which our ecclesiastical guides deliberately sanction as proper for the spread of His Kingdom among the children of the world.

The pertinent question, therefore, that confronts us in the matter of our claim to represent Christ, or rather His authority in our mission to teach and to save sinners, is: How would He answer our invitation to take part in those various priestly activities that daily go on amongst us, as one of our pastoral

or diocesan body? We know how He came to the Jewish festivals in the temple, to the nuptials at Cana, to Simon's house for dinner. If He came into our churches at the late Mass on Sundays; if He listened to our sermons; if we found Him at the sickbed at the moment we came to administer Viaticum and Extreme Unction; if He entered our parlor, our library, our dining-room while we are entertaining a group of the Fathers at table, would He be promptly welcome? No doubt many a pastor will say: "Yes, in my house He would be welcome, and He would find nothing that His zeal for the honor of God would condemn, apart from those personal shortcomings which are the accompaniment of our inherited nature." But my concern is not with individual priests nor with their personal state of perfection; affairs of conscience are not necessarily affairs of truth or public good. The question still remains: Are we as a class tolerant of methods and actions that, whatever their intrinsic worth or the motive that prompts them, are not in harmony with the practice and teaching of Christ? It is quite possible that a thing or a system may be good for one purpose and yet wrong when applied to another; and tradition, custom, or fashion may give an appearance of reason and right to actions that are both absurd and injurious. There is a strong presumption that what is done in the name of religion is wrong if it fail in its professed purpose of making truth and God's law known and obeyed, whatever other successes it may achieve.

Let us imagine that Christ in person were to assume the task of visiting in regular order our different dioceses. After all, the matter does not require much imagination for we believe that He does make such scrutiny of our doings as a careful visitation implies, even though our eyes are momentarily closed to the fact. What would He say about—

—our construction of costly churches in His honor when this system of honoring Him obliges us largely to concentrate our pastoral activity upon the collection of funds, whereas a larger number of modest conventicles would allow us better to reach and serve our people spiritually? Or—

—the system (largely the result of the above method of spreading our religion) that obliges the sheep to seek the shepherd when they are sick, whilst he seeks them only on collecting tours? Or—

—the system of advertising ourselves and our successes in the newspapers, making the Church a sort of show-business assumed to require such forces of attracting, whereas devotion and steady labor might do for our churches what such means did for a Curé of Ars in his out-of-the-way place? Or—

—our standard of preferments in which the question of “Who is he?” is a more potent determinant than “What is his ability to govern and teach wisely?”; or the system of honoring those whom we would pay off for services rendered, “*promoveatur ut amoveatur*,” at the expense of the Church whose treasures we hold in trust for the strengthening of virtue? Or—

—the system of feasting our friends and downing our neighbors? Or—

—the system of recreating by attending theatricals and games, making expensive and useless journeys that stamp our tastes as worldly, whereas our profession is to combat this spirit of the world?

These are some of the things on which Christ might look with displeasure, for we cannot, except by special and unnatural pleading, harmonize these methods with such as He recommended to His followers for the spread of His Kingdom on earth. The argument that is most potent in behalf of our practices, different as they are from the model laid down in the Gospel, is that what is almost universally done must have some cogent reason to be accounted for by the altering circumstances of times and places; or that, if Scripture is appealed to as a guide of action, tradition has an equal claim, at least to be the interpreter of the teaching of the Gospel.

When appealing to tradition as a precedent for right doctrine and practice in matters of religion, we have to distinguish between the explicitly approved Tradition of the Universal Church and those partial traditions that have their sole sanction in local and temporary toleration, but are as a rule

contrary to the written law. If the history of Religion and of the Church teaches one truth more pregnant with warnings than another, it is this, that the clergy and people of any period are drawn to a downward current by traditions which eventually take the place of the written law. This fact is instanced by our Lord reproving the Pharisees (Matt. 15:3). To divert the current of such traditions often requires, as in the case of nearly all great reformers in the Church, great sacrifices, even, as in the case of our Lord, the sacrifice of life.

Christ's attitude toward us, if He unexpectedly appeared as man in our midst, would then be influenced not so much by traditions of clerical living or of ecclesiastical practice, but rather and solely by certain fundamental principles which He Himself laid down in unequivocal and unalterable terms, and which He illustrated by a very definite practice in His manner of life and in the injunctions which He gave to those who professed to follow Him. What are these principles, plainly recognizable in the doctrine and life of Christ, supposed to be traceable and verifiable in every priest who claims to do Christ's work in our day?

A complete and detailed answer would cover the main maxims of the Gospel. Faith, promptness to take up the yoke, courage, self-denial—all these qualities may be summed up in the exercise of charity as a common requirement of the Christian law. But in the Apostles that charity was emphasized. To love one another and to feed the flock were to be the one great test of the Apostolic followers of Christ and the primary lesson conveyed in the election of Peter to the sovereign pontificate. In making Himself the Good Shepherd Christ gave us the model of that calling in which we are distinguished from the faithful whom He entrusts to our care. Although the principle of charity is as old as the world, comprising the observance of all the laws in the Decalogue and the Thorah (Lev. 19:18), it became in an especial and as it were new form the testamentary bequest of Christ to His immediate followers and interpreters. "A new commandment I give unto you: that you love one another as I have loved

you." How was it new? In this, that the old law of charity given the Levites, "Thou shalt love thy neighbor as thyself," had been supplanted by a tradition that was contrary to the original law. St. John who reports the words of Christ's testament to us, and who understood their full bearing probably better than the rest of the Apostles, repeats twice the significant expression "that you love one another," as if to intimate that they expressed the cardinal principle, the badge of the apostolic priesthood, the passport by which men would recognize Christ's messengers everywhere and at all times. "By this shall all men know that you are My disciples, if you have love one for another."¹ This law of love, although it existed from the beginning, had not been fully understood. The principle of love, eternal though it must be, had received its interpretation from the collateral precepts of justice which in the Mosaic reformation had of necessity to precede the injunction of love, since man must be just before he can be rightly generous. Even the Levites were made to understand this when Moses first spoke to them, warning them against traditions: "Do not the things which they have done that have been before you."² That the law of equity had been unduly exaggerated into a precept of retaliation, tolerated but not sanctioned, appears plainly enough from our Lord's interpretation of the Thorah. The lawyer who asks for a summary of the supreme law is answered by the question, "How readest thou the law?" And when he cites that law, our Lord interpreted it by the example of the Samaritan.

If then Christ should find this one characteristic note among His ministers, if He should recognize it in the various exercises of our ministry in behalf of each other and of the flock, we may be assured of his approval of our methods, and that the words He addressed to His first priests: "You are My friends,"³ apply also to us. Of course this must sound trite to our ears, unless we can give it new realization by reflexion.

¹ St. John 13: 34, and 15: 12.

² Lev. 18: 30.

³ St. John 15: 14.



It may help us to do so when we see how St. Paul interprets the words of Christ to the future shepherds of His flock, which includes Jew and Gentile without distinction.

Dr. George Gilbert, author of "The Student's Life of Jesus" commenting, in another of his recent works,⁴ upon the principal elements in the earthly (Messianic) work of our Lord, develops by illustration from the teaching of St. Paul the idea that Jesus set up a perfect standard of life. "Paul teaches that what He [Christ] was, He was for us, and that we may and must aspire to be like Him. The fact that Jesus set forth the divine ideal of human character and life constituted one fundamental element in His earthly service" (p. 67). The Apostle of the Gentiles makes, first of all, certain general statements about Christ as our standard, and in these he singularly emphasizes the note of joy which is so characteristic of the true missionary, whether abroad as may be noted in the life of St. Francis of Assisi, or within the parish as in the case of St. Philip Neri. "Ever follow that which is good toward each other, and toward all men; always rejoice: extinguish not the spirit!"⁵ But when we consider certain specific elements which St. Paul recognizes in the life of Christ, we come to understand better in what features particularly the life and character of Christ are to be reproduced in us. The "new commandment" of which St. John speaks is fulfilled by walking in love (Ephes. 5:2), that is to say showing forth the meekness of Christ in bearing others' burdens. With regard to priests, he tells Timothy to hold them in double honor, first of course in their capacity of ministers of Christ, and then because of their worth as good administrators in their pastoral affairs, especially if they labor as missionaries "in the word and doctrine" (1 Tim. 5:17). But "charity, patience, mildness," are the terms which he burns in upon the memory of his disciple of Ephesus. And these are only repeated in a negative form, when he bids him

⁴ "The First Interpreters of Jesus," Macmillan.

⁵ 1 Thess. 5:15.

be "no striker, but modest, not quarrelsome, nor covetous," a man "having a good testimony of them who are without." When he greets Timothy it is with "grace, mercy, and peace," not only from God the Father, but in a distinct manner from Christ Jesus our Lord." ⁶ And the very first thing he tells him after that is that the law of God is love: "The end of the commandment is charity, from a pure heart, and a good conscience, and an unfeigned faith." Referring to disputes about faith and morals such as naturally arise among the clergy the Apostle insists that the minister of Christ "must not wrangle, but be mild toward all men, apt to teach, patient." Again and again he sums up the right conduct of Timothy in this command of love, as if it were the whole of Christ's legacy: "But thou hast fully known my doctrine, manner of life, purpose, faith—long-suffering, love, patience." The same lessons he enjoins upon Titus, whom he wants to be "hospitable, gentle," "to speak evil of no man," and so to teach others, "not to be litigious, but mild; showing all gentleness toward everybody;" and this he has learned from Christ "when the goodness and kindness of God our Savior appeared."

Perhaps no single letter of St. Paul so distinctly sounds the note of pastoral charity, binding a priest to his people, as the Epistle to Philemon. The latter had a servant, Onesimus who, having robbed his master's house at Colossa, fled to Rome and there was brought to the Apostle. Having exhorted and converted the slave to a better mind St. Paul sends him back with a letter to Philemon. In this letter he does not make use of his authority to force Philemon to forgiveness of his servant. On the contrary, he writes: "Though I have much confidence in Christ Jesus, to command thee that which is to the purpose—for charity sake I rather beseech since thou art such a one as Paul, an old man, and now a prisoner of Jesus Christ, I beseech thee for my son . . . Onesimus . . . whom I have sent back to thee." Philemon is to re-

• II. Tim. 1:2; Tit. 1:4.

ceive him, not as a servant, "but as a most dear brother . . . if therefore thou account me a partner, receive him as myself. And if he have wronged thee in anything, or is in thy debt, put that to my account. I, Paul, have written it with my own hand: I will repay it." And all this by reason of the likeness of Christ in himself, however unworthy he deemed himself to be.

Thus too he appeals to the Corinthians by the meekness and gentleness of Christ: "I, Paul, beseech you by the mildness and modesty of Christ" (II Cor. 10:1); to the Thessalonians he appeals that the Lord direct their hearts "in the charity of God and the patience of Christ" (II Thes. 3:5). It is the same note everywhere: "Be ye followers of me, as I am also of Christ." It is manifest from a survey of Paul's words regarding the imitation of Christ, as writes Dr. Gilbert, already quoted on this subject, that "he saw one of the fundamental services of Jesus in this, that Jesus gave men a divine ideal of life. In this great feature he surely echoes the teaching of Jesus Himself."⁷

We can well understand, then, that neither faith, nor sacrifice, nor sacrament, however immeasurable their intrinsic value, fulfils its purpose through the ministry of the priesthood without that vivifying spirit of paternal and fraternal charity which makes our offering acceptable to God. To say that the administration of the sacraments cannot be frustrated by the heartlessness of the ministering priest is to state a truism which includes the notion that we rely upon mechanical action for the *ex-opere-operato* effect of the sacraments. For such mechanical action God had no need to select a priest, since it could be effected automatically like physical growth. If nevertheless God selected men to act through the sacraments, He did so precisely in order that the element of rational love should enter upon and render fruitful the virtue that proceeds from Christ's merits. We can readily imagine how the Holy Sacrifice may be entirely void of the intended fruit

⁷ L. c., p. 69.

for which it is offered, because the intermediary who nominally offers it lacks the charity that gives life to the demand for the graces flowing from the Precious Blood. And although the prayer of the Church goes forth, it may be intercepted or rather counteracted by the ill-conducting capacity of the human mediator on whom the offering is made to depend. The fact that Christ still offers Himself in this act does not alter the hurtful condition, for the Son of God having offered Himself once for all, effects His atonement in any case for those who are rightly disposed, and the repetition of the Holy Sacrifice on our altars derives its distinctive additional merit only from the disposition of the intermediary who applies it to definite temporal needs and objects. What is said here of the Holy Sacrifice is true of the other sacraments. They do their salutary work, but, unless the minister act through a spirit of love, he has no rational share in their administration and is apt to hinder the full flow of the sacramental graces into the heart of the recipient by his incapacity to properly interpret or transmit all that God attached to the institution. The virtue of Christ that went out upon the sick woman (Matt. 9:20) through the hem of His garment might have actually been intercepted by the very persons whom she desired to bring her near to Him; yet the fact would argue no lessening of Christ's power or goodness, nor any lack of disposition on the part of the woman to be cured.

The sacraments are the lifeboats intended to save us from shipwreck. One may get into the safety-boat and so escape conflagration or drowning by going down with the great vessel of worldliness; but even a lifeboat is uncertain safety unless it be manned by one who knows how to direct and manage the rudder. If priests are the life-saving crew of the world, they are so efficiently only when they put their heart into the work which of course they mostly do because their own safety depends on it as well.

The modern priest then, unless He be like to Christ in this, is not like to Him in anything, is not furthering the interests of the Church, nor serving in any efficient or meritorious way

the amelioration of human conditions; for what the sacraments save *ex opere operato* he lets go *ex opere non recte operantis*. Yet he is and may be a very busy man withal, and one of good repute and successful as the world doles out its nominal judgments. Some one has said of the busy or active man in the priesthood that he may have an occupation yet have no object in life. He works in treadmill-fashion, that is, he succeeds without making progress, although he gets his oats and water when the work is done, whether there is much grain or little under the straw that is threshed.

Accordingly in our study of the Life of Christ we gain light in proportion as we attend to and enforce upon ourselves the development and application, for the guidance and energizing in our own lives, of the principle of charity. That principle acts upon the whole like fire. It enlightens the mind and warms the heart inasmuch as we cultivate it by study and in our household or put it forth in our preaching in the pulpit, and in our pastoral work for our people.

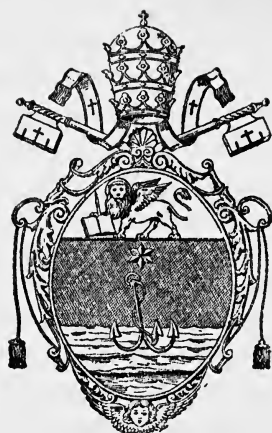
If we love one another God abideth in us and His charity is perfected in us—"God is charity;"⁸ and he that abideth in charity abideth in God and God in him."⁹ And this commandment we have from God that "he who loveth God loves also his brother."¹⁰ That love is measured, not by monumental achievements of priest or bishop, but by the influence he exercises upon individual souls, and the number of souls whom he thus reaches by the energy of self-denying love.

FRA ARMINIO.

⁸ 1 John 4: 12.

⁹ *Ibid.*, 16.

¹⁰ *Ibid.*, 21.



Analecta

EX ACTIS PII PP. X.

DILECTO FILIO NOSTRO JACOBO S. R. E. PRESB. CARD. GIBBONS, ARCHIEPISCOPO BALTIMORENSI, CETERISQUE VENERABILIBUS FRATRIBUS ARCHIEPISCOPIS ET EPISCOPIS FOEDERATARUM AMERICAЕ SEPTENTRIONALIS CIVITATUM.

Dilecte Fili Noster et Venerabiles Fratres, salutem et Apostolicam benedictionem: Absolutis, ut accepimus, ferme aedibus, quas Delegatus Apostolicus Washingtoni posthac habebit sibi proprias ad incolendum, libenter facimus, ut per has litteras benevolentissimum vobis animum Nostrum testemur. Vos enim, quum Delegatum Nostrum videretis paullo habitare angustius, quam deceret eum qui nostram apud vos personam sustinet, subveniendum hac quoque in re tenuitati Sedis Apostolicae decrevistis; ultroque collata pecuniae copia, honestius ipsi commodiusque domicilium comparastis. In quo vestra non solum laudanda liberalitas est; sed etiam et praecipue studiosa voluntas erga Pontificem Romanum cujus dignitatem maximae vobis esse curae ostendistis. Quare gratias vobis Nos quidem agimus pro tributo nobis officio, singulares; per-

amplas autem referat, precamur, Christus Dominus, cujus Nos, nullo Nostro merito, gerimus vices; actuosamque virtutem vestram ad laetiora quotidie incrementa Ecclesiae, lectissimis gratiae suae muneribus, promoveat. Horum auspicem et peculiaris Nostrae benevolentiae testem, vobis, Dilecte Fili Noster et Venerabiles Fratres, itemque vestro cujusque Clero ac populo Apostolicam benedictionem amantissime in Domino impertimus.

Datum Romae apud S. Petrum die 9 Novembris anno 1906, Pontificatus Nostri quarto.

Pius PP. X.

II.

DILECTO FILIO IOSEPH AERTNYS SACERDOTI E SODALITATE SS.
REDEMPTORIS—WITTEM.

Dilecte fili, salutem et Apostolicam benedictionem: Tuos de morali theologia libros quemadmodum iucundo animo, oblatos muneri, accepimus, ita libenti et grata voluntate dilaudamus. Equidem magister disciplinae tam gravis, qui quinquennia esset quinque in tradenda theologia morum emensus, nullum poterat uberiores sive scientiae sive usus rerum proferre fructum, quam qui editus a te est. In quo non perspicuitas sententiarum placet sola, sed gravitas etiam rerum, optimis suffulta non tam auctorum quam rationum fundamentis; quamquam, si doctorum velimus praestantiam spectare et pondus, eum tibi reperimus delectum habitumque constanter ducem, quem huius studiosus quisque doctrinae inoffenso semper decurrat pede. Quamobrem meritum te praeclare quum de clericis in studia incumbenibus, tum de sacrarum confessionum administris, gratulatione prosequimur et voto; tali nempe voto, ut non modo perficiendae sacerdotum scientiae prosis abunde, sed etiam parandae facilius fidelibus multis saluti. Testem benevolentiae Nostrae auspicemque coelestium gratiarum Apostolicam tibi benedictionem peramanter in Domino impertimus.

Datum Romae apud S. Petrum, die 2 Maii anno, 1906, Pontificatus Nostri quarto.

Pius PP. X.

III.

TRIBUITUR MAGISTRO GEN. O. P. FACULTAS DELEGANDI SACERDOTES AD RECIPIENDOS CHRISTIFIDELES IN SOCIETATEM SS. ROSARII.

Beatissime Pater: Fr. Hyacinthus Maria Cormier, Magister Generalis Ordinis Fratrum Praedicatorum, ad pedes S. V. provolutus, ab Ea humiliter petit sibi suisque Successoribus fieri facultatem delegandi ubique locorum Sacerdotes, sive Regulares sive Saeculares, ad hoc ut Christifideles utriusque sexus in Societatem SS. Rosarii recipere, eorumque Rosaria, Rosas et candelas benedicere valeant, cum applicatione Indulgentiarum a Summis Pontificibus eidem Rosarii Confraternitati concessarum, firmo remanente onere mittendi, data opportunitate, adscriptorum nomina ad aliquam Confraternitatem canonice erectam.

Iuxta preces, die 31 Iulii anno 1906.

PIUS PP. X.

IV.

IAM ABROGATA CENTUM ANNORUM TOTIDEMQUE QUADRAGENARUM INDULGENTIA FRATRIBUS AC SORORIBUS SOCIETATIS A SS. ROSARIO, IPSIUS ROSARII SIGNA DEVOTE DEFERENTIBUS, SEMEL IN DIE LUCRANDA, RURSUS CONCEDITUR.

Beatissime Pater: Fr. Hyacinthus Maria Cormier, Magister Generalis Ordinis Fratrum Praedicatorum, ad pedes S. V. provolutus exponit quod Innocentius VIII, in Bulla "*Splendor paternae gloriae*," diei 26 Febr. 1491, ita edixerat:

"Nos cupientes ut ipsi Confratres et Consorores sedulius Rosarium praedictum ob Virginis Mariae reverentiam deferant... quo ex hoc dono caelestis gratiae uberius conspexerint se fore refectos, de Omnipotentis Dei misericordia ac Sanctorum Petri et Pauli Apostolorum eius auctoritate confisi, volumus et Auctoritate Apostolica ordinamus et concedimus, ac omnibus et singulis confratribus et consororibus conscriptis, vere poenitentibus, nunc et pro tempore existentibus, Rosarium deferentibus centum annos et totidem quadragenas Indulgentiarum de iniunctis sibi poenitentiis, misericorditer in Domino indulgemus.

“Praesentibus perpetuis futuris temporibus duraturis.”

Cum autem huius Indulgentiae mentio non reperiatur in Catalogo Indulgentiarum, die 29 Aug. 1899, a fel. rec. Leone XIII approbato, quo edicitur “quascumque alias Indulgentias Confraternitatibus Sanctissimi Rosarii tributas, abrogatas, seu revocatas esse censendas,” praedictus Magister Generalis, suo et omnium SS. Rosarii Confratrum et Consororum nomine, humiliter et enixe Sanctitatem Vestram rogat ut praedictam centum annorum et totidem quadragenarum Indulgentiam, semel in die lucranda ab iis qui Rosarium apud se, ob Beatae Virginis reverentiam, devote gestaverint, renovare, renovatamque declarare dignetur.

Iuxta preces in Domino, die 31 Iulii anno 1906.

PIUS PP. X.

E S. CONGREGATIONE INDULGENTIARUM.

DECLARATUR NUMISMATI IUBILARI SANCTI BENEDICTI AD-
NEXAM NON ESSE INDULG. PLENARIAM PORTIUNCULAE.

Procurator Generalis Ordinis Fratrum Minorum Sancti Francisci huic Sacrae Congregationi Indulgentiis Sacrisque Reliquiis praepositae sequens dubium dirimendum exhibuit, nempe:

“Utrum Numisma Sancti Benedicti Iubilare, a sanctae memoriae Pio Papa IX, per Litteras Apostolicas in forma Brevis sub die 31 Augusti anni 1877 specialibus Indulgentiis ditatum, adnexam habeat Indulgentiam Portiunculae?”

Et Eminentissimi Patres ad Vaticanum in Generali Congregatione coadunati die 7 Augusti 1906 proposito dubio respondendum mandarunt: “*Negative.*”

Quam resolutionem Eminentissimorum Patrum Sanctissimus Dominus Noster Pius Papa X, in Audientia habita ab infrascripto Cardinali Praefecto die 8 eiusdem mensis et anni, ratam habuit et confirmavit.

Datum Romae, e Secretaria eiusdem Sacrae Congregationis, die 8 Augusti 1906.

A. Card. TRIPEPI, Praef.

L. † S.

† D. PANICI, Archiep. Laodicen., Secret.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

APOSTOLIC LETTERS:

1. Thanking Cardinal Gibbons and the Archbishops and Bishops of the United States for their generosity in providing a suitable residence for the Apostolic Delegation in Washington.

2. Commending the work (seventh edition) of the veteran moral theologian Father Joseph Aertnys, of the Redemptorist house at Witten in Holland, for soundness and clearness of exposition.

3. Empowering the General of the Order of Friar Preachers to delegate to priests the faculty of aggregating members to the Society of the Holy Rosary; 4. also restoring a certain abrogated indulgence for devoutly wearing the rosary beads.

S. CONGREGATION OF INDULGENCES declares that the Jubilee medal of St. Benedict has not annexed to it the indulgence of the Portiuncula, as is frequently asserted.

PIUS X AND THE TEMPORAL POWER.

Qu. Is there any definite utterance of the present Pope by which he may be said to have recognized the principle that the papal temporal power is a matter of past history and unnecessary to the government of the Church? And if this is the attitude of Pius X, may we not look for a compromise and open reconciliation between the Holy See and the King of Italy, which will make it possible for Catholics of Italy to be also loyal citizens and soldiers of their country? A simple exposition of the subject in the customary clear manner of the REVIEW Conferences would serve to agreeably enlighten many of your readers. H. E.

Resp. Pius X has in no way, so far as we understand his

published utterances, expressed the sentiment that he wishes to reverse the policy, or that he disapproves of the principles, of his predecessors who maintained the right of the Holy See to independence (by means of temporal autonomy) from the Italian and all foreign civil government. On the other hand, the Pope has not protested his claim to temporal power nor stigmatized directly or indirectly the King of Italy as a usurper.

His first utterance respecting the duties and purpose of his government was the simple and emphatic declaration that the office of the Papacy was a spiritual one; that its disciplinary action, represented by himself as ruler and guide, would be directed toward reforms of a spiritual nature—in the effort to effect a complete restoration of Christian living within the Church.

When issues have arisen that seemed to invite complications tending toward an assertion of temporal rights and political interference on the part of the Holy See, the Holy Father has refrained from pronouncements that went beyond a simple concern about the spiritual interests of the faithful. It is true, in the case of France the action of the Sovereign Pontiff has been represented as aggressively uncompromising; but to any one who carefully studies the situation it must become clear that Pius X has done nothing more than say to the French government: "Let the religion of your people, over which I am appointed guardian, alone. I cannot connive at your interference with the freedom of worship exercised without violation of just individual or corporate rights."

To any person, not biased, the attitude of the present Pope toward all temporal concerns is that they are of secondary interest; that they lie outside the sphere of the Church's immediate aim, albeit the pursuit of that aim requires the use of temporal means. The invariable answer, therefore, that has been given—practically—by Pius X to those who have sought to force upon him questions of a political nature, is: "Render to Cesar the things that are Cesar's, and to God the things that are God's" (Matt. 22:23). The most striking

instance of this attitude, as lately reported, is the disposition of non-interference on the part of the Hôly See in the dispute over the right of giving religious instruction in the Polish language, contrary to the law of the Prussian government which sees in the unnecessary use of a foreign idiom under existing political conditions the danger of disloyalty and revolution to the recognized civil authority. The Archbishop believed the law demanding that children in school be taught only in the recognized language of the commonwealth to be unjust, and he publicly sanctioned its disregard. Rome was appealed to, and the answer after mature deliberation was that the choice of idiom, where the imparting of religious doctrine was not hindered by the exclusive use of one, as obtains in the case of children who understand both German and Polish, belonged to the political or civil domain in which the Church had neither the right nor the wish to interfere.

As regards his attitude in reference to Italian affairs, or as head of a politically independent Italian power represented at the courts of foreign nations, Pius X has left little doubt that he attaches comparatively slight importance to the functions of Papal Nuncios and Delegates as State officials who used to receive their decorations and cardinalitial appointments as a result of the political services actually or presumably rendered to the Papal government. Pius X recognizes apparently no such prerogative as a cardinalitial post, and the late Nuncio at Paris was the first to be told that honors which the Pope dispensed directly were intended to be a recognition of personal devotion and merit to the service of the Church and not merely traditional rewards for having filled a prominent position. In like manner the Pope when, after the recent conclave, he forbade any cardinal to be the bearer of a veto in pontifical elections, made it clearly understood that the princes of his household were not to serve as flunkies of a political power without meeting his censure.

Yet the man who would venture to interpret this restriction of pontifical rule to the spiritual domain as authority for proclaiming that Pope Pius X disapproves the protest of his pre-

decessors against the violent measures of the Piedmontese kings during the last two generations, would meet with no less reproof than if he asserted that the Pontiff wants to restore the temporal rule of half-a-century ago, or that he considers the present king a despoiler and guardian of unlawful possessions. That was no doubt the meaning of the censure received by the Cardinals who last year forgot that they were interpreting a political problem and attempting to give it a premature solution by accepting the invitation of a political representative to the Quirinal. They did not realize that such a solution would be—what Pius X cannot sanction—equivalent at this date to an ill-fitting comment upon the just policy and attitude of his two immediate predecessors.

Our opinion cannot, of course, be regarded as an authorized interpretation of what Pius X means and intends. But, looking upon his work and regarding his utterances in the light of persons and things as they actually reveal themselves, we should say that the Temporal Power is regarded by the present Pontiff not as a thing to be fought for but rather as a principle to be maintained. Hence it holds good not only now but under all circumstances hereafter. The question has many sides and is of much the same complicated nature as that other prominent question—the separation of Church and State, which many Americans and Catholics deem such a simple matter, but which a thoughtful mind must see in quite another light.

CARMEN IN CHRISTI JESU NATALEM.

P. Francesco Saverio Reuss, of the Roman Redemptorist Fathers, is already known to our readers by his contributions to modern Latin hymnody, and notably by his translations of the Italian hymns of St. Alphonsus. The following "*Carmen in honorem Christi nascentis*" comes at an appropriate time and might fitly serve as interlude in the liturgical services of the holy season.

Christo nascenti.

Quam tu decorus unice,
Puelle Iesu! virgine
de Matre natus, Numinis
idem supremi Filius.

Divina Proles, flammeo
plus sole fulges, nemini
spectabilis, dum saeculi
caligat inter nubila.

At carne nunc Adamica
ceu nube tectus, gloriam
hanc tu coruscam visui
attemperas mortalium.

Tu liliis convallium
candore praestas corporis;
palam fit inde sensibus
quae splendet intus sanctitas.

Quam mira vultum gratia
adornat et benignitas!
hinc vis amica prosilit,
victrix beata cordium.

Ut pura frons, ut illices
tui nitent ocelluli!
ut mala vincis punica
genis! labellis purpuram!

Quae palmularum comitas!
seu rusticorum basiis
se commodant, seu ditia
tractant Magorum munera.

O digna caelis visio,
quum, Frater infans, fratribus
apparuisi, virginis
sugens Parentis ubera!¹

Sed proh dolor! quem lacteo
de fonte sorbes sanguinem,
hunc te rubentem fundere
iubebit olim carnifex.

Tum quidquid in te gratiae,
quidquid nitoris insidet,
peribit heu! ut germina,
gelu suborto, florea.

Tum, pressus atro pondere,
saevisque plagis lividus
artus per omnes, verticem
scandes cruentum Golgothae.

¹ Quis mihi det te fratrem, sugentem ubera matris meae?—Cant. Cant.,
8: 1.

At sauciatus tu mihi
 formosior videbere;
 indigna passo vulnera
 nil est amico pulchrius.

P. FRANC. X. REUSS, C. SS. *Red.*

"JOUER LA BOURSE."

Qu. I am told that dealing in shares and stocks at the Board of Trade is a reserved case in both Americas by reason of an old ecclesiastical law enforced under the early Spanish régime and never abrogated. If not inconvenient, would you kindly give your opinion touching the extent of the binding force of such a law, if it still exist?

P. F. M.

Resp. According to two Constitutions (Urban VIII, *Ex debito*, 21 February, 1633, and Clement IX, *Sollicitudo*, 17 July, 1669) missionaries sent to America who engage in business for the purpose of pecuniary gain or financial speculation of any kind are subject to excommunication reserved to the Pope, "si non fiat percepti lucri restitutio." Where the acquired gain is duly returned, any confessor can absolve with the ordinary faculties granted to missionary priests.

The above Constitutions are but modifications of the general law of the Church which prohibits clerics from engaging personally or through agents in enterprises of a purely business character, that is to say for the purpose of making money by trade or traffic.¹

The question whether this legislation forbids the purchase, by way of investment, of bonds or other interest-bearing certificates, may be safely answered in the negative. But it does exclude all transactions of pure speculation, or of regular buying or selling of stocks or shares with a view of realizing on such transactions. When this sort of business is carried on regularly and by a missionary he incurs the censure above mentioned, since even the most recent interpretation of the

¹ *Corp. Jur. Decr.*, III, 50; 6. *Bened. XIV, Apostolicae Servit.*, 25 February, 1741. *Clem. XIII, Cum primum*, 17 September, 1759.

old canon law *de negotiatione quaestuosa clericorum* forbids gambling in stocks, which our correspondent styles “jouer la bourse,” known in Roman practice as “giuochare di borsa.” The following response of the S. Inquisition, 15 April, 1885, appears to make this quite clear:

“Attentis peculiaribus temporum circumstantiis personas ecclesiasticas non esse inquietandas, si emerint aut emant actiones seu titulos mensae nummulariae, dummodo se abstineant a qualibet negotiatione dictarum actionum seu titulorum, et praesertim ab omni contractu qui speciem habeat ut vulgo dicitur *dei giuochi di borsa*.”

Purchasing stock is not quite the same as dealing (buying and selling at a profit) in stock, which latter, if made an *habitual* business by a missionary, would be against the canon law, and would subject the delinquent to censure from which he can be absolved by an ordinary confessor if he return the amount gained by the transaction to its probable owners; otherwise the matter is reserved to the Sovereign Pontiff. Since *odiosa restringenda*, theologians apply the term “missionaries” to those clerics only who do not take up permanent or stable residence in the foreign country.

THE PRACTICAL CATHOLIC AND HIS CONTRIBUTIONS TO THE SUPPORT OF THE CHURCH.

Qu. Would you please define the terms “practical Catholic” as commonly employed in the printed constitutions of Catholic societies, when the society’s laws specify as one of the conditions of membership that a person be a “practical Catholic”? Would you so regard a man who, although able, is unwilling to contribute anything to the support of the Church or priest?

Resp. The duty of contributing to the necessary support of the Church and its pastors is indeed a part of the perfect Christian, and a just obligation. But it would be an exaggeration to make the fulfilment of this obligation a test of practical Catholicity. According to the estimate of theologians,

such as Archbishop Kenrick, P. Sabetti, P. Konings (to mention only those who have written with a full knowledge of our missionary conditions), the obligation of contributing to the support of the clergy is not one that binds any individual under grave sin, unless the pastor were actually starving from lack of the necessities of life and there was no one else willing or adequately able to help him.¹ Even where the cause of the refusal to contribute is apparent avarice, it is not the pastor but the confessor who rightly determines the extent of the obligation "*sub gravi*." On this point the Council of Baltimore (Plen. III, n. 292, 293) strongly insists that confessors shall not refuse absolution to a penitent who neglects to contribute according to his means. The neglect is, like any other sin, reprehensible if it be wilful, but like any other wilful sin it does not deprive the penitent of his rights as a member of the Church, unless it be clearly based upon a persistent refusal to give up mortal sin.

The chief duties by which practical Catholicity is demonstrated are the open profession of the Catholic faith by leading a good moral life, assisting at Mass on Sundays and holidays of obligation, and approaching the sacraments at intervals within the ecclesiastical year. Where these obligations are fulfilled it must be assumed that the omission to contribute to the support of the Church (according to the scale or expectations of others who cannot look into and judge the conscience of the individual) has its valid reason. A layman may not, therefore, be denied the recognition of membership in a Catholic body or society on the ground of his scant contribution to the support of religion.

WHAT SHOULD BE THE POSITION OF THE LAITY AT THE ELEVATION IN MASS?

Qu. There is a difference of opinion as to the attitude in which people are to adore the Blessed Sacrament at the time of the

¹ "*Non audemus peccati mortalis damnare eum qui omittit aequam portionem conferre, quoties non est periculum ne sacerdotes ea causa indigeant.*" Sabetti, Tr. vii, n. 344.

Elevation at Mass. Some maintain that it is wrong to bow down and bury one's face in the hands; they hold that the Sacred Host is elevated for the purpose of being seen by the faithful, and that the proper attitude is therefore to look up at the Blessed Sacrament. Others—and this seems to be the general opinion—believe that the posture of adoration implies a bending down of the head and body. Do the rubrics indicate any one way that is preferable to another?

Resp. The difference of opinion as to whether the faithful should look up or bend down in attesting their worship of the Blessed Sacrament, arises no doubt from an undue stress laid upon one or other of the two acts which the liturgy indicates as the becoming expression of our reverence before the exposed Sacramental Presence. As a matter of fact the action of the priest in elevating the Sacred Host indicates that the faithful should first see, and then bow down in adoration of the Blessed Sacrament.

But as the principal act of the moment is one of adoration, the Elevation (apart from the symbolical thought which recalls the scene of Calvary and the promise of our Divine Lord that, when raised on the Cross, He would draw all things to Himself) is only intended to make the faithful aware of the great miracle of Transubstantiation that has just taken place. Hence to lift up the face and gaze upon the Sacred Host, although it may be an act of adoration by reason of the intention of the one who thus adores, is not the primary act of worship, nor is it necessary at all, since the bell which the acolyte rings serves as a warning to the faithful of the Royal Advent upon the altar and suffices to call forth the prostration which has ever been the token of adoration.

The celebrant himself, after having raised his eyes to the Cross, to indicate his consciousness of the Divine source whence he draws the power that now converts bread and wine into the Sacred Body and Blood of Christ, and furthermore in imitation of our Blessed Lord's manner at the Last Supper, looks of necessity upon the elements which he is to consecrate.

But the moment he has pronounced the words of Christ, he bends his knee and head before the adorable Presence. And the liturgy, so far as it expresses the sense of the faithful when they come to adore the Blessed Sacrament exposed or elevated upon the altar, indicates this same attitude in chanting the words of the "*Tantum ergo . . . veneremur cernui*," that is to say, "before so great a mystery we bend down in veneration."

SHOULD CATHOLICS JOIN THE Y.M.C.A. ?

Qu. The relations of our young men, or at least of a good number of them, with the Y. M. C. A., are such as to give one having charge of their souls serious annoyance. Ought we to prevent them, as far as we can, from joining the Y. M. C. A. on the grounds of danger to their faith? Or ought we allow them to join the Y. M. C. A. in order to safeguard their morals which would be jeopardized in other haunts to which they would be drawn?

Is not the Y. M. C. A. a positive danger both to faith and morals? Can we separate the apparent benefit—e. g. physical development—from the less apparent poison;—be benefited by one and not injured by the other?

An answer through the REVIEW would be much appreciated.

D. L.

Resp. If, as our Reverend correspondent intimates, it were a question of either withholding young Catholics from associating themselves with the Y. M. C. A. on the ground that they may lose their faith, or else letting them be driven into haunts of vice where they would be apt to lose their morals, then we should say, let them by all means join the Y. M. C. A. Faith is a means to observing God's commands, and hence is commonly lost by immoral habits or associations, since God ordinarily withdraws the means from those who would abuse them.

But why should it be that we must recognize the truth of the alternative, unless we as priests omit to furnish our young

people with those elements that make for the sound moral conduct to which even those who lack the full light of the true faith can attain. We do no good by merely forbidding our young people to go where they find what they think to be a benefit, nor by any mode of coercion, which simply takes our religion back to the Mosaic times when the Hebrew *duritia cordis* could not be overcome by love. Our sole hope and our principal duty is to attract our young people by the same means that approve themselves to others of good conduct and endeavor. The answer that we have not the means which Protestants can lavish on such purposes is not sound. In the first place, it is not money and the things money can buy that attract the young so exclusively as to forbid us the entrance to their hearts. Secondly, in large communities where our young people are in actual danger from such influences as our correspondent suggests, the Catholic community exhibits a far greater power of raising money than any other religious society. We build the finest churches, schools, parish-houses, convents, academies, asylums, etc., etc. In other words we invest our money so extensively in fine lands and buildings that nothing is left for the young people whose souls we expect to save. It is not true that we have no wealth; but there is a consensus toward spending it in the externals rather than in search for the humble.

As regards the effect upon young people of association and communication with the Y. M. C. A., in their gymnasiums, baths, libraries, lectures, and entertainments, it is neither safe nor possible to make any general statement. We know members of the Y. M. C. A. who are models of every Christian virtue and who would assuredly find Catholic doctrine a great attraction if they had opportunities of seeing healthy Catholic activity in our parishes. There are of course occasional marks of anti-Catholic bigotry in the lecture courses given to these young men; but if a Catholic youth who (because he is an employee of the Pennsylvania R. R. or any other respectable corporation guaranteeing a useful career and livelihood to its young people) finds it morally necessary to associate himself with the Y. M. C. A. for the sake of instruction or of re-

creation, is taught his own faith by a capable master, he will not be so easily misled in matters of vital importance to his soul.

NOTES ON TWO REQUIEM RUBRICS.

I cannot entirely agree with the statement of J. F. S. under "Two Requiem Rubrics," Nov., page 535, that the celebrant "does not need the Missal or Ritual any more" after the "*Requiem aeternam*" etc., at the end of the Absolution. In the Missal we find the Rubric thus "Et dicto per Cantores: 'Requiescat (requiescant) in pace,' Celebrans dicit: 'Anima ejus (animae eorum)' etc." There is also a decree (Decr. Auth., n. 4014) which reads as follows:

"Utrum in reditu in Sacristiam, absolutione ad tumultum expleta, in Officiis et Missis cum cantu pro uno vel pluribus defunctis die septima, trigesima et anniversariis, aut etiam extra has dies celebratis, dici debet: Anima eius (vel animae eorum) et animae omnium Fidelium defunctorum per misericordiam Dei requiescant in pace, et Antiphona: Si iniquitates, cum Psalmo: De profundis, et Oratione: Fidelium Deus? . . . "Affirmative, iuxta Missale Romanum et Decreta in una Brixien. ad secundum, diei 28 Iulii 1832; et in altera Florentina diei 31 Augusti 1872" . . . (Die 11 Martii 1899.)

CAEREMONIARIUS.

Criticisms and Notes.

THE LIFE OF CHRIST. By Mgr. E. Le Camus, Bishop of La Rochelle, France. Translated by William A. Hickey, Priest of the Diocese of Springfield. Vol. I. New York : The Cathedral Library Association. 1906. Pp. 450.

A book altogether superior, in more than one respect, to the ordinary devout narrative of the Gospel records is this Life of Christ by Bishop Le Camus who gave himself to a thorough research both critical and pragmatic of the meaning of the evangelical message in its letter and in its ultimate purpose, especially as addressed to our own day. The present admirable translation is from the sixth edition of the original, now very much improved upon. In his preface to this edition the author outlines his aims and method: "The exegetes of the present day in Germany, England, America, and even in France, have succeeded in scrutinizing the Gospel from every point of view as no other book has ever been scrutinized and investigated. It was necessary to present these new and often ingenious explanations to the minds of those unacquainted with this very interesting literature. This is what I have attempted. In the depth of my heart the Master seemed to say: 'Seek Me, and make Me known there where I am always, in the Scriptures and in the Church, in the Scriptures where you hear My word, in the Church where you must needs see that I am alive. In the one and in the other I am with you unto the end of the world.'" So the Church, in her development, is merely writing the true life of Jesus Christ. And Mgr. Le Camus takes up the words and works of the Master in the Gospel and presents them to us that they may nourish souls and so build up the Church. Three times in twelve years, in company with the learned Scripture scholar M. Vigouroux he went to explore the mysterious land of the Gospel in every direction. Much of what is written in this volume, which contains only a portion of the great story of Christ, was composed amid the very scenes described therein—at "Jerusalem, the holy and yet accursed city, where Jesus, the unacknowledged Messiah, was put to death and rose again; the Mount of Olives with its

steep and rocky slopes, which beheld Him in tears over the misfortunes of His people, and then later on ascending gloriously to His Father in Heaven; Bethlehem, the unpretending village where he was born in a stable while angels chanted His coming to the shepherds who watched then, as now, in the ancient fields of Boaz; Bethany, the hospitable home of friends; the Jordan with its mournful banks sanctified by the ministry of the Baptist, and the revelation of the Messiah; the well of the Samaritan woman with its limpid water still enjoyed by the pious pilgrim who halts at the foot of Ebal, before Gerizim, in the plain of Sichem; Nazareth with its white houses ranged along the hill-side, where carpenters are at work like Joseph of old, where the youthful mothers are beautiful and modest like Mary, where the children, with their flowing dress, retain in their deep and dreamy gaze something of the exquisite sweetness of Jesus's look."

The arrangement of the work of Mgr. Le Camus is naturally suggested by the character of his subject. The whole work deals with the manifestation of God in human form. Accordingly the author introduces his theme by a reflexion on the probability, the sources, and the circumstances of this manifestation. In the biographical part proper he pictures in beautiful detail the scenes and persons immediately connected with the predestined family of the Messiah. John the Baptist is described in four chapters as announcing His coming, and the advent hymn echoes the complete genealogical line to which the Precursor, as it were, points in confirmation of his call to be ready for the promised salvation of Israel.

The conception of Jesus, His birth in Bethlehem, the flight into Egypt, the childhood at Nazareth, the period of eighteen years, the retreat in the desert preparatory to the public life, the history of that life with its wonders of words and acts, down to the time when Jesus chooses the Twelve, are related with a charming grace and minuteness of incident drawn from the Bible, local tradition, and personal observation, that attract and hold the reader, filling his mind and heart with the images that are drawn up before his eyes. It is a life of our Lord which among Catholic writings satisfies the thoughtful student as no kindred work accessible to English readers can do; for it combines with beautiful and graphic description complete truthfulness and that deep religious

tone which we recognize at once as Catholic and inspiring—such a picture of our Divine Model as we covet; without repulsive realism, yet perfectly real to the reverent contemplation; without sentimental exaggeration, yet capable of lifting up the heart to higher and nobler aspirations than everyday motives allow. We heartily commend this volume so as to make sure of the appearance of the second volume at an early date.

JESUS CRUCIFIED. Readings and Meditations on the Passion and Death of Our Redeemer. By the Rev. Walter Elliott, of the Paulist Fathers. New York: The Columbus Press. 1906. Pp. 374.

“Men must always write on this theme, giving us from time to time books of more or less merit,” pertinently remarks Father Elliott in his Preface to these “Readings on the Passion of Christ.” The story of the sufferings of the Messiah is a perennial subject, not only because it furnishes the central and most important answer to the riddles of life, but also because the note and need of the Redemption are stamped indelibly upon all the joys, sorrows, hopes, and longings of man on earth. There are many ways, perhaps, of interpreting the Divine Image given us in the Messianic form in which Christ lived and died for man; but all interpretations converge to one point in the great lesson they teach—that peace comes through suffering and sacrifice and self-denial, and to follow Christ in His Way of the Cross is the safest and shortest way to happiness. The following of Christ is the tracing of the “*via crucis*.” The traces of that path are mostly obliterated by the déblai and rubbish which a thoughtless and heartless world has thrown upon them, or by the inroads of hostile fanaticism that builds its mosques and idols and monuments upon them. To recover them we must study the life of Christ in its most authentic sources, the Gospels, and meditate upon the image there set forth.

In “Jesus Crucified” we have an analysis of the various scenes of the Passion, beginning with the agony in the Garden and ending with the contemplation of the weeping Magdalen at the Sepulchre on Holy Saturday. The whole is grouped into seven acts, each act consisting of eight to ten scenes in which the soul is led to consider the obligations that flow from the acts witnessed and to incite motives of compassion and gratitude. Each meditation is preceded by a description of the events under con-

sideration, forming a composite picture in which the different accounts of the evangelists are blended together. Fr. Elliott's work aims chiefly at popularizing meditation upon the Passion of Christ, just as his "Life of Our Lord" was meant to awaken the habit of conforming our actions to the Model of perfect humanity, that we may become fit to participate in His Divine Life.

DER GOTTICHE HEILAND. Ein Lebensbild der studierenden Jugend gewidmet von Moritz Meschler, S.J. Approb. Erzbisch. Freiburg. Mit Kerte von Palestina. Freiburg im Breisgau, und St. Louis, Mo.: B. Herder. 1906. Pp. 670.

JESUS OF NAZARETH. The Story of His Life, written for Children, by Mother Mary Loyola, of the Bar Convent, York. Edited by Father Thurston, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 401.

The work of Father Meschler is written especially for young people of that age when the aspirations after some high ideal begin to make themselves felt in the youthful heart and prompt it to noble and chivalrous action. It is this period of special fervor which determines vocations and shapes the course of subsequent life and of great undertakings.

In picturing therefore the Life of our life, the model to which every right-minded man and woman must recur for the fashioning of their motives and deeds—the sole standard by which we shall ultimately be judged—particular stress is laid by our author upon what befits the youth who receives his first impression of perfect manhood from the image of Christ. Both in the character of his description and the language which he uses, as in the reflexions to which the vivid consideration of our Lord's self-denying and generous conduct naturally lead him, Father Meschler keeps before him the attentive and eager mind open to what is ennobling and heroic. Without any tendency to fantastic or scenic display in unfolding the series of descriptive acts which constitute the life of our Lord from His birth to the day of Pentecost, when the divine mission of the Messiah completes its cycle of beneficent presences, he engages the attention much as M. le Camus does that of the reader of larger experience in his "Life of Christ" reviewed above. It is an admirable book for occasional reading to the young men in a German parish who are being taught to have serious aims. But it will instruct and edify and nourish piety and reverence in any reader, young or old.

Of Mother Loyola's excellent work, designed mainly, as are nearly all her writings, for children, we have already spoken in unreserved commendation. She avoids in her simple narrative all that is didactic or stereotyped or prosy. Yet while the style is cosy and invites one to listen, there is nothing in her presentation of historic truth that the child would ever outlive or have to reverse and correct or even supplement, save by that natural growth of a widening intellect and a larger horizon, spontaneous in the spiritual as in the natural order. If this book were read in the schoolroom, in the sewing-room, in the home where reverent attention can be secured, it would create a proper sense of what the responsibilities of life are and imply; it would increase vocations to religion, the lack of which we deplore; it would above all generate a higher estimate of the privileges of Christianity and the inheritance left to the Catholic Church.

JESUS CHRIST. Sa vie, son temps. Par le Père Hippolyte Leroy, S.J. Lecons d'Ecriture Sainte. Paris : Gabriel Beauchesne et Cie. 1906. Pp. 330.

For twelve years past Fr. Leroy has been preaching at the Jesuit churches in Paris and Brussels upon the life of Christ, and the discourses of each annual cycle, when completed, have been published in book form. In 1894 the series began with the birth of the Messiah, followed in succeeding years by an exposition of the childhood and domestic life, the choice of disciples, the public activity of Christ in its manifold phases, His death and triumph.

The manner in which Fr. Leroy unfolds his themes is not the historical exposition to which we are so much accustomed in books of this kind; rather he plucks some central thought from the Gospel narrative and seeks therein the lesson of following Christ which we must learn, whatever view we take of our model. Thus, to confine ourselves to the present volume, the author takes up some sayings of our Lord, such as "The Father and I are one," and develops their meaning whilst drawing for us, for the better understanding of them, a picture of the circumstances under which the words were uttered. Or he takes Lazarus or Zachaeus or the fig tree that was cursed and describes what they do or suffer or what they represent, in language that attracts our imagination and fixes the things we read in the memory with the

after-effects of a desire to follow Christ. For those who read French and whom the substance of these sermons might serve in preaching, the use of the entire series (12 volumes) will be facilitated by an additional volume of Indexes and Scripture references, shortly to be issued by the publishers.

THEORIE DE LA MESSE. *Sommaires du Cours. Notes, Lectures, avec 50 illustrations.* "Cours d'Instruction Religieuse," par J. C. Broussolle, aumônier du lycée Michelet. Paris: P. Téqui. 1906. Pp. 264.

The author emphatically states in his "avertissement" to the volume that his book is intended to be a class-book, a guide for teaching young people what they should know about the Holy Sacrifice, which is the central object of religious worship. He is himself a teacher, and what he offers in this book is what he had for years dictated, and improved, for the benefit of his pupils. He finds that the prevailing ignorance of religious things among the laity in modern times is due to the defective method of teaching, since we have no lack of teachers and books, whilst the subjects are such as can be made most attractive to young people by a proper presentation.

As a matter of fact the author presents his subject in a very attractive method. He enters into the historical and archeological as well as devotional phases of it without apparent difficulty, interpreting Latin terms, explaining symbols, and describing liturgical scenes and acts in such a way that an attentive, moderately-intelligent reader may readily follow him to a clear comprehension of the matter. According to the general division of the subject the author treats of Sacrifice in general, particular sacrifices in religious worship, the Sacrifice of the Cross, the Sacrifice of the Mass, its history, efficacy, and importance. Each lecture is followed by a series of explanatory notes and a set of questions which the pupil is expected to answer in harmony with the matter preceding.

THE GOLDEN DAYS OF THE RENAISSANCE IN ROME. By Rodolfo Lanciani. Copiously illustrated. Boston and New York: Houghton, Mifflin and Co. 1906. Pp. 340.

To students of Rome—and they are not only such among the clergy as have made their studies in the Holy City—Professor Lanciani's new volume will prove exceptionally interesting.

Whilst the accounts grouped around the central figures of Paul III, Michaelangelo, Vittoria Colonna, Raphael, and Chigi "il magnifico," are intended mainly to illustrate the social and educational or artistic activity of the period in which they fall, the author's experience in recent archeological research upon Roman soil enables him to give more accurate descriptions of localities and monumental details than has been done by any former writer on the much-discussed subjects of this volume. By his own initiative he secured the restoration of an ancient plan of the city as it was in the days of the Emperors Severus and Antoninus; and by diligent search among old engravings compared with recent finds below ground and still existing medieval structures, he has succeeded in giving the reader a substantially accurate picture of the city as it must have been at the time when Julius II and Leo X were bringing back to it the splendor of the Augustan age for the purpose of illustrating Christian civilization. Rome had in truth lost its prestige as the centre of the cultured world at the end of the Avignon exile, when Gregory XI returned through the Porta di San Paolo to the ruined city within the old walls of the Aurelian. The city is said to have had then barely 17,000 inhabitants. "The simple fact," says the author, "of the head of the Church having taken up again his residence in the city by the Tiber, where hundreds of thousands of pilgrims were expected to assemble from every part of the globe each quarter of a century (at Jubilees), not only saved the city from abandonment or final collapse, but gave it a new lease of life, and helped it toward its moral and material regeneration." It took one hundred and fifty years before, with the accession of Paul III to the papal chair, the growth of the restored proportions by the assimilation of the new to the old became marked, and inspired that fresh ambition which developed the best that architectural and decorative art has yet produced. We learn from this volume a good deal of what the popes did through all the ages for charity as well as worship, for science and letters as well as for sculpture and painting. New sidelights, the result of the author's reading and practical observation, are thrown upon notable persons whose history has been involved in obscurity or prejudice. Thus he gives us what other historians of art have failed to do—a rational explanation of Raphael's attachment to the Fornarina, and of his relation to Maria Bibbiena, the "*bella et dignitosa fanciulla*"

whom he esteemed but whose love for him seemed to him distant, though she actually died of a broken heart when she found that he too was not drawn to her by affection but by her position.

Whilst the author does not write with any religious predisposition, as most Catholics dealing with this subject would find themselves inevitably drawn to do, he speaks with respect and impartiality of the persons and things that touch religious ground. The chaste and dignified style of English makes the volume agreeable as well as instructive reading. We doubt whether there is any precedent for writing the name of the old Mantuan ducal family Gonzaga with an initial C (Conzaga) as the author consistently does wherever the name occurs.

AUS KUNST UND LEBEN. Neue Folge. Von Dr. Paul Wilhelm von Keppler, Bischof von Rottenburg. Mit 6 Tafeln und 100 Abbildungen im Text. Freiburg im Breisgau und St. Louis, Mo.: B. Herder. 1906. Pp. 294.

Bishop Keppler of Rottenburg is a type of the cultured ecclesiastic in whom the beautiful and the good have an exponent capable of bringing both into perfect service of the truths taught by Christian Revelation. His travels in the wake of the Old and New Testament heroes are illustrative of the Biblical records in a degree rarely found in works accessible to Catholics, and they seem written with the special aim of aiding priests in making their instructions in classes of Bible history or Christian doctrine interesting and real. The present handsomely illustrated volume comprises a series of observations or unconnected essays on Christian art and the religious life. They are the second instalment of their kind, dealing with such topics as St. Thomas of Aquin in medieval painting, Rubens as an exponent of religious art, the Madonnas of Raphael, wanderings amid the monasteries of the Suabian country, etc. Besides such descriptions and criticisms of persons, objects of art, and places as belong to the ascetic and spiritual domain, the author discourses in a happy manner upon ethico-practical themes, as in an essay upon "Joy" (Freude) in its various relations to Christianity, gratitude, education, the Bible, art, modern, social, and domestic life, and to song. Here he gathers into linked paragraphs all that has been said upon "joyousness" by the great sages and saints of old and of yesterday. Altogether this collection, like the first volume of "Aus Kunst und

Leben," furnishes us with a fund of facts and reflexions useful for delightful private reading no less than for popular instruction. Bishop Keppler's two volumes "Aus Kunst und Leben" belong to the same class of writings and are of equal value with Hettinger's "Aus Welt und Kirche."

AN INDEXED SYNOPSIS OF THE "GRAMMAR OF ASSENT." By John J. Toohey, S.J. New York, London, Bombay: Longmans, Green, and Co. 1906. Pp. 220.

To the student of apologetics and controversy in our day the superiority of Newman's method of dealing with truth in those aspects that appear as it were modified by the prejudices of the age, makes itself strikingly felt when we apply it to the philosophy of scepticism prevalent in all spheres of public and private life. The very common and well-meaning but narrow-minded insistence upon stereotyped forms of argumentation, proofs "from facts" which are not facts, and demonstrations from Scripture which rest upon an erroneous exegesis, may have its justification in the past attitude of believing minds, but it is irritating to a candid and well-informed person of to-day, and to such Newman's well-balanced and appositely-illustrated presentation of reasons for the faith, to which man's common sense must lead him if he does not allow passion to intercept the way, appeal with inviting force. Newman's philosophy is summed up as well as analyzed in his "Grammar of Assent." To the average inquirer after religious truth there is something forbidding in this as in most grammars, inasmuch as it suggests hard mechanical mind-work. Newman himself realized something of this when he wrote to a friend while the work was in press: "You will be disappointed with my 'Grammar' and so will everyone be. It is what it is and it is not what it is not; and what it is not most people will expect that it is. It won't be out for ten days or a fortnight yet. It is my last work. I say 'work,' for though I may fiddle-faddle, henceforth a real piece of labor will be beyond me. This is what old men cannot do; when they attempt it, they kill themselves."

Father Toohey then has done what the author must have wished if he wanted to see his work rightly appreciated by that larger number of students upon whom he did not perhaps calculate as ever coming within reach of his philosophy.

The "Indexed Synopsis" brings the contents of Newman's philosophy, as expressly developed in the "Grammar of Assent," within easy reach of inquiring minds and makes it possible to pursue with facility a systematic study of it. As we have it here presented the "Grammar" is given to us in the form of a summary of Newman's arguments. At the same time it is a sort of catalogue of his doctrines, and in particular an analytical index of the volume itself. The author of the "Synopsis" adheres, as is meet, closely to Newman's own words and does not attempt to interpret the reasoning by unnecessary comment or interpolation. The cross-references are very copious and altogether the volume demonstrates its worth by its accuracy and fulness, thereby immensely enhancing the work of Cardinal Newman in behalf of seekers after truth.

INSTITUTIONES JURIS NATURALIS. *Cursus Lacensis.* Auctore Theod. Meyer, S.J. Pars I. Editio altera. St. Louis, Mo.: B. Herder. 1906. Pp. xxi—502.

CURSUS PHILOSOPHICUS IN USUM SCHOLARUM. "Philosophia Moralis." Auctore Victore Cathrein, S.J. Ed. 5a. Pp. xviii—493. 1905.

"Philosophia Naturalis." Auctore Henry Haan, S.J. Ed. altera. Pp. xi—253. Freiburg and St. Louis, Mo.: B. Herder. 1906.

The three books here presented belong to the standard and probably permanent literature of scholastic philosophy and are most likely so well known to the readers of the REVIEW as to obviate the need of any detailed description of their contents or reaffirmation of their merits. It will be enough therefore to indicate here the improvements embodied in these recent editions. The first volume of Fr. Meyer's "Institutiones" appeared originally in 1885, the second in 1900. The revision above presented extends only to the former volume and consists chiefly in a slight rearrangement and some expansion of the material, and in certain additions to the recent neo-scholastic bibliography of the subject. The volume has thus grown by about 45 pages, is made more convenient for use, and is even more attractive in its material aspect, which is saying much in view of the higher standard of book art for which the publishers are deservedly famed.

The fifth edition of Father Cathrein's "Moral Philosophy"

has not grown visibly bulkier since the preceding edition of 1902. Nevertheless, by a slight diminishment in the size of the letterpress, space has been secured for some twenty-odd alterations throughout the text. These, though of secondary importance, contribute in the total not a little to the general perfection and efficiency of the work.

The third edition of Fr. Haan's "Natural Philosophy" has received a goodly number of additions and emendations. On the whole, however, the book remains substantially as it was in the second issue of 1898, though the volume has grown by some 20 pages. The most obvious change appears in the treatment of Evolutionism, the material having here been redispensed, expanded at some points, condensed at others. The argumentation, however, remains substantially unaltered. The discussion of the theories on the constitution of bodies has not been noticeably modified. It may be that the author did not see his way to any definite estimation of the present perturbed discussion of the subject by the physicists. At the same time it may be regarded as a matter of regret that he makes not even a passing allusion to the recent theories concerning the complex structure of the atom—to the belief that what was formerly regarded as the ultimate limit of chemical divisibility is now very probably a little world of tinier corpuscles called electrons. Intimately connected with this belief is the plausible if not probable hypothesis that all bodies are ultimately aggregates of homogeneous electrons and that the transmutation of the elements into one another is not so impossible or even unlikely to occur as it used to be thought. If these conjectures are well-founded, the thesis which the present author so unqualifiedly maintains—that the so-called chemical elements differ from one another *essentially* (p. 199)—will need revision, while the argument for hylomorphism, drawn from substantial changes held to occur amongst inorganic bodies, will be considerably weakened if not annulled. The omission of these interesting and highly important problems cannot but be looked upon as a serious defect in a manual which has otherwise on the whole so much to commend it. It is to be hoped that the next edition will bring the work more closely abreast of the physical theories of the present day.

THE GATE OF DEATH. A Diary. G. P. Putnam's Sons : New York, London. (The Knickerbocker Press.) 1906. Pp. 267.

To a practical Catholic death has not that dark and hopeless aspect which the measures and language of the world attribute to the inevitable passing from the temporal to the eternal. The liturgy, the coveted last sacraments, and the ever-repeated prayer, "Eternal rest give unto them, O Lord," make us familiar with the great reality, "the one event of awful significance for every one, small or great, noble or base, wise or dull, that is born into this strange world." Hence we take up this book without those apprehensions which the author deprecates in his Introduction.

The volume pretends to be nothing more than "the record of the sincere and faltering thoughts of one who was suddenly and unexpectedly confronted with death, and who, in the midst of a very ordinary and commonplace life, with no deep reserves of wisdom, faith, or tenderness, had just to interpret it as best he could." The author writes not for the inquisitive nor the speculative, not for the light-hearted nor the indifferent, but for all those who feel the shadow of the supreme event of life cast backward over their lives, and who are conscious that day by day they are moving, reluctantly perhaps and heavily, to meet what no one can avoid. He has tried, as he tells us, as simply and sincerely as he could, to look his experiences steadily in the face, not to disguise his bewilderment; at the same time not to attempt to explain away, in a faithless and despondent spirit, the hopes, the instincts, the consolations, that went with him to the brink of death.

Such is the burden of a record of a convalescent, written during the days from June to October when the promise of new vigor and prolonged life had calmed his mind and he was able in quiet hours of meditation to review the problem of his life in the light of the past and the future. "The great doctor has just left me, and blessed words are still echoing in my ears: 'I see no reason whatever why you should not, with a little care, entirely recover your normal health.'" Thenceforth the author begins to realize the nobler vital tide that throbs in his being, and we learn much from his thoughts.

CANZONI. By T. A. Daly. Pictures by John Sloan. Philadelphia: Catholic Standard and Times Publishing Co. 1906. Pp. 172.

There are few priests who will fail to enjoy these tuneful poetic snatches which are for the most part, as the title of the volume suggests, echoes of life among our Italian immigrant brethren. Whilst Mr. Daly's verses reflect a true realism, they are entirely free from any offensive note which would indicate that the writer's humor is touched with irony or that it lacks sympathy. Indeed there are healthy lessons contained in most of the poems, and occasional shades of pathos relieve the bright coloring of themes essentially Italian yet encompassed by an atmosphere that reminds one of the mingled smiles and tears of an Irish sky, and inevitably betrays the versatile author's nationality, even if we did not know his name. The parish priest figures in quite a number of the poems, and as they are typical, we give here a sample of what the volume contains:

Padre Angelo he say:
 "Why you no gat married, eh?
 You are maka playnta mon'
 For gon' taka wife, my son."
 "No; I am too beeza man
 'Tandin' dees peanutta stan';
 I no gatta time for play
 Fooleeshness weeth girls," I say.
 "My! you don'ta tal me so?"
 Ees say Padre Angelo.

Bimeby, mebbe two, t'ree day,
 Younga girl she com' an' say:
 "Padre Angelo ees here?
 No? Eet eesa vera queer!
 Heesa housakeepa say
 I gon' find heem deesa way."

Shortly after, Father Angelo appears on the scene and Rosa

Say: "Oh! please go homa queeck,
 You are want' for sam' wan seeck.
 I am sand for find you here."
 "Ah! da seecka-call, my dear.
 Com'," say Padre Angelo,
 "Deesa younga man ees Joe,
 Shaka han's bayfore we go."

The rest of the overtures is vividly described until "Pretta soon—

Mebbe so da firsta June
Rosa gona be my wife!"



And Padre Angelo to whom they go—

"What?" he say, and rub hees eyes,
"Dees is soocha glada s'prise!"

A characteristic piece is a short poem in which the estimate and worth of "Padre Domineec" are contrasted:

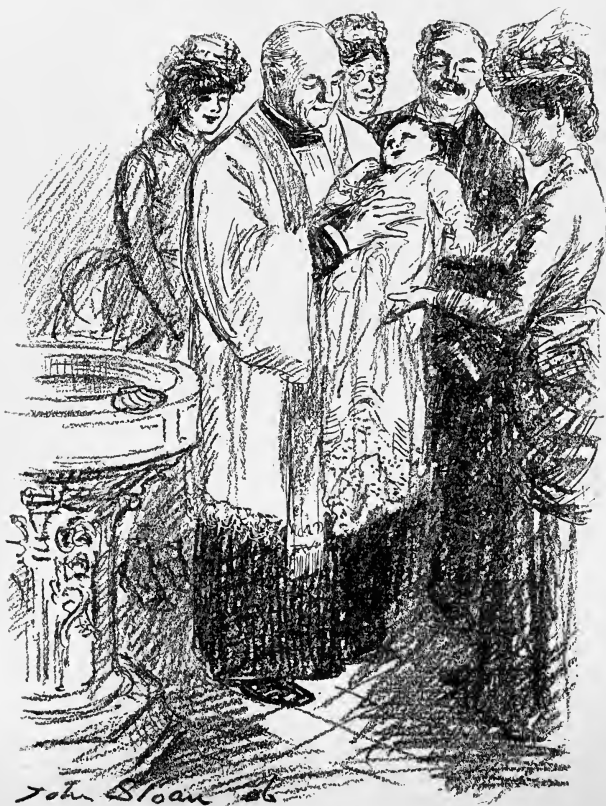
Padre Domineec McCann
He ees great, beeg Irish man.
He ees growla w'en he speak,
Like he gona go for you
Jus' for busta you in two.
My! he talk so rough, so queeck,
You weell weesha you could be
Som'where elsa w'en you see
Padre Domineec.

Padre Domineec McCann
Stop at dees peanutta-stan'
W'en my leetle boy ees seek;
Talk so rough he mak' me cry,
Say ees besta boy should die,
So he go to heaven queeck!

He ees speak so cold to me
 Nevva more I wanta see
 Padre Domineec.

But when our Antonio of the street comes home to his sick boy that night he finds the doctor there, who comes in his carriage, though Antonio never sent for him and begins to wonder whether of his small savings he could ever pay the bill. But the doctor—

He jus' smile an' weel no speak,
 Only justa for to say:
 "You no gotta cent to pay.
 I gon' feex dees boy dat's seek."
 Oh! beeg-hearta man, an' true!
 I am gattin' on to you,
 Padre Domineec.



The poems do not deal exclusively with Italian character; there are pictures of Father O'Shea and Father McCrea, of Father O'Flanigan whose merry laugh imposes the name of "Ha-Ha-Ha-Hannigan" on the baby "Cornaylias" when he is brought to the sacristy for Baptism; and there are other themes gay and pathetic, written in the same light and graceful style. The closing poem, "A Song to One," which concludes with the line

My soul shall sing through all its days,
If you are won,

seems like a voucher that the author will give us more of this entertaining and wholesome sort of realistic verse, and thus approve himself to that wider circle which this sample of his genius is sure to win for him.

Literary Chat.

The "Bullettino critico di cose Francescane," published at Florence (Cividale del Friuli) under the direction of Luigi Suttina, demonstrates the world-wide interest the writings of St. Francis and those of his sons who reflect his genius have produced in the modern literary world. The "Bullettino" puts us in possession of the sources whence Franciscan scholars and commentators draw their material, that is to say, those documents which, being lost sight of because they made no pretense to literary worth, were nevertheless the inspiring elements that produced scholarship as well as art. The research work in this field covers, of course, the whole range of Dantesque writings, and the editor enriches our store of knowledge on the subject by two papers in the present number, of which "Un ignoto frammento manoscritto della 'Commedia di Dante'" is the most noteworthy. Indeed, Professor Suttina deserves the gratitude of Italian scholars, apart from his Franciscan interests, for his contributions on Tuscan letters of the thirteenth century.

Fr. Pustet & Co. publish a series of charts (three) to be used in schools for instructing children in the rudimentary practices of Gregorian or Plain Chant. The text is German, but easily translated. The explanation of the scales as here indicated requires a trained teacher.

Among the new annuals we note the "Dominican Year Book," published by the *Rosary Magazine*. Among the contributors are a dozen or more who belong to the Dominican Order, and the articles are largely accounts of the various works of missionary interest and scholarship un-

dertaken by the sons of St. Dominic. Father "Tom" Burke, the late eloquent champion of Catholic historical truth as affecting the relation of England to Ireland, is heralded for the first time as a verse-maker. Fr. John T. McNicholas writes an admirable, though brief, essay on the Spirit of the Order of Friar Preachers as instituted by St. Dominic.

The Benzigers have provided a neatly printed vade-mecum ("Ecclesiastical Diary") in which the priest finds conveniently put together the feasts and special devotions of each month, the Ordo for the recitation of his breviary, the principal indulgences so arranged that they may be announced each week for the guidance of the faithful, rubricated pages for keeping a record of mass-stipends, sick-calls, addresses, etc. The little book, in flexible covers, contains moreover very many items of information upon ecclesiastical, liturgical, and secular matters which a priest is likely to want in the course of his professional ministrations. As a first issue the "Diary" is remarkably complete, and we venture to prophesy that the publishers will find every possible means of making it more so as the annual note-book becomes a fixed institution with our clergy.

A very readable and handsomely published translation of the late Cardinal Vaughan's volume "The Young Priest" has just been issued by B. Herder, under the title "Der junge Priester." The translator is Dr. Mathias Höhler, whose romantic story of a seminarist's career we reviewed some years ago.

The Month for December publishes a résumé of the facts that led to the non-prediction by the Hong-Kong Observatory of the disastrous typhoon that befell the Chinese colony of that place and caused the loss of many lives and ships. The account reveals the extent to which religious bigotry may be carried by men of science; for the data upon which the Court of Inquiry must base its verdict regarding the catastrophe show that the director of the Hong-Kong Observatory, acting for the colonial government, did not merely ignore the warnings of the Jesuit Director at Manila, but had been systematically misrepresenting the scientific work of the Jesuit Fathers in communications to the American Government.

One of the French reviews whose aim it is to reflect a sanely moderate mean, in matters theological and philosophical, between the two extremes of the ultra-conservatism and insane liberalism is *La Science Catholique*. Its humble aspect, to say nothing of its modest price, would not lead one to suspect the learning and penetration which it embodies. A typical illustration of its ideal can be seen in an article written by the editor, the Abbé Biguet, and entitled "Philosophes Modernes et Philosophes Scholastiques" (1906, No. 8). The term "scholasticism" still retains in France, as elsewhere, the note of opprobrium which it inherited from the pagan Renaissance. More than ever it is the sign of a "necropolis of formulæ encasing mummied ideas." The Abbé Biguet skilfully separates the wheat from the chaff in that system which the Church favors and fosters.

In very vigorous language he vituperates the phonograph records of definitions, theses, and arguments which in some seminaries stand for philosophy. He no less strongly claims, however, that the spirit and method of scholasticism entitle it to a place among "modern philosophies." He singles out especially three grounds of that title: 1. the scholastic position that reason is capable of attaining some certain truths respecting the world and God; 2. that the scholastic method insists on the first importance of observation and experience, internal and external (if this insistence was less respected in former times, the fault was despite the theory, and can no longer be justly asserted); 3. the claim that experience revealing the radical insufficiency of man and his world leads at once to the inference that both are essentially and permanently dependent on a supreme extra-mundane cause. It is the vindication of these three positions that has wrung even from some of its adversaries the avowal that it is the only "modern" system that can stem the double current of neo-Kantism and positivism which is sweeping so many minds out to the ocean of doubt.

That scholastic philosophy is entitled to the appellation "modern" in the sense that it confronts problems that haunt thinking minds more to-day probably than ever before, and that it confronts them if not with "modern arguments" certainly in "modern forms," may be substantiated by reading such works as Father Rickaby's recent book on "Free Will" (Burns & Oates and Benziger Bros.), wherein he discusses the theories of the four greatest "modern" English determinists—Hobbes, Locke, Hume, and Mill, also Dr. Aveling's "The God of Philosophy," and Fr. Sharpe's "The Philosophy of Continuity" (Herder). The professional student may do well to compare these books with the two volumes embodying the Gifford Lectures of 1905-1906 by Mr. Laurie, entitled "Synthetica" (Longmans); also with "Thought and Things," the first volume of a recent work on "Functional Logic" by Professor Baldwin, and with Professor Fullerton's "Introduction to Philosophy" (Macmillan). If the three latter writers are deservedly classed among modern philosophers, the three former cannot be justly denied whatever honor there may be attached to the designation.

The daily press recently announced that the widow of the late Dr. Eugene Dubois was about to fit out an expedition to pursue the investigations made by her husband on the remains of the supposed missing-link between man and his pithecoïd ancestor which Dr. Dubois had discovered in Java. It seems that while exploring (in 1891-1892) certain beds of animals' bones at Trinil, on the banks of the far-away Bengaran, he came across a part of a skull, two teeth and a leg bone (femur), which arrested his attention from their peculiar structure. They seemed strangely human, and yet not so. They were not found lying together, but scattered here and there. The fragment of the skull indicated a cranial capacity of 1000 cubic centimeters, which doubles that of the highest ape and is only three-fourths of the average European, and yet is equal to

that of many natives of Australia. Hence, the brain must have had the same correlative proportions. The femur was decidedly human, but not so the teeth. Dr. Dubois euphoniously denominated the supposititious creature "Pithecanthropus erectus"—surely a name to conjure with—and not a few evolutionists proclaimed it the missing-link. To justify the claims of this high distinction is the object of the expedition which Madame Dubois is said to be about equipping.

The zeal for the advancement of science, to say nothing of wifely devotion, hereby attested can only be estimated when one takes into consideration certain circumstances concerning the remains in question. For, first of all, it is by no means sure that those bones belonged to the same individual. The leg bone was found some fifty feet from the skull, and the two teeth considerably separated from one another, to say nothing of the fact that the relics were discovered at different times. Again, the age of the remains is highly doubtful. They may belong to the Pleistocene rather than the Pleiocene epoch; and then they would have been synchronous with man as fully organized as he is to-day. Lastly, there is little doubt that the relics are truly human; for, first, the skull capacity is as large as that of many individuals of the present day; secondly, the teeth, though abnormally large, are not bigger than have been found amongst native Australians; thirdly, the femur is admitted to be perfectly human. The authoritative evidence for these statements is given in a very readable and well documented, if not sufficiently critical, study entitled "The Primitive Condition of Man" in the *Princeton Theological Review* (Oct., 1906).

Astronomers, professional and otherwise, never quite give up questioning the Mavortian sphinx. The latest answer is embodied in a booklet which Mr. Edward Morse has compiled from the observations made by the well-known astronomer Professor Lowell at Flagstaff, Arizona. "Mars and its Mystery" is the title, and the publishers are the Messrs. Little, Brown & Co., of Boston. Everybody nowadays is aware that the face of our sister planet is scarred with lines resembling the cracks one sometimes sees in pottery, dried mud, or the surface of the moon. No very great imaginational power is needed to convert these lines into maps of railway systems, canals, parks, etc. The charts given by Mr. Morse enable one to trace the resemblance more readily. Still, a less vividly imaginational critic might be likely to ask, as does a reviewer in "Science" (December 7), whether "the markings on Mars, if we could see them well, would really resemble the drawings Professor Morse publishes of them." This is the very crux of the whole question, and until this is definitely decided most astronomers will consider the existence there of intelligent inhabitants as unproved, although not impossible, as indeed Mr. Morse succeeds very plainly in showing. The reviewer in "Science" expresses a regret "that the book is marred in one or two places by a rather savage personal attack upon a British astronomer in good standing, partly apparently on account of his religious convictions!" *Tantaene coelestibus irae?*

Books Received.

SPIRITUAL GUIDE FOR PRIESTS. The Spiritual Directory of St. Francis de Sales. Adapted to the Use of Priests by the Rev. R. Pernin, O. S. F. S. Cum Permissu Superiorum. Wilmington, Del.: Salesianum Library. 1906. Pp. 117.

THÉORIE DE LA MESSE. Sommaires du Cours. Notes, Lectures, avec 50 Illustrations. Cours d'Instruction Religieuse. Par J.-C. Broussolle, aumônier du Lycée Michelet. Paris: P. Téqui. Pp. viii—264. Prix, 2 fr.

NEUVAIN EN L'HONNEUR DE SAINT FRANÇOIS D'ASSISE. Par C. A. de St. V., Tertiaire de Saint-François. Paris and Lyons: Emmanuel Vitte. 1906. Pp. 32. Prix, 15 centimes.

CONTRE LES SECTES ET LES ERREURS qui nous divisent et nous désolent. Démonstrations et Réfutations. Par l'abbé Ch. Barnier, missionnaire à Pont-Saint-Esprit (Gard). Paris et Lyon: Emmanuel Vitte. 1906. Pp. 480. Prix, 5 f.

MORCEAUX CHOISIS DES SAINTS ÉVANGILES. Textes publiés avec des notes, une Introduction, un Appendice, et 95 gravures. Cours d'Instruction Religieuse. Par J.-C. Broussolle, aumônier du Lycée Michelet. Paris: P. Téqui. 1906. Pp. viii—277. Prix, 2 fr.

LA VERTU. Conférences et Retraite données à Notre Dame de Paris durant le Carême 1906. Par E. Janvier. No. IV.—"Exposition de la Morale Catholique. Paris, 10 rue Cassette: P. Lethielleux. 1906. Pp. 429. Prix, 4 fr.

EZECHIAS UND SENACHERIB. Exegetische Studie von M. Theresia Breme, Ursulinerin. (Biblische Studien, xi, 5.) Freiburg, Brisgau, St. Louis, Mo.: B. Herder. 1906. Pp. 133. Price, \$0.85.

DER JUNGE PRIESTER. Konferenzen über das apostolische Leben. Von Herbert Kardinal Vaughan, weil. Erzbischof von Westminster. Freinach dem Englischen von Dr. Mathias Höhler. Freiburg, Brisgau, St. Louis, Mo.: B. Herder. 1906. Pp. 345. Price, \$0.85.

THE LITTLE BOOK OF THE INNER LIFE. By a Monk. London and Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. 1906. Pp. 66. Price, \$0.30.

AUS KUNST UND LEBEN. Neue Folge. Von Dr. Paul Wilhelm von Keppler, Bischof von Rottenburg. Mit 6 Tafeln und 100 Abbildungen im Text. Freiburg und St. Louis, Mo.: B. Herder. 1906. Pp. viii—294. Price, \$2.00.

CHRISTIAN EDUCATION. By the Very Rev. C. J. O'Connell, Dean, St. Joseph's Church, Bardstown, Ky. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 192. Price, \$0.60.

PHILOSOPHICAL.

AN INDEXED SYNOPSIS OF THE GRAMMAR OF ASSENT. By John J. Toohey, S. J. New York, London and Bombay: Longmans, Green & Co. 1906. Pp. vi-220. Price, \$1.20 net; by mail, \$1.30.

THE PRINCIPLES OF CHRISTIANITY. By the Rev. A. B. Sharpe, M.A. (Expository Essays in Christian Philosophy.) London and Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. 1906. Pp. 172. Price, \$1.00.

THE GOD OF PHILOSOPHY. By the Rev. Francis Aveling, D.D. (Expository Essays in Christian Philosophy.) London and Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. 1906. Pp. 191. Price, \$1.00.

LEIBNIZ ET L'ORGANIZATION RELIGIEUSE DE LA TERRE, d'après des documents inédits. Collection Historique des Grands Philosophes. Par Jean Baruzi. Avec une facsimile. Paris, 108 Boulevard Saint-Germain: Félix Alcan. 1907. Pp. 526. Price, 10 fr.

LE DIVIN. Expériences et Hypothèses. Études psychologiques. Bibliothèque de Philosophie Contemporaine. Par Marcel Hébert, Professeur à l'Institut des Hautes Études. Paris: 108 Boulevard Saint Germain: Félix Alcan. 1907. Pp. 316. Prix, 5 fr.

MATÉRIALISME ET LIBRE PENSÉE à l'aube du XX^e Siècle: Dieu, l'âme, la prière. Par A. Deneux, curé de Liercourt. Paris et Lyon: Emmanuel Vitte. 1906. Pp. 280. Prix, 3 fr.

THE GATE OF DEATH. A Diary. New York and London: G. P. Putnam's Sons; The Knickerbocker Press. 1906. Pp. v—267.

EXAMEN CRITIQUE DES GOUVERNEMENTS REPRÉSENTATIFS dans la Société Moderne. Traduit de l'Italien de P. Taparelli d'Azeglio, S.J., par le P. Pichot, S.J. Tome I.—Unité Sociale, Suffrage Universel, Origine de Pouvoir, Emancipation des Peuples Adultes; Tome II.—Liberté, Liberté de la Presse, de l'Enseignement, Naturalisme, Félicité Sociale, Division des Pouvoirs; Tome III.—Application des Principes, la Nation Modernisée, la Législature, le Pouvoir Exécutif, La Patrie, L'État; Tome IV.—Administration ou Économie Pratique, Force Armée, Pouvoir Judiciaire, Epilogue, Examen d'un Opuscule de Montalembert. Paris: P. Lethielleux. 1906. Pp. viii—356; xi—392, 334, 359. Prix, 4 volumes, 16 frs.

HISTORICAL.

LA SAINTÉTÉ DU IX^e AU XII^e SIECLE. Par J. Auriault, professeur de dogme à l'Institut Catholique de Paris. In *Angustia temporum*; Saint Gregoire VII; Saint Anselme; Saint Bernard; Les Croisades. Volume IX: Les Vraies Forces. Paris et Lyon: Emmanuel Vitte. 1906. Pp. 275. Prix, 2 fr.

GESCHICHTE DER NEUEREN ZEIT. Von der Entdeckung Amerika's (1492) bis zur grossen französischen Revolution (1789). Von Dr. S. Widmann, Königl. gymnasial director. Mit 353 Textabbildungen, 34 Tafelbildern und 4 Beilagen. (Bd. III^d. Illustrierten Weltgeschichte in 4 Bänden. München: Allgemeine Verlagsgesellschaft. Pp. 472. Price, \$3.50.

THE GOLDEN DAYS OF THE RENAISSANCE IN ROME. By Rodolfo Lanciani, author of "New Tales of Old Rome," "Ancient Rome in the Light of Recent Discoveries," etc. Copiously illustrated. Boston and New York: Houghton, Mifflin & Co. 1906. Pp. xii—340. Price, \$5.00.

THE ECCLESIASTICAL REVIEW

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VOX CLERI

A Suggestion for Obtaining the Opinion of the General Body of the Clergy in Matters of Importance.

IT will be admitted that the ordinary clergy are usually an important and numerous body in a diocese. From time to time matters of moment will arise affecting them specially, or the diocese in general. Sometimes these questions have to be decided; then they are decided by our head, usually without consultation with the clergy. Frequently they are left undecided; and then each priest has to act on his own responsibility, guided solely, or almost so, by his own lights and experience. Outside ourselves, where there is a body of men having common interests, common objects in view, common goods at stake, there is union, there is common counsel, and the whole body benefits by the united wisdom and experience; and when it is desirable to formulate and issue a pronouncement representing the whole body or society, such a pronouncement is possible.

With the clergy it is otherwise. The reader will bear in mind that in this paper by the term "general body of the clergy" is meant those whom the English "Church Times" once—perhaps oftener—called "the inferior order of the Roman clergy," i. e. those who are not Bishops nor Vicars General, nor Canons—and for the purposes of this paper we may

include in the term Domestic Prelates and Monsignori *quatales*. Now, even in this "inferior order" there are men of ability and experience. Probably by far the greater number of them have spent fifteen or twenty years in active parochial service, gaining thereby more or less insight, not only into the minds and consciences of those over whom they have exercised pastoral care, but also knowledge of the working of existing laws and the need, or the contrary, of possible future regulations, and of the probably advantageous means of obtaining certain temporal or spiritual ends. They may even in some branches of knowledge—knowledge of the world, of financial matters, of the management of schools, and so forth—know more than the great theologians, whose work is of necessity mostly desk work, can possibly have learned. There are among them, moreover, men who, though they may not be the pick of the theologians, yet are very close to the front rank, and would be worthy to fill up the front rank should vacancies occur in it. The advice of such men is surely worth having. The accumulated learning and experience of so large a body can scarcely be looked upon as a negligible quantity.

And further, the clergy have great interests at stake; they are concerned with matters of great responsibility and importance, spiritual and temporal. The cure of souls, the educational—religious and secular—and financial conditions of our schools, the temporalities of the missions, and other kindred matters, are as important to us and to the Church of the diocese and of the country, as are the interests which unite bakers, grocers, distillers, in their respective guilds or societies, which form trade-unions and lead to great trusts and combines. Besides the objects just mentioned the clergy have personal interests at stake, their relations to their respective flocks and their superiors, including the Diocesan; and in these matters mutual help, guidance, and a common mode of procedure would obtain by drawing from the common fund of wisdom and experience.

And yet, with rare exceptions, the clergy of a diocese, as a

whole, do not combine. They never meet to discuss matters of importance which may arise from time to time, according to circumstances, and, unless some pronouncement emanates from headquarters, each one is left to go his own way and glean for himself which is the safest opinion to hold, which is the least thorny path to follow.

Should a question arise in which there is need for a definite utterance on the part of the Church, the utterance is given. It is given wisely, no doubt, and with authority; but it is not the voice of the clergy. The head speaks, the body follows. Let me be understood rightly; I am, not in the least demurring at this. It is for the bishop to speak, and it is for us to follow, and I should indeed be loth to express, or to hold, any opinion savoring of the least disloyalty toward those to whom on the most solemn occasion of our lives we have pledged our word to obey. It will, I hope, be seen in the course of this paper that my aim is rather to lead to a still closer bond of good understanding between the Ordinary and the Clergy.

Here then is my point: if the clergy of a diocese had opportunity for debate on subjects closely affecting themselves personally, or the diocese generally, it would probably tend to the advantage of the clergy, and of the diocese generally. It would guide the clergy in their work, in their dealings with their people, with the governmental departments and local authorities; it would not only ensure a rule for their guidance, but also a common and united mode of procedure, which would give them an additional strength in dealing with outsiders; it would teach them their own rights, and the limits within which they might safely and rightly go, in their dealings with authority, spiritual and temporal, and therefore it would also teach the limits beyond which they may not safely nor rightly tread. And in my humble opinion—I speak as one less wise, and subject to correction—it would often be of no little advantage to those in authority who have to make a pronouncement or issue a decree, if they could obtain from the clergy a definite “yea” or “nay,” or a “yea” or “nay” with a definite *secundum quid*, on the subject of the pronouncement

or the decree. One would expect to find not a little common sense in the general body of the clergy. In any case it would be an advantage for the Ordinary even merely *to know* the opinion of the clergy on a proposed measure, though of course he is not obliged to follow it.

Some time ago I happened to speak on this same question with a bishop (now deceased) who was considered by his own subjects and by others, an able ruler. He told me that on one occasion, not long after he took possession of his see, he had to legislate upon a matter of grave moment, and he bethought himself of taking counsel. Naturally his thoughts first turned to his chapter, and he said to himself: "Here are twelve good men; not only are they men of ability and experience, but they know, or are likely to know, the feeling of the clergy; I will ask them what they think about it." He did so, and received excellent counsel, and from that time he consulted them freely and frequently, even in those matters in which a bishop is not bound to consult his chapter.

The late Cardinal Manning used, on certain occasions, to call together the London rectors and ask their opinion; surely an excellent practice, and one likely to be productive of much fruit. Evidently His Eminence thought so, or he would not have continued to call them together and ask their advice.

In the early ages of the Church the practice of consulting the clergy was the usual—I might say, the canonical—mode of procedure. The bishop was the judge, the chief ruler, of the diocese; the clergy were the assessors and gave their opinion and advice. The clergy were the senate of the bishop. St. Jerome says, "*Habemus et nos in Ecclesia senatum nostrum, cœtus presbyterorum.*"¹ And the author of the "*Constitutiones Apostolicæ*" speaks of the presbyters as "*consilarii episcopi, Sanhedrim, et Senatus Ecclesiae,*" and St. Chrysostom² speaks of the "*Sanhedrim Presbyterorum.*" St. Cyprian made it his practice to do nothing of importance without the advice of his clergy—nor indeed against the will of his

¹ C. 2, in cap. 3, Isaia, v. 3.

² De Sacerdotio, cap. 3.

people. And the Fourth Council of Carthage³ has as follows: "Episcopus sine consilio clericorum, suos clericos non ordinet;" and, "Episcopus nullam causam audiat absque presentia clericorum suorum, alioquin irrita erit sententia episcopi nisi clericorum praesentia confirmetur"; and as we learn from the thirteenth epistle of Pope Gregory the Great and from the eleventh epistle of Pope Martin I, the obligation of consulting the presbyters extended to the passing of any decree affecting discipline or the property of the Church. On the death of the bishop or during his absence, the administration of the diocese passed into the hands of the presbyters, though they could not undertake any matter of very great importance.⁴

This body of presbyters was later on called the Chapter. Its members, and indeed all the clergy who were on the roll ("canon") of those who had the right to be supported by the church, were the Canons. As time went on and the clergy increased in number, the *presbyterium*, or whole body of the clergy, was found to be too unwieldly a machinery to be the ordinary advisers of the bishop. A selection was made; and those selected formed the chapter; they were the canons. They had certain privileges over and above the general body; they had certain duties and responsibilities; a closer bond was formed between the bishop and the chapter than existed between him and other priests. The bishop was in many cases bound to consult the chapter; in some cases, he could not act without their consent; the canons became the "consiliarii nati" of the bishop—his natural advisers.

Such is the present-day discipline of the Church. The canons are the official advisers of the Diocesan. But neither *de jure* nor *de facto* are they in touch with the general body of the clergy. When consulted by the bishop each canon gives his opinion; and that opinion is his own: it represents the mind of none other. Personally each canon may have talked the matter over with his friends, clerical or lay, and what he has heard from them may have influenced his own opinion,

³ C. 22, 23 decree.

⁴ Epist. Cleri Rom. ap. Cyprian.

which, however formed, is his and his alone. The chapter never meets the general clergy, never asks their opinion, does not form a medium of communication between the clergy and the bishop, nor has it any power to call the clergy together for deliberation. Neither has the clergy any voice in the selection of the canons. They are a body formed from the clergy and apart from them *ad hoc*, that they may be the advisers of the bishop, and that in certain cases they may, if I may use the expression, exercise a control upon episcopal acts by application of the veto.

Now we come to the synod. Here there may be some consolation for the clergy; for, at least, they are *present* at the synod. Benedict XIV cites many authorities by way of proving the utility of the synod. I take one as a sample. Augustinus Valerius, Bishop of Verona, on his return to his diocese after a prolonged absence, thus expresses his delight at again meeting his synod: "Videor in ea [in synodo] videre oculos meos, aures meos, manus meas, pedes meos"—but that the clergy could be—or might have—brain or tongue, did not, apparently, occur to the Bishop. On the other hand, the Sacred Congregation of Rites seems to favor the idea that the mind of the clergy may occasionally be inquired into by the bishop, to his advantage. For in 1720 the Bishop of the Canary Islands in his visit "*ad limina*" stated in his "*relatio status*" that owing to the great distances and other causes, it was quite impossible for him to hold a synod. The Sacred Congregation wrote to him suggesting that in each island of his diocese there should be held annually a meeting of the clergy, or as many of them as could be assembled; and that these should choose delegates who should go to the bishop and render an account of the condition of the Church in the island, and that the bishop after conferring with these should issue such decrees as might seem needful: "*Collatis tunc ipse consiliis, quid agendum esset imperares veluti de Synodi sententia, imperataque illi ad suos adducerent. Idenimvero synodi speciem obtineres, maximumque fructum caperes, quippe quod ubique tuam dioecesim agatu penitus internosceres, habitoque cum*

gravissimis viris, quales tales Procuratores curandi essent, sermone melius universa, Ecclesiæ tuæ rebus consuleres."

Theoretically, the clergy have a voice in the synod, though it is a very weak one. The "Pontificale" prescribes that the decrees of the synod be submitted to the assembled clergy for their approval: "Post hoc leguntur constitutiones si quæ sint, per synodum approbandæ"; which approval is given by the word "Placet." A certain Judge said recently that if a barrister were to argue anywhere outside the wording of an Act of Parliament, the presiding Judge would either swoon or commit him. One trembles to think what might happen in certain cases if a priest, either on his own responsibility or speaking in the name of a number of his brethren, should utter a plaintive "non placet," after one of the decrees of our next Synod. *Quod absit* — for our good priest being so bold would but draw upon himself the astounded gaze of the clergy of high and low degree, to no purpose.

Benedict XIV devotes some space to proving that the binding force of the decrees does not depend on the "Placet." For bishops are superior to priests not only by their orders, but also by their jurisdiction. They are the teachers and the rulers; theirs is the power of binding and loosing. That simple priests have equal power with bishops, and that they, together with the bishop, constitute one authority in the synod, is condemned in the 9th and 10th of the propositions of Pistoia, censored by Pius VI in the Bull "Auctorem Fidei," 1794.

Says Benedict XIV: "In Synodo dioecesana, solus episcopus est iudex et legislator: ipse suo nomine decreta facit et promulgat, et quamvis astantium consilium exposcat, non cogitur tamen illud sequi. Attamen si inconsulto capitulo novas constitutiones ediderit atque in Synodo promulgaverit, illae profecto, utpote deficientes a norma a jure præscripta, firmitate carebunt, quamvis si justae et rationabiles deprehendantur a S. Congregatione sanari queant." ⁵

⁵ De Syn., l. iii, c. xii, 6 and 7; also l. xiii, c. i, 16.

Although according to modern discipline and custom, the canons, in places where there are cathedral chapters, or the consultors, as in the United States, are the advisors of the bishop, the latter is not bound to submit his decrees to the whole clergy; it suffices that he *consult* the chapter or the consultors, and having consulted them he is not bound to follow their advice, except in certain cases laid down in canon law, and where legitimate custom requires that the consent of the chapter be obtained. Legitimate custom may also dispense the bishop from the obligation of even consulting the chapter.

De Brabander ⁶ says that, besides the solemn sessions of the synod, there may be committees, either of the whole clergy, or sub-committees, which may deliberate on certain special questions “et sensum suum aperiat”; and on the meeting of the whole Synod the bishop may, if he so please, ask the opinion of the whole clergy, though of course he is not bound to follow it. Whence De Brabander gets this statement about the Congregations and Committees, either of the whole clergy, or of a selected number, I cannot say. I have not been able to trace it in Benedict XIV, though the latter does speak ⁷ of committees to prepare material for the synod. But De Brabander was an able canonist and a careful writer, and not likely to make a statement without authority. If what he says is correct, then it seems to meet exactly the case we are considering. The clergy are in council; they meet and deliberate; they can make up their mind, and they have the opportunity of expressing it not only among themselves, but also to the authority. You might say, here is the very thing we want, and apparently provided for by the order of celebrating the synod. But let us beware, dear Fathers, lest in our anxiety to regain long-lost privileges, we bring upon ourselves also long-vanished burdens. For note, that the invitation expressed by the bishop that the clergy should give or withhold their “Placet” is made on each of the *three* days during

⁶ “Juris Canonici . . . Compend.,” vol. i, cap. iiii, art. 7.

⁷ *Lib. v.*

which the synod is supposed by the "Pontificale" to continue. And it may last longer if the bishop choose. We find *one half-day* long enough; and most of us have felt grateful when the long-drawn-out ceremonial of the synod has been somewhat shortened, and still more thankful when the synod has been dispensed with for the year. The committees referred to would sit on each of those three or more days, on the rising of the synodal meeting. Note further that on the third or last day the bishop after declaring his intention of closing the synod—giving as one of his reasons that he himself cannot hold out much longer—and inviting gentle criticism: "Et cui fortasse aliquid, quod digestum est, displicet, caritati vestrae cum benignitate et modestia intimare non differat;" proceeds to deliver an allocution on the duties of the clerical state, in which occur the following: "in domibus vestris mulieres non cohabitent; omni nocte ad *nocturnas horas* surgite; officium vestrum *horis certis decantate.*"

Probably few of us would care to have our domestic arrangements in the hands of a man-cook and man-housemaid, a method likely to involve greater expense and greater incapacity than the one now in vogue in most presbyteries, nor should we like to get up at midnight for Matins, nor to chant Prime, Terce, Sext and the other hours at the command of a cuckoo-clock, even though these inconveniences would regain for us the right of saying "Placet" or "non Placet" on three successive days in the year.

Now the reader will doubtless ask: "Having thus destroyed, what do you propose to construct? Having objected to everything, what do you suggest?" It is a very reasonable question, and though I have not gone so far as Mr. Chevalier, who sings: "What's the good of anything? *Nothing*"—yet I have rather fallen foul of most of the existing institutions in which the mind of the clergy is theoretically supposed to be expressed—and is *not*. It is right therefore that I should suggest some means by which the end sought for may possibly be obtained—and this I will do to the best of my power.

First let me recall what I have said at the beginning of this paper, that the "*vox cleri*"—the expression of the mind of the clergy—has a twofold relationship: to the clergy themselves, and to the bishop. It is sometimes well that the clergy should know what is their own mind, their opinion as a body on any given subject; and, having arrived at this general opinion, it is sometimes desirable for their own benefit that it should be expressed. It may often be to the mutual advantage of bishop and clergy that the clergy should be able to express their opinion and that the bishop should know it; not infrequently misunderstandings might be removed, vague directions be made more clear, grievances relieved, and the clergy brought into closer touch with the bishop who should be to them not a Lord, but a Father.

First then, comes what should seem a natural proposal; a periodical, say a yearly, meeting of the whole body of the clergy of the diocese. This could be worked something on the lines of such Conferences as those of our Catholic Truth Societies. The clergy would appoint the officers: Presidents, Vice-Presidents or Committee, and Secretary. These would choose subjects of interest for the year, appoint writers of papers and invite speakers. Resolutions could be passed which, though they could not have any binding force, would be expressions of opinion, and would effectively represent the mind of the clergy. To this proposal, which at first sight might seem a very practical one, there are objections. Perhaps even now we are not sufficiently advanced, and a Conference of the clergy, even of each diocese, might be too unwieldly for our present powers of organizing.

But there is a still graver difficulty. According to Scarfanti, parish priests, chaplains, and other simple priests "*non possunt sese libere congregare, sed quandocunque occurrit id agere ob eorum negotia, tenentur licentiam petere ab episcopo, ut non ignoret quid isti agant.*" They may however unite "*super negotio tangente interesse ipsius superioris, veluti de promovenda lite contra eundem; quia tunc licentia petita, licet non obtenta; possunt haberi congregationes per clerum*

vel alias personas ex eodem clero, quae regulariter tamquam singuli considerantur, quia in hoc casu idem esset facultatem sese congregare ac extinguere litem, et sic indirecte adimere clero modum appellandi ac recurrere ad superiores ipsius episcopi, pro reparandis gravaminibus, sibi forsan cum constitutionibus sive edictis nimium rigorosis sive injustis illatis.”⁸

Of course the bishop might give permission for a meeting of the clergy on the lines just referred to; or the permission might be given on special occasions. Such extraordinary meetings might at times be advantageous. But for ordinary purposes it would be preferable to look around for some existing machinery which lies at hand, to which we are to some extent accustomed, and which may be acceptable both to the clergy and to the authorities. The only one to which I can turn with any confidence is that of the Decanal Conferences. The only official link connecting the clergy and the Ordinary, are the Deans. The deans are each in close touch with all the priests of their respective districts. They meet and preside over them at least six times in the year. They have their own meetings, and now and again they meet the bishop. Thus it is easy for them to obtain the opinions of the whole missionary force of the diocese collectively on one day during the time that lapses between Diocesan Conferences. In case of urgency the opinions could be obtained individually within a very few days. The opinions collected could be analyzed by the dean or secretary to the respective Conferences, and the result sent to the senior dean or to the secretary of the deans, who in turn would analyze the opinions of the Conferences, and publish the result to those for whom it is intended, to the Ordinary if so desired, or back to the deans who would eventually communicate it to their respective Conferences.

Sometimes it might be of advantage to the bishop were he to explain to a meeting of the deans his wishes, or his directions on certain matters; or he might ask the deans to as-

⁸ Scarfanti, l. i, tit. 4, n. 14; et animad. ad eundem tit., n. 20.

certain what the clergy think, or what is the general practice, when the bishop desires to obtain such information.

Again, some of the clergy in one Conference may wish to know what is being done in the other Conferences with regard to some special point. We will suppose, for instance, that, previously to the decision recently received from Rome concerning the obligation of blessing the Font on the Vigil of Pentecost, this question had been discussed in one of the Conferences, and it had been considered desirable to know what was being done in other parts of the diocese. It would have been easy for one dean to communicate with the other deans, requesting them to find out what was the practice followed by the clergy of their respective deaneries. The information obtained could have been analyzed; if it had appeared that a universal custom prevailed elsewhere either of blessing the Font on that day, or of not blessing it, we should then have known what *we* should do until some decree were given to the contrary. If it had appeared that there was no general practice one way or the other, then we could have gone on as before—each one doing what he thought best: or, our next step might be to consider whether it would not be well to obtain directions from the authorities. In any case, the result of the information obtained could have been communicated by our dean, or the secretary to the other deans, who would in their turn communicate it to their members. Or again, suppose that the Ordinary wished to obtain the opinion of his clergy on some subject, it would be easy for him to talk the matter over with the deans at their meeting, and they could speak on the subject to the members of their Conference and obtain the opinions of the individual members, and details could be entered into more fully than could be done in the usual circulars sent out from the Bishop's house or from the chancery office. So far as the clergy themselves are concerned cases in which a general expression of opinion is desirable are not infrequent. It would not however be often that the bishop of the diocese would have occasion to ask for the collective opinion of his clergy—for he has his own advisers; but now and

again such a case might occur and it would be useful to have some method of this kind ready to hand.

One final word. It may be objected that if the clergy deliberated either in a body—as in a general Conference—or through the Decanal Conferences, a spirit of disloyalty might be engendered. I ask, *why?* May not the clergy be trusted as much as the laity? No such charge is urged as a reason for abolishing such deliberative assemblies as our “Parliament” or “Congress” (Senate), or similar bodies which indeed have power not only to deliberate, but to enact. I think that the Catholic clergy, whether of England or any other English-speaking country, may claim to be able to maintain the spirit of loyalty. There are surely amongst us enough men of priestly spirit, and of common sense, to check at once any sentiment of disaffection or of disloyalty to our ecclesiastical superiors. It seems to me that should there be any dissatisfaction a frank and respectful remonstrance or expression of opinion is much to be preferred to a smouldering spirit of discontent.

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THE PROSPECTIVE EFFECTS OF THE ECCLESIASTICAL REVOLUTION IN FRANCE.

IN the memorable Encyclical Letter to the French Archbishops and Bishops, dated on the great Roman feast of Saint Lawrence the Martyr, after decreeing that, as the Separation Law of 11 December, 1905, establishes them, “it is absolutely impossible for worship associations to be formed without a violation of the sacred rights pertaining to the very life of the Church,” the Supreme Pontiff proceeded:

We declare it is not permissible to try some other sort of Associations at once legal and canonical, and thus to preserve the Catholics of France from the grave complications that menace them, so long as it is not established in a sure and legal manner that, under the Divine constitution of the Church, the immutable

rights of the Roman Pontiff, and of the Bishops, their [the Bishops'] authority over necessary property of the Church, particularly over the sacred edifices, shall be irrevocably set in full security above the said Associations. To desire the contrary is impossible for Us. It would be to betray the sanctity of Our office without bringing peace to the Church of France.

The French Premier, M. Clemenceau, on the other hand, in his Ministerial declaration to the Chamber of 5 November last, affirmed that the new law had ensured "the definitive supremacy of French civil law" over the Church; and engaged that "we shall apply the Separation Law without weakness, in the whole of its dispositions; and should it appear to us that the penalties established are insufficient we shall not hesitate to propose additional ones." Conformably to this threat the anti-Christian Minister of Worship (*sic*), M. Briand, in the prolonged ensuing debate, assured the deputies forming the Bloc that, although the churches and chapels sequestered from and after 11 December would remain open, the Government reserved to itself the faculty to close altogether any or all of them when it chose. And to this he added the explanation that "the Government will act according to circumstances. From 11 December, 1906, the Government will be master. I am bound to say this, for such and such an event may occur as will render it our duty to use our right and our whole force."

In the words of the eminent and eloquent Deputy M. Jacques Piou, founder of a great Catholic society,¹ with 1600 local committees throughout France, that has taken in hand a much-needed agitation for constitutional reforms to procure civil and religious freedom for citizens of a Republic now falsely proclaiming a regime of liberty, fraternity, and equality—"it is a constitutive principle of the Catholic Church that the organization and direction of divine worship belong to the hierarchy of pastors;" and every professedly Christian body in the world adopts for itself practically a like principle, while

¹ Popular Liberal Action.

all such bodies should surely repudiate as wicked the alleged main object of the Separation Law, which, in the phrase of its drafter, M. Briand, is "to bring the old religion that is rooted in the country's life, the religion professed by large numbers of its citizens . . . under the scrutiny and *under the control* of the State."

The Catholic Church existed in Gaul certainly in the second century, and ever since has been more or less under State supervision in France, like every organization in that land, where no traveler can hope to escape State scrutiny from the moment he crosses its frontier. State control of religion is quite another matter. The Pope told the Archbishop of Besançon that "the Separation law does nothing less than replace religious authority by civil authority in Church government and in all things concerning public worship;" wherefore the Holy Father felt bound by conscience to refuse absolutely to recognize it. A majority of deputies elected under universal suffrage seek to take away from the recognized governing authorities of the most ancient and venerated organization in their country a control hitherto exclusively vested in them, its bishops. That the Church's bishops may fulfil the duties of their double office of teaching and governing without artificial and unlawful restraint, the episcopal authority has received a sanction wholly independent of human approval; which ought to be the case, since the mission confided to bishops is nothing less than to compass, if possible, the eternal salvation of mankind. "Not a particle of ecclesiastical jurisdiction is derived from the people, either as its original source or as a divinely appointed channel. There is no parity whatever in this respect between the authority of these Christian pastors and that of temporal rulers, whose power is, with great probability, held by Catholic theologians to come immediately from the people." ²

Accordingly, the Catholic Church everywhere has ever been controlled by its bishops, themselves controlled by the Bishop

² "The Relations of the Church to Society," Chapter III.

of Rome, sovereign ruler, neither citizen of any country nor foreigner in any way, as M. Briand in the Chamber allowed in these words: "For you, French Catholics, he is Catholic and French; for German Catholics he is Catholic and German; for Austrian Catholics he is Catholic and Austrian." This cosmopolitan Supreme Pontiff with all the French Bishops unitedly reject such a control of French Catholics as is proposed in the Separation Law; they intend to continue exercising the episcopal and papal control accepted universally hitherto, and their intention is heartily approved by the French laity professing the Catholic faith; that is to say, by the only parties directly interested.

In an exhaustive reply to M. Briand on 12 November, M. Piou caustically affirmed that to transfer control from the hierarchy to the laity would be "to change the Church, to create a church that yet would not be a Protestant church, though no longer the Catholic Church, but would be an unnameable monster whose baptism had been forgotten."

How serious a matter is the control the State proposes to assume, despite the refusal to concur of the Pope, the bishops, and the laity interested, appears from the seizure of the Church at Montmartre, that cost the faithful subscribing in all countries of the world more than one million pounds sterling since 1870, and of the 2,000 other churches built within the last century by private beneficence, together with invested properties (about half in the French funds), worth sixteen million pounds sterling, all confessedly belonging to the Catholic Church in France; avowedly seized by the State because the faithful refuse to admit the new principle. The government in effect says: "Since you will not peaceably give to us, professedly anti-religious as we are, control of your Church and your worship, and your money, we take by main force from you both control and ownership of everything. Our right to do this monstrous thing in the twentieth century derives solely from the Separation Law of 11 December, 1905." They cannot pretend, like an English royal tyrant of a past age, to a divine right, for they deny or at best ignore Divine

existence; nor can they assert any natural right to control a religion, for they deny the reality of religion.

Attempts are made to throw dust in the eyes of a bewildered public by taunting French Catholics with rejecting what German Catholics accepted. True, there was a law affecting them passed by the Reichstag after Bismarck went to Canossa, and still in operation; but its title shows it is fundamentally, essentially, different from the French Separation Law. That title is: "Law concerning administration of properties belonging to Catholic parishes," and it regulates solely the due disposal of temporalities belonging, not to the State, but to Catholics. At the same time it recognizes the hierarchy and episcopal authority, requiring every parochial association to be presided over by a priest subject to the Catholic bishop of the diocese, and formally excludes from interference by the association everything relating to ritual and divine service. The French Law ignores the hierarchy and the parish priest. The worship associations of laymen are to dispose at will of the churches, fix opening and closing hours, duration of the various functions, settle ceremonies as they please, arrange furniture, confessionals, fonts, and the rest, including chairs or seats, where they like, all without consulting the priest, who, in short, becomes a mere employee like the beadle or professional chorister. As to the bishop, he has no voice either in such matters or in regard to doctrine preached; far from it, the Council of the Worship Association could order him out of the cathedral if his discourse offended them.

M. Piou told the Government in the Chamber that "the discipline of which you seek to deprive the faithful is Catholicism's very essence. Fifty generations have believed in this constituent principle of our religion. Millions of men still believe in it, without ceasing to be both citizens respecting the legitimate rights of the civil power, and patriots as enamored as any one can be of national greatness and public tranquillity."

That discipline is voluntarily accepted by the Catholic conscience, and neither persecution, suffering, nor sentence of death

itself, however painful, can "deprive the faithful" of it. The politicians who fancied they could effect what Imperial Rome and royal reformers after them utterly failed, what modern Jacobins, terrorists, and the Corsican Scourge of Europe, vainly attempted to effect, are discovering they have lightly undertaken an impossible task. All they have actually accomplished is to inflict material loss upon and create difficulties for the Church they dream of destroying, which is indestructible, being founded upon a Rock. During the week ending Saturday, 15 December, octave of the feast of the Immaculate Conception, they seized upon all material equipment of the Church of the French nation, her cathedrals and other temples, numbering nearly 50,000, the episcopal residences and the presbyteries, and the seminaries, with their furniture and ornaments, besides Church lands and invested properties, no matter when or whence derived, representing a capital-value of sixteen million pounds sterling and yielding a yearly revenue of £560,000; expelling bishops and clergy from their homes without a franc of assured stipend. This, however, is the limit of their power. They dared not close the sacred edifices, as the bishops foresaw and said in the summer: "When it comes to closing the churches, things will not go so easily."³ Accordingly the churches are left open for use as heretofore; but down to the end of November the clergy were told that fine and prison awaited contraveners of the Separation Law prohibiting a priest from officiating except as authorized agent for a worship association, whereas not one has been legally formed so far. Hence the circular of M. Briand, dated 1 December, sanctioning the priests' officiating in the absence of any association, provided a simple declaration be made under the common law and an Act to regulate public meetings dated 30 June, 1881.

But the Pope having immediately refused to let the clergy make the necessary declaration, a way out of the impasse that is peculiarly French was then discovered, no doubt in concert

³ Bishop of Grenoble.

with, if not at the instance of, M. Briand. Certain deputies of the Bloc hastily circularized Mayors of all Communes in their constituencies suggesting that they should get a couple of laymen, of whom only one need be domiciled in the parish, to make at Prefectures, or to Mayors, this declaration:

We, the undersigned, desiring to use the right conferred on us by the law of 1881, declare that we intend to hold public assemblies for worship on the days and at the hours (customary) in the church of

The present declaration is made for one year.

Two laymen, without consulting the parish priest (neither being "practising Catholics"), made this declaration on 12 December for the Church of St. John the Evangelist in Paris; and two others, one being an undertaker, made on that day one for the Church of St. Germain at Charonne, a Paris suburb, and for the Chapel in the Parisian Cemetery of Père-la-Chaise; acting, they said, on the advice of the chaplain officiating there, and who does not belong to the archdiocese. The authorities accepted both declarations. The two churches were "sequestered" like the remaining sixty-nine Paris churches next day, 13 December, but the clergy officiating therein, unlike their brethren, are not to be prosecuted for contravention of the Law, nor will they be amenable to any proceedings for officiating as heretofore so long as the Government keeps churches open. The difficulty was for a few days thus turned by a simple ministerial manœuvre not opposed by the Church.

These declarations were afterwards daily made by laymen throughout France, their number steadily increasing daily, much to the relief of the secular working clergy; but it is likely, when the extent of the liability incurred by the signatories is realized, that such unexpected enthusiasm for maintaining the *status quo* will slacken. Responsibility for material damage to the edifice, for wear and tear, for a hundred and one possible irregularities and infractions of laws, the moral or perhaps legal obligation to provide necessary expenses, to keep the premises in repair and insured, to preserve

order, and the like, are assumed by the parties who thus promise and engage to hold assemblies for public worship on many hundreds of occasions until mid-December, 1907, in a large church accessible by foes and friends.

If this expedient fails, the Government, being now convinced churches must somehow be kept open, will have to find another. No clearer evidence of ministerial impolicy and incapacity could be given than results from the absurdity of enemies to the Church and her indifferent members, after all her temples are seized, combining hurriedly to keep them open for Divine worship by despoiled faithful, and destitute, homeless clergy. The Parisians, critical and quick to see the ridiculous, perceive in these occurrences, how barren of real statesmanship, whereof the first essential quality is foresight, are the demagogues in power. Municipalities from all quarters are informing the Prefects and the Cabinet that they decline to assume the heavy expenses for repairing and keeping in good condition ecclesiastical fabrics; while bishop after bishop is organizing private worship in the parishes of his diocese, and the semi-official *Osservatore Romano* announces strenuous disapproval at the Vatican of the new device of lay declarations. There can be no doubt they are a step in the direction of Gallicanism. And it may be anticipated that some of the priests who are availing of the manoeuvre, now that it is denounced, will by-and-by profess themselves to be Catholic and Apostolic but non-Roman, like to certain clergymen at home. Any stick will do for beating a dog, so the anti-Christian Minister of Cultes will certainly behave kindly to such priests; although in the Chamber on 9 November he disclaimed a wish to promote schism in these dubious phrases: "I am a free-thinker, and will favor neither this religion nor that. When one disappears, I do not want to see another spring into being. If the Church should disappear, well and good. The new law was not made to raise up a church within the Catholic Church." The Protestant and French "Signal" acknowledged early in autumn that such an attempt "is bound to fail. Genuine Catholics will obey their Pope. Catholic churches

independent of the Pope were once possible. To-day they are impossible. Whether one likes it or not, the infallible Pope is everything in the Roman Church. All authority springs from that centre; to him is rendered obedience from the whole Church. You cannot be half-Catholic. Either you are Catholic or you are not. There is no middle term."

Pending the deprecated attempt to organize available Jansenistic and Gallican elements, a fresh law has been elaborated for endowing French citizens with "freedom of worship," by allowing public devotions to be regulated not only by the Separation Law of 1905 and the public-meeting law of 1881, but also by ten articles in the law of 1901 "regulating" associations—the law, namely, that compelled dissolution of Religious Communities, confiscated their goods, and expatriated their members! When this legal tinkering by avowed infidels with Christian worship is completed, it will only be legal adepts who can venture to attend public meetings for prayer and praise in the Republic.

Until the enactment of the fresh project submitted by M. Briand on 15 December, proceedings against priests guilty of breaking the Separation Law by officiating publicly in the open churches without "declarations" are suspended; and in Paris no prosecutions have been made, but in the provinces numbers were commenced before the Government had decided to stay them. Among provincial offenders is the Bishop of Orleans, Mgr. Touchet, who celebrated Mass openly in his cathedral on 13 December, and was at once summoned before the local justice of the peace who postponed decision for a week. The Bishop appeared in person and eloquently demonstrated the inconsequence of fining him for fulfilling his office in his cathedral expressly placed at the disposal of the faithful for public worship. The eminent prelate said:

Your decision will either acquit or condemn not only myself but all priests within my diocese, and the total fines may (for that one day) amount to seven or eight thousand francs. Now none of us is receiving any stipend; we are almost reduced to

mendicancy; still we may have to pay the penalty of our transgression for saying Mass with the faithful who were entitled (legally) to be there, for giving Communion to the faithful who were (legally) entitled to ask for it! Well, we may contrive to pay such a penalty once, perhaps twice; thrice at the utmost, but no more. And then? Then, no matter how much I love the temples which on the day of my consecration I swore to guard and adorn, no matter how much I may grieve over the prospect of private celebration, I shall have to order my priests who can pay no more fines, who are not qualified to replenish treasuries the State violates in so many ways, I shall have to order them to withdraw into the sphere of private worship. And then, whether one wishes for that result or not, the churches will be closed. We shall then be told the fault was ours. No so, the fault lies with the lawmakers. I have not wished to break the law: I do not believe I have broken any.

The latest attempt at ecclesiastical legislation by anti-Christian advocates and demagogues, having passed the Chamber of Deputies, was referred by the Senate on 26 December to the Commission named in 1905 to consider the Separation project. In the meantime the "*Journal des Debats*" has pointed out a remarkable instance of blundering by the plundering Deputies who sent it up the previous week. As agreed to by 388 Deputies against 146, it provided that free use of the sequestered churches until 11 December, 1907, could be accorded either to worship associations formed under the Law of 1905 (of which there is not a single one, nor can one now be legally formed) or to associations constituted according to the Law of 1901. But, owing perhaps to haste and carelessness, perhaps to a deep design, the version actually put to the above voting omitted the second alternative, which in reality was the only important part of the bill so far as it relates to worship. In that respect therefore the bill is waste paper. And, if the error was unintentional, it must go back to the Chamber for amendment; hence the ill-fated measure could not be enacted into law in the year 1906.

When it reappears before the Deputies, M. Flandin may be

able to move an amendment which the extremists howled out recently, and which is supported by such opposite politicians as Ribot, Jaurès, Piou, Lockroy, and Denys Cochin, and which, could it be made law at once, would restore peace to the plundered, though not property. Here is this much-needed text (translated) :

Meetings held at intervals in public or private buildings shall be exempted from the formalities required by the law of 30 June, 1881.

Although all the French churches are "sequestered," i. e. seized as its own by Government, only one has been so far "disaffected;" i. e. handed over to department or commune, namely, that referred to in the following remarkable document which, being first and unique of its kind, will probably become historical. Translated it reads :

To the Clergyman doing duty at Azay-sur-Indre.

Sir,—In execution of the law of 1881, and in default of any Catholic worship declaration, I have the honor to inform you that the Commune to-day takes possession of the presbytery and church, which you are invited to quit immediately. In case of your refusal to do so, a contravention summons, according to the law, will be prepared against you. Please, sir, accept the assurances of my consideration,

THE MAYOR, BOUCHER.

Azay-sur-Indre (Indre et Loire).

16 Dec., 1906.

The parish priest has left, having received unlimited leave of absence from the Archbishop, and the church is closed. Midnight Mass was not allowed on Christmas eve by Cardinal Richard in any Paris church, although that function, dear to Parisians, has been celebrated from time immemorial, with the solitary exception of 1793 when the worship of reason was in vogue and the daily guillotine was a permanent instrument for procuring liberty to French citizens.

As to the declaration, either under the law of 1881 or that of 1901, the main reason why Rome discountenances this hand-to-mouth device (available for one year at the utmost) is, of course, that the clergy under such a regime have no real authority and would become in effect State servants, yet unpaid. Another reason is that acceptance of such a humiliating condition would by too many be deemed acquiescence in the iniquitous procedure of Chambers and State, by which all the churches are forcibly seized and held.

The Government purposes realizing at once the sixteen million pounds sterling worth of properties in order to divide the total among the Departments and Communes of the country and the benevolent or educational works now receiving interest or moneys given or bequeathed for such works to the Church—excepting only that portion of the total yearly revenue of £560,000 which has hitherto been expended, under testamentary or donors' dispositions, upon Requiem or other Masses. How to deal with those funds they have not yet decided beyond this: not a franc shall be expended as was directed and as hitherto, nor shall a franc be reimbursed to donors or representatives. The whole capital shall be "reserved" by the State.

On this procedure Canon Mincil, of Rheims Cathedral, remarks:

The decision has a peculiarly grave and odious character; for these foundations for Masses have all been properly authorized by Government *pro tem*. Without such official authorization (for which a heavy tax was levied and paid) no foundation could have been legally made. Now Government *pro tem* says: "We authorized, you paid; but we shall now pocket the money and not let the Masses be said." To act thus is to rob.

From the emptied seminaries between five and six thousand students are to be drafted on 7 January into barracks for two years' military service, from which they had been excused, having performed one year's service. No better plan for ruining vocations could be devised by Satan.

Meanwhile the law of December, 1906, empowers Government to "raise the wind" by selling immediately confiscated properties, and thus provide the sinews of war against Catholicism by offering substantial inducements to discontented, necessitous priests to form a Gallican Church, a project that we shall certainly hear more about in the course of 1907.

J. F. BOYD.

Plymouth, England.

THE PRINCIPLE OF ALMSDEEDS.

THE Catechism reminds us that "it is a duty to contribute to the support of religion according to our means, so that God may be duly honored and worshiped, and the kingdom of His Church extended." From which we learn that the motive of almsdeeds springs from the love of God, which seeks to promote His honor and worship, and that its principal object is the extension of His visible Kingdom on earth so that He may be glorified in the subjection and salvation of the human race.

The motive serves, moreover, as a corrective to self-love, which commonly induces us to spend freely, not to say extravagantly, on selfish interests, and "sparingly," as the Apostle expresses it,¹ on the interests of religion; and the object is the antidote to the poison of worldliness, which infects, besides those who are without, a very large proportion who are within the fold of the Catholic Church, blinding them to the interests of her Kingdom, while it saps them of the substance which should be expended upon the support and extension of that Kingdom rather than upon strengthening the bonds of the kingdom of the world.

Almsdeeds, then, may be said to be the special weapon by which we conquer self and the world and contend for the cause of God and His Church. For, though prayer takes precedence of almsdeeds in the enumeration of the "three emi-

¹ II Cor. 9:6.

nent good works," the latter by virtue of its motive and object includes the former; while, too, when fasting cannot be practised, an increase of alms may take its place.

It can scarcely be denied, however, that in the present day, in greater measure than in former ages, the world has to a distressing degree the advantage of the Church in the matter of the monetary support of the faithful. Nor is it merely the lukewarm and indifferent to the Church's cause, the worldly-minded and extravagant in their expenditure upon the world's pleasures and pomps, who are at fault in this respect. "Pious people," observes Father Faber, "are particularly given to be expensive when they have the means." It is not uncommon in the present day, he says, to see even pious persons acting as if they thought their piety in other respects was almost a dispensation from almsgiving. Certainly his experience in the London West-end world of fashion cannot be said to have been a very limited one. But whatever the measure of the truth of his observation, and to whatever extent it may be said to be applicable to pious people generally, it is to these especially that the writer of the present article would appeal with the hope of enlisting an increase of coöperation with the clergy and the generously-minded laity who already are fulfilling their part in the endeavor duly to honor and worship God and extend His visible Kingdom on earth.

And he is encouraged thus to appeal to the pious in particular because it is from piety that the motive and object of almsdeeds proceed. So clearly was this understood by the Jews under the Old Dispensation that in the Chaldea they designated the duty of almsdeeds by a word which signifies justice or righteousness; while in the Septuagint *ἐλεημοσύνη*, which means literally almsgiving, is the word frequently employed to translate the Hebrew for righteousness. Nor is it difficult to perceive that alms bestowed, not "sparingly," not "with sadness or of necessity," but, since "God loveth the cheerful giver," in "sufficiency," uninfluenced by human esteem whether subscribed privately or under the necessity of publication of name and amount on a list of subscribers—that

alms thus bestowed proceed from that which constitutes true piety, namely, the love of God and zeal for His glory in the salvation of man; whereas, contrariwise, neglect of this duty, impatience under its calls and reminders, the grudging response so niggardly disproportioned to that which is commonly lavished in superabundance on the pleasures and interests of the world, betoken the love of self rather than of the Giver of all we possess, and preference for the world's empire rather than for that of the Catholic Church, religious possessions and practices notwithstanding.

The principle of almsdeeds, then, as our Catechism reminds us, is based upon the love of God and of our neighbor for His sake, and is manifested in the endeavor to promote His honor and worship and extend the kingdom of His Church. And since the Church is not confined to nation or race but, in accordance with her title, is universal, therefore, while of course our "charity begins at home," it is due likewise abroad.

That, excepting the comparatively few generously disposed, who faithfully are fulfilling their part, Catholics generally cannot be said to be doing all they could, or even the least they should do in support of the Church, is painfully apparent if we contrast with the substance they so munificently bestow upon wordly interests that which they so insufficiently contribute toward the interests of the Kingdom of Christ. The world's kingdom everywhere finds devotees to its interests, greed, fashions, and pleasures in exuberant abundance, whole-hearted in their homage and prodigal in their expenditure, and it is largely by means of the worldly extravagance of Catholics, whose affections and substance should be consecrated to the service of a worthier kingdom, that, in the words of the prophet, the world has "become great and enriched grown gross and fat and most wickedly transgressed." The Church meanwhile everywhere languishes, or is stunted in growth, for lack of the temporal means upon which it has pleased the Giver of all that the spiritual shall so largely depend; her "poor missions" in many places are starved for want of the barest necessities, and her priests, depressed by

the weight of anxiety to find funds for their own and their mission's support, are sometimes starved for want of meat; her missions to the heathen frequently appeal in vain for the support of the faithful, and have to be postponed or abandoned for want of temporal provision.

This disproportion between that which is so freely lavished upon the world, its luxuries, pleasures, and social demands, and that which is so tardily and insufficiently doled in grudging response to painfully repeated appeals on behalf of the pressing needs of the Church, scarcely needs illustration by instances that will readily present themselves to thought on the subject. To take but one such instance, however, illustrative of that excessive love of pleasure which exercises so strong a hold in the present day that it has to be catered for even in the interests of the Church, contrast the enormous sums of money commonly obtained in a single night in return for two or three songs from a popular singer with the comparatively paltry sums raised after long and expensive preparation by that forlorn and laborious device to obtain funds for the needs of the Church, namely, the bazaar, the proceeds of which can scarcely be said to have been disinterestedly subscribed toward the cause to which they are devoted, since the demand for the amusement, excitement, and more that might be named, connected therewith, is evidence that what has been obtained is in great measure but payment for the entertainment provided and is, so far, unworthy of the object to which it is devoted.

Again, to instance the subtleness of the world's influence on even the minds of the zealously pious, unconsciously, apparently, to themselves, it may be in place here to observe that at a conference of a considerable number of both clergy and laity, at which one of the subjects under discussion was the maintenance of Catholic national schools, it was suggested, by a layman reputed for his zeal in the cause of religion, that in view of the emergency and of the necessity of raising funds to meet it, we should forego the decoration of our churches and be contented with painted deal altars. The retort surely was

obvious, that we should do better if instead of thus depriving the dwelling-place and the throne of the Most High of that which is due to His honor and worship, we began with our own homes and practised some retrenchment of the lavish expenditure frequently bestowed upon their furniture and adornment. The costly monuments of Divine worship, everywhere in Europe so substantially reared and richly beautified by the faithful of former days, who were sensible also of the necessity of providing for the missions of the Church, witness at this day to the conception that should be ours as well as theirs; they stand out in strong contrast to the efforts of modern times and prove to most convincing demonstration that our forefathers, at least, were resolved that the first fruits of art in all its departments and the costliest of earth's treasures should be consecrated to the service of the Church in loving homage to her King. The sight of them, and the contemplation of what they were before the hands of the spoiler in so many places were so violently laid upon them, should serve as an antidote, surely, to modern conceptions that are formed by servitude to worldly maxims and pomps, and should put to shame the impatient complaint of so many, whose persons and homes are lavishly bejewelled and adorned, when asked to contribute toward the needs of the Church and befitting homage to her King.

This disproportion between what the world so easily in superabundance obtains, and that which with so great difficulty in such insufficiency is obtained for the Church, may indeed fairly be said to be characteristic of the present more than of any preceding age of Christianity and threatens to become the more marked in proportion as so-called Christian society pursues that boasted advance in civilization which in fact is but a return to the paganism of former days. For Catholics, equally with Protestants and those who are Christians merely in name, are nowadays in appalling proportion characterized by the spirit of the age, despite their title to a better instructed and more intelligent sense of the claims upon them of God's Kingdom in preference to those of the world. Nor is this

characteristic confined, as already has been observed, to those who are Catholics only in name and to those who do but fulfil the bare obligations of religion; it is scarcely an exaggeration to say that it extends in greater or less degree to the majority of even the pious, whether consciously or not to themselves, so insidiously and successfully does the spirit of the world and of modern society invade and permeate the very Kingdom of Christ.

"A very inward thing," observes Father Faber, "has very outward results," and we may be very sure that where there is a deep-seated love for our Lord's Kingdom on earth, for His sake, and not merely for the sake of the benefits we derive therefrom for ourselves, it will be manifested by a generous bestowal of our substance in real proportion to our means toward the cause of its extension in every part of the world from which the real call comes to us, even to the point sometimes of considerable sacrifice, certainly to the retrenchment of superfluous luxuries; and that, at the least, what we bestow upon its interests will compare favorably with that which we spend upon the world's social requirements; that, in a word, it never will be "stingy, irregular, fanciful"—the characteristics against which Father Faber so strenuously warns us.

We have recently in England been reminded of the failure of English-speaking Catholics in particular, in relation to their duties toward foreign missions, and it was suggested at the conference² at which the subject was discussed, that a parochial clergy should be urged to endeavor more than they have hitherto done to interest the laity in behalf of these missions. But since, according to the proverb, "charity begins at home," and the clergy find it difficult and sometimes impossible to obtain from their congregations sufficient to support home missions, they no doubt feel that what they might succeed in getting from them for missions abroad would not in fact be given by their people, but would rather be so much diverted from payment of debts owing by them at home.

² Catholic Truth Conference at Blackburn.

Though, to be sure, the late Archbishop Ullathorne was quoted as having said: "I believe our own future will be blessed with increase in proportion as we, with earnest faith, send help to those who cry to us as we have cried to others, and received their help. I believe it because it is the disposition of our Heavenly Father greatly to help those who do such works of faith and charity. I believe it because there is no charity greater or more blessed than that which coöperates with God in sending His servants forth to spread His light and minister His grace to the nations afar off, who sit in darkness and alienation of soul from their supreme good. I believe it, because the mission to the heathen is the school of generous heroes, whose works of faith and sanctity will bless the country that sends them forth. I believe it, on the word of our Blessed Lord: 'Give and it shall be given to you again, full measure, and heaped up, and overflowing into your bosom.'"

That which engages a man's principal interest in life obtains most abundantly, as of his zeal and affections, so likewise of his temporal substance. If the pursuit of worldly position and pleasure be his chief aim, he will spend to the utmost on himself, on his belongings, and on those who already are rich in this world's goods and high in its favor and need not his patronage but his homage. If the pursuit of money for its own sake be his object, he will spend and be spent and "sweat" his fellowmen that he may become famed as a "capitalist." If philanthropy for mere philanthropy's sake be his hobby, he will spend abundantly on the temporal needs of suffering humanity, and, since self-love is usually most prominent where the love of God is wanting, he will commonly be tenacious of his fame as a benefactor to mankind and be careful that his "left-hand knows what his right-hand does." But when the religious principle takes possession of a man, the spread of religion for the love of God and the supernatural good of the human race becomes the aim and purpose of his endeavors, with the result that he is as prodigal of his substance on behalf of the Kingdom of the Church as is the man of the world in his determination to make the world's empire supreme. His

almsdeeds straightway become the manifestation of his justice or righteousness, and, as formerly under the Old Dispensation, so now under the New, are designated accordingly by the Apostle who quotes from the ancient Scripture: "He hath dispersed abroad, he hath given to the poor; his justice remaineth forever."

But lest anyone should plead that he does not aspire to so high a sanctity, and for the sake of those whose piety is not sufficiently manifested by their almsdeeds, it may be necessary to observe that in fact alms in proportion to our means are positively due from us, not merely by way of gift, but by way of debt in acknowledgment of God's sovereignty and of His supreme dominion over us and all He has committed to our stewardship; and that, since He exercises His sovereignty on earth by means of His visible Kingdom, the Church, our alms are not invited merely, but are positively claimed as of obligation by the Church. Hence we find that, as under the Old Law the tithe of all fruits and profits justly acquired were regulated and devoted to the support of religion, so likewise, under the New when the Church had emerged from the persecutions of the early centuries, provision and regulations were made to secure, in addition to the free-will generous offerings of her more devoted children, the alms of the faithful generally for her support and extension. Thus a canon of the Second Council of Mâcon, A. D. 585, makes express mention of an obligation in this respect; Charlemagne, by a royal ordinance, A. D. 779, makes the payment of the tithe obligatory on his subjects; Ethelwulf, king of Wessex, A. D. 855, "assigned the tenth part of his land all over his kingdom for the love of God and his everlasting weal;"³ and, later, Cardinal Soglia speaks of the tithe as "a certain part, not [necessarily] the tenth part, for it is sometimes greater, sometimes smaller, according to the custom of different places."⁴ Finally, St. Matthew tell us that our Lord insisted upon the principle of almsdeeds as an absolute condition of salvation.⁵

³ Sax. Chron.⁴ Inst. Can., Vol. II, 8.⁵ Chap. 25.

To the priesthood and hierarchy of the Church, with the Pope at their head, is committed the ministry of ordering and extending the Kingdom of Christ; by the very nature of their sacred office, and by reason of the all-absorbing attention and application it requires, they are debarred from secular employment for means of support and profit. It is surely obvious, however, that they need temporal means, as for their personal support, so also for the maintenance of their missions and the manifold administration, organization, and enlargement of that world-wide Kingdom which they have been appointed to govern. On whom then devolves the duty of providing these temporal means if not upon the laity of the Church? and upon whom rests the responsibility of the scandal before an unbelieving world of refusal thus to relieve the clergy of the necessity of "serving tables," and of abandoning them to that temporal anxiety which is so distressing a hindrance to their spiritual work? "If we have sown unto you spiritual things," pleads the Apostle, "is it a great matter if we reap your carnal things?" Hence, then, the commandment of the Church which obliges us "to contribute to the support of our pastors," and hence the motive and object of "Peter Pence," of the calls upon us of the parish or mission to which we belong, of the diocese in which we live, of missions to the heathen who in obedience to the command of Christ are to be won to His Church. And in relation to all this consider that though the work of conversion is wrought through divine grace by means of the spiritual endowments possessed by the clergy—aided indeed by our prayers—it cannot be carried forward without the aid of our alms, and that, if the heathen, whether at home or abroad, remain unconverted, the fault will be laid at the door of the laity in proportion as they have failed to provide the necessary temporal support.

How many a priest alas! finds himself expected to make himself "friends of the mammon of iniquity" and to waste his time and energies in paying court to the rich laity whose worldliness is more apparent than their piety, who "when they give, give in ways which minister to their own humors, so

that even in almsgiving self-love shall find its account," and who deem their gifts, so conspicuously disproportioned to what they squander upon the world, a kindness, forsooth, to the priest, rather than a debt due to Him to whom they will have to render an account of all He has committed for a while to their stewardship! The Apostle contrariwise bids the priest address such as follows: "Charge the rich of this world not to be high-minded, nor to trust to the uncertainty of riches but in the living God (who giveth us abundantly all things to enjoy), to do good, to be rich in good works, to give easily, to communicate to others, to lay up in store for themselves a good foundation against the time to come, that they may lay hold on the true life."

The following incident is to the point and may be of interest. The rector of a large mission, anxious to set on foot an important scheme for the permanent good of his parish, called on a wealthy member of his congregation for a subscription.

"I will give you twenty pounds," said his parishioner, approving in hearty terms of the scheme proposed.

"No," replied the rector, "I really could not think of accepting that sum from *you*."

"Indeed you are welcome to it," urged the wealthy parishioner, under the impression that his visitor was shy of accepting so large an amount.

"You mistake my very meaning," explained the rector, smiling significantly: "I mean that I cannot consent to offer in your name a subscription for so important an object of less than a hundred pounds."

The sum proposed was in due course readily enough subscribed, and the rich man no doubt subsequently pondered that through the kindly advice of his rector he had been enabled to gain the merit of offering to the Most High a sum more worthy of acceptance, because with better motive and more in accordance with his means.

In conclusion it may be observed that it is sometimes objected that, if the Catholic Church is indeed divinely con-

stituted to embrace the whole human race in one ecclesiastical kingdom, the intention of its Divine Founder has, to say the least, been but very imperfectly realized, since, although His Church holds populations, whether in large or in smaller proportions, of all nations and races in unity of religion, by virtue of her world-wide jurisdiction, still the total number of her subjects is small as compared with the whole population of the world.

Without attempting here anything in the nature of an exhaustive answer to this objection, it may be suggested that, in addition to the obvious reason that the instruments of the Church's extension, though divinely aided, are but human and imperfect in their coöperation, and, together with their converts have ever, moreover, been opposed, oppressed, and persecuted by a jealous world; in addition, too, to the likewise obvious reason that the material upon which they have to work is a fallen race characterized from the beginning above all else by the spirit of rebellion against God's reign on earth; that, in addition to these, an equally obvious cause is to be found in the very fact we have all through this article been considering, viz. that the duty of almsdeeds, which, as a reference to our Catechism has reminded us, was expressly instituted for "the support of religion, so that God may be duly honored and worshipped, and the Kingdom of His Church extended" — that this duty has been so insufficiently discharged by reason of that friendship with the world which is the enemy of God and the greatest hindrance of all to the extension of His Kingdom on earth. Had it been otherwise, the Church at this day would embrace a far larger proportion of the human race than she does and would in consequence have more whereof to glory in her title of "Catholic."

It is in our power by means of our alms in large measure to bring about this happy result even now in the time that remains to us, as also for that future in which our children shall arise and call us blessed for so doing.

A LAYMAN.

A BOOK OF CHRISTIAN SYMBOLISM.

I N the year of our Lord, 1677, the genial old printer, Master Johann Peter Zubrod, in the city of Frankfort-on-the-Main, turned out from his bulky press a fine folio entitled *Philothei Symbola Christiana quibus idea hominis Christiani exprimitur*. George Wagner made the drawings, which the clever burin of Martin Hailer cut into the blocks whence the illustrations were finally printed. It is a neat and quaint bit of work, quite rare in these days, for the scholarly owner of the volume which lies before us, a hundred years ago wrote upon the fly-leaf the significant note—"liber rarus." The book was prepared for the printer by a learned professor of the University of Heidelberg, who adds to it not only the preface but also a series of classical verses illustrative of the text.

Who is the real author of the book? It is plain that "Philotheus" is an assumed name. In truth the writer comes of royal blood, as is hinted in the preface; and from other sources it is evident that he was no other than the learned Count Palatinate Carolus Ludovicus, a prince who could use the pen as valiantly as the sword, who loved the arts and sciences no less than the sports of the field, albeit sad reverses in his latter days made him reflective, and then he loved to turn upon the things that are eternal. So the title of his book, in a full-page illustration, pictures him as a winged knight lifted upon a cloud beckoning to Truth whose angelic form descends upon him with the crown of immortality. Beneath, recumbent on the ground, lies the figure of earthly Fame, with foot chained to the globe, her hand upon a treasure-chest, with the emblems of wealth, power and vanity spread out before her dreamy eyes, and a cupid at her side blowing soap-bubbles into the air.

What will no doubt most interest not only the philosopher but the reader of classical tastes, is the ingenious series of meditations on the truths of life expressed in symbols manifold, with added comments in fine Quintillian style or melodic

Latin verse, all of which indicate the author's thoughtful aim: "Non est mortale quod opto." Running over these pictured pages in desultory fashion, merely to give the reader a glimpse of the contents, I pick out some symbols of Truth; and if it should prove attractive, I can bring more of a like sort.

THE LIGHT AS THE SYMBOL OF TRUTH.

Truth may be expressed by many figures according to the particular class of realities which is to be illustrated. Thus the figure of the cross stands for Christian truth; the lamp for moral or intellectual truth; the compass for mathematical truth, and so forth. The most common symbol of truth is "light."



LUMENQUE A LUMINE REDDIT.

It reflects its beauty upon its surroundings. As the sunlight caught in the polished mirror gives to it the power of re-

flecting, and as this power increases in proportion to the purity and brightness of the mirror, so the human soul, laying itself open to the light of Divine truth, reflects that truth in proportion to its purity, its freedom from the sordid dust and dulling breath of earth. And since God is Truth, and the idea of God comprises all that is comprehended in absolute beauty, the soul which reflects Truth becomes the image of God, as the type of highest beauty and perfection on earth yet possessing that beauty only so long as it lives in the presence of God, constantly realizing its dependence upon its source.

Hence, the classic writer, personifying the sun as the source of all light, warmth, growth, and beauty, attributes to the largess of Phœbus Apollo every gift of grace and beauty to man, and sings:

Clara repercusso reddit sua lumina Phœbo,
Et nitidum speculi spargit imago jubar;
Acceptosque refert ignes, radiisque coruscis
Assimilat frontem, pulcher Apollo, tuam.
Hoc fragilis faciat vitri quum vilior orbis,
Quid mea non faciant pectora, magne Deus?
Quod radio placeoque, tuum est. Nec pulchrior ignis
Me lustrat, quam qui redditur ipse tibi.

Immissos speculum radios a sole retorquet;
Lumenque ex ipso lumine vibrat ovans.
Non splendet fulgore suo, sed debet honorem
Huncce suum Soli, qui dedit omne decus.
Si, Deus alme, meam lustrat tua gratia mentem,
Illa refert radios irradiata tuos.
Redde, tibi reddam; sine te mens frigida torpet;
Illustrata tua luce potenter agit.

What is here said of moral and intellectual truth reflected in the soul, is likewise true of physical objects which when really beautiful invariably gain added splendor from the light of heaven. Thus the genuine gem when exposed to the sun reflects the splendor which is superior to that supplied by the most direct artificial light. In the same manner the animal endowments and talents of man, his genius, his natural good-

ness of heart, his physical beauty, are indescribably enhanced when placed in the service of God, that is to say, when they absorb divine truth like the diamond.



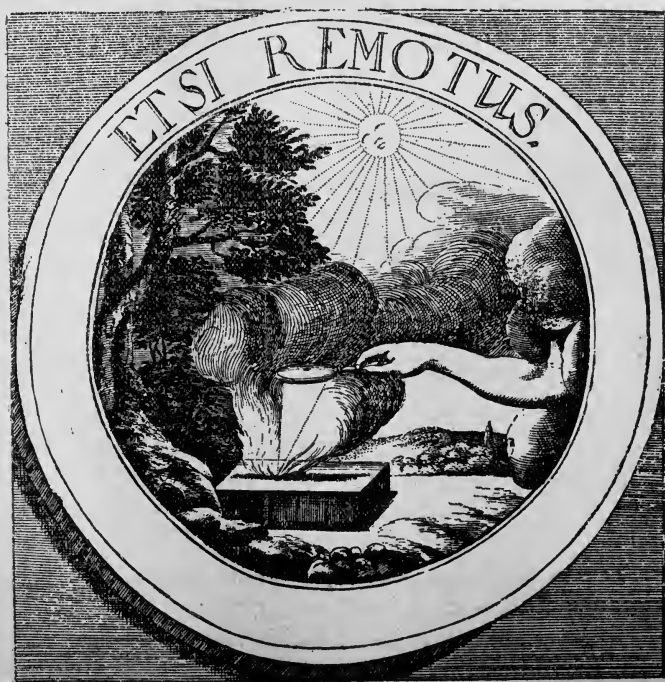
CLARIUS INDE MICAT.

Tu qui non flammis, non dura incude domaris,
 Qui radio assimilas sidera clara tuo;
 Clare adamas, quo non gemma est praestantior ulla
 Visa per Eoi littora pulchra maris;
 Quamvis tu stellas candore imiteris et igni,
 Sole tamen tactus, clarius inde micas.
 Fortunate lapis, cui se Natura probavit,
 Et patrium intendit magnus Apollo decus.

Seu tu corporeis celebraris dotibus ingens,
 Seu fulges clari laudibus ingenii;
 Seu quocumque animum facilis Natura decore
 Ornavit, donis prodiga alumna suis.

Crede mihi, major fulgebis laudibus istis,
Si simul affulget gratia diva tibi.
Ille etiam, tremulos adamas qui projicit ignes,
Si Sol affulget, clarius inde micat.

The power of truth operates not only by reflexion upon the souls and things that are brought within its immediate radius: ingenuity and industry can draw its rays unto regions that appear separated from its direct contact. Thus the lens may focus the scattered light and gather the rays intercepted by clouds, into a strong point of light, so strong that it eventually ignites the object exposed to it. In like manner the thoughtfulness and diligence of man will force the cognition of truth into souls that seem excluded from its beneficent action by the intercepting mists of error and the shadows of earth, so that the heart is caught with the fire of the divine influence, which seemed out of its reach.



ETSI REMOTUS.

Sol licet huic distet toto procul orbe remotus,
 Inferiora tamen vis' ea magna fovet.
 Nam speculo objecto, quo colligit optica lucem,
 Suppositam stringit, si patiare, manum.
 Sulphureumque nitrum flamma fervente resolvit,
 Et radiis urit torrida ligna suis.
 In summis quamvis habites, Deus optime, coelis,
 Tu tamen in terris cuncta remotus agis.
 Tota tibi natura, Deus, famulatur, et orbis
 Paret hic obsequiis servitiisque tuis.

As Truth reflects, so it directs in space and time. With it we may calculate; to it we may refer all things as to their first cause and last end. The objects that seem remote and uncertain when regarded in the light of heavenly truth are rendered sure and accurate in their relations and manifestations. We measure all space from the starting-point of the infinite, all time by the eternal. This is aptly symbolized by the following figure:



AB UNO.

Orditur puncto divina Mathesis ad uno,
 - Ex hoc principio linea quaeque fluit.
 Inde tot innumerae surgunt, quasi fonte, figurae,
 Mensuratque suum circulus inde decus.
 Tu Deus es punctum, puncto hoc descendimus uno,
 Hoc velut ex puncto cuncta creata fluunt,
 Sed tu, cuncta uno qui ducis nomina puncto,
 Recté eat a puncto linea nostra tuo.

God, the Eternal Truth, is the point at which all things, all lines, however divergent, begin. Invisible Himself, without extension, because immeasurable, all things proceed from Him.

Qui coelum et terras, et totum condidit orbem,
 Atque unus complet numine quaeque suo.
 Quem circum Mundi vastum versatur inane,
 Omnia qui secum maximus axis agit.
 Dixeris hunc merito punctum, centrumque salutis,
 Ad quod quisque suas fert, refertque vices.
 Res mea, spes mea, lux mea, crux mea pendet ab uno.
 Pro lubito faciat quaelibet ille suo.

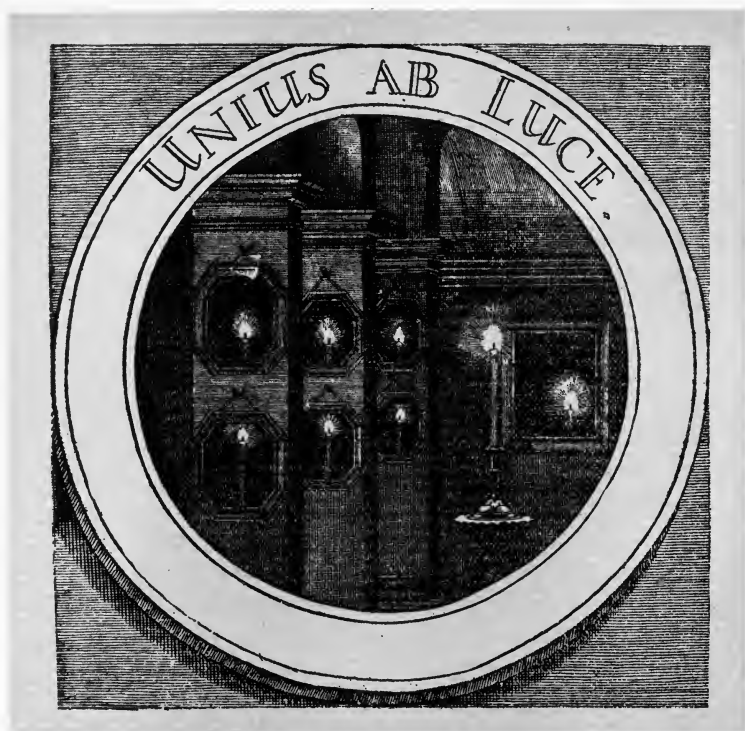
In temporal matters the influence of Divine guidance exercises a steadiness and silent direction similar to the action of the sun upon the stone dial. It marks time without noise and with a correctness that no contrivance of human genius can equal or supply. Such is the soul whose movements the light of heavenly truth directs, steady, silent, perennial, requiring no artificial winding or setting. And whilst in the time of clouds and darkness the index is invisible, there is never a doubt that with the return of the sunlight will come back also the infallible guidance which derives its security from Heaven. Hence—



DIRIGIT UNUS.

Credite sidereae flammae vaga lumina noctis,
 Non vestrum cupio detinuisse jubar.
 Non mille efficitis quod Titan efficit unus,
 Namque unus cursum dirigit ille meum.
 Hoc monstrante diem radiis dimetior aequis,
 Horaque festinum strenua raptat iter.
 Auxilium spernant alii, mihi maxima laus est,
 Lumina si propius Sol mihi firmat amans.
 Jam signare potest omnes horoscopus horas,
 Dum nitidum immittit plenus Apollo jubar.
 Sed mihi tolle tuam lampas Titania lucem;
 Jam nulla in toto cernitur hora scopo.
 Si Sol justitiae lustrat mea pectora solus,
 Illa valent recte munus obire suum.
 Luce sed ablata tali, nil possumus omnes,
 Quidquid inest nobis, gratia sola dedit.

The light that primarily comes from heaven has its image in the lights of earth which have been created for man's service. From the action of the earthly light we may thus learn by analogy the power of intellectual and moral truth, with this difference that the light of heaven is eternal and all-embracing, whereas the lamps and torches of earth are of time and perishable. Yet withal they light us into the useful way of higher truth; and this by their singular power of multiplying their rays and imparting to others the knowledge of truth which they contain. Thus we learn——



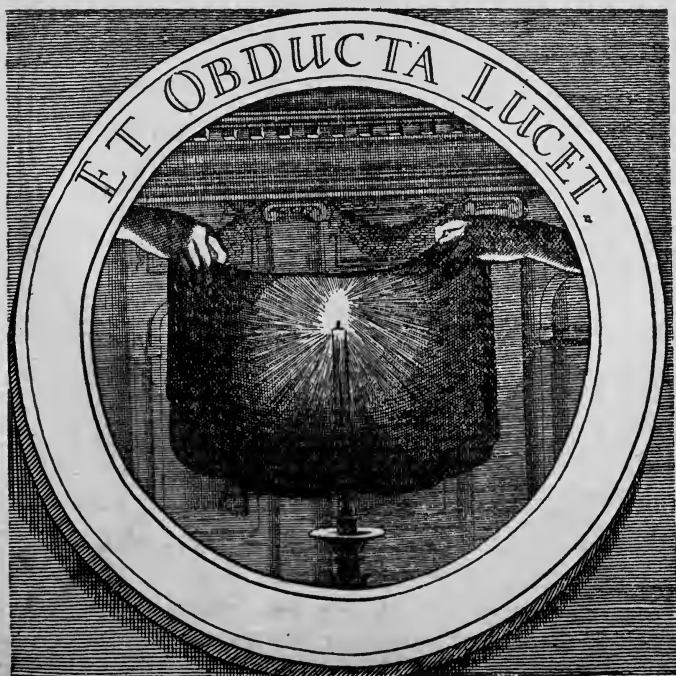
UNIUS AB LUCE.

Nor is it possible to obscure this light even if its rays be in part intercepted, for truth has a singular power of diffusing itself, as is said of the messengers of Christian faith: "In omnem terram exivit sonus eorum."

ET OBDUCTA LUCET.

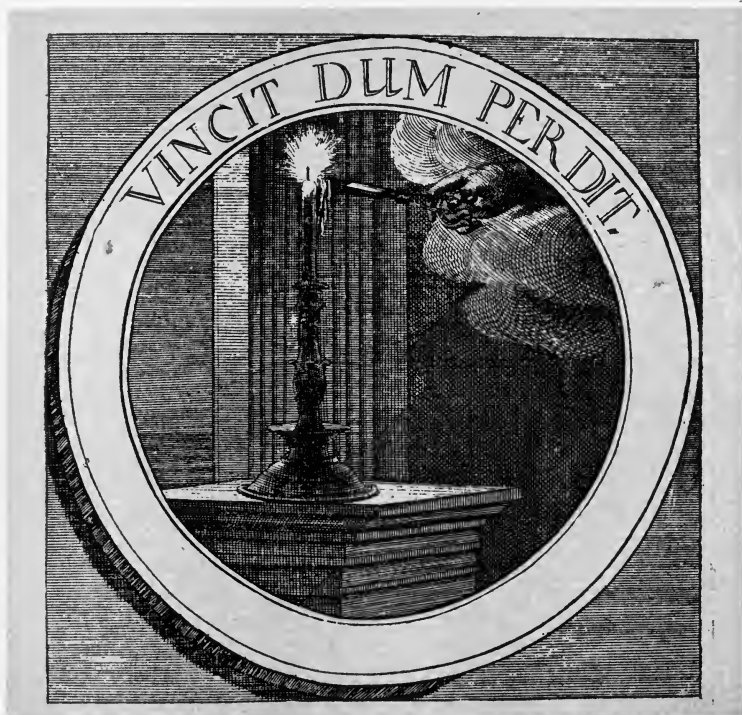
Undique praetenso candela tapete fulget,
Et spargit radios ad latus omne suos.
Si te posse putas omnem praecludere lucem,
Desipis, illa suum mittit ubique jubar.
Non poterit penitus tolli lux aurea Veri.
Tecta suum spargit semper in astra decus.
Si tegitur premiturque diu, tamen illa resurgit,
Et tandem nigra e nocte sepulta redit.

Sperabas mea mens, multa te tollere laude,
Si fraus ingenium verteret usque tuum.
At veri nequirit tolli lux candida sancti
Confuditque artes poena severa tuas.
Incorrupta fides et fallere nescia virtus,
Semper honoratum tollit in astra caput.
Sis recti verique tenax. Haec gloria nunquam
Deserit auctorem, si moriare, suum.



VINCIT DUM PERDIT.

If at times the flame sheds an unnatural and spasmodic brilliancy because the wick is all too thickly twisted at some point, the hand that plies the snuffers to take off the charred threads may for a moment seem to interfere and prevent the legitimate light from being shed about; but the flame will assert itself more steadily after being thus purified. So, too, the mind that submits to discipline, instead of allowing itself to burn out its energies according to its inclinations, gains in steady brightness.



Simplice fulgebam flamma. Nunc deflua lychni
 Pars urget ceram duplice luce meam.
 Luceo nunc major. Sed quae nova flamma coorta est,
 Importuna haurit cerea membra lux.

Tolle ignem, subitis ne flammis tota liquescam!
 Vinco, supervacuum si bene perdo jubar.
 Quid cessas manus alma? hominem quoque perdier ajunt,
 Exemplo fulget si miser iste meo.

Quae nova lucentem, sed flamma simplice taedam
 Lux auxit geminis ignibus alma suam?
 Fallor. Consumet citius lux ista micantem,
 Ardetque in clades, taeda caduca, tuas.
 Impetivas flammæ, atque improba tolle
 Lumina homo. Cunctis hæ nocuere faces.

H. J. HEUSER.

Overbrook Seminary, Pa.

THE RIDDLE OF LIFE.

A Modern Difficulty.

IN our day there is a strong feeling, popular if not scientific, that in order to obtain the entry to all knowledge and to the right understanding of all things we must use as our password the blessed word "evolution." For the last half-century it has been struggling for that position and now it seems to have planted its flag on the heights and to command all the approaches. Ethics, sociology, biology, psychology, yea, religion itself, must look to it for their explanation and their scope. And they can only be explained in its terms.

But now that it is raised to this high eminence it is no longer as a thing which is hidden; it can be seen. It must give an explanation of itself. It must not be self-contradictory nor contain any element in itself which may allow the mind of man to see its feet of clay. If it is the origin and source of all, then it should not evolve what even to its own creature is manifestly unsightly and repugnant.

Some men have fallen foul of God and Christianity because to them neither God nor Christianity seems to be the explanation which they ask for; or God or Christianity contains absurdities which they say are plainly repugnant to their com-

mon sense. They oppose to the idea of a good God the existence of evil; they oppose to Christianity its contradictions and the utterly unchristian character of so many of its followers from the time of Christ downwards. Opposed ideas and contradictions, they implicitly state, are quite sufficient to overthrow any theory.

So then on these lines we may justly argue that if, from any examination of a theory, there follow contradictions and absurdities, that theory is not true. That is what the Christian is told, and so that is what *a pari* the evolutionist must be prepared to be told and consequently must accept.

We will take then Evolution and its attendant philosophy Monism, and we will examine it as to one of the great problems, a great riddle of life. If it is true, it will explain. But if false——

It will be necessary first to explain how Evolution stands with regard to the problem of knowledge and we will take the explanation first hand from some of the most self-assertive of its exponents, where possible, men who are trying to popularize its teachings.

To know whence, whither, and why lies deep down amongst the lowest strata of man's intellectual composition. It is the riddle of life. To this question, so far, man, for the whole world, has answered, "God." But in this twentieth century of ours this answer is no longer an answer. "There is no God," says rationalistic evolution. And a Grant Allen undertakes to show how the idea of God has been excogitated or evolved. But in its place "upon the vast field of its ruins rises, majestic and brilliant, the new sun of realistic monism which reveals to us the wonderful temple of nature in all its beauty." "In the sincere cult of 'the true, the good, and the beautiful,' which is the heart of this new monistic religion, we are to find ample compensation for the anthropistic ideals of 'God, freedom, and immortality,' which we have lost." No longer God, then, but Monism, according to Häckel.

Let us see what this Monism means! We gather from those who stand *in loco parentis* to it that it is based on the

"law of substance," the fundamental law of the constancy of matter and force, and that it proclaims the absolute dominion of the "great eternal iron laws" throughout the universe; and negatively, that it shatters the central dogmas of the dualistic philosophy—the personality of God, the immortality of the soul, and the freedom of the will. Or, to put it in other words, that "the power, principle, or law, which both governs and accounts for everything and requires no further cause beyond itself, is the process of Evolution," and on this is based Monism.

Evolution then is the key which is sought for. Evolution is the word which was wanted. The whole universe, as it now stands, equals Monism or Evolution. The equation is perfect: x (all being) = y (Evolution or Monism). And with this golden bough in our hand, we shall find the solution to all things. And so the monistic adorers bow down in deepest awe and reverence before all things which are. For them the glories of Aladdin's palace, or Sinbad's valley of diamonds are petty and tawdry compared with the romance of science. Romance! What romance, they ask us, can equal the romance of geology, the romance of astronomy, the romance of chemistry, the romance of the telescope and the microscope and the prism? More wonderful than all is the story of how flying atoms in space became suns, how suns made planets, how planets changed from spheres of flame and raging fiery storm to worlds of land and water. How in the water specks of jelly became fish, fishes reptiles, reptiles mammals, mammals monkeys, monkeys man; until from the fanged and taloned cannibal roosting in the forest we have ascended to the development of art and music, religion and science; and now the children of the jelly-fish can weigh the suns, measure the stellar spaces, ride on the ocean or in the air, and speak to each other from continent to continent. This is the fairy-story of the Universe before which we should bend the knee and bow the head. But lo! there is another aspect of this picture; the shield has another side.

Man, the child of the jelly-fish, the apex and the consum-

mation of all these wonders, and whose history is writ large in this universe of ours: surely before him and his works, the product of the law of substance—of Monism, of Evolution—must we not also bow down? That is to say, the one thing that man, whether atheist or evolutionist, can best understand—we might say, which alone he can understand—will not that also come within the fairy-story of the universe and merit the same meed of praise and adoration which is given to the senseless spheres or the mighty powers of nature.

We will give the answer in the words of evolutionistic professors, evolutionistic positivists, and evolutionalist socialists. Alfred Wallace says:

Compared with our astounding progress in physical science and its practical application, our system of government, of administrative justice, and of national education, and our entire social and moral organization, remain in a state of barbarism.

E. Hæckel in his "Riddle of the Universe," commenting on this, adds:

Justice! No one can maintain that its condition to-day is in harmony with our advanced knowledge of man and the world. Not a week passes in which we do not read of judicial decisions over which every thoughtful man shakes his head in despair; many of the decisions of our higher and lower courts are simply unintelligible. . . . Many modern States, in spite of paper constitutions, are really governed with absolute despotism.

We shall touch but lightly on the unfortunate province of politics, for the unsatisfactory condition of the modern political world is only too familiar. . . . Worst of all is it when the modern State flings itself into the arms of the reactionary Church and when the narrow-minded self-interest of parties and the infatuation of short-sighted party leaders lend their support to the hierarchy. . . . Then stupidity and superstition reign instead of right and reason, etc., etc.¹

I believe we are approaching to a great catastrophe in our

¹ Hæckel's "Riddle"; McCabe's translation, p. 304.

industrial system which will be a calamity without precedent since the Black Death of the fourteenth century. . . . One would think that it was obvious to casual observation that we are commencing to descend an incline, down which we shall move with accelerated speed, to be brought up at last in general calamity. The difficulty of taking new views of old things and conditions can alone blind men from seeing the fate before them. The numbers of the unemployed in all large centres are growing from year to year. The palliatives of charity, public works, State-aid in every form, are still talked of as if there were hope in them. But before the century is at an end, the illusion will have vanished. The production of wealth, as it has obtained in the past, can continue no longer. The State will be impoverished along with individuals; and with increasing charges will have less revenues to meet them. Then we shall know what a general or universal catastrophe really means, when the famishing unemployed will not be counted by thousands but by millions; when a page of the "Times" will suffice for the business advertisements of London; and when the richest will be glad to live on the little capital they have left, never thinking of interest.²

But it remains for Mr. Blatchford, the editor of the "Clarion," an avowed Socialist and a man who thinks he has disposed of God, in his book "God and My Neighbor," on evolutionary principles, to state the case in the strongest terms:

Cant, rant, and fustian. The nations are rotten with dirty pride, and dirty greed, and mean lying and petty ambitions and sickly sentimentality. The world is given over to robbery, to conquest, to vanity, to ignorance, to humbug, to the worship of the golden calf. Twelve millions of our workers are on the verge of famine with rich fools and richer rogues lording it over nations of untaught and half-fed dupes and drudges. The establishment of manufactured paupers, cripples, criminals, idlers, dunces, and harlots, is recognized. The people are being robbed. The people are being cheated. The people are being lied to. The people are being despised and neglected and ruined body and soul.

² Cotter Morison: "Service of Man," Preface.

The last two witnesses are Britishers, but the indictment is universal in its application.

So then Evolution is faced with a problem. By the side of what it looks upon as the ordered side of nature, there is placed what, by the most ardent of its followers, is looked upon as a disordered state of nature. How will it explain this? What solution will it find?

If Evolution is indeed what it is said to be and the explanation of so much, can it not explain how man has arrived at such a depth of degradation? We are told sometimes of the survival of the fittest, whatever that may mean. How is man in his present state in agreement with that? If he is fittest to survive because he survives, that we need hardly have been told. It is fairly evident. But if he survives as the fittest in the struggle for existence, which tends "to upward development" "from less perfect to more perfect," "from relatively indefinite, incoherent homogeneity to relatively definite, coherent heterogeneity," then why have thousands of postulated years been wasted on him to so little effect or purpose? Surely the object of Evolution in so developing us cannot have been that it wished to make us fit to see and understand how she was trifling with us, to evolve an intelligence which would turn and rend itself. Yet this is what she has seemingly done.

To put this argument in another form:

The world is nothing else than an eternal "evolution of substance." The organic world on our earth has been continuously developed "in accordance with eternal iron laws . . . an unbroken series of natural events, following an orderly course of evolution according to fixed laws, now leads the reflecting human spirit through long æons from a primeval chaos to the present order of the cosmos."³

But there is evil in the world. There has always been evil in the world.

³ "Confession of Faith of a Man of Science," Hæckel.

But the world is full of sorrow, of pain, of hatred and crime and strife and war.

But, while we have sunshine, sweet children, gracious women; green hills, blue seas; music, laughter, love, humor; the palm trees, the hawthorn buds, the "sweet-brier wind;" the nightingale and the rose, we have also the earthquake, the volcano, the cyclone; the shark, the viper, the tiger, the octopus, the poison berry and the loathsome germs of cholera, consumption, typhoid, smallpox, and the black death. We have famine, pestilence, and war. We have martyrdom, witch-burning, slavery, massacre, torture, and human sacrifice.

What principle are we to use to reconcile the universe or cosmos which with its universal law of evolution "tends to continuous development," "to present order;" and this present state of evil, the sorrows, pains, crimes, and wars of this world, the diseases, the pestilences, the necessary human sacrifice which are always with us? We must ever bear in mind that there is no possible disturbing force in all these accumulating evils. Free will is declared non-existent. To paraphrase this: Evolution is the all-powerful creator of the world.

Being all-powerful it has power and had always power to create any kind of world it chose. Why should it create a world in which hate and pain should have place? Being all-powerful it should have excluded evil. Why, then, did it permit evil to enter?

Evolution being all-powerful, why should it not be also all-tender, all-loving? And why in that case, should it evolve a world on such cruel lines? Why does it permit evil and pain to continue? Why does it not give to us and the world peace and health and happiness and virtue?

"Nature is red in beak and claw." On land and in sea the animal creation chase and maim and devour each other. A pretty child dances on the village green. Her feet crush creeping things; there is a busy ant or blazoned beetle with its back broken writhing in the dust, unseen. A volcano bursts suddenly into eruption and a beautiful city is a heap

of ruins and its inhabitants are charred or mangled corpses. And Evolution or Monism which has power to save makes no sign. Is it not so?

If iron law is working through all this seeming evil, man instead of sorrowing should rejoice. He ought to be cheerful over the earthquake as a welcome relief from the deadly monotony of undisturbed quiet! He ought to rejoice at being swallowed by a shark because of the beauty of the cosmic process which has combined the environment and the conditions necessary for the shark's dinner! He ought to be glad as he marks the daily ravages of the bacillus of consumption, because, poor thing, it is but acting according to fixed laws and preparing new cosmic bodies to rise and develop from the old! These things are but practical and visible enunciations of the fact that substance is everywhere subject to eternal movement, transformation. And man should but see in all this that "no combination of forces can stop the process of evolution . . . which has produced the beauty of the earth and the heavens," and also which has produced the hideousness of the earth and the heavens and the evil thereof.

And yet not so. A thrill of horror and dread runs through the whole world when a St. Pierre swallows up its holocaust. A sob arises at the spectacle of weak women burnt to death in a bazaar while working for the poor. And the widow and relatives put on mourning when death comes to their dear ones. Surely there is something rotten in the State of Evolution!

We want to be fair to everyone, but surely evidence of such contradictions should give pause to even the most ignorant as to the most enlightened evolutionist or monist.

We are threatened with a setting-in-order of the world by men who base themselves on Monism as the open-sesame to all. Ought they not first to set their own house in order? A house divided against itself shall be brought to naught.

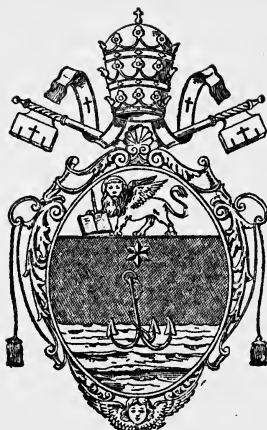
It cannot be answered to our contention, that the disturbing element which, like an elemental Puck, sends all astray is free will. Free will is one of the central doctrines of a dualistic

philosophy which has been shattered. Nor can either God, the devil, or the soul, be called upon. They are gone—scattered, shattered, driven away by the light of this brilliant sun which has now arisen, the sun of Monism.

No, there remains only one answer and that is that which tends to continuous development, to present order, tends also to continuous frustration of development, to present disorder. The Almighty Source of all is equally the source of good and evil and we know not how. Monism has taken us to its most hidden arcana. She shows us the curtain behind which is hidden the mystery of mysteries. She stands without and calls to us in loud voice that we shall now see. She herself lifts the curtain, and lo! darkness, instead of light, ashes instead of meat, a stone instead of bread.

W. L. MOORE, O. P.

Woodchester, England.



Analecta.

EX ACTIS SUMMI PONTIFICIS.

PIUS X GRATULATUR R. P. WERNZ E S. I. DE EDITIS QUATUOR
VOLUMINIBUS CIRCA IUS DECRETALIMUM.

**Dilecto Filio Francisco Xaverio Wernz, sac. e Soc. Iesu, Gregorianaes
studiorum universitatis rectori.**

Dilecte Fili, salutem et Apostolicam benedictionem: Solertium sane curarum, quibus doctores decuriales Lycaeï magni Gregoriani lectos frequentesque numero adolescentes rite sacris disciplinis instruunt, praeclarum specimen Nobis, rector ipse Lycaeï, dedisti nuper de scientia et facultate tua. Volumina enim quatuor muneri obtulisti, a te adhuc edita de Iure Decretalium. Quod opus, etsi susceptum habes, ut alumnis disciplinae tuae esset usui, sic tamen videmus probari, ut omnibus ecclesiasticarum legum studiosis, eis etiam, qui hanc ipsam profitentur doctrinam, accommodatum valde atque utile praedicetur. In quo quidem docti atque intelligentes viri et dispartitam subtiliter materiem laudant, et singulorum copiosam eruditissimamque tractationem capitum, et petita vel ab historia canonum vel a philosophia iuris vel a finitimis doctrinis in rem lumina. Quum autem caetera merito efferuntur,

tum numeris omnibus absoluta habetur ea pars operis tui, quae de Matrimonio est; ob singularem nempe summamque peritiam, quam diuturno usu eius generis causarum, consultor apud sacra Urbis Consilia, es consecutus. Est igitur, hoc tuorum laborum exitu, quod tibi et inclitae Societati Iesu gratulemur; idque quum libenter ex animoque facimus, te, ut instituta absolvere simili studio pergas, vehementer hortamur. —Auspicem interea divinorum munerum, ac testem peculiaris benevolentiae Nostrae, tibi, dilecte Fili, Apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae, apud S. Petrum, die 26 Iunii anno 1905, Pontificatus Nostri secundo.

Pius PP. X.

E SACRA CONGREGATIONE INDULGENTIARUM.

I.

INDULG. CONCEDUNTUR RECITANTIBUS CERTAM PRECEM AD
SS. COR IESU.

Preghiera al S. Cuore di Gesù.

O Cuore Santissimo di Gesù, spandete a larga copia le vostre benedizioni sopra la S. Chiesa, sopra il Sommo Pontefice e sopra tutto il clero; date ai giusti la perseveranza, convertite i peccatori, illuminate gl'infedeli, benedite i nostri parenti, amici e benefattori, assistete i moribondi, liberate le anime del Purgatorio e stendete su tutti i cuori il dolce impero del vostro amore. Così sia.

Ex Audientia SS.mi, diei 15 Iunii 1906.

SS.mus D. N. Pius PP. X, omnibus christifidelibus corde saltem contrito ac devote suprarelatam precem recitantibus trecentorum dierum indulgentiam, semel in die lucranda, benigne concessit, iis vero, qui per integrum mensem quotidie eandem recitaverint, quo die confessi ad S. Synaxim accesserint atque ad mentem Summi Pontificis oraverint, plenariam elargitus est. Quas indulgentias S. S. ad animas quoque in Purgatorio detentas applicabiles declaravit. Praesenti in per-

petuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae e Secretaria S. C. Indulgentiis Sacrisque Reliquiis praepositae, die 16 Iunii 1906.

A. Card. TRIPEPI, *Praefectus*.

L. * S.

✠ D. PANICI, Archiep. Laodicen., *Secret.*

II.

ACTUS CONSECRATIONIS SS. CORDI IESU RECOLATUR QUOTANNIS IN FESTO SS. CORDIS, INDULGENTIIS CONCESSIS.

URBIS ET ORBIS.

Quo perennis extet memoria illius amplissimi religionis actus, quo f. r. Leo XIII, anno 1899, sub die 25 Maii augustissimo Cordi Iesu totius humani generis communitatem devovere decrevit, et salutare qui ex illo fructus emanarunt iugiter perseverent, preces sunt delatae SS.mo D.no Nostro Pio Papae X, ut, apertis quoque indulgentiarum thesauris, die festo eiusdem SS.mi Cordis, illum consecrationis actum quotannis esse recolendum edicere dignaretur.

Has porro preces eadem Sanctitas Sua peramanter excipiens, et summopere exoptans, ut in christifidelibus, erga sacratissimum Cor Iesu iam excitata pietas magis alatur, et cuncti per hunc consecrationis actum eidem suavissimo Cordi seipsos ferventius coniungere satagant, mandavit, ut singulis annis, memorato die festo, in omnibus parochialibus templis nec non in illis, in quibus idem festum agitur, coram SS.mo Sacramento publicae adorationi exposito, formula consecrationis, ab eodem Pontifice Leone XIII proposita recitetur, ad quam Litaniae in honorem SS.mi Cordis erunt adiiciendae.

Sanctissimus vero, universis christifidelibus, huic piaee caeremoniae corde contrito ac devote adstantibus, et ad mentem Suam orantibus, indulgentiam septem annorum totidemque quadragenarum benigne concessit; iis autem, qui sacramentali confessione expiati, etiam ad S. Synaxim accesserint, plenariam indulgentiam clementer est elargitus; quas indulgentias animabus igne Purgatorii detentis fore applicabiles declaravit.

Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

Datum Romae, e Secretaria S. Congregationis Indulgentiis Sacrisque Reliquiis praepositae, die 22 Augusti 1906.

A. Card. TRIPEPI, Praefectus.

L. * S.

✠ D. PANICI, Archiep. Laodicen., *Secret.*

III.

INDULG. 300 D. CONCEDITUR PRO IACULATORIA AD SS COR
IESU.

Beatissimo Padre: Il sacerdote Augusto Silj implora dalla Santità Vostra che voglia annettere l'indulgenza di trecento giorni alla seguente giaculatoria, *toties quoties* sarà recitata:

“Cuore divino di Gesù, convertite i peccatori, salvate i moribondi, liberate le anime sante del Purgatorio.”

Che della grazia, ecc.

Iuxta preces in Domino.

Die 13 Iulii 1906.

PIUS PP. X.

PraeSENTIS Rescripti authenticum exemplar exhibitum fuit huic Secretariae S. C. Indulgentiis Sacrisque Reliquiis praepositae. In quorum fidem, etc.

Datum Romae, ex eadem Secretaria, die 6 Nov. 1906.

L. * S.

✠ D. PANICI, Archiep. Laodicen., *Secret.*

IV.

CONCEDITUR FACULTAS BENEDICENDI CORONAS B. M. V.
EISQUE ADNECTENDI INDULGENTIAS QUAE A PATRIBUS
CRUCIGERIS NUNCUPARI SOLENT.¹

Beatissime Pater: Sac. Felix Cadène, Prael. Dom. S. V. in

¹ Nuperrime Summus Pontifex speciales facultates S. C. Indulg. concessit, quarum vigore, H. S. Congr. praefatam potestatem in posterum concedere poterit cuilibet sacerdoti, etiam non approbato ad audiendas confessiones, etiam in Urbe, de consensu tamen Ordinarii loci in quo haec facultas exercetur.—F. C.

hac Alma Urbe ad pedes Sanctitatis Vestrae provolutus, humillime petit facultatem benedicendi Coronas a SS.mo Rosario B. Mariae Virg., eisque applicandi Indulgentias, quae a *Patribus Crucigeris* vulgo nuncupantur.

Et Deus etc.

Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a SS.mo Domino Nostro Pio PP. X sibi specialiter tributis, potestatem facit oratori benedicendi, unico Crucis signo, de consensu Ordinarii loci in quo haec facultas exercetur, Coronas B. Mariae Virg. ad SS.mi Rosarii recitationem destinatas, eisque adnectendi Indulgentias, quae a *Patribus Crucigeris* nuncupari solent. Praesenti *ad quinquennium* valituro. Contrariis quibuscumque non obstantibus.

Datum Romae, ex Secretaria eiusdem Sacrae Congregationis, die 20 Nov. 1906.

A. Card. TRIPEPI, *Praefectus*.

L. * S.

✠ D. PANICI, Archiep. Laodicen., *Secret.*

Die 27 Novembris 1906, annuimus.

PETRUS RESPIGHI, Card. Vic.

E S. CONGREGATIONE RITUUM.

MISSA EXEQUIALIS IN FERIA IV CINERUM.

Utrum feria IV Cinerum in ecclesiis parochialibus ubi unicus est sacerdos, celebrari possit missa exequialis?

S. Congregatio, referente subscripto Secretario, audito etiam voto Commissionis Liturgicae, reque mature perpensa, respondendum censuit: *Affirmative*.

Atque ita rescripsit, die 5 Julii, 1901.¹

D. Card. FERRATA, *Praefectus*.

L. * S.

✠ D. PANICI, Archiep. Laodic., *Secretarius*.

¹ This decision is now published for the first time.

E S. CONGREGATIONE CONCILII.**DE FREQUENTI ET QUOTIDIANA COMMUNIONE PRO AEGROTIS
DIUTURNO MORBO LABORANTIBUS.**

Post editum de frequenti et quotidiana SS. Eucharistiae sumptione decretum 20 mensis Decembris 1905, concessasque a SSmo D. N. Pio PP. X, die 30 mensis Maii ejusdem anni indulgentias omnibus Christifidelibus, qui certas preces devote recitaverint pro quotidianae Communionis propagatione; post additum praeterea decretum *Urbis et Orbis*, die 14 mensis Februarii 1906 a S. C. Indulgentiarum et Reliquiarum, cujus decreti vi possent Christifideles per quotidianam Communionem lucrari omnes indulgentias, absque onere confessionis hebdomadariae, vix dicere est, quanta laetitia benignae hujusmodi S. Sedis dispositiones exceptae sint, praesertim ab Episcopis et moderatoribus religiosorum Ordinum. Excitato inde studio fovendae pietatis, quaesitum est, si quo forte modo consuli posset aegrotis diuturno morbo laborantibus et eucharistico Pane haud semel confortari cupientibus qui naturale jejunium in sua integritate servare nequeant. Quare supplices ad hoc preces delatae sunt SSo. D. N. Pio PP. X, qui, re mature perpensa auditoque consilio S. Congregationis Concilii, benigne concessit ut infirmi, qui jam a mense decumberent absque certa spe ut cito convalescant, de confessarii consilio SSmam Eucharistiam sumere possint semel aut bis in hebdomada, si agatur de infirmis qui degunt in piis domibus, ubi SS. Sacramentum adservatur, aut privilegio fruuntur celebrationis Missae in Oratorio domestico; semel vero aut bis in mense pro reliquis, etsi aliquid per modum potus antea sumpserint, servatis de caetero regulis a Rituali Romano et a S. Rituum Congregatione ad rem praescriptis. Praesentibus valituris, contrariis quibuslibet non obstantibus.

Datum Romae die 7 Decembris 1906.

VINCENTIUS, Card. Episc. Praenestinus, *Praefectus*.

L. * S.

C. DE LAI, *Secretarius*.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL LETTER addressed to Father Wernz, recently elected General of the Society of Jesus, complimenting him on his four-volume work on the "Jus Decretalium."

S. CONGREGATION OF INDULGENCES:

1. Publishes the Italian text of a prayer to the Sacred Heart, to each recitation of which there is attached an indulgence of 300 days; a plenary indulgence may be gained under the usual conditions by those who recite the prayer daily for a month. These indulgences are applicable to the holy souls.

2. Announces the grant and conditions of a partial and plenary indulgence, applicable to the sufferers in purgatory, for the commemoration of the anniversary (which falls on the feast of the Sacred Heart) of the Solemn Act of Dedication of mankind to the Sacred Heart, decreed by the late Pope Leo XIII in 1899 (25 May).

3. Indulgence of 300 days is granted for the recitation of an ejaculation (the Italian text of which is given) to the Sacred Heart.

4. The faculty of blessing Rosary beads and of attaching to them the Crozier privileges is extended to other priests, as explained in a separate Conference (p. 187).

S. CONGREGATION OF RITES decides that a *funeral* Mass may be celebrated on Ash Wednesday in parochial churches where there is but one priest in regular attendance.

S. CONGREGATION OF THE COUNCIL decides that persons who have been sick for a month, and of whose speedy recovery there is no assured hope, may, even after having taken *liquid* food, by the advice of their confessor, receive Holy

Communion *once or twice a week*, if they live in a house in which the Blessed Sacrament is kept or where Mass is celebrated. For other persons living in the world this privilege of receiving Holy Communion under similar conditions is granted once or twice a month without their being obliged to fast (from liquid food).—(See below, p. 190.)

A CURIOUS LESSON IN PASTORAL THEOLOGY.

Just as the year 1906 was about to give its parting salutations, it was my good fortune to get a practical lesson in pastoral theology, the memory of which I shall cherish while I live. Mistake me not, however. I do not mean that the incident I am about to relate is without parallel, or that the like happens only in the lives of exemplary priests. What I would say is that the experience was new to me; it came so suddenly and unexpectedly that for the moment I lost my mental moorings and looked for a tragedy where there was nothing but charity. I was reminded, not of the prudence urged by able theologians, nor of the suggestions and advice of seminary professors, but of what I had read in the lives of the saints, and particularly of the conduct of St. Ambrose with the Emperor Theodosius when the latter was publicly reproached for his misdeeds.

The occasion was a funeral service. Nothing out of the ordinary occurred until the final absolution had been given. I was preparing to leave when a member of the choir whispered: "Wait. He is going to preach." "By no means," I answered positively. My reason for contradicting my informant was not groundless. The statutes of the diocese forbid sermons at the obsequies of the laity; and, what convinced me the more, this particular pastor is a strict observer of episcopal regulations. My arguments were to the wind, as I heard him request the people to be seated. Perhaps this is an exceptional case, I thought, and he has secured permission to speak. The beginning was in no way different from the ordinary funeral sermon; but when the conclusion was reached,

I found it so unique that I regretted not having paid closer attention to it all.

In substance he spoke as follows :

Dear Brethren—Death is a subject that generally appears in the abstract to us. It usually visits our neighbors. Sometimes, indeed, it comes to our own houses and snatches away a brother or a sister, a father or a mother, a husband or a wife, a son or a daughter. Then the thought is brought home to us that our time must come; that the hour and the day are uncertain; that a strict account is to be rendered sooner or later to an omniscient God.

The imperative summons for the woman whose remains are in this coffin came last Saturday. Her accounting is over now. By this time she has seen what is recorded of her in the book of life; the good as well as the evil works her hands had done from the dawn of reason until her last breath were brought vividly before her, and the irrevocable sentence has already been passed. It is not for me to judge her. What transpired between her soul and God before she lost consciousness is unknown to any mortal. Perhaps the good Lord dealt kindly with her, seeing, as He does, what is hid from men. It may be that what seems contrary to Christian principles in her was rather the effect of ignorance and human frailty than of downright malice. To all outward appearance her life was far from being a source of edification; but the priest was with her before she died; and, for all I know, God may have pardoned all and admitted her to Paradise. On the other hand, her neglect of religious duties may have proceeded from a bad will. Perhaps resistance to grace was so manifestly voluntary in her as to be inexcusable on every count. Should this be the case, she is surely in hell now. For my part I know absolutely nothing of her present condition of soul; nor do you, my friends.

You can not imagine how glad I am to have this opportunity of speaking to you—I mean the relatives of the deceased. Death will some day come to you. I need not tell you this. From the youngest person here present, to him that is tottering in feeble old age, there is not one that denies the existence of this dreaded, mysterious visitor. But you do not think seriously enough of it. Otherwise you would serve God better; you would take pity

on your souls; you would not live—as I must confess you are now living—in vain. Hence I am glad to have this chance of speaking plainly to you, in order to save you from eternal damnation. My words of admonition do not reach you on Sundays, for I never see you here. Last night the devotion of the Forty Hours was brought to a close in a manner that did honor to the parish at large. I doubt much if any of you put in an appearance to grace the ceremony. During all the time the Blessed Sacrament was exposed in this church, I have not seen one of you enter to do homage to your Redeemer.

What is worse still, should I ask you if you were at Mass last Sunday, none of you could in conscience answer yes. At least you did not attend your parish church. Were I to ask you if you assisted at divine service within the past month, or within the year that is nearing its close, or within the last two years, which of you could in justice say yes? Yet you know that it is a mortal sin to act thus. You keep on heaping guilt upon guilt, as if there were no eternity, no hell, no God. You are aware that to neglect one's Easter duty is deemed a grave offense in the Catholic Church. The penalty in such a case is to be deprived of Christian burial. And you are guilty of this outrage. Can any of you stand up and say truthfully, "I have made my Easter duty this year?" This is not by any means a private matter. Every parishioner has knowledge of it. Of course you have some reason to give for your misconduct. But do you think your excuses will stand before God? I fear not. Then what will become of you? To my knowledge you have been idling on street corners, aye, spending your precious time in saloons, while you should have been here in church assisting at the holy Mass. I could reproach you with more shameful deeds, but I forbear for the sake of your ancestors.

Now I have touched on a bright spot in the history of your family. Tradition has it that forty or fifty years ago nobody gave greater edification, nobody was more exact in what concerns the service of God, at least in this part of the country, than those who bore your name. Since you are their descendants, why do you not imitate them? Where is your self-respect? Where is your family pride? Surely you do not wish to bring disgrace upon the fair reputation of your ancestors. Not long ago a Canadian priest visited me. Among other things he

asked, "Are there any Y——'s in this city?" "Why, yes," I answered, "a goodly number of them." "The Y——'s form the backbone of my parish," he continued. "You could not find better Catholics in a day's journey. Years ago, I am told, some of them emigrated to places hereabouts. They must be fine people. Pray, tell me of them. Are they models in this vicinity as they are in Canada?" I could not answer affirmatively, and so I tried to evade the question. But he insisted so pointedly that I was at length obliged to confess, "Truly they are not as pious as they might be; but I cherish the hope that they will square their actions with the law of God before they die."

Really that was the best report I could give of you. Now, in order that my hope be realized, an important step is to be taken before you leave this church. Death is so uncertain that you cannot promise yourselves another day. Time may not be given you to send for a priest. Besides, death-bed repentances are unsafe assurances to depend upon. Suppose the priest arrives in time, does it stand to reason that after outraging the mercies of Heaven all your life, you can in a moment, by his assistance, jump, as it were, into eternal delight, which is the reward of the just, and not of the wicked?

The woman who lies dead before you rented a pew some weeks ago, when it became manifest that her illness was fatal; and at her request a priest was called to administer the last sacraments. In this she acted wisely. Now I want you to follow her example and that of your pious forefathers before it is too late. Let us begin at once. I request you to advance, place your hand on the coffin and promise to start anew to serve God by attending Mass next Sunday.

For the sake of good example, the husband of the deceased ought to come first.

He came, carried out the instructions to the letter, and shook hands with the pastor. The latter dismissed him with "May God bless you!" spoken so loud and with such feeling that there was many a tearful eye in church. One after another came forward, timidly, meekly, some with moist eyes, and all evidently not without a struggle.

At the end five Our Fathers were said, but I was so full of emotion that I could not speak.

As the silent cortege passed from the church I went to the sacristy and thanked that courageous priest for the lesson he had unconsciously given me. He was surprised when I asked the privilege of shaking his hand. "Do you too wish to mend your ways?" he remarked pleasantly.

N. J. C.

A PHYSICIAN'S QUERY.

Qu. Will you kindly answer the following difficulty that has confronted me in my own professional career. A patient who had been suffering from diabetes for some time and whom I was attending was suddenly taken with pneumonia, which developed coma. He had been to his confession about two months before this. The priest was called and found the patient in a semi-conscious condition, making some attempt, as I thought, to bless himself. Extreme Unction was administered by the priest, who expressed also the desire to give him Holy Communion. This, in view of the profuse expectoration from which the patient suffered, seemed to me somewhat dangerous, as he might not be able to retain the sacred particle. A relative who attended him concurred with me in this fear, and accordingly the priest desisted.

Was this patient absolved from his sins sacramentally, as though he had actually confessed them with full mental capacity? And did the privation of the Blessed Sacrament affect the condition of the patient's salvation?

I ask this for my own guidance in cases similar to this where the responsibility of such privation largely rests upon the decision of the physician by which the ministering priest is disposed to abide.

MEDICUS SOLICITUS.

Resp. When a priest gives Extreme Unction without previous confession, because the patient is morally or physically unable to confess either by words or intelligent signs, the Ritual obliges him to elicit from the patient some sign of sorrow for sin. Such a sign would be the attempt to make the cross with the right-hand, as Catholics are accustomed

to do. Indeed any movement that would even remotely indicate either that the patient is a Catholic or that he feels sorrow for sin, would induce the requisite condition for giving him sacramental absolution such as he receives in confession; for it may be safely assumed that a professed Catholic desires to do what God through His Church requires of him at the hour or when in danger of death. If there be a doubt about the patient's realizing his condition, as when he is in a mere stupor, the priest, after attempting to elicit sorrow for sin, will give him conditional absolution, so that if the patient is disposed he will get the benefit of the sacrament. However, as we never fully know whether a patient who happens to fall into apparent complete coma may nevertheless be conscious of approaching death and of his sins and grieve over them, the duty of the priest is to let him have the benefit of the doubt, and hence always to give sacramental (conditional) absolution before administering Extreme Unction. The sins of the patient, if he be penitent, are thus absolutely forgiven in virtue of the power of Christ committed to the Apostles and their successors, although he has not actually confessed them.

But if the patient is thus absolved from his sins by reason of his inward sorrow for the same, what further need is there of Extreme Unction or of Holy Communion, assuming that the latter can be given without risk of irreverence or inconvenience? Is it not true that a soul freed from sin is in a right condition to enter Paradise? Not necessarily. A father may forgive the theft committed by his son, because the latter is sorry for the act. But if there is in the youth a tendency to peculate and to deceive, his sorrow will not be a sufficient reason for the father to admit him to his business confidence or to a share in his financial responsibilities until he has tried him by a method of sustained correction calculated to eliminate the vicious inclination. Similarly, the forgiveness of sins as an explicit result of a penitent disposition, through sacramental absolution, does not take away the habit of evil inclination to sin for which man may be directly

responsible on account of his former acts or neglects. Whilst this inclination to evil, which life and religion were given him that he might root out by penance and prayer, still clings to his soul, it unfits him for heaven.

Now the Sacrament of Extreme Unction supplies a special grace of strength to the soul by which this tendency is weakened or eliminated. It acts in virtue of the merits of Christ, or, as theologians say, *ex opere operato*. But it is rendered additionally efficacious according to the disposition of the one who receives it with devout consciousness or with a longing to be entirely free from all that can separate the soul from God's love.

In this way we see that Extreme Unction blots out the remnant of sin which remains after sacramental absolution; that is to say, those sins which have not been sufficiently and explicitly recognized or confessed, and also those habits and inclinations to sin which, whilst not actualized, are yet virtually committed by the acquiescence of the soul's inclination. The patient, then, who is unconscious and who therefore may or may not be able to profit by the conditional absolution which the priest gives him before administering Extreme Unction, receives in the latter sacrament a secret grace which, through the merits of Christ and by His institution, supplies the soul with a secret strength, enabling it either inwardly or outwardly to elicit both sorrow for actual sin and a sustained aversion to sin as the primary obstacle to the true happiness in God for which the soul was created. The frequently-noticed revival of vital strength and consciousness on the part of the patient which accompanies the administration of this sacrament, is more easily understood if we remember this principal object of the institution of Extreme Unction. The patient gets a new respite during which he may render more efficacious the hidden grace conveyed to him in the sacred Unction, and make use of the virtue instilled so that he may deliberately renounce all tendency to sin and attest his preference for things eternal to those that satisfied his sinful inclinations before.

It is easily understood how the reception of Holy Communion must add to this revival in the soul of the life-giving principle at a time when the physical and moral faculties are weakened by disease, and claim for their better exercise all the sustenance that can be obtained from the spiritual support and physical contact with the Bread of Life, the Real Presence, Christ Jesus in the Blessed Sacrament.

THE PRACTICAL CATHOLIC AND HIS CONTRIBUTION TO THE SUPPORT OF THE CHURCH.

In defining a "practical Catholic" in its January issue, THE ECCLESIASTICAL REVIEW seems to have drawn its conclusion from the condition of affairs that prevailed in this country fifty years ago. It bases its opinion on the authority of Archbishop Kenrick, the pioneer moralist of this country. In quoting the opinion of the venerable Archbishop as given by Sabetti, however, THE ECCLESIASTICAL REVIEW overlooked the reason underlying the Archbishop's opinion which exists no longer in our parishes to-day. In speaking of the obligation of a Catholic to contribute according to his means to the support of his Church, Archbishop Kenrick admits, as does THE ECCLESIASTICAL REVIEW, that there is a just obligation of *contributing something*. "But," continues the Archbishop, "*so long as this obligation is not clearly defined we dare not judge a man guilty of mortal sin if he does not contribute his proportionate share, provided the pastor does not suffer want and the other faithful are not overburdened. The person, however, who, in the circumstances described, would refuse to give anything through avarice, seems to be guilty of mortal sin and unworthy of the sacraments.*"¹

In the days when Archbishop Kenrick wrote, this was still a missionary country in the widest sense of the term, and the cause of religion here was nobly seconded by generous contributions from abroad. Since then, however, the scattered temporary missions have been organized into independent and self-supporting parishes, many of them incorporated according to the law of the State. Besides, since then, the synods of the various dioceses have generally decreed and custom has sanctioned what is to be

¹ Theol. Mor., t. iv, 64.

understood by the obligation of contributing according to one's means toward the support of the Church.

The teaching of the Council of Baltimore,² to which THE ECCLESIASTICAL REVIEW refers, is substantially this: "Let no priest deny the sacraments to the faithful for refusing to *contribute to the collections, or voluntary offerings.*"

In general, I would, therefore, define a "practical Catholic" as one who habitually makes a serious effort to observe all the Commandments of God and the Precepts of the Church. On the other hand, I would say that a Catholic "who, *although able, is unwilling to contribute anything* to the support of the Church or priest" is not a "practical Catholic" but rather a "dead beat," who will prove rotten timber in the building up of our Catholic societies.

P. GEIERMANN, C. SS. R.

Resp. We have no objection to make in response to Father Geiermann's view, unless it be to say that in criticizing our statement he has misapprehended the point of our contention. That contention was to show that a pastor is not always the proper judge of the extent of a parishioner's liberality toward himself, and that in doubtful cases such a question belongs to the confessor. We dealt with a concrete case in which the question was not so much one of the justice of an obligation, which we conceded, as rather whether a pastor could always make himself the judge of that obligation. Moreover we spoke to a priest—not to the layman whom, nevertheless, we would hardly blame, if the wearisome insistence every Sunday upon this one precept of the Church, often to the neglect of others much more essential, should alienate him from his parish church so that he would bestow his contributions (except the minimum that is obligatory) elsewhere, even if he call forth the censure of his pastor, because apparently he does not contribute "according to his means."

The money quest is notoriously becoming in many parts the absorbing business of the American priesthood, and whilst there is no doubt often a necessity or more often a good reason

² III Plen., n. 292.

for this zeal in the effort to build up the Church, it is also frequently an evil. No law of the Church will justify the practice of priests standing at the doors of our churches or in any other way making themselves tax-collectors. The law that forbids any act that could legitimately arouse the suspicion of avarice on the part of the priest is as good to-day as it was when the Plenary Council of Baltimore established it. And the assumption that the missionary conditions of Bishop Kenrick's time made this insistence on the observance of the precept to support the priest more of an evil in his day than it is to-day is refuted by the fact that the same teaching is found in our most recent text-books of Genicot, Sabetti-Barrett, and other reputable authors. Briefly we repeat what we meant to say in our answer to the above-mentioned query, viz. that if we presume to judge a man's practical Catholicity by the amount of his contributions we are sadly mistaking the right of priestly authority and the spirit of the Church.

FOREIGN MISSIONS.

Besides the accounts given in our excellent periodical of the Society for the Propagation of the Faith published by Father Frère, New York, we have the latest summary of missionary activity in Africa given in the December number of "*L'Echo des Missions Africaines de Lyon*" which presents a striking contrast to the accounts of political activities in the capital of France. The Society of African Missions was established just fifty years ago. What it has accomplished since that time cannot be easily calculated but is written in heaven. At the solemn Mass, celebrated on the last 8 December in the old sanctuary of Fourvière there were present 490 missionaries pledged to continue the work. More than 300 have within fifty years offered their lives as true martyrs of Jesus Christ for the conversion of the Negroes; only one of the original band of fifty years ago survives—the present superior, Père Planque. This glorious band, proud to call itself *Flores Martyrum*, will, it is hoped, be reënforced by not a few of that

large number of French clergy whom the recent legislation at home debars from laboring in their old missions. The African missions need robust and courageous constitutions because the climate and manner of life which the missionary has to face in almost any part of the uncivilized Dark Continent rarely permit him to survive more than a few years. Hence conversions are slow and the work of upbuilding the Church there meets with numerous obstacles from which other missions are free. The difference becomes evident when we compare the progress made in Africa with that of other Foreign Missions, such as in China. An account just furnished us from Shantung, (only one of the several foreign missions on the Hwang Hai or Yellow Sea Coast), reports, after an existence of only twenty-five years, nearly 7,000 baptisms in a single year; of these 4,313 are of adults. Of the fifty-eight priests who attend the mission 12 are natives, that is, one-fifth of the vocations to missionary life is furnished from the converts or their children. Such a condition is impossible in Africa, and there is no prospect for many years to come that the native element can furnish any adequate material either for the priesthood or for the religious life. The most that can be hoped for from the limited intelligence and good-will of the natives, especially under the difficult conditions, on the part of our missionaries, of acquiring a knowledge of the native language, etc., is that the negro converts will furnish catechists and teachers for the children.

In the meantime it is a source of encouragement to note the growing interest that is being taken by our clergy and people in the mission work among our own Negroes and Indians. The Josephite Fathers have apparently renewed their energy under their present leadership for the religious education of the negro. On the other hand, Father Ketcham, apart from the regular diocesan mission work for the Negroes and Indians, reports admirable results from the energy of the Society for the Perservation of the Faith among the Indian children. Here the diocese of Cleveland takes the lead, and the gain altogether over the previous year's report is \$8,444.

Probably the most efficient, thought silent, laborers in bringing the Indians and Negroes to the true faith are the Religious Sisters of the Most Blessed Sacrament.

From an article in the "Indian Sentinel" (941 F St., Washington, D. C.) it appears that these nuns under the direction and management of Mother Katharine Drexel have already established a number of religious houses, schools, industrial institutes and homes in which Indian and Negro children are trained and cared for, whilst adults are being instructed in both religious and secular pursuits calculated to make them self-respecting and trustworthy members of society. An altogether admirable feature of this Religious Institute is the disposition of its members to assist—without interference with their own observance—other needy religious corporations willing to work for the Indians and Negroes. How sadly such labor is needed may be gleaned from certain facts stated in an appeal of Mother Drexel for candidates among our young women who might be disposed to make the sacrifice of their talents and services in behalf of this work. There are within the fold of the Church about 250,000 Negroes, and 100,000 Indians; these must be preserved in the Faith. Outside the fold there are some 10,000,000 Negroes and 110,000 pagan Indians to be gained to Christ. In her appeal Mother Katharine writes:

The Church teems with the history of lives of women—noble, self-sacrificing souls—who, hearing the Pleading Voice from the tabernacle whisper to their hearts, "Hearken, O daughter, and see, incline thy ear, forget thy people and the house of thy father," turned not a deaf ear to the pleadings of their Eucharistic Lord. They went forth into strange and barbarous lands to bring to those sitting in darkness and in the shadow of death the glad tidings of the Gospel.

"How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things." Here in these United States, at your very door, lies a vast missionary field, one that would satisfy even the great heart of a St. Francis Xavier, millions of souls crying to *you* for the Bread of the Word

—Ethiopia is indeed stretching out her hands. The Church is urgently calling for the furtherance of Christ's Kingdom. The Divine King Himself, from the Throne of His Love, bids you "Go, teach all nations."

FACULTY OF BLESSING THE CROZIER BEADS EXTENDED.

For a long time the faithful everywhere have been anxious to obtain the so-called Crozier beads to which unusually large indulgences are attached. These beads could be blessed only by the Crozier Fathers in Belgium or in Holland, and the fact that it was unlawful to sell beads so blessed, under any pretext, made it difficult for many persons to get them except by going directly to one of the monasteries where the Crozier monks reside.

Of late the Holy See has extended the privilege of blessing the beads and of attaching to them the Crozier Indulgences, that is, 500 days for the recitation of each Pater and each Ave, without the condition of meditating upon any particular mystery, as is necessary for gaining the Indulgences of the Dominican Rosary. The Passionist Fathers have for some time enjoyed this privilege of attaching the blessing of the Crozier Indulgence to ordinary beads; and now Mgr. Cadène, the editor of the "*Analecta Ecclesiastica*," informs us that the Holy Father has given to the S. Congregation the power of granting this faculty to any individual priest who may apply for it in due form with the approbation of the Ordinary of the place where it is to be used. The manner in which application for the privilege is made may be seen in one of the documents of this issue, where it is granted to the above-mentioned Roman Prelate. The petition should be endorsed by the bishop.

ANNIVERSARY OF THE DEDICATION OF A CHURCH.

Qu. Our Ordinary, being under the impression that every church dedicated (blessed) according to the solemn ritual by the bishop was obliged to celebrate the anniversary thereof, ap-

plied to Rome for an indult by which the "Festum Dedicationis omnium ecclesiarum Dioeceseos" might be celebrated on a certain fixed Sunday. This was granted.

Some one now has raised a doubt about the application of the indult, saying that anniversaries of consecrated churches only are celebrated in the liturgy, and that the feast above-mentioned concerns only those priests who are attached to churches solemnly consecrated, which are comparatively few. Is this correct? Moreover, is the titular of a church to be celebrated independently of the anniversary of the dedication, and as a "duplex I classis?"

Resp. It is true that ordinarily the anniversary of the solemn blessing of a church is not liturgically commemorated. Nevertheless the indult which grants for one fixed day the celebration of the anniversary "Dedicationis omnium ecclesiarum Dioeceseos," includes and obliges all churches in the diocese to celebrate the common anniversary, whether they are consecrated or simply blessed. The only difference in this case is that the common anniversary is a "festum primum" for consecrated churches, and a "festum secundarium" for churches merely blessed; that is to say, if another feast of the first class, such as the titular of the church, occurred on the same day, it would yield to the dedication anniversary in the case of the consecrated church, whereas it would take precedence over the common anniversary "dedicationis omnium ecclesiarum dioeceseos" in churches only blessed.

The commemoration of the dedication of particular churches is, of course, omitted.

All this is clear from two decrees of the S. R. C., one of 9 July, 1895 and the other of 24 March, 1901. "Anniversarium Dedicationis Omnium Ecclesiarum Dioeceseos, quod uno eodemque die celebratur, recolendum est ab omnibus et singulis de relativo Clero, quibus Indultum favet, sub *ritu duplici primae classis cum Octava*, sive benedicta tantum fuerit, cujuscumque particularis alterius ecclesiae Dedicationis festo omisso." — "Hujusmodi festum est *secundarium* pro illis ecclesiis quae consecratae non sunt."

The titular feast of each church must be celebrated separ-

ately every year "sub ritu dupl. I cl. cum octava," by all the clergy "quibus ecclesia propria est" (S. R. C., 9 July, 1895; 5 June, 1899; 14 March, 1903). The titular of the cathedral must be celebrated by all the priests of the diocese—"cum octava" by the secular clergy, "sine octava" by the regular clergy (S. R. C., 9 July, 1895).

THE PRIVILEGE OF THREE REQUIEM MASSES EACH WEEK.

Qu. In our diocese the faculty is granted "celebrandi missam de Requite ter in hebdomada etiam occurrente festo duplici." Does this mean that we are free to celebrate three Requiem Masses on double feasts, even if there occur three semi-doubles in the same week when three additional Requiem Masses might be said?

Resp. If we may judge from a decision of the S. R. C. in an analogous case, the above-mentioned faculty allows a priest to celebrate three Requiem Masses on doubles, besides those to which the general rubrics entitle him on semi-doubles.

According to an apostolic indult (30 July, 1863), the dioceses of Savoy obtained for their churches the privilege "ut tribus vicibus in qualibet hebdomada, occurrente licet ritu duplici, cani valeant Missae de Requite, exclusis tamen duplicibus I et II classis, festis de praecepto servandis, feriis, vigiliis, octavisque privilegiatis. Cum autem Indulti non eadem sit in omnibus interpretatio, quaeritur: Num liceat cantare missam de Requite tribus diebus ritus duplicis, etiamsi in hebdomada festa ritus inferioris inveniantur?—Sacra porro Rituum Congregatio rescribere censuit: *Affirmative*. (Die 18 Decembris, 1878.)"

Although there is here question of a "missa cantata," the principle on which the solution appears to be based remains the same, and since the term "celebratur" in the above-mentioned diocesan faculties includes the "missa cantata" no less than a low Mass, we may assume that the privilege is to be interpreted in the widest sense compatible with the definite rubrical prescriptions or the express limitations of the wording of the faculty.

**THE PROPER MASS FOR THE FEAST OF OUR LADY
OF GUADALOUPE.**

Qu. We had the feast of B.V.M. de Guadalupe on 12 December. As our Missals had no proper, we took the *de communi*. The latter was, however, a votive Mass. Should we have conformed to the rubrics of a votive Mass?

Resp. Although the form of the Mass is that of the votive Mass when there is no "propria," the rite to be observed is that of the feast. Hence this Mass would have to be celebrated with Gloria, Credo, etc., as prescribed in the Mexican ordo.

**CAN WE GIVE COMMUNION TO THE SICK (CHRONIC) WHO
ARE NOT FASTING?**

Qu. I am informed that the Holy See, taking occasion from the Decree which recommends daily Communion to all the faithful, including children who have made their First Communion, has granted permission to give Communion, likewise, to the sick who cannot easily observe the prescribed fast, although they are not in danger of death, and do not therefore receive the Blessed Sacrament as Viaticum which would dispense them from the fast. Is this correct? I have not seen any such statement in the REVIEW and therefore hesitate to act upon the permission, for fear it may not be really authentic.

Resp. This question which had been under discussion for some time has now been settled by a decision of Pius X, dated December 7, 1906. Accordingly persons who have been ill for a month or longer without any definite hope of speedy recovery may, with the advice of the confessor, receive Holy Communion after partaking some liquid food (*aliquid per modum potus*). Religious in house where the Blessed Sacrament is preserved, or where mass is periodically said, enjoy this privilege twice a week; others twice a month.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. **Non-Biblical Testimony Concerning Jesus Christ.** E. Preuschen has published a work containing the so-called "Antilegomena," the relics of the non-canonical gospels, and the remnants of the primitive Christian traditions.¹ Those readers who are acquainted with Edgar Hennecke's "Neutestamentliche Apokryphen" ² will, no doubt, find in Prof. Preuschen's work a most interesting supplement to Hennecke. Not as if Hennecke were the only writer on the New Testament Apocrypha which appear in his work; as many as sixteen contributors are enumerated in the beginning of the book, and among them the name of Dr. Erwin Preuschen is given as the author of the "Introduction to the Acts of Thomas."

A. Seitz has published a study on the testimony to Christ coming from infidel sources of classical antiquity.³ Among the classical authors considered by Seitz as witnesses to Jesus Christ, Flavius Josephus, Suetonius, Tacitus, Celsus, Lucian, Porphyry, Julian the Apostate, and the author of the life of Apollonius of Tyana deserve special mention. The writer repeats also the Talmudic contentions, or rather blasphemies, concerning the birth and boyhood of Jesus. We fail to see why Christian writers should repeat these fables which possess little or no apologetic value, and satisfy rather the curiosity than the intellect of the reader.

Seitz defends in his pamphlet the authenticity of the celebrated passage of Josephus, *Antiqu.* XVIII. iii. 3, and thus agrees with the opinion expressed by M. E. Revillout in the

¹ Giessen, 1905. Töpelmann.

² Tübingen und Leipzig, 1904. Mohr.

³ *Christuszeugnisse aus dem klassischen Altertum von ungläubiger Seite.* Köln, 1906. Bachem.

"Intermédiaire des Chercheurs et Curieux," that "the historian Josephus . . . strongly blames the conduct of the high priests of the family of Annas who condemned Jesus whose divine mission he himself recognizes." M. Paul Argelès appealed to the authority of M. Edouard Dujardin against M. Revillout's opinion. M. Dujardin stated expressly that the historian Josephus, though writing only fifty years after Jesus' death, is wholly silent about the Master, or at best mentions him in a passage that is avowedly interpolated. And when M. Argelès urged M. Dujardin to explain himself more fully on this question, the latter excused himself, pleading lack of time. "All I can tell you," he wrote, "is that it is agreed on all hands that the passage of Josephus is interpolated; opinions differ only as to the question whether the passage is wholly apocryphal or only a gloss." Dr. Billard took exception to the contention of M. Dujardin, appealing to Renan's opinion on the question in order to show that critics do not unanimously maintain that the passage in Josephus is interpolated. He quotes Renan's own words: "I believe the passage on Jesus is authentic as a whole. It is in perfect keeping with the taste of Josephus; if this historian has mentioned Jesus, he must have spoken of him precisely in this way. One feels only that a Christian hand has retouched the piece, adding a few words, without which it would have been almost blasphemous, and perhaps also omitting or modifying a few expressions." Dr. Billard himself considers it impossible that the passage in Josephus in its present simple, dry, and colorless form should have been interpolated. A Christian interpolation would not have needed the later correction, "if it is allowed to call him man." The reader will find a more detailed account of the whole question in the "Intermédiaire des Chercheurs et Curieux."⁴

Last spring some of our monthly and even daily papers published the account of a find that had been described in the April number of the "Journal des Débats." It was an-

⁴ LIII, 553, 621, 685, 732, 789, 900; LIV, 13, 59, 180, 229.

nounced that the letter concerning Jesus written by Publius Lentulus to the Emperor Tiberius had been discovered in the library of the Lazarist Fathers in Rome. The letter pretends to have been written about the time when our Lord began His public ministry. It gives a detailed description of the personal appearance of Jesus, a description which is both minute and reverential. At the same time, the letter bears the marks of its spuriousness on its very front. Lentulus was not Governor of Judea, but of Syria; at the time of Tiberius, this Lentulus would have reached an almost impossible age; again, he would have considered Jesus as the new king predicted by the Sibylline oracles, without recognizing his divine mission.

The find of the Letter of Lentulus is, however, interesting and important on account of its possible relation to the letters said to have been written by Pilate to the Roman Emperor. If the former can be shown to be a copy of, or an extract from the latter, the authority of the pretended letters of Pilate would grow considerably. Pilate is said to have written twice concerning Jesus: first, he told the Roman Emperor about the miracles worked by the obscure Galilean; again, he reported our Lord's resurrection. It is said that in consequence of Pilate's letters the Emperor Tiberius asked the Roman Senate to admit Jesus as the thirteenth of the Roman greater gods, and that, on the Senate's refusal to do so, one of the senators exclaimed: "You refuse Christ as the thirteenth; he will come as the first." These questions are more fully discussed in the reports of the second Congress of Christian Archeology.⁵

M. Revillout has published a curious study on certain data concerning our Lord, contained in the Coptic gospels, especially the Gospel of the Twelve Apostles.⁶ According to this source, the enmity between Pilate and Herod sprang from the fact that Pilate did not oppose the scheme of making Jesus king. They became reconciled as soon as Pilate abandoned the cause of Jesus, and condemned him to death. But after the resurrection, we are told, Pilate returned to his first

⁵ *Atti del secondo congresso di archeologia christiana*, p. 10.

⁶ "*Intermédiaire des Chercheurs et Curieux*," 30 May, 1906, pp. 790-794.

friendly feelings toward Jesus, and wrote concerning him to the Roman Emperor. We refer the reader to Graffin's "*Patrologia Orientalis*"⁷ and to the April and July (1904) numbers of the "*Revue biblique*"⁸ for fuller information on these questions.

It has been maintained by some of our modern critics that the doctrine preached by Jesus in the Sermon on the Mount was almost bodily taken from the doctrine of the Jewish Rabbis. It cannot be denied that there is a tendency on the part of certain recent writers to construe similarity into identity, and to explain similarity of thought in various authors by the theory that the later ones must have borrowed their ideas from the earlier sources. Dr. Erich Bischoff directs his "*Jesus und die Rabbinen*"⁹ against the writers of this tendency. He admits that one may speak of a Jewish background of the Gospels, seeing that Jesus speaks to the people so as to be understood by them. He presupposes, therefore, certain Jewish customs, conditions, and ideas; at the same time, Jesus surpasses the Rabbis not merely in the form in which he presents his doctrine, but also in its contents. Bischoff gives us a practically complete list of the Rabbinic sayings, which may be in any way connected with passages in the Gospels; moreover, he determines the time to which they belong, by appealing to the chronology of the Rabbis and to other characteristic notes. In the light of all this it becomes clear how misleading are the recent writings in which Rabbinic expressions dating from the fourth century are represented as sources of the teaching of Jesus.

Dr. Alfred Jeremias is an enthusiastic Babylonian scholar; consequently he is prone to extend the field of Babylonian influence to its extreme limit. We will not now deal with the

⁷ Les Apocryphes coptes. Les Évangiles des douze apôtres et saint Barthélemy, texte copte, traduction française par E. Revillout. Paris, 1905. Firmin-Didot et Cie.

⁸ L'Évangile des douze apôtres récemment découvert.

⁹ Jesu Bergpredigt und das Himmelreich in ihrer Unabhängigkeit vom Rabbinismus. Schriften des Institutum Iudiacum in Berlin. No. 33. Leipzig, 1905. Hinrichs.

author's views as to the affinity between Old Testament facts and principles, and those of the Babylonian world; we only draw attention to his pamphlet entitled "*Babylonisches im Neuen Testament.*"¹⁰ It is gratifying to note from the start that Jeremias does not favor the views advocated by Prof. Friedrich Delitzsch in his third "*Babel-Bibel*" Lecture. According to the latter writer the peculiarity of Christ's teaching flows from the peculiarity of Galileo-Samaritan thought, and this results, in its turn, from the fact that the country had been colonized by Babylonians. Dr. Jeremias places the Gospel proper outside all contact with the Babylonian world; at the same time, he discovers the picture book of the ancient world, and allusions to primitive myths and ideas, in the history of the infancy, in the Apocalypse, in certain Paulinian ideas, and in many stereotyped expressions. We need not say that many of the writer's positions are quite untenable not only from a Christian, but also from a logical, point of view; at the same time, some of the suggestions made by the author will be incorporated into our future commentaries on the New Testament.

Dr. Friedländer belongs to the number of recent writers who project Talmudic ideas and conditions into the time of Jesus Christ, in spite of the fact that even the Mishna contains few definite data concerning the time preceding the destruction of the Temple. The author feels the difficulty arising from the scarcity of Mishnaic allusions to the Messianic movement; but he tells us that the writers of the Mishna considered this subject as dangerous to the reader. After thus inverting the chronological order of Christian and Talmudic ideas, Dr. Friedländer is able to raise his voice against the so-called Seminary—Theology, contending that the knowledge of the Talmud is a necessary pre-requisite to the study of early Christianity.¹¹—H. Vogelstein has given us a similar study.

¹⁰ Leipzig, 1905. Hinrichs.

¹¹ Die religiösen Bewegungen innerhalb des Judentums im Zeitalter Jesu. Berlin, 1905. Reimer.

He maintains that the apostleship of the New Testament must be explained, in its beginning, from the idea of the Jewish apostleship. He sees an allusion to the latter in II. Par. 17: 7-9. The Jewish apostles wrote encyclical letters, collected money, and performed other religious or national duties of a similar nature. The writer has the good grace to grant that the Christian idea of apostleship changed completely in its later development.¹²

G. Wohlenberg has contributed to the "Neue Kirchliche Zeitschrift" (XVI. 605-632) a study on the application to the New Testament of the recent method of Comparative Religion.¹³ He complains of the confusion of the ideas of baptism, of the last supper, and especially of the personality of our Lord caused by the modern writers. J. M. S. Baljon has investigated the bearing of the recent results of Comparative Religion on the treatment of the New Testament.¹⁴ He concludes that the parallels between Christianity and certain non-Christian religions are often striking; but they are only accidental, and do not imply any dependency. Christianity can be fully explained, the writer informs us, by means of the Old Testament, of the later Jewish tenets, and of Hellenistic philosophy. H. Holtzmann has published a most interesting synopsis of the recent movement in the field of the history of religion, and of its reaction.¹⁵ He emphasizes especially the progress made in the study of the later syncretistic Judaism, while he wishes to transpose into another field the question of the independence of Christianity. Studies on similar subjects

¹² Die Entstehung und Entwicklung des Apostolats im Judentum. Monatschrift für Geschichte und Wissenschaft des Judentums, XLIX, 427-449.

¹³ Die religionsgeschichtliche Methode und ihre Anwendung auf die neutestamentliche Forschung.

¹⁴ Die Früchte des Studiums der Religionsgeschichte für die Behandlung des Neuen Testaments. Theologische Studien und Kritiken, 1906, 50-85.

¹⁵ Neutestamentler und Religionsgeschichtler. Protestantische Monatshefte, X, 1-16.

have been published by P. Fiebig,¹⁶ Oldenberg,¹⁷ and Lagrange.¹⁸

2. Recent Protestant Lives of Christ. Dr. Albert Schweitzer, of Strassburg, has published a history of the study of the life of Christ from the time of Reimarus to Wrede.¹⁹ The writer eliminates all that is due to the reverence and faith of the Church. Not as if there were no reverence for Jesus at all; but that reverence is of the kind to one who is only a man, though perhaps the greatest of all religious men. At the same time, the work is full of interest, however sad it may be. One who masters it may consider himself as fully abreast of the present critical views on the life of Jesus Christ, though such a position may not be very desirable. If the work be considered in itself, it has been written on a large scale, and is the fruit of painstaking study.

We come now to a sadder book than that of Schweitzer; the reader will not be surprised at this, if we tell him that the work is by Prof. Otto Schmiedel.²⁰ Schmiedel is a more negative critic than Schweitzer; he indulges in a polemic against the critics who disagree with him, especially against some statements in Schweitzer's work. It is hard to find a writer more extravagant and more ingenious in defending his extravagant ideas than Prof. Schmiedel. In the present book, e.g., he endeavors to identify Nathanael with the Apostle St. Paul, and he devotes not inconsiderable space of the Appendix to the defense of this extraordinary opinion. Prof. Schmiedel's extreme views on the life of Jesus are perhaps still better understood, if we consider his relation to previous critics. Schweitzer had drawn attention to three great alternatives

¹⁶ *Babel und das Neue Testament*. Tübingen, 1905. Mohr.

¹⁷ *Altindisches und Christliches*. Zeitschrift der deutschen morgenländischen Gesellschaft, 1905, 625-628.

¹⁸ *Notes sur le messianisme au temps de Jésus, Assumptio Mosis*. Revue biblique, N. S., II, 481-514.

¹⁹ *Von Reimarus zu Wrede. Eine Geschichte der Leben-Jesu-Forschung*. Von Albert Schweitzer, pp. viii, 418.

²⁰ *Die Hauptprobleme der Leben-Jesu-Forschung*. 2d ed., pp. viii, 124.

in the *Leben-Jesu-Forschung*: the first is that of Strauss, either a purely historical or a purely supernatural Jesus; the second is that of the Tübingen School and of Holtzmann, either synoptic or Johannine; the third alternative is either eschatological or non-eschatological. Schmiedel joins the three as so many necessary steps to the historical Jesus: we must eliminate the supernatural, we must refuse to recognize the Fourth Gospel, and we must discard the eschatological. What remains is according to Schmiedel the historical Jesus.

Prof. P. W. Schmidt, of Basel, is less shocking in his life of Christ, but perhaps more dangerous than Prof. Schmiedel.²¹ Both writers agree in their intention of writing a history of the life of Jesus not for the learned so much as for the general public. In fact, Schmidt's work bears the expression *Volksausgabe* on the very title-page. And where is the special danger in this book? It lays stress merely on the human side of Jesus. It emphasizes Jesus' true humanity to such an extent as to suggest that he never, and in no way, transgressed the bounds of humanity during the years of his earthly life. The Christian knows that, though in Jesus we have something that is purely Divine, we find no complete reality in him that is purely human.

The human side of our Lord's life is also unduly emphasized by Wilhelm Hess in his two recent pamphlets on the subject.²² The two pamphlets supplement each other so as to present a complete treatise, if they are taken together. However sad it may be for the true believer in Christ's Divinity to notice the publication of popular books like the foregoing, we take comfort in the phenomenon in spite of its sadness. We appear to be coming nearer to the very person of Jesus, and therefore nearer to the truth. Negative criticism, in its first step, asked, Do the documents of the New Testament belong to the first or the second century? This was sad enough, but the ques-

²¹ *Die Geschichte Jesu*, pp. viii, 179.

²² *Jesus von Nazareth; im Wortlaute eines kritisch bearbeiteten Einheits-evangeliums*, pp. xv, 77. *Jesus von Nazareth in seiner geschichtlichen Lebensentwicklung*, pp. vi, 126. Tübingen, 1906. Mohr.

tion was decided in favor of the first century. Then criticism, in its second step, asked, Are the first-century documents of Christianity historical or are they partly fictitious? is the figure of Jesus as set forth in the Gospels, a historical figure, or is it partly historical and partly the result of the faith of the Church fashioning for itself a figure of Jesus in the interests of the edification of the believers? Negative critics assume, though the proof for the truth of their assumption is lacking, that the figure of Jesus as set forth in the first-century documents of Christianity is, partly at least, the result of pious, however unconscious, fiction. Hence, criticism, in its third step, asks, What is historical in the figure of Jesus as set forth in the Gospels, and what is the result of faith? It endeavors to eliminate from the historical figure all that may plausibly be assigned to the action of the faith and reverence of the Church.

And why did we say that we take comfort in the phenomenon as we have described it? Because it brings the critics face to face with two questions which will destroy the very basis of their present position. First, they will have to ask themselves concerning the capacity of the early Church to undertake a process like that assigned to her. The early Church was rather immature and receptive than originating and reflective. The early Christians were not familiar with any Messianic ideal after which they might have fashioned the belief concerning Jesus. The Messianic conception of Judaism was quite different from the Jesus as described in the Gospels. Secondly, whence did the first disciples derive that reverence for Jesus which induced them to endow him with all the glory which the Gospels bestow on him? Hence, if criticism is logical, it will have to face difficulties implied in its present unlogical assumptions, which ought to make it retrace its steps in order to re-examine the foundation of its present position.

Criticisms and Notes.

HISTORICAL TRIBUTE TO ST. THOMAS' SEMINARY, at Poplar Neck, near Bardstown, Kentucky. By the Rev. Wm. J. Howlett. B. Herder, St. Louis, Mo.

Here is a book that will be read with profit by many, and with interest by all who are solicitous about the welfare of the Church in America. It is a book written *con amore*, but it is a tribute of the head as well as of the heart. It implies considerable historical research, and gives us the benefit of the reflexions of a missionary's wide and fruitful experience.

St. Thomas' Seminary was "born on a flat-boat at the Pittsburgh docks, when Bishop Flaget, Father David, and several young students went on board to proceed to their future home in far-off Kentucky." Bishop Flaget and Father David, both Sulpicians, were convinced that to give to Kentucky priests formed after the Apostles, a seminary was imperative. The beginnings of its history read like the pages of a romance. It flourished, increased, brought forth wonderful priests—priests cast in an heroic mould—forty-four candidates in less than ten years! When the saintly Flaget, yielding to the stress of circumstances, had to relegate St. Thomas's Preparatory Seminary to a minor position and look to the colleges as substitutes therefor, vocations grew scarce and Kentucky no longer supplied priests in sufficient number to meet the demands of the growing missions. Bishop Spalding recognized the barrenness of vocations and was compelled to go abroad for material to fill the breaches made by time and toil in the ranks of the priestly sons of old St. Thomas. He wrote: "Experience shows that many of the seminarians had their vocations shaken by being thrown so much in contact with the youth of the world; while scarcely a candidate for the ministry was obtained among those who received their education at the college." Therefore, one of his first acts after consecration was to arrange for the re-opening of St. Thomas' Seminary. He appointed the Rev. Francis Chambige superior at St. Thomas's. Under Father Chambige's administration, the

Seminary met with most gratifying success. At first the students were few, but gradually the boys of Kentucky gathered in numbers to begin the rough but thorough tutelage which led to the altar and filled the diocese in later years with an abundance of missionary priests—not unworthy successors of the pioneers of early days. In 1869 the institution was finally closed for all time.

“Its closing,” says Father Howlett, “I believe, was a loss, not only to Kentucky but beyond it, where that old institution, like no other, was ‘wont to stretch forth its branches into the sea and its boughs unto the river.’ . . . It was essentially a Preparatory Seminary, and was equipped to receive boys and young men when the signs of a vocation appeared, whether they were ready for the higher studies or only for the Latin Grammar. Its training was with the idea of the priesthood paramount. It encouraged no other aspirations and opened no other prospect. It was pleased that the majority of its students had never been through any secular college, where secular ideas fill the air and where secular aims prevail. St. Thomas’s got them when their characters were in the course of formation, and could use its mould on fresh material. It was not obliged to put its training over an underlying stratum of worldly thoughts and ambitions, which might come to the surface in eruption in an evil moment. In this way it saved many vocations and made all more free from temporal considerations.”

If I mistake not, this is one of the paragraphs wherein Bishop Matz assures the writer he has struck “the right key.” Indeed this is the lesson to be gleaned from this history of St. Thomas’ Seminary. When this preparatory seminary flourished, worthy youths crowded its halls, fired with the noble desire of giving their lives to the privations of the Kentucky missions. When St. Thomas’s languished, the Church in Kentucky likewise languished. The harvest indeed was great, but there was none to replace those worn out with the heat and the labor of the day. When St. Thomas’s was again placed in her rightful position of fruitful mother of vocations, she vindicated the wisdom of Spalding by speedily repairing the inroads of time among the pioneer clergy with a band of priestly sons worthy of the old traditions and racy of the soil. And lastly when the mistake was made of abolishing this institution most vital to the perpetuation of the glorious tra-

ditions of the diocese, again vocations among her youth diminished and priests had to be procured from elsewhere.

At all events, St. Thomas's fulfilled excellently one of the essential functions of a preparatory seminary in attracting and fostering vocations of the right sort. Would that there were a St. Thomas's Preparatory Seminary in every province, if not in every diocese of our country, to secure for future generations a body of priests in touch with the people whom they serve and emulating the devoted, self-sacrificing, industrious missionaries of old. In many States the people are crying for bread and there is none to break it to them. "Bishop Flaget never told the poor people that he would send them a priest when they were able to support one in any definite style; he sent the priest and the priest went without complaining and did the best he could for the people. The support came somehow. If the Kentucky missionaries did not originate the saying that man wants little here below, they at least proved it to be a fact." Such priests, however, do not spring up like mushrooms. The germs of a vocation must—if not always, at least very generally—be tenderly guarded and cultivated in the solitude and in the enlightened and pure atmosphere of a preparatory seminary. Exceptionally good and well-equipped homes are becoming rarer from day to day, and where there are few of these, a preparatory seminary becomes so much the more imperative. The world does not inculcate the spirit of unworldliness, nor the spirit of self-sacrifice. And without the spirit of self-sacrifice, what is a priest but an empty cymbal—neglecting the sick, the ignorant, and the poor; going to pieces in inactivity; ever grasping for the almighty dollar; domineering over their flocks; perhaps wire-pulling for rich or high places, and never undertaking anything without asking the question, "What is there in it for me?" God help the diocese where among priests the "first inquiry about a mission or a parish is concerning the comforts, the salary, and the perquisites!"

I arise from the perusal of the *History of St. Thomas's Seminary* with this thought: Are hospitals, homes for the aged, asylums for the poor and afflicted, refuges for the erring, nay, colleges and universities as necessary as are institutions of piety and learning where vocations may be fostered and young men be suitably trained for the sacred priesthood? If not,

little marvel that Pius X, as well as Leo XIII, so strenuously insists upon the establishment of preparatory seminaries wherever they are at all feasible.

HENRY BRINKMEYER.

SYNTHETICA. *Meditations Epistemological and Ontological.* By S. S. Laurie, LL.D. In two volumes. Vol. I, *On Knowledge*, pp. xi-321; Vol. II, *On God and Man*, pp. x-416. London and New York: Longmans, Green, & Co. 1906.

CONCEPTS OF PHILOSOPHY. By Alexander Thomas Ormond. New York: The Macmillan Co. 1906. Pp. xxxi-722.

THOUGHT AND THINGS. *A Study of the Development and Meaning of Thought or Genetic Logic.* By James Mark Baldwin. Vol. I, *Functional Logic or Genetic Theory of Knowledge.* New York: The Macmillan Co. 1906. Pp. xiv-273.

The books here introduced have an interest for the Catholic student of philosophy inasmuch as they are the product of writers who are eminent in their respective fields and who as professors or lecturers at influential centres of learning may be expected to indicate to some degree certain trends of present-day reflective thinking. The first of the trio, *Synthetica*, the work of a veteran philosopher and educator, embodies, mainly in its second half, the Gifford Lectures delivered by the author at the University of Edinburgh in 1905-1906. The Gifford Lectureship, the reader may know, is a foundation established by Lord Gifford for the delivery of annual lectures on Rational Theology at the Scottish universities. Such eminent writers as Caird, James, Haldane, and Royce have preceded Mr. Laurie in this position. Those who have read Professor Royce's profound and at the same time subtle, not to say elusive, discourses collected under the title of *The World and the Individual*¹ are aware what strong metaphysical meat the Giffordese auditors are capable of accommodating and, it may be surmised, assimilating. But the food offered them by the American Professor is almost light confectionery in comparison with the massive joints, loins, and shoulders, set before them by the recent Scotch lecturer. Both authors have evidently drawn upon Hegel for much of their material; but, while Royce subjected the total to that refining literary art whereof he

¹ Macmillan: New York.

is so skilled a master, Mr. Laurie gives us the heavy German meats almost unbaked and certainly ungarnished. Not that the latter writer is an out-and-out Hegelian. On the contrary, he repeatedly expresses his dissent from the author of the *Logik*, and indeed seems to classify his own system as Natural Realism rather than Idealism and as pluralistic rather than monistic. Nevertheless the substance of his thought is on the whole identical with that of Hegel and most readers will probably not deduct much difference.

Mr. Laurie starts from the "Actualisation of Consciousness" and claims to find implicitly involved therein not only the knowledge but the existence and the very nature of the Absolute, i. e. God. The reasoning whereby he endeavors to establish this claim is extremely subtle and elaborate and can be only very imperfectly suggested here. Consciousness, he says, first reveals itself as Feeling, the object of which is Universal Unconditioned Being. Before we go farther, let the reader unused to Hegelian literature not be distracted by the lavish employment of capitals. Mr. Laurie is exceptionally generous in this respect. Unfortunately, he is somewhat indiscriminating and at times perplexing. Not infrequently the same term will now be signalized by the great initial and a few lines afterwards be degraded to the rank of the insignificant minuscule. But to return. The second plane of Mind is "Sensation in its earliest form as feeling of an 'other' *there* opposed to and negating subject *here*." At this stage "the Feeling-subject is introduced to the vast diversity of the existent universe as constituted of separate and determined 'particulars' negating the subject and each other; these in a confused way it receives, reflexes, and appropriates for itself—a still vague and restricted consciousness." The third stage is "Sentience where the subject receives and reflexes the separate totals in presentation as given *coördinated totals* . . . diverse single totals in relations of Space and Time and Motion and acting in each other." This plane is Attuition, which is "a quasi-perception and an *implicit judgment*." From the Attitudinal subject emerges "a free energy in order to 'grip' and 'know' the world including itself." This is the fourth plane of the evolving mind-subject and is called "Reason or the Subjective Dialectic." "Reason straining toward a further insight predicates though it does not quite attain a still higher plane called Intuition."

Corresponding to these diverse ascending planes of the "subject-entity" there are degrees in the evolution of the Object. "Absolute Unconditioned Being unfolds its inner nature as an externalized infinite series of finites, but this is not as an aggregate which may or may not settle down into a system but as an evolving and continuous process which as evidently ordered we call *Law*. At a certain point of evolution, the stage of "Life" has been reached—it matters not here, whether that first life be animal or vegetal. Unless the creative energy is to be at this point arrested, the next evolution of the Divine nature would seem to be in its character inevitable; for the full expression of a conscious and self-conscious Being, if such be the nature of the Source, next demands the finitizing of feeling and consciousness. The inanimate world thus and then begins to find in feeling and conscient entities its meaning reflected. That which lies hidden in the non-conscious world passes into feeling and consciousness, revealing itself to individual mind within the range of the capacity of each evolving stage. Just as the system emerges from Infinite Mind, so it finds its terminus and completion as a finite externalization in finite mind. Finite mind itself, like all Nature, then starts on a process of evolution; it moves from the rudimentary and simple to its complex fulfilment in reason which brings with it a consciousness of consciousness. At this stage finite mind becomes equal to the comprehension of the mighty Whole and can through man place back in God the image of His own infinite activity and proclaim Him as the All in All, The One, The Absolute."

Now the Absolute as thus implicit in "actualized consciousness" is "a Synthesis summing up in its subjective side the Feeling of Being and the Knowing of the universal process (of Nature) as teleologic-causal dialectic, comprehending the Negation whereby alone individuals are possible whose function is to be themselves and so far as they are individuals to resist the Universal while yet living, moving and having their being in it and truly finding themselves only in the whole." On its object side "the Absolute Synthesis is God" externalized in the finite world and reflected into man and "as gathered up and reflected by man into the universal." It is "the Absolute Notion or Idea, and this is God." But the Notion is a One in many. The One contains the many, permeates the many, while the moment of ne-

gation which alone makes a finite world possible saves the many for itself; although ever within the One which it can never escape. The Absolute Synthesis, subjective-objective, however, is only the sum of "the Man sphere of Being. It is not and cannot be the Synthesis of the Absolute." The following are the moments in said Synthesis: 1. At the root is Absolute Unconditioned Being, object of Pure Feeling, of which we can only say it is given as the Potential of the Actual and possible;—the implicit of the explicated world. *In se* and *a se*, it is beyond our ken save as a fact, till it Becomes; that is to say, reveals itself in the "Other" of itself. It is the One out of which the Many proceeds and *in which* and *within which* the many exists. It is not to be called a Unity, but the eternal "One" identical with itself in all differences and in the One of which all relations are held. 2. On the sentient plane of evolving mind (up to its completed form as attuition) Absolute Being, having passed into the existent, continues itself as fact in the object and as reflexed feeling of fact in the subject and is felt as immanent in the diverse phenomenal and as constituting its ultimate reality. 3. On the dialectic plane of mind the initial functioning is Percipience and the sensing of Being-immanent in things is now raised to the perfection of it. But the chief fact is that in this stage of the mind the whole presentation is found to be an Objective Dialectic; just as it has already revealed itself as Being unconditioned and as conditioned in the existent and diverse. Our analysis of the moments of the dialectic tells us that this means, that in Absolute Being is generated a *nisus* which is Will with form of End implicit. Absolute Being is, as Becoming, a dialectic, i. e. Will willing the world and, as such, Kinetic or "Efficient" Cause: as mediating End it is Cause formal and formative, as projecting End, it is Cause Teleological: and these ends in their organic sum constitute the Good (in the Hellenic sense). God as being, God as Will-dialectic is in the most minute as in the greatest; and He is *all* there in each according to its kind and grade of being. 4. As Dialectic He is not only Formative Energy, but the sum of Ideals, for the dialectic movement *must* seek the perfect fulfilment of itself as End. 5. Further, God is, as creative, Will, Personality. 6. As immanent in creation He is pathic Feeling, Emotion, and Beauty, out of which the subjective dialectic moulds ethical ideals within the mind and poetic

ideals outside. This carries with it the conclusion that, as immanent in ethical and esthetic ideals, Absolute Being as creative is a God of love and of Beauty, and not merely of Dialectic and of the Good in the Hellenic sense.

Thus we have found that planes of finite mind are Infinite Mind evolving itself as finite mind and the object at each ascending stage is a revelation of a "moment" in the total notion—God. The revelation in its sum is a concrete of the necessary universals of finite mind receiving that which is not itself and yet embraces itself. We do not base our notion of God on human analogies; it is *given* as Object to finite subject. The absolute, doubtless, is more than all this, but I cannot tell what. The content of the Absolute Synthesis is exhausted for me."²

The reader may be able from these passages to judge the trend of Mr. Laurie's thought and the character of his style. The one is not excessively lightsome nor is the other overly winsome. Should the reader infer, however, that the system expounded is downright Pantheism, he would be at variance with the author's reiterated protest. "To identify God-immanent in all things with things is a doctrine of emanation and pantheism; whereas we find that Primal Being passes into its externalization as dialectic act."³ "The moment of negation saves us from Pantheism." This doctrine of negation is too intricate to be explicated here. That it has the saving power just attributed to it we must take on the author's word and leave the reader to verify for himself.

The task of explaining the manner of God's immanence in creation and especially of man's relation thereto is admittedly the most difficult of all philosophy. The present reviewer cannot see that Mr. Laurie has notably succeeded in his effort. Rather has he involved the subject in a cloud of arbitrary abstractions that seem only to darken and complicate the issue. The clearest, and one might say by all odds the most readable, chapter of his work is that which treats of man's need and quest for God (Vol. II. Med. I). But the God that the author succeeds in finding as the interpretation of human consciousness is surely not the God which man needs and for which man seeks—a Being evolving Himself in creation and issuing into consciousness only in the

² Vol. II, p. 187.

³ *Ib.*, 180.

categories of human thought. Such a being is too patently the creature of artificial abstraction to be accepted as the beginning and the supreme end of the rational creature.

Mr. Ormond, the author of the second work in the above list, is Professor of Philosophy at Princeton. As might be expected from a former pupil and successor of Dr. McCosh his work is marked by something of that soberness, plainness, and at least close adherence to "common sense" which notably characterize the writings of that realistic philosopher. But while the older and the younger teacher have these traits in common, the latter strikes a more subtle and perhaps a thinner vein of thinking, which, however, he enlarges somewhat by a fuller addition from the more modern strata that have been deposited since the passing away of McCosh. Dr. Ormond's *Concepts of Philosophy* is based on the "doctrine that consciousness is the great reality." An empty platitude this, until the implications of the term are manifested. Consciousness Dr. Ormond identifies with the "energy or activity that becomes aware of itself and its object." Hence it means not only "awareness," but likewise "the being that performs that function. Moreover, consciousness is the bearer of a deeper function; namely, that central effort of selfhood and will by which experience realizes its world." Nay, more, it includes that "earlier and more primal activity, regarded from the view of a developing process which antedates and grounds awareness and may be represented as subliminal and not as yet aware of either its object or itself. This activity, which James somewhere calls "sciousness," "is taken here to be of the same type as that which acts as conscious function, higher up in the scale. It is conceived as the embodiment of the energy which we call physical and as working out in the mechanical movements and categories of physics and mathematics." It might be here objected that this is a highly arbitrary extension of the term consciousness. If consciousness is to embrace not only the conscious being, but also the subliminal activity thereof, and an energy working out into mechanical and physical movements and categories, it must be an extremely elastic vocable. Only a few more such expressions would be required to encompass the totality of human knowledge. One is therefore prepared to find that consciousness becomes the foundation of the vast synthesis of

knowledge set forth in this portly volume of 700 and more pages. The synthesis is approached by an analysis in which consciousness as knower, the ground principles thereby suggested, the method of philosophy, the world of existents, and the nature of certitude are explicated (pp. 1-136). The synthetic portion of the work falls into two parts. The first, carrying the doctrine from Physics to Sociality, contains eight chapters on the dialectic, physical activities, organic movements, conscious activity, mental and physical movements, social activities—individual and collective—and the social synthesis (pp. 139-335). The second part leads the discussion from Sociality to Religion, and embraces nine chapters on ethical activity, ethical synthesis, emotion and rationality, religion—its nature, origin and development—religious synthesis, the philosophical aspects of religion, the relations of the individual to the Eternal, sin, and retribution (339-354). The third part of the book comprises certain deductions concerning the relation of philosophy to experience, nature, God, man, freedom, and destiny. The volume closes with an index which, to be serviceable, should have been at least several times amplified.

The reader, noticing the large field covered by the work, will not expect great detail in the exposition. Synthetic surveys are all that the author could hope or desire to give even within the compass of so goodly a volume. And yet the volume might well have been considerably smaller. The same matter is repeated again and again, sometimes in the same, sometimes in slightly different terms, and the thought is not infrequently highly attenuated. This however may be justified by the fact that the work embodies the author's class lectures, a type of production that necessitates repetition and expansion. On the whole the exposition is perspicuous in method and style and the thought suggestive.

The third of the philosophical trio before us, *Thought and Things, Genetic Logic*, is from the pen of the chief editor of the *Dictionary of Philosophy*, who is also the author of several other well-known philosophical productions. Formerly Professor of Psychology at Princeton, Mr. Baldwin holds at present the same position at Johns Hopkins, Baltimore. If his former colleague, Mr. Ormond, whose book has just been noticed, takes an unusu-

ally broad view of consciousness, Mr. Baldwin gives an equally wide range to Logic. The latter term he finds to embrace, first, *Formal Logic*, called also "The Logician's Logic," the science and art of reasoning familiar to the scholastic student; secondly, *Dialectic Logic*, called also "The Metaphysician's Logic," best known to the student of Hegel. The latest and most important addition to this department is Mr. Laurie's *Synthetica*, described above. Thirdly, *Genetic Logic*, called also "The Knower's Logic." The subject falling under the discipline designated by the latter term is the "mode of the psychic function called knowledge, together with its objects and meanings" (p. 9). An idea of the territory herein embraced may be gained from the following scheme:

GENETIC LOGIC	{	A. <i>Functional Logic</i>
		Science of the Process and Procedure of Knowledge.
		1. General Process: Genetic Theory of Knowledge and Thought (Experimental Logic).
		2. Special Procedure: Methodology of the Sciences.
	{	B. <i>Real Logic</i>
		Theory of Realities as known.
		1. Entire Body of Truths of Science.
		2. Genetic Theory of Reality.

Under the above heading, A. *Functional Logic*, three leading questions occur: the first concerns the process or function of cognition considered as a special psychic operation distinct from all other processes or functions, and may be formulated as "How do we think?" The second question concerns the relative position and end of the thought-function in the progress of life and mind, individual and racial; in other words, "Why do we think?" "What is thinking for?" The third question concerns the psychic objects, their nature, variety, meanings, validity for life and conduct, no less than for thought itself; in other terms, "What do we think about?" "What does thinking result in?" The last question, however, comes more pertinently under the

second subdivision of the above scheme—B.2. The other members of the logical organism (A. 2 and B. 1,) do not fall within the limits of the present work. But even with these restrictions it is obvious what an immense territory has still been brought under the jurisdiction of Logic. That much, perhaps most of it, belongs, by right at least, to Psychology and Metaphysics, not to mention other claimants, will appear to many to be sufficiently patent, and they will be prone to question what advantage either in the line of discipline or accumulated knowledge is likely to result from the reiterated exposition of identical subjects under a but slightly changed terminology. On the other hand, Mr. Baldwin believes that there is a present "need of a careful and detailed working out of the development of cognition: an inductive, psychological, genetic research into the actual movement of the function of knowledge." It is needed both in order to bring the discipline of knowledge "into line with genetic results accruing elsewhere, and also to subdue and temper the extravagant first hypotheses—if they prove to be so—of the pragmatic revolutionaries." That the obliteration of boundaries and readjustment of methods, brought about by the inroad of evolutionary, or genetic methods, is likely here as elsewhere "to lead for a time to some confusion," the author frankly recognizes; still he is confident that "the result will undoubtedly broaden and enrich both our science and philosophy."

Professor Baldwin believes thoroughly in expansion. He has accordingly planned his present, like his preceding work, for a trilogy of books. Each, by the way, is to appear at once in French and English. The present volume, besides the Introduction on the Genetic Science of Logical Process, contains two parts: the first on the Pre-Logical Modes of Knowledge; the second on the Quasi-Logical Modes. The second volume, now in press, is to deal with the discursive or "logical" functions proper; the third, promised to appear in about a year, will treat of the Hyper-Logical functions—Esthetic, Rational, etc.

That the reader, unacquainted with this new theory of evolutionary logic may orient himself somewhat concerning the region surveyed, the following scheme may be helpful:

A.—MEANING.	B.—OBJECT.	C.—MODE.
I. Pre-Logical.	1. Objects of Sense : Projective. Perceptual. Memory Objects.	1. Sense Mode.
II. Quasi-Logical.	2. Image Objects: Fancy Objects. 3. Make Believe. 4. Substantive Objects : Mind and Body. 5. Objects of Experience : Subject and Object.	2. Image Mode. 3. Play Mode. 4. Substantive Mode. 5. Subject Mode : Reflexion.
III. Logical.	6. Judged Objects. } Logical 7. Thought Objects. } Objects.	6. Belief Mode. } Logical 7. Predication Mode. } Mode.
IV. Hyper-Logical.	8. Esthetic Objects.	8. Esthetic Mode.
V. Extra-Logical.	9. Moral Objects.	9. Ethical Mode.

These distinctions will be sufficiently familiar to the intelligent student of psychology. Needless to say, Professor Baldwin elaborates them with his wonted sense of modernity. The present volume extends as far as No. 6, exclusive, in the foregoing scheme.

THOUGHTS FROM MODERN MARTYRS. Edited and arranged by the Rev. James Anthony Walsh, M.Ap. Boston, Mass., 62 Union Park St.: Catholic Foreign Mission Bureau. 1906. Pp. 112.

In an exquisitely printed little volume and handsomely illustrated, Father Walsh gives us the story of three priests, alumni of the Paris Seminary for Foreign Missions, who laid down their lives as martyrs for the faith within the last fifty years. They were quite young when they responded with chivalrous generosity to the call that tested their faith and love in Christ through tortures and death by the headsman's axe, and their example has rather animated than deterred other youths to devote their lives to a like heroic end.

Just de Bretenières and Henry Dorie, close friends, only a few months separated in age, died on the same day, being beheaded on 8 March, 1866. Théophans Venard had preceded them a little more than five years, having been executed for the faith at Tonquin. His example it was that had encouraged Henry

Dorie to seek the crown of martyrdom in the same field. It is to the author of this pretty volume that we also owe a separate (English) version of the beautiful story of the Abbé Théophile Venard's life and martyrdom, published some time ago. What makes these sketches of modern martyrs of particular value and interest is "the thoughts" culled mainly from their correspondence and conversations with friends, some of whom are still living. Our author relates not a few incidents and expressions which he learned from the lips of those who stood nearest to these self-sacrificing young priests during their lives in the seminary and while on their mission. Publications like these are signs of a general awakening to the consciousness of the glorious career which the foreign missions open for our young students, at a time when the spirit of self-interest and comfortable living is threatening to dry up the fountains of Christian self-sacrifice among American Catholics.

LES SOURCES DE LA CROYANCE EN DIEU. Par A. D. Sertillanges.
Paris: Perrin & Cie. 1906. Pp. 572.

The visitor to the American capital by whatsoever route he may approach the centre of the city will find himself at the halls of legislation, and if from the steps of the great building he look outwards he will see that every thoroughfare radiates thence to the outlying circumference. From an analogous viewpoint the author of the present volume regards the sources of our belief in the existence of God. From whatsoever point of the world—physical, intellectual, moral, social, political—we advance, if we do but keep undeviatingly to the road, we shall find God at the end, and from the conception of the central Being we can, so far as accords with the range of our present limited vision, discern the ground-plan of the universe and man. Whether we roam over the extent of space occupied by men, or reascend the stream of time, however far our thought may travel, we find ourselves in the presence of the idea of God. Long before the philosophers had proposed the question, humanity, whose actual living always anticipates theories of life, had already lived the answer. Having by appeal to history established the universality—in space and time—of the theistic idea, Fr. Sertillanges proceeds to point out the sources whence it has sprung—some of the

sources, of course, for obviously the world would not suffice to contain the books were they all to be described in detail.

First there is the necessity of explaining the world. Philosophy, as Plato says, was begotten of wonderment, and the sublime spectacle of nature imposed on the mind the imperative search for the cause of the origin and universal order of the cosmos. Fr. Sertillanges takes occasion here to restate the theistic argument from design and to free it from the obscurity in which naturalistic sophistry has recently beclouded it (Ch. II & III). Within the world is man, the microcosm in the macrocosm. He exists—whence comes he? He dies—what is his ending? He acts—what is the law of his conduct?—physical in contact with nature, intellectual in the face of truth, moral as regards the absolute good. These suggestions lead to the arguments drawn from the origin, nature, and supreme relations of man's life (Ch. IV.-VIII). Next follow the proofs from human aspirations—the desire to live, the soul's radical discontent, the thirst for completion. Opportunity is here given for a careful analysis of the objections of the pessimist, who claims to feel none of the longings from which reasons for the existence of an Infinite Being are deduced (Ch. XII).

Lastly there is the fact of social life and the necessity of a unifying social principle superior to the individual will. Rousseau's *Social Contract* is at best an artificial and arbitrary bond, and will not suffice to explain the social body, domestic or political, both of which have their own essence, tendency, and end or purpose instituted by nature. Right, authority, progress, the securance of the end of corporate life, all postulate law, the origin, validity, and efficaciousness whereof demand the existence of a supreme legislator, God. The arguments that lead up to this conclusion, supplemented by a chapter dealing with some specious objections, bring the volume to a close (Ch. XIV.-XVIII). Surveying the program thus outlined the reader will rightly infer that the work is in reality a philosophy of Theism—an attempt to trace the idea of God, which as a fact is a morally universal possession of human consciousness, to certain fundamental principles that are in part intuitions and in part inferences from the cosmical order and from human life in its various aspects and bearings. That the work is thoroughly and solidly executed is sufficiently guaranteed by the author's well-known

philosophical attainments and his position in the Catholic Institute, Paris. It need hardly be added, save as an encouragement to the reader who is not specially interested in argumentative discussions, that the book is charmingly written. The author is master of a style which, while translucent to the logical force of the reasoning, radiates an imaginal coloring that secures the reader's esthetic taste as an ally to intellectual attention.

ROBERT SOUTHWELL, S.J., Priest and Poet. By J. A. Taylor. London and Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. 1906. Pp. 82.

Mr. Taylor gives us a brief but quite satisfactory sketch of the man of whom Cowley speaks as

Poet and Saint! to thee above are given
The two most sacred names of earth and heav'n,
The hard and rarest union which can be
Next that of Godhead with humanity.

In five sections the author, who takes his material in large part from Father Foley's "Records of the English Province of the Society of Jesus," describes first the man in his days of formation, when a youth at school in Douay, then in the Jesuit novitiate at Tournai and at the English College, Rome. Later on we find him entering upon the serious business of life—not without some spiritual day-dreaming—until the time of trial absorbs the higher faculties in the pursuit of martyrdom as the inevitable result of his chivalrous love of truth.

He remained the poet to the last; but his verse comes to him like the inspired musing of the royal prophet or like the cry of the heart in longing. He has described himself as finding the rest he sought in heaven's peaceful slumbers—"the soul's reprieve from all cumbers."

LYRICS AND LEGENDS OF BLESSED YOUTH. By Eleanor C. Donnelly. First Edition. 1906. Pp. 72.

The fact that Archbishop Ryan adds to his "Imprimatur" of this elegant collection of verses a special recommendation, in which he characterizes Miss Donnelly as the "poet-laureate" of American Catholic literature—a title which will be readily ac-

corded the gifted writer by all who know her verses—receives further significance from the announcement on the fly-leaf of the volume: "Proceeds of this book to be applied to the building fund of the new church of St. Francis de Sales." It is a graceful habit of which we have known several other instances on the part of Miss Donnelly to devote the fruits of her genius and pen to the service of God, allowing the proceeds from the sale to go to the upbuilding of some church or shrine.

The *Lyrics and Legends* embrace many themes that are new in Catholic poesy, such as the "Beads of Thais," "Santa Fina," "Batholda;" others, with which tradition has made us familiar, receive a new treatment, as "St. Cecilia's Roses," "Saint Teresa's Bookmark," "Madrigal for Our Lady's Birthday." There are also a few happy specimens of hymns that might become popular as devotional exercises for the young. One of the latter class is a "Children's Hymn to St. Francis de Sales," beginning:

Sweetly ring the chimes of heaven,
Sweetly sing the seraph choir;

With the refrain:

Hark, the children's voices ringing,
Dear Saint Francis, pray for us!

The author adds some "epigrams" from which the following, under the head of "The Pen of Saint Francis de Sales," is characteristic:

The pen that conquers, the pen that rules
All hearts with its sweet persuasive power,
Is the one Saint Francis left the Schools,
De Sales's bequest, Geneva's dower.
It traced this truth on the scroll of Prayer,
'Serene and temperate, wise and sunny,
A gallon of vinegar will not snare
As many flies as one drop of honey.

VOCABULARIO DE MEDICINA DOMESTICA ò Terapéutica popular al Alcance de Todos. Obra esencialmente práctica, compuesta para los países sudamericanos, y en especial para el Ecuador, por el Doctor José María Troya. Segunda edición. Friburgo de Brisg., St. Louis, Mo.: B. Herder. 1906. Pp. 725.

The first edition of this admirable work was published some years ago, and called forth unqualified encomiums from competent sources. If the work was not equally well received outside

the Spanish-American provinces for which it was primarily designed, the explanation is no doubt found in the habit of English-speaking students of looking mainly to their own country, or to Germany or France, for the authoritative and popular interpretation of medical or hygienic science.

Dr. Troya has gathered into one portable volume the fruits of thirty years of professional practice and conscientious observation. Whilst he is a man of science he has kept in mind that *a priori* or experimental methods based principally upon deductions of theory are not always the safest for a man of conscience to adopt, nor need they make us underestimate the value of those more homely remedies which a long empiricism has sanctioned as effective, even if they teach us to dispense in some cases with the services of the physician. As professor of medicine and physiology at the University of Ecuador he has demonstrated the value of his services to medical science, but what he lays particular stress upon, in suggesting the remedies calculated to alleviate pain and to restore a shattered health-system, is the use of plant and vegetable antidotes with the virtues of which long and serious study in this special field have rendered him familiar. And these remedies are not only in many cases preferable to the chemical compounds which scientific methods have devised for ordinary prescription in sickness, but they are also more easily obtainable from nature's laboratory, in our country gardens and fields, by the common roadside or the border of the swamp.

A further advantage of the work is its method, which, for pastoral medicine, is no less original than satisfactory. The topics are treated in the manner of an encyclopedia, alphabetically arranged. We have thus a dictionary of diseases, their causes, their symptoms, their preventives (prophylaxis), their treatment; that is to say, a compendium of physiology, medicine, hygiene, together with a pharmacopœia, all in one. The subjects are tersely treated and so disposed that one can easily find what is needed, from the definition, causes, symptoms, and preventives of abortion or of peritonitis to the best method of purifying malarial waters to prevent fever and ague.

We urgently advise a translation of this work for use of any one interested in the alleviation of human misery, whether sickness or sin. The translator, if familiar with the plant life of

English-speaking countries might be able to add to the value of the work by further references to local remedies, since Dr. Troya has written especially for South America.

SPIRITUAL GUIDE FOR PRIESTS. *The Spiritual Directory of St. Francis de Sales' adapted for the use of Priests.* By the Rev. R. Pernin, O.S.F.C. Wilmington, Del.: Salesianum Library. 1906. Pp. 117.

The Oblates of St. Francis de Sales are doing a work of much value in endeavoring to popularize the works and spirit of the saintly Bishop whose directions they adopt for their rule of life. The "Spiritual Guide for Persons in the World" is supplemented by the present little volume "for priests." P. Pernin has adapted his work from the original in the following fashion: he first gives the text of the Spiritual Directory which St. Francis made use of for his own spiritual guidance, but which received certain modifications from the hand of St. Jane Frances Chantal, to render them useful for other souls, such as the religious of her community and devout persons in the world. These modifications Fr. Pernin has left practically untouched; but he has wisely added certain rules and maxims taken from other writings of the Saint, so as to render the directions applicable to the sacerdotal state. The comments which follow each chapter have the further purpose of rendering the teaching of the Saint directly practicable for priests who are disposed to build up their daily lives upon systematic reflexion and spiritual reading. The "Memoriale Vitae Sacerdotalis" at the end of the book suggests points for examination of conscience and a general ordering of the spiritual life.

ON RELIGIOUS WORSHIP and Some Defects in Popular Devotions. By Mgr. Bonomelli, Bishop of Cremona. With a Letter to the English Translator R. E. London: Burns & Oates, Ltd. 1906. Pp. 142.

This is the translation of a Pastoral Letter addressed by the Bishop of Cremona to his flock in the Lent of 1905. The original Italian version contained, it appears, some references to the political attitude of Italian Catholics toward their present civil government, which provoked severe censure from the Roman authorities, who rightly believe that churchmen as individuals, whatever their rank, should not take it upon themselves to an-

ticipate the action of the Holy See in the Roman question. But, apart from this, the Bishop expresses certain views touching faulty popular devotion, which will commend themselves to every right-minded and unbiased person.

The Bishop is aware that "to strike at certain abuses and defects would be simply to cause scandal and even create rebellion," and it is on this account that the Church herself suffers such abuses where, by destroying one evil, she would thereby occasion only the creation of a greater one. The remedy for this condition of things in general is, as the Bishop says, gradual reform. "Only by the slow work of religious instruction will it become possible to correct, readjust, and destroy what is excessive, wrong, senseless, and puerile in certain forms of popular devotions." He believes that it is the bishop of a diocese who is charged in the first place with this task of instruction, which he "endeavors to bring about, by going himself to visit, one by one, the several parishes in his diocese, and there letting his voice be heard, as is ordained by ecclesiastical law" (p. 10). Frequently, however, he himself has to supply this duty by Pastoral Letters, which he sends out every year, choosing "a theme of active importance" like the present.

Bishop Bonomelli begins by explaining what he terms the relative importance of the internal and the external side of Catholic worship. This leads him to speak of certain "Defects and Abuses of Popular Devotions," and the larger part of the Pastoral deals with this important phase of religious discipline.

The principal point on which the Bishop touches with a caustic, though evidently benevolent, pen of correction is worship paid to the Saints. "Images of the Mother of God are carried through the streets, or the relics or image of some special saint—and the entire populace uncover and kneel; but Christ in the Sacrament is borne along—and it is a great thing if anybody as much as lifts his hat or makes any sign of homage! The altars of the holy Virgin and of the Saints will be blazing in gold and silver; before their images quantities of lamps and lighted tapers burn; and Christ's altar on which He dwells—behold it almost neglected!" Who of us has not to acknowledge a kindred sense of disproportion when we have entered some church and noted the crowds gathered about some statue of a saint, while the altar of the Blessed Sacrament seemed devoid of adorers.

No one can reasonably object to the homage Catholics pay to the Mother of Christ and to the saints who attract our devotion. What the Church teaches regarding the reverence due to sacred relics and the use of objects of devotion is entirely in accord with good sense; but when enthusiasm for display of devotion leads to the open neglect of what is due to faith in the Real Presence, then such worship takes on a sort of superstition or fetishism highly dangerous to religion.

Literary Chat.

Amongst recent works of reference—without one or other of which the intelligent reader of to-day must find himself handicapped—the *Encyclopedia Americana* (Scientific American, N. Y.) deserves a prominent place. The work is at once adequate, detailed, practical, and up-to-date. The leading articles are written by specialists, and as a rule bear evidence of this fact both in their matter and style. The editors have obviously done their utmost to seek justice for all doctrines and systems by assigning topics concerning which opinions and beliefs are wont to differ widely, to writers who may be expected to speak with adequate knowledge. Thus Catholic subjects are treated by Catholics, Protestant subjects by Protestants, Socialism by a Socialist, Theosophy by a Theosophist, and so on.

Usually, of course, as is the wont in all similar works, the leading articles have their respective bibliographies appended. For the most part this feature has been well cared for. The article entitled "Ethics," however, may seem to be an exception. The said article closes thus: "Consult Humphrey, *Conscience and Law*; Rickaby, *Ethics and the Natural Law* (1900); Ming, *Data of Modern Ethics Examined* (1901)." Now, qualitatively and from our point of view, this is inspiring, for all these books are by Catholic, and even Jesuit, authors! But can it be that Professor Dewey (Columbia University) wants his readers to get their ethics from such sources? Or is it that he refers to the three writers as types of those who have not as yet become "habituated to evolutionary ideas," and hence still continue to set up "ideals of a Utopian millenium with only one end and law"? We are loath to adopt this interpretation, and so we may, in the absence of any other bibliography, infer that Professor Dewey approves of Catholic ethics and desires his readers to do the same!

The press has been telling us lately of another French election—not political but discriminative of Gallic greatness. The *Petit Parisien* appealed to its readers to vote on the relative preëminence of great Frenchmen of the last century. Fifteen million answers came in, and the result lends itself easily, of course, to variant speculation. The Paris corre-

spondent of the London *Times* takes the plebiscite quite seriously as revealing "approximately what France thinks of her great men and what her conception is of civic duty as well as of intellectual and moral distinction." Others, not so quick at generalizing as the *Times* correspondent, "are prone to regard his conclusion as wider than his premises in view of the fact that the votage, supposing it indeed to be *bona fide*, represents at most one-sixth of the population, and therefore hardly expressive of "average France." Be this, however, as it may, it is not necessary to have had "the privilege of studying the evolution of the French mind over an unbroken series of years on the spot" in order to have become "aware of the profound transformation which the Republican school system and stable Republican Government in general have effected in the points of view of the present generation of Frenchmen." The profound transformation thus effected is obvious enough even to those who have not had the privilege enjoyed by the observer just quoted.

Without taking the contest quite so seriously, the result as given is at least provocative of reflexion. Pasteur is the winner, with 1,338,425 votes; while Victor Hugo runs him close with 1,227,103. Gambetta follows with 1,155,672. Then comes Napoleon I, with 1,118,034; next is Thiers, with 1,039,453. Lazare Carnot takes the sixth place, followed by Curi, the discoverer of radium; Alexander Dumas (père); Dr. Roux, the inventor of diphtheritic serum; Parmentier, the introducer of the potato into France; Brazza, the founder of French West Africa; and Zola. The sixteenth place is occupied by Sarah Bernhardt, who is immediately followed by Waldeck-Rousseau, MacMahon, President Carnot, Chevreul the chemist, Chateaubriand, Michelet, De Lesseps. The latter name suggests to an authority how short-lived is French rancour. Ten years ago no plebiscite in France would have given such a result, the stupendous energy of the creator of the Suez Canal having been forgotten amid the tempest of the Panama scandals. The list might be still further continued, but the foregoing furnishes, in some obvious respects at least, "a lesson full of instruction not only for the rulers of France, but for foreigners curious as to the temperament and ideals of contemporary Frenchmen."

"A Little Book of the Inner Life," by one who modestly signs himself a monk, is an admirably condensed treatise on all that makes for true liberty of spirit. The writer has himself experienced the value of the old-fashioned doctrines of the olden Benedictine ascetics who still furnish the best light on every modern difficulty of mind or heart (Sands-Herder).

It is not often that we find women occupying themselves with the scientific and critical aspect of Biblical studies or reaching independent conclusions that are of permanent value to Scriptural exegesis. All the more readily do we, therefore, recognize such scholarship as is demonstrated in a treatise examining the value of the chronological and historical accounts of the warfare between Ezechias and Senacherib by Theresia Breme, an Ursuline nun in Germany. The discussion of documents in-

volves a study of both the Biblical and the Assyrian and Herodotian records in which the subject is mooted, together with a wealth of critical literature, especially in non-Catholic fields.

The directness and terseness of the English language are best appreciated if one have occasion to translate from some other tongue, ancient or modern. Several tests are given in the *January Scrap Book*; among others the petition familiar to the traveler in foreign lands:

"On est prié de ne pas fumer."

"Es wird gebeten nicht zu rauchen."

"Please do not smoke."

Here we have seven and six words to four, with twenty-two, twenty-seven, and sixteen letters respectively. What time-savers we shall be when we shall have accepted the spelling reform! Aren't there two superfluous e's in the above behest?

While thus terse and forceful in matters calling for such qualities, it is not so apparent that our vernacular can be made an apt medium of music-drama, as some are just now insisting. Mr. Henry W. Savage inveighs against the statement that "an English-speaking country is the only polyglot musical country in the world. In Paris all operas are given in French. In Germany all are given in German. In Italy all are given in Italian. Even in Hungary, where the language sounds like fire-works going off, you will find all the standard operas on a Budapest stage given in their Fourth-of-July language." And so he finds that, while "we are several hundred years behind Europe in the matter of musical education, we still set ourselves up as too conservative to adopt our own language in opera." Why is this? It can hardly be because English lacks sonorousness in its vowel sounds. It surely is no more deficient herein than Hungarian, or perhaps even German. May it not be that the relative unsentimentalism of the English-speaking peoples is felt in their language which thus refuses to lend itself to a form of utterance so essentially emotional, such as is the musical drama?

Books Received.

SACRED SCRIPTURE.

DIE HEILIGE SCHRIFT des Alten und Neuen Testamentes. Aus der Vulgata übersetzt von Dr. Joseph Franz von Allioli. Volksausgabe. Regensburg, New York, Cincinnati: Fr. Pustet & Co. 1906. Pp. 889 und 286. Price, \$2.50.

THE PAPAL COMMISSION AND THE PENTATEUCH. By the Rev. Charles A. Briggs, Professor of Theological Encyclopedia and Symbolics, Union Theological Seminary, New York; and Baron Friedrich von Hügel, Member of the Cambridge Philological Society. London, New York, Bombay: Longmans, Green & Co. 1906. Pp. 64. Price, \$0.75.

THEOLOGY.

THOUGHTS FROM MODERN MARTYRS. Edited and arranged by the Rev. James Anthony Walsh, M. Ap. Boston, Mass., 62 Union Park Street: Catholic Foreign Mission Bureau. 1906. Pp. 112.

EARTH TO HEAVEN. By Monsignor John S. Vaughan. Duw-a-Digon. London and Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. 1906. Pp. 184. Price, \$0.90.

THE TRUTH OF CHRISTIANITY. Being an examination of the more important arguments for and against believing in that religion. Compiled from various sources by Lt.-Col. W. H. Turton, D.S.O., Royal Engineers. Fifth edition revised. Milwaukee, Wis.: The Young Churchman Co.; London: Wells Gardner, Darton & Co., Ltd. 1906. Pp. viii-529.

WHY DO SO MANY VAIN FEARS KEEP YOU AWAY FROM FREQUENT AND DAILY COMMUNION? Instructions useful for all, even for Confessors. Revised after the Promulgation of the Decree "Sacra Tridentina Synodus." From the Italian of S. Antoni, S.T.D., Missionary Apostolic. Translated by a Visitandine of Georgetown, D. C. New York, 185 E. 76th St.: Blessed Sacrament Fathers. 1906. Pp. 130. Price, \$0.15 a copy; per dozen, \$1.50; per one hundred, \$12.00.

DAS LICHT ALS SYMBOL UND SAKRAMENTALE in der katholischen Kirche. Von P. Heinrich Theiler, S. O. Cist. Mit oberhirtlicher Druckgenehmigung. Regensburg, Rom, New York, und Cincinnati: Fr. Pustet & Co. 1907. Pp. 55.

PLAIN PRACTICAL SERMONS. By the Right Rev. Mgr. John A. Sheppard, V. G. Third edition. Ratisbon, Rome, New York, and Cincinnati: Fr. Pustet & Co. 1907. Pp. 534. Price, \$1.50.

NEW METHODS OF NEW CONDITIONS. By the Rev. Edgar F. Blanchard. Newark, Box 468: E. F. Blanchard. 1906. Pp. 47. Price, \$0.10.

ECCLESIASTICAL DIARY, Ordo, and Notebook for the special use of the Reverend Clergy in the United States. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 302 and blanks. Price, flexible cloth, \$0.75; flexible leather, \$1.25.

PHILOSOPHY.

THE IMMORTALITY OF THE HUMAN SOUL. Philosophically explained. By George Fell, S. J. Translated by Lawrence Villing, O.S.B. London and Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. 1906. Pp. 267. Price, \$1.35.

A MODERN PILGRIM'S PROGRESS. With an Introduction by Henry Sebastian Bowden, of the Oratory. Second edition. London: Burns & Oates, Ltd.; New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. xvi-284. Price, 6s.

HISTORY AND BIOGRAPHY.

HISTORICAL TRIBUTE TO ST. THOMAS' SEMINARY, at Poplar Neck, near Bardstown, Kentucky. By the Rev. William J. Howlett. St. Louis, Mo.: B. Herder. 1906. Pp. 197.

SAINTE BRIGITTE DE SUÈDE. Sa vie, ses Révélationes et son Œuvre. Nouvelle édition revue et corrigée. Paris, 24 rue de Condé: H. Oudin. 1906. Pp. xii-649. Prix, 4 frs.

DREI DEUTSCHE MINORITENPREDIGER, aus dem XIII und XIV Jahrhundert. Von Adolph Franz. Freiburg und St. Louis, Mo.: B. Herder. 1907. Pp. 174. Price, \$1.40.

SAUL OF TARSUS. *A Tale of the Early Christians.* By Elizabeth Miller, author of "The Yoke." With illustrations by André Castaigne. Indianapolis: The Bobbs-Merrill Company. 1906. Pp. 442.

ANNETTE FREIHN VON DROSTE-HÜLSHOFF. *Ein Bild ihres Lebens und Dichtens von Bertha Pelican. Mit dem Porträt der Dichterin und drei Ubbildungen.* Freiburg und St. Louis, Mo.: B. Herder. 1906. Pp. xiv-246. Price, \$1.00.

FATHER BERTRAND WILBERFORCE of the Order of Preachers. *Life and Letters.* Compiled by H. M. Capes, O.S.D. Edited with Introduction by the V. Rev. Vincent McNabb, O.P. London and Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. 1906. Pp. 406. Price, \$3.00.

THE LIFE OF ST. VINCENT OF PAUL. Translated from the French. New York: The Christian Press Association Publishing Co. Pp. 219. Price, postpaid, \$0.33 net.

REPORT OF THE PROCEEDINGS AND ADDRESSES OF THE THIRD ANNUAL MEETING, CATHOLIC EDUCATIONAL ASSOCIATION, Cleveland, Ohio, July 9, 10, 11, and 12, 1906. Published by the Association, Secretary's Office, Columbus, Ohio. Pp. 294.

A SMALLER HISTORY OF ANCIENT IRELAND. Treating of the Government, Military System, and Law; Religion, Learning, and Art; Trades Industries and Commerce; Manners Customs, and Domestic Life of the Ancient Irish People. By P. W. Joyce, M.A., LL.D., T.C.D., M.R.I.A., one of the Commissioners for the publication of the Ancient Laws of Ireland, Honorary President of the Royal Society of Antiquaries, Ireland. With 213 illustrations. London, New York, Bombay: Longmans, Green & Co.; Dublin: M. H. Gill & Son. 1906. Pp. xxiii-574. Price, \$1.25.

MISCELLANEOUS.

THE TRAINING OF SILAS. By the Rev. E. J. Divine, S.J., author of "Across Widest America." New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 322. Price, \$1.25.

TRYING A FALL WITH OBESITY. By P. Ed. O'Meter (Arthur Barry O'Neill, O.S.C.). Printed for the author. Pp. 16.

TOORALLADDY. By Julia C. Walsh. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 158. Price, \$0.45.

LYRICS AND LEGENDS OF BLESSED YOUTH. By Eleanor C. Donnelly. First edition. Philadelphia, 47th and Springfield Ave.: Church of St. Francis de Sales. (Proceeds of sale for the Building Fund of the church.) 1906. Pp. 72. Price, \$1.00.

BY THE ROYAL ROAD. By "Marie Haultmont," author of "The Marriage of Laurentia." London and Edinburgh: Sands & Co.; Freiburg and St. Louis, Mo.: B. Herder. 1906. Pp. 411. Price, \$1.60.

RIDINGDALE FLOWER SHOW. By the Rev. David Bearne, S.J. Illustrated by T. Baines. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 193. Price, \$0.85.

THE WITCH OF RIDINGDALE. By the Rev. David Bearne, S.J. Illustrated by T. Baines. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 195. Price, \$0.85.

VOCABULARIO DE MEDICINA DOMESTICA ó Terapéutica popular al alcance de todos. Obra esencialmente práctica, compuesta para los países sudamericanos, y en especial para el Ecuador. Por el Doctor José María Troya, Prof. en la Universidad Central del Ecuador, etc. Segunda edición, corregida y profusamente aumentada. Freiburg, St. Louis, Mo.: B. Herder. Pp. 725. Price, \$1.65.

THE ECCLESIASTICAL REVIEW

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THE TENEBRAE AND THE NEW LIGHT OF THE HOLY FIRE.

I.

THERE is a Hebrew tradition in connexion with the first solemn offering of sacrifice in the desert. The sacred writer of Leviticus relates how, whilst Moses and Aaron were invoking the divine blessing upon the holocaust, a dart of fire suddenly leaped from the sky to the altar.¹ The Talmud adds that, as the worshippers gazed upon the sacrificial fire, there appeared in the flames the clearly visible outline of a lion's face consuming the burning victim.

Whatever may be the historical value of the rabbinical tale, it readily suggests some prophetic allusion to the functions of the Messiah, the "Lion of the tribe of Juda," whose burning charity urged him to come down from heaven to consummate upon the altar of the cross the Bloody Sacrifice of Atonement. As the celestial fire of the Jewish altar was guarded and became the perpetual source whence the lamps upon the golden candlestick in the Holy Place were lighted morning and evening, so the divine fire which Christ brought from heaven has served to set aflame the hearts of men, living lights of the sanctuary in His Church. Christ summarizes His mission to the children of men in these words: "I am come to cast fire upon the earth, and what will I but that it be kindled!"² This, then, is the function of the Church, which perpetuates Christ's

¹ Levit. 9: 23.

² Luke 12: 49.

work, to kindle the heavenly flame which issues undyingly from the Sacred Heart of her Spouse and Founder. And that function is symbolized in her ritual when she prescribes the use of fires and lights.

Whilst the liturgy ordains that the sacred lamps be fed with olive oil, and that the tapers which light up the Holy Sacrifice be prepared from wax of the virgin bee, fragrant and pure, the Church celebrates a special feast of the birth of the perpetual sacred fire from which the lights illuminating her sanctuary take their origin. And in this she also fulfils the prophetic forecast of the Old Testament miracle. For we read there how the wonderful fire that had come suddenly down upon the altar of Aaron's sacrifice was at the time of the Babylonish captivity carried away by the priests and hidden in a well, until, upon the return of the exiles many years after, Nehemias bade the priestly descendants of Aaron look for it and restore it to the new temple, where it was thenceforth kept, as is witnessed by the Persian king Artaxerxes, who himself offered to build a shrine for it, for he had been clearly convinced of the miracle. A feast called Nephthar was thereupon instituted in the Jewish Church to commemorate the Finding of the Sacred Light, a full account of which we may read in the historical notes compiled from the narrative of Jason of Cyrene by the inspired author of the Second Book of Maccabees (1: 20-36).

This feast of Nephthar, in commemoration of the hiding or burial and the finding again of the Sacred Light in the Old Law, is reproduced in the services of the three last days of Holy Week, at the Tenebrae and the Blessing of the New Fire.

II.

As the service of the Tenebrae opens, the attentive observer will notice that the sanctuary is dimly lighted by the six large candles upon the principal altar, and by two rows of wax tapers upon a triangular candlestick in front of the altar, to the right. There are fifteen lights on this triangle. During the process of the solemn chants these lights are one by one extinguished, until there remains only the light on the apex

of the triangle. According to the arrangement of the canonical office the extinction of the fourteen tapers corresponds exactly with the conclusion of the fourteen psalms or psalm groups into which the Tenebrae service is divided. There are three sections (Nocturns) for Matins, containing nine psalms alternating with the chant of the Lamentations, the Tracts, and Epistles, having reference to the fulfilment of the Messianic hope. Then follow the five psalm groups of Lauds. We have thus fourteen psalms corresponding to the fourteen candles on the triangle, of which one is extinguished after each psalm, leaving, as just said, the topmost of the fifteen on the triangle remaining lit. After this the Benedictus is chanted. It is the psalm of Zachary declaring the fulfilment of the Messianic prophesies in the advent of the Messiah. During the chanting of this hymn the other six lights on the altar are extinguished one by one in quick succession. Then, while the antiphon "*Traditor autem dedit eis signum dicens*" is being recited, the single light that remains on the top of the triangular candlestick is taken down and, without being extinguished, is carried behind the altar and hidden from view of priest and people, just as the sacred fire of Israel was hidden away during the captivity until the return of the people and the building of the new temple. When the whole service is completed by the singing of the "*Miserere*" the hidden taper is brought back.

The fifteen lights on the triangular candlestick symbolize the wisdom of the centuries since Moses, the age of the prophets and seers of old, down to Christ before whose light they all disappear. The six lights on the altar typify the wisdom of the New Law, the Gospel which derives its efficacy from faith in Christ and which without Christ is void. Christ alone enlightens the world, as He alone illumines the sanctuary; and as He proclaimed and proved Himself to be the wisdom of the Eternal Father—"I am the true Light which enlighteneth every man coming into this world"—so all knowledge of truth, all goodness of virtue, all hope of erring man's salvation must derive from Christ.

There has been much questioning regarding the symbolic significance of the number fifteen required for the tapers on the triangular candlestick which the Roman ritual prescribes. It may be assumed that the ritual of Holy Week developed in harmony with the canonical offices, and that, as the Matin service represents in its psalmody the praises of all ages and nations to the Most High, the number of psalms would naturally suggest the number of lights, to correspond with the wisdom of those same ages and of different tribes.

Some interpreters of the liturgy have seen in the fifteen lights a symbolical expression of Christ and His disciples, and see in the gradual extinguishing of the fourteen tapers a reminder of Christ's having been deserted by His followers in the hour of His Passion. Apart from the coincidence that there are fourteen centuries from the age of Moses as law-giver and interpreter of the Messianic promise to the coming of Christ, we can hardly fix upon any definite emblematical meaning in the number fourteen. It rather seems to stand for the past in general and to include the time of the patriarchs as well as that of the prophets. This view is strengthened by the fact that in local churches where the canonical offices were arranged differently from the Roman office, the number of lights at the Tenebrae service greatly varied. Thus according to the rubric of the Sarum Breviary twenty-four candles were lighted at the beginning of the service. The Synod of Exeter in 1287 declared that every church should have a triangular candlestick (*hercia ad tenebras*) with twenty-six candles upon it.³ At Canterbury and York there were twenty-five; at Nevers, in France, nine; at Mans, twelve; at Paris and Reims, thirteen; at Amiens, twenty-six; at Coutances, forty-four; and so forth in different churches and countries where the Roman Rite was not observed in full. The candlestick was, as is the case in the Latin Churches, usually placed on the epistle or south side of the sanctuary, which was the position according

³ Cf. Spicilegium, Fontanell, MS., p. 394, in *Ancient English Holy Week Ceremonies*, by H. J. Feasey.

to the Mosaic law for the seven-branched candlestick in the tabernacle of the Jews. The Tenebrae candles were sometimes of unbleached (yellow) wax, save one, representative of our Lord, which was white.

The putting out of the lights and the darkness that ensues at the conclusion of the Tenebrae services are then symbolical of the dereliction and burial of Christ, the Light that had come to enlighten mankind which loved darkness better than light. But the burial was not to last. Christ would rise again gloriously, and the Light of the World would conquer the darkness and exercise its sway over the world and set on fire the hearts of many unto edification. This is expressed in the liturgy of Holy Saturday by the Blessing of the Fire.

III.

The services on Holy Saturday morning begin with the Blessing of the Fire. The rubrics prescribe that this new fire is to be struck from a flint, to indicate that nature, that is God Himself, and not any artificial or earthly contrivance of man, is to be the source of the sacred flame which perpetually lights up the sanctuary for the performance of the Holy Sacrifice. The spark from the stone is caught to light a taper, from which the deacon in turn lights one of the three candles which he carries upon a triangular stock set upon the top of a triangular lancelike staff. As he does this he chants aloud the words "*Lumen Christi!*" thereby announcing to the catechumens awaiting baptism in the vestibule of the church the advent of the new Light that is about to dispel from their hearts the shadows of death. Their answer is "*Deo gratias!*" As the procession reaches the middle of the church, the second candle on the triangle is lit and the deacon again chants in a higher key "*Lumen Christi!*" as though he wished to proclaim the glad news to the body of the faithful, who in turn respond with "*Deo gratias!*" Finally, at the gate of the sanctuary, the third candle is lit and the announcement "*Lumen Christi!*" in a still higher tone of voice is made, eliciting the same response "*Deo gratias!*" from the whole body of

catechumens, faithful, and clergy. It is the solemn revelation of Christ as made at the Resurrection, first to penitent Magdalen, then to the devout women, and lastly to the apostles and disciples.

The ceremony of obtaining the new Fire in the church of the Holy Sepulchre is to this day one of the great ceremonies that attract thousands of pilgrims from East and West to the city of Jerusalem. Indeed, there are everywhere in history vestiges of an ancient faith avowing that the fires of the religious sacrifices were originally obtained by a miracle from heaven, as we read in Leviticus, and similarly in the record of Kings,⁴ where Elias confounds the false prophets of Baal. No doubt the sacred fires of the Roman Vestals, of the Peruvian sun-worshippers, and of the Parsees, of the Saxons and Celts before the days when Christian missionaries turned these religious rites back to their original source of true worship, derived their origin from the misdirected traditions that may be traced to the first divine interventions of patriarchal or Mosaic times. "Anciently in England this hallowing of the new Fire was not confined, as now, to Holy Saturday, but was performed on each of the three last days of Holy Week."⁵ This would quite harmonize with the ceremony of the Tenebrae each day, and as a continuation or conclusion of the Matin services. Hence the blessing of the new fire is stated in some missals (for example, Toulouse, 1555) to have taken place in the evening. Rhabanus Maurus, writing in the early part of the ninth century, says there was no morning Mass on Holy Saturday, and that the blessing of the fire took place in the evening.

A curious variation from our present liturgical practice was adopted in some churches on the Continent. Thus at Cluny the new fire was caught from a crystal or glass held against the sun so as to ignite some strands of hemp. This practice appears to have been introduced by the Cluniac monks from Germany, for St. Ulric, Bishop of Augsburg, about the year

⁴ III Kings, 18: 38.

⁵ Feasey, *Ancient English Holy Week Ceremonies*, p. 184.

924, writes of a precious stone or beryl which was employed for the new fire of Easter and carried in procession. Abbot Rupert of Deutz at the beginning of the twelfth century speaks of two methods of obtaining the sacred fire in use in his day: "Amisso igne qui ad matutinos . . . extinguitur, ad lapidem per eosdem tres dies confugimus, ut vel lapidem percutientes, ex abstrusis ejus venis ignem occultum eliciamus, vel liquidum crystalli lapidem sereno coelo soli objicientes, radium ejus trajectum per ejusdem crystalli orbiculum spectabili miraculo in subjectam suscipiamus escam." ⁶ According to this it was optional to draw the flame from heaven either by the focusing of the sunrays upon the substance to be ignited, or by striking the hidden fire out of the flint. In both there is the semblance of a wonderful manifestation of heaven's forces, as Abbot Rupert says.

The light produced from the heavenly source, and then consecrated by prayer in the Name of the Holy Trinity, which the triangular form represents, is now used to light the Easter candle which thenceforth becomes the symbol of our Divine Lord risen from the tomb. In Him we have, first of all, the Divine Nature, indicated by the origin of the new fire from the secret forces of heaven; then, by the interaction of the three Divine Persons, the Son of God enters the sanctuary of earth and becomes the Light of the world, a fiery column that guides us through the perils of the Red Sea and the desert of material life, and becomes the source of all blessings to the chosen people of God. From this Easter candle the light is communicated to the lamp that perpetually guards the Real Presence in the tabernacle and to all other lights in the church. Thus we have in the ceremonial of the last three days of Holy Week the twofold celebration of the death (*Tenebrae*) and of the new birth of the light (blessing of the fire) which illumines the sanctuary during the liturgical services of the Church.

H. J. HEUSER.

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⁶ *De Div. Off.*, l. v, c. 28.

AN OLD ENGLISH THEOLOGIAN.

JOHN MYRC was one of the medieval writers who passed through the school of Richard Rolle, the Hermit of Hampole. He was an Augustinian Canon of Lilleshall, in Shropshire, but very little besides this is known of his personal history. The house to which he belonged was founded between 1144 and 1148, for the Arroasian Canons, who were a branch of the Canons of the Lateran; named after their first foundation, which was at Arras in France. They had several houses in England before they finally settled at Lilleshall, in 1148, where they remained until the suppression of the monasteries under Henry VIII.

Myrc was the author of two books, one on the *Instructions for Parish Priests*,¹ with which we are here concerned; and the other a book of sermons for the principal festivals, called *Liber Festivalis*.

The *Instructions for Parish Priests* is a translation in verse from a Latin work called *Pars Oculi*; the metre is rhyming couplets of eight syllables; but the language is too antiquated to permit the preservation of the poetical form in translation. When, however, we can do so intelligently, we shall endeavor to preserve it in summarizing the little work. Whilst far inferior, from a literary standpoint, to the writings of Richard Rolle, lacking his poetic fire, his ardent love and his exquisitely touching language, this book is characterized by a simply practical purpose, a sound healthy judgment, and by the excellence of the advice it gives to parish priests in the discharge of their duty. Thus Myrc compels our constant admiration by the good sense, piety, and sanity of his instructions. If he does not set our hearts aflame with the intensity of his devotion, as Rolle does by his own fervent and strong appeals, yet the very soberness of Myrc's piety compels our respect. If we learn to love Richard Rolle in his

¹ *Instructions for Parish Priests*, by John Myrc. Edited by Ed. Peacock, F.S.A. Early English Text Society. 1902. Kegan Paul, Trench, & Co.

writings, we are sure to reverence John Myrc for what he has to say.

But while Richard was a poet, and no minor poet either, a mystic, a contemplative, and a great authority on prayer and the interior life; Myrc is perhaps more interesting to the generality of people, because he treats of the active life and of every-day matters in this book, written to instruct priests, some of whom seemed to require it in his day, on the duties of their calling. It throws side-lights on the manners and customs of the age in which he wrote, and from that point of view is highly entertaining. Between the edifying lines we can easily read how far more real a thing religion was to the people of the thirteenth century than it is to those of the twentieth. The Catholic of John Myrc's time was like a child, simple, trusting, behaving, obedient; whilst the Catholic of the twentieth century, of maturer age it is true, has preserved little or nothing of the charm and sweetness, the simplicity and innocence that made his ancestors in the faith of the thirteenth century lovable and trustful.

Both at the beginning and at the end of his work Myrc explains his reason and object in writing it. It was to instruct those priests who have no learning and no books of their own; for without knowledge they are apt to lead their flocks astray.

God saith Himself, as written we find,
That when the blind leadeth the blind,
Into the ditch they both shall fall.

If thou be not a great clerk,
Look thou often on this work;
How thou shalt thy parish preach,
And what it needeth them to teach,
And what thou must thyself be,
There also thou mayest see,
For little is worth thy preaching,
If thou be of evil living.

And thou that herein learnest most,
Thank earnestly the Holy Ghost.
Now, dear priest, I pray thee,
For God's love, to pray for me—
More I beg thee, for me pray
In thy Mass, when thou dost say (it).

He then treats of the personal holiness to which the priest is bound; how he must eschew lying and oaths, all the deadly sins; avoid taverns, wrestling, shooting, trading, hawking, hunting, dancing, markets and fairs, and the wearing of armor, "cutted clothes and piked shoon." By "cutted clothes" are meant fantastically cut garments: the "piked shoon" were the long-toed boots first introduced into England in the reign of William Rufus; the pikes were made in various shapes; the use of these shoes was forbidden to the clergy.

The priest must read his psalter and say his office without haste, in his heart as well as with his lips, if he wishes God to hear him. He must have dread of the judgment day, "the day of doom," as it was called. His beard and the crown of his head are to be shaven. He must beware of women, especially of shrews; avoid "this cursed world's vanity" and all ribaldry; and practise hospitality to all men.

Of meat and drink thou must be (give) free,
To rich and poor by (according to) thy degree.

If thou do this, thou shalt be dear
To all men that see (thee) and hear.

The writer then goes on to teach the priest what he must preach to his parishioners. First of all he is to tell them that as soon as they have fallen into sin they must go to confession at once:

Lest they forget by Easter day,
And out of mind it go away.

He then gives particular instructions on infant baptism. On this he lays the greatest stress, lest the child should die un-

baptized. This ceremony, in case of any danger, is to be performed by the midwife; or, if no one else is within call, one of the parents may do it. The water and the vessel in which the child was baptized are to be burnt, or else be taken to the church, where the water is to be cast into the font, and on no account to be used for any other purpose. All infants born immediately before Easter or Whitsuntide, must, unless in danger of death, wait at least eight days before they are taken to the font to be baptized; but at all other seasons, the priest is to baptize them whenever their parents wish. He is to be most careful in teaching his flock the words to be used in Baptism, and to instruct them to pronounce them exactly as they stand, whether in English or Latin.

Teach them all to be wary and spell,²
That they can say the words well,
And say the words all in a row,
As anon I will thee show.
English or Latin, whether he saith,
It sufficeth to the faith.

Later on in the book, when it comes to the chapter on the Sacrament of Baptism, the priest is taught that bad Latin does not annul the Sacrament, so long as the first syllable of each word be said right; but, if the order of the words is altered, the Sacrament is null and void, and the ceremony must be repeated. Hence when a child has been baptized at home, and is brought to the church afterwards, the priest must ask what words were used; and if the wrong words or the wrong order were used, he must administer conditional baptism, the form of which is given:

When thou comest to the plunging,
Then thou must say just this,
Or thou doest all amiss.

Godparents are to teach their godchildren the Pater, Ave, and Creed; but they must not hold them at Confirmation; and

² Spell = to teach doctrine.

both the godparents and those who stand for them at Confirmation are to be taught that they have thereby contracted spiritual relationship and can no more intermarry than blood relations. Godparents are also to be warned not to sleep with their godchildren when very young infants, lest they should overlay them.

All the parish is to be taught their Easter duties, to come to Confession and to Communion, and to believe in Transubstantiation.

Teach them then with good intent,
To believe on that Sacrament;
What they receive in form of bread,
Is God's Body that suffered dead (death)
Upon the holy rood tree,
To bury our sins and make us free.

The priest is also to teach them that the wine and water (which it was then the custom for people to receive after Communion) was not consecrated, but remained only wine and water, which they must not mistake for the Precious Blood. It was given so that none of the Sacred Host might remain in the mouth. The priest is further to make it clear that the wine on the altar after consecration is the Blood of our Lord.

Instructions on behavior in church follow, and imply that there were no pews or benches in those days.

No man in Church stand shall,
Nor lean to pillar nor to wall;
But on their knees they shall them set,
Kneeling down upon the flette (floor),
And put away all vanity,
And say their Pater and Ave.

They are to stand up at the Gospel, and bless themselves at the "Gloria Tibi," and to kneel down as soon as the Gospel is said:

And when they hear the bell ring
To that holy sacring (consecration),
Teach them to kneel, both young and old,
And both their hands up to hold;

and then in this attitude, to say the following prayer, or some other :

Jesu, Lord welcome Thou be,
In form of bread as I Thee see;
Jesu! for Thy holy Name,
Shield me to-day from sin and shame;
Shrift and housel (Communion) grant me bo(th)
Ere that I from hence shall go,
And true contrition of my sin,
That I, Lord, ne'er die therein;
And as Thou of a maid wast born,
Suffer me not to die forlorn,
But when I from hence shall wende (go),
Grant me the bliss without an end. Amen.

Beautiful are the instructions given to the faithful who might chance to meet a priest carrying the Blessed Sacrament. They are to kneel down whether the weather be fair or foul, and without hesitation to worship Him, who made everything, "for very glad may that man be who once in the day that sight shall see." Manifold blessings will surely come, says our author with St. Augustine, upon him who reverently meets the Blessed Sacrament on that same day: he will have all he needs to eat and drink; God will forgive him any idle words or oaths; he need not fear sudden death; nor that he will lose his sight; and every step he goes out of his way to meet his Eucharistic Lord shall be made up to him in time of need.

There appears to have been a custom of holding games and masked courts in the churchyard, which served the people as a sort of village green on Sundays and festivals. These are abuses leading to desecration and hence to be forbidden by the priest: "Balls and bars, and all such play, out of churchyard put away." The people shall be taught to remember that the church is God's House, where they are to come together that they might pray in recollection and weep for their sins.

Witchcraft, the use of charms, and telling of fortunes, are to be forbidden as snares of the devil, for

That is a sin full grievous,
Before our Lord sweet Jesus.

Selling at too high a price and lending money on interest are condemned, for, says our author, to lend twelve pence to get thirteen is usury, as his parishioners know well. The editor of this book says that usury was defined by the Council of Trent to be anything received, whether money or kind, beyond the principal; so Canon Myrc was only preaching the accepted doctrine of his day, albeit we have learnt to view the matter differently. Wives are not to make any vows unknown to their husbands; and both husbands and wives are to be taught that they must not make vows of penance or of pilgrimage, except the pilgrimage to Jerusalem, without the consent of both parties.

Twice or thrice every year, the priest is to preach and teach his people the Pater, Ave, and Creed, and the Articles of the Faith are to be carefully expounded to them. For this catechetical instruction there existed versified and rhymed forms easily committed to memory, as, for example:

Hail be thou, Mary, full of Grace;
God is with thee, in every place,
Blessed be thou of all women,
And the fruit of thy womb, Jesus! Amen!

In expounding the Creed, the priest is to teach that of the fourteen Articles of the Faith seven are given to the Divinity and seven to the Sacred Humanity. Lest the people should find the doctrine of the Holy Trinity hard, he gives them this illustration: Ice, snow, and water, are three things, and yet they are all one:

Here be three things, as ye may see,
And yet the three all water be.
Thus the Father, Son, and Holy Ghost
Be one God of might most;
In one Godhead knit they be.

The next instructions concern the Seven Sacraments. To those on Baptism we have already alluded. From those on Confirmation we learn that it was the custom for children to wear bands on their foreheads for eight days after Confirmation, out of reverence for the holy chrism with which they were then anointed. At the end of the eight days the bandages were removed by the priest in the church, and each child's forehead was washed by him in the font, and the bandages were then burnt.

Next follows the instruction on the Sacrament of Penance. This is very lengthy, and takes up half the book. But the priest is told that he must know much more about it than is told him here, and if he does not know, he must study and pray to God for more light. First he is warned that legal penances are very hard, and he must exercise discretion in giving them, lest the penitent might be tempted not to perform them; for in those days the legal penance for mortal sin was to fast on bread and water every Friday, and abstain every Wednesday, for seven years.

But now be few that will do so,
Therefore a lighter way thou must go.

The priest must judge by the penitent's contrition, what penance he should impose on him.

If it be great, give light penance;
If it be light, thou must it enhance.
Be it more be it less,
As the contrition, the judgment pass.
Be not too hard, I thee rede (advise),
But do mercy in God's dread;
He is full of mercy, aye,
Be thou also, I thee pray.
For lesser sins venial,
Less penance give thou shall,
So that the sin his heart grieve,
And he, in purpose, it to leave.

Incidentally, we gather there were no confessionals in those

days, for, when a person goes to confession, the priest bids him to kneel down by his side, he then pulls the hood over his head. If the penitent is a woman, the priest shall avoid seeing her face, and shall turn his own in the opposite direction, sitting still as a stone, and neither cough nor spit, nor make a noise with his feet, listening without hindrance to what the penitent says. Before the confession is made, the priest is to make sure that he has authority to shrive the person; for, if it is not one of his own parishioners, he would not be free to do so, unless the penitent had written leave from his own parish priest, or in other specified cases. A priest might always hear a scholar, a sailor, a traveller, a dying person, a person about to go into battle, or anyone he has himself cursed; and for certain reasons a penitent might leave his own parish priest and go elsewhere.

When a person hesitates in confession, the priest is thus to admonish him or her :

What manner of thing thou art guilty of,
Tell me boldly and make no scoff !
Tell me thy sin, I thee pray,
And spare thou not in no way ;
Fear not on account of shame,
Peradventure I have done the same,
And fulfilled much more,
If thou knew all my sore ;
Therefore, child, spare thou not,
But tell me what is in thy thought.

Confession in those days must have been rather a long function, for when the penitent had said all he had to say, the priest was to ask him if he knew his Pater, Ave, and Creed, and if he did not, the confessor was to give him such a penance as would make him learn them; but, if he knew these, it was not advisable to give them as a penance. Then the priest is to examine the penitent as to whether he believed all the articles of the Creed, and that the Blessed Sacrament is our Lord Jesus Christ. Then follows an examination on

sins against the Ten Commandments and on the Seven Deadly Sins, the priest to question the penitent as to whether he has been guilty of any of them.

Bethink thee well, son, I rede (advise),
Of thy sins, and thy misdeed.
For shooting, for wrestling, and other play,
For going to ale-house on holiday,
For singing, rioting, and such fare (custom)
That oft against the law much are.
The holiday ordained was
To hear God's service and the Mass,
And spend that day in holiness,
And leave all other business;
For upon the working-day
Men be so busy in each way,
So that for their occupation
They leave much of their devotion.

Under the head of sloth the priest is to ask whether the penitent has neglected to teach his godchildren their Pater, Ave, and Creed; whether he has been late at church, or hindered others from going, or spoken evil at the church door or in the church; whether he has heard sermons with devotion; whether he has been loath to fast, or to do penance or works of charity; whether he has neglected to make any pilgrimage; whether he has begun any good work, or prayers, or penance, or fasting, and then been slow and faint to perform them, because his devotion was quenched; whether he has been slow to help his wife and servants to what they need; whether he has despaired; and whether he has, because of heat or cold, neglected to go to church.

Under the head of pride, he is to ask :

Hast thou also proud been
Of any virtue by God given?
For thy voice was good and high,
Or thy wit was good and sly,
Or thy hairs were crisp and long,

Or thou hast a reasonable tongue,
Or thy body is fair and long,
Or that thou art white and strong,
Or that thy flesh is white and clean,
Or any such like, say at ene (once)—
Hast thou been proud of any guise,
Of anything that thou dost use,
Of parti-hosen, of piked shoon,
Of slashed clothes, as fools put on,
Of lands' rents, of gay housing,
Of many servants to thy bidding,
Or of horses fat and round,
Or for thy goods were whole and sound.

If thou hast been in this way proud,
Strive thee, son, and tell it out.

The parti-colored stockings mentioned were very common in those days, as were parti-colored clothes of all kinds; the "slashed" clothes, called in the original "fytered," were an absurd fashion, very popular among worldly people, of which Canon Myrc evidently strongly disapproved.

Under avarice the priest is to ask whether the penitent has lent anything for gain, or whether he has practised simony by selling or buying spiritual things.

After this examination on the Seven Deadly Sins, the penitent is to be questioned on venial sins, under the heads of the five senses. Then follow general questions, among them whether he has ridden over the corn, or destroyed corn or grass or any sown crops; or left open a gate so that cattle could get in; or passed a churchyard without praying for the dead; or neglected to bury the dead; or overlain any of his children; or failed to keep them in subjection; or disturbed a priest or a clerk at their work; or made play at wakes; or neglected to harbor wayfarers, or to help prisoners and the sick.

Tell me, son, anon, before,
What thou hast in thy heart more:

I pray thee, son, be not afraid,
 But tell it out now openly.
 Tell me, son, I thee pray,
 I will help thee if I may.
 If thou hast more in heart,
 Tell me, son, now all smart (quickly),
 For all that thou hidest now from me
 The fiend full readily will tell thee.
 But when he can no more say,
 Then give him penance without delay.

Then follow instructions for the priest on giving penance. He must remember who the penitent is, man or woman, old or young, bond or free, poor or rich, single or wedded; cloistered or secular, bishop or priest, or man of state or in office; for—

The higher a man is in degree,
 The lower forsooth falleth he.

He must also remember what the sin was, great or small, open or hid, and see that he knows it all.

For some tell not their sins all,
 In confession general.

He must know also where it was committed—whether in a holy place or not; and when—whether on a holiday or not, as sin committed on holidays is worse than at another time; and how often committed, for the oftener the more sin it is.

In giving penance he must take care that a woman's is such that her husband may not know it; and that the penance is not too heavy, "but such as he will take, lest worse thou dost him make;" for it is better to send a man to purgatory with a light penance than to hell with too heavy a penance. Special remedies or penances are then given against the Seven Deadly Sins: for instance, against pride, the remedy is meekness:

Oft to kneel and earth to kiss
 And to remember that earth he is.

and to look on dead man's bones, and think of the pains of hell, and of our Lord's Passion.

Against anger his help shall be
If he have grace in heart to see
How angels when he is wroth
Far from him flee and go,

and how devils run fast to him; and his heart turns so with the fire of hell that they make him such as they are, the devil's bairn, instead of God's child. Severe penances must be given for yielding to anger.

Abstinence and alms-giving are the remedies for gluttony:

Feed the poor of that thou sparest,
And let him feel how thou farest.

The remedies against sloth are to say certain prayers morning, noon, and night, and to hear Mass daily; or, if the penitent is hindered by work, he is to pray in his heart when he hears the bell ring for Mass.

Then follows a list of cases reserved for the bishop, among which are mothers who have overlain their children, incendiaries, murderers, heretics, vow-breakers, usurers, all that have been unlawfully wedded, and all that smite priests or clerks.

Before the priest gives absolution, he is to bid the penitent say the following prayer:

God, I cry Thee mercy,
And Thy Mother, Saint Mary,
And all the saints of heaven bright,
I cry mercy with all my might,
Of all the sins I have wrought
In work and word and grievous thought,
With every limb of my body:
With sore heart I ask God mercy,
And thee, Father, in God's place
Assoil me now of my trespass;
Give me penance also too,
For God's love that thou so do.

Since it is not good for a priest to be ignorant of how to administer Extreme Unction, the writer proceeds to instruct him; and first he warns him that the patient must be in danger of death; next he must question him as to whether he wishes to die in the Christian faith, and whether he believes in our Lord's Passion, and how it alone can save him; and whether his life has been evil, and is he willing to amend it if he should recover his health. The priest is then to tell the patient to hold up both his hands, and thank Christ, and beg Him, for His Mother's sake, to take his soul into His keeping. If he can, the patient is then to say a beautiful Latin prayer: ⁸ after which he is to be anointed.

The next chapter gives instructions to priests of little learning as to how to behave in saying Mass, particularly when anything has been forgotten. First, a priest who says Mass must not be in mortal sin; he must see that the three altar-cloths are all clean and blessed, and that the candle is of wax, and placed so that he can see it, on the left side of the altar. Let him see also that it burns clearly, and that it will last all through the service.

The bread is to be of wheaten flour, "made of dough that is not sour;" and it must be round, that is, wafer-bread. The wine must not be sour, either; water must be added to it. The priest must not "cut the tails of the words, but say them distinctly, with mouth and thought."

Let all thine heart and thine intent
Be fully on that sacrament.

⁸ ORATIO DICENDA AB INFIRMO ANTE UNCTIONEM.

Deus meus, Deus meus, misericordia mea et refugium meum, te desidero, ad te confugio, ad te festino venire. Ne despicias me sub tremendo discrimine positum; adesto mihi propitius in his magnis meis necessitatibus; non possum me redimere operationibus. Sed tu Deus meus, redime me et miserere mei. Diffido de meis meritis, sed magis confido de miserationibus tuis, et plus confido de miserationibus tuis, quam diffido de malis meis actibus. Tu, spes mea, Deus meus, tibi soli peccavi; mea culpa, mea maxima culpa! nunc ad te venio, quia nulla dies, cupio dissolvi et esse tecum. In manus tuas Domine, Deus veritatis. Amen. Et patra mihi, Deus meus, ut in pace dormiam et requiescam. Qui in Trinitate perfecta vivis et regnas Deus, per omnia secula seculorum. Amen.

If it should happen, when the celebrant comes to the Consecration, that no bread or wine be on the altar, he must place bread on the corporal, and begin again at the words "Qui pridie;" in the case of no wine or no water, he must supply them, and begin again at "*Simili modo.*"

If it befall, as God it shield,
That thou of wit be so wild
That bread or wine be away,
Consecration when thou shouldst say;
If wine and water be both away,
Pour in both without delay
And turn thee back, begin again,
From '*simili modo*' say thou then.

If he has forgotten his stole, or maniple, when he is in the Canon, he must go and fetch them. If he spill by accident any portion of the Sacred Blood he must repent earnestly:

If a drop of blood, by any case,
Fall upon the corporas,
Suck it up at once, and then
Be as sorry as thou can.

The corporal should then be folded up and placed among the relics; if the same accident should happen to any other vestment, the piece must be cut out and put with the relics also. If a fly or gnat or spider fall into the chalice, and the priest is afraid to swallow it, he must wash it over the chalice, drink the contents, and afterwards burn the insect.

He must change the Host every day, and be careful to reserve enough for the sick. When sent for by the sick, he must go at once and quickly, "for if thou tarry thou dost amiss;" he must put on a clean surplice, take his stole with him, pull his hood over his eyes, and bear the Blessed Sacrament on his breast. He must make the clerk carry a light and ring a bell before him.

He is to bear in mind that, if the sick person is in peril of death, he has the power to absolve him from all sin; but if

the sick man recovers, he must go to confession and take a penance.

And spare not thou for no let (hindrance)
To ask him of his debt;
And whether it be much or light,
Charge him that he it quit;
And if his goods too little be
For to quit what oweth he,
Charge him then, with heart low
To ask mercy of that he owe.

If the sick person be too ill to speak, but makes signs that he desires the last Sacraments, they are to be given him; no other penance but his sickness is to be given; and if he is too ill to receive Holy Communion with safety, he is to be told that the desire to receive is sufficient in his case.

He must be most careful to lock up the Blessed Sacrament in the church securely, so that no mouse or rat could get at it; if such a thing did happen, the priest shall be in penance for forty days. If a crumb (sacred particle) is lost, he must seek for it, and if he fails to find it, he must do penance for thirty days. If, by malice, or knowingly, he says Mass without water and a light, he must repent and bewail his sin until such time as the bishop restores him.

The writer then concludes these instructions by asking the priest to pray for him, and to read his book and let others do so.

And thou that therein learnest most,
Thank earnestly the Holy Ghost,
That giveth wit to each man
To do the good that he can:
And by his labor and his deed
Giveth him heaven to his meed.
That meed and the joy of Heaven's light,
God us grant for this night. Amen.

DARLEY DALE.

Stroud, England.

THE PASCHAL PRECONIUM.

“EVERY Easter eve,” says the Protestant author of the *Beehive of the Romish Church*,¹ “they sing unto the wax candle which the priestes doe at that time hallow.” His contemporary, Googe, translating Naogeorgus, adds that “music” was used.² This “singing unto the wax candle” was the ceremonial chanting with musical accompaniment of the canticle called the “Exultet,” during which the candle received its blessing by the insertion of the five grains of incense and its solemn lighting. The chant which is sung during the ceremony is pronounced by all musicians to be the absolute masterpiece of plain-song. “This truly great composition,” says Mr. W. M. Rockstro, “is universally acknowledged to be the finest specimen of plain-song we possess. . . . It is of so great length that few ecclesiastics are able to sing it throughout without a change of pitch, which is fatal to the perfection of its effect.”³

This benediction of the Paschal Candle has been referred back to a decree ascribed to Pope Zozimus (A. D. 418),⁴ in the *Liber Pontificalis*, which gives permission to bless the Paschal Candle in all parish churches: “Per parochias concessit licentiam benedicendi cereum Paschalem.” This concession is regarded by Baronius (*Annales* in 418) as an extension to parish churches of a custom probably already existing in the great basilicas. This is borne out by the letter of St. Jerome to Praesidius (circa A. D. 384), and by the still earlier statement of the pious lady pilgrim from Galicia, Egeria or Eucheria, formerly known as Silvia of Aquitaine, who,

¹ Edition A. D. 1580, p. 132.

² Edition A. D. 1570, p. 52. “To houl over the paschal” is a sentence found in Bale’s *Declaration of Bonner’s Articles*, A. D. 1554.

³ Groves: *Dict. of Music*, Vol. II, p. 847.

⁴ In the Auch Missal, A. D. 1491, the “Exultet” is entitled, “Benedictio cerei quam Zozimus papa constituit.” Becon, *Reliques of Rome*, p. 164, quoting Isidor Volak, Platina, D. Barus, and *Chron. Fasciculus Temporum*, says Zozimus ordered its hallowing in 414, and adds that some make Pope Theodorus (A. D. 613) its author.

visiting Jerusalem about the year 380, tells us that the ceremonies of the Paschal Vigil were carried out there "exactly as they are with us."⁵ This is a very clear indication that the Eastern rite had already passed to the West. The testimony, likewise, of the large permanent candlesticks attached to the ambons of the ancient Roman basilican churches is not to be despised, although the rite is declared to have been an importation of Gallican or Spanish origin adopted in Rome, perhaps by Pope Theodore, e. g. those in the churches of SS. Nereus and Achilleus on the Appian Way, founded A. D. 759; St. Mary in Cosmedin, St. Agnes, and St. Vincent. These candlesticks are often of fine workmanship, elaborately wrought and exquisitely adorned with sculpture, bronze and marble encrusted mosaic. At times a twisted column or an ornamented shaft of verde antique, with a Corinthian base and a capital wrought in gilt bronze or marble, did duty for the candlestick. Though generally, these candlesticks were not always attached to the ambons, as witness the eleventh century example figured in *Rome, Bibliotheque de la Minerve*, Plate clxxxiv, where an iron candlestick is seen standing on the ground.

From St. Jerome's letter, if it be genuine, as one of the best authorities⁶ believes part of it to be, we gather that the Paschal Candle blessing was not in the year 384 of recent introduction into the Church of Piacenza, nor peculiar to this particular church. The most ancient of Sacramentaries—that of St. Gelasius (A. D. 495)—at least in its present form—contains a solemn benediction for the Paschal Candle; and Eunodius, Bishop of Pavia (Ticino-Treves?), who died in 521, has left us two forms for its benediction.⁷ St. Gregory the Great (A. D. 604),⁸ and the ninth canon of the IV Council of Toledo (A. D. 633) attest clearly the existence of the Paschal Candle and its blessing. Moreover, Durandus in his

⁵ See Dom Férotin, *Revue des Questions Historiques*, October, 1903.

⁶ Vide Dom G. Morin, *Revue Benedictine*, January, 1891, and September, 1892.

⁷ Eunodii, Op. tom. i, Cura Sirmondi.

⁸ Epistle, XI, 33.

Rationale Divinorum Officiorum ascribes to St. Ambrose the composition of the benediction or prayer for hallowing. He adds that St. Augustine and Peter the Deacon made other benedictions which had become disused.

As regards St. Augustine we have his own words that he composed a "laus cerei" in verse.⁹ St. Jerome's reply to the aspiring young deacon, Praesidius, is sufficient of itself to prove that there was no set form for the Paschal Preconium, and that each deacon was supposed to provide his own. It is also recorded by Durandus that Paul (Warnefrid) the Deacon, in the eighth century, having to sing the blessing of the Paschal Candle on Holy Saturday, unfortunately lost his voice from hoarseness and, to recover it, invoked the aid of St. John the Baptist, in whose honor he composed the well-known hymn "Ut queant laxis," in which he solicits the saint to restore him the use of his voice, and reminds him how at his nativity he had procured a like grace for his father Zachary.

That some rough outline was sketched for the deacon to follow is probable enough; but keeping within its limits he could improvise to his heart's content. An examination of medieval manuscripts shows that by that time the principal points or features of the "Exultet" had become concrete with the same divisions in the text. Much of the earlier extravagance of symbol, and comparison of type and antitype, had passed away and the Paschal Preconium had begun to take the form it has in the modern Missal, the mystical application of the work of the bee being the last to go, e. g. "O vere beata et mirabilis apis," says the Leofric Missal, "cujus nec sexum masculi violant, fetus non quassant, nec filii destruunt castitatem. Sicut sancta concepit Virgo Maria, Virgo peperit et Virgo permansit." In the example at Monte Cassino there is still a great deal of it, and before and after the passage about the bee are red crosses marking the places at which the deacon in those days "blessed" the candle.

⁹ *De Civitate Dei*, Bk. XV, C. 22. A Gallican Missal has this Preconium headed "Benedictio cereae B. Augustini quam cum adhuc diaconus esset, edidit et cecinit."

In all the texts the deacon concludes with a more or less comprehensive prayer for the pope, the bishop, the clergy, and the faithful. In monastic missals the scribes have inserted, instead of the name of the abbot of the house, "una cum Congregatione beatissimi Patris Benedicti." In Southern Italy the lady abbess got herself put in the text.

These Exultet rolls are among the earliest liturgical codices. Speaking roughly, they are about eleven inches wide and twenty-two feet long. They are much illuminated. The specimen (No. Ad. 30,337) in the British Museum has fourteen distinct pictures. During its use as the deacon unwound it, it fell outside the ambo, where the pictures, which are upside down in the text, could be beheld by the people standing beneath.

To bless the Paschal Candle was, and virtually is still, the special prerogative of the deacon: "He who hath deigned graciously to number me, the most unworthy of His servants, among the order of deacons," says one version of the Exultet. In the "Regularis Concordia," drawn up in the reign of King Edgar for use at the benediction, we find: "Sabbato sancto horâ nonâ veniente abbate in ecclesiam cum fratribus, novus afferatur ignis. Posito verò cereo ante altare, ex illo accendatur ignis, quem diaconus more solito benedicens . . . dicat." ¹⁰ By Lanfranc's "Constitutions" the rule was changed: "*In Sabbato sancto*: procedant ad sacrandum ignem . . . sacerdos qui ignem sacraturus est . . . Ad altare . . . diaconus petat ab abbate benedictionem, dehinc vadat ad cereum et benedicat eum." ¹¹ Micrologus says: "Cereum magnum diaconus acceptâ benedictione ab aliquo sacerdote debet benedicere," ¹² and Amalarius: "quòd a diacono bendicetur morem sequitur Romanum." ¹³

Ancient liturgical writers compare this prominence given to

¹⁰ Reyner, "App.," pt. iii, script. lv, 89.

¹¹ *Ibid.*, sc. lxxxiv, 223-224.

¹² "De Eccles. Observ.," cap. 53.

¹³ "De Eccles. Off.," cap. 18; compare Albinus *De Div. Off.*, cap. De Sabbato S. Paschae, and Durand., lib. vi, f. cclxxvii^b.

the deacon with that of St. Mary Magdalene in the announcement of the Resurrection, the deacon's inferior position typifying or corresponding to the lower or weaker sex, the "*debiliorem sexum*" of the herald of the Resurrection.¹⁴ If, in the absence of a deacon,¹⁵ a priest should perform the ceremony, he puts upon him the deacon's vesture, the dalmatic. In some pre-Reformation inventories of church gear, dalmatics are named as specially reserved for this rite. At the Abbey Church of St. Peter, Westminster, in 1540 a tunicle of divers colors was thus reserved to hallow the Paschal Candle, and at Durham Abbey the "tunicle for the Pascall" was of white damask. So identical was the wearer with his vestment that in lists of church vestments the dalmatic and tunicle frequently appear with their chasuble as "a vestment with its deacon and subdeacon" or "two deacons." The Ludlow Church Accounts for the year 1541 have the entry: "Item, payde to the dekenes for tendying of the pascalle, iiij^d." This tending was probably during the making.

Therefore, the blessing of the Paschal Candle being peculiarly the deacon's office, it would be the great annual occasion upon which he rose to some marked degree of importance.

In accord with the simplicity of the early Roman rite the ceremonies connected with the blessing of the Paschal Candle were few. As time went on and the hymn expanded other ceremonies were added, founded on the hymn. The chief of these was the insertion of grains of incense at the words "*incensi hujus sacrificium*."¹⁶ These incense grains, which are five in number, are said to represent mystically the Five Sacred Wounds of the Crucified Redeemer and are perhaps therefore affixed in the form of a cross. Although nowadays the custom is to enclose them in small brass nail-shaped boxes and so attach them to the candle, they were originally inserted

¹⁴ The Venerable St. Bede adds: Because the disciples and not the Apostles buried our Lord.

¹⁵ At Rome it is blessed by an archdeacon; in Spain by two deacons.

¹⁶ Some of the Exultet rolls show the deacon and the bishop with their hands upon the candle, indicating, perhaps, this offering.

in the wax of the candle itself; as Barnaby Googe has it: "Frankencense herein the pricke."¹⁷ It is possible that the cross was formerly traced or painted on the candle as the commencement of the Paschal "table" and was retained for the insertion of the incense grains after the disuse of the table itself. That the incense grains were not always inserted crosswise is clear from the Auch Missal of 1491 which directs them to be fixed in the form of a star. In a later (1555) edition of the same Missal the rubric directs the deacon to bless the incense just before fixing the grains to the candle. The same usage obtains to-day when the incense only is blessed and not the candle.

The practical use of the Paschal Candle was to provide a light during the night services of the Vigil of Easter. This was the first occasion of it. All the wealth of beauty, both in adornment and mystic symbol, which was afterwards lavished upon it, was an afterthought. It was large—larger than ordinary candles—for the simple reason that it had to burn all night.¹⁸ It was blessed because it was the early Christian custom to bless most things, and particularly at the *lucernarium* or daily lighting-up of lamps at Vespers. In support of this we have a canon of a Greek Council, held about the year A. D. 320, as well as the Hymn of Prudentius Clemens (d. circa 405) entitled "ad incensum lucernae,"¹⁹ and the Acts of the Fourth Council of Toledo. By the seventh century this rite had disappeared from the Gallican liturgies, although it is said to have existed in Ireland.

About the beginning of the twelfth century the custom ap-

¹⁷ Thomas Naogeorgus, *The Popish Kingdom*, Englished by Barnaby Googe, 1570. Reprint 1880.

¹⁸ Dom Ursmer Berlière inclines to quite the opposite view, i. e. that from the very beginning the candle was introduced with a strictly symbolical intention, after the manner of the Jewish lamp before the testimony, and the large burning candle set up by the Greeks between the altar and the place of the reserved sacrament. This latter candle is called by Anastasius the "unquenchable light;" by Pachymere, "the sleepless light," and by Codinus, the "candlestick of the great light."

¹⁹ *λυχνικον* (Cathemerinon Hymns, No. V).

pears to have been reserved exclusively for Holy Saturday and concentrated in one great yearly, instead of weekly, ceremony with the larger significance as the type of the rising again from the darkness of the tomb of the "Light of Light, like the sun in His strength."

Nevertheless, it has been questioned whether a remnant of the ancient usage does not yet remain in the blessing of the candles at Candlemas. According to Dr. Rock (he is speaking of the "*Benedictio Luminis in Purificatione*," in Egbert's Pontifical) two distinct blessings were wont to be used at Candlemas, one over the unlighted tapers and the other over the fire (probably a burning candle from which afterwards all the others were lit).²⁰ Compare the words "willed that by the labor of bees this fluid should be brought to the perfection of wax" used in the benediction of candles, with the similar reference to bees in the "*Exultet*" blessing of the Paschal Candle.

In mediæval days the Paschal and other candles assumed exorbitant proportions. Even as late as the beginning of the seventeenth century at Seville Cathedral it was of two thousand pounds (twelve ounces to the pound) weight, nine yards high and thick in proportion.²¹ In the year 1557-1558 Fecckenham, the last Abbot of Westminster, provided a Paschal Candle for the abbey church of three hundred pounds (probably the usual weight), the Master and Wardens of the Wax Chandlers Company being in attendance to direct the preparation of it.²² At Durham and Norwich, Coutances, and Léan, its height was so great as to necessitate its lighting from the triforium. At St. John Lateran's, Rome, a deacon was wheeled up in a kind of portable pulpit to ignite it; and at Seville a chorister climbed up a gilt iron rod furnished with steps like a flagstaff with the top railed in, whence he

²⁰ Rock: *Church of Our Fathers*, Vol. IV, p. 69, new edition by S. W. Hart and W. H. Frere, 1904.

²¹ Blanco White: *Letters from Spain*, p. 299.

²² Machyn, p. 169; Ackermann: *Hist. of St. Peter's Abbey, Westminster*, Vol. I.

lighted the candle and drew off the melted wax with a large iron ladle.

Merati gives it as a rubrical injunction that the weight of the Paschal Candle should be from eight to ten pounds; yet the Paschal at Reims weighed thirty, at Rouen, forty, and at Chartres, seventy-two pounds. At Lincoln Cathedral, (circa 1300), it was to be three stones of wax. At Rouen it was twenty-five feet in height, and the Salisbury Processional of 1517 directs it to be in the Cathedral church, thirty-six feet in height. The great height of many of these candles was due in a measure to the gigantic and in many instances magnificent candlesticks upon which they were supported, the candlestick at Seville being twenty feet high.

The *Gemma Animæ*²³ orders the year of the Lord to be written in the Paschal Taper, because Christ was the acceptable year of the Lord, whose months are the twelve Apostles, whose days are the elect, and whose heirs are the children baptized. From the Venerable St. Bede (A. D. 734) we learn that the date of indiction and of the current year was stamped and inscribed on the Paschal Candle or on a small plate fixed to it. This, however, would seem to have been done in Rome at *Christmas* in view of the New Year about to commence, for Bede informs us that some of the Monk Wearmouth brethren, visiting Rome in the year 701, saw, on a waxen tablet²⁴ on a column in St. Mary's Major's, the words "Year 668 from the Passion of our Lord."²⁵

This writing on the wax candle harks back to the times when writing on wax tablets was the ordinary means of com-

²³ *De Antiq. Rit. Missae*, l. iii, p. 1281.

²⁴ It would seem from this that the large column of wax was not at first a candle.

²⁵ Bede: *De Ratione temporum*, Ch. 45. Among the tapers ordered for the Christmas celebration at St. Edmundsbury Abbey, besides the one torch before the high altar, mention is made of the great candle in the choir. Likewise Henry III, on 20 December, 1247, offered in the chapel of St. Stephen, Westminster, a large serge of pure wax, one hundred pounds in weight, and painted with figures of the Blessed Virgin, the Holy Apostles, and the great Day of Doom.

munication. It was both a ready and convenient means of publishing church, choir, and other notices. The introduction of papyri and parchment gradually brought about the disuse of the wax tablet, and consequently the affixing of such a writing to the candle became the natural and general rule. Indeed this was required by the Council of Nicea (A. D. 325; which computed the time of Easter and the feasts dependent thereupon) and was continued, according to Grancolas, at the Abbey of Cluny and the Rouen Cathedral even in the eighteenth century. An entry in the Churchwarden's Accounts of the Parish of Ludlow, Shropshire, under the date 1547, shows this usage still prevalent in England in the sixteenth century:

More to hym for makynge the allemas (alleuias ?) upon the Paschalle opon Easter Day and paper to make them, ix*d*.²⁶

A manuscript ordinal of the Abbey of Savigny, in the diocese of Lyons, has the following rubric: "Magister Scholae, inscribet cero annum ab Incarnatione, *praemissâ superius cruce*, in cujus cornibus et mediate ponuntur grana incensi."²⁷

Martene, quoting from a Consuetudinary of the Canons Regular of St. Victor's, Paris, in which a full account of the Cantor's Office is given, says:

All documents which are written in the cloister—the "domus scriptoria" of the abbey was in the cantor's charge—whether notices (*brèves*) of the dead, or other public and common business, even (the document) which is fastened to the paschal candle, belong to his office, etc.²⁸

Writing on the subject in his *Voyages Liturgiques* (p. 318) De Moleon records that there existed in Rouen in his day a practice which was very old and which would beyond doubt be found in the Ordinary written six hundred and forty years ago, if several pages had not been torn from it precisely in that

²⁶ Wright: Ludlow Church-warden's Accounts, p. 30.

²⁷ Also "Ceremonial of St. Arnoul de Metz." Pugin, p. 45, Cantor.

²⁸ Martene: *De Antiq. Eccl. Ritibus*, iii, p. 253 ff.

place—namely, the practice of writing the Paschal table on a sheet of beautiful vellum which was fixed at a man's height round a column of wax about twenty-five feet high and at the top of which the Paschal Candle was secured, and which was placed between Charles V's tomb and the three silver lamps. This table was, he believed, read aloud by the deacon after he had sung the Paschal Preconium, of which he thinks it is most probably a part. At least this table was exposed to view from Easter to Whit-Sunday as was still done at that time. This custom, he adds, is mentioned in the work *De Divinis Officiis* of Abbot Rupert, Book VI, Ch. 29; in the book *Gemma Animæ* by Honoratus of Autun; in the treatise *De Antiquo Ritu Missæ*, Ch. 102; in the *Rationale Divinorum Officiorum* by Durandus, Book VI, Ch. 80; and by John Belet in his work *De Divinis Officiis*, Ch. 108, in these words: "Annotatur quidem in Cereo Paschali annus ab incarnatione Domini: inscribuntur quoque cereo Paschali indictio vel Æra, atque Epacta." This Paschal table, the writer tells us, set forth not only the year and the epact but also the movable feasts; how many years had elapsed since the Church of Rouen had been founded; who had been its first bishop; how many years since its consecration; the year of the reigning pope's pontificate; the year of the then archbishop's episcopate, and of the then king, and other things which are illustrated by the subjoined Paschal table as it stood in the year 1697:

TABULA PASCHALIS. ANNO DOMINI 1697.

Annus ab origine mundi.....	5697
Annus ab universali diluvio.....	4052
Annus ab Incarnatione Domini	1697
Annus a Passione ejusdem	1664
Annus a Nativitate B. Mariæ	1711
Annus ab Assumptione ejusdem.....	1647
Annus Indictionis	5
Annus Cycli solaris	29
Annus Cycli lunaris	7
Annus præsens a Pascha præcedenti usque ad Pascha sequens est communis abund.	

Epacta	7
Aureus numerus	7
Littera Dominicalis	F
Littera Martyrologii	G
Terminus Paschae	14 April.
Luna ipsius	16 April.
Annotinum Paschale	22 April.
Dies Rogationum	13 Maii
Dies Ascensionis	16 Maii
Dies Pentecostes	26 Maii
Dies Eucharistiae	6 Junii
Dominicae a Pentecoste usque ad Adventum....	26
Dominica prima Adventus	1 Decembr.
Littera Dominicalis Anni sequentis.....	E
Annus sequens est 1698, communis ord.	
Littera Martyrologii anni sequentis.....	C
Dominicae a Nativitate Domini usque ad Sep- tuagesimam anni sequentis	4
Terminus Septuagesimae anni sequentis.....	26 Januar.
Dominica Septuagesimae anni sequentis	26 Januar.
Dominica I Quadragesimae anni sequentis.....	16 Febr.
Dies Paschae anni sequentis	30 Mart.
Annus ab institutione S. Meloni	1439
Annus a transitu ejusdem	1388
Annus ab institutione S. Romani	1066
Annus a transitu ejusdem	1053
Annus ab institutione S. Audoëni	1051
Annus a transitu ejusdem	1008
Annus a dedicatione hujus Ecclesiae Metro- politanae	633
Annus ab institutione Rollonis primi Ducis Normanniae	785
Annus a transitu ejusdem	779
Annus a coronatione Guillelmi Ducis Norman- niae in regno Angliae	623
Annus ab obitu ejusdem	609
Annus a Reductione Ducatus Normanniae ad Philippum II, Franciae Regem	493
Annus ab alia Reductione Ducatus Normanniae ad Carolum VII, Franciae Regem	247

Annus Pontificatus SS. Patris et DD. Innocentii Papae XII	5
Annus ab Institutione R. Patris et DD. Jacobi Nicolai Archiepisc. Rotomag. et Normanniae Primatis	7
Annus a nativitate Christianissimi Principis Ludovici XIV Francia et Navarrae Regis...	59
Annus regni ipsius	54
Consecratus est iste Cereus in honore Agni immaculati, et in honore gloriosae Virginis ejus Genitricis Mariae.	

It is very fitting, De Moleon continues, that that table was published Easter night, for that was the first day of the year during many centuries (until the year 1565). They began then the year on the 1st of January, according to the regulation of Charles IX, king of France. This table is a specimen of an ecclesiastical calendar. It was the special duty of the Chancellor of the Cathedral Church of Rouen to write or to have it written at his own expense and there is every reason to believe that a similar custom prevailed in the collegiate or at least in the abbatial churches. At Bec, for example, mention is made of it in the Statutes which the Prior, the Blessed Lanfranc, drew up to be observed in the monasteries of the Order of St. Benedict, in the customs of Cluny and the use of Citeaux. Similar wax columns with a Paschal Candle (but without a Paschal table) were in the Churches of St. Ouen, Our Lady de la Ronde, and St. Saviour of Rouen.

The Paschal Candle was lighted from the taper which had been kindled from the new fire. This taper was generally a threefold candle branching from a common stock or three candles plaited together and divided above. Sometimes it took the form of a serpent twined around a staff, or the staff itself took the form of a dragon's head in the mouth of which the triple candle was placed.²⁰ In primitive times this

²⁰ "Le Tableau de la Croix représenté dans les cérémonies de la Sainte Messe," printed by François Mazot, 1653, has an illustration of a boy, habited as an angel with wings, engaged in the act of lighting the Paschal Candle with a wax serpent thus twined about a rod. The Trans. of St. Paul's Ecclesiological Society, Vol. II, p. 126, fig. 9, gives a print of it. See

candle presumably burned all night with the Paschal, but later after its use on Holy Saturday morning it was taken away and used no more. According to the (1491) Auch Missal, such a figure of a serpent was borne on other days than Easter eve, for it directs that after None (on Maunday Thursday and Good Friday) the bishop and ministers, previously to the Adoration of the Cross, approached the altar with a sculptured figure of a serpent twined around a rod, and lights.

At Capua Cathedral three other lights in honor of the Holy Trinity were kindled on a staff or paschal post below the candle. Illustrations sometimes show this, although the English Church Accounts are almost silent on the subject. The accounts of the London Church of St. Andrew Hubbard, East Cheap, under the dates 1476—1478 and 1491—1492, have the following entries: "Received 1 quarteron of iij lightes for the Pascall," and "Three candles for the cross" [Rood ?].

The Ludlow Accounts for 1555 furnish an additional item: "Paid for ij lynkes that we helde by the Paschale on Ester day in the mornynge xx^d."

By the constitutions of Walter de Cantilupe, Bishop of Worcester (A. D. 1240), what remained of the Paschal wax after the feast of the Holy Trinity was to be converted into smaller candles for the use of the altars and the poor;³⁰ after Whitsuntide at Durham it was made into candles for the funerals of the poor. Ordinarily it was preserved for future use, being remoulded with new wax for the next year. In places where it was maintained by gift³¹ it was sometimes disposed of according to the direction of the donor.³² In some

print in the printed *Sarum Processionale*, and 1555 edition of the Auch Missal.

³⁰ Wilkins, *Concilia*, I, 571, and II, 298.

³¹ "To Otteford Church [Kent] a cowe to maintain the Paschall there for ever." Will of Nicholas Huberb, 1496 (Pre-Court. of Canterbury, 28 Vox).

³² "I wit my Paschall caundall to the keepers of Our Lady light according to a draught in pauper [paper] drawn of lait of my own hand." William Wright, of York, elder, mortarie. Will proved 15 January, 1522-1523. Test. Ebor., Vol. V, p. 5, note (Reg. D and C, ii, 135).

ancient texts the words of the deacon expressly refer to the spiritual and temporal advantages which are to be gained by those who carry portions of the Candle to their houses. At Monte Cassino it was customary on the feast of St. Agatha to hang little crosses made of the wax of the Paschal Candle colored red on the principal doors of the Abbey, as a protection against storm, earthquake, and pestilence.

In many places it was the custom to carry the Paschal Candle solemnly in procession to the baptistery and in some to partially immerse it during the rite of blessing the font. This seems not to have prevailed in England "*secundum usum ecclesiae Sarum.*"³³

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A CLERICAL STORY OF SIXES AND SEVENS.

VII.

TWO days elapsed before we saw Mr. Merrill again. He had left us shortly after supper, carrying with him the little volume which had done such good service as a text for the lesson on the staff, the clef, the notation, the bars, the rhythm, of the Sanctus; carrying with him, too, as I soon discovered on the occasion of the following visit, a whole-souled purpose of studying the volume faithfully, for he had now a number of practical questions to ask:


"The theory of Gregorian Chant," he remarked, "must be very interesting, and I hope to spend a good long time hereafter in mastering it as well as my opportunities will permit; at present, however, I have the absorbing desire to 'begin work' in a most practical way, and I venture once more to trespass on your kindness, Father, for additional light on this most attractive theme."

"And don't leave me out in the cold either, my dear Martin," said Father James; "for in truth I am a believer in the

³³ *Processione ad usum Sarum.* Printed, 1554. St. Edmund's College, Ware.

concrete illustration followed by the theory—and not the reverse process—wherever it is possible to have practice precede theory.”

“And first of all,” said Mr. Merrill, “let me repeat my lesson. I understand that I am at liberty to transpose the key of C freely into any other one that I consider more suitable for the range of my choir. Then I am to sing the eighth and the quarter notes just as I would in modern music. The bars do not mark the limits of a ‘measure’, but indicate rhetorical divisions of the thought of the text, and incidentally serve as marks for breathing—a full breath at the full bar (an eighth rest being considerably placed before the bar for this end), a briefer breath at the half-bar (the time for the breath to be taken from the preceding note, which therefore is to be just only sounded briefly), and a very slight breath at the quarter-bar if it be necessary to breathe then (although preferably no breath should be taken). The rhythm requires me to place an ‘accent’ or ‘ictus’ or ‘stress’ of some kind—sometimes strong, sometimes weak, sometimes very weak—wherever I see an episema attached to a note, as also at the beginning of every group of notes, and on every quarter-note—these rules being subject to the exception that two accented beats must not occur consecutively.

“I also notice metronomic indications; e. g., ‘M.M.  = 132’. Is that an absolute indication of the *tempo*?”

“It is only a suggestion of the editors of the volume,” I replied. “Much will depend on the size and acoustic properties of the church in the determination of the *tempo*. A choirmaster’s taste will govern this matter very largely, just as it would in the case of metronomic indications given in a composition in modern music. But the suggestion is a good one on the part of the editors; for it serves admirably as a warning that the Chant should not drag its slow length along like a wounded snake. The *tempo* should not be so rapid as to cause blurring of the separate notes or group-formations, and it should not be so slow as to cause heaviness in the movement.”

"Then, too, I notice an asterisk after the first 'Sanctus' in Mass No. V.; also, after the first 'Kyrie', page 4, and also in other places throughout the volume. What does it mean?"

"It marks the limit of intonation, whether of priest or of cantor. In the 'Asperges', page 1, it occurs after the first two words (and so, too, in the 'Vidi aquam') to indicate that when the celebrant has sung these two words, the choir takes up the Chant, beginning with 'Domine' and 'egredientem' respectively, somewhat as in the case of the words 'Gloria in excelsis Deo' and 'Credo in unum Deum', which are likewise restricted to the celebrant."

"But I notice that the limit of intonation of the Gloria and the Credo is marked by a double bar, and not by an asterisk," objected Mr. Merrill.

"True; but the Asperges is repeated by the choir, so that here the asterisk is rather meant for the cantor and for the repetition. In the case of the Kyrie, Sanctus, and Agnus Dei, the asterisk marks the limit of intonation by a cantor, who is then followed either by the whole choir (singing down to the double-bar) or by a division of the choir (singing down to the double-bar, and followed by the other division of the choir singing thence down to the next double-bar). Thus, one chanter sings 'Kyrie', and is followed by a division of the choir singing 'eleison.' Then the other division of the choir sings wholly the repetition, 'Kyrie eleison.' The first division then sings wholly the 'Kyrie eleison', and thus the Chant alternates throughout until the end."

"But I see still another asterisk, page 4, after the last 'Kyrie'."

"That indicates that when one division shall have sung the 'Kyrie' for the last time, the other division will answer from the asterisk until the end of the 'eleison', or both divisions may unite to sing from the asterisk to the end."

"On page 7, however, I notice one asterisk after the last 'Kyrie', then a long string of notes without, apparently, any text, and then two asterisks preceding the final 'eleison'."

"The 'long string of notes' should be sung to the last

syllable (e) of 'Kyrie'. The first choir or division, then, having sung the 'Kyrie', the second replies by singing the 'long string of notes', and both choirs unite in singing the notes following the double asterisk."

"That ought to furnish a pleasant variety to the Chant," remarked Father James.

"The means open to a thoughtful choirmaster for giving similar variety to the chants are quite numerous", I answered. Thus, in the 'Gloria', he may divide his choir into trebles and basses, trebles and tenors, tenors and basses, and while the full choir will begin: 'Et in terra pax hominibus bonae voluntatis', the trebles may sing 'Laudamus te', the tenors and basses, 'Benedicimus te', the trebles 'Adoramus te', the tenors and basses 'Glorificamus te'. The full choir may then sing the 'Gratias agimus . . . gloriam tuam', and so on, with similar variations till the end. Variety is the spice of choir-rendition, as of life itself."

"And now a final question with respect to the mere externals of the transcription. I notice in several places, as for example on page 1, at the very end of the last stave, what looks like a comma, occupying the place elsewhere given to the quarter-bar. What is its signification?"

"It is the common sign indicating a breathing-place. The Vatican Kyriale does not employ it, but the Solesmes editors apparently think it advisable to indicate supplementary points for breathing in the case of long phrases where the supply of breath may not be sufficient for certain singers. All this is helpful, as otherwise a singer may be tempted to take breath at a point where neither the musical nor the textual flow should be interrupted. A single singer does not need so many marks, since he knows his own powers in respect of husbanding his breath, and is supposed to study well beforehand any piece he ventures to sing in public. He will mentally have noted the proper places for breathing, before he undertakes to sing the piece. But we can not take such precautions for granted in the case of an ordinary choir, all the members of which are singing in unison. Some singers will require more frequent

breathing-places, others less frequent. A good ensemble requires, nevertheless, that all should take breath together; and to secure this, it is necessary to have more breathing-points indicated than a good singer would ordinarily need."

"It is clear," said Father James, "that in addition to the science of music, a choirmaster must attend to very many details of the art. He must be a man of indefatigable industry, of infinite adaptation; he must understand the science of his subject, and he must be familiar with innumerable details of the related art; he must adapt his ideals to the capabilities of his singers, whose minds are to be instructed, whose voices are to be trained, whose ideals are to be lifted up, whose tastes are to be cultivated. He must secure their perfect obedience, and this obedience must be, not a perfunctory adhesion, but a zealous co-operation. He must not overload their voice-endurance with too continued a strain, and he must therefore divide his choir into sections, seeking at once rest and variety. He must balance the numbers and the powers of his voice-parts, in order to secure a well-rounded whole—there must not be a huge aggregation of basses, booming their low thunders against the fitful lightning-gleams of a few anæmic tenors, and both of these together must not overwhelm the youthful contingent of trebles. The trebles, on the other hand, must not be allowed to scream in the upper ranges of the voice, only to be scarcely audible in the lower ranges. Everything must be arranged in balance, proportion, moderation."

"Many thanks for the implied compliment", laughed Mr. Merrill. "And yet your catalogue of requirements has not in reality exhausted the complete list. After the experience I had with the choir last Sunday, I think you might have added, that a successful choirmaster ought to be a man of diplomatic temperament, of *savoir faire* rather than *laissez faire*, as pliant as a politician, as far-seeing as a military tactician, as full of ruses as a detective, as firm as a rock, and as gentle as any paladin. I am not fishing for compliments; but I know that your prohibition of 'La Hache' nearly precipitated a 'strike'."

"And I suppose that a few more requirements might have

been added," I said, "if we are to meet the case of the ideal choirmaster of the *Motu proprio*. For now he must be—not merely a Catholic (and in saying this we limit the number to select from immensely)—but a good, practical Catholic (and perhaps we limit the selection thus still further—for not all that glitters is gold); he must be able to understand the 'Ordo' (that little wilderness of Latin abbreviations serving as signposts to indicate the greater wilderness of the Divine Office—I thought I should never be able to master its infinite variety of detail when I was in the liturgy class at the seminary); he should become familiar with the varying play of lights and shadows, he should breathe in the very atmosphere, of the 'liturgical year'—should weep with the Church suffering, shout Hosannas with the Church triumphant, sing the battle-songs of the Church militant; and as he is to do all this, not in the vernaculars of the world but in the official tongue of the Church, he must study Latin pronunciation and familiarize himself with at least the content of the liturgical texts in that strange tongue. And he is to inform the 'rudis indigestaque moles' of his choir with as much of this spirit as he may."

"If we add together all these requirements, suggested by the three of us, we shall have in the list thus formed the headings of chapters that could hardly be contained in an ordinary octavo volume," said Father James, with a twinkle in his eye; "and I should like to purchase such a volume when it appears. For the present, however, let us not compliment Mr. Merrill any further, lest he grow vain. He has long since instructed his choir in the Italian pronunciation of Latin, and is an expert in such delicate controverted matters as the rendition of 'mihi' (*meekee, michi, or micki*) and of 'ecce' (*etchay or echshay*) as well as of 'excelsis' (*ekshelsis or eggshelsis*). He assures me that his exhaustive readings in Dom Guéranger's 'Liturgical Year' have been both interesting and immensely enlightening. His diplomacy we already know, from the success he achieved on Sunday. And his energy and interest—these we might easily infer, did we not

know of them already, from his pertinent questioning of this morning concerning the Solesmes transcription of the Kyriale into modern notation."

"There is at least one respect in which the choirmaster of the *Motu proprio* will be considerably eased," said Mr. Merrill with a smile. "If his choir is composed wholly of men and boys, all of them good practical Catholics, his diplomacy will scarce be called into requisition in future."

And he drew forth from his pocket-book a collection of clippings from some magazine.

"I have just been looking over the current 'Musician', a monthly published by the Ditsons. It is not meant for the Church-musician, but for the 'irritable tribe' in general; and yet I find in it no less than three humorous references to the Church-choir. Here is one of them (copied from 'Judge'):

'Is he the leader of the choir?'

'No; the referee.'

"Here is another, taken from the 'York Dispatch':

The Choir Leader.—"He's the most remarkable singer I've ever had in the choir."

The Trustee.—"Got such a splendid voice, eh?"

The Choir Leader.—"No, but he takes a genuine interest in the sermon."

"And here is the third, apparently the property of the 'Musician' itself:

AFTER THE UPROAR.

The choir of a large metropolitan church had sung a *Te Deum* of a very ornate description, the end of which was not only complicated, but required the exertions of the full lung-power of the choristers. While the echoes of the last notes were still faintly sounding, the minister arose and in a clear but semi-reproachful tone began to read the twentieth chapter of the Acts of the Apostles, of which the first words are "And after the uproar was ceased."

"It is remarkable, when one stops to think of it, how little awake most people are to a humorous criticism of their eccentricities or peculiarities. They can never be made to see them-

selves as others see them. I can scarce reckon the number of similar witticisms I have come across in my reading, concerning the church-choir. It ought to have been clear to any choirmaster that the church-choir really furnished an objective basis for such a wealth of criticism, since neither orchestral nor even operatic music was chosen as a shining mark for the shafts of humor. I never could see that the choir—sometimes its personnel, sometimes its performances, sometimes the style of its repertoire—had really merited such witty criticism. My eyes are beginning to open now; and the three skits I have clipped from the "Musician" are not any funnier than hundreds I have read in the past, although the three suddenly appealed to me now as the hundreds had failed to appeal to me hitherto."

"Sermons have been a similar target," said Father James; "but the sermonizers, also, have failed to profit. And you will easily recall the apparently organized campaign of humor that was carried on some time ago against the wearing of huge head-dresses by women in theatres. It was all in vain, for the very people who would enjoy the skit in the afternoon, would wear the offending hat in the evening."

"If I am not trespassing too much on your time and patience," continued Mr. Merrill, "I should like to moot one other point, suggested by your reference to the Italian pronunciation of Latin. I noticed in the same issue of the musical magazine that furnished the jokes on the choir, a department devoted to 'Elementary Italian'. It contained two 'lessons', one on the pronunciation of the vowels, another on that of the consonants, while a prefatory sentence declares that the series of lessons 'is repeated in response to a very general request'. A knowledge of Italian pronunciation is now a requisite on the part of the singing public. On the other hand, the Italian pronunciation of Latin is practically 'official' in the Church. This leads me to think that if the singers of Gregorian Chant were to use that pronunciation, to the exclusion of every other, one of the problems of the Chant would be easily solved. But if singers, already conver-

sant from their technical studies in music with that pronunciation, should be expected to pronounce Latin according to the so-called 'Roman' style (which is practically that of all the grammars of Latin now in use in the colleges of America), or the 'English' style, or the 'German' style, or the 'Continental' style, the problem becomes needlessly complicated."

"I think it is a very interesting point which Mr. Merrill has just raised", I said, "and it is comforting to know that the unification of the liturgy in one of its principal parts—that, namely, of the Chant—which the Pope has sought for in compelling all the churches to use but one edition of the chants, is bringing with it a unification in Latin pronunciation. All of the recent 'methods' and 'manuals' and 'grammars' of the Chant that have come under my notice, give only that pronunciation; for instance, the 'Grammar of Plainsong' by the Benedictines of Stanbrook Abbey, England, does not expect the singer to use the 'English style', but on the contrary spends more than five pages in a treatment of the Italian pronunciation. So, too, the 'New School of Gregorian Chant' (the Englished version of Dom Johnner's volume) does not expect the singer to use the German style, but spends two pages in the same way as the 'Grammar of Plainsong.' The monks at Appuldurcombe use the same Italian pronunciation, and there is a movement in France to adopt it in seminaries to the exclusion of the present 'French' style. We have thus the suffrages of three nationalities for a style which is alien to their traditional method of pronouncing Latin. But here in America we are in danger of a conflict between what our boys and girls are taught in the colleges (Catholic as well as secular) and high schools, and what they will have to sing in church, if the Pope's wish in respect of congregational singing shall be realized. The 'Roman' pronunciation is becoming well-nigh universal; but would it not be a pity to hear the men and women of the future singing in church: 'koylee' for 'coeli', 'terrye' for 'terræ', 'woło for 'volo', and so on—not to speak of the conflict of this so-called 'Roman' style with the Italian style, which is being more and more

inculcated in our singing-books, in our Chant grammars, in our seminaries, and being more and more used by all who must transact official business in Rome. I have read that one of the arguments made for the adoption of the Italian style in French seminaries, is the fact that at the Vatican Council the French bishops could neither make themselves intelligible to the majority of those present, nor understand what the others said, save with great difficulty."

"It seems to me," said Father James, "that our bishops might well issue a common pastoral letter on such a topic, requesting that all Catholic schools and seminaries should agree to teach only the Italian pronunciation, and that all pastors should exact from their choirs the same style. Such unity of style would seem to be preferable to the present anarchy in pronouncing Latin. It may be taken for certain that Rome will never adopt the 'Roman' style—a style which no tradition or present usage sanctions, and a style more apt to excite laughter than admiration in those who must listen to it."

While the suggestion thus made had much to recommend it, I felt sure that in scholastic circles it would be looked upon as *bizarre*; for from being a novelty the 'Roman' style had already become almost a practical necessity, owing to the many converts it had made in secular universities, colleges, high schools, academies. "Lamentable, nevertheless," I thought; "for Latin, always a most difficult subject for beginners, has been made by it an impossible one. It slew its thousands formerly, like Saul; but now, with its insistence on an unattainable nicety of pronunciation at a stage of progress when the boy can scarce parse a sentence correctly, memorize a slight vocabulary, distinguish cases from verb-terminations, and so on, it has, like David, begun to slay its tens of thousands."

My reflections were interrupted by another question from Mr. Merrill:

"I notice that, while the rhythm of the Chant has been carefully provided for by the rules laid down for it in the

Solesmes theory, apparently no attention has been paid to the subject of the expression with which the Chant is to be sung—for I presume that, like all other music, Gregorian Chant must admit some human emotion. Without emotion and expression, it would be merely a monotonous succession of two-beat and three-beat. This 'drum-music' would soon issue in a terrible fatigue on the part of the listener."

"All the expression which a perfect professional reader puts into his stage-reading would be desirable in the Chant. While it has its own rights as music (and, like the so-called 'absolute music', permits of much subjective adornment and interpretation in its rendition), it has nevertheless something of the nature of an ample but light garment thrown over the heroic, sculpture-like limbs of the text. The singer should therefore first of all familiarize himself with the meaning of the text, just as he would do before singing a modern song in English or in German or in Italian. He should next absorb, as far as he may, the spirit of the festival at whose celebration he is to sing. He should strive as far as possible (following the advice of St. Ignatius even in ceremonial matters such as Church-music) '*sentire cum Ecclesia*'."

"You have said something about the subjective interpretation which a musician may give to absolute music. When we have a text added to the music, a singer may also infuse into the meaning of the words a more or less subjective mood, related to the thought of the text, it may be, and yet, while begotten of it and related to it, nevertheless departing from its mere meaning in order to express some highly personal attitude—some purely subjective mood—towards it. To be concrete in illustration, Beethoven's Fifth Symphony will sound almost like three different compositions under three different orchestral leaders. I have heard Theodore Thomas, Nikisch, and Paur interpret it in three several ways; and even where a text is added to music—although the text ought largely to forbid much license of interpretation of the music, since it should itself determine the meaning of the music—different singers will so infuse something of their own sub-

jectivity into it, that it will become something different under their human expression of it. If the Chant is to be treated in a similar manner, it may become unpleasantly 'alive' under grandiose, or pathetic, or dramatic handling by some aspiring singer."

"You have touched very cleverly on one of the dangers to which the very plasticity of the Chant is apt to subject it. I recall some phonographic records of the Chant as rendered by a prominent cleric and able choirmaster. It seemed to me that in his endeavor to infuse 'life' and 'feeling' into the Chant, he came perilously near to the fine frenzies of an operatic baritone of the Italian 'penny-dreadful' libretto. No, the Chant is not a mere text rendered musically, it is a *prayer*. This fact, if strongly impressed on the singer, will curb sufficiently his desire to give undue animation to the music, while it will permit sufficiently the play of human emotion. The music suggests often an appropriate shading, *diminuendo*, *crescendo*, *sforzando*, and so on; in addition to this, the meaning of the text will assert its influence on the singer—he will rejoice with the text that rejoices, he will weep with the text that weeps. But always he will avoid anything that calls attention from the music to his own manner of rendering it. He must remember that 'ars artium est celare artem'; and that any mannerisms, excessive emotionalism, sudden explosions of sound, pathetic whinings, and the rest of the stage-properties of an inferior singer, will be especially noticeable and offensive when employed to adorn so simple and unaffected a beauty as that of the Chant. Expression is to be used, but it must everywhere in the Chant be most modest and, as it were, hidden; it should be quiet and unassuming; dignified always, and gentle."

"I thank you for the clear and comprehensive statement of a view which, I must say, I have always entertained with respect even to modern music, which is so often disfigured by mannerisms of the artist; and I agree with you that such treatment would be especially offensive if used in singing Gregorian Chant. Some expression must be given to it, how-

ever; and I should think that if an expert in Chant were to furnish a layman like myself with a transcription of some definite piece of Chant, with *tempo* assigned, and with all the marks of expression which modern music furnishes, I should be able to get a better insight into the possibilities of restrained, prayerful emotion in the rendition of the Chant."

"That thought of yours has been anticipated, and by no less an authority than the Benedictine lecturer at Appuldurcombe Abbey. He contributed to the quarterly magazine of 'Church Music' two illustrations, one on the 'Haec dies' for Easter, the other on the exquisite 'Gaudeamus omnes', this latter chant doing service (with slight modifications in the text and correspondingly in the music) seven times in the liturgical year. Unfortunately, I have not a copy of the magazine with me, and I can only advise you to procure the two numbers. On one page you will find the Plainchant notation, and on the opposite page the transcription into modern notation, with tempo, accents, expression-marks, etc., in the greatest detail. In addition to all this, an accompanying comment and instruction is given, very full, intelligible, and interesting."

"I think I can help Mr. Merrill to the copies," said Father James, over whose face there had passed a sudden change of expression when I mentioned the quarterly magazine. With a look half-serious, half-quizzical, he explained that, from a sense of duty, he had subscribed to the magazine, while from a sense of injured ease, he had steadily refused to take the copies out of their mailing-covers.

"You see," he continued, "I thought we should find in them only long complaints against us *faineants*, sermons full of acerbity on our shortcomings, excessive glorifications of the 'traditional chants', and most rigorous interpretations of the *Motu proprio*. I did not care to read the old attacks, rehashed and warmed over again, against what I have always considered good Church music. But if the magazine has two such articles as you mention, it would have been well worth my while to read them, at the least—tolerating the rest of the Chant sermonizings for the sake of the practical instruction given in the two articles."

We all laughed at the curious picture just drawn; and I hastened to explain that the magazine was by no means confined in its scope to Gregorian Chant, but that it included every phase of the Church-music question; that it dealt not in sermonizings, but gave the best treatments—scholarly, temperate, professional—of the subjects handled, and treatments couched in the most attractive dress of English, pure and undefiled; that its review-department was exceptionally full, and that it offered to musicians a wide view of the literature appearing in their own very special domain—books on Choir-boy Training, Gregorian Accompaniment, and the rest, as well as critical estimates of the vast amount of music now appearing and written in accordance with the requirements of the *Motu proprio*.

Father James grimaced pleasantly, and hurrying off to his room, soon returned with the two copies we desired to look at. From the puzzled expression on Mr. Merrill's face, as he looked at the original Chant notation, and then from the pleased look with which he met the familiar notes of modern music on the next page, I could see that he had at last found what he had been seeking.

"This is wholly admirable," he cried. "One page presents the puzzle, the other the solution."

"One page," laughed Father James, "looks like some cryptic 'writing on the wall', while the other page looks like 'a Daniel come to judgment'."

"Comparing the one with the other," said Mr. Merrill, "I almost fancy I could dispense with a formal 'grammar' or 'manual' of the Chant. It is the Rosetta Stone over again. But confining my attention just now to the transcription, I can see how immensely helpful the whole thing is."

I shall not attempt to describe his critical examination of words and phrases with their musical setting, and his delight at the careful phrasing and the abundant marks and terminology of 'expression'. I judge it a simpler thing to give here one of the two illustrations, from which all my musically-inclined readers may draw their own conclusions.

1st Mode

G

Aude- ámus * ómnes in Dó- mi- no, dí- em

féstum ce- le- brántes sub ho- nó- re be- á-tæ Ma- rí- æ

Vír- gi- nis : de cú- jus so- lemni- tá- te gáudent An-

ge- li, et colláu- dant Fí- li- um Dé- i.

Ps. Eructá- vit cor mé- um vérbum bó- num : dí- co é- go ó- pe-

ra mé- a Ré- gi. Gló- ri- a Pátri, et Fí- li- o, et Spi-

rí- tu- i Sáncto. Sic- ut é- rat in princí- pi- o, et núnc,

et sémper, et in sæcu- la sæcu- ló- rum. A- men.

or sæcu- ló- rum. A- men.

(M.M. ♩ = ♩ = 152).

CANTORS

1st. Mode

CHORUS

Gaude- á- mus * ómnes in Dó- mi- no,

mf *leggiere e scherzando* *rit.*

dí- em féstum ce- le- brán-tes sub ho-nó- re

rit.

be- á-tæ Ma-rí- æ Vír-gi- nis : de cú- jus so-lemni-

tá- te gáudent An- ge- li, et col-

ritard. CANTORS

láu- dant Fí- li- um Dé- i. *Ps. E-*

più mosso *rit.* CHORUS

ru-ctá-vit cor mé- um vér-bum bó- num : dí- co é-

CANTORS

go ó-pe-ra mé-a Ré- gi. Gló-ri- a Pátri, et Fí- li-

rit. CHORUS

o, et Spi- rí- tu- i Sáncto. Sic-ut é-rat in prin-

cí- pi- o, et núnc, et semper, et in sæcu- la sæ-

ritard. *A tempo*

cu- ló-rum. A- men. Gaude- á- mus ómnes. etc.

After he had finished his scrutiny of the pages, he glanced rapidly over the accompanying comment and analysis, declaring that, with the permission of Father James, he would bring the copies home for fuller study, pending the receipt of the complete volume from the publisher—"for I must forthwith subscribe," he added.

Father James was not so easily satisfied.

"I don't see how inexpert musicians will be helped by such a learned magazine," he complained. "I think the needs of humble choirs might have been consulted for by an elementary course in the Chant."

"But I notice that the department of 'Publications Reviewed' gives much information on the current literature of Church music, and I presume some mention is there made of whatever volumes of instruction have appeared," said Mr. Merrill.

"Yes," I replied to his look of inquiry, "no less than five different manuals of the Chant have been reviewed in the four issues of the magazine. Amongst the five was an elementary method of the Chant, intended for beginners. Doubtless the editor felt that the want had been already supplied as well as it could be, and that, with such an elementary method already in existence, no choirmaster would wait for a similar 'course' appearing serially. It is, after all, the proper office of a professional magazine, not to instruct its readers in what should be their elementary professional training, but to inform them of the current literature of their profession, and to print original articles of specialists that shall supplement the more stately volumes. I don't think Father James would compliment the editor of a clerical magazine who should print in his pages an elementary 'course' in Scholastic Philosophy, in Canon Law, in Liturgy, in Dogmatic Theology. But what we reasonably look for is information on the books appearing in the various departments of Sacred Science, together with articles elaborating the instruction of the seminary, and keeping the reader 'abreast of the times' in his profession. So, too, the choirmaster would find in 'Church Music' mention

of manuals of instruction in the best method of organizing and training boy-choirs, instead of a long-drawn disquisition on a topic already well treated from many standpoints. So, too, he would find the latest decrees on Church music, in the original Latin or Italian, with translation into English. In brief, he would find himself keeping automatically abreast of the topics proper for him to know as a choirmaster, in these days of progressive science in the Chant, of progressive art in modern Church music—and beyond all this, I scarce know what he might reasonably look for.”

“Although you are hitting me pretty heavily,” chuckled Father James, “I quite agree with you; and I am willing to add that what we ‘might reasonably look for’ is a little more wideawakeness on the part of the clerical brotherhood, and a little less unconsidered criticism. Before condemning a magazine, I certainly should have removed its wrappers and have conned its contents. But, undaunted, I aim a further shaft, this time at the Chant itself. Granted that it be well rendered, don’t you think that the ten-o’clock Mass, sparsely attended as it now is, in spite of the attractive music there provided, will scarce have a baker’s dozen when people begin to hear a music such as the Chant is, unisonous, ‘restrained and prayerful’ (that is to say, to their apprehensions, ‘dull’ and ‘displeasing’)?”

“Well,” I retorted, “I have known people who in their childhood had tasted nothing more exquisite than ‘American’ cheese, learning to affect high-scented Roquefort and all the other repellent cheeses, from a more frequent meeting with them. The malodorousness seemed to become a real recommendation. Doubtless a greater familiarity with the Chants will make them less repellent to the modern musical gourmet, while the devout faithful will soon recognize in them the music that does *not* distract them from their prayers. At all events, I know one church which has succeeded in filling every pew at the ten-o’clock Mass. The pastor had first announced that the ‘fine’ music would be banished thenceforth, and that a boy-choir would sing Gregorian Chant. ‘But’,

he added, 'the Mass will be short and the sermon will be short, and I will have you "on the pavement again" by eleven o'clock'. It was a test-case, and he waited patiently to see the result. He had previously preached to the usual half-empty pews, Sunday after Sunday; but he declares that now, at the very same 'late Mass', he has 'standing-room only'. Whether it be the short Gregorian Mass, or the short sermon, that attracts the people, certain it is that the people do not stay away because of the Gregorian Chant. One instance of a result like this can offset any amount of fearful forebodings. And the funny moral of all the objections is, that they come from pastors whose pews have been immemorially empty at the 'late Mass', despite the costly attraction of the 'fine music'. Let us give the Gregorian a *fair* trial. Spend only one-half the money, the energy, the time, we have spent in the past in order to conduct 'fine choirs' that have really seemed to drive the people away from the parochial Mass—let us spend that one-half on training a choir in the Chant, and let us count the results in attendance. But let the trial be really a *fair* one; for slipshod, reluctant, half-hearted singing of the Chant would, like a similar rendition of Beethoven or Haydn or Mozart or Gounod, justly arouse complaint. But to secure earnest study, patient practice, and careful rendition of Gregorian Chant, both choirmaster and pastor must be careful, must be patient, must be earnest."

"I am surprised," laughed Father James, as he looked around the parlor as if hunting for an invisible auditory, "to find only three people at this service, where we have just had 'a short sermon' in conjunction with 'Gregorian Chant'."

"But if you had announced the service beforehand," added Mr. Merrill with a smile, as he gathered up the Kyriale and magazines and rose to depart, "I feel sure you would have had 'standing room only'."

[TO BE CONTINUED.]

WHAT ARE THE DISESTABLISHED PRIESTS IN FRANCE GOING TO DO ?¹

THIS question is being answered in various ways. Some of the priests whom the recent legislation in France has deprived of their income accommodate themselves to the new situation either by entering the army to which they are drafted, or by engaging themselves as private tutors or chaplains; others find suitable employment as writers or as proofreaders in publishing houses; not a few prefer to emigrate. Many, in the country districts, have taken the advice of a brother priest who, in a brochure entitled *Les métiers possibles du prêtre de demain*, shows the way in which a rural pastor may take up truck-farming, flower-growing, viticulture, cheese-making, and similar industries by which a modest revenue may be secured. The fact that the range of manual occupations which a priest may take up is limited by the ecclesiastical canons which forbid him to engage in work incompatible with his sacred character or which is an actual hindrance to his ministry, renders the problem of priestly support a somewhat difficult one, even if there were no competition on the part of the lay-workers engaged in the same industries.

THE STOMACH QUESTION.

A somewhat different and more practical suggestion in this matter comes from the Abbé Batiffol, director of the Catholic Institute of Toulouse. Looking upon the situation of the clergy from the material, the political, and the religious point of view, the abbé finds practically little to regret in the change brought about by the separation of Church and State. He begins with the important consideration of what Bismarck called the "stomach question:" how are the clergy to find a living? The breaking of the Concordat has taken away from them

¹ *L'Avenir prochain du Catholicisme en France*. Conférences données à l'Université populaire de Luxembourg, par Pierre Batiffol, recteur de l'Institut Catholique de Toulouse. Paris: Librairie Bloud et Cie. 1907. Pp. 42.

seven and a quarter million dollars of annual revenue which the State formerly devoted to their support. Furthermore the priests have to find their own lodgings, hitherto provided by the parochial system. There are about fifty thousand priests at present deprived of their (in any case very modest) income and homes. How are these priests to be fed and housed?

A method of partial support, for that section at least of the clergy who are unable to engage in manual work, is supplied by a system of coöperative insurance introduced in some of the French dioceses before the present crisis could have been definitely foreseen. It affects in the main superannuated priests and such as are without any charge by reason of infirm health. This method, it is thought, might be extended and placed under the supervision of the bishops so as to afford aid to larger classes of needy priests. Nevertheless, since a mutual assurance society is something of a savings bank which can only be made possible from the contributions of its members, little may be expected from a mutual insurance society whose shareholders have nothing they can save. The problem of furnishing livelihoods for the clergy must therefore be approached in a different way.

CHURCH EXTENSION.

In every diocese there are some parishes whose members are well able to support their church and pastor out of the voluntary contributions of the faithful. With proper management a surplus may be obtained from such parishes which would go to assist the poorer missions in other parts of the diocese. The introduction of the old system of regular church taxes or tithes, which had their sanction in Sacred Scripture, would no doubt meet with the ready acceptance of the faithful in France who are, despite many misapprehensions in respect of the functions of the clergy, generous in matters of religion. This money might be placed in a common fund to be distributed under the supervision of the bishop in equitable portions wherever needed in the diocese. In other words, the richer parishes are to come to the aid of the poorer ones.

This system is being actually tried in the diocese of Paris; whilst in other places the faithful give according to their means, leaving the apportionment in the different parishes to the judgment of the ecclesiastical authorities. French Catholics have shown what may be expected from their liberality in this respect by the manner in which they have supported their parochial-school system since the State divorced education from religion. The primary Catholic schools received last year in voluntary contributions something like six million dollars (thirty million francs). In 1901 when the religious were being expelled from the schools, the Catholics of France maintained by voluntary assistance 16,000 primary schools, taught by the Christian Brothers or Sisters of the different orders. The number of children in these schools was 250,000 boys and 1,500,000 girls. What France has done, even in its most tried period, for the Foreign Missions is unequalled in the history of European charities.

ECCLESIASTICAL SYNDICALISM.

Another measure proposed to bridge over the difficulty of providing for the material support of the churches and clergy, whilst at the same time securing greater efficiency in parochial and missionary service, is what has been called "ecclesiastical syndicalism." The idea presents nothing novel to those familiar with priestly mission work in the United States. It means that a number of priests associate in a common household and as a missionary band pledge themselves to supply the spiritual needs of a given number of parishes or districts. This method has the advantage of reducing the expenses of living for the individual. It likewise furnishes opportunity for healthy association among men of like mind who cannot but feel the mutually stimulating influence of the zeal and piety which go with an orderly community life and prompt a liberal exchange of pastoral experience, all of which must greatly contribute to the edification of the people, strengthening their faith and also influencing conversions to the faith. Whilst such a course would be likely to demand some sacrifice on the part

of both priests and people, it would likewise foster a certain solidarity amongst the French clergy and people, a boon so much desired at present.

CHIEF DIFFICULTY TO UNION.

In truth, here M. Batiffol finds a difficulty much harder to overcome than any other that confronts the Church of France in its present crisis. Any careful and impartial observer of French conditions, whatever his estimate of the devotion and generosity of the Catholic people, is bound to admit that they lack two essential qualities to make them successful in any religious warfare. These essentials are a lack of unity and a want of moral courage to stand up for their religious convictions. Of the melancholy truth of this we need no other demonstration than the spectacle presented by the events of the last year. In 1905 the French Parliament voted for the separation of Church and State, a measure which in the minds of its leading advocates meant nothing less than open hostility to the Catholic Church and its clergy. A year after this issue had been before the country, when the agitation of the newly organized Catholic party under the leadership of M. Piou had made it quite apparent that the actual abolition of religious rights possessed by the Catholics was contemplated, the popular elections distinctly ratified by the overwhelming majority of nearly a million and a half suffrages the vote of the Parliamentary lawmakers in favor of Separation, an issue which was understood to mean the exiling of numberless nuns and priests, the closing of charitable institutions under their care, and the sequestration of Church property.

This fact has been much commented upon, and it has been argued that the French people did not actually believe that the anti-Catholic or anti-Christian programme implied by the separation in this case would be carried out to the extreme to which it has been carried out. In view of the experience of the nation since the Republican government took possession after the downfall of Napoleon III, such a supposition is quite untenable. From the day that Paul Bert announced his athe-

istical educational scheme to the present day the rulers of France have made no secret of their systematic purpose to eliminate the name of Christ and of God from the public enactments of the land; and whilst the present issue might have been delayed for a short time longer, it was bound to come. M. Batiffol relates an incident in his own experience which illustrates this very pertinently. Being, one day in April of 1904, on a southbound journey, he met on the train between Carcassonne and Castelnaudary M. Jaurès, the leader in the French Chamber of the Socialist Deputies, and one of the foremost in carrying out the present programme in France. As the two men were known to each other through some college acquaintances of former days the conversation ran easily upon familiar topics. "When do you expect to introduce the Bill of Separation of Church and State into the Chamber?" asked the priest. "In five years," was the prompt reply of M. Jaurès, who knew of course the run of the government programme. As a matter of fact it took but eighteen months, and this through the urgent radicalism of the Socialist party which hated the papacy with a fiercer energy since the new Pope Pius X had shown intentions of inquiring into the doings of some of the higher clergy who owed their ecclesiastical preferments to political intrigue and who neglected their spiritual duties.

It may be true in a sense, as M. Witt-Guizot writes in an article in the *Revue des Deux Mondes*, for August, 1906, that "the law is made and applied by a group of men who do not represent the third part of the citizenship of the metropolis;" and also that the "Chamber does not represent the majority of the voters." Nevertheless, the results of the election would have been impossible if there had not been—and presumably still are—an immense majority of voters who are too indifferent or too timid to express their religious convictions against the noisy sentiment in actual power.

The fact of this callousness remains—the Abbé Batiffol has no hesitation in admitting the humiliating fact—and it is responsible in great part for the doubtful attitude which some

persons outside France, though convinced of the sacrilegious aim of the Republican rulers, felt inclined to assume in view of the way in which Frenchmen themselves have allowed their sacred rights to be trampled upon. One is not easily minded to save a house from burning when it is clear that the owner had been complacently looking on while the enemy set fire to it. All the enthusiasm which Catholics, especially in the United States, have shown in this matter of proclaiming the Catholic rights of Frenchmen, has been purely disinterested. It is difficult for us to understand that such apathy can exist in Frenchmen who profess as a class the most ardent patriotism. But patriotism, like religion, may be a sentiment, without being a conviction; and when it has only an emotional value it usually lacks the quality that makes actual defenders and martyrs. M. Batiffol tells us that Pius X said to him on the occasion of an audience, nearly three years ago, in which the French situation was discussed: "I receive continual visits from your compatriots, and am impressed with the way they emphasize their differences of sentiment. One tells me: 'I am a Bonapartist;' another says: 'I am a Royalist;' a third: 'I am a Republican,' and so on. Why are they not simply Catholics? Look at the Germans, . . . but then you Frenchmen don't understand; you are more hard-headed than the Germans: *Voi havete la testa piu dura dei Tedeschi!*" He instances the fact of a parish priest who held fast to the thesis of M. Charette: "People are Royalists because they are Catholics; and they are Catholics because they are Royalists," and who objected to having the children of Republicans come to the Catechism class, saying that they belong to the devil's party and are sure to go to the devil. Under these circumstances one can understand how M. Combes could publicly assert that four-fifths of the nation are no longer Catholics.

WHERE THE CLERGY LACK INFLUENCE.

No doubt the national education of Frenchmen in the long past largely accounts for this weakness. They have never until within the last century been put to the test, at least in

their own beautiful country, for the faith of their fathers, as has been the fate of their neighbors in Germany and across the Channel. There have been concordats of one kind or another for four centuries; and previous to that the Church and the State were ruled by bishops who annointed the kings and by kings who elected the bishops. The habitual appointment of the clergy by the king to benefices created the temper of the Gallican Church and, although Gallicanism as an institution naturally ceased with the downfall of the monarchy, it left behind the slow-healing wounds of party feeling. Napoleon thought he recognized the fact that Frenchmen needed a monarch to govern them. He was sure that the monarch would need religion to quell the perpetual fomenting of revolutionary elements. He knew, too, there was no religion that could effect this but the Catholic Church, which was moreover the religion of the majority of Frenchmen. So he consented and wished to have the Church. But he wanted it under his control. The arrangement required the consent of two parties to the contract, and though Napoleon might bring the aged Pope a prisoner to France he could not constrain either the mind or the will of the Pope. And so the compromise which was the last concordat came into being. The State took over the ownership of church buildings and guaranteed the support of the clergy in return. It seemed good, since it left the priest free from the care of the material administration, and gave him a moderate income during his whole tenure. But it made him an official of the State, dependent on the humors of those who happen to be at the head of the State, humors that sometimes gravitate toward irresponsibility and brutal autocracy, even in the guardians entrusted with the preservation of Republican constitutions. From this arose the state of helplessness to which French Catholics despite much religion are reduced at present. They have come to look upon the priest as a servant of the State who is commissioned to attend to the spiritual business, a sort of army or prison chaplain who has no other function or right in State public affairs. His domain is the sacristy; if he goes

beyond this he becomes a meddler and dangerous to the commonwealth. Hence the clergy exercise practically no influence on the elections; rather the contrary, for people suspect the priest who talks of voting as though he were infringing on State privileges and they will not be led to the polls by the admonitions of their *curés*. Thus we have the strange spectacle of the man who casts his vote for M. Clemenceau, the persecutor of the Church, attending Mass devoutly with the man who votes for the Count de Mun, the representative of the Catholic rights.

M. Batiffol instances the case of a district in the South of France, in which, according to the episcopal census, 60,000 persons out of an adult population of 85,000, had complied with their Easter duty. Yet these same Catholics had, since 1889, regularly returned senators of the anti-Catholic radical party. Indeed, if it were not that this disposition is well understood by the present rulers of France, they would never have dared to proceed in the summary fashion of invading the churches for the ostensible reason of making an inventory. The very manner in which the government had to proceed to meet the opposition in some of the rural districts proved that they had expected no resistance which could not be put down by the baton of the local mayor. The government knew of course also that a thoroughly good and intelligent Catholic would be restrained from avenging merely personal insults or the violation of purely material interests, because a Christian cannot lawfully employ the methods to which the aggressor who does not recognize conscience or Deity believes himself entitled. It is one of the pathetic features of all such warfares that the injured have no weapon but passive resistance and that even in this they are systematically misrepresented as being the aggressors by a press that is often subsidized for this infamous purpose.

THE NEW REVIVAL OF PRIESTLY INFLUENCE.

All this has to be undone, and that necessity indicates how priests will have to manage their lives with reference to the

political regeneration of France. What are they going to do to effect the new issue? The answer is, they must get into the hearts of the people, not simply by dripping Catholic doctrine and edifying illustrations of Catholic devotion into the minds of the faithful from the pulpit, but by going into their midst, living with them, and getting their living from them. By preaching to them, not only in the Catechism class but in the marts, railways, workshops, homes, through clubs, the popular press, associations for social improvement, the advocacy of clean and healthy amusement. Much of this is already being done. There are books and papers dealing with popular issues where hitherto we had only learned theological and ascetical works published for those who do not need them, although they buy them, and for the foreign market. The Catholic journals are beginning to be alive and interesting without being less Catholic than they were before.² There is being aroused new life among the young men, through college alumni circles, Catholic workmen's associations, Catholic literary societies for the laity, and the like.

Now these developments forced by the new condition of things will necessarily modify and alter the methods of living among the clergy, too many of whom know no other world than their presbytery and have associated with none but confreres, as if it were a desecration to be on good terms with people who had not received sacred orders. In other words, the clergy of France will be led by the new regime to act out the social problems about which their professors and abbés have so long learnedly and fervently written. We have to go back somewhat to the fashions of early Christianity and place the dignity of the priesthood not in the wearing of the cassock but in the proved ability of leadership. Mgr. Gibier,

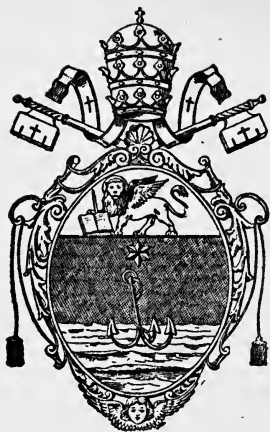
² Note such papers as *La Croix*, *L'Ouest-Eclair*, *Journal de Roubaix*, mentioned by M. Batiffol as examples of what many are doing elsewhere.

Another excellent sign is the spirit of unification of press organs which hitherto stood apart as representatives of separate political factions. Thus the *Univers*, edited by Pierre Veuillot, which some time ago bought the *Monde*, now has united with the former Royalist organ, the *Verité Française*, as representative of Catholic Republicanism.

Bishop of Versailles, wants his priests to establish parish-halls where they may meet their young people, give them conferences on the every-day duties and arouse in them a proper enthusiasm for the use of their prerogatives as Catholic citizens. "It is not enough to say to the people: 'Go on.' You must go yourself, and out of your sacristy, and show them the way, and draw them after you!"³ Nor can this be done by the mere aim of the priest to make himself popular. He must advance by the combined force of teaching with infinite patience and by example. There is against him and against the new method a strong prejudice which cannot be overcome by mere words, however eloquent. The bias must be lived down, and that will take time. But the beginning has been made, even through the enemies of the Church; for the breaking of the Concordat, although a brutal and unjust act on the part of the French government, bound to do much injury, is yet a blessed evil, much like the violent assault which, whilst it causes a painful wound and loss of blood to the man brought down, perchance saves him from apoplexy by the relief it gives the overcharged blood vessels of the brain.

THE EDITOR.

³ "Il ne suffit pas en effet de dire: 'Allons' au peuple! Il faut premièrement sortir de sa sacristie, et se montrer, et attirer à soi, et prendre un ascendant, celui qui s'attache toujours à l'homme d'énergie, d'intelligence, de bonté, d'abnégation, dès que le peuple découvre qu'il ne cherche que le bien de tous. . . ." *L'Avenir prochain du Catholicisme en France*, p. 36.



Analecta.

E SECRETARIA STATUS.

SPECIALES CONCEDUNTUR FACULTATES PRESBYTERIS, CAPPELLANIS, NEC NON CAETERIS PERSONIS SERVITIO ADDICTIS SOCIETATIS HISPANICAE PRO NAVIGATIONE TRANSATLANTICA.

Beatissime Pater: Claudius Lopez Brù, Marchio de Comillas, Praeses Societatis Hispanicae pro Navigatione Transatlantica, ad pedes S. V. humiliter provolutus implorat prorogationem et quamdam necessariam ampliacionem nonnullarum facultatum ipsi Societati iam pridem ad decennium concessarum, nempe:

I. Pro eiusdem societatis presbyteris cappellanis.

(1) Celebrandi per mare Missam, cum adsistentia tamen, si fieri possit, alterius sacerdotis superpelliceo induti, dummodo mare sit tranquillum et nullum adsit periculum irreverentiae; facta etiam potestate iis qui Missae adstiterint accedendi ad Sacram Synaxim.

(2) Celebrandi item per mare Missam, cum potestate admittendi fideles ibi adstantes ad Sacram Communionem, etiam in adimplementum praecepti Paschalis, Feria V in Coena Domini.

(3) Administrandi pueris Sacramentum Baptismatis, *non*.

tamen solemniter, cauto semper obligationi dandi quamprimum baptizati parentum paracho collati Baptismatis testimonium.

(4) Administrandi infirmis Sacramentum Extremae Unctionis, atque etiam Communionis in forma Viatici, statim post Missam, cum particula in eodem Missae Sacrificio consecrata, ac servatis servandis.

(5) Impertiendi iis qui in navi fuerint in articulo mortis constituti, Apostolicam Benedictionem cum Indulgentia Plenaria, dummodo iidem vere poenitentes, confessi ac Sacra Communione refecti, vel si id nequiverint, saltem contriti, ore si potuerint, sin minus corde SS. Nomen Iesu invocaverint, iuxta formam in Ecclesia consuetam.

(6) Benedicendi coronas precatorias, cruces, parvas statuas et sacra numismata eisque applicandi Indulgentias quae continentur in elencho a S. C. de Propaganda Fide typis edito.

(7) Concionandi atque sacras fidelium confessiones in navibus excipiendi, dummodo sacerdotes a proprio Ordinario ad confessiones sint approbati; et quoad confessionem mulierum, dummodo opportuna adhibeatur craticula.

(8) Utendi omnium praedictarum facultatum non tantum per mare ac durante itinere, sed etiam dum naves in portu vel in sicco adsunt prout aliquando contingit.

II. *Pro capellanis, viatoribus ac vectoribus necnon caeteris omnibus navium servitio addictis vel inibi quomodocumque adstantibus.*

(1) Vescendi carnibus, ovis ac lacticiniis singulis anni diebus etiam ieiunio consecratis, facta quoque exemptione a lege ieiunii, et adiecta facultate permiscendi carnes cum piscibus.

(2) Lucrandi Indulgentiam Plenariam Benedictioni Apostolicae adnexam in articulo mortis, etiam si naufragio vel alia quavis causa sacerdos absens fuerit; dummodo vere poenitentes et contriti ore si potuerint, sin minus corde SS. Nomen Iesu invocaverint.

(3) Adimplendi in navi praeceptum Communionis Paschalis, si diebus Paschatis iter agere eis contigerit; et pro vectoribus aliisque navium servitio addictis, etiam si naves praedicto tempore firmae in statione steterint.

(4) Peragendi Sacramentalem Confessionem apud quemcumque Sacerdotem saecularem vel Regularem, dummodo a proprio Ordinario ad confessiones sit approbatus.

(5) Satisfaciendi praecepto in diebus festis pro iis omnibus qui in navi Missam audiunt, quamvis non in Capella fixa, sed in altare portatili Sacrum celebretur. Et Deus, etc.

Ex Audientia SS.mi die 20 Martii anno 1906.

Beatissimus Pater benigne excipiens preces quae supra scriptae sunt, a clarissimo Marchione de Comillas oblatas, omnes ac singulas gratias quae iisdem precibus implorantur, concedere dignatus est *ad decennium*, ea non excepta quae est de permiscendis, in comestionibus quadragesimalis temporis, carnibus cum piscibus: qua tamen posteriore gratia uti non licebit sextis feriis quadragesimae aliisque diebus, quibus abstinere ab eadem permixtione iubetur exercitus Hispaniae.

Datum a Secretaria Status die, mense et anno supradictis.

Card. MERRY DEL VAL.

L. * S.

E S. CONGREGATIONE CONCILII.

DE EXCARDINATIONE CLERICORUM QUOAD SACRAM ORDINATIONEM.

Decreto diei 20 mensis Julii 1898 quod incipit *A primis* Emi S. C. Concilii Patres, probante v. m. S. P. Leone XIII, circa *excardinationem* et *incardinationem* clericorum eorumque subsequentem ordinationem haec quae sequuntur statuerunt:

“I. *Excardinationem* fieri non licere nisi iustis de causis, nec effectum undequaque sortiri, nisi *incardinatione* in alia dioecesi demandata.

“II. *Incardinationem* faciendam esse ab episcopo non oretenus, sed in scriptis, absolute et in perpetuum, id est nullis sive expressis sive tacitis limitationibus obnoxiam; ita ut clericus novae dioecesi prorsus mancipetur, praestito ad hoc iuramento ad instar illius quod Constitutio ‘*Speculatores*’ pro domicilio acquirendo praescribit.

“III. Ad hanc *incardinationem* deveniri non posse, nisi prius ex legitimo documento constiterit alienum clericum a

sua dioecesi fuisse in perpetuum dimissum, et obtenta insuper fuerint ab Episcopo dimittente, sub secreto, si opus sit, de eius natalibus, vita, moribus ac studiis opportuna testimonia.

“ IV. Hac ratione adscriptos posse quidem ad Ordines promoveri. Cum tamen nemini sint cito manus imponendae, officii sui noverint esse Episcopi, in singulis casibus perpendere, an, omnibus attentis, clericus adscriptus talis sit, qui tuto possit absque ulteriori experimento ordinari, an potius oporteat eum diutius probari. Et meminerint quod sicut ‘ nullus debet ordinari qui iudicio sui Episcopi non sit utilis aut necessarius suis Ecclesiis,’ ut in *cap. 16, sess. 23, De reform.* Tridentinum statuit; ita pariter nullum esse adscribendum novum clericum, nisi pro necessitate aut commoditate dioecesis.

“ V. Quo vero ad clericos diversae linguae et nationis, oportere ut Episcopi in iis admittendis cautius et severius procedant, ac nunquam eos recipiant, nisi requisiverint prius a respectivo eorum Ordinario, et obtinuerint secretam ac favorem de ipsorum vita et moribus informationem, onerata super hoc graviter Episcoporum conscientia.

“ VI. Denique quoad laicos, aut etiam quoad clericos, qui excardinationis beneficio uti nequeunt vel nolunt, standum esse dispositionibus Const. ‘ *Speculatores* ’ quae, nihil obstante praesenti decreto, ratae ac firmæ semper manere debent.”

Sed pluribus in locis mos iam pridem invaluerat ut quaedam litterae quasi *excardinatoriae*, seu *excorporationis* aut *exeat* nuncupatae, laicis quoque traderentur, eodem ferme modo ac pro clericis fieri consueverat: quibus litteris Episcopus originis laicum suae dioecesis subditum dimittebat, et ius nativum, quo pollebat eum in clericalem statum adscribendi, in alium Ordinarium transferre eique cedere videbatur: et vicissim hic illum suscipiens eum proprium subditum sibi facere, et qua talem ad primam tonsuram et SS. Ordines promovere libere posse arbitrabatur, quin aut ratione domicilii aut ratione familiaritatis subditus sibi esset iuxta Constitutionis *Speculatores* praescripta.

Porro evulgato decreto *A primis*, de huius praxis legitimitate disputari coepit, et plura dubia hac de re ad S. Sedem delata sunt.

Quapropter de mandato SS.mi quaestione semel et iterum in hac S. Congregatione examinata, tandem die 15 Septembris 1906, E.mi Patres censuerunt, permitti posse, si Sanctitas Sua id probaverit, ut praefatae litterae, quibus laici a propria dioecesi dimittuntur, ab Ordinariis concedantur, earum vi extradioecesanus fieri proprius valeat Episcopi benevoli receptoris, et hoc titulo ad clericalem tonsuram et ad SS. Ordines ab eo promoveri; dummodo tamen:

1. Dimissio ab Episcopo proprio ex iusta causa, in scriptis et pro determinata dioecesi concedatur.

2. Acceptatio ne fiat nisi servatis regulis quae pro clericis *incardinandis* statutae sunt, et superius sub num. II, III, IV et V recensentur; et servato quoque decreto *Vetuit* diei 22 Decembris 1905, quoad alumnos a Seminariis dimissos.

3. Sed iuramentum ad tramitem Constitutionis *Speculatores* requisitum, praestandum esse ante clericalem tonsuram. Verum cum obligatio permanendi in dioecesi non propria, eique in perpetuum serviendi, ante maiorem aetatem non sine difficultatibus et periculis suscipi possit, cavendum esse ab Episcopis ne ad clericalem tonsuram admittant qui aetate maior non sit.

Facta autem de his omnibus relatione SS. D. N. Pio Papae X ab infrascripto Secretario, in audientia diei 16 Septembris 1906, Sanctitas Sua deliberationem Em. Patrum probavit et confirmavit, mandavitque ut evulgaretur per litteras S. C. Concilii, ut omnibus ad quos spectat lex et regula esset, contrariis quibuslibet minime obstantibus.

Datum Romae, die 24 mensis Novembris 1906.

✠ VINCENTIUS, Card. Episc. Praenestinus, *Praef.*

L. * S.

C. DE LAI, *Secret.*

E SACRA CONGREGATIONE INDICIS.

VARIA DAMNANTUR OPERA.

Feria III, die 11 Decembris 1906.

Sacra Congregatio Eminentissimorum ac Reverendissimo-

rum Sanctae Romanae Ecclesiae Cardinalium a Sanctissimo Domino Nostro Pio Papa X Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorundemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum et delegatorum, habita in Palatio Apostolico Vaticano die 11 Decembris 1906, damnavit et damnat, proscripsit proscribitque, atque in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera:

L'Abbé E. LEFRANC. *Les conflits de la Science et de la Bible*. Paris, 1906.

SEGISMUNDO PEY-ODEIX. *El Jesuitismo y sus Abusos*. Colección de artículos. Barcelona, s. a.

IDEM. *Crisis de la Compañía de Jesús*, hecha por personas eminentes en santidad y letras. Ibid.

ALBERT HOUTIN. *La Question Biblique au XX^e Siècle*. Paris, 1906.

L. LABERTHONNIÈRE Decreto S. Congregationis, edito die 5 Aprilis 1906, quo liber ab eo conscriptus notatus et in Indicem librorum prohibitorum insertus est, laudabiliter se subiecit.

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

Quibus Sanctissimo Domino Nostro Pio Papae X per me infrascriptum Secretarium relatis, Sanctitas Sua decretum probavit, et promulgari praecepit. In quorum fidem, etc.

Datum Romae, die 12 Decembris 1906.

ANDREAS Card. STEINHUBER, *Praefectus*.

L. * S.

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

Die 14 Decembris 1906 ego infrascriptus Mag. Cursorum testor supradictum decretum affixum et publicatum fuisse in Urbe.

HENRICUS BENAGLIA, *Mag. Curs.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL SECRETARIATE OF STATE publishes a table of special faculties by which priests acting as chaplains or traveling aboard vessels of the Spanish Transatlantic Navigation Company are empowered to say Mass and administer the Sacraments.

S. CONGREGATION OF THE COUNCIL reiterates the conditions of *incardination* and *excardination* of clerics laid down in the decree of 1898, and adds certain provisions by which students may be adopted into a diocese and ordained on the strength of dimissorial letters from their bishop, without having previously acquired a proper domicile, provided they have left their native diocese for just cause and have the *written* testimonial from their bishop allowing them to be transferred to a *definite* diocese.

S. CONGREGATION OF THE INDEX lists several books as unsound in faith or morals and dangerous to the minds of Catholic readers.

CATHOLIC PRAYER BOOKS AND THE PROTESTANT BIBLE.

A Catholic gentleman, whose attention was incidentally directed to the peculiar rendering, in some of our popular Prayer Books, of the passage of St. John's Gospel in which our Lord, addressing His Mother at the marriage feast of Cana, is made to use the words "Woman, what have I to do with thee?" complains that this rendering which is apparently taken from the King James (Protestant) Version, should find its way into Catholic books of devotion. He points out too that the Ordinary of the diocese in which the books are printed has affixed his formal approbation. He goes on to say:

Curiosity further led me to compare some of the Gospels as they are printed in this Prayer Book (Key of Heaven) with those in the Catholic New Testament, and I found them to be different in many cases—in words, if not always in sense. Pardon me for suggesting that an examination of this Prayer Book, by some person who has the necessary time and ability for such work, would be advisable. I am inclined to suspect that the Epistles and Gospels for the Sundays, and for the feasts that are not peculiar to the Catholic Church, are copied from the Protestant Episcopalian or Church of England *Book of Common Prayer*. . . . Is it necessary that something should be done to stop their use by Catholics? Should the names of the venerable Cardinal Gibbons and the Archbishop of Philadelphia be attached to a certificate of allrightness of a book which is, in part at least, the effort of Protestantism to destroy our veneration for the Blessed Virgin?

I.

There is a healthy and to the Catholic ear grateful tone in this protest against what at first sight would appear to imply both a lack of care in the exercise of censorship and a reprehensible adoption by Catholic publishers of a perverse and bigoted rendering of the true text of the Gospels. Yet, while the English translation of our Lord's words to His Blessed Mother as given above is undoubtedly misleading and apt to foster prejudice against the devotion paid to the Mother of Christ by Catholics, the case is neither one of oversight on the part of the prelates who gave their *Imprimatur* to those translations, nor of thoughtless or perverse copying of King James's Bible. The fact is, the above translation has been hitherto assumed to be the most *literal* rendering of the Aramaic and Greek texts in which the words of our Divine Lord on the occasion of His first miracle have come down to us.

The old Reims translator, Gregory Martin, carefully preserved the wording of the received Greek text: "Woman, what is to Me and to thee?". Later translators, thinking that these words did not convey any meaning in English, inserted the pronoun "that": "Woman, what is *that* to Me and to thee?" But the *that* was not in the Greek original, and hence

Bishop Kenrick in revising the English translation with a view to critical accuracy (since *that* appeared the most important factor in a controversial use of the English Bible between Catholics and Protestants in America) altered the phrase by rendering it: "What hast thou to do with Me?" which happened to be also the Protestant version. In justification of this change the Bishop pleads: "I have adopted the Protestant translation, for the sake of uniformity, in the various places in which the phrase occurs, although the meaning is manifestly modified by the circumstances."¹ The words therefore, taken by themselves, actually have this meaning, and the recent translators of the Protestant Revised Version, who in other cases showed their willingness to correct such errors as had been introduced through sheer bigotry of the "reformers," left this passage unchanged. In this they were probably actuated by a sense of duty to adhere to critical correctness, rather than by the general canon which the Committee of the Revisers had adopted, namely, not to alter the King James Bible where it was not clearly in the wrong.

It is therefore from Bishop Kenrick's translation, which received the endorsement of the Fathers of the Plenary Council of Baltimore as being in many places more accurate than the original Reims translation, that our Prayer Books have copied their texts. There has been no attempt to imitate the Protestant version, although the latter agrees in several places with Bishop Kenrick's revised translation.

II.

Nevertheless, although we can justify the translation as being in one sense a literal rendering of the original, it is a fact that both the Protestant and all the Catholic versions in the vernacular are misleading, if not absolutely wrong. For a translation of the mere words cannot always be taken as a translation of the meaning intended by the original speaker. This is undoubtedly the case in the present passage. What we

¹ *The Four Gospels*. By the Right Rev. F. P. Kenrick, D. D. New York: Dunigan & Brothers. P. 461, footnote to verse 4.

want to read in the translation is *what our Lord said* to His Blessed Mother, *not what the words themselves* signify or may signify under given circumstances.

Now, from a critical study of the original and not merely from a devotional prepossession, we may legitimately conclude that these words mean something quite different from what the English Bibles (Catholic or Protestant) lead us to infer by their translations. The original Greek phrase *τί ἐμοὶ καὶ σοί*; may be rendered "What between Me and thee?" This, as we know from parallel expressions in the New and Old Testaments as well as in the classics, is equivalent to saying: "What makes this concern of Mine (or, Why should this be a matter of anxiety to thee)?" Father Joseph Rickaby, S.J., thinks that the fairest translation would be: "Leave me alone, Lady." This, in the context, is equivalent to saying: *It is* nothing to thee; or, *It need be no* (matter of) *concern to thee.*² We would suggest as a still fairer translation than *Leave me alone* to say *Leave it to Me, Lady.* That there is nothing conjectural about this interpretation of the Greek idiom (which has no doubt its counterpart in the Aramaic spoken by our Lord on the occasion, since the Hellenist translator is particular about the precise words used) is demonstrated by the rest of the phrase, although here too we meet, it appears, with a traditional mistranslation. "My hour is not yet come" is in truth a question, and in English should be read: "Is not My hour come?" Indeed, if the Greek copyist, without altering the collocation or form had simply placed the dot, which in Greek MSS. stands for the interrogation mark, after the phrase, it would always have been read in this sense. The assumption that the interrogation mark after the words *οὐπω ἤκει ἡ ὥρα μου* has been ignored by some early copyist of the Greek text, is further confirmed by the reading of Tatian's text, which is coeval with the Gospel itself, and with which the Arabic version³ and the commentary of St. Gregory of Nyssa agree.⁴

² Cf. Exod. 32: 10.

³ Ciasca, Romae, 1888.

⁴ Cf. Knabenbauer, *Cursus S. Script.*, Comment. in Evang. S. Joannis, II, 4.

A more accurate translation, therefore, of our Lord's words than our English versions of this passage have (through a reverent sense of retaining the literal expression) given, would be: *Leave it to Me, Lady; for has not My hour (of manifesting my Divine mission) arrived?*⁵ With this reading, which satisfies every requirement of philological criticism, applicable to an intelligible translation from a foreign idiom, harmonizes perfectly what follows. Mary bids the servants do whatever Jesus shall say. She is sure that His hour has come and that He will do for the manifestation of His Divinity what her womanly heart suggested from a sense of charity toward the host, and of confidence in the goodness and power of her Divine Son. That Gregory Martin, the translator of our English (Reims) New Testament, and a thorough Greek scholar, realized the inadequacy of the literal translation is evident from a footnote in his first version, 1582, in which he comments on the translation: " 'What is to Me and thee, woman, My houre commeth not yet.' Because this speach is subject to diuers senses, *we keepe the wordes of our text, lest by turning it into any English phrase, we might straiten the Holy Ghost's intention* to some certaine sense either not intended, or not only intended, and so take away the choise and indifferencie from the reader, whereof (in holie Scripture specially) al Translatours must beware." He did not then propose to turn that phrase into English at all; and if those who followed him thought they did better by making an English phrase out of the literal Greek, they have failed to give the meaning of the Greek idiom.

From what has been said it must appear that the only way to remove misapprehensions of the nature of the above protest is to set about a new translation of the English Bible which will take account of modern scholarship, while retaining a strict regard for the value of an inspired text.

⁵ See ECCLESIASTICAL REVIEW, Vol. XXV, pp. 13-19, July, 1901, "An Old Text in a New Garb." In this article Fr. Palladino, S.J., discusses the meaning of the passage we are considering, and offers still another explanation of it. He agrees, however, with our rendering in freeing the words of our Lord from anything like a rebuke to His Blessed Mother. See also Fr. A. Maas's *Life of Christ*.

CAN A BISHOP GRANT A MARRIAGE DISPENSATION TO A PROTESTANT COUPLE?

Qu. The law of the Church is, first, that a man and woman, both unbaptized and non-Catholics, may be validly married by a civil magistrate or a Protestant minister; secondly, that a man and woman, both baptized and non-Catholics, may be validly married (by decree of the Holy Father), even where the decree *Tametsi* prevails, by a civil magistrate or a Protestant minister; thirdly, that a baptized non-Catholic cannot validly marry an unbaptized person without receiving a dispensation from the local Catholic bishop or chancellor.

When non-Catholic parties apply for such dispensation to the local bishop, is he obliged or permitted to grant it, although he knows that the parties who apply have no intention of becoming Catholics? Such dispensations are given in cases where a Catholic wishes to marry an unbaptized person, but only on condition of the unbaptized person making a promise not to interfere with the Catholic party in the performance of his or her religious duties and a promise to raise all the children of the marriage in the Catholic faith. In the case just mentioned may the bishop grant to these non-Catholics the dispensation *cultus disparitatis*, leaving all promises in abeyance? May a priest marry them?

PETRICULARIUS.

Resp. A bishop's jurisdiction does indeed extend *jure divino* to all validly baptized persons, inasmuch as they possess the indelible signature of those whom Christ has marked with the twofold seal of redemption and regeneration. But the dispensing power extends only to such members of the flock as recognize (in fact as well as in words) the authority of the dispensing superior who cannot absolve them from the obligation of respecting either the divine or natural law. Now the divine, as well as the natural, law requires those who enter the marriage state to respect as the expressed will of God the religion of Christ and the education of their children in that religion. They may not be willing to recognize or obey that divine injunction; but whether they do or not, the minister of God is not at liberty to waive this obligation in their regard by any official act implying that he does not hold them so bound.

A dispensation in such a case would mean an indulgence to ignore what the law of God enjoins; in other words, it would be equivalent to sanctioning error or sin.

But without this dispensation (which is an ecclesiastical act or a jurisdictional act of an ecclesiastical superior) a priest may, under certain circumstances, officially witness the marriage contract—or, as we say, perform the marriage rite in the case of Protestants. Thus, where the civil law recognizes the priest as a civil officer or magistrate in marriage cases, he may attest the marriage by his official act. In so doing he does not approve of the contract as a religious act, but merely as a serious mutual engagement which the State authorizes him to perform, and which he may do without prejudice to his sacred calling, just as he witnesses any legitimate contract between persons who do not recognize their obligation in other respects toward God, that is, who do not seek the Catholic truth. Ordinarily a priest would not assume this function in the case of Protestants, first, because there is no necessity to do so where there are civil magistrates or ministers who enjoy the same rights; secondly, because the action would be easily misunderstood and would occasion scandal to Catholics unable to discriminate between a sacred function of this nature and a secular function, for marriage to them is a sacrament, performed by a sacred person. In the case of a mixed marriage, that is, where one party is Catholic and the other disposed to admit Catholic rights of conscience as superior to his own, the dispensation is of course given to the Catholic party, as a legitimate and willing subject of the Church.

HOW WE MANAGE PARISH SOCIETIES.

Editor, THE ECCLESIASTICAL REVIEW:

Availing myself of your recent invitation made in these pages to send you for publication whatever might seem to be of general interest to priests, I have the pleasure to submit the following suggestions in respect of the organization and conduct of parish societies. They are the reflexions of a layman, and in narrating them let me assume his place.

Within the past few months the Holy Name Society has been established successfully here. Perhaps our society's success is, in great measure, due to the practical measures advocated by one of our members. In the usual method of organizing our local confraternities, sodalities, and societies, one of the very first steps is the nomination and election of officers. In our society this element of emulation, of misunderstanding, and of friction was dispensed with. We have not even a financial secretary, for we neither assess nor take dues. At first there was a rather strenuous opposition to the suppression of this "bookkeeper" of the society. But both he and his books had to go. It was maintained that the fiscal needs of the society could be met by the offerings made by the members at the regular religious exercises of the society. To a last lingering objection that these might not always suffice, the short, convincing reply was: "Let the expenses, then, be pared down to meet the income." Forthwith all opposition vanished and we began our corporate life, which we have since flourishingly pursued for a good twelvemonth and more, with only such ghostly headship as our Spiritual Director affords.

We come together, all equal members, for the inspiration there is in association and in the good example of our fellows. We take our places without pride of place and without jealousy. We have no elections to canvass for and to breed cliques and parties. The mere human inclinations in us have a minimum to stir up mischief with. If, alas, there is amongst us a few backsliders, it is not because they are in arrears of dues—a prolific cause of bad membership, for the careless become gradually delinquent until they drop off the rolls or are hounded off by the watchdog of the treasury and the secretary who polices the account books. We waste no unnecessary time taking up and entering dues, but improve all the good moments of our meetings. And it is surprising how many of us have found, in the days of our grayhood for some of us, that we have voices, and that we can sing the Latin as well as the English hymns. And how we do love to use our newly-discovered voices at these religious exercises of our society! You see we are all men, and we have not that hesitation about singing in public we might have if the congregation were "mixed." The Spiritual Director seems to feel easier, likewise, that we are all men. He talks to us in a way

that goes home somehow. He settles down to his remarks more naturally. As members of this society we seem to fraternize more than we ever did before, and there is a subtle character about the society that seems to stamp us as "men of St. ——'s Parish," a sort of connecting link that binds us together. It is a splendid temper of mind, and our pastor has a rare opportunity in it to foster the real Catholic life of our immediate community.

Will you permit me to add one more word on a subject akin to these remarks? The veteran religious who founded our branch of the Holy Name Society argued very simply yet forcefully for its establishment in this wise. There are three prevalent vices among men — blasphemy, drunkenness, and impurity. Attack the two last-named and you meet very strong enemies. It is better strategy to follow the line of least resistance. Blasphemy is unprofitable to the swearer. To give it up and conquer one's inclination thereto entails little sacrifice. Even the ungenerous may be led to try to curb this bad habit. Ask them, and most likely they will make a serious effort. That effort is a step that will take them far, for it will take them into themselves. They will reflect, and in reflexion is the secret of success. "The whole world is made desolate because there is no one who thinks in his heart." If men are only induced to reflect, to think in their hearts, they will gradually come to see the unprofitableness of life unless God is in it, and they will feel the need of clean living, and ask God for the grace they need to live uprightly.

DOCTUS.

WORKINGMEN AND THE LENTEN INDULT DISPENSING FROM THE ABSTINENCE.

Qu. Owing to the diversity of opinion regarding the Apostolic Indult permitting workingmen and their families to partake of flesh meat at the principal meal on all fast and abstinence days except Fridays, Ash Wednesday, the Wednesday and Saturday of Holy Week, and the eve of Christmas, an expression of your opinion will be deeply appreciated by many readers of the REVIEW. The difficulty seems to be in determining who are workingmen and who are not of that class. Where is the line to be drawn? The following specific questions are proposed:

1. Does the Indult extend only to workingmen, i e. males, and exclude women who work?

2. Do students, teachers, and professors belong to the working-class in the sense of the Indult?

3. Are clerks in dry-goods stores, etc., to be numbered among those who work?

4. May stenographers, typewriters, bookkeepers, and others who perform so-called office duty, consider themselves deserving of membership in the army of those who labor?

5. Housewives, mothers who perform their own household duties, namely, prepare meals, mind the children, sew, mend, etc.—are they laborers or not? If laborers, may they make use of the Indult?

6. In case the Indult discriminates against the devout female sex (I believe it does not; others hold the contrary), what disposition shall be made in the instance of a family in which the father is an invalid and the daughters are the breadwinners? May the members of such a family use the privilege?

7. Are priests having the care of souls, gentlemen of leisure, or workingmen? May they likewise use the privilege?

Basing my opinion on the principle *Ampliandi sunt favores*, I have been accused of excessive liberalism in arguing that not only those who perform hard *manual* labor, but also mental work, come within the scope of the Indult. The publication of your opinion in the REVIEW will be of much interest to the clergy.

J. C. H.

Resp. To understand the full force and application of the Indult referred to by our inquirer, we must recall the terms of that document. It states—

1. that it is not a general Indult equally applicable to all the United States; but—

2. that it is a special faculty granted to the bishops individually for a space of ten years, in virtue of which—

3. the Ordinaries may permit the use of flesh meat in all such localities and for such persons as they may judge to be under actual difficulty in observing the common law of abstinence.

4. This concession is granted not only to workmen but to their families.

5. The people are to be advised of the Indult and to be admonished to substitute some other penitential exercise by way of satisfying the Lenten precept.

From the terms of the Indult it is plain, therefore, that under *operarii* are here comprehended all persons whose circumstances make it really difficult to observe the abstinence on the days enjoined.¹ Hence we answer the proposed questions in the affirmative, assuming that the persons mentioned under the different heads, though not workmen (*operarii*) in the sense originally assumed by those who requested the Indult, find it really difficult, in view of their application to hard work (of whatever description), to observe the Lenten abstinence.

It follows also that those who act as heads of the family, inasmuch as they support the father or other members of their household, enjoy and may extend the use of the Indult to all the members of the household, whether these work or not.

Nor is the application of the Indult simply a question of hard labor or of health, for in such cases the circumstances would often warrant dispensation aside from the Indult, on the ground of what are called *causae ex se excusantes*. The Indult requires simply a *causa sufficiens ad dispensationem*. Of the sufficiency of the reason for dispensing, the bishop is to be the conscientious judge. When he states that the Indult may be used in his diocese, without limiting its application, there is no reason for distinctions generating scruples, for the episcopal dispensation implies that there is a real difficulty in observing the ordinary abstinence.

With regard to persons in good circumstances, and people of leisure, this difficulty can not be said to exist.

Priests cannot be classed as either within or without the law in question simply by reason of their priesthood any more than can other professional men, who may or may not, according to circumstances, come under the privilege of the Indult. There are priests who are men of leisure, and there are priests who work. Among the latter there are those who would

¹ Tribuatur facultas singulis Ordinariis ad decennium permittendi usum carnum in iis circumstantiis locorum et personarum, in quibus judicaverint veram existere difficultatem observandi legem abstinentiae.—Decr. S. Prop. 15 Mart., 1895. This Indult has been renewed at the request of our Bishops.

find difficulty in observing the Lenten law of abstinence, as, for instance, Indian missionaries who rarely get a good meal and who need it when they do get it; there are also others—and we fancy these make a goodly number—who have no difficulty in obtaining Lenten fare or in eating it.

THE SITES OF THE HOLY PLACES IN JERUSALEM.

Qu. Is there any foundation for entertaining serious doubts about the actual sites of Calvary and the Holy Sepulchre? What are the proofs in favor of the traditional sites? What is the value of the modern claims to have discovered the actual sites and declaring the past traditions spurious?

Resp. Although there appear at first sight grave reasons for doubting the possibility of identifying with certainty the precise spots where the sacred scenes of our Lord's Passion and death took place, modern research has on the whole confirmed the ancient traditions regarding the sites of Calvary and the Holy Sepulchre.

The objections lodged against the common tradition are based upon the apparent changes which the localities exhibit and which place Golgotha and the Holy Sepulchre in the very heart of Jerusalem, whereas the sacred text vouches for their being outside the Holy City. Moreover, it is well known that during the successive campaigns of destruction by the Romans, Persians, and Turks, the rulers of Jerusalem, in their fanatical enmity to Christianity, not only prevented the exercise of public worship in the holy places, but also took all possible means to destroy and eradicate every vestige of the sanctuaries which the love of the first Christians had marked as having been hallowed by the earthly presence of our Divine Lord. The followers of Islam in their diabolical hatred went so far as to erect mosques on most of the holy sites in order to keep the Christians perpetually from regaining possession of or doing honor to them. They dug away part of the hill, filled in the adjacent valley, changed the course of the roads, built new walls, and devised numerous other schemes for obliterating the sacred spots.

Despite this there was never any abatement of the continuous and vigilant anxiety on the part of the Christians who had their attention fixed upon the holy places in every age and every land.

After the first destruction of Jerusalem by Titus the Christians returned there. They easily identified the holy sites, for many of them had witnessed the first Good Friday. In 135 Hadrian destroyed the remnant of the old Jerusalem, drove out the Christians and built a new city on the hills, with a pagan temple on the spot where some remembered the old mount of Calvary to have been. But when in 326 Constantine ordered excavations to be made that the old sites might be found and duly honored, the laborers discovered the old rock and close by it the tomb of our Lord with such other identifying marks as left no doubt of the original locality. Constantine built a magnificent church to designate the precise spot, and there would have remained no doubt regarding the topography, which travelers in successive ages since the fourth century have recorded, but for the fact that this site was within the walls which had been built before the first destruction by Titus. It has, however, been found that there were three ancient foundation walls of different date whose existence can still be traced. The last of these was the one built under Agrippa, who in 43 A. D.—that is some years after our Lord's Ascension—widened the old city's limits and brought Bezetha (Newtown), which included the Garden of Olives and Golgotha, within the city boundaries.

Though all admit that there is uncertainty regarding some legendary sites that were formerly pointed out with certainty for the edification of the pilgrim traveller in the Holy Land, there is no well-founded doubt about the principal spots most dear to the Christian heart.

It may interest our correspondent to have at hand the following data regarding the recently-published literature on the topography of Jerusalem. The palace of Caiaphas, or rather its original site, has been discussed by Jacquemier,¹ and

¹ *Le Palais de Caïphe d'après la tradition. Échos d'Orient, March, 1905.*

A. Ceyssens.² The former of these two writers maintains that tradition places the palace in the so-called garden of St. Peter; this position has been studied by Germer-Durand³ who tells us that the Basilica of St. Peter was erected over the palace of Caiaphas, thus reminding us of Peter's fall and penance; but that it had fallen into oblivion after its destruction. It was then that pious legend created a grotto in which it made Peter weep over his sin; but this too disappeared after the fourteenth century. The whole discussion probably originated with a pamphlet published by Father Urban Coppens⁴ in which he attacks the statements concerning this question given in the Guide for Palestine published by the Assumptionist Fathers. He denies that the palace of Caiaphas was the place in which St. Peter wept; hence the sanctuaries connected with Peter's sin and his repentance are distinct, and there has been no translation of one of them by the Armenian Christians. C. Mommert⁵ and H. Vincent⁶ have also written concerning this question.

H. Guthe describes the city of Jerusalem as it is given on the celebrated Madaba map;⁷ the edition of the whole map has been promised and will no doubt be published shortly. J. Gervais has published a pamphlet "*Jérusalem et la Bible*";⁸ H. L. Willet describes Jerusalem mainly from a historical point of view;⁹ W. Riedel has contributed a study on the site of Mount Sion,¹⁰ in which he overestimates the Catholic interest in the tradition concerning the subject; he arrives at

² *Le Palais de Caïphe et le jardin Saint-Pierre d'après ses apologistes. Réponse.* Bruxelles, 1905. De Meester.

³ *La tradition et la grotte de Sainte-Pierre à Jérusalem.* Échos d'Orient, July, 1905.

⁴ *Le palais de Caïphe et le nouveau jardin Sainte-Pierre des Pères Assomptionnistes au mont Sion.* Paris, 1904. Picard.

⁵ *Theologische Revue*, IV, 69-71.

⁶ *Revue biblique*, N. S. II, 149-158.

⁷ *Zeitschrift des deutschen Palästina Vereins*, XXVIII, 120-130.

⁸ *Jerusalem*, Febr., 1905.

⁹ *Biblical World*, XXVI, 325-335.

¹⁰ *Zur Topographie Jerusalems.* Theologisches Literaturblatt, XXVI, 47.

the conclusion that the spade must prove the main instrument in the settlement of the dispute. C. Watson has proposed a new site for Mount Acra; ¹¹ according to his view, it was situated north of the City of David, south of the Temple, on the eastern elevation. W. F. Birch opposes Watson's view (*ibid.* 157), and Tenz believes that there were two places called Acra (*ibid.* 158). C. Rueckert in the second Latin edition of Riess' *Atlas Scripturæ sacræ* ¹² has inserted his own view concerning the site of Mount Sion, both in the Preface and in map VIII., though it differs from that of Riess. S. Vailhé discusses the sanctuaries connected with the martyrdom of St. Stephen.¹³ The sanctuary north of Jerusalem, the author maintains, marks really the site of the stoning of St. Stephen, while the sanctuary in the Valley of Cedron started the tradition that the martyr had suffered near Gethsemane. A. Eberhardt has published Schick's view of the Temple of Jerusalem at the time of Jesus Christ,¹⁴ and G. Marta advocates the ancient view that the Prætorium of Pilate was situated in the castle of Antonia.¹⁵

THE CEREMONIES TO BE OBSERVED BY THE PEOPLE AT MASS AND VESPERS.

There is great diversity of practice in respect of the observance of ceremonies in our churches on the part of the faithful assisting at the solemn functions. As it would greatly add to edification if our people knew and uniformly observed the times of kneeling, sitting, or standing, at the different parts of the principal liturgical services, we have been requested to give a succinct summary of ceremonies for low Mass, solemn or high Mass, requiem Mass, and Vespers.

¹¹ Palestine Exploration Fund, XXVIII, 50-54.

¹² Freiburg, 1905. Herder.

¹³ Les monastères et les églises Sainte-Étienne à Jérusalem. *Échos d'Orient*, March, 1905.

¹⁴ Warmbrunn, 1905. Leipelt.

¹⁵ La questione del Pretorio di Pilato ed i qui pro quo della Palestine dei professori di Notre-Dame de France in Gerusalemme. Gerusalemme, 1905. Tipographia dei PP. Francescani.

The practice could be taught in the school and in the sodalities, or even printed in leaflets placed in the pews for the guidance of the congregation. We give the authorities for the observance in the rites.

I. AT LOW MASS.

The prevalent custom is to kneel throughout the low Mass, except at the two Gospels, during which the congregation stands.¹

Note. In many places a laudable custom (not prescribed) exists by which the congregation rises when the celebrant enters the sanctuary, and remains standing until he descends to the foot of the altar to begin the Mass.

II. AT SOLEMN HIGH MASS AND "MISSA CANTATA."

Whilst the rubrics of the Missal give no explicit directions on this point, the leading liturgists² hold that the rules prescribed for the functions in choir are directive for the faithful in general. According to these rules the congregation—

1. *Stand* from the time the celebrant enters the sanctuary to the beginning of the Mass.
2. *Kneel* from the beginning of the Mass until the celebrant ascends the altar.
3. *Stand* from the time the celebrant ascends the altar until he goes to the seat (bench) at the Gloria.
4. *Sit* during the singing of the Gloria by the choir.
5. *Stand* from the time the celebrant rises to return to the altar until he has chanted the last prayer.
6. *Sit* from the beginning of the Epistle to the "Dominus vobiscum" before the Gospel.
7. *Stand* during the Gospel and during the recitation by

¹ Circumstantes autem in Missis privatis semper genua flectunt, etiam tempore Paschali, praeterquam dum legitur evangelium. *Rubr. Gen. Missal.*, tit. xvii, n. 2. This rubric, according to De Herdt, vol. I, n. 146, is directive, not preceptive.

² Gavantus, Pars. i, tit. xvii in fine; Pouget, *Institut. Cath. in mod. Cateches.*, Pars. iii, sec. ii, cap. 7, n. '20.

the celebrant of the Credo. During the latter they make a genuflexion on one knee, at the "Et incarnatus est," with the priest.

8. *Sit* when the priest takes his seat, and remain seated during the chanting of the Credo by the choir.

At the chanting of the "Et incarnatus est" by the choir, the people genuflect on both knees until the words "Et Homo factus est" have been chanted.

9. *Stand* when the celebrant rises to return to the altar, and remain standing whilst he sings "Dominus vobiscum" and "Oremus."

10. *Sit* from the "Oremus" to the beginning of the Preface "Per omnia saecula saeculorum."

Note. At solemn Mass the people rise when the thurifer incenses them, and remain standing until "Benedictus . . . Hosanna in excelsis," the concluding words of the Sanctus.

11. *Stand* from the beginning of the Preface until the celebrant has recited the words "Benedictus . . . Hosanna in excelsis" of the Sanctus.

12. *Kneel* from "Hosanna in excelsis" until after the Elevation.

13. *Stand* up as soon as the celebrant has placed the chalice on the altar, after the elevation, and remain standing until he has consumed the Precious Blood.

Note. If Holy Communion is distributed, all remain standing during the Confiteor except those about to receive, who kneel.

14. *Sit* after the celebrant has taken the Precious Blood, until the "Dominus vobiscum."

15. *Stand* during the Post Communion until the priest gives the Blessing.

16. *Kneel* during the Blessing.

17. *Stand* during the last Gospel until the celebrant has left the sanctuary.

III. AT REQUIEM AND FERAL MASSES.

The rules given above for Solemn Mass are observed here also, except that the congregation—

1. *Kneel* during the prayers before the Epistle and after the Communion.

2. *Kneel* from the “Benedictus . . . Hosanna in excelsis” to the “Pax Domini” before the Agnus Dei.

Note. If, whilst sitting, the celebrant doffs his biretta (at the Holy Name, etc.), the people make a moderate inclination of head and shoulders.

Whenever the celebrant bows his head at certain words recited in a sufficiently clear tone of voice to be understood by the congregation, the faithful likewise bow.

As often as the celebrant genuflects, according to the prescribed rubrics of the Mass, during certain seasons (as at the “Adjuva nos” in the Tract on Ash Wednesday; the “Emisit spiritum” in the reading of the Passion on Palm Sunday, etc.), the faithful likewise genuflect. If they happen to be seated at the time, they first rise and then kneel.

IV. AT VESPERS.

1. *Stand* when the officiant enters the sanctuary.

2. *Kneel* when he kneels at the altar to recite the preparatory prayer. The people *rise* with the minister.

3. *Stand* until the first psalm is intoned.

4. *Sit* during the singing of the psalms.

5. *Stand* when the officiant sings the Chapter. Remain standing until the Anthem and Prayer of the Blessed Virgin have been sung.

Note. During the Antiphons before and after the Magnificat the people *sit*. The people kneel during the first strophe of the hymns “Ave, Maris stella” and “Veni, Creator spiritus.” During the strophe “O Crux Ave” of the hymn “Vexilla Regis” on the feast of the Holy Cross and during Passiontide. During the strophe “Tantum ergo” of the hymn “Pange Lingua,” when the Blessed Sacrament is exposed on the altar or enclosed in the tabernacle of the altar at which Vespers are sung.

Outside the Paschal season, if Vespers are sung on a weekday, the people kneel during the singing of the Anthem and Prayer of the Blessed Virgin.

V. AT THE ASPERGES.

1. *Stand* when the celebrant enters the sanctuary, and remain standing until the end of the Asperges. The people do not kneel while the celebrant kneels to intone the Asperges or "*Vidi aquam.*"

2. *Sit* whilst the celebrant doffs his cope and puts on the chasuble.

3. *Stand* as the celebrant leaves the bench to go to the altar to begin the Mass.

VI. AT BENEDICTION OF THE BLESSED SACRAMENT.

1. *Kneel* from the beginning to the end of the service, except while the "*Te Deum*" is chanted, when all stand, genuflecting only at the words "*Te ergo quaesumus*" of the hymn.

2. *Stand* up as soon as the Blessed Sacrament is replaced in the tabernacle.

Note. When any one enters or leaves the church while the Blessed Sacrament is exposed, he makes a genuflexion on both knees with a moderate bow of the head and shoulders.

PASTORAL RIGHTS TO THE STIPEND ON ALL SOULS' DAY.

Qu. I have been pastor of a small church for about seventeen years. For some time past acute throat trouble and severe neuralgic pains have prevented me from performing the public functions in the church on Sundays and holidays of obligation, and for this reason I have been obliged to take an assistant, who receives the regular salary, fixed by the diocesan statutes, and the perquisites for such pastoral functions (baptisms, marriages, and funerals) as he may be called upon to perform—which are comparatively rare. On All Souls' Day he sang the High Mass customary in the parish for the souls of the departed, making the special commemoration for the souls of those whom any of the parishioners desired to be remembered, and whose names they

had left with their offerings for this purpose in the almsbox in the sacristy. When I gave the assistant the usual stipend for chanting a requiem he demurred, saying that he thought himself entitled to all the offerings since he had made the intention for those who gave the stipend. This I could not agree to, especially since it had been my rule to have a number of Masses said during the month of November for those who had offered the collective stipend on All Souls' Day. Is the celebrant or the pastor entitled to the disposal of the offering on this occasion?

Resp. The question, so far as it applies to any particular locality, should be submitted to the decision of the Dean or Ordinary of the place, since "assistants" are sometimes appointed acting pastors with independent parochial rights and jurisdiction, as in the case where the pastor is practically disabled from administering, though he may still enjoy the privilege of residence and a fixed income. Dealing with the matter apart from defined local circumstances, the merits of which must be decided by authority, we should say that the assistant had no valid claim in law to the disposal of the offerings of All Souls' Day.

It is true we have the law ordaining that the entire stipend offered for a Mass should be given to the celebrant of the Mass, but that law refers only to what are known as "stipendia manualia." It does not include so-called benefice Masses, nor parochial Masses, nor such for which a larger honorarium is given in view of the necessities of the church, or as a particular mark of benevolence for the individual, etc.

Thus Masses established by bequest and for the purpose of benefiting a certain parish or a certain poor mission or a particular priest may be committed to a substitute who, having said them, simply receives the ordinary stipend, the excess being justly given for the use of the church or priest in whose behalf the offering was originally intended. The offerings on All Souls' Day would be ordinarily regarded, we think, as a parochial benefice, unless the donors expressly stated that they desired the stipend to be applied to the Mass said by a certain priest, and not for the benefit of the church which they attend and support. Now if this be the interpretation, it belongs to

the pastor to determine the disposal of the offerings. A number of responses of the S. C. seems to leave no doubt on this point:

An rector beneficii qui potest per alium celebrare teneatur sacerdoti celebranti dare stipendium ad rationem reddituum beneficii?—*Resp.* Satis esse ut rector beneficii qui potest missam per alium celebrare tribuat sacerdoti celebranti eleemosynam congruam secundum morem civitatis vel provinciae, nisi in fundatione beneficii aliud cautum fuerit. (Decr. Urb. VIII, decl. 8.)

The same principle, says Lehmkuhl,¹ holds good in regard to what may be termed parochial functions, that is, occasions or devotions with which the celebration of a parochial Mass is connected, such as solemn funerals, etc. In these cases the parish priest retains the right to his honorarium and satisfies by giving the customary stipend to the priest whom he appoints to say the Mass. In consideration of the fact that the offering is given to the Church, equity would seem to require that the perquisite be proportionately divided if it is not intended to be applied to the general fund supporting the ministry of the church. It is understood, of course, that where diocesan statutes or local regulations ordain a different disposition, this general principle of equity is to be modified accordingly.

In connexion with this question of stipends on All Souls' Day we may here recall the principles laid down by the S. Congregation:

1. A priest does not satisfy his promise to celebrate Mass in return for several stipends by saying only one Mass, unless the persons who offer the stipend are given clearly to understand that there will be no separate Mass for each intention.

2. To remove all doubt touching the interpretation of this regulation the S. Congregation prescribes that an announcement be posted at the entrance to the church, instructing the people that the alms on that day will be offered for a Mass (a high Mass) commemorating the souls of all the faithful departed. "Apponatur tabella in ecclesia, quo fideles doceantur quod illis ipsis eleemosynis una canitur missa in die Commemorationis omnium Fdelium defunctorum."

¹ "Casus Consc.," Vol. II, n. 213.

SOME RUBRICAL QUESTIONS.

Qu. Where is the burse to be placed before Benediction service? Should it be at the Gospel side of the Tabernacle as in Mass, or against the Tabernacle?

Resp. Since the rubrics for Benediction say nothing about the place for the burse, it would seem that the usual custom of standing it up against the Tabernacle door should be retained as harmonizing well with the arrangement of the altar and being at the same time sufficiently convenient. At Mass the burse is placed to the Gospel side for the obvious reason of not incommoding the action of the celebrant, who must have the pall and purificator at his right-hand during the canon of the Mass.

Qu. Should the celebrant leave the sanctuary before or after the doxology of the Psalm "Laudate Dominum," which concludes the Benediction service?

Resp. The custom of leaving the sanctuary after the first part of the doxology (during which the celebrant and ministers at the altar bow the head) is ended, and whilst the words "sicut erat in principio et nunc et semper" etc., are being chanted, is quite proper and in keeping with the general rubrics.

Qu. Should the cope be worn by the celebrant whilst the beads are being recited preparatory to Vespers and Benediction?

Resp. Although the cope is worn only at solemn liturgical functions, such as the Asperges, Benediction, and Blessings, Processions, etc., and not at what may be termed private, though common devotions, it is to be assumed that when the two are performed conjointly or in immediate succession, the wearing of the cope is permitted. There are abundant cases of analogy in the liturgy which seem to sanction this interpretation.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

In the October number ¹ we noticed the decree concerning the Mosaic authorship of the Pentateuch, issued last summer by the Biblical Commission. As to subsequent press notices, we believe the *Catholic World* is right when it represents the attitude of Catholic scholars to the recent decision as one of profound silence.² But the silence has been broken by the "publication of a correspondence exchanged on the subject by 'two working scholars and life-long lovers of organized Christianity.'" The correspondents are the Rev. Charles A. Briggs and the Baron Friedrich von Hügel.³ The two letters are prefaced by a joint Note dated All Saints' Day. Both writers pretend to be true lovers of the reunion of Christendom, both claim to be Biblical critics of sufficient weight to be heard on the question, both advance a certain number of considerations that ought to be kept in view by an impartial judge of the matter under dispute. In the following pages we shall confine ourselves almost exclusively to a study of Dr. Briggs's letter.

1. Dr. Briggs as a Friend of Christian Reunion. Dr. Briggs tells us that he has "devoted many years of study to the problem of the Pentateuch, and also to the larger question of the Reunion of Christendom." He claims that he "understood on the highest authority and from conversation with the Pope himself that he [the Pope] was . . . earnest in his purpose to reform the Church and do what he could for the reunion of the Protestant Churches with Rome." This sounds very promising and has won the favor of many Catholic

¹ Pp. 379 ff.

² February, 1907, p. 707.

³ *The Papal Commission and the Pentateuch*, New York, 1906: Longmans, Green & Co.

writers. But if we come to inquire into the Professor's idea of Christian reunion, we find that he differs widely from any view tenable among Catholics. "Until this barrier has been broken down," he writes in his book entitled *Whither*,⁴ "the union of Christendom is impossible. The destruction of popery is indispensable to the unity of the Church." In the preceding paragraph the writer had developed his idea of the evil implied in the papacy. "The papacy," he says, "as a hierarchical despotism claiming infallibility and usurping the throne of Jesus Christ is the Antichrist of the Reformers. Whether it be the Antichrist of the Scriptures or not, it is the closest historical approximation to the Antichrist of prophecy that has yet appeared in the world. The papacy is antichristian, the great curse of the Christian Church" (p. 228). It seems to us that a writer professing opinions like the foregoing will encounter obstacles to the Reunion of Christendom much more serious than the recent decision of the Biblical Commission on the Mosaic authorship of the Pentateuch. In other words, he must destroy the Catholic Church in order to realize his idea of Christian unity.

Dr. Briggs's endeavor to promote Christian unity resembles the attempt of the Christian apologist who defends his religion by denying the divinity of Christ and upholding the devotion to St. Anthony of Padua. And the Professor does not appear to be consistent even in this futile endeavor. For he is annoyed at the fact that the Catholic Church has not adopted the Critics' view of religious development, though he avows that it does not suit the Protestant position. Must we not infer this from what the author writes (p. 6): "to recognize that Hebrew laws and institutions were a development of a divinely guided Theocracy, rather than given all at once to Moses at the beginning of the Hebrew Commonwealth, suits the Roman Catholic position as to Christian Dogma and Institutions, better than the usual Protestant position that we must build on the New Testament alone"? Dr. Briggs in-

⁴ New York, 1889: Charles Scribner's Sons.

tends first and foremost to bring the Church into harmony with the tenets of the critics, and if such a harmony unites the various bodies of the Churches, he gladly accepts this boon too as a secondary result. Criticism comes first; the Churches occupy a secondary place.

The Professor seems to work for the union of the Christian Churches with the Catholic Church to the destruction of the Catholic Church; and to advocate the union of the Churches with the pronouncements of the critics to the destruction of the Churches. The decision of the Biblical Commission, he writes, may have "only a temporary influence, such as the decisions—on the very same subject-matter—of the General Assembly of the Free Church of Scotland against William Robertson Smith, and of the American Presbyterian General Assembly against me. In both cases it is now evident that the action of these ecclesiastical bodies did not hinder the progress of Biblical Criticism, but really hastened its triumph. The same result may come from the opinion of the Biblical Commission; indeed, it will certainly do so, for insofar as it can have with scholars any influence at all, it will but stir them up to renew their investigations, and these will make our cause all the more triumphant." The writer does not appear to admit the possibility that criticism may be wrong and authority right; he is convinced that in the case of a conflict between ecclesiastical authority and criticism the truth lies, as a matter of course, on the side of criticism.

Not as if Dr. Briggs did not distinguish between what he calls "established dogmas of the Church" and "the opinion of the Biblical Commission." But his erroneous views concerning both are well set forth by a writer in *The Month*:⁵ "The question about which the Holy See and consequently the Biblical Commission, are solicitous is just this: Does the theory of non-Mosaic authorship, in the form which the followers of Wellhausen and Kuenen give it, conflict with the dogma of Inspiration as contained in the unbroken tradition

⁵ January, 1907, p. 99 f.

of the Church, and enunciated by the Councils of Trent and the Vatican? To assume that there is no difficulty whatever in giving the negative answer to this question straight off, and that it is only withheld because of the unintelligent conservatism of the theologians, would be an absurdity of which no one with any solid knowledge of the history of Catholic doctrine could be capable." Dr. Briggs does not seem to realize that the deposit of faith entrusted to the keeping of the Church contains not merely truths expressly defined by the Church, but also truths handed down by tradition, and that it would be as suicidal on the part of the Church to surrender the latter as to abandon the former.

2. Dr. Briggs as a Biblical Critic. It is not our purpose to deny that Dr. Briggs is entitled to his claim of being a Biblical Critic. He has a right to say (p. 6): "I have, as you know, devoted many years of study to the problem of the Pentateuch." Four pages later on he informs us: "I had laid aside my work in Biblical Criticism for this higher work [of the reunion of Christendom]. I was content with what we have already achieved, and willing to leave the remaining problems to the younger men to solve. But if it is necessary again to buckle on armor and battle for Biblical Criticism, to which I have devoted so much of my life, and for which I have labored and suffered not a little, I will not hesitate to do so." All this is very clear and very true; but it is too one-sided a view of the question. Dr. Briggs must realize that other scholars too have labored and suffered in the attempt to solve the Pentateuchal question; if their conclusions happen to differ from his own, he must not endeavor to answer them by merely calling in question their authority as Biblical Critics.

It is admitted on all hands that Vigouroux has been a serious and lifelong worker in the field of Bible-study. It is, therefore, ungracious on the part of Doctor Briggs if he attempts to brush aside the authority of this learned scholar by saying: "The name of Vigouroux stands for an antiquated apologetic, distinguished by special pleading and a closing of the eyes to everything that does not count for his side of the

case." Besides, the Professor ought to keep in mind that the decision of the Biblical Commission is not the work of Vigouroux and Janssen alone; Father von Hummelauer, Dr. Poels, and Father Lagrange are only a few of the eminent Biblical scholars whose names are connected with the Biblical Commission. It may be true that the private opinion of some of these scholars has not been expressed in the recent decision; but it is also true that these scholars, no doubt, knew the arguments in favor of their respective private opinions, and that these arguments were weighed according to their true logical import by the members of the Commission before they arrived at their decision.

It may be irritating to a scholar to find that his critical opinions do not meet with general acceptance; but then, disagreement among the learned is a matter of too frequent occurrence to be overlooked in connexion with the present question. Dr. Hogan touches upon this point in the *Irish Ecclesiastical Record* ⁶ when he writes: "We are sure a man of such evident honesty and good-will as Dr. Briggs will admit that in such things it is at least a good thing to be circumspect and not too ready to accept the conclusions of any group of men who are entitled to call themselves critics, when these conclusions are rejected by men who are also entitled to call themselves critics, even though there may be a dispute as to the right of either side to the genuine title. People often ride a hobby and will hear nothing against it, even though it may appear absurd to all but themselves. The Baconians in the Shakspeare question are as positive that they are right as Dr. Briggs and Baron von Hügel; and yet people of common sense only shrug their shoulders and smile at them. To go back thousands of years and say that this bit of literature is much more ancient than that, even though written in the same language, may be quite easy: but if it is so, we may be sure that Catholic critics will say so in due course."

Another view of the case, which ought to be kept in mind, has been urged by a writer in the *London Tablet*: ⁷ "It has

⁶ January, 1907, p. 80.

⁷ 8 December, 1906, p. 890.

always seemed to us that some of our esteemed theologians do not sufficiently understand the real position of the modern critics, or the spirit in which they do their work, or the nature of the problem before them. In our recent remarks, on the other hand, we have suggested that some of the critics are apparently in a similar case in regard to the position of the theologians and the ecclesiastical authorities in these matters. In other words, it is to a great extent a question of mutual misunderstanding. Each party is unconsciously judging the other from its own standpoint. . . . We fear to refine too much in this matter. But it certainly seems to us that there has also been some confusion between the subjective and the objective order. Few fallacies are more common than what has been called 'the objectivation of our own subjectivity.' The scientific student considers the critical problems in the pure light of reason and evidence, and arrives at a certitude which is shared by all of his own class and critical temperament. And forthwith he leaps to the conclusion that the facts, as he sees them, are established for all mankind. Those who venture to think otherwise are narrow-minded obscurantists who have no regard for truth."

We are afraid that Dr. Briggs has not escaped this common malady of the scientific student. He certainly deserves all credit for the sobriety of his language concerning the men who differ from his views; at the same time, his judgment is certainly warped by his mental habits. He does not allow himself to be carried away to the excesses of an Abbé Le Morin; but he does not keep that balance of mind which a truly scientific man ought to exhibit in all his conclusions. We refer to Abbé Le Morin's book entitled "*Truths of Yesterday*"* which is really a caricature of the apologetic method of establishing the claims of authority. Authority is based on the infallible Church, the Abbé tells us; the infallible Church is based on the inerrant Scriptures; the inerrancy of the Scriptures, again, is based on the infallible Church. The writer

* *Vérités d'Hier. La théologie traditionnelle et les critiques catholiques.* Paris: E. Nourry.

has a story to tell of the agonies and tears which his perplexities have cost him; we do not doubt his veracity; but we are astonished at the perversity of his judgment which implies that the whole world is wrong, and the Abbé Le Morin alone is right.

3. Arguments advanced by Dr. Briggs. In order to show the perverseness of the recent decision issued by the Biblical Commission on the Mosaic authorship of the Pentateuch, Dr. Briggs advances first the principal critical arguments against this truth; secondly, he briefly considers the arguments in favor of the Mosaic authorship; lastly, he has a few explanatory remarks on the character of the authorship as asserted in the decree.

a. *Critical Arguments against the Mosaic Authorship.* Dr. Briggs appeals to four great differences in the documents of which (according to the critical view) the Pentateuch is composed, in order to show its non-Mosaic authorship. The documents are said to differ in language, in style, in their historic situation, and in their Theology. Dr. Briggs cannot be expected to give us in a mere letter a full list of all the facts on which the critics base their system; we must be content with an enumeration of the headings to which the facts may be reduced. Neither can we be expected, in a paper like the present, to consider the facts alleged by the critics singly; our answer too must be a series of headings. (a) Some of the facts appealed to by some of the critics are either exaggerated or misrepresented. (β) The facts that are certain beyond dispute do not necessitate the assumption that the Pentateuch is composed of four different documents. (γ) Even if four different documents were embodied in the Pentateuch, the latter's Mosaic authorship must not, on that account, be necessarily abandoned. In other words, the ground on which the critical theory rests is open to criticism, and the structure of the theory exhibits two logical flaws invalidating the system. The Pentateuch in its relation to modern criticism has lately been examined by Mangenot in a little work to which we shall have occasion to refer again.

It is owing to this inconclusiveness of the critical argument that Dr. Hogan can write: ⁹ "So far, it is not too much to say that Catholic experts show no very definite and unanimous inclinations to accept as established beyond all doubt the contention of Drs. Driver, Brown, and Briggs, based on the vocabulary and style of the various parts of the Pentateuch. It was regarded as equally well established by a certain school of critics not long ago, that St. Luke had nothing to do with the authorship of the Acts of the Apostles; and yet, here comes Dr. Harnack, of Berlin,¹⁰ who reasserts and confirms the traditional opinion. Who, then, is to decide whether the work of the critics is so convincing, so certain, so infallible, and so secure, that the tradition of the Church for nineteen hundred years, a tradition that has survived the attacks of heretics and unbelievers again and again renewed, may be safely set aside in its favor? The Church unquestionably: and Dr. Briggs may take it for granted that the Church will never abdicate that right into the hands of critics, no matter how learned or how confident of certitude they may be."

It may be all very well to plead that the Biblical Commission is not infallible, that its rulings may be set aside in favor of the opinion opposite to its decision, and that parallel instances have occurred in the case of the Three Heavenly Witnesses and the pseudo-Dionysius. Does not Father Pesch lay it down as a principle in his *Course of Dogmatic Theology* that the reasons offered by the Roman Congregations for their decisions may be respectfully examined by those competent to do so? But the same writer obliges us cordially to accept them, until it becomes positively obvious that they are wrong. Can the critics claim that the decision of the Biblical Commission is evidently wrong? We have seen that the facts adduced by them are at least partially doubtful, that their first inference is not cogent, and that their second inference is not flawless; still, it is only the clear evidence of this second in-

⁹ L. c., p. 79.

¹⁰ Lukas der Arzt, der Verfasser des dritten Evangeliums und der Apostelgeschichte. Leipzig: Hinrichs.

ference that could justify them in setting aside the decision of the Biblical Commission.

b. *The Traditional Arguments for the Mosaic Authorship.* Dr. Briggs summarizes well the arguments in favor of the Mosaic authorship of the Pentateuch as consisting of the testimony of the Old and the New Testament, the perpetual agreement of the Hebrew people, the constant tradition of the Church, and the proofs furnished by internal evidence.¹¹ The argument from the Old Testament passages has been developed anew by Professor Hoberg, of Freiburg;¹² the whole traditional argument may be found in the works on Special Introduction in the chapters on the authenticity of the Pentateuch. Professor Briggs raises no new exception to the cogency of this argument; his difficulties are quite ancient; they have lost their force by the repeated overthrow they have suffered. He candidly admits that the Hebrew and Christian tradition is a continuation of the Biblical usage of 'Moses' as the name of the Pentateuch; for the Catholic, a traditional interpretation of a Biblical expression held by both the Church and the Synagogue is an authoritative explanation of such Biblical language. Dr. Hogan says:¹³ "The Church is the divinely constituted guardian of the faith. To her the Bible and all that relates to it have been committed to be securely interpreted and safely preserved. She, and she alone, can say with authority when the faithful may safely depart from traditional belief, even in matters that do not properly belong to the faith. She depends, no doubt, on critics and experts in the natural order of things; but it is for her to decide when the critics and experts have made things so clear that there is no further need for anxiety as to the matter in dispute."

c. *Dr. Briggs on the Mosaic Authorship as Described by the Biblical Commission.* The Professor takes exception to several of the concessions made by the Commission to those who

¹¹ L. c., pp. 15, 16.

¹² *Biblische Zeitschrift*, 1906, IV, p. 337 ff.

¹³ L. c., p. 80.

may find it impossible to believe that Moses himself wrote the Pentateuch in its present form. Some of the writer's remarks in this part of his letter seem to us to be puerile; others are based on his private views on inspiration and on the preservation of an inspired document. In these latter questions we prefer to follow the opinion of the dogmatic theologians who are members of the Biblical Commission, rather than the views of Dr. Briggs. M. Eugène Mangenot too has published a little volume on the Mosaic Authorship of the Pentateuch¹⁴ in the last part of which he considers the questions now under discussion. The first parts of this little work are devoted to a study of the Pentateuch and Modern Criticism, of the Traditional Thesis concerning the Mosaic Authorship, and of the "theological note" of the traditional thesis as assigned by the Biblical Commission.

4. A Case of Conscience. The London *Tablet*¹⁵ contains a few remarks concerning "cases where professors or teachers who wish to remain loyal to the Roman Catholic Church, are engaged upon the Old Testament with their pupils." "If such an one has by his own reading, etc., been led to accept the conclusions to which practically all scholars who count at all have arrived on these questions, is he, nevertheless, to maintain before his pupils the theory of the Mosaic authorship?" The writer in the *Tablet* answers: "If any professor were placed in the position contemplated by our correspondent, and commanded to teach what he believed to be false, he would surely be bound to abandon his office rather than hold it on this condition." We heartily join the writer in the expression of the hope that this will not in fact be the effect of the decision.

¹⁴ *L'authenticité Mosaïque du Pentateuque*. Paris: Letouzey.

¹⁵ December 8, p. 890.

Criticisms and Notes.

THE PRINCIPLES OF CHRISTIANITY. Expository Essays in Christian Philosophy. By the Rev. A. B. Sharpe, M. A. London and Edinburgh : Sands & Co. ; St. Louis, Mo. : B. Herder. 1906. Pp. xii-172.

THE GOD OF PHILOSOPHY. Expository Essays in Christian Philosophy. By the Rev. Francis Aveling, D. D. London and Edinburgh : Sands & Co. ; St. Louis, Mo. : B. Herder. 1906. Pp. xii-191.

We have here the initial volumes of a series entitled *Expository Essays in Christian Philosophy*. The program outlined by Dr. Aveling, the general editor of the series and the author of the second book at hand, includes prospective essays on the Soul, Christ, Miracles, Spiritualism, Evil, the Papacy, and other topics closely connected with Christian philosophy. The subjects have been given to specialists in the respective lines and are to receive philosophical exposition rather than polemical discussion. The program thus indicated and the portion fulfilled by the present volumes show that the undertaking is a continuation, or rather development, of the series of Westminster Lectures produced for the most part by the same authors.

Those who have read Father Sharpe's essay on Evil in the latter series will be equally gratified by his treatment of the subject-matter of the present volume. The *Principles of Christianity* is a large theme inviting indefinite expansion. To treat it within the moderate compass of the book before us, to prove the realness of truths, the endless repetition whereof by a thousand pens has given them the semblance of empty platitudes, and to do this in an agreeable style, calls for no little insight, discernment, and skill. That the author has brought these qualities to his task and has made them successfully effective will be manifest to the most cursory reading. He looks at Christianity as one organic whole—its roots embedded in the existence of a personal God, manifested to reason by nature and to faith by revelation, and its body constituted by the totality of revealed truth committed

by Christ to the Church. As a consequence, the structural principles that pervade the Christian organism effect a coherent unity and at the same time allow for, or rather demand, a progressive development, two characteristics which can be satisfactorily explained only by the account which Christianity itself gives of its own divine origin and mission. This thesis is very clearly wrought out and firmly established by Father Sharpe. In its light the difficulties urged against it, being but fragmentary or partial views rooted in no unifiable coherent system, receive at least the principles and method of solution.

Possibly the endeavor to compress the large subject within the relatively contracted bounds of the volume has occasioned the omission here and there of qualifying statements, which appear to leave some of the author's positions questionable. Thus, for instance, we read (p. 21): "If . . . we choose to assert that matter is eternal, changeless, and necessary, we cannot be contradicted, but neither can we bring forward any reason for the assertion." Indeed! Cannot we be contradicted? Why, surely, we can and are contradicted in this by practically every Catholic philosopher, or at least theologian. Nor need we look for such a contradiction beyond Father Sharpe's collaborer's book, Dr. Aveling's *The God of Philosophy*, at the heading of this notice (Ch. V). Again, at page 31, we read that "we cannot help acting and thinking on the supposition that we are possessed of independent powers." It is not clear from the context in what sense our powers are "independent." Many readers may be puzzled to find any sense in which the appellation is justified. At page 45 the soul is declared to have "evidently three functions"—vegetative, sensitive, intellective. It is just as evident that the first two functions belong, at least conjointly, to the body, and only partly to the animating principle. At page 97 it is said that "the gift of faith is not something superadded to the natural faculties." If not "superadded," how is it a "supernatural gift"? Elsewhere we read that "the causal relation with which we invest such sequences [sequences of phenomena in the sensible external world] is the product of the mind" (p. 110). Now, surely, "the causal relation" is not the product of the mind. We do indeed derive primarily, though not exclusively, the *idea* of causality from consciousness and then find its verification in external experience; but this is something other than

investing the sequences of sensuous phenomena with a "causal relation that is the product of the mind."

Spatial limitations will not permit much to be here said regarding the second book at hand. Those who are acquainted with Dr. Aveling's Westminster Lecture will be prepared to look for a vindication of the scholastic arguments in his present work on Theism. And in this they will not be disappointed. As in the lecture just mentioned the metaphysical argument for Immortality is fully elaborated and established, so here the familiar demonstrations of God's existence are clearly developed, appositely illustrated, and solidly grounded. The author has fairly well succeeded in presenting the arguments in a form and style that secure interest without lessening their philosophical strength. Here and there one might question certain details. For instance, at page 17 we read that in sensation "the object in a spiritual and not in a material manner becomes identified with its subject." The use of the word "spiritual" in this connexion will hardly be understood by the non-scholastic reader. Elsewhere it is said that "we perceive a substance . . . intellectually as underlying the characteristic qualities belonging to it and acting on our senses" (p. 21). The statement, based on the etymological, which is not the real, definition (so-called) of substance, lends itself to the erroneous conception that substance is some hidden sort of entity apart from its characteristics—a kind of onion core, for instance. At page 58 the author asserts that "under the general term 'motion' we class the passage from not being to being, or generation; that from being to not being, or corruption." The omission of *substantial* in these distinctions confounds *generation* with *creation* and *corruption* with *annihilation*.

The reader may be startled at being told that "matter as such does not exist" (p. 44), but may be reassured by recognizing that the author has apparently in mind *materia prima*, a distinction unfamiliar to the modern intelligence. In this connexion it might be noticed that the author seems somewhat too sure of the essential (substantial) difference between the chemical elements, and especially between the elements and their chemical syntheses. It were wise to speak less apodictically when physical experimentation, and probably justified inferences therefrom, are teaching

us to suspect that the supposed differentiations between the elements may be otherwise explained, while that between the simples and their chemical components is becoming still more doubtful. Perhaps a like restraint were desirable in regard to such a statement as, "there is little to be advanced in support of the hypothesis of evolution" (p. 88). A remark of this kind unnecessarily awakens the suspicions of the critical reader, especially when he finds a few pages before an argument against the transformation of organic types like this: "In virtue of the axiom (the perfection of the effect preëxists in the cause) the active causality of the lower . . . is naturally insufficient to produce a higher type" (p. 84). As though any thoughtful advocate of the evolution hypothesis maintains that it does! It is "the active causality of the lower type," supplemented by extraneous energies of the environment, together with potential causalities within organisms, which causalities those energies awaken—manifold and multiform causalities and not any single causality—that may produce, under the Creator's administration, of course, higher types. *Sapienti decet moderatio.*

Let it be added here in conclusion that the producers of this series deserve the gratitude of the reading public for the exceptionally attractive dress in which the volumes appear. Rarely do we find a Catholic book so beautifully printed, and still more rarely is so handsome a volume sold for so small a price.

THE INTERIOR CASTLE OR THE MANSIONS and EXCLAMATIONS OF THE SOUL. Translated from the Autograph of St. Teresa by the Benedictines of Stanbrook. Revised with an Introduction, Notes, and an Index, by the Rev. B. Zimmerman, O. C. D. Worcester: Stanbrook Abbey; London: Thomas Baker. 1906. Pp. xxxv-352.

THE ASCENT OF MOUNT CARMEL. By St. John of the Cross. Translated by David Lewis. Introduction by Fr. Zimmerman. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 388.

Sanctity is instinctively selective and assimilative of truth. If this is the case with the truths of faith, with truths representative of facts and states within the spiritual order, it must in the nature of things be so in respect of truths of human conduct, laws, and counsels, expressive of our relation to that order. *A*

priori, then, one may say that books written by saints will be most safely true and most truly safe. Especially should this be so of books on the spiritual life wrought by such saints as Teresa and John of the Cross, recent translations of which are here presented. St. Theresa's *El Castillo Ynterior* or *Les Moradas* is likely to be known to the reader at least through Fr. Dalton's translation (1852), or, perhaps, through a version dating as far back as 1675. If not, and even if so, and maybe all the more if so, the reader should welcome the present beautifully printed translation effected with scrupulous care by the Benedictine Nuns of Stanbrook from the autograph edition of the original, and prefaced by Father Zimmerman's illuminating introduction, and its accuracy guaranteed by the same experienced editor. It were *actum agere* in more senses than one to bespeak the praises of this classic of the spiritual life—a classic even as literature in the original, the simplicity and grace of which have been successfully reflected in the present faithful translation.

But apart from the charm of the work, its power and value lie in the fact that it is, in the first place, the expression of St. Teresa's own interior life, and, in the second, a general compendium of spiritual doctrine, profitable for spiritual guidance whether personal or official.

It should be noted that the present volume contains a translation of *The Exclamations* which St. Teresa used in thanksgiving after Holy Communion. Many devout souls find them helpful for the purpose.

St. John of the Cross was a contemporary and for some time the confessor of St. Teresa. He wrote two well-known treatises on mystical theology: *The Obscure Night of the Soul* and *The Ascent of Mt. Carmel*. These were published in Spanish in 1619. The first and so far the only English version was made by the late David Lewis, M. A., at the request of Father Faber, in 1864, the second edition (Thomas Baker, London) appearing in 1888. The volume at hand is a reprint of the latter edition with some typographical emendations. *The Ascent of Mt. Carmel* may be said to supplement the doctrine of *The Interior Castle*, especially in two respects—in matter and in method. St. Teresa, as is well known, treats more of the illuminative and the unitive stages of the spiritual life, while St. John in the present work—so far as it goes, for it was never completed—deals almost ex-

clusively with the state of purgation. In the second place, the author of *The Interior Castle* writes from the plane of experience; or, as Father Zimmerman says, St. Teresa starts with the record of her experiences and proceeds to analyze them with the help of the general principles of the spiritual life; whilst St. John first establishes the principles and uses the personal experiences, whether his own or that of others, as illustrations.

Knowing the Scriptures by heart and intimately acquainted with the *Summa* of St. Thomas, he moulded the teaching of the former on the ascetic principles of the latter, thus producing a system—even though incomplete—of ascetico-mystical theology.

The same learned authority who has edited and annotated the works of St. Teresa has also enriched the present edition of the *Ascent* with a valuable introduction in which the general history of the Carmelite Order is briefly sketched and its contemplative vocation described. In its material make-up the book compares almost equally with that of its companion, which is no slight praise.

THE UNSEEN WORLD. An Exposition of Catholic Theology in its Relation to Modern Spiritism. By the Rev. Fr. A. M. Lepicier, O. S. M., S. Th. M. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. viii-284.

Some time ago we reviewed in these pages Mr. Raupert's *Modern Spiritism*.¹ We wish to direct attention to it again, partly because its merits claim for it the widest possible circulation, and partly because it may be read in connexion with Fr. Lepicier's more recent book on the same general subject. As it was shown in the review just alluded to (September, 1904), Mr. Raupert, writing from an intimate and long-continued personal familiarity with modern spiritistic practices, and thoroughly acquainted with the recent literature of the subject, is quite alive to the dangers of theorizing on the matter. Nevertheless, after prolonged and painstaking research, he furnishes what should seem to the most critical reader sufficient evidence for the conclusions: that, first, setting aside such spiritistic phenomena as

¹ *Modern Spiritism. A Critical Examination of its Phenomena, Character, and Teaching, in the Light of the Known Facts.* By J. Godfrey Raupert. St. Louis, Mo.: B. Herder. 1904. Pp. 248.

may be safely attributed to trickery, fraud, or delusion, there is a considerable residue that cannot be accounted for by the agency of human discarnate souls; but, secondly, must be referred to non-human intelligences and those not of a benevolent but of a demonstrably maleficent nature. The latter conclusion of course is the one familiar to every well-informed Catholic. Nevertheless it receives a fresh reinforcement when reëstablished by the experiential evidence accumulated and sifted by Mr. Raupert—a reinforcement by no means to be disregarded in these days when the tendency of a former age to assign perhaps too easily to diabolical agency events that might well have been otherwise explained, is being replaced by the extremely opposite determination to deny or ignore all such agency whatsoever. The reader thus reconfirmed by a reëxamination of the concrete facts will be the better prepared to appreciate the luminous exposition of Catholic theology of the entire subject presented by Fr. Lepicier, Professor of Divinity at the Propaganda in Rome. The reviewer emphasizes the value of the mental preparedness derivable from a study of Mr. Raupert's book, for those who may, unfortunately perhaps, have imbibed a not uncommon suspicion that a professor of theology, having, as it is supposed, little or no personal acquaintance with occult phenomena, is apt to be inadequately critical and liable to be somewhat *a priori* with his theorizing. A careful perusal of Fr. Lepicier's volume should convince even the sceptically minded that he has taken adequate account of the empirical aspects of his subject, but has also brought to bear upon their interpretation the unchangeable principles of Catholic philosophy and theology. After all, spiritism, the endeavor to enter into sensible communication with human souls beyond the grave, is not of to-day nor of yesterday. It is almost as ancient and as universal as mankind. The Church has, therefore, encountered it in every year of her existence. It is not, then, to be wondered at if she has long since come to a well-tryed judgment as to its nature, origin, and tendency. That interpretation is to be found in her theological teaching, and it is this teaching which is clearly and cogently expounded in the present book—a book, therefore, which can hardly fail to effect much good, to instruct, to admonish, and to caution.

GOD AND HIS CREATURES. An Annotated Translation of the *Summa Contra Gentiles* of St. Thomas Aquinas. By the Rev. Joseph Rickaby, S.J. London: Burns and Oates, Ltd. 1905. Pp. xxi-423 folio.

COMPENDIUM OF THE SUMMA THEOLOGICA OF ST. THOMAS AQUINAS. Pars Prima. By Bernardus Bonjoannes (A.D. 1560). Translated into English. Revised by Fr. Wilfrid Lescher, O.P. With Introduction and Appendix by R. R. Carlo Falcini, V.G. London: Thomas Baker; New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. xxiv-310.

By introducing here the first of these two books the reviewer has no intention to describe a work that must be long since well known, directly or indirectly, to all who are seriously interested in such matters, and are therefore likely to pause at this page. Father Rickaby's translation of the *Contra Gentiles* has been before the world for more than a year. It was received from the first by an almost universal chorus of praise—a commendation which it deserves both for the uniform excellence, fidelity, and perspicuity of its rendering, the erudition and felicity of its annotations, and the beauty and sumptuousness of its material setting. Criticism, it is true, there has been for some of its curtailments, and a close observer may easily detect here and there a passage that could well have been clarified. Nevertheless, on the whole, the work stands as the most noteworthy and the most successful attempt that has thus far been published to present in English the *ipsissima* philosophy of St. Thomas, and as such, therefore, it should, in the first place, be welcome to those who seek an acquaintance with that philosophy through an English medium and to those who contemplate translating any of the other works of the Angelic Doctor. It is because of its value in the latter connexion that the reviewer introduces it here in juncture with the more recent essay at giving in English a portion of St. Thomas's greatest masterpiece, the *Summa Theologica*. One need hardly observe that the merits of Father Rickaby's translation are due to his intimate familiarity with the inward spirit, the soul, the subtle *aura* of scholastic philosophy. No mere acquaintance with medieval Latin, no facility of English writing, can of course supply such a quality. Neither will a few years spent in the study of scholasticism engender it. Only an abiding converse with writers like St. Thomas can enable

one to re-live their mental life, re-see their intellectual insight, and thus be prepared at least to hope fairly to re-express that life and that vision through an alien medium. It is to be feared that the translator of the *Compendium of the Summa Theologica* did not bring quite this mental preparedness to his undertaking.

One need not pass beyond the first chapter to recognize the ground of this apprehension. But before presenting the evidence here it should be noticed that the translation is not made immediately from the text of the *Summa*, but from an epitome excerpted by Bonjoannes (1560). The text covers the entire *Pars Prima* of the *Summa*, and has been compressed into the limits shown in the present volume by omitting the objections drawn up by St. Thomas and by considerably abbreviating the matter of the *corpora articulorum*, and the responses. Nevertheless the substance of the *Summa*—a *summula summa*—is here, and the wording is that of the Angelic Doctor himself. Let us now revert to the translation. The first chapter, entitled "Sacred Doctrine: Its Nature and Extent," is a digest of the opening question of the *Summa*, "De sacra doctrina, qualis sit," etc. What precisely St. Thomas meant by "sacra doctrina" is of course a well-known controversy amongst the commentators. Bonjoannes, however, seems to interpret the appellation to stand for systematic theology in its general extent, *i. e.*, for a system of conclusions deduced from the articles of faith, which articles stand as principles to said conclusions and are revealed by God, in whose intellect they are eminently contained as aspects of His own Divine Essence, and as norms of His Will. The principles of theology are, therefore, guaranteed by divine revelation, but the body of conclusions that form its systematized content is the work of human reason. Now, St. Thomas makes the superior certitude of "sacra doctrina" over all other sciences to consist in this, that whereas these have their surety from the "natural light of human reason, which may err," sacred doctrine has its from "the light of God's knowledge, which cannot be deceived—*ex lumine divinae scientiae quae decipi non potest.*" When, however, we turn to the translation before us we read that "Sacred Doctrine, owing to the light of Divine Knowledge, can never be deceived" (p. 2). Surely, St. Thomas does not extend inerrancy beyond the principles—the articles of faith—

and ascribe it to the deductions made therefrom by human reason. A closer familiarity with the scholastic mind as to the nature of science would have saved the translator from this unfortunate exaggeration. The following sentence from the paragraph before us affords evidence in the same direction. Whereas "other speculative sciences consider only things which are below reason . . . she treats principally of such as transcend reason" (*ib.*). Now, this St. Thomas neither means nor says. Indeed, he could do neither without contradicting his own teaching concerning the use of reason in theology itself laid down in Art. VIII of this very question. What he says is that "*ista scientia [sacra doctrina] est principaliter de iis quae sua altitudine rationem transcendent; aliae vero scientiae considerant ea tantum quae rationi subduntur.*" That is, "whereas this science [theology] deals mainly with subjects which transcend the power of reason, the other sciences treat only of matters that come within (under) that power"—*subduntur rationi* does not mean things that are "below reason," but things "subject to reason"—therefore, not only the sub-human world, but reason herself and even God and things divine in so far as presented to reason through creation.

The same page furnishes a third illustration of inadequate insight, where we are told that "in sacred doctrine certain particulars are treated both as an example of life and in order that we may know clearly by what instrumentality this revelation is made"—*i. e.*, revelation of truths primarily known in and by God. Here again this is not what St. Thomas says. "*Singularia introducuntur in sacra doctrina tum in exemplum vitae . . . tum etiam ad declarandam auctoritatem virorum per quos ad nos revelatio divina processit, super quam fundatur Scriptura seu sacra doctrina.*" (Parenthetically it may be here noted that St. Thomas in this passage seems to depart from his strict acceptance of sacred doctrine for systematic theology, and extends it to Sacred Scripture.) That is, individual subjects (and not simply universal, as is the case with sciences generally) are brought into sacred doctrine both as practical illustrations of life (conduct) and also to manifest (make clear) the authority of the personal channels (*virorum per quos*) through whom divine revelation has been transmitted to us, on which authority Scripture or sacred doctrine is based. Now we submit that the dec-

laration of the authority possessed by the human transmitter of revealed truth means much more than the enabling of us to know clearly by what instrumentality this revelation is made.

At page 4 we are told that the "spiritual sense" in sacred doctrine is "when the things expressed in the words mean something else." To one who already knows what the spiritual sense of Sacred Scripture stands for, the foregoing definition is clear enough, but to one who does not know, it may convey the absurdity that things expressed by words may mean something else than what the words express; whereas the connotation of the original is that in the spiritual sense the objects signified have, besides the meaning conveyed by language, a further or additional meaning not immediately conveyed thereby. The text is perspicuous: "*Res significatae per voces iterum res alias significant.*"

Further on we find that the anagogical sense means that "the things which are done in Christ . . . signify what *makes up eternal glory*." The italicized phrase answers to *ea quae sunt in aeterna gloria*; that is, the things in the state of glory, the state of eternal bliss, heaven—"quo tendas docet anagogia"—which is something more than what "makes up eternal glory."

On the next page we are told that, "although we know God in a general way, we do not therefore know Him absolutely" (p. 5). Now, again, one who knows the original text will not need to be told what it means to know God in a general way as distinguished from knowing Him absolutely. To one, however, who is not thus prepared, will the foregoing statement, which receives no ray of light from the context, be anything more than an empty platitude? Again, the technical distinction between propositions *per se notae quoad se* and *per se notae quoad nos* has a definite value for the scholastic student; but what clear thought is conveyed to the lay reader by telling him that the proposition *God exists* "requires to be proved by those things which are more known as regards ourselves and less known in their nature, that is, by effect"?

The foregoing criticisms extend to the first five pages of the translation. They should be multiplied proportionately if extended to the rest of the work. At the same time the reader must not carry away the impression that the translation is valueless. Quite the contrary is the truth. For those who are unable

to read the original it serves fairly well to convey substantially the thought of St. Thomas on God and creation, and, especially if supplemented by reference to Father Rickaby's model rendering of the *Contra Gentiles*, is capable of doing much good—answering, indeed, the purpose claimed for it by the Introduction—of being “suitable either for meditation or for spiritual reading of a more substantial and efficient character than is to be found in many of our modern books of devotion” (p. xiv).

EARLY ESSAYS AND LECTURES. By the Very Rev. Canon P. A. Sheehan, D. D. London, New York, and Bombay: Longmans, Green and Co. 1906. Pp. viii-354.

One cannot but be grateful to those “well-wishers in Ireland and America” who persuaded Father Sheehan—must we call him Canon? it sounds so loud—to bring forth these essays from the magazines in which they originally appeared, some of them a quarter of a century ago. How far away that looks! and yet it doesn't seem so, since it was only in the early 'eighties. For though some of the papers may, it is true, “seem out-of-date now,” nevertheless most of them—and indeed, in a sense, all of them—deal with subjects of permanent, vital interest, with questions not of to-day nor of yesterday, but of lasting importance. Those who read them with a mere utilitarian interest might, perhaps, prefer to have had the writer's judgment in its more mature development; but probably the majority of readers, those especially to whom the author of *My New Curate* and other books that hold an abiding place in their memory and heart, will be glad that he determined to present the papers just as they originally appeared, without addition or modification. There is a unique pleasure as well as mental profit in tracing the factors and influences that helped to shape a favorite author's mind and work—to read “the record of his literary noviceship”—and this will doubtless be what will draw not a few readers to Canon Sheehan's *Early Essays*. But quite aside from this subjective interest, the present volume contains a considerable amount of material that is instructive, and still more that is stimulating and suggestive. Treating of topics that may be designated as generically literary, they cover a considerable range. Some of them are more pertinent to interests and conditions in the author's own country; others, such as “Emerson,” “Free Thought in Amer-

ica," "The Two Civilizations," are concerned with things over here; others in turn are of world-wide meaning; whilst all of them are treated in the light of those Catholic principles which constitute the criteria of any true literature, and all of them reflect that fullness of thought, geniality of temper, breadth of culture, and mastery of expression which so signally characterize Father Sheehan's other productions.

HANDBUCH ZUR BIBLISCHEN GESCHICHTE. Für den Unterricht in Kirche und Schule, sowie zur Selbstbelehrung. Dr. J. Schuster und Dr. J. B. Holzammer. Sechste, völlig neu bearbeitete Auflage von Dr. Joseph Selbst und Dr. Jakob Schafer. Approbation des hochw. Herrn Erzbischofs von Freiburg. II Bd.: "Das Neue Testament." Bearbeitet von Dr. Jakob Schafer, Professor der Theologie am bischöflichen Priesterseminar zu Mainz. Mit 101 Bildern und drei Karten. St. Louis, Mo.: B. Herder. 1906. Pp. x-788.

We have already directed attention to the Old Testament volume of this admirably popular and yet critically accurate Manual of Bible History in German. The authors lay due stress upon the questions of authorship and authenticity of the New Testament Books, so as to render the work of practical usefulness to the student of Biblical apologetics. On the other hand, the descriptive features receive every possible light from an up-to-date use of archeological science and from the interpretations which modern exegesis has made a certainty whence many new aspects arise regarding the details of the sacred scenes and doctrines. The illustrations are in keeping with the artistic bookmaking for which the Freiburg firm of Herder has for several generations been admired.

Literary Chat.

Short Sermons, by Fr. Hickey, O.S.B., which Bishop Hedley introduces with some admirably instructive and timely remarks on the preaching of short sermons in general, is a book that will suit most priests on our missions. It covers every Sunday of the year and some of the principal feasts. The sermons take each from three to four pages only, but are full of meat. In this connexion we would also commend the new edition of Mgr. Shephard's *Plain Practical Sermons* (Pustet), which deal with doctrinal, liturgical, and moral subjects in a less brief, but quite popular fashion.

The *Medulla Fundamentalis Theologiae Moralis*, by the late Bishop Stang, is a succinct analysis with definitions of the Moral Science as presented in the usual scholastic form for students of theology. "De actibus humanis," "de legibus," "de conscientia," "de peccatis," "de virtutibus," are the topics treated. Works of this kind, more than elaborate essays, help the student and the pastoral practitioner to form clear ideas of the science of morals and to get a grasp of its integral principles.

Catholic womanhood is asserting itself in social life by what appears to be a wholesome movement on the part of the Society of the "Filiae Fidei," or Daughters of the Faith, an association which promises to play an important part in the development of religious life in America. In the matter of teaching, of charitable work, even of financial support, pastors have for a long time been obliged to rely largely upon the self-sacrificing coöperation of our women, and it would be well for the clergy to watch with sympathetic interest any advance that indicates a broader organized activity of Catholic womanhood in sustaining the interests of the Church. Simultaneously with the announcement of the "Filiae Fidei" inaugurating a general program for the elevation of the moral standard in secular life, we receive the Constitutions and By-Laws of the "Queen's Daughters," that is, Daughters of the Queen of Heaven, as the sub-title explains. The organization has its headquarters in St. Louis, under the spiritual direction of Archbishop Glennon, and is already in its seventeenth year. The objects of the two societies are much alike, and their large membership and present efficiency in promoting corporal and spiritual works of mercy augur splendidly for the future success of woman's activity in social life.

Good books for Lenten reading are: Fr. Herbert Thurston's *Lent and Holy Week*, which explains the observances of the Catholic Church during the holy season in a popular yet historically accurate style (Longmans), and *The Tragedy of Calvary*, by Dr. James Meagher (Christian Press Association), which gives the details of our Lord's Passion and Resurrection, with an historical background taken from Roman and Rabinnical tradition, and which appeals to the student who would combine instruction with devotion. The modern spirit affects a preference for what is historical even in devotion, and Catholic as well as Protestant writers are finding ways to fill-in the scanty portions of the scenes described in the Gospels by incidents suggested either by tradition or by the devout imagination which pictures what is probable. Such is Fr. Perzager's exhaustive story *Maria Magdalena*, which largely draws upon the beautiful and inspiring meditations of Katherine Emmerich. A recent volume in English of similar trend, only more condensed, though not less poetic in style, is Miss Katherine Mullany's *Miriam of Magdala*, which graphically pictures the beautiful penitent in her worldliness, sorrow, and holiness.

Two important Pastoral Letters of the present season are—one on *The Christian School*, by Bishop McFaul, of Trenton, and another on *Christian*

Education, the last appeal to his flock of the deeply-mourned Bishop of Fall River, who died in the midst of his blessed pastoral activity, full of promise for the cause of Catholic education. Bishop McFaul is determined to keep the rights of Catholic citizens in the matter of primary education before the public; and he takes the most efficient way to do this by instructing Catholics through their priests upon this great issue. If the Pastoral could be read in portions, as the Bishop prescribes it to be done for his diocese, throughout the country, no portion of our people would long remain in ignorance of what Christian education means for the citizen; and the people intelligently instructed on the subject are the best advocates of the right side of the school question.

The American students of the University of Fribourg (Switzerland) have undertaken the publication of a quarterly under the title of *The Columbia*. They are, so far, a small body in numbers, but evidently full of energy and loyal attachment not only to their Alma Mater and their home country, but also to their religion. The periodical is published under the auspices of the Catholic Reading Circle, which includes students of different faculties, theology, medicine, law; also English-speaking students from other countries, and some of the professors familiar with the language of the Anglo-Saxon and American Celt.

Saul of Tarsus is a charmingly written story having for its chief theme the conversion of St. Paul. The author, Elizabeth Miller, whose story *The Yoke* will not easily be forgotten by those who have read the thrilling descriptions of Israel's deliverance from the bondage of Egypt, is thoroughly familiar with the history of early Christian times, especially in their Hebrew setting. Apart from the illustrations, which do not materially add to the value of the book, this sacred romance will be appreciated by all classes of Christian readers (Bobbs-Merrill).

The first volume of Mr. Putnam's *The Censorship of the Church of Rome* is out. We are awaiting the second volume, announced as about to appear, before we give our appreciation of the work. In the main, it shows that the Index is a very reasonable institution, and that Protestant zealots and political autocrats have sinned more against common sense and fair play in prohibiting the printing and reading of books than can ever be laid to the charge of the Index Congregation.

A French Benedictine of the Solesmes community writes to us appreciatively about "A Story of Sixes and Sevens," which has been running serially in these pages, and asks permission to have it published at once in French, as likely to produce much good toward popularizing the *Motu proprio* on Church music. "La matière," he says, "est présentée avec une science complète, irréprochable et sous une forme littéraire des plus attrayante. Nous attendons le mois prochain avec impatience pour voir la

suite. Mais ce que nous vous engageons instamment à faire c'est de réunir cette série d'article en un brochure apart," etc. The series will probably be published in book form in English; but it is pleasant to know that the story is so well appreciated on the other side of the Atlantic as to call for a French translation before the series is completed.

One, at least, of the characteristics of what is called contemporary thought is a return to philosophy. The contempt for metaphysics which marked the mind of the middle of the nineteenth century has largely yielded to a broader and deeper searching for the explanation of things. Or, as Friedrich Ratzel—himself, by the way, a founder of a new discipline called Anthropogeography—quaintly puts it: "After we have found the quilt of science too short and somewhat holey we are being forced to reach out for philosophy." This aspect of things is ably developed by Professor Ludwig Baur (Tübingen) in the leading article of the current *Philosophisches Jahrbuch*—an insufficiently-known organ of Catholic philosophy conducted by that learned scholar and profound thinker, Dr. Gutberlet (Fulda).

A warning voice, however, comes to us from Russia. The wedding of science and philosophy promises to be, after all, an ill-assorted match. M. Chevolson, an eminent physician and professor at the St. Petersburg University, indicates the signs hereof in a bright little book entitled, *Hegel, Häckel, Kossuth und das zwölfte Gebot* (Vieweg Braunschweig, 1906), which is cleverly reviewed in the current *Revue des Questions Scientifiques* (Brussels). It is very delightful to see scientists getting closer to philosophy and philosophers closer to science, but the misunderstandings of one another are seen to be really enormous. And the reason is that each of the couple violates the *twelfth commandment*, which is, *Don't write about what you don't know*. Now this is a serious charge to be launched against such honorable men, and it necessitates the adduction of genuine evidence. This Prof. Chevolson proceeds to furnish by citing the great philosopher Hegel and the noted biologist Häckel, and Kossuth, the latter not the Hungarian patriot but a commentator on Häckel's *Welträthsel* (Riddle of the Universe). The professor spares Hegel somewhat—the latter being dead. None the less he shows the author of the *Logik* to have entertained some very childish notions about science. His criticism of Häckel is confined to the latter's knowledge of the physical sciences—sciences whereon the *World-riddles* is largely based. M. Chevolson says that the result of an examination of Häckel's physics is enough "to make the hairs stand on one's head. Häckel's entire treatment of physics is false, based on misconceptions, and testifies to an inconceivable ignorance of the most elementary matters. Even of the laws which he declares to be directive of his philosophy he does not possess the elementary ideas of a school-boy." The charge seems to be too extreme to be just. Prof. Chevolson makes it very deliberately, however, and devotes sixty out of ninety pages of his booklet to the evidence. He also makes good several damaging discoveries

concerning Häckel's advocate, M. Kossuth. The book likewise contains a brief but luminous exposition of certain fundamental laws of nature.

Another interesting bit of timely criticism is M. Wodon's observations on Dr. Karl Bücher's rather widely circulated *Die Entstehung der Volkswirtschaft* (The Origin of Political Economy—French translation, *Etudes d'Histoire et d'Economie Politique*). M. Wodon's pamphlet is entitled *Sur quelques Erreurs de methode dans l'Etude de l'Homme primitif* (Neisch et Thron, Brussels, 1906). Dr. Bücher's thesis is that primitive man did not work. He passed his days, not sociably nor even socially, looking for things to eat; and as he lived on a land of plenty, where they were not hard to find, he labored none at all. M. Wodon scrutinizes very carefully the supports of Dr. Bücher's theory, and points out how very insecure—nay, how quite figmentary—they really are. The lowest types of men—from whose declared unsociality Dr. Bücher argues—have truly a very complex social organization. Such, for instance, are the aboriginal Australians, the Botocudos, Bororos, and the Veddales. The theorist has made the mistake of isolating certain similar qualities from different groups and then combining those qualities into an artificial type, and has set up the imaginative construct as the type of prehistoric man.

But if primitive man was lazy and improvident as well as unsociable, what set him at producing things useful? Dr. Bücher holds that play or art was the impulse, and he instances the Papuans, whose very cooking utensil and firearms bear some embellishment. The historical beginnings of art are still nebulous, but the trend of the known facts goes to prove that utility anteceded adornment. (See Haldon, *Evolution and Art*, London, 1895). Even the rude Papuans very probably constructed their articles before embellishing them.

A clear and clever statement of the Catholic position on the School Question is the Right Rev. Mgr. Lavelle's address before the University Convocation of the Regents, held at Albany, N. Y., 26 October, 1906. The paper is entitled *Coöperative Forces in Education*, and has been published by the Columbia Press (120 W. 60th St., New York), where it may be had for five cents. Mgr. Lavelle wastes no time or opportunity in running down the public schools. He tells with facts and figures what Catholics are doing as coöperators in the educational work of New York State. As to the very much vexed question of getting a share of the public taxes, he premises thus: "Catholics are not lying awake at night fretting upon the subject. The grant or its refusal will never cause them to swerve from their principles and purpose. They want nothing for Christian instruction as such. Neither do they desire it as the temporary triumph of any political party or sentiment." This, it will be noted, is the platform of the Catholic Federation: Let no public monies be paid for religious instruction in any school; let the children be examined in secular studies by a municipal or State Board, and if we furnish the secular edu-

cation required by the State, let the State apply the taxes assessed for education by the State to our schools; in other words, do proportionately what the Navy Department does when it has warships constructed at private yards—pay for the stipulated product when proved to be satisfactory to contract.

Having thus premised, the writer goes on to ask: "What man or body of men ever hankered after the privilege of paying twice for the same article, as we are doing with the schools? What man on important business bent would walk from New York to San Francisco when he could take the Overland Limited? We are walking in our efforts for the development and perfection of our schools, whereas we could almost fly if we had sufficient funds at our command. What child would hesitate to hope for and to continually urge the satisfaction of a real need from a rich, loving and bountiful father, capable of seeing the force of argument, fond of fair play, and anxious to supply every legitimate desire of his children? New York is the father and we are the children." This is the style of the address. There is much more in it that is timely, prudent, adroit. The pamphlet is one for the priest to read and circulate broadcast amongst the people—non-Catholic as well as Catholic.

Census Reports are not expected to afford exhilarating reading, but the latest Bulletin (No. 69), devoted to the statistics of Child Labor in the United States, offers an immense wealth of facts and figures, instructive at least for those who are particularly interested in the subject. All the main branches of industry wherein children (10 to 15 years) are employed—cotton and silk mills, glass and tobacco works, mines and quarries, textile works, office and errand—receive multifarious tabulation, which affords easily accessible data on important topics, and enables the reader to see more than one side of a phenomenon. Thus, when we see that 1,750,178 children (under 15) are among the toilers, and when it is found that of the total, 1,061,971 are at farm work, which is likely to benefit body and soul, and only 688,207 (whereof almost one-half are fifteen years old), are divided amongst the other occupations, the numbers are not so appalling. Nevertheless the figures for mills and mines and the rest are eloquent in the opposite direction.

The number of priests in France deprived, by the recent legislation, of their income is, according to the figures furnished by the official statistics of last year 41,721. (The *Independent*, in a recently published list, gave the number as 32,389. It omitted the rather large number of assistant priests (*vicaires*), which is something over seven thousand.

Of these there are 17 archbishops, each of whom received a yearly salary of about \$3,000. The bishops (67) were given each a little less than \$2,000. The salaries of the *curés* or parish priests ranged between \$320 (which, with the exception of the pastor of Notre Dame, Paris, is the highest salary paid to a parish priest) and \$240, the lowest.

Vicars-General received between \$700 and \$500, the Vicar-General of Paris excepted, who had \$877. The regular officiating clergy (*desservants*) together with the assistants (*vicares*) have from between \$260 and \$90 annually. The Abbé Batiffol, who gives these figures, says that most of the clergy in the country could manage to live on \$125, with such occasional gifts of provisions as the farmers might present to them at harvest season.

Mr. Algernon Sartoris, in a paper on "The War against Christianity in France" (*North American Review*, 1 February), expresses the trend of the present Republic in France, managed by a cabal of mediocre statesmen, as an attempt to destroy Christianity. "And what," he asks, "does it offer in return? Simply to save the money which used to be spent by the State in upholding not only the Roman Church, but also the Protestant and Jewish creeds, by the suppression of the Budget of Public Worship, and thus to lessen the burden of taxation! The legislators begin their economies with singular unanimity by voting an increase in their own salaries from \$1,750 per annum to \$3,000."

The same writer, referring to the activity of the Masonic lodges in France, says: "The French Freemasons are in no sense to be confounded with those of other lands. Indeed, the latter are forbidden to enter a French lodge; but, nevertheless, *the disgraceful career of the Freemasons in France points to the danger of any secret society*, however worthy its origin may be, degenerating into a political machine, with selfish purposes uppermost."

Books Received.

THEOLOGICAL AND DEVOTIONAL.

PRÆLECTIONES JURIS REGULARIS. Auctore F. Piato Montensi, Ex-Provinciali Ord. FF. Minor. S. Francisci Capuchinorum Prov. Belgicae. Editio tertia, aucta et emendata. Tomi I et II. Tornaci, Parisiis et Lipsiae: H. et L. Casterman. 1907.

THE SINS OF SOCIETY. Words spoken by Father Bernard Vaughan, S.J., in the Church of the Immaculate Conception, Mayfair, 1906. Fourth edition. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1907. Pp. 272. Price, \$1.35.

MEDULLA FUNDAMENTALIS THEOLOGIAE MORALIS quam Seminaristis et Presbyteris paravit Guilielmus Stang, Episc. Riverormensis, S. Theol. D. ejusque Lovanii quondam professor. Editio altera et aucta. Neo Eboraci, Cincinnati, Chicago: Benziger Fratres. 1907. Pp. 185.

PASTORAL LETTER ON CHRISTIAN EDUCATION. By the Right Rev. William Stang, D. D., Bishop of Fall River. 1907.

PASTORAL LETTER ON THE CHRISTIAN SCHOOL. By the Right Rev. J. A. McFaul, D. D., Bishop of Trenton. 1907. Pp. 44.

RELIGION IN SALON UND WELT. Reflexionen von Ansgar Albing. Von Monsignore Dr. v. Mathies. Regensburg, Rom, New York, und Cincinnati: Fr. Pustet & Co. 1907. Pp. 176.

SHORT SERMONS. By the Rev. F. P. Hickey, O.S.B. With an Introduction by the Right Rev. J. C. Hedley, O.S.B., Bishop of Newport. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 268. Price, \$1.25.

MY BROTHER'S KEEPER. By M. F. Quinlan. With Preface by the Bishop of Salford. (This volume deals with the very practical questions of what our well-kept young men and young women can do to relieve the misery of the poor, ignorant, and misguided in our large centers of civilization. It is written in the style of personal experiences, and well worth being put in our club-rooms, reading circles, and dorcas societies.) London: Catholic Truth Society; New York: Benziger Brothers. Pp. 157. Price, bound, \$0.40.

CONFERENCE PAPERS. This is a selection of essays on present-day topics, as: The Crisis of the Church in France; Agnosticism, Christian Science, the Catholic Truth Society, etc. London: The Catholic Truth Society; New York: Benziger Brothers. Price, bound, \$0.40.

LITURGICAL.

KYRIALE PARVUM sive Ordinarium Missae ex editione Vaticana a SS. D. N. Pio PP. X evulgata. Excerptum. Ratisbon, Rome, New York and Cincinnati: Fr. Pustet & Co. 1907. Pp. 48. Price, \$0.20 *net*.

COMMUNE SANCTORUM juxta editionem Vatican. a SS. PP. Pio X evulgatam. Cum Approbatione Ordinariatus Friburg. Ratisbonae, Romae, Neo Eboraci, et Cincinnati: Fr. Pustet & Co. 1907. Pp. 78.

MEMORIALE RITUUM. A reminder of the rites for carrying out in small churches some of the principal functions of the year. Published by order of Pope Benedict XIII. Translated by the Rev. David Dunford. London and Glasgow: R. and T. Washbourne; New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 103. Price, \$0.30.

PHILOSOPHICAL.

THE PROFIT OF LOVE. Studies in Altruism. By A. A. McGinley. With Preface by the Rev. George Tyrrell, author of "Lex Orandi," etc. London, New York, and Bombay: Longmans, Green & Co. 1907. Pp. xiv-291. Price, \$1.50 *net*.

L'EVOLUZIONE E SUOI LIMITI. Prof. Giuseppe Calderoni. Roma, Italia: Desclée, Lefebvre e Ci. 1906. Pp. vii-370.

THE PSYCHOLOGY OF RELIGIOUS BELIEF. By James Bissett Pratt, Ph. D., Assistant Professor of Philosophy in Williams College. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1907. Pp. xii-327. Price, \$1.50 *net*.

LABOR AND CAPITAL. A Letter to a Labor Friend. By Goldwin Smith, D.C.L. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1907. Pp. v-38. Price, \$0.50.

MUNICIPAL CONTROL OF PUBLIC UTILITIES. A Study of the Attitude of the Courts toward an Increase of the Sphere of Municipal Activity. By Oscar Lewis Pond, LL.B., Ph.D. Volume XXV, No. 1, of Studies in History, Economics, and Public Law, edited by the Faculty of Political Science of Columbia University. New York: The Columbia University Press; The Macmillan Company. 1906. Pp. 115.

THE FRENCH SEPARATION LAW. By Edgar H. Gans. Brooklyn, N. Y.: The International Catholic Truth Society. Price, \$0.05.

HISTORICAL.

L'AVENIR PROCHAIN DU CATHOLICISME EN FRANCE. Par Mgr. P. Batiffol, recteur de l'Institut Catholique de Toulouse. Conférences donnée à l'Université populaire de Luxembourg le 28 Octobre, 1906. Paris: 4, rue de Madame: Librairie Bloud et Cie. 1907. Pp. 42. Prix, 60 centimes.

OFFICIAL CATHOLIC DIRECTORY and Clergy List for the Year of Our Lord 1907. Containing the Complete Reports of all Dioceses in the United States, Canada, Newfoundland, England, Ireland, Scotland, and Wales, and the Hierarchies and Statistics of the United States of Mexico, Central America, South America, West Indies, Oceanica, Austro-Hungarian Monarchy, German Empire, Holland, Switzerland, South Africa, Norway, Belgium, and Japan. Milwaukee, Wis.: The M. H. Wiltzius Company.

CONSTITUTION AND BY-LAWS of the Daughters of the Queen of Heaven (Filiae Reginae Coeli). "The Queen's Daughters." Report of General Council from Organization, 5 December, 1889, to June, 1905. Incorporated 6 January, 1902. St. Louis, Mo.: B. Herder. 1907. Pp. 83.

THE ROMAN FORUM AND THE PALATINE according to the Latest Discoveries. With two plans and numerous engravings in the text. By Horace Marucchi. Philadelphia, Pa.: John J. McVey. 1907. Pp. 384. Price, \$2.00.

THE ANCESTRY OF OUR ENGLISH BIBLE. An account of the Bible Versions, Texts, and Manuscripts. By Ira Maurice Price, Ph. D., Professor of the Semitic Languages and Literatures in the University of Chicago. Philadelphia: The Sunday School Times Co. 1907. Pp. xxiv-330. Price, \$1.50 net.

FR. SEBASTIAN RASLE. By the Rev. Arthur T. Connolly. New England Historical Society Publications, No. 5. 1906. Pp. 29.

MARY IN THE GOSPEL. Lecture on the History of Our Blessed Lady as recorded by the Evangelists. By the Very Rev. J. Spencer Northcote, D.D. New edition, revised. London: Burns and Oates, Ltd.; New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 308. Price, \$1.25.

ON GREGORIAN RHYTHM. I.—The Old MSS. and the Two Gregorian Schools. By the Rev. Alexandre Fleury, S.J. Translated. II.—Rhythm as Taught by the Gregorian Masters of the Twelfth Century, etc. By the Rev. Ludwig Bonvin, S.J. Reprint from *The Messenger, New York*. Pp. 46.

MISCELLANEOUS.

CATHOLIC TRUTH SOCIETY, 69 Southwark Bridge Road, London, S. E., England; New York, Cincinnati, Chicago: Benziger Brothers: *St. Peter in the New Testament and in the Fathers*, by the Rev. R. H. Benson, M. A.; *The Epistle of St. Paul to the Romans; Max and His Brothers* (Catholic Library Tales), by C. M. Bearne; *More Chinese Tales*, by Alice Dease; *Father Walter Coleman, O.F.M. (1570-1645)*, by Fr. Thaddeus, O.F.M.; *A Benedictine of the Blessed Sacrament (1614-1698)*, Virgin Saints of the Benedictine Order, No. 13; *Mother Margaret Mostyn (1625-1679)*; *Venerable John Boste (1544-1594)*, by John B. Wainwright; *Ven. Gabriel of Our Lady of Sorrows (1838-1862)*; *Princess Louise de Condé (1757-1824)*. Price, each \$0.05.—*In the Hour of Death*, by Martin Peaks. Seven Instructions or Readings on Death, meant for Reflexion on each Day of the Week; *Our Faith*, by Cecil Lylburn. A clearing up of frequently misunderstood Catholic Doctrines: The Church, the Real Presence, Confession, Papal Infallibility. Price, each \$0.15.—*The Way of Truth*, by the Rev. P. M. Northcote, O.S.M. A Series of Instructions on Fundamental Christian Truths. Pp. 157. *Fortifying the Layman*, by the Rev. Ernest R. Hull, S.J. Pp. 94. *The First Eight General Councils and Papal Infallibility*, by Dom John Chapman, O.S.B. Pp. 96. Price, each \$0.25.

THE ECCLESIASTICAL REVIEW

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THE TEST OF CATHOLICITY.

THE term "Catholic" has from the earliest ages of Christianity been used in a technical sense to denote the true Church—the one Church which as a kingdom "at unity with itself" occupies the *orbis terrarum*. Since the essence of all religion is authority and obedience, so, accordingly, has it ever been maintained that that religion which, alone of all religions, manifests in all the world a visible unity of authority and obedience—in a word, of government—is the Catholic religion.

The term "Catholic" has, in consequence, been employed to distinguish the world-wide ecclesiastical polity or kingdom known at this day as the Catholic Church, from other communions that have separated, or have been separated, from her jurisdiction.

"Where Christ is, there is the Catholic Church," says St. Ignatius of Antioch. And St. Clement of Alexandria explains that, whereas the word "heresy" denotes "separation" (the term signifying individual choice and rejection of an objective authority), the words "Catholic Church," on the contrary, imply unity subsisting among many members. St. Augustine, in his controversy with the Donatists, in like manner appeals to the traditional name "Catholic Church" as given to one body and to one body only of Christians, to that one communion which in contradistinction to the Donatist schism is dispersed throughout the world.

The catholicity, or universality, which the Fathers ascribe to the Church, lies not therefore in her apostolical succession of bishops; else would the Donatists, with their no less than four hundred episcopal sees, have formed part of the Catholic Church. The Fathers do not conceive of the Church as being made up of a number of independent episcopal communities whose visible unity consists in an interchange of friendly relations. Still less do they conceive of her as being made up of communions whose friendly relations one with another have been broken off even to the extent of breaches of intercommunion, and yet, strange to say, without loss of unity to the whole, and therefore without loss of catholicity to each, because all are possessed of the apostolical succession of bishops! Nowhere do they maintain that an episcopal succession, sacraments, and profession of the Apostles' Creed are sufficient to make two bodies one; else would St. Augustine's condemnation of the Donatists and his comparison of their sect with the universality of the Catholic body have been, to say the least, beside the mark.

On the contrary, the Fathers conceive of the Catholic Church as being the kingdom of Christ upon earth—a kingdom one and indivisible, “at unity with itself” because one in jurisdiction, organization, communion; and Catholic, because, as thus a *kingdom*, spread through the world. They conceive of it, in short, as possessing a unity in universality, not of mere origin, or of apostolical succession, but *essentially of jurisdiction and government*. With them “the Church is everywhere, but it is one; sects are everywhere, but they are many, independent and discordant. Catholicity is the attribute of the Church, independency of sectaries. . . . The Church is a kingdom; a heresy is a family rather than a kingdom; and as a family continually divides and sends out branches, founding new houses, and propagating itself in colonies, each of them as independent as its original head, so was it with heresy.” Yet “these various sectaries had their orders of clergy, bishops, priests, and deacons.”¹

¹ *Cfr. Newman's Development*, ch. vi, 2.

St. Ambrose, in his appeal to the cultivated reason of St. Augustine, during the process of the latter's conversion, referred him to the prophet Isaias as the prophet of the calling of the Gentiles and of the imperial power of the Church; and St. Augustine, in turn, after his conversion, declares: "In the Catholic Church . . . I am held by the consent of peoples and nations; by that authority which began in miracles, was nourished in hope, was increased by charity, and made steadfast by age; by that succession of priests from the chair of the Apostle Peter, to whose feeding the Lord after His Resurrection commended His sheep, even to the present episcopate; lastly, by the very title of Catholic, which, not without cause, hath this Church alone, amid so many heresies, obtained in such sort, that, whereas all heretics wish to be called Catholics, nevertheless to any stranger who asked where to find the 'Catholic Church' none of them would dare to point to his own basilica or home."²

And as the term "Catholic" was used to denote and distinguish from other communions that one Church which by means of its divinely appointed jurisdiction held its members in unity of organization and communion all the world over, so likewise was it from early times used to designate the individual members of that body and to distinguish them from the adherents of other communions. St. Pacian in the fourth century, for instance, in his letter to the Novatian Bishop of Sympronian, explains the word as applied to the Church because she was everywhere one, while the sects of the day were nowhere one, but everywhere divided, and, in accordance with this, gives the word an individual application in his well-known saying "Christian is my name; Catholic is my surname." St. Gregory of Tours, to take another example, likewise so applies the term. "Heresy is everywhere an enemy to Catholics," he says,³ and he gives in illustration a story of a "Catholic woman" who had a heretic husband, to whom came "a presbyter of our religion very Catholic," whom the

² Contr. Ep. Manich., 5.

³ De Glor. Mart., I, 80.

husband matched at table with his own Arian presbyter "that there might be the priests of each religion" in the house at once: The Arians, it may be observed in passing, seem never to have claimed the Catholic name; nor can their comparatively short periods of prevalence in France, Spain, Africa, and Italy be said to have justified any such claim.

The Protestant revolt of the sixteenth century shaped itself, as did heresy in the earlier ages, into innumerable sects, which, one and all until quite recent times, have cast out the very name of Catholic as evil because belonging by common consent to the communion of Rome and to each individual subject to her jurisdiction. "Protestant" is their self-adopted title and the one upon which they have been wont to pride themselves. In the present day, however, there is a marked tendency amongst them to renounce this title and to grudge Catholics the Catholic name. As in St. Augustine's day, so now, it appears that "heretics wish to be called Catholics;" and the words of St. Pacian addressed to the Novatian Bishop of old have their application now as formerly: "Why ashamed of the origin of your name?" he asks. "Dost thou grudge me my name, and yet shun thine own? Think what there is of shame in a cause which shrinks from its own name!" High-Church members of the Anglican Establishment and of the "Protestant Episcopal Church of America" are nowadays ashamed of the Protestant name and indignantly repudiate it; they grudge the title of Catholic to those to whom it has all along by common consent belonged, endeavor to arrogate it to themselves and dub Catholics "Romans," as though, forsooth, the latter were confined to the city of Rome instead of being, as in fact they are, in possession of the *orbis terrarum*! Protestants known as Nonconformists and Dissenters likewise are beginning to lay claim to the Catholic name, though in a totally different sense.

High-Churchmen lay claim to the title as imagining themselves to be members of the *Visible Church Catholic*—as somehow visibly one with the Roman, Greek, and Russian communions, though no visible unity of polity and government

subsists between these three "divisions" or "branches," as they term them. Nonconformists and Dissenters, on the contrary, together with Low-Church members of the Anglican and American Episcopal communions, claim the title as being members of an *invisible* Church, composed of the elect of all Christian bodies whatsoever, known only to God.

The contention of the latter is certainly the more logical; since to belong to a *visible* body it surely is before all things essential to be of its visible polity and subject to its government; whereas to belong to an invisible body (whatever the term may mean) requires no such visible bond of union.

But who will for a moment contend that the Roman, Oriental, and Anglican communions form one visible body politic under one and the same regime? England and the United States are from one stock; can they therefore be called one State? England and Ireland are peopled by different races; yet are they not one kingdom still? The Oriental and the Anglican Churches, whatever their common origin, however friendly their relations one with another may be, or may become, and however full their common possession, are separate ecclesiastical polities, because separated each from the rest in administrative authority; and as regards the communion of Rome, not only are they separated from her world-wide jurisdiction, but they are on principle actively opposed to it, albeit certain of their members admit that the Roman is by far the larger proportion of what they conceive to be the Visible Church, and that, apart from the Roman, the Oriental and Anglican communions would not suffice to form a really Catholic Christendom.

That the Catholic Church, however, is not a mere family propagating itself into the world after the manner of families, in independent branches; that she is, as Scripture describes her, a kingdom—a visible polity, world-wide and independent of national frontiers, with a jurisdiction of her own, divinely appointed, supreme in the domain of religion and indivisible—this is the conviction that has led so many to submit themselves to the authority of the Vicegerent of Christ

and that has brought them into the fold over which he has been set as the visible representative of the King of kings. For they have seen that the communion of which the Pope is the visible head, alone of all communions that are or ever have been, in herself sufficiently answers to the description of a Church of all nations, and that the Anglican and Oriental Churches, whatever else they may have in common with her, are not of the same Church with her, because not under the same jurisdiction. The writer of the *Life of Aubrey de Vere*, for example, believes that what first led that poet and thinker toward the Catholic Church was the impression left upon him, after his first visit to Italy, of the Roman Church as "a real world-wide polity to which the Christian revelation had been first entrusted." Here was Catholicism made real. Here was a Church with a jurisdiction all her own, independent of the nations, and needing not, as did the Oriental and the Anglican Churches, an effort of imagination to make her Catholic by piecing her together with other communions.

Of all polities or kingdoms, whether ecclesiastical or secular, hers is in fact the only one that is international, the only one constituted to unite the nations in one visible communion. In the sphere of religion this is obvious enough. It is equally true in relation to secular States: for whether you contemplate the British Empire, or the German, or any other first-class power—however widely these may be spread into the world, respectively, yet are they all but national still, despite their colonial possessions, being governed each independently of the other from national centres; vast multitudes of their subjects the while being in the domain of religion under the jurisdiction of the Vicar of Christ. The Kingdom of Great Britain, for instance, cannot extend itself into German territory, nor the German Empire into Russian. The Catholic Church, however, extends herself everywhere independently of all national frontiers, since she depends not on secular States for her expansion and the exercise of her jurisdiction. "As to the Oriental Churches, everyone knows in what bondage they lie, whether they are under the rule of

the Tsar or of the Sultan;" nor can the Anglican, any more than they, occupy territory other than national, being as dependent as they are upon union with the State for her extension.

When, therefore, High-Churchmen contend that they themselves are "Catholics," and that the subjects of the Pope are not Catholics but "Romans," they should be challenged to show that they belong to an ecclesiastical body politic that is in fact world-wide and international, and that the Pope's subjects on the contrary belong to an ecclesiastical body that is confined by Italian frontiers. This, of course, they cannot do. Nor does it avail them to contend that the subjects of the Pope are "Romans" because they limit the Catholic Church to the communion over which the Pope has rule; whereas they themselves are Catholics because they set no such limit, but include within the Church's fold, in addition to the Roman, the Greek, the Russian, and the Anglican communions; for by such contention they propound the heresy that the Visible Church is not a kingdom, but a family that propagates itself in branches, independent each of the rest, in so far at least as the paramount matter of jurisdiction is concerned! Or that, if a kingdom, the Visible Church is but "a kingdom divided against itself," which, despite the dictum of Christ that such a kingdom "cannot stand," has stood thus divided for hundreds of years! Otherwise, to maintain that the Roman, Oriental, and Anglican communions form an undivided kingdom, appearances to the contrary notwithstanding, is to enunciate the extraordinary paradox that a kingdom can have two governments, and these, moreover, acting in contrary directions, to the subversion of all unity of principle, purpose, and organization. Or, again, that a kingdom can at one and the same time contain, not only the community that is subject to its jurisdiction, but other communities besides that have separated, or have been separated, from its government, and, after hundreds of years of such separation, and of enslavement in consequence to alien jurisdictions, are still waiting for the realization of a theory of

ecclesiastical government which, though it at present exists only in the imaginations of the persons who propound it, is one day to take the place of that which at the first was renounced and is still, as it has all along been and seems likely to remain, in possession!

The Anglican, then, is no more than an Anglican, since the community to which he belongs (whatever it may have retained, or may be supposed to have retained, of Catholic rites and beliefs) lies outside the pale of Catholic jurisdiction. The subject of the Pope, on the contrary, is a Catholic because he belongs to nothing short of a world-wide ecclesiastical polity, governed everywhere independently of all secular states, from an extra-national centre.

Because the communion over which the Pope holds sway is thus international and Catholic and everywhere independent of the civil power in the domain of religion—for this very reason it is that his communion has ever been marked out from amongst other communions as a foe to Cæsar and persecuted accordingly in one country and another with a view to destroying its international independence and catholic prerogative and reducing it in each to at best the position of a mere national Church controlled by the State. Hence the penal laws that prevailed to separate England from the communion of the Holy See and produced the Anglican Establishment. Hence, too, the present-day penal code in Russia which accounts it a crime in a Russian to submit himself in matters religious to papal jurisdiction; a crime likewise for a Catholic priest to encourage the conversion of a so-called “orthodox” Russian;—both alike being treated as “State criminals” and accordingly deprived of their respective rights and privileges and sent into exile, for the sole reason that, though loyal to the civil power in things temporal, they act in accordance with their conscientious belief that in things spiritual the Church of God is Catholic and free and may nowhere be nationalized and enslaved by the State.

Thus has it come to pass that they who, despite most cruel pains and penalties, remained steadfast in their adherence to

the Pope's jurisdiction, remained *ipso facto* in Catholic communion; while they who, on the contrary, renounced, or suffered themselves to be separated from, his jurisdiction, from that hour found themselves out of Catholic intercommunion, without hope of restoration to their lost position save by a return to their former allegiance. "Continuity" there certainly is, but such continuity as admits Anglicans only to Anglican altars; Orientals only to Greek and Russian (though certain Anglicans would doubtless be proud to welcome these also); and even should the dream of intercommunion between Orientals and Anglicans be one day realized, their position in relation to "catholic" intercommunion would remain still unchanged.

But when a man prefers to that dream, a present reality, and submits himself accordingly to the one and only ecclesiastical jurisdiction that in fact exists, he straightway finds himself in communion with Catholics of every country under the sun; he becomes a "Catholic" in accordance with the fact and is recognized as such wherever he may go. He becomes a "Roman Catholic," if you will, but "Roman" only in the sense that the world-wide communion to which he now belongs is governed from a centre which happens to be fixed in the city of Rome; whilst he is a "Catholic" simply because the circumference of that centre is bounded by nothing short of the circle of the earth.

To claim oneness with this communion, then, it is beside the mark to plead, as some Anglicans do, oneness of faith and observance in all save the necessity of submission to the authority by which it is governed. To talk of "union in essentials" is meaningless so long as there is refusal to accept and submit to the very first essential of the kingdom of Christ, namely, the divinely appointed authority and government by which it is held in visible unity all the world over, and secured for all time against the disintegrating forces of an ever-changing world.

We conclude therefore that the term "Catholic" has the same signification now as formerly; that it belongs of right

to the one visible Church which possesses a catholic jurisdiction, and to each individual that is subject to that jurisdiction; that no other communion, no combination of other communions, and no individual members of such communions have a claim to the title; and this for the plain and obvious reason that they all without exception lie outside the pale of Catholic jurisdiction.

If Donatists with their no less than four hundred episcopal sees, and the Nestorian schismatical communion—"the most wonderful that the world has ever seen"—which lasted for more than eight centuries and was in possession of territory far more extensive than that occupied by the Greek and Russian Churches to-day—if these were not parts of the Catholic Church, although they had all in the way of things Catholic that the Greek and Russian communions possess, and more than Anglicans can claim, why must these latter communions—the Oriental and the Anglican—be parts of the Catholic Church, while they—the Donatists and Nestorians—were not?

But it will perhaps be objected that Nestorianism, in any case, was a distinct heresy, and for this reason, therefore, external to the Church; whereas the Greek and Russian Churches do no more (supposing such to be a fact) than reject the doctrine of the Pope's supremacy and by consequence papal jurisdiction. It is allowed, however, by some High-Churchmen that the Anglican Church, although she has not, as they contend, *formulated* heresy, nevertheless tolerates, and even encourages, and is in fact honeycombed with, several heresies. But, apart from these considerations, the reply surely is obvious; for does not rejection of the Church's authority in relation to the matter of jurisdiction constitute heresy, which signifies a wrong choice, quite as much as does rejection of her authority in relation to any other of her doctrines? If, then, that one and only form of Catholic jurisdiction that really exists is the true one, it follows that they who are outside its pale are in heresy. And that it is the true one surely should be obvious to those who believe in the

promise of Christ that His Church shall for ever prevail; since her jurisdiction cannot become void unless at the same time she likewise fails.

Moreover, in this fallen, rebellious world, is not refusal to submit to authority, and the assertion of private judgment instead, just the root and principal heresy we should expect to encounter? And further, as in the case of other heresies, so likewise in this, should we not expect to meet with insurrection, not in individuals merely as separate units, but much more, and after the manner of insurrections generally, in large and organized bodies of men? since "individuals, as being of less account, have less temptation, or even opportunity to rebel, than collections of men." "Assuming then," in Cardinal Newman's words, "that there is a supreme See, divinely appointed, in the midst of Christendom, to which all ought to submit and be united, such phenomena as the Greek Church presents at this day, and the Nestorian in the Middle Ages, are its infallible correlatives, as human nature is constituted; it would require a miracle to make it otherwise. It is but an exemplification of the words of the Apostle: 'The law entered in, that sin might abound'; and again: 'There must be heresies, that they also who are proved may be made manifest among you.' A command is both the occasion of transgression, and the test of obedience. All depends on the fact of the supremacy of Rome; I assume this fact; I admit the contrary fact of the Arian, Nestorian, and the Greek communions; and strong in the one, I feel no difficulty in the other. Neither Arian, nor Nestorian, nor Greek insubordination is any true objection to the fact of such supremacy, unless the divine foresight of such a necessary result can be supposed to have dissuaded the Divine Wisdom from giving occasion to it."⁴ Nor would it be an exaggeration to say that in this fallen rebellious world we should expect to find insurrection, in one form and another, against divine authority on quite as large a scale as submission to it.

The test of Catholicity, then, lies in that which constitutes

⁴ Diff. of Anglicans, vol. i, pt. 1, xi, 6.

the first duty of the Christian, namely, in submission to the authority of Him who came to restore to obedience a race which had fallen through rebellion and to this end "humbled Himself, becoming obedient unto death," that at the infinite cost of His obedience on Calvary He might establish His authority on earth by means of the Visible Church unto which He wills that "all nations shall flow."

There is but one form of ecclesiastical jurisdiction that has united and still unites nations in catholic communion. The difference between the uniting power which it manifests now as compared with that which it manifested in the past, or would manifest did the nations but confess that the Divine authority is above their own, is but a difference of degree. Nor is it difficult to see that this jurisdiction is so constituted as to be capable of uniting the world, which, after all, is but a small planet.

If we refuse it, where and when shall we find another? Ecclesiastical authority comes from above; it never, therefore, can be in abeyance. To obey it we must "obey it in that one form alone in which we find it on earth. The Pope has no rival in his claim upon us. . . . If we give him up, to whom shall we go?" Over against that Church international and world-wide of which as Christ's representative he is the visible head, are no more than mere national churches, necessarily erastianized, since no mere national church can withstand the secular power. "Where are the instances in proof," asks Cardinal Newman again, "that a Church can cast off Catholic intercommunion without falling under the power of the State? . . . Truly is it then a Branch Church; for, as a branch cannot live of itself, therefore, as soon as it is lopped off from the body of Christ, it is straightway grafted of sheer necessity upon the civil constitution, if it is to preserve life of any kind." "The English Establishment," he elsewhere adds, "is nothing extraordinary in this respect; the Russian Church is erastian, so is the Greek; such was the Nestorian; such would be the Scotch Episcopal, such the Anglo-American, if ever they became commensurate with the

nation." Nowhere amongst these communions is there independent ecclesiastical jurisdiction and such union of administrative authority as that advocated by High-Churchmen; nor would the realization of the dream of such union go far toward providing a really *catholic* jurisdiction. Moreover, this twentieth century of the world's history is late indeed in the day to be still waiting for a form of jurisdiction that is to rival and supplant that of Rome!

To be a Catholic, therefore, is to be subject to the authority by which the visible Church Catholic is in matter of fact visibly governed at this hour throughout the world. To lay claim to the title as advocating, in place of her present jurisdiction, another that exists only in imagination is to proclaim oneself a Catholic in theory merely and therefore not in fact. The case, then, as between Roman Catholics and High-Churchmen is obvious enough—the former are Catholics, because subject to Catholic jurisdiction; the latter are not, because not so subject.

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THE SPECIAL CONFESSOR OF NUNS.

With Particular Reference to Conditions in the United States.

I.

THE question of dealing with the special confessor of nuns for the United States offers not a little difficulty. At the outset it may be well to state that by the special confessor is not meant the ordinary, nor the extraordinary as we understand extraordinary,¹ but one that is sought whenever some special need is felt by the individual to unburden herself to some priest appointed for this purpose. If the predominant thought of the penitent were a consideration of his or her offence against God, united to a profound sorrow and

¹ Normae, 144; Battandier: Guide Canonique, 3d ed., 1905, n. 209, p. 162; Tanquerey: Theol. Mor., 1 ed., 1902, n. 329, p. 160.

an earnest entreaty for forgiveness, and ruled by charity, the personality of the confessor might be an unknown quantity. We face, however, the fact which often defies analysis, that we can open entirely our conscience to one confessor and can unhesitatingly subject our actions and motives to his most searching scrutiny, while to another, who may be more sympathetic and kind, an undefinable something prevents an open and free manifestation. Too many priests do not give this fact sufficient consideration when dealing with nuns as penitents. How many priests, even, are there who can say, "It makes no difference to whom I go to confession?" And priests, as a rule, are not looking for direction or directors in the choice of their confessor. St. Thomas says that a confessor would sin who would not willingly grant to a penitent permission to confess to another, because many penitents would rather indefinitely postpone confession than confess to certain priests.²

Nuns, and women generally, are fastidious about the personality of a confessor. Unlike the laity or priests, nuns have not the same free choice of confessors, and it not infrequently happens that the ordinary confessor is one to whom some of the sisters of the community may find it specially difficult to confess; or, as the case sometimes is, the nuns know the confessor very well outside the confessional. Here there is the weakness and foolish pride of finding no difficulty in confessing the ordinary offences that occur from week to week, or, as some confessors of nuns unkindly put it, "of telling how good they are;" but if there be something out of the ordinary, which is usually a trifle enlarged to unreasonable proportions by the microscope of the nun's conscience, then another confessor must be found. It argues a strange deficiency in a knowledge of human nature to say that these difficulties must not exist and sisters should be obliged to go to the ordinary confessor. Priests who really believe this are of the small

² "Peccaret autem sacerdos, si non esset facilis ad praebeendam licentiam alteri confitendi, quia multi sunt adeo infirmi quod potius sine confessione morerentur quam tali sacerdoti confiterentur."—*Supplementum Q. VIII. Art. 4 ad 6um.*

number whose breadth of view may be measured by shoe-string-width. Many priests say this because of the inconvenience occasioned, or because they regard nuns generally as saintly, but troublesome, creatures whose condition is aggravated by attention and consideration. We are too apt to regard nuns generally as lacking in good judgment and common sense, even though many have proved themselves very sensible women of experience before entering the religious life. Conscience is a delicate thing. We cannot form it as we do a table or a vase. It does not work automatically; but human life-strings, which unexpectedly pull in this or that direction, rule it. The difficulties above referred to will exist as long as the personality of the confessor means what it does, as long as spirituality makes tender consciences, as long as persons consecrated to the service of God are human, as long as nuns are nuns.

This brings us face to face with five difficulties, met with more or less in every diocese of the United States. First, bishops object, and rightly so, to the unrestricted visiting of public churches by nuns for the purpose of confessing. Secondly, many superioresses of convents oppose, and even make unpleasant conditions for, sisters who rather frequently ask permission to go to confession in a public church. Thirdly, priests are annoyed and sometimes troubled about hearing these confessions, owing to the fact that sisters have sent word of their coming, or have made some arrangement for going to confession in the church or sacristy. Here it may be again stated that priests need not give themselves any worry about the validity of these confessions, unless the sisters be diocesans and the bishop has expressly forbidden their confessions under these conditions "*sub poena nullitatis*."³ If the frequency with which the same sisters go to confession in the public church resolves itself into an abuse, it is prudent and conformable to the decision of the Sacred Congregation

³ ECCLESIASTICAL REVIEW, October, 1906, pp. 348, 350; Cong. EE. et RR., 20 July, 1875; Gennari: Consultazioni Morali, I, p. 741.

for the bishop to take action.⁴ Fourthly, the laity in the United States, while not exactly scandalized at seeing sisters going to confession in the public church, yet do not understand it. To state the matter plainly, the faithful are not edified. This may, and does seem unreasonable; but it is a fact. The profound respect our people entertain for all sisters is the only explanation that suggests itself as the cause of this "admiration." Fifthly, the nuns suffer from some scruple or some matter of conscience, and do not feel free to confess it to the ordinary confessor, and, in consequence, peace of mind is disturbed and their lives for the time rendered very unhappy. The cause of all this in itself (*objective*) may be foolish, but for the sister it is a matter of conscience. The principle cannot be too strongly insisted upon that *matters of conscience are to be settled in the tribunal of conscience, namely, in the confessional*; not by a scolding from the superior, not by sharp words from the confessor in a conversation, but by kind firmness and the requirement of obedience, if the case demand it, imposed by the special confessor to whom the sister has recourse.

These difficulties exist and will continue to exist until the nuns are treated with the consideration laid down by the apostolic provisions of the "Pastoralis Curæ,"⁵ the "Quemadmodum"⁶ and the "Normæ."⁷ The present paper is for one thing an appeal to give the sisterhoods more liberty, not along the lines on which they are now travelling—which is becoming an abuse in some places—but by providing every community with special confessors as the Holy See has wisely urged⁸ bishops to do. The whole question of the jurisdiction and duties of nuns' confessors is, for many of our priests, morally and canonically on a distant and hazy horizon. As we have been informed by directors and professors of semi-

⁴ Cong. EE. et RR., 1 February, 1892.

⁵ Const. Ben. XIV, 5 August, 1748.

⁶ Decree, Leo XIII, 17 December, 1890.

⁷ Conc. EE. et RR., 28 June, 1901.

⁸ Quemadmodum, n. IV; Normæ, 147.

naries, the matter is treated summarily and inadequately in the course of clerical studies. All the diocesan statutes the writer has consulted are silent on the subject. Too often priests depend on what the bishop said in the Conferences, or in some instruction or decision given in particular cases. This leaves too much uncertainty and guessing on a very important jurisdictional question. Older priests are consulted, or Regulars, who, it seems to be taken for granted, are supposed to know all about the question. A little consideration, a little study, and a considerable broadening on the subject, will mean less trouble to the Ordinary, less inconvenience and anxiety to priests, more peace of conscience for the sisters, and a better observance of the apostolic mandates and counsels.

Since the recent decree of the Congregation of the Council⁹ urges that daily Communion be promoted in all religious communities, and, as a matter of fact, since the Holy Father's wish has been carried out in many of the convents of nuns, the provision by our Bishops of special confessors becomes more imperative.

As stated in my first paper,¹⁰ only one ordinary confessor is to be appointed for a community, and, as his designation signifies, he alone is to hear regularly the confessions of its members. For the same community, however, there may be several special confessors¹¹ (*confessarii adjuncti*). According to the general law of the Church, special confessors of sisterhoods, or of communities that make profession of simple or perpetual vows, do not require the special approbation which must be given for nuns of solemn vows.¹² The particular law, however, of most dioceses requires special approbation, and this "ad validitatem." The practical "monitum" for us is this,—if in the few dioceses where the Visitation

⁹ 20 December, 1905, in the *ECCL. REVIEW*, July, 1906, p. 81. See "The Holy Father's Wishes Regarding Daily Communion," *ibidem*, p. 60.

¹⁰ *ECCL. REVIEW*, October, 1906, p. 351.

¹¹ *Quemadmodum*, n. IV; *Normae*, 147.

¹² *Inscrutabile Dei*, Gregory XV, 5 February, 1622; *ECCL. REVIEW*, October, 1906; Gennari: *Consultazioni*, I, p. 737.

Nuns make solemn profession (these are the only nuns in the United States who profess solemn vows) the bishops do not require special approbation for the confessors of nuns generally, this is not applicable to the Visitandines or, at least, to those of their members who have made solemn profession. The Visitation Nuns in these convents are privileged, not being obliged to profess solemnly.¹³ In the Council of Trent¹⁴ it was decreed that nuns be allowed an extraordinary confessor two or three times a year. In another article we hope to treat fully the laws concerning the extraordinary confessor as laid down by the Council of Trent, and as they have been interpreted and have come to be observed by universal custom. Benedict XIV in his constitution "*Pastoralis Curae*" confirms absolutely, not only the Tridentine legislation as far as it went, but likewise made the same applicable to those who are not nuns in the strict sense of the word, and even to all who live in community life.¹⁵ The same apostolic constitution confirms the decrees of the Congregation of the Council (6 April, 1647, and 22 February, 1649) providing that nuns in the hour of death should be allowed to choose a special confessor. If a regular prelate who has nuns under his jurisdiction, refuse the request, the bishop may interfere and appoint a confessor. If the bishop deny the petition, the penitentiary major can appoint the confessor, if there is time to have recourse to Rome.¹⁶ According to the "*Normae*" (n. 148) superiors should of their own accord and initiative offer to the dying sister a special confessor, or they should secure the one for whom the dying sister asks. There is a mistaken notion in some quarters that every priest, without any special approbation, may be called when a sister is dying.

¹³ Conc. Plen. Bal. II, n. 419; III, p. 216; Tanqueray: *Theol. Mor.*, p. 157, n. 321, nota 2.

¹⁴ Sess. XXV, de Reg. C., 10.

¹⁵ NN. 2-3, Gennari: *Consultazioni Morali*, II, p. 254.

¹⁶ *Pastoralis Curae*, n. 5; Bastien: *Directoire Canonique*, 1904, n. 385, p. 230. Here in the United States the matter can be referred to the Apostolic Delegate.

If the sister be in immediate danger of death, then, in virtue of jurisdiction granted by the Council of Trent,¹⁷ every priest may give absolution. Frequently, however, the case is this: a sister wishes to prepare for death by a good general confession and a confessor is asked for several weeks before there is any immediate danger. It seems to us that unless the priest called be the ordinary or a special confessor, he cannot validly hear the confession. This is supposing that special approbation is required for all nuns of the diocese. In other words, he needs special approbation to hear the confession of the sister in her convent even when the danger of death is remote. On this point priests should not be scrupulous. We think the declaration of the Congregation of the Holy Office¹⁸ makes it clear that priests not specially approved for nuns need have no anxiety about the validity of absolution given to sick sisters, provided there is any probable proximate danger of death. Many bishops have kindly and wisely instructed superioresses of convents that they may call any priest for whom a sister asks whenever there is any probable danger of death, remote or proximate.

The great Pope canonist goes farther and makes provisions for nuns who, though not sick, refuse to confess to the ordinary confessor. He says: "We are to pity their condition and try to assist them."¹⁹ The assistance that he offers and commands is that bishops appoint a special confessor whenever such nuns cannot overcome the difficulty they experience in confessing to the ordinary confessor of the community.²⁰ If the nun ask for a priest who is not approved, the approbation of the bishop, or the appointment by regular prelate for exempted communities, is necessary.²¹ When the priest asked

¹⁷ De Poenit., Sess. XIV, C. VII.

¹⁸ 29 July, 1891; Collect. S. C. de Prop. Fid., 1893, p. 874, n. 2169.

¹⁹ *Istarum quoque animi debilitas commiseranda est et sublevanda.—Pastoralis Curæ*, n. 6.

²⁰ "Confessarius extra ordinem deputandus est qui earum confessiones peculiariter excipiat."—*Ibid.*

²¹ *ECCL. REVIEW*, October, 1906, p. 345.

for is not, in the judgment of the bishop, qualified, the petition is not to be granted for that particular priest.²² If either the bishop or the regular prelate refuse the request absolutely, the same recourse can be had as above stated.

The "Pastoralis Curæ" states a third case in which nuns may occasionally (*aliquoties*) be given a special confessor, namely when such a concession will bring more peace of conscience and further their progress in the spiritual life.²³ Here Pope Benedict XIV in this great Constitution makes this interesting observation: "When we were in a humbler sphere of life, and had to deal with bishops and regular prelates about hearing confessions of nuns, we met some who were too severe when petitioned to grant a special confessor, replying in a curt and sharp manner that an extraordinary confessor was offered to the entire community more than once that year, and if any nun was troubled in conscience, she should have made known her difficulties to the extraordinary instead of annoying the superior by asking for a special confessor. When we called the attention of these prelates to the fact that nuns could have recourse to the 'Poenitentiaria' and readily obtain what had been denied them by their superiors, they nevertheless replied that a special confessor, over and above the prescription of the Council of Trent, might be granted by another authority, but by them never." The sensible Pope further says: "We did not sanction, then, this severe line of action, as we declare now that the same does not meet with our approval."

If there be no good reason for denying the request "*tum ex parte monialis tum ex parte confessarii*," Benedict XIV sees no reason why a special confessor over and above the Trent concession may not be allowed to hear the confessions of nuns who think, and perhaps justly, that they are in need of such a confessor—"justis fortasse de causis indigere se

²² Pastoralis Curæ, 8; Bastien, n. 385, p. 230.

²³ "Pro majori animi sui quiete atque ulteriori in via Dei progressu facultatem petunt tendi aliquoties sacerdoti ad accipiendas monialium confessiones jam approbato."—Pastoralis Curæ, n. 7.

arbitrantur." If the confessor be denied for this reason, the sisters can make known the refusal to a higher tribunal, as in cases already stated (*ibid.* 7-8). "Such," continues Benedict XIV, "was the opinion in this matter of that most wise director of souls, St. Francis de Sales, who not only allowed his sisters of the Visitation to have an extraordinary confessor four times in the year, but also instructed superiors to grant readily to each nun a special confessor, provided levity or an affection governed by an indiscreet singularity did not prompt her request" (*ibid.* 7-8). When Saint Francis de Sales was charged with being too lenient, he used to reply that it was easier to answer to God for too great leniency than for too much severity. All conscientious but lenient confessors, whom the people soon find, may make the same reply. Those who are entrusted with the care of nuns may profitably consider the wisdom of the Saint's words and the unreasonableness of singling out nuns to make them, more than any other class, feel the burden of confession. Benedict XIV concludes this part of his Constitution by exhorting bishops and regular prelates to follow the example of Saint Francis de Sales and men of his breadth, sympathy, and kindness, and urges them to grant readily these special confessors. To sum up in a few words the "*Pastoralis Curae*," there are three cases where special confessors may be granted to sisters: (1) when in danger of death; (2) when an insurmountable difficulty is experienced in confessing to the ordinary confessor of the community; (3) when greater peace of conscience and advancement in the spiritual life are hoped for by confessing to a special confessor.

It is to be observed that three recent Papal documents, the "*Quemadmodum*,"²⁴ "*Conditae*,"²⁵ "*Normae*,"²⁶ confirm absolutely the provisions of the "*Pastoralis Curae*" in so far as they regard the confessors of nuns. The "*Quemadmodum*" makes further specifications even more favorable

²⁴ 17 December, 1890, n. 11.

²⁵ 8 December, 1899, Pars II, n. 8.

²⁶ Cong. EE. et RR., 28 June, 1901.

to the nuns, declaring (n. IV): "Moreover, while the prescriptions of the Holy Council of Trent²⁷ and the decree of Benedict XIV in his "*Pastoralis Curae*" retain their full vigor, His Holiness admonishes prelates and superiors not to deny their subjects an extraordinary confessor as often as the need of their conscience requires it, and this without seeking in any way to find out the reason why their subjects make such a demand, or without showing that they resent it." Prelates and superiors here do not mean the bishop or regular prelates but those charged with the government of the house or community.²⁸ Hence these may not deny a special confessor, nor even show their displeasure at the request. This is to be observed even when the superioress clearly sees that the necessity stated is fictitious, or that the confessor is sought because of scruples, or even when there is something approaching mental derangement, for some often apprehend a real necessity when there is none.²⁹ In such cases subjects should be admonished that they should not request a special confessor unless obliged to do so from conscientious motives (*ibid.*).

As can be seen, the decree "*Quemadmodum*" (n. IV) takes hold of the provision of the special confessor in a very practical way by further adding "Lest so provident a disposition [of the "*Pastoralis Curae*"] as this should be made illusory, His Holiness exhorts the Ordinaries to name in all localities of their dioceses in which there are communities of women, well-qualified priests with the necessary faculties to whom such religious may easily have recourse to receive the Sacrament of Penance." The "*Normae*"³⁰ confirm this legislation of the special confessor and add; "Where bishops, in compliance with the instructions of the '*Quemadmodum*,' have appointed the qualified priests with the necessary faculties, superiors may have recourse to these without being obliged to ask the bishop in each case," for a special confessor. When a number of special confessors have been approved by

²⁷ Sess. 25, Cap. 10, de Reg.

²⁸ Cong. EE. et Reg., 17 August, 1891.

²⁹ Cong. EE. et Reg., 17 August, 1891. ³⁰ N. 147.

the bishop for a community, the choice of the special confessor to be called does not depend on the superioress but on the nun requesting such.³¹

Several difficulties at once present themselves. If these special confessors are appointed, the nuns will go to them regularly. And a number of priests will in reality be exercising the office of ordinary confessor, which is forbidden.³² This cannot be permitted. A special confessor must never hear the confessions of the same sisters so frequently that he may be considered the ordinary confessor. Thus the concessions of the papal constitutions and decrees cited are not to be understood without limitations.³³ When certain nuns, or, what is worse, when the majority of the sisters, have recourse constantly to a special confessor, the superior of the community must not forbid them, but the cases are to be referred to the bishop, who, in accordance with the instruction of the Congregation of Bishops and Regulars, is to admonish them that the provisions of the "*Quemadmodum*" (n. IV) of a special confessor is to be regarded as an exception which should not be made use of unless there be true and real cases of necessity as specified in the Council of Trent and in the "*Pastoralis Curæ*." If special confessors *know* that no good reason (*plausibile motivo*) exists for the nuns recurring to them, they must refuse to hear their confessions.³⁴

A second difficulty is: How can a satisfactory arrangement for special confessors be made in the United States? The writer has personal knowledge of particular communities in Europe having as many as twelve special confessors appointed by the bishop; and where a certain number of special confessors are not appointed for a determined community, in many places a substantial observance of the papal constitutions is carried out. In the diocese of Ghent a liberal spirit obtains—any approved confessor of the diocese may validly

³¹ Cong. EE. et Reg., 17 August, 1891.

³² *Pastoralis Curæ*, n. 1; *Normæ*, 140.

³³ Cong. EE. et Reg., 1 February, 1892.

³⁴ *Ibid.*

hear the confessions of all sisters with simple vows, and this "sive in propria domo sive extra." Special approbation for all nuns except those solemnly professed is required only "ad liceitatem." In the same diocese the ordinary confessor is authorized by the diocesan statutes to allow any priest approved for the diocese to hear once or twice the confessions of the sisters.³⁵ This would prove a very satisfactory solution, if the ordinary confessor be a sensible man and did not think it his right and privilege to know every matter of conscience troubling the sisters. In the archdiocese of Mechlin any confessor of nuns, whether ordinary or extraordinary, can validly hear the confessions of every community of nuns in the diocese. He can do so licitly, if the superioress of the community give her permission.³⁶ This seems to be a sensible arrangement, and would undoubtedly work satisfactorily in many of our cities. The writer has learned that the formulæ of faculties granted in some dioceses have this clause—"accipiendi confessiones monialium et mulierum in communitate degentium." A priest approved in the diocese may then hear the confessions of nuns, not as an ordinary confessor but as a special confessor. This clause is usually, as well as prudently, crossed out in the case of young priests, and, according to the judgment of the bishop, in the case of older priests whom he thinks unqualified for this office. In dioceses where there are few priests, it seems that such a regulation would prove satisfactory.

The inquiry suggests itself: What is the discipline in the United States regarding the special confessor of nuns? The Fathers of the Second and Third Plenary Councils of Baltimore urged that the prescriptions of the "*Pastoralis Curæ*" be applied and that special confessors be not denied to nuns.³⁷ In preparing this paper information was sought from most of

³⁵ *De Religiosis Institutis et Personis*.—Vermeersch, S. J., 1902, I, p. 288.

³⁶ Goosens: *Instr. du C. Dechamps aux commun. relig. des femmes*, 2^e édit., c. IV, §§ 4 and 6. Vermeersch, *ibid.*

³⁷ *Conc. Plen. II*, n. 417, p. 214; *Conc. Plen. III*, n. 97, p. 51.

the important dioceses of the country. It might make interesting reading to state what is, and what is not, done in many places, and to cite the catalogue of difficulties experienced by many communities; but it would hardly prove instructive for a better observance of the "*Pastoralis Curae*" and the subsequent papal documents confirming this constitution. In many dioceses special confessors are occasionally asked for and granted by their respective bishops for individual cases. These petitions are not so frequent, for the reason that sisters do not care to trouble the superior, who must in turn apply to the bishop for the appointment and approbation of the confessor. They prefer the easier way of asking permission to go out of their convents and of taking advantage of the outing to go to confession in a public church. We think most bishops would prefer to have the sisters go to confession at home in their own convents; but this will not, and cannot, be effected until special confessors are appointed. In some dioceses the rectors of churches are authorized to allow any priest whom they judge qualified, to hear the confessions of the nuns teaching in their schools. If the rector be the ordinary confessor, an appointment that frequently proves unsatisfactory,³⁸ the arrangement does not work well. We know of some places where the priests of the parish are forbidden to hear the nuns teaching in their parish school, or any sisters connected with the parish. The plan works admirably.³⁹

³⁸ The rector must treat with the sisters regarding his school, and not infrequently school difficulties in connexion with conventual discipline are matters that trouble the sisters' conscience. Naturally the nuns do not wish to go to the rector because of his knowledge of these matters outside the confessional, nor do they wish to ask his permission to go to another confessor, for the request expresses a preference for some one else, or a lack of confidence, or at least an unwillingness to make a manifestation of everything to him. When sisters confess matters that concern merely the discipline of the convent, and are not matters of conscience, the confessor should prudently keep out of these affairs by telling the sisters that such difficulties are to be settled by their superiors.

³⁹ We have learned that some congregations of sisters have a clause in their constitutions forbidding them to confess to the parish priest. This may be true, but we could not verify it.

In some places the Ordinary Confessor is usually appointed from a neighboring parish. The assistants of the parish who take turn week by week in saying the community Mass for the nuns are given faculties to hear an odd confession of any sister who wishes to go to Communion at the Mass he celebrates. This has given entire satisfaction in some large parishes, and we know of no abuses where it has been tried. The places that offer most difficulty are small cities and towns. Sometimes superiors in such places ask the bishop to allow certain priests who visit the parish and community from time to time to act as special confessors, in case some nuns should wish to go to confession. In small parishes, or in places where there is but one priest, and where the sisters have no chapel of their own and are obliged to receive the sacraments in the public church, the bishop should appoint neither an ordinary nor an extraordinary confessor.⁴⁰ When the parish priest of such a place is narrow and makes conditions unpleasant for the sisters, if there are no visiting clergy to whom they may have recourse, religious life becomes almost intolerable. There is very little in the lives of sisters, if the happiness of the spiritual side be wanting. Peace of conscience means more to them than any thing else. When they are deprived of this their condition is pitiable. If bishops can find some solution for this difficulty, it will be a great charity.⁴¹ It seems to the writer that nothing more than a substantial observance of the pontifical documents is practical for the United States. That this at least should be brought about in every place, there

⁴⁰ *ECCL. REVIEW*, October, 1906, p. 347. *Consultazioni Morali*, I, p. 742.

⁴¹ It is the opinion of many priests, especially regulars, who once in a great while are called into such parishes, that it would be advisable to make arrangements not only for the nuns, but for the faithful as well. It is expedient, and even necessary in some instances, that priests of these little neighboring towns exchange on three or four Saturdays and Sundays of the year, or make some provision for a strange confessor. The priest of a small community knows every one in his parish, he knows everything that occurs among his people, and consequently many have not the strength of character to go to confession to him. Only the stranger knows the number of bad confessions made.

is absolutely no doubt; but just what form of substantial observance depends on conditions and circumstances? No one knows these as well as the bishop and priests of the respective dioceses. In determining on a plan it is not advisable to adopt the *a priori* method; but facts, and the needs and peculiarities of every community of the city or diocese should be taken into account. One reason why so little has been done in providing special confessors is that many have read the law and said, "This is impracticable for us." And it is true, indeed, that arrangements such as are carried out in many places in Europe are simply impossible here. Supposing a bishop should appoint six or ten special confessors for this or that community. It might happen that on a day a priest had a dozen sick-calls, a request would come from the convent asking Father A to call and hear a sister's confession. It is unnecessary to tell the reverend clergy what Father A's reply would be. Allowing that this plan is impracticable in many places, the spirit of the Church guarding and granting liberty of conscience to the nuns must obtain,⁴² and that by some solution suitable to the diocese, which will be a substantial observance of the papal constitutions and decrees. By a decree of the Sacred Congregation⁴³ bishops, by a special delegation, are charged to see that the decree "*Quemadmodum*" be fully observed, not only in their own diocesan institutes, but even in congregations of sisters whose constitutions are approved by the Holy See.⁴⁴ Occasionally some particular community is a source of a great deal of trouble. It is unreasonable to think that the bishop can give particular communities, in many instances the nuns of the entire diocese, the attention they demand and require. The bishop may appoint a director for each community in particular, if their difficulties be so numerous as to require special attention, or he may appoint a direc-

⁴² Meynard, O. P., *Quelques Responses touchant les Devoirs de l'obéissance envers le Décret Apostolique*, 1892, p. 64.

⁴³ S. Cong. EE. et Reg., 20 January, 1894; Bastien, n. 391, p. 235.

⁴⁴ If the sisters be exempted and under a regular prelate, then probably this charge devolves on him.—Bastien, *ibid.*

tor for all the nuns of his diocese ("Normae," 202). If the sisters be subject to the Sacred Congregation of the Propaganda, the bishop cannot appoint a director for the entire congregation but only for the sisters of his diocese (*ibid.*). If the sisters be diocesan, but in more than one diocese, the bishop, even if in his diocese the mother-house exists, cannot appoint a director for the entire congregation, but only for the nuns of his diocese.⁴⁵ To these directors the bishop may delegate his authority in part or entirely. These directors should be fatherly, kind, and firm men. While the bishop may communicate all his authority to them, this is by no means absolute, and the first duty of directors is to learn the restrictions placed by the apostolic constitution "Conditae," and to study papal documents relating to rights and privileges of nuns.⁴⁶ If we had suitable and well-informed directors in every diocese, half the difficulties about nuns would be solved. These directors should not be one of the special confessors and *a fortiori* not the ordinary confessor. Directors may be obliged to take cognisance of conventual affairs and to decide questions that may be matters of conscience for the sisters. Naturally sisters cannot readily confess to these directors.⁴⁷

What sisters are entitled to these special confessors? All sisters, whether of simple or solemn vows, diocesan or non-diocesan, as well as sisters under a regular prelate who make either simple or solemn profession.⁴⁸ The Sisters of Charity instituted by Saint Vincent de Paul, owing to the Saint's admirably devised plan for their government, and considering the apostolic declarations and privileges granted to them, are under the direction of the Superior General of the Lazarists, or visitors appointed by him. To him and to the visitors of his delegation is entrusted the prescription of special con-

⁴⁵ Bastien, n. 379, p. 223.

⁴⁶ A work treating of this is in preparation.

⁴⁷ Bastien, n. 379, p. 222.

⁴⁸ *Pastoralis Curae*, III; *Quemadmodum*, I; *Conditae*, p. 1, n. XI, p. ii, n. viii; *Normae*, 139; *Gennari: Consultazioni Morali*, II, p. 258.

fessors as laid down in the decree "*Quemadmodum*." In case of negligence the sisters can have recourse to the bishop.⁴⁹

Are lay brotherhoods, such as the Christian Brothers, Alexian Brothers, Little Brothers of Mary or Marist Brothers, Brothers of the Sacred Heart, etc., entitled to special confessors, or do they enjoy full liberty, such as priests, in the choice of their confessors? The confessors of religious men, even of those not exempt from the jurisdiction of the bishop, do not require special approbation. This is the general rule.⁵⁰ Some institutes may have a papal constitution directed to them requiring their confessor to be specially approved. This special approbation is only "*ad licitatem*."⁵¹ The confessor, then, of these lay brotherhoods needs no other approbation than is required for the general body of the faithful.⁵²

It would be very easy to give a wrong interpretation to a decision of the Sacred Congregation⁵³ which declares that lay brotherhoods are governed by the decree "*Quemadmodum*." The decree applies to them regarding the manifestation of conscience, but the law of confessors does not extend to them. This is the opinion⁵⁴ of the eminent moralist and canonist Cardinal Gennari. Moreover, the "*Normae*" (n. 139) explicitly declare that the "*Pastoralis Curae*" does not apply to religious men who by their profession and discipline are laymen; and when the "*Normae*" (*ibid.*) state that the "*Quemadmodum*" has application to them it must mean ex-

⁴⁹ S. C. EE. et Reg., 15 April, 1891.

⁵⁰ Vermeersch, I, p. 287.

⁵¹ Piat, I, p. 405; Bastien, n. 365, p. 208.

⁵² Bastien, *ibid.*

⁵³ S. C. EE. et Reg., 15 April, 1891.

⁵⁴ Les Congregations relig., Nardelli, O. P.; Mazoyer, n. 89, p. 88; Consultazioni Morali, II, p. 260. Here three reasons are given: (1) The "*Quemadmodum*" mentions explicitly the brotherhoods in abolishing the manifestation of conscience. (2) The decree requires the sacred canons to be observed for ordinary and extraordinary confessors. Now the sacred canons of Trent and the "*Pastoralis Curae*" refer to cloistered nuns and all institutes of women. (3) When the bishops are exhorted to appoint special confessors, the decree says, "in all localities of their dioceses in which there are communities of women." Here we must retract our opinion expressed in *ECCL. REVIEW*, October, 1906, p. 344.

clusive of what pretains to the confessors.⁵⁵ The laws of the Church are always evidence of wisdom; if they do not always appear so, it is because conditions have changed, or because (*interpretative*) it was never the mind of the Church that the law should have application under the special circumstances of this or that locality. It is apparent to every confessor that men do not need the same direction as women in confession, and it would seem very strange if the Church restricted religious men⁵⁶ as she does nuns.

Who may be appointed as special confessors? Extraordinary confessors are extraordinary either to the entire community or to individuals. To the latter class belong special confessors. Benedict XIV tells us⁵⁷ that many bishops used to appoint regulars. Universal custom has of itself abrogated many decisions forbidding regulars to be the special confessors of nuns.⁵⁸ Regulars are usually appointed by bishops as special and extraordinary confessors. If for diocesan or non-diocesan communities the bishop appoints a number of special confessors, it seems more conformable to the universal custom of the Church and not contrary to her legislation to appoint the greater number of them from the regular clergy. Now by a more recent decision⁵⁹ bishops may regularly appoint priests of Religious Orders or Congregations as special or extraordinary confessors,⁶⁰ unless the constitutions of a par-

⁵⁵ This seems clear, because the "*Quemadmodum*" merely confirms the law of the "*Pastoralis Curæ*" in regard to special confessors, and then exhorts the bishops to adopt a practical provision; so, if we take away from the "*Quemadmodum*" all that the "*Pastoralis Curæ*" prescribes about confessors, there is nothing left but the Trent legislation.

⁵⁶ If a chaplain is appointed to these Brotherhoods, it is fitting that the brothers regularly confess to him; but if they wish to go to another confessor, they require simply the permission of their superior. Bastien, n. 365, p. 208. This permission is required only "*ad liceitatem*."

⁵⁷ "*Pastoralis Curæ*," n. 10.

⁵⁸ *De Jure Reg.*, 1883; Bouix, 3d ed., p. 335.

⁵⁹ S. Cong. Ep. et Reg., 14 February, 1851. Vermeersch, II, p. 613; Bucciaroni: *Enchiridion Mor.*, 1900, 3d ed., p. 345.

⁶⁰ Evidently Fr. Tanquerey (*Theol. Mor.*, I, p. 161, n. 332) overlooked this decision in citing the "*Pastoralis Curæ*" and saying that regulars may

ticular institute forbid this. If the nuns are subject to a regular prelate, the special confessors may be regulars of the Order to which the sisters belong, or priests of another Order, or secular priests. It seems to us in harmony with the legislation and more so with the practice of the Church that the greater number of special confessors for communities subject to a regular prelate should be religious not of their own Order, and at least one or two secular priests should be among the number. On this point regular prelates should not be narrow. Unfortunately many have been so. Safeguarding the liberties of conscience may admit of certain abuses. Some individuals will transgress every law and abuse every privilege. While there is free will no human law can control or subject all to its observance. If freedom of conscience be granted by bishops and regular prelates to nuns, some abuses may result; if liberty be not granted, greater evils will follow, for there is danger of bad and unsatisfactory confessions; despair gets a foothold, or peace of conscience is disturbed.⁶¹

The qualifications of the special confessor are the same as those required for the ordinary.⁶² Special confessors should know that a little more than ordinary prudence is required of them. As often happens in the United States, necessity obliges the appointment of young confessors to communities of nuns. To these young priests the admonition of special prudence is directed: older confessors know its necessity from experience. The special confessor should not be too ready to decide all difficulties proposed to him. It is well for him to weigh the matter carefully and judge whether the decision can

be appointed as extraordinary confessors — "*deficiente copia saecularium sacerdotum ad id munus idoneorum.*" It would be concealing facts to refrain from stating that sisters unhesitatingly declare their preference for regulars. This is due, no doubt, to the fact that regulars understand better the details of community life.

⁶¹ "*Pastoralis Curae*," 10, 11, 12, 13; Piat, II, p. 219; ECCL. REVIEW, March, 1892, p. 164.

⁶² "*Pastoralis Curae*," n. 9; ECCLESIASTICAL REVIEW, October, 1906, p. 356; Passerini: *De Statu Hom.*, II, Qu. 187, n. 830, p. 208, ed. Lucae 1732; Piat, II, p. 205.

be given only by one who regularly hears the confession of the nuns. It is advisable to inquire if a decision has been given by the ordinary confessor or by another special confessor.⁶³

How often should these special confessors be changed? There is no fixed time for them. The law of changing confessors every three years is applicable only to the ordinary confessor who hears confessions in the house or convent of the sisters.⁶⁴ The requirement of liberty of conscience supposes that these special confessors be changed from time to time;⁶⁵ but how often depends on the will of the bishop or regular prelate. In changing these special confessors the superior of the community might be consulted. She knows how frequently these confessors are called to the community. If among them there be holy men to whom the majority of the nuns wish to confess, it is advisable to give such special confessors a long term of office.

In conclusion, many may think that this paper attaches too much importance to the question of the confessor of nuns. There is more truth than sentiment in the advice of a saintly bishop given to a brother in the episcopacy: "Have the communities of nuns in your diocese well regulated, and direct their prayers to its necessities, and God's blessing is assured." Another prelate showed that he attached the same importance to their prayers when he said, "I do not wish the nuns to at-

⁶³ Some special and extraordinary confessors, like those who always seek the easiest way out of every difficulty, even at the cost of principle, will never give any decision, but always instruct the nuns to refer the matter to the ordinary confessor. This is lack of courage and character, and is not what we mean by special prudence.

⁶⁴ S. Cong. EE. et Reg., 20 July, 1875. A decision was given on this point owing to a doubt of Archbishop Alemany, O. P., of San Francisco, who feared the law of three years applied to the Sisters of Saint Vincent de Paul in his diocese, who were accustomed, or obliged, to confess to the parish priest in the parish or public church: "La inhibizione data ai confessori di proseguire al di là del triennio, mentre la medesima è inflitta unicamente ai confessori ordinarii che si recono ad ascoltare le confessioni nei monasteri, conservatorii ed altri luoghi ove convivono donne in forma di comunità."

⁶⁵ Bastien, n. 371, p. 217.

tack me by their prayers." Real kindness and consideration is shown for nuns not by frequent visits and long conversations and unnecessary letters, which the spirit of the law forbids,⁶⁶ especially in reference to religious priests. "Who will measure the moral influence on society of more than 38,000 sisters in the United States engaged in the work of teaching?"⁶⁷ Besides these, there are thousands of saintly nuns in attendance on the sick and dying in hospitals; hundreds consecrated to the contemplative life. Is not this vast army worthy of consideration? Does not the work they do for God and for the Church make it a sacred duty on the part of the priests to afford them, even at the cost of some inconvenience, the greatest consolation they have in life—peace of conscience through good confessions?

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"GEORGE LEICESTER, PRIEST."

I.

GEORGE LEICESTER, Priest—that was how he liked best to be known. He had for some time thus described himself, whenever it would not have seemed to him as if outsiders might possibly think it out of place. He had had to modify his views, at least as to the fitness of times and seasons for the assertion of his position, after a little adventure that had once befallen him.

He had entered his name and style in this fashion in the visitors' book at a small country inn where he and his sister and a friend of his sister's had stayed a couple of nights when they had gone on a walking expedition. To be sure, it was in a benighted part of the world. So he thought, when the landlady forthwith addressed him as "Mr. Priest." His

⁶⁶ "Pastoralis Curae," n. 18; Vermeersch, II, p. 611; "Das Beichtvateramt im Frauenklöstern" im Archiv für Katholisches Kirchenrecht, IV, p. 724, 1899, vol. LXXIX.

⁶⁷ Rev. A. L. McMahon, O. P., "D. Y. B.," p. 86, 1907.

sister had smiled, and his sister's friend had laughed outright; and the worst of it was that he was not quite sure how much of the mirth was provoked by the landlady's blunder. He had looked annoyed and had asked whether in country parts the schools did not teach the value of a comma.

A short time before this, George had been on the brink of adopting "views" as to the compulsory celibacy of the Anglican clergy: but he drew back and reconsidered the position when his sister's friend appeared on the scene. The friend was a bright-faced girl, with eyes so frank that they sometimes, even when the likewise frank lips were silent, said a little too much concerning his ways and opinions, considered from the ecclesiastical point of view. So he felt, perhaps more than he thought.

Victoria Dare belonged to a different section of the Established English Church from his own, and was, he knew, inclined to make fun of his many genuflexions and all the paraphernalia of his "advanced" ritual. He, however, hoped to lead her gently into the truth, and in the meantime he found her, if sometimes provoking, yet, on the whole, a delightful companion. And as to the celibacy of priests, of course, as Sir Roger de Coverley said on a certain occasion, there was a great deal to be said on both sides: and doubtless there were advantages in the marriage of the clergy, always provided that their wives were not qualifying for prospective Mrs. Proudiedom.

Miss Dare liked Lucy much better than she liked the "priest," but she saw no special reason why she should not chatter with him, laugh at him, or receive the sort of implied homage which a pretty girl ordinarily receives, and perhaps, consciously or unconsciously, expects to receive. When the three went abroad together, accompanied by an aunt of the Leicesters, Victoria attended worship at an English church on Sundays along with Miss Lumby, and on weekdays went to Mass and Benediction, "Popish" functions to which she accompanied George and his sister, as she frankly told them, out of interest and curiosity.

George said to his aunt, in Victoria's presence, that it was a very wrong thing to attend an English service abroad; that, in fact, the English Catholic form of worship was schism on the Continent. Just as, in England, the Italian mission was a schismatical setting up of altar against altar, so the English Church abroad was a schismatical one, and should never be encouraged.

Miss Lumby only smiled placidly. It was not the first time that her nephew had expostulated with her, but she had always been, and always meant to be, impervious to his say. She knew quite well also that, on this particular occasion, the lecture was intended less for her than for Victoria.

"What is schism?" said Victoria, meekly. It was a mischievous meekness, too, with which she spoke.

"Schism is a separation from the Church." George's tone was grave.

"How many Churches are there, then?" said Victoria, still meekly.

"O Miss Dare, you must be joking! You surely know that there is, and can only be, One Catholic and Apostolic Church."

"But if it is schism in England to go to a Roman Catholic service, and schism on the Continent to attend a Protestant"—here George's face assumed what Victoria wickedly described in a letter to a friend as "Mr. Leicester's martyresque expression whenever any one speaks of the Church of England as 'Protestant'"—"English one, there must be, at the very least, two Churches, the English one and the Roman Catholic."

"No, no, my dear Miss Dare. Forgive my saying that I fear you do not quite understand. The Church of England—the English branch of the Catholic Church—is the Church of the English people"—

"Except most of them," interrupted Victoria. She was instantly sorry that she had interrupted Mr. Leicester, and said so. He gracefully accepted the apology, and went on:

"The Church of Rome, I was about to say, is, in like

manner, the Church of the French and of other Continental nations."

"Hence," said Victoria, "schism is really nothing but a question of geography?"

Here Miss Lumby put an end to the little controversy by announcing that it was time to go in to luncheon.

The next day George Leicester made his confession in bad French to a priest who knew no English. The day after, he presented himself at the altar-rails, and boldly stole what he believed to be his share in the rights of the faithful, a share denied him only by ignorance and bigotry. He knew perfectly well that the priest who communicated him did so unwittingly; he knew that, but for this, the priest never would have done it. Yet Leicester with all his pride in traditional English honor, and all his belief in the superior truthfulness of his nationality to that of any other, and all his assurance as to the truthfulness of "English Catholics" being far higher than that of "Romanists," he calmly and unequivocally—lied.

Victoria spoke out her mind to Lucy on the subject. She had supposed, when she saw Leicester kneeling to receive Holy Communion, that he had made his submission to Rome. Lucy explained the case to her, and she listened with an indignation she took no pains to conceal.

"And he thinks that right?" she said, with scorn.

"Of course he does," said Lucy, "or he wouldn't do it."

"And do you?"

"Well, I shouldn't do it myself. In fact, I think it rather an extreme thing to do. But, you see, George is so sure of his position, as a priest of the Catholic Church of England, and so annoyed with the Romanists for not allowing inter-communion—for not giving Holy Communion to English-Church people—"

"That he steals it," interrupted Victoria.

"That is strong language, Vic, and you are aware that he is my brother."

"Yes," said Victoria, "and of course I don't want to hurt you; you know that, Lucy. But just let me speak. You

know there is a very wide difference between your brother's 'views' and those in which I was brought up. I need scarcely tell you that. To me the Lord's Supper is a simple and beautiful memorial of the death of Christ, and a means of grace and a way of spiritual union with our Lord, and with our fellow-Christians. To Mr. Leicester and you it is something far more than this. As far as I understand, you both hold opinions on this subject which are practically the doctrine of the Church of Rome. He interprets the Prayer-book in a way in which, until I knew you, I had no idea it could be interpreted. I can allow for all this, and agree to differ from you. If ever I were to see that your views were the true ones, I should go frankly to the Church of Rome, as there they are taught honestly and openly, and I should not have the feeling that I was holding doctrines which I might find a sanction for at one side of the street, while on the opposite side I might be told, as I was recently told by a very good old clergyman, that they were soul-destroying. This, of course, will never be: I am a Protestant, and intend to remain one. But you and I, and your brother too, have been taught to think truthfulness right and untruthfulness detestable: and we have been taught this, not only as English people but as Christians. This is all I have to say."

This had happened just before they were leaving Rouen for Havre. There was no more chaff, no more jesting.

Early in the morning of their last day in France, Victoria went by herself to St. Ouen's, and, for the first time in her life, prayed inside a Catholic church. She prayed, not for light, not for leading, not for any blessing on her path. She prayed that George Leicester might, one day, be very sorry for what he had done.

II.

It was seven years later. Lucy Leicester had married and gone out to India. "George Leicester, Priest," had adopted the opinion that a celibate clergy was the right and proper thing. He had gone through some pain when Victoria Dare

had said good-bye at Southampton, where her father had met her to take her home. "Is it quite good-bye?" he had said, "or may I come one day to see you?"

"It is quite good-bye."

And so she had passed out of his life. He had not realized until just before they were about to part how much he had come to care for her, and even more deeply than he had supposed himself capable of caring. But that dream, or whatever it was, had come to an end.

George Leicester was now vicar of a high church, an extremely high church. He had a congregation which some one maliciously described as giant on the spindle side, dwarf on the spear. He had splendid vestments, plenty of candles, a stoup for holy water, a little confessional, and much genu-flecting. He and the curate mumbled their English, so as to make it as little distinguishable as possible from Latin. At least, this was the reason by some assigned. He also read the Gospel a second time, from the pulpit, as he had observed was done in "Roman" churches. It is hardly necessary to say that by "Roman" he did not mean the churches of the great capital of Christendom, but those Catholic ones which did not include "Anglo" in their title. The absurdity of reading the Gospel twice in English, or what was supposed to be English never struck him. He had been for a time undecided as to whether he should adopt "Roman" or "Sarum" use. Roman proved the more convenient, as there were certain points on which it appeared rather difficult to arrive at a conclusion as to the use of Sarum. He said what he called his "private Mass" from the Roman Missal. In his other "masses" the Church of England Communion service was allowed to play a part, though not an unmixed one.

It must not, however, be supposed that he confined himself to externals. His poorer parishioners were visited, and urged, sometimes successfully, but more commonly otherwise, to go to their duties. There were gilds and mother's meetings, and various clubs; and some Anglican Sisters were drafted into his parish, and they worked hard. But at their

coming, there was a flutter in the dovecote of the voluntary workers, and most of these took flight.

It now pleased "George Leicester, Priest," to be called "Father" Leicester. Father Leicester's bishop called him simply Mr. Leicester. It was well known that the bishop was not in sympathy with "advanced" views. When he consecrated Leicester's church, there arose a difficulty about "the four-post bedstead" arrangement, as one of the sidesmen called his beloved baldacchino. It was well understood that the only position the bishop would take in "celebrating" was that of standing at the north side of what Father Leicester called the Altar, and his bishop called the Holy Table. But a bishop is a harmless thing, if he does not seriously interfere with you, but keeps himself in his proper place. There is, of course, a proper place for bishops, and when they step out of it, why, you follow your conscience, and let the bishops severely alone. This good bishop used the temporary arrangement, run up in order that he might "celebrate" after his wont, and made no comment thereon. He chaffed Leicester at the champagne lunch which followed, about his little "Popish Plots," innocent of gunpowder, as he was pleased to say they were. For the rest, he winked at what had for him a side childish, or even absurd, rather than dangerous; for he knew that Leicester was working hard in that parish of his.

A great many eyes were, at this time, directed toward a certain city, understood to be in the Anglican diocese of Gibraltar, albeit, by courtesy, it is allowed to be outside the jurisdiction of the bishop of the said diocese. There was something going on there, which was of very deep interest to a good many of the English clergy, and the occasion of much discussion, and of hopes and fears manifold. A prominent lay leader of the "advanced" was in this city in the diocese of Gibraltar, and many other Anglicans were there likewise. For a certain prelate, who was not the Bishop of Gibraltar, nor yet one of his suffragans, but sitting in the seat derived by succession from another bishop, martyred in the first century,

whom it had been usual to accept as the Vicarious Head of the Church, was considering with his non-Gibraltarine council the possibility of acknowledging the validity of the orders of the English "branch" of the said Church. The distinguished layman had said to a distinguished member of the non-Gibraltarine council, "You know very well, my dear Father—that we are one." To which the distinguished non-Gibraltarine had replied, "I know very well, my dear Lord—that we are two. But I hope, by the grace of God, that one day we shall be one."

At last the decision came, quiet, judicial, worded not without charity as well as courtesy. But a decision such, indeed, as might have been expected.

"Father" Leicester felt the blow very keenly; but its effect on him, as on a good many others, was that of confirming him in his false position. "What could it matter what Rome said? Let the English clergy stand on their own feet. Let them be sure of the strength of their case; and, above all, let them show a united front." Eheu, for the last, *quia impossibile!*

Was this man a mere esthete, a mere lover of the outside beauty of order, and the loveliness of the sanctuary? Or did he feel how, in that outside beauty the heart of the highest things was enshrined? He was not a mere esthete. He did care, and care more than, perhaps, he would have liked to acknowledge, for schemes of color and questions of detail. He could spend hours in discussing the most correct shape for a surplice; he thought anxiously how the best use might be made of some Indian and Japanese needlework which had been offered him; and whether certain figures occurring in the embroidery on disused mandarins' sleeves might possibly turn out to be symbols whose meaning, unknown to him, might, in the event of a Jap or a Chinese coming in to the service at which the vestments were worn for whose decoration these pieces of Eastern art had been used, make him be thought ridiculous or worse. But also, he could refuse, and refuse so persistently that at last they almost ceased to come, dinner

invitations from fashionable houses whose mistresses were ready to give him anything he chose to ask for: and this, in order to visit the sick, to get people to come to their duties, to speak words of comfort to those in sorrow. His influence, if not a strong one, was at least kindly and gentle.

Was George Leicester insincere? Certainly not, in a moral sense; but, in the intellectual sense, certainly yes. That is, if by intellectual insincerity we are to understand, not the imperfect power of vision; not the failure to see the logic or its contrary of such or such a position; but the mental attitude which made it an impossibility for him to look, and therefore, and therefore only, an impossibility to see. George Leicester was not a strong man, but he did try to be good; and at least we all can do that.

The Established Church of England is a mighty bulwark against logic; being, as she is, founded and built on ambiguity and compromise: and of the various viewdoms within that Church, the High Anglican is not the most logical. When a High Anglican invokes logic, if it does not lead him into the Catholic Church, it may be simply fatal in some way, to his belief or to his conduct.

Once "Father" Leicester invoked logic; and it landed him upon a terrible rock of bruising and breaking.

A new curate asked him this:

"Father, I suppose we must class Romanists as Dissenters?"

"Certainly. Here, in England."

"Suppose one were sent for on a sick-call, and, on arriving, found that the person was dying, and was a Roman Catholic, what ought one to do?"

"Well, they are certainly members of the Church—"

"The Church of England?" put in "Father" James.

Leicester took no notice of the interruption, but went on.

"We could not, of course, refuse them the last Sacraments."

"But they would not receive them at our hands."

"They ought."

"I understand that, in the case of Dissenters, we are not to run the risk of irreverence. They would only scoff at

‘Popish mummary.’ But, suppose a Roman Catholic refused?”

“Yes?”

The interrogative was merely to gain time.

“Would you send for their own priest?”

“Well, I suppose that, as a matter of kindness and courtesy I should, if it were possible to do so; but not as a matter of principle.”

“Then, if one had a sick-call to a Roman Catholic, and were certain that the patient was dying, and that there was no time to fetch his own priest, ought one simply to ignore any possible objection, and administer the Sacraments without making any inquiries on the subject?”

“That would appear certainly the logical thing for us to do, holding, as we must, the validity of our Orders, and consequently of our Sacraments.”

“And if they would not receive them?”

“If they refused, it would be at their own peril. You see, we must remember the risk of delay for them, and warn them solemnly of it.”

“And then?”

“Then, if they persisted in the refusal, I suppose one would have to say, ‘Send for the priest you prefer.’”

“And suppose it were too late?”

“Well, we should have done all we could.”

“I understand, then, that wherever I go on a sick-call, I am to assume that, as a Catholic priest, I act—”

“As a Catholic priest; a priest of the branch of the Church to which all English people, as such, belong, and with which the other branches of the Church are on an equality.”

“Forgive me, Father, if I do not let this subject go for a moment. If you were by the bedside of some one whom you had reason to believe to be a Romanist, and you saw the certainty of immediate death; would you, if they did not know you were not a Roman priest, think it necessary to tell them?”

“It would be a question of giving them the last Sacraments, or letting them die without them. Could it be right to do this last?”

"But, to the sick Romanist, they would not be true Sacraments that he had received."

"Surely that would not affect the question? Sacraments are not a matter of subjectivity, are they?"

"But wouldn't it—wouldn't it be rather like cheating?"

"Of course not, my dear fellow. However, you may feel quite sure that we shall never be placed in such a position. The Romans are quite too much alive for that."

The curate hesitated a moment before he said, "Well, Father, to me it would certainly seem like cheating."

George Leicester laughed, and there the discussion ended.

The same curate had previously asked him what his views were about proselytizing; and the Vicar had said that, of course, in the strict sense, there could be no such thing on the part of Catholics, as every one in England belonged to the National Church. He did not care about Dissenters coming to the parish entertainments, not because he grudged them a cup of tea and a bit of cake, and the warmth of a good fire; but because it was a bad precedent to admit any people whose children did not attend Catechism and Sung Eucharist or the "High Mass," at which one of the sidesmen took the part of subdeacon.

As a matter of fact, there were people enough in the parish, nominally belonging to the Church of England, or at least not avowedly belonging to any other denomination, to fill the church and the schools to overflowing, if only one could get at them, and these ought to be seen to before the straying sheep were looked up.

The Anglican Sisters visited at every house to which they could gain admission, and it more than once happened that promises were obtained from Catholics, who supposed from the Sisters' garb that it was "all right," to come to church. Somehow, it always turned out that these promises remained unfulfilled, and that a second call was not welcomed. So, after a little while, Rome in the slums was let alone.

III.

"Father" Leicester was sitting in his study one winter

evening. He had had a specially heavy day's work, and had allowed himself a longer after-dinner smoke than usual. There were a good many things to be done before he could find time for the reading which he tried to secure every evening after ten. It was with some necessary resolution, as well as with a little latent irritation, which betrayed itself in a shoving, rather than a putting, aside of his books, that he went to his desk, and began to tackle his unanswered correspondence. Could he find a situation as errand-boy, or as Buttons, or as anything, for Mrs. Weston's eighth boy, and thirteenth living child? Could he kindly let Sister Marion know at what time he had appointed Miss Newton, the old lady who wished to be confirmed, to call upon him on Tuesday, as Miss Newton had unfortunately forgotten? Would he please take notice that, if Miss Diana Sympkins de Lisle were again disturbed by the rough and impertinent lads of his curate's evening class making squeaks on their fingers under her drawing-rooms windows, Miss Diana Sympkins de Lisle would consider what steps it would be necessary for her to take.

Then came a letter different from any of these. It was expressed in very ordinary, very quiet words, that cry of a struggling soul, that cry of a seeker after truth.

. . . . I want to believe, but I see no authority for believing. I cannot believe on the strength of the feeling that it would be a most blessed thing if God had really revealed Himself in such an incarnation as Christians hold or are supposed to hold; an incarnation by which, and through which, we might learn what we otherwise, as it seems to me, could not possibly grasp. How am I to know? How is it possible for me ever to do more than hope? You said the other day that the Infallible Church teaches this: but when I pressed you, you could not tell me what you meant by the Infallible Church, for you had to allow that the Church of England, of which you are a minister, puts forward no claim to infallibility. Dear sir, may I come and talk this over with you? There is a Church that does claim infallibility for her teaching, and it seems to me that, if ever there had been an incarnation of God, it would have been a cruel and, if I may say so without seeming to be irreverent, an illogical thing of Him to leave the

world without any trustworthy repository of His teaching and His commands. This is to me, as I am sure you will understand, a very serious matter indeed, and you will forgive my saying that, as I have made up my mind to obtain certainty, unless I see that certainty cannot be obtained, I intend, if I cannot get satisfactory reasons from you for a belief which I should be only too thankful to be able honestly to hold, to ask my way of those belonging to the Church of Rome. As a matter of course I have first appealed to you, you being a clergyman of the Church in which I was brought up, but from whose beliefs I have long since strayed. It is only fair to tell you what I mean to do. You see, I cannot play with a thing like this.

Will you, therefore, kindly appoint me a time, necessarily on a Sunday or on a weekday late in the evening, on account of work whose hours I cannot alter? I ask this, as you have been good enough to say that you would be glad to meet any inquirers.

Yours very faithfully,

JOHN KING.

"It is difficult to have patience with this sort of thing," said Leicester to himself. "What is it possible to find in the Church of Rome that is not to be found in the Church of England, except the Pope?"

But he was quite ready to see John King and to do for him after the best of his ability. He would have given him for the bread he sought, if not a stone, at least a mess of ill-cooked pottage, wherein were sodden herbs not all of grace.

He laid the letter aside, in order to deal with others first, and resumed his wading through his correspondence, so much of which seemed to him a waste of time to have to read. Would he preach on a certain Sunday, several months ahead, at a church in Scotland, on behalf of the English League for Uniting the English and the Greek Churches in an Association against the claims of the Papacy? Would he kindly—

Here there came a knock to the door of his study. His "Come in" was given not without a sense of relief, instantly felt to be completely illicit.

"Please, Father, sick-call."

"Who is it?"

"I don't know, Father. The messenger is here."

The "messenger" was in the strip of a waiting-room which Leicester had had curtained off the passage, a wider one than passages in small town houses are wont to be. It was a girl of about fifteen, with a shock of uncombed hair, and a very ragged frock.

"Please, sir, our lodger is dying, and Sister Mary Gabriel told me to go for the priest."

"Sister Mary Gabriel?"

"Yes, sir, the new Sister. She came to-day with another, and they said that old Mrs. Antony was that bad, and some one is gone for the doctor, and I was to go and fetch you. You are to hurry up, please, sir. Sister said you would know what to bring."

"What is the address?"

"Mrs. Antony, Number Fourteen, fourth-floor back, Cutter Street."

He knew the street, but it was one in "Father" James's district: however, as clearly no time was to be lost, he sent the girl back, saying he would come as soon as possible. He went into the church, and put what he took from the tabernacle over which he had had some difficulties with certain of the parishioners who were not yet advanced enough to like it, into a beautiful little gold pyx belonging to a sick-call case which he had recently been given. He had some oil consecrated, by whom he never had revealed. He took his little Roman "Ordo," for it was so much more convenient to carry than his "Priests's Prayer Book," and, after all, was not a whit less authorized; and went forth.

It was a wet night, and the wind blew hard: it was hopeless to think of holding up an umbrella. On he went, treading quickly but carefully, until he came to 14 Cutter Street.

The landlady opened the door. Leicester would have gone up as quickly and silently as possible, but she was bent on speaking to him.

"I'm so glad to see you, sir. The poor soul has been wanting you. They say it's all nonsense, but I says, says I,

if she likes to have a priest, she shall have one, and so I sent my daughter for you, sir, though she has a cold, and I don't want her laid up on my hands. But I always says, 'Let's be neighborly,' says I."

George Leicester fidgeted. "I had better go up at once," he said in a low tone. But the good woman evidently saw no reason why she should not go on chattering. "We're not Catholics," she continued, "we're Baptists; but all the same, I says, there's a great many roads to Heaven, I says, and you takes whichever you likes, or whichever you was born to. And if you does your best, it's all right, says I. But them Catholics, they always thinks they can't die without their priest. And Sister said you must be sent for,—she'd ha' gone herself if I hadn't—and so I sent."

"I must go up," said the clergyman, in a low voice, as he moved on. A strange feeling of uneasiness was over him, which he was trying to shake off. He turned back, and said, very softly. "You said Mrs. Antony was a Catholic. Of course you meant an English Catholic." His tone was of predication, not of interrogation.

"Oh, yes, sir, she's an English Catholic, sure enough, but she told me yesterday that she hadn't been to Mass for a long time. She only came here last week, and was took that bad that I made her let me send for the doctor. The Sisters come to see her to-day."

"An English Catholic." "Not been to Mass."

"Father" Leicester always spoke of saying Mass when he meant reading the Communion Service of the Church of England, with or without interpolations from the Missal. But—but—did other people? What did the landlady mean? There was a stir on the stairs. The landlady obeyed a signal from some one who was standing at the top. She returned to where the clergyman's hesitation had left him standing. "That's the nun, sir. She's in a fidget. The doctor has been here and says he can't do no good. Go up, sir."

The conversation of some months ago with "Father" James rushed back upon his memory. It was a hopeless case.

The woman must not die without the Sacraments. He was on his way up the stairs. No, logic was logic, and, even if the woman were not an "English Catholic," she must not die without the Sacraments.

Suddenly, he quickened his pace. On the landing, in the very imperfect light, he saw the black figure of the Sister. She was standing, with a candle in her hand. That uneasy feeling was strong upon him, as she genuflected and preceded him into the sick-room. He made a great effort, and thought he had succeeded in shaking it off. The Sister had lighted the candles on the little rickety table with its crucifix and glass with holy water and the little sprig of box. She waited a moment, and then left Leicester to hear the woman's confession, having first seen that he was aware of her state.

IV.

Many a year after that, Leicester could, in his mind's eye, see the room as distinctly as he saw it then. He could see the bare walls, the scanty furniture, the dim light. There was the central figure, the old sick woman, her black eyes gleaming under her shaggy brows as she watched every movement of his with a great eagerness and unrest. He sat down by her, crossed himself, mumbled a formula, and waited. There was silence. "How long is it since you made your confession?"

The almost inarticulate sound that came in response he interpreted as "Ten years, Father."

Then he waited and waited. Would the woman never speak? At last she gave a sort of little sob, and said, this time clearly enough, "O Father, won't you help me?" And yet he sat there, feeling, as it were, ice-bound.

There was a low murmur from the dying lips, but he gave no word of help, no sign of sympathy. She stopped, and yet he could not speak. And the silence grew awful. The moments, terrible, year-like moments, went by, and yet he sat there silent. He could not speak: that was all. He was conscious of nothing till he heard a cry, and saw that the wo-

man had half-raised herself from the pillow, and was staring at him with wide-open eyes.

"O my God, it's no priest! Sister! Sister! for the love of God!"

The nun was beside her in an instant. The woman was fully alive now. The blood seemed to have come back once more, to fulfil its work: life was on the lips, on the tongue, in the eyes.

"Sister, Sister, we're cheated. It's no priest; it's no priest! Oh, for God's sake, don't let me die till the priest comes. I won't die, I won't die! Sister! Sister!"

The nun took her hands. At first it seemed to her that delirium must have seized on the poor sufferer.

"Go!" the woman said. "Go, you wicked, wicked man. God's curse—no, Sister, I don't mean it; the Lord forgive him. Sister, Sister, get me a priest. Don't you see I'm dying? oh, quick, quick, Sister!"

Then the nun looked at the man who was standing still, and he could not but lift his eyes to hers. They were the eyes of Victoria Dare that were flashing forth righteous terrible wrath, as she recognized George Leicester, and understood his guilt. "Go," was all she said to him. To the woman she said quietly, "You shall have the priest, my dear. I will fetch him as quickly as possible."

She was leaving the room when Leicester walked quickly before her to the door. All his paraphernalia were on the table, but he took no notice of that. The eyes that had flashed out, as it were, the wrath of God on him, were downcast now. He said, "I will fetch him. I know where he lives." The words that rose to her lips were unspoken, "You will bring a Catholic priest, as you hope for mercy." But she almost felt as if she must have uttered them when the man said, "I will bring a Catholic priest, as I hope for mercy."

She drew the white cloth that was on the little table over the sick-call case, and knelt by the woman's side.

There was no time in which Leicester could express penitence, or grief, or horror, though all these things possessed

him. His whole mind was set on the finding of the Catholic priest. His dread was lest the woman might die while he was upon his quest, and he prayed, as never in his life had he prayed before, that God would suffer her to live, until the priest had done for her all that he could. Driven by all that could drive, impelled by all that could impel, he went on in the storm and rain, of which he was, indeed, unconscious.

Victoria Dare, in Religion Sister Mary Gabriel, knelt by the woman's bedside, praying as it is given to lovers of souls to pray, and the woman she prayed for, and prayed with, grew calmer. "O my God, I am sorry! O my God, I am sorry!" "Jesus, mercy! Mary, help!"

God's mercy met George Leicester that night, as it met the soul he had wronged. Within an hour he had brought the priest with the heavenly help, and the soul was sped on its way with the blessing of pardon and the unction of healing, and the Food of Immortality.

After that night, people said that something must have happened to "Father" Leicester, for he suddenly aged as if by many years. Sharp lines had come about his mouth, and there were drifts of white on his hair, and there was a deep and settled gravity on his speech. It was a very little while before he resigned his cure, meantime having never visited any one and never celebrated "Mass." All were sure that some greatly painful thing had come to him, and destroyed the balance of his life. They were very sorry for him.

"He was a good fellow, you know, though he was so extreme."

"Was it all real to him?"

"What?"

"All that Catholicity, or whatever you like to call it."

"Was he playing at it, or what?"

If he had been playing, he had ceased to play. He had come face to face with Reality that winter night. By the grace of God he never afterward lost sight of it. His was not one of the deeper souls: but it is not of God to despise the shallower ones, if only they cry out to Him to fill them.

George Leicester and Victoria Dare never met again: but some time after this he wrote to the Superior of the Convent of Mercy to which he had learned that she belonged, and asked her to give a message to Sister Mary Gabriel. The message was that one who had so perilled his soul one winter night, a night he knew she could never forget, was penitent indeed, and penitent for all that had gone before; for the theft at Rouen, and for all falsehood and dishonesty, conscious, or unconscious.

Then Sister Mary Gabriel told Reverend Mother how she had knelt in the old French cathedral, and prayed that George Leicester might be sorry for what he had done; and how that prayer for him had been the beginning of the making of her own soul.

And Reverend Mother said, "Now let us give thanks for him." And they gave thanks.

But Sister Mary Gabriel never knew how the passion of penance, the agony of charity, had seized upon that convert soul, whose refuges of lies had been swept away on that terrible night.

Many grew familiar with the figure of the white-haired man who served Mass day after day, and who did the lowliest offices about the church: the man who always, at all hours of the day or night, was ready to accompany the priest who was carrying Holy Viaticum to the dying: the man who never spared himself trouble or risk, and who, in the year of the great fever that negligence had allowed to be, nursed the sick poor and comforted them, and brought them all help possible, temporal and spiritual. It was then that the great silence seemed lifted from his life, and he spoke sweet and strong words such as none had ever before heard from his lips. He laid down his life for the brethren before the fever had gone from the place.

Men asked why he had never become a priest. This indeed had often been suggested to him, and even strongly laid before him. But his soul had always kept to the refusal to overpass the barriers that penitence and humility had reared.

E. H. HICKEY.

A SUGGESTION TO PETITION THE HOLY SEE FOR A TRAVELLER'S BREVIARY.

A PRIEST in Germany recently suggested the idea of petitioning the Holy See to sanction the publication and recitation of a privileged Office for travelling priests.¹ The intention of such a proposal is presumably to furnish an Office which would exclude the lessons and other parts *de tempore* as well as the *propria festa* of the calendar, and which would consist of a permanent and unvarying set of liturgical readings and invocations, like the Office *De Beata Virgine*.

The particular advantage of such a privilege must be at once plain to those who are familiar with the modern methods of travel and with the spirit that renders travel by railway a much more common and widespread necessity than in former times. For a European priest with his limited notions of parochial distances, his habits of permanent local residence, the conveniences and obligations of canonical office holdings, which make the daily Mass and recitation of the Hours in choir one of the permanent functions from which he derives his living and state, it is perhaps somewhat difficult to realize the condition of the missionary, especially the American mission priest, even when he resides in a large city. The latter travels habitually, because his interests extend as a rule either over a large territory or to such a number of persons and functions that he must avail himself of the swift methods of locomotion. Among these are electric trains or motor-cars, automobiles, bicycles, and steam-railway cars. The dust, the steam, the jar inevitably attendant upon these systems of locomotion, make it impossible or very inconvenient, if not injurious to the eyes and nerves, to recite a canonical Office which requires careful selection of parts and attention to mechanical composition, such as is involved in the insertion of special antiphons, of lessons, and prayers varying from day to day. The same difficulty exists for those who journey by sea and are more or less subject to seasickness or are sensitive to the motion of the vessel.

¹ See *Korrespondenz und Offertenblatt*, Regensburg, February, 1907.

It may be said here that where necessity or grave inconvenience intervenes, a priest is dispensed from the recitation of the canonical Office and may recite the rosary instead. But between necessity or grave inconvenience and an habitual difficulty which the average conscience is impelled to overcome, there is a very wide range for serious scruples. In many cases in which a priest is not too ill or too weary from actual hard work, yet feels justified in saying the rosary in place of the breviary, he would feel much better satisfied if he could substitute an Office that causes him no mental anxiety as to rightly-inserted "proper" parts. This is the case, I fancy, in travelling, when it is much more difficult to say the beads devoutly than to say the Office devoutly, for the obvious reason that the rosary fixes the attention less and admits distractions more readily than the sustained thought offered in the printed page.

It is quite true, indeed, that, although we travel faster and farther than our ancestors did, yet we also travel more conveniently, and in the electric street-cars or in the modern Pullman coaches one may as conveniently recite his canonical Office as if he were seated in his room or in the parish church. No doubt. But there are other conditions with which most American priests are familiar. They force the traveller to sit for long hours in the sooty atmosphere of a railway compartment, which leaves upon his face, hands, and garments, the black remnants of the fuel that escapes combustion in the engine, but dulls his sense, producing headache or drowsiness, and that general sense of one's lungs and blood being overcharged with the poison of exhaled carbon. Similar is the feeling aboard ship when one is not sick enough to go down to one's cabin, but sick enough to feel that mental and physical exertion beyond the normal will make him and his neighbors miserable enough to wish him elsewhere. A priest who fumbles the pages of his fine "octavo" breviary, leaving black thumbmarks to trace his past troubles in future days, or one who worries with a tiny "sixteenmo" tearing the tissue-paper leaves in the effort to get at the "proper" with its

small print, the dust and cinders, or the lamps in the tunnel obscuring the printed page, is a subject for sincere compassion. He would do better, but Mother Church has not given him permission, for she rightly awaits the expression of the spokesmen who represent the wishes of her priests. Meanwhile people wonder why the priest uses such a soiled book, as it were on exhibition, whilst travelling, for they do not know that it is the *pars aestiva* used by him for journeys only, since he must carry with him a three or six months' provision of prayers even if he goes away only for a week.

There are times and circumstances, therefore, in which the combined inconveniences of devout attention to the details of an *officium de tempore* or *de festo* are, though not impossible, still very trying to nerve, to sight, and to that sense of cleanliness which is next to godliness and which makes even the lover of holy poverty dislike to see a mussed and soot-stained prayer book in the hands of a priest, and finally to that good humor which ought to be an effect of prayer and of which a priest is rightly the best and most decorous exponent.

The times and circumstances when a priest would be justly dispensed from the use of the office *de tempore* and privileged to say a special and convenient office "*Sacerdotibus viatoribus concessum*" could be restricted and specified so as to prevent abuses or beget an entire forgetfulness of that splendidly helpful arrangement of daily feasts and seasons contained in the Roman Breviary, illustrative of the Catholic faith and its history through all ages, with a forecast of the beauty that encompasses its fulfilment in the heavenly Jerusalem.

With due restriction, then, such a concession might be asked for missionary priests on continuous journeys and on isolated journeys of not less than six hours in each twenty-four. The faculty for it could be made dependent on the Ordinary, after the manner in which similar faculties, such as the *celebret*, are granted to travelling priests now.

How can the matter be brought officially to the attention of the Holy See? An individual priest, with the "authenticum" of his bishop, may apply to the Sacred Congregations for a

particular privilege or the solution of a *dubium* or a decision by decree, etc. But our present proposal regards a matter which concerns the body of the clergy. It is not usual to send petitions with appended signatures of priests to Rome. The Church is a well-organized monarchy, with all the appliances of constitutional government and the channels for popular representation through the bishops, who are the spokesmen as well as the directors of the clergy and the faithful. The bishops, or a representative number of them, could obtain the privilege suggested if they endorsed a petition to this effect. It would be for them to consider the advantages and take the initiative. In the United States this is more easily done than elsewhere in the world. Our Archbishops meet annually to consider, among other things, what is of interest to the Church in America. A memorial presented through one of them to the chief executive body of the Church, setting forth what has been above suggested, would lead to the discussion of the opportuneness of such a request upon the Holy See. The Archbishops would communicate with their Suffragans, and an expressed consent in writing would give undoubted effect to the measure. I say undoubted effect, for it is well known to all that Pius X is disposed to grant relief from the real hardships of the missionary in the way of devotion and efficiency, and that his judgment as to the existence of such hardships or hindrances is formed by the voice of the bishops, of whose desire for the welfare of the Church he is convinced. In truth, the disciplinary enactments, no less than the dogmatic definitions that come to us from the high tribunal of the Holy See, have been the result of requests made by the body of the bishops in different ages and countries.

In respect of the character of the Office, a model could be easily offered by way of suggestion of what would be most serviceable. An Office constructed on the traditional lines of three nocturns, lauds, hours, vespers, and complin, would not be too long if it be not too complicated, but form a continuous theme. The substance of the psalms "*pro itineranti*"

bus "; the lessons illustrating the journey of Tobias, and God's protecting providence; the prayers for the priest, the flock at home, the fellow travellers on the same journey, and the happy issue of the journey's purpose. There is everything in the common parts of the Office that our thoughts and longings embrace—morning prayer, meditation, spiritual reading, blessings of our words and actions, and night prayers. A brochure of hardly a dozen pages would cover the entire ground. There could be added those essential functions, taken from the Ritual, which a priest sometimes needs when travelling, in case he is called on to administer the sacraments to the dying amidst the agonies of a railroad accident, etc. There would be room for other useful notes in such a *Breviarium pro clericis itinerantibus* without swelling its bulk so as to make it inconvenient for the pocket, and, besides, there would be no need for carrying the *ordo* and the *ritual*.

THE EDITOR.

A CLERICAL STORY OF SIXES AND SEVENS.

VIII.

FATHER JAMES began forthwith to make an *amende honorable* to the magazine he had criticized, by spending many moments of leisure time in conning its pages. The initial look of bewilderment, inevitable to a reader who plunges *in medias res*, happily resolved itself into one of quiet attention and finally into evident enjoyment. But his appetite was being gradually whetted for something *hors d'œuvre* in this musical feast; and I saw him busily making notes of books and magazines referred to in the reading, which it was clear he intended procuring for himself and his choir.

He had also taken down from the shelf where, in long extended grandeur, his volumes of the ECCLESIASTICAL REVIEW ranged themselves, the numbers dealing with the *Motu proprio*, its text, and the various comments upon it; and into these he dipped with all the exhilaration of a swimmer taking a plunge in inviting but as yet untested waters.

All this reading furnished, as might be expected, much matter for congenial converse during the week. On one occasion he adverted to the three qualities which the Pope desires to see combined in every liturgical composition.

"I can understand," he remarked, "why the Pope demands 'goodness of form' in sacred music. It ought, indeed, to be artistic in the truest sense, for otherwise it will beget disgust instead of pleasure in those whom its purpose is to move to devotion. I can also see that it should possess a certain 'universality' or catholicity which, permitting the diversity of nationality or of race to make itself felt in the character of the music, nevertheless speaks a language which all the world can recognize as that of religious emotion. But I can not well understand how music can be 'holy'. The Pope explains this quality as one which excludes 'all profanity not only in itself, but in the manner in which it is presented by those who execute it.' A composition may be profanely rendered, that is, I suppose, with such mannerisms as operatic singers affect, or with unmannerly and indevout ostentation and vainglory. But what is 'sanctity' in mere sound, or in that sequence of pleasant sounds which is called music? I presume that, in the ages that were familiar only with those musical concepts and musical forms which we recognize as characteristic of Gregorian Chant, even secular songs, battle chants, hymns to the pagan deities, and so on, must have been composed after much the same models as the Gregorian Chants. So, too, in the polyphonic music of the fifteenth century, and the sixteenth, as well, secular or sacred were discriminated merely by the texts for which the music was written. And much of the secular music of Mozart, like the stately minuet in the order of dance music, sounds to our ears as not unfit for sacred song. Could not much of the secular melody of Beethoven, for instance, be well fitted to sacred texts?"

"Your speculations on this subject would lead us far afield," I acknowledged. "There is indeed a vast amount of music which any cultivated taste would immediately reject

as unfit for sacred uses, such as that of the 'light opera' of France or Italy, the *canzoni popolari* of the latter, English or American street or even concert songs also; while, on the other hand, some of the more sober *volkslieder* of Germany, because of their gravity of form, might not be so easily regarded as unfit. Sometimes, too, the mere external form of a long composition, its division into 'numbers,' the quasi-dramatic interpretation it may give to a simple creedal statement, would rule it out, although any single melody in it might not be objectionable. This would be true of many of the modern Masses, which are unexceptionable from the standpoint of art, but are scarce 'holy' from the standpoint of liturgical appropriateness.

"The thesis that certain kinds of music may possess a characteristic of 'sanctity' would be illustrated easily by Gregorian Chant, whose sole use is liturgical, whose whole *raison d'être* is to clothe with musical forms the sacred texts. It has no other being than that of the sanctuary; for—at least to-day—it is inconceivable as a vehicle for any other than a religious emotion and sentiment. Largely, the same may be said of the classical polyphony of the sixteenth century: it is to-day, at least, scarce fitted for any other symbolism than a sacred symbolism. But when we come to modern music, even to that music which has been expressly composed for religious texts, the question of 'sanctity' does not appear to me to be an easy one to define. I think, nevertheless, that we could easily agree on certain types of music as not possessing sanctity, even though wedded to sacred words."

"I will admit freely that a sacred text does not throw its mantle of sanctity over the music prepared especially for it," laughed Father James, as he evidently recalled some humorous illustration. "It was only two weeks ago," he continued, "that I was strolling along Eighth Street in the early evening, when suddenly I heard behind me the steady tramp, tramp, tramp, of marching men. As the sound came nearer, I moved toward the wall, and a dozen young men, well-dressed and fairly refined-looking, marched past me in files of twos, and

when some paces in advance of me sang a melody as easy as can be to remember, and sang it repeatedly until, arriving at one of the little houses with a frame porch, they marched up the steps, still 'singing the self-same song'. I could not at first distinguish the words, but the melody ran as follows:



"I thought the noisy youngsters were a little crowd of college boys out for an evening prank, and going to serenade some chum with their rollicking song. The conclusion was reinforced by seeing on the porch a young lady who seemed to be joining in the melody. But the strongest argument in favor of my supposition was the fact that once the floor of the porch was gained, some of the marchers danced and kicked and pounded on the flooring, still ecstatically shouting the music. They disappeared finally within doors, only to reappear almost immediately in single file, and headed by an austere-looking and bearded man, marching and singing the same old tune. By that time I myself had arrived opposite to the porch, and was able to distinguish the words. You will never guess what they were:

'There's pow'r in the Blood,
 There's pow'r in the Blood,
 There's pow'r in the Blood, I know;
 There's pow'r in the Blood,
 There's pow'r in the Blood,
 There's pow'r in the Blood, I know.'

Amazed and shocked, I looked more closely at the building—a private house in one of those 'builder's rows' you know so many of here in Burrville—and I noticed a huge lantern hanging from an iron pin in the wall of the house and bearing in large letters on its glass surface the legend: "Wesleyan

Mission'. You see that what I had diagnosed, largely from the character of the music, as a college-song of doubtful genius, was in reality an ecstatic Methodist hymn."

"The gray matter in its author's brain could not have been very severely taxed in the composition of its text, at all events," I remarked.

"Nor in the composition of its melody, either," thought Father James. "But I learned subsequently that its author passed the other days of the week in the useful avocation of a paper-hanger. To return now to our thesis: I will grant you also that many better known and much more widely used 'hymns,' such as 'Hold the fort, for I am coming', 'In the sweet bye-and-bye,' and even 'Nearer my God to Thee' (whose melody is quite as dolorous as that of the German love-song, 'On a bank two roses fair') are couched in a musical form that can not fairly be said to possess the note of 'sanctity'. But neither do they possess that of artistic merit. And it seems to me that when we come to really artistic compositions written by master-musicians expressly for use in the church, it is difficult to say that the music is not 'holy'. From this judgment I would of course exclude very much that Rossini and other Italians have written for use in the Church; also, all music either warmed over again and variously rehashed from forgotten operas, whether of Mercadante or of Mozart; also, any music open to the objections specified directly by the Holy Father. But when we come to a sober, solemn, dignified interpretation of the sacred text such as we meet with, I think, in some parts of Beethoven's Mass in C, as well as in much of the Church music of Gounod, I find it difficult to understand in what way that kind of music lacks 'sanctity'. It is not 'light' or fantastic, but sober and solemn; its interpretations are not so much operative as 'dramatic' in the best sense—giving, I mean, such an emphasis to the words as a fine reader would give to the text. I recall with what pleasure I read, many years since, a very brief analysis of part of Beethoven's 'Credo' in the *Dublin Review*."

And going to his bookshelves, he selected one of the volumes and opened it, with a sureness that betokened much familiarity with its contents, at the desired page.

"The writer is considering the first part of the Credo, and says that it affects him as being the 'sublimest illustration of the doctrine of the Trinity which art has ever achieved; for, indeed, music is the only art which CAN illustrate that mystery.' And he goes on to show how this is done:

The transition from the high notes to the low in the recitation of the formulæ "Deum de Deo," "Lumen de lumine;" the repetition which follows the words "Deum verum," and the almost conversational tone in which the equivalent attributes of the Second Person, "Genitum, non factum," are pronounced, always carry us up in imagination to the court of Heaven, where we seem to hear the semi-choirs of angels holding a sort of melodious colloquy upon the glories of the most Blessed Trinity, enunciating, one after another, the prerogatives of the Eternal Son, and at length uniting in a burst of praise on reaching their climax in the words "Consubstantialem Patri." The iteration of "omnia," in the ascription to the Son of the work of Creation, strikes us as eminently grand, and we mention this circumstance the rather, because it is sometimes said that repetitions of the sacred words are simply unmeaning.

Now, is not a music which could thus raise a devout listener (for such I presume the writer in the *Dublin Review* really was) up to the altitudes of his being, and place him in imagination in the 'very court of Heaven' and in the midst of whispering angels—is not this a 'holy' music?"

"You have sometimes accused me of growing eloquent, Father James, and now I can use the *argumentum retorquibile* upon you. But I think that much can be said against your contention. First of all, it must be remembered that the Nicene Creed is a mere formal statement of the beliefs of Christianity. It is, like a legal accusation in court, a simple averment of truths, not admitting any play of human emotion. It is not a sermon, it is not a poem, it is not a drama, it is not, in the popular sense of the word, even a prayer. Now

what would be thought of a clerk of the court who, in reading a charge of murder, should pathetically interpret every word thereof, pointing with the finger of a Booth at the 'accused who stands before the bar of this court', shaking his head like a Banquo redivivus at the same 'accused' in the averment of 'slaying,' 'taking out of life', 'with full premeditation,' the 'said John Smith' (this with a sepulchrally dolorous voice), and, to be brief, acting or interpreting what is essentially a mere formal statement not lending itself to anything but the plainest reading? The Creed is a statement—not an argument—of Christian truth. It indeed offers to the homiletic interpreter or expounder a vast field for argument, for illustrative comment, for pathetic inference, for glowing rhetoric, for poetic imagery. Touching heaven and hell, embracing the living and the dead, encompassing eternities—its only fitting interpreters would be the tongues of angels, and even these would prove inadequate to reach its heights of sublimity, to fathom its depths of Divine humiliation. But none of this is contained in the Creed itself. Develop that Creed; homilize it and poetize it and dramatize it, and you will produce a very long libretto for a sacred oratorio, which oratorio—or rather series of oratorios, like the 'Creation' of Haydn, the 'Redemption' of Gounod, and the rest—would invite the most dramatic creativeness of the master-musician to interpret musically that which the librettist has set forth poetically.

"You could set Homer to music dramatically; but I defy any musician possessed of any taste, to write dramatically expressive music to the 'argument' which Chapman has prefixed to each 'book' of his translation of Homer.

"The Creed is like the 'argument' of Chapman—it is, namely, the most condensed statement possible of that which ought to fill the whole world with books of explanation and comment. Being what it is, I really think that Beethoven's conception of it was a highly mistaken one. His mistake, however, was a grand mistake, grandly carried out. But many others have most feebly applied the same principle to

the Credo. They make, for example, a sudden abrupt change in the movement, in order to have the *word* 'mortuorum' 'die to slow music'—a most ludicrous misconception of the whole idea back of the phrase in the Credo, which is wholly triumphant, exultant, if it be anything at all. In simple truth, it is neither exultant nor sadly pensive; it is a mere statement of our belief in the resurrection of the dead.

"A counterpart of such a mistaken treatment would be found in the case of a learned judge who, in disposing of the 'effects of the dead', should suddenly pause at the *word* 'dead', in order to pronounce it with becoming melancholy, with slow, dragging utterance, and in a tragic stage-whisper.

"Possibly more out of taste is the treatment very commonly bestowed upon the words 'descendit de coelis' and 'ascendit in coelum'. Mercadante gives a complete octave of descending notes, from Do to Do, in order to *paint* musically the idea of Christ's descent into the womb of the Blessed Virgin. Similarly, he gives an ascending octave of notes, from Do to Do, in order to paint musically the words 'ascendit in coelum'. And what he does so completely, others have, in more or less complete fashion, attempted to do. Now, supposing that the Credo offered to musicians a really dramatic text, would not the musical painting of mere words be justly considered a wooden interpretation of the text?"

"I gather your meaning, Martin, and can perceive the force of your contention. The boy-elocutionists at our school closings have often afforded me great amusement, with their excessive word-painting. 'The warrior'—here they look fiercely at me, and draw themselves up to their fullest stature of three feet ten; 'bowed'—here the head goes down with a snap that makes one wonder how they manage to keep it on their shoulders; 'his crested'—here a various gesture, significant of a various idea of what 'crested' may mean; 'head'—here the little forefinger points unerringly to that specified portion of our anatomy, lest perhaps the audience should have some doubt as to the proper locality in which to hunt for it.

"I am willing to give up my beloved Beethoven as a grand

example of a mistaken interpreter—although not, I conceive, a mere word-painter in music. But granting that the text of the Credo does not lend itself to expressive musical exposition, I will dare to ‘point with pride’—as the politicians say—to the text of the Gloria. Here, at least, we have a poetic, emotional text. It is the very ancient ‘Morning Hymn’ of the Greek Church, so venerable as to find a place in the Apostolic Constitutions. It is not a mere dogmatic statement; it is preëminently a Hymn, and lends itself to an emotional setting in music. And I think that Gounod has, in several of his Masses, seized beautifully its possibilities of reverent musical exposition.”

“Just a moment’s interruption, before you give your illustrations—for I can catch the gleam of conflict in your eyes, Father James—to remark that your beloved Beethoven comes perilously near to the said word-painting in both the ‘ascendit’ and the ‘descendit’; and that the ‘bien-aimé’ Gounod is not free of a similar reproach; for in his Messe de Pâques, he places ahead of the ‘ascendit in coelum’ the prophecy of the Psalm, ‘Exsultavit sicut gigas ad currendam viam’ with an interlude of broken chords, and then proceeds to give an ascending series—Do, Mi, Sol, Do, to ‘ascendit’.”

“Both the prophecy and the chords testify at least to the sacredness of the musical inspiration, if not to its appropriateness just in that place; and I think that both will testify to his fitness as an interpreter of a text which, like the Gloria, will permit of a quasi-dramatic exposition.”

“To the illustrations, Father James!”

“Well, I suppose you must have noticed, long since, the exquisite appropriateness of his St. Cecilia ‘Gloria’. You know that the other composers of Masses familiar to most church-goers, content themselves with a fine burst of sound at the word ‘Gloria’—a kind of mere word-painting, it is, too, I admit—which they repeat again and again almost *ad infinitum*, with inversions and reversions and introversions of the following words, so as to bring in the word ‘Gloria’ in every possible way. As they all try to do this kind of thing,

the process soon becomes so familiar that we ought long ago to have become quite fatigued with it. But what does Gounod do? The little text you have just quoted in condemnation of his method—‘*Exsultavit sicut gigas ad currendam viam*’—shows us the student of theology, the nineteenth century mystic of the Catholic musical world, approaching a beautiful text and really meditating upon it. For him, therefore, the mere word ‘Gloria’ will not prove the major attraction. No such superficial treatment will satisfy a really meditative and exegetical mind. And so he takes down his New Testament, and reads the chapter in St. Luke, the pastoral idyl whose simplicity, freshness, and mere phrasal beauty, have so captivated all hearts through nearly two millenniums:

And there were in the same country shepherds watching, and keeping the night-watches over their flocks.

It is a quiet pastoral scene, quieter for the solitude and the darkness of the night, while only the wakeful shepherds

Sate simply chatting in a rustick row.

“The Prince of Peace comes into the world when all the kingdoms of earth have ceased from their immemorial warring—

And kings sate still with awfull eye,
As if they surely knew their sovran Lord was by.

“And He comes in the night-watches, wherein even a warring world must have rested from its combats. What heavenly irruption shall disturb this profound peace with loud shoutings of ‘Gloria’? Say rather, shall not heaven’s harmony steal softly on the drowsy senses, as though a sweet dream had at length overtaken the sleepy shepherds? Now, this is evidently Gounod’s idea. The heavens are opened to permit the angel band to descend to earth; and so we have first of all a simple *pianissimo* prelude, exquisitely simple, a ‘linked sweetness long drawn out’. St. Luke speaks first of a single angel addressing the shepherds: and so Gounod here

places a solo, simple, gentle in movement, without any clearly-marked time either in solo or in the long, tied chords of the accompanying voices, which sing with *bouche fermée*—a dangerous expedient in music, I believe, but in this case employed with almost an inspired good taste, since it so accurately interprets the scene at Bethlehem on that Christmas evening long ago. It is as though, mingling with the formal greeting of the angel, one could hear the far-away harmonies of paradise stealing through the scarce closed 'pearly gates.' And after the announcement of the angel, 'immediately', says St. Luke, 'there was with him a multitude of the heavenly host, praising God'. And here the full chorus bursts out in the 'Laudamus te' movement, not a vast roar of voices, in reality (for this would obscure the contrapuntal treatment), but only *relatively* loud—a masterstroke, as it always appeared to me, of musical genius, giving at once the impression of great volume, but also permitting the ear to seize clearly all the constituent elements in that apparent volume."

"You are becoming eloquent on what, I conceive, must have been a favorite view of yours in the past years. It explains to me now the uselessness of all my ancient growls on the subject of Church music."

Father James had warmed to his theme, and was not to be diverted from it by my little pleasantry.

"Gounod carries out the same idea in his 'Sacred Heart' Mass. You recall Haendel's employment of the old Calabrian melody in the *Pifa* of the 'Messiah', and how that great master achieves, ahead of Gounod, a sweet pastoral suggestion for a similar musical treatment of the birth of the Son of Man. Like him, Gounod here employs a simple pastoral figure in the instrumental prelude, not exceeding the range of a fifth, 'repeated again and again to the soft drone of the voices'. Let me quote for you the description I read of this musical device, some years since, in the *Catholic Quarterly Review*:

The descriptive design of the composer becomes immediately apparent. The movement being introduced by the sudden *forte*

call, as it were, of heavenly trumpets dying away on the still air, the voices of the choirs of angels are heard chanting the celestial unison of "Glory to God in the highest." Softly, as coming from empyrean heights, the long strain floats down to earth, the while the shepherd's pipe reiterates its simple strain. The picture is a vivid one, and recalls the description of the Noël song:

Quiet stars and breezes chill
Blown from every snowy hill
Speak of Christmas only, till
In our mind we seem to see
Shepherds bend adoring knee;
In our mind we seem to hear
Countless hosts of angels near
Blasts from silver trumpets blow,
As they did, so loud and clear,
From the battlements of Heaven
On that calm and gracious even
Eighteen hundred years ago.

"Now I think that such music ought to be considered a fit instrument for interpreting and emphasizing the meaning of the text of the Gloria, especially for the behoof of an age which, like ours, cultivates the imagination so little; which in our schools must have all the branches of study—even Grammar—reduced to graphic representations so that the children can *see* abstract concepts with the physical eye; and which even in the theatres demands that real horses shall march across the stage, real water splash up when the villain falls over the cliff, and real wine be drunk at the village merry-making.

"And doubtless you recall, also, the soft heralding of the heavenly glory in the Messe de Pâques. In each of these three cases, the devices employed are different, but the general effect remains the same; not the old, hackneyed braying of the word 'Gloria', but a peaceful setting in music of the simple story of St. Luke."

"I am afraid you have raised the whole question of the propriety of a dramatic, or quasi-dramatic, setting of the liturgical texts," I answered. "But before coming directly to that question, I think that the quality of 'sanctity' or 'holiness'

demanding by the Pope, may raise up in the mind a mixed idea. 'Holy' is not to be confounded with 'virtuous' or 'innocent', which are attributes alone of moral natures. Such natures may indeed be 'holy'—but so also may non-moral natures be 'holy' or 'sanctified'. A day, for instance, may be a 'holy day'; a place may be 'holy' (Exodus, 26:33), an altar may be 'most holy' (ib. 40:10), even a perfume (ib. 30:36) may be 'most holy', and so on. Thus, like these material, and even immaterial, things, music may be 'holy'—not because of any inherent quality, but because of its complete dedication to the service of God."

"Yes," interrupted Father James, "but the Pope evidently implies a certain kind of essential or inherent quality in the music; for otherwise the mere purpose with which composers wrote their music would serve to characterize their work. Thus, Rossini's Church music, as well as that of Pacini, Cimarosa, and the rest, would be 'holy' from the mere use for which it was intended."

"Hear me out!" I cried in the phraseology Mr. Wegg used in his bargaining with Mr. Venus.

"Go ahead, then," laughed Father James, with the answering stare of close calculation adopted by Mr. Venus.

"Well, then, sacred music, dedicated so intimately to the service of God, should be like the lamb of Jewish sacrifice—'a lamb without blemish, a male'. Music intended for the Church should be without blemish of worldliness; it should also be 'masculine', or strong and sober and restrained. Its emotion should not be feminine. If it is sorrowful, it may drop silent tears, but it may not wring its hands and go off into a fit of hysterics; if it rejoice, it may wear a smile of peaceful content, but it may not bubble over with exuberant demonstrativeness."

"Ingenious," commented Father James, "but scarcely clear or convincing."

"The subject-matter will not permit of apodictic demonstration," I replied. "The argument can rest only on moral proofs and reasonings. But let us continue our exploration

of the idea of 'holy'. Perhaps the old critical axiom will help us out: 'Bonum ex integra causa; malum ex quocumque defectu'. Music is 'holy' which, from the liturgical standpoint, has no defect. To have been composed for any other than a liturgical text, is a first defect; to have been composed for that use, but while serving the sanctuary to wear any of the apparel of the world, is a second defect; to wear exclusively the vestment of the sanctuary, but with such trimmings as to suggest worldliness, is a third defect; to wear unexceptionable vestments, but to wear them jauntily and not soberly, is a fourth defect. To apply the parable: let us grant that Gounod's music was composed for the Church, that it is not trivial or operatic in style: but has it no trimmings that suggest worldliness? and is it not apt to be sung with the hundred artistic tricks of 'expression' with which operatic soloists render his operatic compositions? In brief, if we listened to it for the first time, and were unable to distinguish the words, and had no indication, from the place or occasion of its performance, enabling us to judge of its intended use—should we be inclined to a critical opinion that it was composed for Church use?"

"You place a hypothetical case—always a difficult thing to answer. I will answer you, however, by your own illustration of the 'lamb without blemish, a male'. Now, if any of the levites of old saw such a lamb wandering in the fields, would they suspect that it was meant for sacrifice? How could they form any opinion on the matter? It forthwith becomes 'holy', however, when its use for sacrifice is determined upon; otherwise, it remains merely a lamb——"

"Yes," I interrupted, "merely a lamb, and yet a lamb obviously suited for sacrifice, as fulfilling the conditions laid down in Exodus. And I should apply a similar test to Church music. If a composer permitted us to listen to a composition, unpublished as yet and clearly intended for some text whose nature we did not know, we might perhaps fitly judge that, whatever it was intended for, it nevertheless would be *suitable* for use in the Church—it would be, by its own

nature, 'churchly' or 'holy'. I am not arguing against Beethoven or Gounod; I am merely suggesting a test by which to judge their Church music."

"But their music might appeal variously to various tastes."

"I admit the question is not easy. But the Pope has well uttered one suggestive thought: Is the music of such a character as to absorb all the attention of the congregation, and thus to make the sacred liturgy appear to occupy a secondary place? Does the apparatus with which the music is surrounded appear to make it the predominant partner?—and by apparatus I mean everything having to do with it: the length of time it consumes; the treatment it gives to the sacred text; the assemblage of voices and instruments (or the character of stops in the organ it demands or suggests, in imitation of an orchestra); the frequency of solos; the over-dramatic emphasis with which it treats certain portions of the text; the sensuousness (in a good sense of the word) of its melody or its harmonies; the over-pleasing, perhaps seductive, character of its genius and inspiration; and, finally, the possibly too obvious art, which instead of concealing displays itself?"

"And who shall be the judge of all this?"

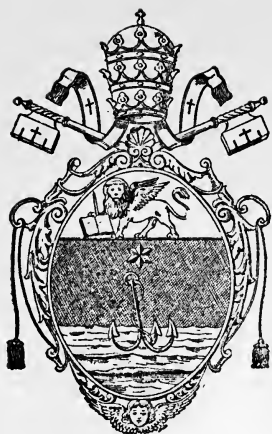
"Well, I presume our Diocesan Musical Commission."

"What! Father Bernard, and Professor Marks, and the Vicar General?"

"But, on the other hand, would you quote me, as a kind of 'Pauline privilege': 'Quisque abundet in sensu suo?' That is little short of esthetic anarchy."

"In the circumstances, I hardly think so," replied Father James; and our learned discussion ended in a hearty laugh on both sides.

[*To be continued.*]



Analecta.

ES. R. UNIV. INQUISITIONE.

I.

DE FACULTATE CONCESSA SACERDOTIBUS, EXCIPIENDI IN NAVI
CONFESSIONES FIDELIUM SECUM NAVIGANTIUM.

Feria IV, die 23 Augusti 1905.

In Congregatione generali S. R. et U. Inquisitionis E.mi
ac R.mi D.ni decreverunt:

Sacerdotes quoscumque maritimum iter arripientes, dum-
modo vel a proprio Ordinario, ex cuius dioecesi discedunt, vel
ab Ordinario portus in quo in navim conscendunt, vel etiam
ab Ordinario portus cuiuslibet intermedii, per quem in itinere
transeunt, sacramentales confessiones excipiendi, quia digni,
scilicet, atque idonei recogniti ad tramitem Conc. Trident. sess.
XXIII, cap. XV de Ref., facultatem habeant vel obtineant;
posse toto itinere maritimo durante, sed in navi tantum, quo-
rumcumque fidelium secum navigantium confessiones excipere,
quamvis inter ipsum iter navis transeat, vel etiam aliquandiu
consistat diversis in locis diversorum Ordinariorum iurisdic-
tioni subiectis.

Sequenti vero feria V, die 24 eiusdem mensis et anni, SS.mus D. N. Pius PP. X decretum E.morum PP. adprobavit.

I. Can. MANCINI, S. R. et U. I. Notarius.

II.

SACERDOTIBUS NAVIGANTIBUS, INDULGETUR FACULTAS EXCIPIENDI, DURANTE ITINERE, CONFESSIONES ETIAM FIDELIUM NON NAVIGANTIUM.

Feria IV, die 12 Decembris 1906.

In Congregatione generali S. R. et U. Inquisitionis E.mi ac R.mi D.ni decreverunt:

Supplicandum SS.mo ut concedere dignetur sacerdotes navigantes, de quibus supra, quoties, durante itinere, navis consistat, confessiones excipere posse tum fidelium qui quavis ex causa ad navem accedant, tum eorum qui, ipsis forte in terram obiter descendentibus, confiteri petant eosque valide ac licite absolvere posse etiam a casibus Ordinario loci forte reservatis, dummodo tamen — quod ad secundum casum spectat — nullus in loco vel unicus tantum sit sacerdos adprobatus et facile loci Ordinarius adiri nequeat.

Sequenti vero feria V, die 13 eiusdem mensis et anni, SS.mus D. N. Pius PP. X annuit pro gratia iuxta E.morum Patrum suffragia.

PETRUS PALOMBELLI, S. R. et U. I. Notarius.

III.

DISPENSATIO AB IRREGULARITATE EX DEFECTU NATALIUM OB HAERESIM PARENTUM, SEMEL CONCESSA AD SUSCIPIENDAM PRIMAM TONSURAM ET ORDINES MINORES, VALET ETIAM AD SUSCIPIENDOS ORDINES MAIORES.

Feria IV, die 5 Decembris 1906.

In Congregatione generali S. R. et U. Inquisitionis E.mi ac R.mi D.ni decreverunt:

Dispensationem super irregularitate, ex defectu natalium ob haeresim parentum semel concessam ad suscipiendam tonsuram et Ordines minores, valere etiam ad suscipiendos Ordines maiores.

Sequenti vero feria V, die 6 eiusdem mensis et anni SS. inus D. N. Pius PP. X decretum E. morum Patrum adprobavit.

PETRUS PALOMBELLI, S. R. et U. I. Notarius.

IV.

DE INDULTO SUPER OBSERVANTIA FESTORUM IN LOCIS
MISSIONUM.

Feria IV, die 12 Decembris 1906.

In Congregatione generali S. R. et U. Inquisitionis, proposito dubio a S. Cong. ne de Propaganda Fide: *utrum indultum super observantia festorum concessum alicui Missioni validum quoque habendum sit pro aliis Missionibus, quae in posterum a pristina Missione seiungantur*; E. mi ac R. mi D. ni mandarunt: *Affirmative.*

Sequenti vero feria V, die 13 eiusdem mensis et anni, SS. mus D. N. Pius PP. X decretum E. morum PP. adprobavit.

PETRUS PALOMBELLI, S. R. et U. I. Notarius.

V.

EXCOMMUNICANTUR J. KOWALSKI ET M. F. KOZŁOWSKA.

Feria IV, die 5 Decembris 1906.

Mariavitarum sacerdotum secta quae ab aliquot annis nonnullas Poloniae dioeceses infeliciter infestat, in eam paullatim devenit obstinatam pervicaciam et insaniam, ut iam Apostolicae Sedis postulet extremas coërcitiones. Haec enim secta, cum in exordiis suis simulasset singulare studium gloriae divinae, mox spretis Episcoporum suorum monitionibus et correctionibus, spretis ipsius Summi Pontificis primum paternis adhortationibus tum severioribus comminationibus, spretis quoque censuris in quas non unam ob causam inciderat, tandem ecclesiasticae auctoritati se penitus subduxit, agnoscens pro capite foeminam quandam Feliciam, alias Mariam Franciscam Kozłowska, quam sanctissimam matrem dicunt, SS. Dei Genitrici sanctitate parem, sine cuius patrocinio nemo salvus esse possit, et quae delegavit Ioannem Kowalski, ut suo nomine

tanquam Minister generalis totam Mariavitarum societatem regat. Cum igitur constet praedicta totius societatis capita, Ioannem Kowalski et Mariam Franciscam Kozłowska etsi iterum iterumque monitos in suis perversis doctrinis et molitionibus quibus simplicem multitudinem decipiunt et pervertunt, obstinate persistere, atque in censuris in quas inciderunt sordescere, haec Sacra Suprema Congregatio S. R. U. I. de expresso SS.mi Domini Nostri mandato, ne quis, cum detrimento salutis aeternae, ulterius *communicet operibus malignis* Ioannis Kowalski et mulieris Kozłowska, declarat atque edicit dictum sacerdotem Ioannem Kowalski memoratamque foeminam Mariam Franciscam Kozłowska, *nominatim ac personaliter* maiori subiacere excommunicationi, ambosque, e gremio Ecclesiae Sanctae Dei penitus extorres, omnibus plecti poenis publice excommunicatorum, ideoque Ioannem Kowalski et Mariam Franciscam esse *vitandos ac vitari debere*.

Committit insuper RR. PP. DD. Varsaviensi Archiepiscopo, Plocensi, Lublinensi, Kielcensi aliisque, quorum forte interest, Episcopis Polonis, ut, nomine ipsius Sanctae Sedis, declarent singulos et omnes respectivae suae dioeceseos sacerdotes infami sectae Mariaviticae adhuc addictos, nisi infra viginti dies, ab ipso praesentis intimationis die computandos, sincere resipuerint, eidem excommunicationi maiori, personali et nominali, pariter subiacere eademque ratione vitandos esse.

Praelaudati vero Praesules magis ac magis satagant e grege suo fideles, a sacerdotum Mariavitarum insidiis ac mendaciis misere deceptos, admonere non amplius Ecclesiae Sanctae Dei genuinos esse posse filios quotquot damnatae sectae Mariaviticae scienter adhaereant.

PETRUS PALOMBELLI, S. R. et U. I. Notarius.

E S. CONGR. RITUUM.

DE USU LINGVAE SLAVONICAE IN SACRA LITURGIA.

Acres de liturgico palaeoslavi seu glagolitici sermonis usu controversias, quae diu iam in provinciis Goritiensi, Iadrensi et Zagrabiensi dioeceses plures commoverunt, compositas atque adeo sublatas omnino esse oportuit, post ea quae Sacrum

hoc Consilium itemque illud extraordinariis Ecclesiae negotiis praepositum, Pontificis Maximi nomine et auctoritate, decreverat. Sed tamen nondum ipsas conquievisse dolendum est; siquidem hic sermo etiamnunc multifariam contra praescriptum usurpatur in perfunctione sacrorum; id quod non modo magnam affert et admirationem et offensionem pietati publicae, verum, cum gravi etiam caritatis pacisque christianae detrimento, Christi fideles, vel intra domesticos parietes, hostiles facit.

Tanta obtemperationis debitae oblivio quantae sit aegritudini SSmo D. N. Pio PP. X, facile aestimari potest; Isque, Apostolici officii sui esse intelligens, huiusmodi controversiis imponere finem, nuper huic Sacrae Congregationi mandavit, ut, datis ad Rmos Archiepiscopos, Episcopos et Ordinarios ceteros provinciarum memoratarum litteris, quaecumque Decreto diei 5 Augusti 1898 aliisque deinceps praescripta fuissent, omnia, nonnullis opportune mutatis, revocaret, eaque sancte inviolateque, oneratâ ipsorum Antistitum conscientia, observari iuberet.

Primum igitur, quum eo ipso Decreto cautum fuerit, ut Ordinarii singuli indicem conficerent atque exhiberent omnium suae dioecesis ecclesiarum, quas certum esset privilegio linguae glagoliticae in praesens uti; quumque ei praescriptioni satisfactum non sit, quippe talis index, licet studiose expetitus, desideratur tamen adhuc, eundem Sacra haec Congregatio praecipit ut Ordinarii omnes intra mensem Iulium anni proximi Apostolicae Sedi exhibeant, his quidem legibus confectum:

ut eae dumtaxat ecclesiae, tamquam hoc privilegio auctae, notentur, in quibus non coniecturâ aliqua sed certis monumentis ac testibus constiterit, linguam glagolicam ab anno 1868 ad praesens tempus sine intermissione in sacris peragendis adhibitam esse:

ut, eiusdem privilegii nomine, nullae istis adscribantur ecclesiae, ubi in solemnibus Missis latina lingua celebrandis Epistolam et Evangelium cantari glagolitice mos fuerit, eoque minus ubi ista sermone croatico vulgari canantur.

Praeterea, Sacra haec Congregatio, quae infrascripta sunt, approbante item Summo Pontifice, religiosissime observanda edicit:

I. Quando quidem Apostolica Sedes de usu glagoliticae linguae liturgico opportunum factu censuit, certis terminare finibus quod olim indulserat, usus huiusmodi considerari et haberi ab omnibus debet ut privilegium *locale*, quibusdam adhaerens ecclesiis, minime vero ut *personale*, quod ad nonnullos Sacerdotes pertineat. Quamobrem Sacerdotes, qui palaeoslavicae dictionis periti sint, eam adhibere non poterunt, Sacrum facientes in ecclesia, quae hoc privilegio careat.

II. Semel confecto et publicato ecclesiarum privilegiatarum indice, nulli prorsus licebit in aliis ecclesiis, quacumque causa aut praetextu, linguam palaeoslavica in sacram liturgiam inducere. Si quis vero, saecularis aut regularis Sacerdos, secus fecerit, aut id attentaverit, ipso facto a celebratione Missae ceterorumque sacrorum suspensus maneat, donec ab Apostolica Sede veniam impetrabit.

III. In ecclesiis, quae privilegio fruuntur, Sacrum facere et Officium persolvere publica et solemni ratione, permissum exclusive erit palaeoslavico idiomate, quacumque seclusa alterius linguae immixtione, salvis tamen praescriptis ad § XI huius Decreti. Libri autem ad Sacra et ad Officium adhibendi characteribus glagoliticis sint excusi atque ab Apostolica Sede recogniti et approbati: alii quicumque libri liturgici, vel alio impressi caractere, vel absque approbatione Sanctae Sedis, vetiti omnino sint et interdicti.

IV. Ubicumque populus Sacerdoti celebranti respondere solet, aut nonnullas Missae partes canere, id etiam nonnisi lingua palaeoslavica, in Ecclesiis privilegiatis fieri licebit. Idque ut facilius evadat, poterit Ordinarius, fidelibus exclusive, permittere usum manualis libri latinis characteribus, loco glagolicorum, exarati.

V. In praefatis ecclesiis, quae concessione linguae palaeoslavicae indubitanter fruuntur, Rituale, slavico idiomate impressum, adhiberi poterit in Sacramentorum et Sacramentalium administratione, dummodo illud fuerit ab Apostolica Sede recognitum et approbatum.

VI. Sedulo curent Episcopi in suis Seminariis studium provehere cum latinae linguae, tum palaeoslavicae, ita ut cuique dioecesi necessarii Sacerdotes praesto sint ad ministerium in utroque idiomate.

VII. Episcoporum officium erit, ante Ordinationem sacram, designare Clericos, qui latinis vel qui palaeoslavice ecclesiis destinentur, explorata in antecessum promovendorum voluntate et dispositione, nisi aliud exigat Ecclesiae necessitas.

VIII. Si quis Sacerdos, addictus ecclesiae, ubi latina adhibetur lingua, alteri debeat ecclesiae inservire, quae palaeoslavici fruitur idiomatis privilegio, Missam solemnem ibi celebrare Horasque canere tenebitur lingua palaeoslavica: attamen illi fas erit privatim Sacra peragere et Horas canonicas persolvere latina lingua.

Sacerdos vero, palaeoslavici idiomatis ecclesiae adscriptus, cui forte latinae ecclesiae deservire contigerit, non solemnem tantummodo, sed privatam etiam Missam celebrare itemque Horas canere tenebitur latina lingua; relicta illi solum facultate Officium privatim persolvendi glagolitice.

IX. Licebit pariter Sacerdotibus, latini eloqui ecclesiae inscriptis, in aliena ecclesia, quae privilegio linguae paleoslavicae potitur, Missam privatam celebrare latino idiomate. Sacerdotes vero, linguae palaeoslavicae ecclesiis addicti, eodem hoc idiomate ne privatum quidem Sacrum facere poterunt in ecclesiis, ubi latina lingua adhibetur.

X. Ubi usu invaluit in Missa solemni Epistolam et Evangelium slavice canendi, post eorundem cantum latino ecclesiae ipsius idiomate absolutum, huiusmodi praxis servari poterit. In Missis autem parochialibus fas erit post Evangelii recitationem illud perlegere vulgari idiomate, ad pastorem fidelium instructionem.

XI. In ipsis paroeciis, ubi viget linguae palaeoslavicae privilegium, si quis fidelis ostenderit se cupere aut velle, ut Baptismus vel sacramenta cetera, Matrimonio non excepto, sibi suisve administrentur secundum Rituale Romanum latinum, et quidem publice, eademque lingua habeantur rituales preces in sepultura mortuorum, huic desiderio aut voluntati districte prohibentur Sacerdotes ullo pacto obsistere.

XII. In praedicatione verbi Dei, aliisve cultus actionibus quae stricte liturgicae non sunt, lingua slavica vulgaris adhiberi permittitur ad fidelium commodum et utilitatem, servatis tamen Generalibus Decretis huius S. Rituum Congregationis.

XIII. Episcopi illarum regionum, ubi eadem in usu est lingua vernacula, studeant uniformi curandae versioni precum et hymnorum, quibus populus indulget in propria ecclesia: ad hoc ut qui ex una ad aliam transeunt dioecesim vel paroecciam, in nullam offendant precationum aut canticorum diversitatem.

XIV. Pii libri, in quibus continetur versio vulgata liturgicarum precum, *ad usum tantummodo privatum Christifidelium*, ab Episcopis rite recogniti sint et approbati.

Datum Romae, ex Secretaria Sacrorum Rituum Congregationis, die 18 Decembris anno 1906.

SERAPHINUS Card. CRETONI, S. R. C. Praefectus.

† DIOMEDES PANICI, Archiep. Laodicen., S. R. C. Secret.

E SACRA CONGREGATIONE PROPAGANDAE FIDEL.

DOMINICANI PROV. ANGLIAE CELEBRARE POSSINT BIS IN HEBDOMADA MISSAS DE REQUIE, OCCURRENTE ETIAM FESTO RITUS Duplicis.

Ex audientia SS.mi, habita die 8 Martii 1904.

SS.mus Dominus Noster Pius divina Providentia PP. X, referente me infrascripto S. Congregationis de Propaganda Fide Secretario, de speciali gratia indulsit ut in Ecclesiis Ordinis Praedicatorum Regularis Provinciae Angliae celebrari valeat bis in hebdomada Missa *de Requie*, occurrente etiam festo ritus duplicis, exceptis primae et secundae classis, diebus Dominicis aliisque festis de praecepto servandis, necnon vigiliis, feriis atque octavis privilegiatis, et dummodo huius indulti nihil omnino praeter consuetam eleemosynam percipiatur. De consensu Ordinarii ad quinquennium.

Datum Romae, ex aedibus S. Congregationis de Propaganda Fide, die et anno ut supra.

ALOISIUS VECCIA, Secretarius.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

HOLY OFFICE OF THE INQUISITION:

1. Grants faculties to hear confessions to all priests on sea during the whole time of their voyage, provided they have the ordinary approbation of either the bishop from whose diocese they set out or the one to whose diocese they are journeying.

2. Such priests may, moreover, hear the confessions (and absolve from cases perchance reserved to the Ordinary of the place) of persons who may come aboard when the vessel stops on its journey, or who may come to them while ashore, during their voyage, provided there is only one priest or no priest who has such faculties in the place, and the bishop of the diocese cannot be easily approached (pp. 431-440).

3. Dispenses in general from the impediment which renders an applicant for Sacred Orders irregular when born of heretical parents.

4. Extends the Indult touching the observance of feasts granted to a mission, to all the branches which are later on established from the same mother mission.

5. Promulgates decree of excommunication against the fanatical sect of the so-called *Mariavitae* which, under the leadership of a renegade Polish priest by the name of John Kowalski and of a visionary woman who proclaims herself the "holy mother" of the sect, has created sensational disturbances destructive of good order and morals throughout the Polish provinces. As the sect is not unlikely to transfer the seed of its fanatical activity to different parts of the United States, the fact should be noted and published that anyone, priest or layman, who connects himself with or fosters the movement by act or word or pen, is excommunicated.

S. CONGREGATION OF RITES regulates the use of the Slavonic language in the liturgy of Slav churches, and confines the same exclusively to such localities as can authenticate (through their Ordinaries) a legitimate tradition for the use of the rite. The intermixture of Slavonic and of Latin or the introduction of Slavonic where it has never been in use is positively forbidden. Moreover, the Holy See urges uniformity and reserves to itself the approbation of all Slavonic liturgical books used in the public services of the churches.

S. CONGREGATION OF PROPAGANDA grants to the Dominican Fathers of the English Province the privilege of celebrating two requiem Masses each week on double feasts.

CELEBRATION OF MIXED MARRIAGES IN CLUB ROOMS.

Qu. Is it lawful for a priest to perform a mixed marriage in a club-house? A very prominent priest of our diocese has assisted as minister at such marriages on different occasions in a local woman's club-house, specially adorned for the ceremony with flowers and decorations. I should like to set the minds of a few of my friends at rest with regard to the matter.

SACERDOS INQUIRENS.

Resp. There is no prohibition of the Church against the celebration of mixed marriages in any particular locality. As a minister of the Church the priest's attitude toward such marriages must be to discourage them in advance as a danger to domestic concord and to the faith of the Catholic party, on which the future happiness of that party depends. When, however, yielding to an alternative necessity, which implies the danger of absolute and open renunciation of the faith on the part of a Catholic, the Church agrees to dispense from the law, in the hope that evil may turn to good, she does so in a dignified way, and her minister, the priest, is, as the representative of her mind, expected to express that dignity which has in it neither contempt for the parties dispensed, nor depreciation of the marriage rite, which always remains a solemn contract and a most serious act. It is ill-advised,

therefore, on the part of the priest, to exhibit any other attitude, while assisting at a mixed marriage as authorized witness of the solemn engagement before God and man, than that of a dignified official who, whilst he regrets that he may not assist in the robes of priestly dignity at the altar, is none the less anxious to see God's blessing come upon this union, though the absence of faith on the part of one of the contracting parties prevents him from bestowing this blessing with more solemn ritual.

The answer to the question, therefore, whether such a ceremony should be held or not held in any particular place outside the church depends upon the answer to this other question: Can the priest maintain that dignified attitude which the honor due to the solemn contract witnessed by him officially demands, and which his regret that the Catholic party should have elected to forfeit the solemn ritual and blessing of the Church must prevent from being as cordial as it would be if he could welcome both parties into the sanctuary for the ceremony?

There are places where this dignity could not be maintained, where the priest's very presence, short of absolute necessity or the evident desire to secure the salvation of a soul, would be a scandal, and where, whether to celebrate a marriage or to take any other part in the proceedings, it would be out of keeping with his sacred calling to go.

Is a woman's club such a place? That depends as much on the character of the club as on the character of the priest who is invited to enter it for the performance of any public function. Supposing the place to be one of those ordinary clubs, pervaded by that neutral atmosphere in which friendly diversion, lawful, entertaining, and useful, is sought by people of a class more or less separated from the general run—here the becomingness or the unbecomingness of a priest acting as minister of the marriage will almost entirely depend upon his own manner. If he uses the occasion to act with gentlemanly gravity and to speak, well prepared, of the seriousness of the marriage responsibilities, he will probably do

more good than by half a dozen sermons in his church, or by a mission for non-Catholics. If he, on the other hand, acts in a perfunctory and unimpressive manner, needlessly offends the sensibilities of the Catholic party by reminding him or her of the fault of not having fallen in love with a Catholic, or by giving the bystanders to think that he holds them as miscreants because they lack the grace of faith, then the club room is the wrong place for him to officiate in.

No doubt, most of us as Catholics feel that the festive exhibition and frivolity which naturally suggest themselves as connected with a wedding in a club room, do not well accord with the mind of the Church who is always reluctant to sanction such marriages by an applause in which the priest appears to take a leading part. The feeling is unquestionably right; but here too the priest is the man who can control the temper of the situation by the evidence of his earnestness and thoughtfulness, which, even if not heeded, will leave those present under no false impression as to what the Church means when she refuses her solemn blessing to a party whom she nevertheless permits the priest to bless and gently remind of the seriousness of their act.

We may, here again, touch on a point about which priests have asked us on former occasions, namely, whether it is proper for a priest or prelate to wear his cassock in assisting at mixed marriages. We should say—if you have a respectable cassock, yes, by all means. The cassock is not a sacred or liturgical vestment: it is the priest's distinctive uniform, which marks him as the priest, in daily and ordinary and social life. He cannot and need not divest himself of that character. In mixed marriages, as in all other public functions, he remains the priest, though he does not always act as the public minister of the Church. People know and ought to know that he is a priest performing a legitimate service, not in all the regalia of his full office, as on solemn occasions, but still always as priest.

DOES THE CELEBRANT SING THE EPISTLE IN A "MISSA CANTATA"?

Qu. Will you kindly enlighten your correspondent as to whether the Epistle should be sung by the celebrant of a *missa cantata* in the case when it cannot be otherwise sung? The rubrics of the Missal give no answer that satisfies me, nor can I find one elsewhere.

Resp. The rubrics of the Missal prescribe that a cleric (lector) in surplice should chant the Epistle at a *missa cantata*. Where there is no lector, the celebrant simply reads the Epistle. This is clearly expressed in an answer to a dubium proposed by the Bishop of Lisbon, in 1875:

Sufficitne ut in casu legatur tantum epistola ab ipso celebrante; vel ab eodem debet cantari?

To which the S. Congregation of Rites replied:

Quum missa cantetur sine ministris et nullus sit clericus inseruiens qui superpellicco indutus epistolam decantet juxta rubricas, satius erit quod ipsa epistola legatur sine cantu ab ipso celebrante.

Romae die 23 April. 1875.

From the expression *satius erit* we would conclude that it is not forbidden for the celebrant to chant the Epistle if he, as is the custom in some countries, choose to do so.

**COMMENTARIUS IN FACULTATEM SACERDOTUM NAVIGANTIIUM ADMINISTRANDI SACRAMENTUM POENITENTIAE
EX NOVISSIMA CONCESSIONE S. SEDIS.**

S. Congregatio Suprema S. Officii ut Christifidelium conscientis magis magisque consuleret, Sacramenti Poenitentiae administrandi facultatem sacerdotibus navigantibus concedi posse ab Ordinariis locorum unde naves solvunt, et quidem in commodum comitum itineris, die 17 Martii 1869 decrevit ita:

1. Quum identidem inter theologos fuerit disceptatum super facultate, qua ab Ordinariis locorum donari solent sacerdotes iter

maritimum arripientes, excipiendi nimirum fidelium eiusdem itineris comitum Confessiones, nec una eademque ea super re fuerit doctorum, vel etiam Sacrarum Urbis Congregationum sententia, nuper vero pro parte Rmi Episcopi Nannetensis eadem quaestio proposita fuerit Supremae S. O. Congregationis iudicio, sub dubii formula: *An sacerdotes iter transmarinum suscepturi, facultate ab Ordinario loci, unde naves solvunt, donari possent ad excipiendas fidelium confessiones tempore navigationis*; Emi PP. Cardinales in universa Christiana Republica Inquisitores Generales, ut in re satis gravi, quae animarum bonum respicit, omnis in posterum dubitandi ratio ac anxietatibus occasio removeatur, articulo formiter discusso, feria IV die 17 Martii 1869 decreverunt: *Posse sacerdotes iter arripientes, ab Ordinariis locorum, unde naves solvunt, approbati, ita ut, itinere perdurante, fidelium secum navigantium confessiones valide ac licite excipere valeant, usquedum perveniant ad locum, ubi alius superior ecclesiasticus iurisdictione pollens constitutus sit. Cavendum tamen ab ipsis Ordinariis ne eiusmodi facultatem tribuant sacerdotibus, qui idonei non fuerint recogniti ad tramites Conc. Trid. sess. 23 de Ref., Cap. 15.* Quam resolutionem, referente, R. P. D. Assessore S. O. in ordinaria audientia eiusdem feriae ac diei SS. D. N. Pius d. p. Papa IX plene approbare ac confirmare dignatus est.¹

Concilium vero Tridentinum l. c. haec statuit:

2. Quamvis presbyteri in sua ordinatione a peccatis absolvendi potestatem accipiant, decernit tamen sancta synodus, nullum, etiam regularem, posse confessiones saecularium, etiam sacerdotum, audire nec ad id idoneum reputari, nisi aut parochiale beneficium, aut ab episcopis per examen, si illis videbitur esse necessarium aut alias idoneus iudicetur, et approbationem, quae gratis detur, obtineat; privilegiis et consuetudine quacumque, etiam immemorabili, non obstantibus.

Stante autem hac S. Officii declaratione non leviam remanebant dubia, praesertim de cessatione iurisdictionis sacramentalis, concessae usquedum navis perveniat ad locum, ubi alius superior ecclesiasticus iurisdictione pollens constitutus sit:

¹ Acta S. Sedis, t. 25, p. 449.

utrum videlicet facultas cessaret simulac in portu aliquo *inter-medio* navis constiterit—ita ut denuo ab Ordinario illius loci impetranda foret, an vero duraret usquedum ad portum *finalem* itineris pervenerit. Quapropter alia prodiit ieusdem S. Officii declaratio, d. 4 Aprilis 1900, ita:

3. In congregatione Generali S. Romanae et Universalis Inquisitionis habita fer. IV, die 4 Aprilis 1900, quum disceptatum fuisset super facultate sacerdotum iter transmarinum facientium excipiendi fidelium eiusdem itineris comitum sacramentales confessiones, Emi ac Rmi DD. Cardinales in universa Christiana Republica Inquisitores Generales, ad omnem in posterum hac super re dubitandi rationem atque anxietatibus occasionem removendam, decreverunt ac declararunt: *Sacerdotes quoscumque transmarinum iter arripientes, dummodo a proprio Ordinario confessiones excipiendi facultatem habeant, posse in navi, toto itinere durante, Fidelium secum navigantium Confessiones excipere, quamvis forte inter ipsum iter transeundum, vel etiam aliquamdiu consistendum sit diversis in locis diversorum Ordinariorum iurisdictioni subiectis.* Hanc autem Emorum Patrum resolutionem SS. D. N. Leo d. p. PP. XIII per facultates Emo D. Cardinali S. Officii Secretario impertitas, benigne approbare et confirmare dignatus est.²

Sed quia iurisdictio, iuxta hanc declarationem, a *solo Ordinario proprio* obtineri poterat, occurrebat quaestio, a quonam Ordinario sacerdotes navigantes, facultate huiusmodi proprii Ordinarii carentes, et in aliena Dioecesi iter arripientes, valeant, pro toto itinere iurisdictione sacramentali muniri. Hinc iidem EEmi Patres d. 23 Augusti 1905:

4. In Congregatione Generali decreverunt Sacerdotes quoscumque maritimum iter arripientes, dummodo vel a proprio Ordinario ex cuius dioecesi discedunt, vel ab Ordinario portus in quo in navem conscendunt, vel etiam ab Ordinario portus cuiuslibet intermediarii per quem in itinere transeunt, sacramentales confessiones excipiendi (quia digni scilicet atque idonei recogniti ad tramitem Conc. Trid. Sess. 23, Cap. 15 de Ref) facultatem ha-

² Acta S. Sedis, t. 32, p. 760

beant vel obtineant, posse toto itinere maritimo durante, sed in navi tantum, quorumcumque fidelium secum navigantium confessiones excipere, quamvis inter ipsum iter navis transeat, vel etiam aliquamdiu consistat diversis in locis diversorum Ordinariorum iurisdictioni subiectis. Sequenti vero feria V, die 24 eiusdem mensis et anni, SS. D. N. Pius X decretum Emorum PP. approbavit.³

Iam vero quamvis hisce authenticis declarationibus spirituali fidelium iter maritimum agentium, quamdiu in navi fuerint, necessitati atque utilitati, toto itinere durante satis provisum sit, ita ut dubietatibus et anxietatibus nullus remaneat locus, in duplici tamen casu praedictae facultatis utiliter ampliandae opportunitas remansit. *Primus* quidem *casus* respicit fideles qui, quoties navis durante itinere consistat, ad navem, non ut itineris comites, sed alia quavis ex causa accedant; *alter casus* respicit fideles, qui sacerdotibus huiusmodi navigantibus et, itinere maritimo nondum finito, forte in terram obiter descendentibus extra navem confiteri petunt. Porro ut utrique huic casui opportuna concessione provideretur, non iam, sicuti in superioribus decretis supra allegatis (1, 3, 4) sufficiebat mera authentica *declaratio*, sed *Summi Pontificis* requirebatur *concessio*: obstante scilicet Ordinariorum locorum praeiudicio. Quapropter iidem Emi Patres d. 12 Decembris 1906 decreverunt ita:

5. In Congregatione Generali S. Romanae et Universalis Inquisitionis fer. IV die 23 Augusti 1905, EEmi ac RRmi DD. Cardinales in universa Christiana Republica Inquisitores Generales, circa facultates fer. IV, die 4 Aprilis 1900 sacerdotibus iter transmarinum facientibus iam concessas, decreverunt: "sacerdotes . . . subiectis."⁴

Nunc facultates praedictas, etiam ad aliorum confessiones iter maritimum non agentium extendentes, praedicti EEmi ac RRmi Patres iterum decreverunt:

Supplicandum SSmo ut concedere dignetur, sacerdotes navigantes de quibus supra, quoties, durante itinere, navis consistat,

³ Acta S. Sedis, t. 40, p. 24.

⁴ Vide supra, alleg. 4.

confessiones excipere posse tum fidelium qui quavis ex causa ad navem accedant, tum eorum qui ipsis forte in terram obiter descendentibus confiteri petant, eosque valide ac licite absolvere posse etiam a casibus Ordinario loci forte reservatis, dummodo tamen, quod ad secundum casum spectat, nullus in loco, vel unicus tantum sit sacerdos adprobatus, et facile loci Ordinarius adiri nequeat.

Sequenti vero feria V, die 13 Decembris 1906 in solita audientia SS. D. N. Pii Div. Prov. Papae X a R.P. D. Adessore S. Officii habita, SSmus annuit pro gratia iuxta Emorum Patrum suffragia.⁵

Restrictio praefata "quod ad secundum casum spectat" dupliciter intelligi potest.

(1) Primo modo videlicet ita distinguendo ut *primus* quidem *casus* eorum fidelium esse intelligatur qui quavis ex causa ad navem accedant, *secundus* vero *casus* eorum esse fidelium intelligatur qui sacerdotibus, de quibus supra, forte in terram obiter durante itinere descendentibus confiteri extra navem petant.

(2) Altero modo distinguendo solos fideles qui, ut supra, extra navem confiteri petant, ita ut ii omnes (extra navem) absolvi possint qui nullum casum Ordinario loci reservatum habent (*primus casus*) itidem ii qui habent casum Ordinario loci reservatum (*secundus casus*) dummodo, quod ad secundum casum spectat, i. e. quod spectat eos extra navem absolvendos, qui habent casum Ordinario loci reservatum—nullus in loco, vel unicus tantum sit sacerdos adprobatus, et facile loci Ordinarius adiri nequeat.

Hanc interpretationem, sub (2) datam, exhibet egregium moderamen Periodici Romani *Il Monitore Ecclesiastico*, an. xxxi, fasc. ii, pag. 483 in notula, quam sic Latine reddimus:

Certo itaque teneri potest, sacerdotes navigantes, sive a proprio Ordinario, sive ab Ordinario cuiuslibet portus intermediarii in quo navis durante itinere consistat, ad excipiendas fidelium confessiones facultatem habentes, posse toto itinere durante excipere

⁵ Acta S. Sedis, t. 40, p. 25.

fidelium secum navigantium confessiones; etsi navis in locis aliorum Episcoporum iurisdictioni subiectis consistat; aliorum quoque omnium, qui in navem fortuito conscendunt; eosdemque sacerdotes omnibus praedictis personis sacramentalem absolutionem impertire, etiam a casibus Episcopis reservatis. Haec omnia vero ipsis agere concessum est in ipsa nave tantum. Quod si itinere durante in terram descendunt sacerdotes huiusmodi, ibidem insuper poterunt quidem confessiones excipere tam fidelium secum navigantium quam aliorum, non autem eosdem absolvere a casibus Episcopo loci reservatis, nisi hic et nunc nullus, vel unus tantum, in loco huiusmodi reperiatur sacerdos, nec facile loci Ordinarius adiri queat.

Vereor tamen, pace tantae auctoritatis, ne nostra interpretatio sub (1) data, verior sit; nam: a. In hac secunda interpretatione—a Periodico praefato *Il Monitore Ecclesiastico* exhibita—S. Officium rectius et apertius edicere potuerat: dummodo, quod absolutionem a casibus Ordinario loci reservatis spectat, nullus etc.

b. Vix umquam sacerdos navigans, in terram obiter descendens, discernere poterit utrum in *primo* casu (scil. in interpretatione Periodici praefati) an vero in *secundo* casu verseatur; aliis verbis, utrum necne adsit casus Ordinario loci reservatus: quomodo enim casus in ignoto loco ab ignoto Ordinario reservatos sacerdos peregrinus cognoscet, ipsis poenitentibus reservationem passim ignorantibus?

c. Nostra interpretatio magis cohaerere videtur constructioni ipsius textus; id quod cuilibet legenti facile patet.

d. Denique in altera interpretatione praeiudicium tam sacerdotum loci quam ipsius loci Ordinarii non sufficienter caveri videtur: nam et quilibet fidelis, conscientiam nullo peccato Ordinario loci reservato gravatam habens, libere posset cuilibet sacerdoti e navi obiter in terram illam descendentem, confiteri etsi plures essent in loco confessarii approbati, vel facile ab Ordinarii loci iurdictio impetrari posset, id quod in magnis civitatibus portum maritimum habentibus non careret incommodis atque abusibus; neque apparet ratio cur navigantibus sacerdotibus quasi superfluum concedatur quod caeteris omni-

bus peregrinis sacerdotibus in sua patria legitime approbatis non est concessum.

Interim quaerenti quinam nomine *Ordinarii* hac in re veniant, respondendum opinamur: etsi ex declaratione an. 1906⁶ non immerito deducere quis potuerit, nomine *Ordinarii proprii* comprehendere quoque et ipsos *Prelatos Ordinarios regulares*, ex caeteris tamen allegatis haec deductio solido fundamento carere dicenda est. Nam in singulis istis documentis,⁷ collato textu Tridentino,⁸ luce clarius patet, de *solis Ordinariis locorum* hic esse sermonem.

Porro quamvis resolutio S. Officii an. 1905⁹ postulet approbationem "vel Ordinarii e cuius dioecesi discedunt etc." atque ideo exigere videatur, ut hic saltem Ordinarius sit Ordinarius stricto sensu *dioecesanus*, opinamur tamen hanc appellationem esse latiori sensu interpretandam. Nam 1^o ipse textus resolutionis ulterius loquitur de duobus aliis Ordinariis "*portus*"; 2^o concessio haec¹⁰ a Summo Pontifice data est, ut in animarum salutem ampliatur facultas atque opportunitas Sacramenti Poenitentiae; 3^o et ideo *verbo Dioecesani* insistens atque anxius haerens, salutarem hanc concessionem multis in casibus frustraret, iuxta *c. ult. de reg. iur. in 6*: "Certum est quod is committit in legem, qui legis verba complectens, contra legis nititur voluntatem:" existentibus scilicet multis portibus in *locis*, ubi *Dioecesis* nondum canonice erecta est.

Itaque in hac concessione anni 1906 *Ordinarium* intelligimus *Ordinarium loci* quemcumque, latiori sensu dictum, ad tramites Litt. Encycl. S. Officii pro dispensationum matrimonialium executione d. 20 Februarii, 1888:

Appellatione *Ordinarii* venire Episcopos, Administratores seu Vicarios Apostolicos, Praelatos seu Praefectos habentes iurisdictionem cum territorio separato, eorumque Officiales seu Vi-

⁶ Cf. *supra* allegatum 3.

⁷ Cf. *supra* allegata 1, 4, 5.

⁸ Cf. *supra* allegatum 2.

⁹ Cf. *supra* allegatum 4.

¹⁰ Scil. an. 1906, ut *supra* allegatum 5.

carios in spiritualibus generales, et sede vacante Vicarium capitularem vel legitimum Administratorem.¹¹

Quapropter ex notis principiis et supra allegatis resolutionibus ac decretis S. Officii, novissimam Summi Pontificis concessionem anni 1906 de sacerdotum navigantium iurisdictione sacramentali sic interpretandam esse opinamur.

Sacerdotes quoscumque: sive saeculares sive regulares;

maritimum iter: non vero iter in terra, nec navigationem in fluminibus vel alveis neque iter per nubes et aera, sed navigationem principaliter maritimam;

arripientes: scil. ita ut iurisdictionis initium capiat navem ascendendo;

dummodo vel 1^o a proprio Ordinario scil. *loci*, ad tramites declar. S. Off. an 1888;¹² non vero a proprio Prelato Ordinario regulari; neque ab Ordinario non proprio;

ex cuius Dioecesi: vel Vicariatu, vel Praefectura, vel Missionem, vel territorio;

discedunt: non vero ab Ordinario per cuius dioecesim, antequam navem ascenderint, transeunt itinere non-maritimo;

vel 2^o ab Ordinario loci, ut supra, *portus in quo in navem conscendunt, vel etiam 3^o ab Ordinario portus cuiuslibet intermedii*; sive portus stricte talis, sive accessus cuiuslibet, ubi navis aliquamdiu vel obiter consistit;

per quem in itinere transeunt, sive navis ex libello praevidendo ibidem consistere debeat, sive alibi per accidens praeter portus statutos consistat;

Sacramentales confessiones excipiendi (quia digni scilicet atque idonei recogniti ad tramitem Conc. Trid. Sess. 23, cap. 15, de Ref. scil. nullum presbyterum nec regularem posse confessiones audire nec ad id idoneum reputari [ab Ordinario], nisi aut parochiale beneficium [habeat], aut ab Episcopo, per examen aut alias, idoneus iudicetur, i. e. fundato iudicio reputetur idoneus, et approbationem gratis obtineat);

facultatem habeant, ut v. c. parochi, sacellani, caeteri co-operatores in cura animarum;

¹¹ Acta S. Sedis, t. 20, p. 544.

¹² Cf. *supra*, allegatum, page 437.

vel obtineant, ut v. c. regulares, ab Ordinario rite, i. e. ad tramitem Conc. Trid. ut supra, examinati et approbati;

posse toto itinere maritimo durante, scil. usquedum navis in portum finalem appellitur, quamvis quaedam itineris pars in flumine perficeretur, v. c. usquedum navis tandem in Tamesi flumine in portum Londinensem, vel in Mosa flumine in portum Roterodamensem appellitur; nam in casibus huiusmodi iter maritimum et in ipso flumine moraliter perdurare censendum est;

I. *in navi*: quorumcumque fidelium secum navigantium confessiones excipere eos posse in ipsa navi; idque ex resolutione S. Officii an. 1905;¹³

II. et insuper, ex novissima Summi Pontificis concessione, an. 1906,¹⁴ *quoties durante itinere navis consistat*: 1^o in ipsa navi: posse eos excipere confessiones aliorum *fidelium*, non secum navigantium, *qui, quavis ex causa, ad navem accedant*, etsi non sint in navi permansuri; 2^o extra navem: posse eos excipere confessiones *eorum* quoque, sive secum navigantium sive non, *qui ipsis forte in terram obiter descendantibus confiteri petant*;

eosque scil. omnes supra sub II ex nuperrima concessione an. 1906 comprehensos, i. e. 1^o qui quoties navis consistat, quavis ex causa ad navem accedant, et 2^o qui extra navem, ut supra, confiteri petant;

valide ac licite absolvere posse etiam a casibus Ordinario loci forte reservatis, quippe quos ignorare solent sacerdotes peregrinantes;

dummodo tamen quod ad secundum casum spectat, i. e. quod spectat casum eorum qui extra navem, ut supra, confiteri petant, sive habeant casus Ordinario loci reservatos, sive non habeant;

nullus in loco vel unicus tantum sit sacerdos adprobatus, et facile loci Ordinarius adiri nequeat, nam si duo vel plures sacerdotes approbati ibi existant, ratio gravis non videtur adesse cur sacerdos navigans habeat iurisdictionem

¹³ Cf. *supra* allegatum 4.

¹⁴ Cf. *supra* allegatum 5.

poenitentialem; et si quando, deficientibus aliis sacerdotibus loci Ordinarius facile adiri possit, iurisdictio opportuna commode poterit ab eo impetrari, dummodo sacerdos navigans documento legitimo ostendat suam approbationem ab alio Ordinario impetratam.

Quòd si denique ipse Ordinarius, i. e. Episcopus Dioecesanus, Vicarius Apostolicus vel alius quis iuxta S. Officii declarationem an. 1888¹⁵ appellatione Ordinarii veniens, iter maritimum arripit, patet eum facultate gaudere audiendi confessiones in ipsa nave (ut supra sub I); sed extra navem non nisi sub enuntiata limitatione qua cavetur praeiudicium Ordinarii loci (ut supra sub II).

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BAPTISM OF CHILDREN IN HOSPITALS.

(Communicated.)

I had a discussion recently with an intelligent physician who, whilst not a Catholic, is a man of strict professional integrity and clean morals and a respecter of the religious convictions of others. He thought it strange that, in view of the Christian doctrine regarding the necessity of baptism for salvation, so few of the Catholic and Anglican nurses who were convinced of this necessity, exerted any intelligent zeal toward procuring the sacrament for children who were dying daily under their eyes. He was sure that if he himself had the conviction that a child, in consequence of the omission, without its own fault, of a ceremony like baptism, were to sustain a permanent loss or injury to its future happiness, he would consider it a crime against humanity to neglect the ceremony. I told him what we taught in our seminaries of the theology of the question—namely, that, generally speaking, we required the explicit consent of the parents, since they would ordinarily be responsible for the training of the child in the faith which is professed and given in Baptism. Furthermore, I pointed out to him the danger of arousing public censure to the detriment of religion and charity at large, if it were understood that Catholics baptized the children of Protestant or in-

¹⁵ Cf. *supra*, allegatum, page 437.

fidel parents, contrary to the wish or knowledge of the latter. Nevertheless, though this last reason appealed very strongly to my medical friend, he thought that the cases in which there was no danger of arousing prejudice were so numerous, especially in maternity hospitals and clinics for children and in the municipal wards where foundlings were cared for, that the comparative neglect argued a strong presumption that faith in the necessity of baptism for salvation was either not very deeply rooted in professed Catholics or else not insisted upon by the authorities of the Church, who preached a stricter doctrine than they practised.

I think it would be advantageous to bring the matter before the clergy, as there is no doubt that many children who are within easy reach of the sacrament are permitted to die through the ignorance or indifference of those who ought to know and do better.

Perhaps some priests who have a larger experience than I can claim will give us the benefit of their views on the subject, and thereby contribute to an increase of efficiency among our lay missionaries in the parish.

S. L. T.

WHY ONLY ONE MASS ON HOLY THURSDAY?

Qu. I should be pleased to see in the REVIEW a satisfying explanation of the Church's desire that ordinarily only one Mass should be offered in any one church on Holy Thursday. I do not ask without having previously scanned all available sources of such information, and shall be obliged for any light on the subject.

R. H.

Resp. The reason for celebrating only one solemn Mass in which the festive character of Holy Thursday is recorded has been aptly expressed in the words of the "Pange lingua gloriosi Corporis mysterium," wherein St. Thomas, the prince of theologians, interprets the mystery and describes the institution of the Blessed Sacrament on that day:

*In supremæ nocte coenæ
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbae duodenarum
Se dat suis manibus.*

It is to commemorate the one Mass in which Christ is the single celebrant without intermediary, and in which the chosen priests of the Church, represented by the Apostles in the Cenacle, are to be for once only secondary participants. In the *Coena Domini* the priests communicate; hereafter they shall celebrate and "do this in commemoration" of their High Priest whose visible form is to disappear, and who thereafter is the visible victim only. Hence the liturgical law prescribes that the clergy receive Holy Communion on this day from the hands of the bishop or the representative who acts as celebrant of the one Mass and thus impersonates Christ historically as well as mystically. The solemn Mass is therefore the *historical* record of the first Mass celebrated by our Lord in which He Himself communicated His priests. In any other sense the Holy Sacrifice might be multiplied, and if a holiday of obligation should occur on this day, Masses could be freely celebrated because the significance of the actual festival would be altered and would supersede the simple commemorative act of Holy Thursday. On the other two days of the Holy Triduum the cause of the omission of private Masses is to be found in the death and burial of the Sacred Body, which facts are thus commemorated more solemnly. On Holy Thursday the one Mass is the record of the first Mass at which Christ's priests assisted only.

ARE THE VOTIVE OFFICES "AD LIBITUM" FOR PRIESTS BOUND TO THE CHOIR OFFICE ?

Qu. I understand that secular priests are at liberty to take the votive offices on "dies liberi," not choosing "semel pro semper." Do religious, bound to choir, enjoy the same privilege outside the choir ?

Resp. The Indult of 1883 makes a distinction between priests not bound to the obligation of reciting in choir, and priests living as members of a community which is obliged by its approved rule to recite the canonical office in choir.

The former are free at all times to choose between the

votive office and the office of the day. The latter receive the privilege of the votive offices *through the Chapter* of their Order, which is bound to determine once for all whether on days allowed by the rubrics the votive offices are to be substituted for the ferials. The members of the community are thenceforth bound by the choice of the Chapter, whether they recite actually in common, or (accidentally or through necessity) in private, because as members of the religious community they do not come under the terms of the first concession granted to those only who are not bound to the recitation *in choro*, since normally all religious are so bound, even when circumstances prevent individual members from observing the community rule.

This would appear from a decision of the S.R.C. in answer to the query :

An verba Indulti quoad privatam recitationem ad libitum singulorum de Clero intelligenda sint de eis tantum qui nullo canonico titulo ad chorum tenentur. Resp. *Affirmative*.

An statuta de consensu Capituli seu Communitatis ab Ordinario adprobato, recitatione officii votivi, liceat quandocumque ab ea acceptatione recedere?

An Indultum ipsum ita acceptari possit, ut quibusdam anni diebus de feria, aliis vero de votivis officiis in choralis recitatione agi valeat?

Resp. ad utrumque: *Negative*.

S.R.C., die 10 Nov., 1883.

FROM THE DIARY OF A COUNTRY PRIEST IN FRANCE.

In the last issue of the REVIEW we published a schedule of the relative income allowed the French clergy under the Concordat regime. The table shows how very modestly the average parish priest had to live if he would make ends properly meet. Since then a writer in the Boston *Evening Transcript* publishes an interesting account of expenses, from the budget of a poor ecclesiastic in France, for the month of February. It is taken from a lost manuscript he accidentally found some time ago, on a road overgrown with wild brier

and rural Easter daisies. It gives us a charming glimpse of an obscure life. Here it is, literally transcribed:

1. This morning I received my salary as curé in the lowest rank: 62 fr. 50. My old housekeeper, Gertrude, has not had a gift since Easter, and she wishes a silver cross to make herself attractive for Mass. Coquetry of an old devotee! I gave her 10 fr.—balance, 52 fr. 50.

2. The first of the children's conferences is on. My poor little aspirants need emulation. I sent to Paris, to Dopter's, for some holy pictures. They sent back word "on receipt of payment." Alas! we ministers of religion do not have a standing account; our credit is not in this world. Six fr. for assorted prints; my pupils are happy. Balance, 46 fr. 50. Had I been richer, I would have had colored pictures.

3. Wood from the forest, vegetables from the garden, water from its source—such is my substance. One needs little to live!

4. Received a fat pullet from the chateau; my servant carried the broth to Father Mathew, who is sick. We ate the chicken by itself.

5. More of the chicken. Fifty centimes worth of soap for Gertrude to go to the washhouse. Balance, 46 fr.

6. Last of the chicken! All things come to an end, even the carcasses of birds!

7. Gave 3 fr. to have the bread for consecration made. Balance, 43 fr.

8. To the cobbler 1 fr. 75 for repairing my old shoes. Balance, 41 fr. 25.

9. Delivered a sermon on "The Disadvantages of Having Too Much."

10. Thorough cleaning of the house for the coming of monseigneur the archbishop, who will give Confirmation.

11. Arrival of monseigneur; ate his dinner at the rectory; cost, 19 fr. 75. One ought to honor his superiors. Balance, 21 fr. 50.

12. Just before leaving, monseigneur said to me: "Monsieur l'abbé, your soutane is very shabby." "Black cloth wears out quickly," I replied. The prelate smiled. "There is not a spot on it," he answered, "but it is worn at the neck. We shall see about hiding that." What did he mean?

13. Received from the deputy of the department four bottles of old wine; sent it to the church for altar service.

14. That young Gendras, while drunk, broke a pane of glass at the Lion-d'Or. I went there; they laughed at me a good deal at first. I paid for the glass and that noisy fellow Gendras wept. It brought him to his senses. He promised to go to his duties Sunday. One pane of glass, 2 fr. Balance, 19 fr. 50.

15. The frost is here; the vegetables from the garden are going fast. We have still some potatoes and nuts.

16. Gertrude is ill; a vegetable diet does not agree with her; bought a little meat for a soup—2 fr. Balance, 17 fr. 50. I had no end of trouble making her take it. These good women are so obstinate! St. Ambrose said, "Mortify yourself without ceasing."

17. A letter from monseigneur asking if the hole in my soutane has increased. This is only a jest! His manner is gentle, like that of the apostles, whose worthy successor he is.

18. Replied to monseigneur that a sufficiently large patch has been put on my soutane. Expression of devotion and filial obedience. Sending letter, 20 centimes. Balance, 17 fr. 30.

22. Shoes worn out and beyond the hope of repair; would that I might go about in sabots as Gertrude does! One could follow the road to salvation just the same. One pair of shoes bought at the fair, 6 fr. Balance, 11 fr. 30.

23. The picture of Mary on the Virgin's altar is becoming defaced, the paint is peeling; a picture-frame maker from the city asks 3 fr. for varnishing it. Such an expense gives joy. To honor her who intercedes for us is a feast for the soul. Balance, 8 fr. 30.

24. Nothing left in the garden. Cost of bread for a month eight francs, which I paid to the baker. Balance, thirty centimes.

25. I am vegetating in the fields that Gertrude may have the bread which still remains in the chest.

26. Thirty centimes for bread. I have eaten dried nuts with a small loaf, which makes water seem delicious. Am I in danger of becoming sensual! Gertrude dined with her niece. Left in the cashbox—zero. Little Nicholas is convalescing; the village doctor has ordered fowl for his weak stomach—fowl! They have not the wherewithal to buy bread.

27. Invited to dine at the chateau; a splendid repast—ven-

ison, pastry, truffles. I hid my piece of fowl in a snowy handkerchief that I might give it to Nicholas, the gleaner's son.

28. One more tedious day to pass. To-morrow is the day for the payment of fees. A package from the bishop! Gertrude loaned me forty sous, which she found and has had since Confirmation. I shall return it to her this evening when the receipt comes.

I open the parcel. Oh! surprise! there are two things here, the hood of an honorary canon of the cathedral and a word from his highness:

"Dear Abbé—You have a patch on your soutane? Well, here is an ornament that will prevent its being seen. Moreover, the generosity of some good Catholics permits me to send you a sum of money which will help you to finish out the quarter."

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. **Encyclopedia.** *a. Catholic Works.* Catholic readers know that the first volume of the *Catholic Encyclopedia* has made its appearance, but they may not know that the work contains a fairly complete Biblical Dictionary. Scriptural names of persons, places, and objects, Biblical Archeology, Chronology, Astronomy, and Cosmogony, together with the questions belonging to General and Special Introduction and the main problems of exegesis are, one and all, treated with fair completeness under their respective headings. We believe that no item of importance has been omitted; in fact, we fear that some readers may consider a number of Biblical articles contained in the first volume as exceeding the needs of the ordinary reader. While opinions may differ on this question, it will be agreed on all hands that the Biblical articles in the *Catholic Encyclopedia* represent the conservative rather than the ultra-progressive tendency of Catholic scholars.—A Biblical Dictionary has been promised for several years to the readers of the *Cursus Scripturae Sacrae* edited by Father Cornely and his learned companions. Thus far two volumes of this work have appeared, comprising all the subjects from A to L.¹ It is less extensive than the Dictionary edited by Vigouroux, but it contains a description of all persons and objects mentioned in the Bible. The editor endeavors to exclude the questions that are treated in the *Cursus*, those connected with Biblical Introduction, for instance, and with the authenticity of the various books. While the articles are brief, they are quite complete and up-to-date. The most recent archeological researches, and the latest geographical and

¹ *Lexicon Biblicum*, by Fr. M. Hagen, S.J. Paris, 1906-1907: Lethielleux.

scientific discoveries are constantly laid under contribution. The principle of excluding questions already treated in the *Cursus* is abandoned only in a few cases, for example, in the vindication of the early authorship of the last part of Isaias, and in the defence of the anthropological universality of the Deluge. On the whole, there are few works that give the reader more handy and accurate information on all the most vital Biblical questions than does Fr. Hagen's *Lexicon Biblicum*. The author expects to finish his work in the third volume.—The *Dictionnaire Biblique* edited by Vigouroux continues to appear in successive fascicles; the latest is n. XXVIII. and embraces the articles from *Namsi* to *Oie*.² The reader will find in this work a storehouse of what are, in most cases, the best arguments in favor of the conservative views concerning Biblical questions. We may refer him to Lesêtre's article entitled "Loi mosaïque" (fasc. XXIV) as an illustration of this characteristic. The author points out that among the secondary sources of the Mosaic legislation must be numbered the national customs of the descendants of Abraham, the influence of the Egyptians, and especially the Code of Hammurabi. He does not find room for many post-Mosaic additions or modifications. It may be well to mention in this connexion the line of argument against Wellhausen followed by Alf. Jeremias.³ The great critic had said: ⁴ "If it [Jewish tradition] is only possible, it would be folly to prefer any other possibility to it." Alf. Jeremias adds: But the Code of Hammurabi shows that Jewish tradition is possible (p. 227). The conclusion cannot be avoided: It would be folly, in the light of the Code of Hammurabi, to prefer any possibility or critical hypothesis to the Jewish tradition.

b. Protestant Works. Among Protestant works, the third edition of Herzog-Hauck's *Realencyklopädie* has reached its seventeenth volume which contains the articles ranging from

² Paris, 1906: Letouzey et Ané.

³ Das Alte Testament im Lichte des alten Orients, 2 ed. Leipzig, 1906: Hinrichs.

⁴ Komposition des Hexateuch, p. 346.

Riesen to *Schutzheilige*.⁵ In this work too the conclusions of the advanced critics are set aside. Prof. Strack, e. g. refuses to adhere to the traditional view concerning the Pentateuch, but at the same time he agrees with Klostermann in maintaining that most critics have too much confidence in their analysis, and he refuses to follow the leadership of the critics in their opinion that the last redaction of the Pentateuch took place in late Jewish times. A similar conservative attitude is maintained by Prof. von Orelli in his article on Moses (XIII. p. 487-502). The writer not only defends the historicity of the life of Moses as told in Sacred Scripture, but he assigns to Moses a considerable part in the formation and even in the redaction of the Pentateuch, both of its legal and historical portions.—We have already mentioned the fact that Dr. Hastings has added to his *Dictionary of the Bible* another work entitled *Dictionary of Christ and the Gospels*.⁶ On the appearance of the first volume of this work, some critics naturally asked: why was not its matter included in the *Dictionary of the Bible*?⁷ The author gives several reasons for his course of action: first, the latter work already extends to five large volumes; secondly, a dictionary of the Bible ought to be confined to the Bible, while a dictionary of Christ and the Gospels cannot be confined to the contents of the Bible, but must refer to matter either wholly extra-Biblical or at least passing beyond the compass of the Bible. Dr. Hastings edited his *Dictionary* with the purpose of giving everything that relates to Christ, his person, life, work, and teaching. The articles are all new; even when the titles are the same as the titles of the articles in the *Dictionary of the Bible*, they are written by new men and from a new point of view. The complete work extends to two volumes.—Here is the place to mention the fact that the *Hebrew and English Lexicon of the Old Testament* edited by Professors Brown, Driver, and

⁵ Realencyklopädie für protestantische Theologie und Kirche. Leipzig, Hinrichs.

⁶ Edinburgh, 1906: T. & T. Clark.

⁷ Cf. Expository Times, January, 1907, p. 145 f.

Briggs, has reached its completion.⁸ It is based on Robinson's translation of Gesenius' Lexicon, but is brought up to date by its new editors or rather authors. Their name is a guarantee for the scholarship of their work; but it is to be regretted that their personal views on questions of criticism are reflected in the new Lexicon.

2. Poetical Books of the Old Testament. *a. The Book of Psalms.* Omitting any longer review of Schmidt's pamphlet on the rhythmical translation of Hebrew poetry,⁹ we come at once to the late Father John Konrad Zenner's work completed and edited by Father Hermann Wiesmann, and entitled "The Psalms according to their Original Text."¹⁰ Let it be understood from the start that both translation and commentary are truly new; there exists nothing like them in any language. The author had spent more than ten years on the work when he was snatched away by a premature death, 15 July, 1905. Fr. Wiesmann's work almost equals the painstaking laboriousness of Fr. Zenner, so that neither the editorship nor the authorship of the new work can be regarded with suspicion. The aim of the author is expressly stated in the preface: "The present explanation of the Psalms aims at aiding the understanding of their literal sense and the appreciation of their esthetic form. It does not share the overestimate of the Psalms, which is only too widespread, and which is based less on a profound knowledge than on current tradition; still, or rather precisely for this reason, it expects to gain more numerous friends for the sacred poems." The introductory remarks are brief, but they cover a wide field; the formation of the psalter, its contents, its text, and its versions, the authorship of the various psalms, their dates, their poetic form,

⁸ A Hebrew and English Lexicon of the Old Testament, with an Appendix containing the Biblical Aramaic. Oxford, 1906: Clarendon Press.

⁹ Zur rhythmischen Übersetzung hebräischer Poesie. Aus dem 13 Bericht des Verbandes ehemaliger Mitglieder des Klosters Naumburg a. Q. Sommersemester, 1905.

¹⁰ Die Psalmen nach dem Urtext. Erster Teil: Übersetzung und Erklärung Münster, 1906: Aschendorff.

these are the principal questions discussed in the introduction. No one can charge Fr. Zenner with excessive conservatism; where the principles of sound criticism appear to him to demand the surrender of traditional views, he abandons them cheerfully. The same holds true with regard to the rest of the work. The present order of the Psalter may not be chronological, nor logical, nor again liturgical, nor literary; but then it is ancient and traditional. Fr. Zenner arranges the Psalms in his translation according to their poetic form, distinguishing between those destined for choral delivery and those not so employed. These latter consist of two or more equal strophes, while the former consist of strophe, anti-strophe, and intermediate stanza. The author facilitates the reference to our ordinary Psalter by a triple table: one refers to the number of the Psalms, another to the alphabetic order according to the initial words occurring in the Vulgate, and a third to the group of subjects. The translation is accurate, clear, and quite elegant; but in order to recognize the textual corrections, the reader needs the second volume which is said to be now in press. The commentary is clear, orderly, and substantial; the author first gives a few exegetical elucidations, and then explains the trend of ideas and the lyric point of view of the Psalmist. The work deserves all possible encouragement on the part of Biblical scholars; we hope that Catholic readers, at least, will give it all the encouragement it deserves.

Dr. Ecker has compared the Hebrew text known to St. Jerome with the text of the Masorah, of the Septuagint, of the Vulgate, and of the other ancient versions.¹¹ The brochure was published on the occasion of the episcopal jubilee celebrated in Trier. The author proceeds clearly and systematically. He shows that in the consonantal text and in the Hebrew pointing, too, St. Jerome agrees rather with the Masorah than with the Septuagint; still, there is a list of passages in which St. Jerome favors the Septuagint rather

¹¹ *Psalterium juxta Hebræos Hieronymi in seinem Verhältniss zur Masora, Septuaginta, Vulgata mit Berücksichtigung der übrigen alten Versionen untersucht.* Trier, 1906: Paulinus Druckerei.

than the Masorah, and another list of passages in which St. Jerome disagrees with both Septuagint and Masorah. The exegetical views also are compared, and the relation of the Hebrew Psalter to the Itala and Vulgate is examined.

Another scholarly work on the Psalms has been published by Professor Briggs.¹² The Introduction consists of four chapters: it considers the text of the Psalms, their higher criticism, their canonicity, and their interpretation. Then follows the commentary, in which the writer gives first a résumé of each Psalm, its division and main thoughts, then its translation, and finally, its exegetical commentary, which is preceded and followed by numerous notes in small print. As to the author's theory of Hebrew poetry, we are afraid he will find few, if any, followers. He usually measures the stanza by its number of parallel members, though he is not wholly consistent in this theory. The principle of uniform length of stanzas leads to an unnatural division of the Psalm, and to an inconsistent application of the unity of measure. The second volume gives three valuable indices, a Hebrew Index, an Index of Persons, and an Index of Subjects. Owing to this help, the reader has no difficulty in finding his way through the two volumes. In his Preface, the writer says: "The Commentary will show that Roman Catholic Commentators have rendered valuable service which has been too often neglected by modern Protestants" (pp. vii-viii); in his Introduction he adds: "In the early seventeenth century R. C.¹³ exegetes employed better methods, and were more able and fruitful than Protestants." But why does the author misspell the names of some of the most prominent Catholic commentators: Torinus, e. g., for Tirinus (p. cvii.), Hammelauer for von Hummelauer, Alioli for Allioli (p. cviii)? We do not notice slips of this sort in the spelling of non-Catholic names.

¹² A Critical and Exegetical Commentary on the Book of Psalms. The International Critical Commentary. Vol. I, II. New York, 1906-07: Scribners.—This book is the subject of a separate review notice in this number.

¹³ Roman Catholic—why Roman?

Again, Dr. Briggs tells us that "Cornely, Knabenbauer, and Hammelauer [Hummelauer] in *Cursus Completus*, 1885, give a thesaurus of interpretation of many scholars, ancient and modern," leaving his readers under the impression that the volume on the Psalms belonging to the *Cursus* has already appeared, whereas it has not yet been published.¹⁴ As we looked over the "Index of Persons" at the end of the second volume, we found the references to Catholic writers so meagre that we wondered how Dr. Briggs can claim that "the Commentary will show that Roman Catholic Commentators have rendered valuable service which has been too often neglected by modern Protestants."

Here must be mentioned an article contributed to the *Biblical World* (XXVIII. 87-93) entitled "The Nature-Poetry of the Psalms"; the second part of the "Book of Psalms" edited by H. P. Chajes;¹⁵ the third part of "A Devotional Commentary" entitled "The Psalms, their Spiritual Teaching" ¹⁶ published by J. E. Cumming; the second part of "The Psalms" contributed to the Century Bible by T. W. Davis, containing Introduction, Revised Version, Notes, and Index;¹⁷ the "Mozarabic Psalter" edited by J. P. Gilson;¹⁸ M. Langlade's study on the place of the Psalms in the religious life, giving the Psalmists' idea of God together with a history of the use of the Psalms by the Jews, by Christ, by the early Christians, and by the French Protestants; D. Leimdorfer's pamphlet entitled *Die Himmel Rufen*;¹⁹ and "The Psalms Poetically Rendered in Rhyme" by I. P. Noyes.²⁰

b. Classes of Psalms. Probably the most familiar class of Psalms is known as "the Messianic Psalms"; two of these

¹⁴ Here it may be noted that the title of the work is not *Cursus Completus*, but *Cursus Scripturae Sacrae*.

¹⁵ Pss. 78-150; Schitomir, 1906: Kahan.

¹⁶ Pss. 90-150; London, 1906: Religious Tract Soc.

¹⁷ London, 1906.

¹⁸ London, 1905: Henry Bradshaw Soc.

¹⁹ Eine Studie zur Psalmenforschung. Frankfurt a. M., 1905.

²⁰ Washington, 1906: Noyes.

have been recently studied by van Etten in *De Katholiek*; ²¹ S. Minocchi has contributed a study on the textual criticism on Ps. 2, 45, 72, 110. ²² W. G. Seiple has written on the so-called "Maccabean Psalms," ²³ while W. Lotzen has taken for the subject of his investigation the Psalms usually considered as especially adapted to the sick: Pss. 6, 22, 38, 39, 41, 88, 102. ²⁴ M. Faulhaber has chosen another subject, which he calls *Die Vesperpsalmen*, for an interesting series of papers. ²⁵

c. *Special Psalms.* Pss. IX and X have been studied by G. B. Gray; ²⁶ Pss. XVII. 15; LVII. 9; LXXIII.; CIV. 4; CXXXV. 14 and the title of Ps. LVII. have been investigated by F. W. Davies; ²⁷ the historic basis of Ps. XXII. has been made the subject of an interesting paper by H. A. Birks; ²⁸ Mr. Hamilton has endeavored to show the continuity of the picture of the shepherd and his sheep in Ps. XXIII; ²⁹ Prof. Stade has expressed his view on the poetic form of Ps. XL. and has tried to reconstruct its original text; ³⁰ and Prof. Nestle has given us the exegesis of Ps. LXXXIX. 3 as found in the Pirke aboth. ³¹

d. *Other Poetical Books.* The Book of Ecclesiasticus has received the lion's share of attention as far as the other poetical writings of the Bible are concerned. Smend has given us a Commentary on this Book ³² together with an edition of its Hebrew and German text (*Ibid.*); Ginzberg offers us a

²¹ Ps. XXI. (Hebr. XXII); Ps. XLIV.: 1906, pp. 99-115; 433-453.

²² Atti del congr. intern. di sc. stor. Rome, 1903.

²³ Reform. Church Rev., 1906, April, pp. 191-197.

²⁴ Beitrag zur Erklärung der sogenannten Krankenpsalmen und des Buches Jona. Kreuzburg, 1906.

²⁵ Strassburger Diözesanblatt, 1905, pp. 339-361; 386-395; 445-463; 531-540; 1906, pp. 170-182.

²⁶ The Alphabetical Structure of Psalms IX and X, Expositor, 7. Ser. II. 233-253.

²⁷ Or. Stud. II., 641-650.

²⁸ Churchman, 1906, April.

²⁹ Expository Times, XVII., 431.

³⁰ Or. Stud. II., 627-639.

³¹ Zeitschrift für alttestamentliche Wissenschaft, XXVI., 290 f.

³² Berlin, 1906; Reimer.

study of textual criticism and of exegesis on the Book; ³³ Rothstein too presents a specimen of criticism on the Hebrew text of the Book; ³⁴ Camerlynck has confined his study to II. 1-6, ³⁵ Eberharter to VI. 19; VIII. 10 and XIII. 9. ³⁶

Dr. Gigot treats of the "Leading Problems concerning the Book of Job," ³⁷ and E. König considers the charge of pessimism advanced against the Book of Job. ³⁸ The Cantic of Canticles too has received some slight attention. H. H. Spoer believes that the Book is a collection of a northern and southern recension of popular songs, made in the vicinity of Jerusalem. He pretends to recognize even now some traits peculiar to the different recensions. He explains a number of difficult passages, but is not afraid to change the text considerably. ³⁹ The author confesses that his views are suggested by his travel in Palestine.

³³ Or. Stud. II., 609-625.

³⁴ Or. Stud. I., 583-608.

³⁵ Collat. Brugenses, 1906, Jan.

³⁶ Biblische Zeitschr., 1907, 22-26.

³⁷ New York Review, 1906, February-March.

³⁸ Die Grenzboten, 63 Jahrgang, I., pp. 279-284.

³⁹ American Journal of Semitic Languages and Literatures, XXII., 292-301.

Criticisms and Notes.

THE SPIRITUAL CONFERENCES OF ST. FRANCIS DE SALES.

Translated from the Annecy text of 1895 under the supervision of Abbot Gasquet and the late Canon Mackey, O.S.B. London: Burns and Oates, Ltd.; New York: Benziger Brothers. Pp. lxxi—406.

St. Francis de Sales is usually classed among "modern saints" not merely in the sense that he lived in recent times, but also in that he reflects that type of sanctity which combines, in a living harmony, heroic supernatural virtue with those elements of natural cultivation that appeal most forcibly to the sane sense of the best form of the modern mind. For, as a recent biographer has aptly said, the character of St. Francis was one that kept unerring time and tune, in which there were no exaggerated developments of particular virtues to the crowding out of others. His gentleness did not prejudice his strength, nor his patience and affability, his zeal, nor his simplicity, his prudence. Virtues that seem of their very nature to be mutually exclusive met in his character as distinctive features in a harmonious whole and were mutually productive.¹ This harmoniousness in the character of the saint could not but reflect itself in his writings, and especially in those—as was the case with the *Spiritual Conferences*—wherein that character receives its most spontaneous expression. For the *Conferences*, as is well known, were the familiar conversations of the saint with his spiritual daughters, whom he personally guided in the religious life of the Visitation Order established by him. In them one sees that spontaneous outflow of mind and heart which suggested the need of no artificial check, because it emanated from no unruly spirit; that profound insight into human nature which at the moment arrested no wonderment, because it seemed to be unreflective; that sweetness, gentleness, and urbanity which attracted all hearts, because they were the very bloom and fragrance of genuine charity.

Taken down with loving carefulness, immediately after they had fallen from his lips, these *Conferences* were treasured by his

¹ Life by A. de Margerie. English translation by M. Maitland.

spiritual daughters as the priceless legacy of their saintly father. An imperfect edition having been surreptitiously printed and circulated, those Visitandines to whom the *Conferences* had been originally addressed sent forth an accurate copy in 1629. The English translation (made from the latter), which appeared in 1862, having been long out of print, the present more accurate and readable rendition has been made by the English nuns of the Visitation Order in England from the French edition edited by the late Canon Mackey in 1895. Abbot Gasquet contributes an explanatory preface, and Canon Mackey's historical account of the original text is likewise prefixed, as is also the luminous introduction by Cardinal Wiseman on the Spirit of St. Francis—an essay reprinted from the English edition of 1862. It may occur to the present reader, as it did to the latter eminent writer, to ask whether a book of this kind addressed to a small community of nuns some three hundred years ago has any particular interest for the modern, especially the secular, reader. We can safely make our own the answer of Cardinal Wiseman, that these *Conferences* have a message not confined to the cloister or the chapter-house of monastery or convent. "They will be read with pleasure, and we are sure with profit, by devout persons living in the world, by clergy, and laity; the former will find in them invaluable principles and advice for the guidance of consciences, while the latter cannot fail to derive from their study consolation, encouragement, and direction" (p. xxxvi).

THE IMMORTALITY OF THE HUMAN SOUL. Philosophically explained by the Rev. George Fell. S.J. Translated by the Rev. Laurence Villing, O. S. B. London and Edinburgh: Sands and Co.; St. Louis, Mo.: B. Herder. 1906. Pp. xxiii—267.

The literature of Catholic philosophy in English is limited enough to justify our welcoming any conscientious and fairly successful effort to translate from foreign languages works of special importance in their originals. For this reason Father Villing is to be congratulated for having given us the present rendering of a book which in the German possesses genuine value. The work should prove helpful to the Catholic layman or woman whose almost unavoidable contact with the widely prevailing scepticism makes it especially necessary to come as often as possible under the influence of the invigorating truth of Catholic

philosophy and theology. Doubtless, Father Villing had such readers in mind when undertaking the difficult task of translating the present book. It were much to be desired that he had adjusted his work more closely to the minds of that sadly numerous class who have lost practically all hold on religious truth, those who have lapsed into more or less complete agnosticism. These minds are accustomed to the, seemingly at least, reserved temper of thought and the undoubtedly attractive style of agnostic literature, and one wishes that the books, which we hand them as antidotes to the insidious poison, were equally potent in the same factors. We cannot say that the book at hand is quite felicitous in this respect. When the critical sceptic is told at the very start that he is going to confront "a crushing argument" (p. xxii), his benevolence will not be captivated, and when he reads the off-hand dictum that "the influence of the brain upon the thinking faculty can be explained very easily" (p. 26), he is not likely to be attracted by what to him must seem a singular display of naivety. Again, his critical sense is apt to be unfavorably aroused when he is informed that no human being concludes otherwise than by means of the syllogism (p. 28), for his experience informs him that much, if not most, of his own concluding is done otherwise—namely, by rapid generalization from individual facts, a kind of inductive process—and that he infrequently employs the syllogism, even unconsciously. Of course his familiarity with elementary logic makes him quite aware that his everyday inductive generalizations are capable of being so manipulated as to be deductively or syllogistically stated and tested, but he is no less aware that the said manipulation enters not at all, even unconsciously, into the actual living process. For these, and not a few other similar indications of a certain lack of temperateness in statement, the translator may not be held responsible, and they doubtless read less objectionable in German. We trust, however, that the translator will see his way to temper such statements somewhat in a future edition. And when the latter, much to be desired, development is demanded, occasion might be taken to improve the translation which, while on the whole transparent enough to the thought, might easily be made more attractive as well as more worthy of the subject.

THE BOOK OF PSALMS. A Critical and Exegetical Commentary.
By Charles Augustus Briggs, D.D., Litt.D., Union Theological
Seminary, N. Y., and Emilie Grace Briggs, B.D. Vols. I and II.
New York: Charles Scribner's Sons. 1907. Pp. viii—572.

Dr. Briggs is well known to Catholic scholars not merely as the American editor of the International Critical Commentary, associated with Professors Driver and Plummer of England, but more especially by his plea for a theory of inspiration that would approach the conservative spirit of the Catholic Church. He does not agree with the doctrine of Trent or the Vatican as interpreted by current Catholic theology, but he allows the supernatural element of inspiration as a supreme factor in the production of the sacred books, and thereby offers a certain safeguard to positive revealed religion which modern Biblical criticism is calculated to deny or to destroy. This fact necessarily puts the Catholic student of exegesis in good humor with an author whose criticisms of Church polity and doctrinal consistency one has reason to resent both as unsound and arrogant, despite the endorsement it receives from men like Baron von Hügel, who plainly overestimate the judgments of advanced science as decisive against the claims of a reasonably-founded tradition. In the case of the present commentary we have, however, nothing to apprehend from the prepossessions, friendly or otherwise, of the writer, who has pledged himself to preserve the series free from all polemical and ecclesiastical bias. As a matter of fact, the interpretations of the Psalms are based upon a thorough critical study of the original texts of the Bible, and they are the outcome of purely critical methods.

At the outset we are put in possession, by way of introduction to the critical study of the Psalter, of the actual state of the discussion and the results arrived at concerning the authenticity and origin, the form and matter, of the Psalms. Each song is prefaced by a summary or paraphrase of its contents. Then follows an English translation, literal as far as this is compatible with an independent idiomatic rendition of the true sense. The details of textual and philological criticism are appended to the translation and, although the references are to the original and authenticated texts, the student need not be familiar with the Hebrew idiom in order to understand or appreciate the exegetical notes. It is needless to say that due account is taken throughout

the commentary of the historical and archeological elements that are required as sidelights to a true exegesis. Catholic students who are inclined to inquire into the sense of the liturgical prayers the Church uses in her daily service will here find a true treasury of accurate interpretation which, though not intended for devotional or homiletic exposition, largely contributes to the understanding of the Davidic hymns which are our daily thought in the Church's prayer, and therefore the marrow of our pastoral activity. There are three indexes—one of Hebrew words, another of the proper names, and a general topical reference list. Dr. Briggs, in his interpretation of the Psalms, has given us a scholarly work which will be of real service to the clergy.

PSALLITE SAPIENTER. Erklärung der Psalmen im Geiste des betrachtenden Gebets und der Liturgie. Dem Klerus und Volk gewidmet von Dr. Maurus Wolter, O.S.B., weiland Erzabt von St. Martin, Beuron. Dritte Auflage. Bde. I, II, III, IV. Freiburg Brisg. und St. Louis, Mo.: B. Herder. 1906.

That a work of such dimensions on the Psalms should have been in steady demand since its first edition, completed in 1891, is itself the best recommendation of its permanent value. The second edition has been called for before the last volume had gone to press, and the venerable author had actually made some changes in the translation of the second Psalm-group (36-56) before death called him to lay down his busy pen. Of the present edition we await the last (fifth) volume, practically unaltered from the form given it by the learned and devout abbot of the famous Benedictine home at Beuron. The work is one which, as we pointed out in our review of the first edition, eminently appeals to priests. It interprets the Psalms in their meaning, with due reference to the original text and the Vulgate translation, yet without entering into those special phases of criticism which can interest only the student of philology or the scientific antiquarian. To some it may seem that in this respect the editors of the last edition have failed to do justice to certain forms of research which throw light upon the choral or liturgical character of the Psalms and upon their use in the processional service of the Hebrew Church, as we glean it from a study of the rhythm and meter of the originals. But here, too, the fact that these researches have as yet only a conjectural value, regarding which there exists still great differences of opinion among scholars,

was a determinant which counselled silence where an uncertain expression of views seemed the only alternative.

The translation (in German), with the collateral Latin Vulgate text, and the interpretation of the terms in copious notes and commentary, is followed by what the author styles the "liturgico-mystic application." Here the priest finds material for meditation and for preaching in the rich store of information drawn from the liturgical offices of the Church. The use of the Psalms in the missal and the breviary, their significance for the right understanding of the various feasts of the Church, and the lessons of ascetic and mystic theology which each utterance of the Hebrew singer conveys, as prophecy or as salutary monition, are here taught in simple and elegant language. The Roman office and the monastic *propria* are equally drawn into apt use, so that the missionary no less than the contemplative finds food for mind and heart in these admirable volumes. The beautiful typographical setting contributes to render the work as attractive to the outer sense as the teaching contained between the covers is to the priestly soul.

THE LAWS OF THE SPIRITUAL LIFE. By the Rev. B. W. Maturin, formerly of Cowley St. John, Oxford. New York, London, Bombay: Longmans, Green and Co. 1907. Pp. v—281.

A recent astute writer has aptly observed that "the aim of a Catholic philosopher will never be to find natural law in the spiritual world or, with vague analogies, attempt to confuse one kind of science with another. But it would not be contrary to the genius of Catholicism to say that she has attempted to discover laws special to the spiritual world, their action upon man, and the attitude of the spirit of man toward the spiritual world." While the Catholic's discernment of the distinction between the natural and the supernatural orders, between nature and grace, science and revelation, reason and faith, will keep him from falling into Mr. Drummond's mistake of extending biological processes into the spiritual kingdom, nevertheless he ought not to be ungrateful for the clever and graceful work—so full of suggestiveness—in which that writer has developed what are surely striking analogies between the natural and spiritual laws. One finds it hard to condone in a writer so otherwise well-informed his gross errors, due doubtless to ignorance, concerning Catholi-

cism; nevertheless he deserves credit for having produced a bright and a striking book, a book which, in the hands of one who knows how to distinguish between the natural and the spiritual, can hardly fail of being an instrument of much good.

Quite a different kind of a book is Father Maturin's *Laws of the Spiritual Life*. Here there is no confusion of the processes of the lily and the soul, the material organism and the spirit. The kingdoms of nature are under the reign of law, and so is the kingdom of grace. But the laws of the latter, though analogous to, differ essentially from those of the former. Now the laws of the spiritual life receive their highest expression and their deepest meaning in the Beatitudes promulgated by the Lawgiver of the New Covenant in the Sermon on the Mountain. Father Maturin, after an introductory study of the principles of the Beatitudes—in which study he shows how the spiritual life can be no exception to the universal sway of law, and further shows the scope and general characteristics of these spiritual laws—takes up each of the eight blessed pronouncements of our Lord, unfolds its meaning and points out and illustrates its application. Of course the seemingly same thing has often been done by previous writers. But the Beatitudes are inexhaustible in the richness of their meaning, and endless in the variety of their applications both to individual lives and to social times and conditions. No writer of spiritual insight and sympathy will fail to discern in them new aspects and bearings, and if he add to these qualities intellectual breadth and power of literary expression, he will almost inevitably draw the reader's interest to the old truths as though they were but just discovered. Needless to say, such qualities have occasioned and produced the present work—a work that is at once thoughtful and devotional, illuminating and interesting.

THE PROFIT OF LOVE. Studies in Altruism. By A. A. McGinley. Preface by the Rev. George Tyrrell. New York, London, Bombay: Longmans, Green and Co. 1907. Pp. xiv—291.

With some of the chapters of this book the reader may be acquainted, those, namely, which appeared originally in *THE DOLPHIN*, under the title "Lex Amandi," and which constitute about one-fourth of the volume. For the rest, or rather for the whole book, Father Tyrrell's judicious admonition may be per-

tinently proposed: "Let no one sit down comfortably, as so many do when they take up a book on religion, and read these pages in a spirit of blind uncritical docility, as though the author must bear the responsibility for whatever they gather from this book. Where so much is said there will be much that is true; much that is partly true, something that is not true . . . A helpful book is one that is full of ventures and suggestions; that wakes our opposition; that puts us on our guard; that makes us think and criticize; that forces us to examine our intellectual and moral consciences. Of such help the reader will find abundance in these pages. He will not be rocked to sleep to well-known ditties and lullabies, but will be jolted and kept wide awake. If he wants to slumber he must lay this book down and try some other" (p. xii).

Beyond this discriminating advice it might here be suggested that the reader begin at the end of the book, with the last chapter. There he will find the author's theory in fullest fruitage. He might do well to turn next to the chapter on "Our Modern Educational Error—the School," where some more of that theory's sanest applications are seen in the concrete. By this time he will have felt that the reading "has made him think," perhaps "criticize," and maybe do a little quiet "examining of his intellectual and moral conscience." He will probably now be ready to turn to the introductory chapter, "New Things and Old," which, whilst it will make him think, may perhaps also incite him to criticize, should he feel a certain exaggeration in the author's allusions to "the sense of peril" or "momentary panic at finding oneself caught midway in the rush of the rapid changes (now transpiring) from the traditions of the past to the realities of the present." The critical reader, if fairly familiar with the intellectual and moral signs of the times and his nerves function normally, is apt not to be touched by this sense of peril or of panic, recognizing, at least as he thinks he does, that the number of changes of any vital importance from the old to the new is very greatly exaggerated—not more indeed by the present writer than by some others—and that those changes that are being effected will be seen to take place naturally and without very much sensible friction.

Now, after perusing the initial chapter the reader should go right on to the end. He might then with profit return to Father

Tyrrell's introduction, reread it at least several times, then reread the book surely once, best twice, or even oftener. He will then have gotten over the "jolting" sensation and, being still "wide awake," will find himself "made to think" some more, if not to "criticize" less, while "his conscience, intellectual and moral," may call for some further examination.

All of us know by experience and believe also on authority "the profit of love"—of love both as a subjective state perfective of our own being, and as a philanthropic tendency resulting in deeds of beneficence; but the present book puts the familiar truth not simply in a fresher and more vivid light, but it also carries the mind to the root-principles—efficient, final, exemplary, formal, material—of love; to the prime constituent and source of perfection, beneficence, and salvation for the individual and likewise for society. What the author insists on and makes one feel as well as know is that we need, probably more just now than ever before, "men and women rather than schemes and systems; that the remedy for social ills is to be sought in character—virtue—rather than in legislation; that we must work at the roots of social good and evil and not at the branches and extremities." Those roots are of course "the love of one's neighbor as one's self"—which love to be truly effective and above all enduring must be unselfed, spiritualized, and therefore sustained by religion. "Not till we realize," to quote Father Tyrrell again, "that the inward life, from which all true and fruitful beneficence must spring, consists neither in the service of self, nor in the service of our neighbor, but in that of God, shall we be delivered from the counter-fallacies of unspiritual altruism and spiritual egoism." The value of the present book is that it unfolds and establishes this latter truth by a new and an original method, and sets it in its practical relations to actual circumstances, personal and social, in the home, in the school, and in the surroundings of the poor. It is a "helpful book," but only for the thoughtful—the priest, the layman, and the woman, lay and religious.

A LIVING WAGE: Its Ethical and Economic Aspects. Dissertation for the Doctorate in Theology at the Catholic University of America. By the Rev. J. A. Ryan, S.T.L. New York: The Macmillan Co. 1906. Pp. ix—361.

LABOR AND CAPITAL. By Goldwin Smith, D.C.L. New York: The Macmillan Co. 1907. Pp. v—38.

We have more than once had occasion to call attention to the permanent value of the academic dissertations emanating from the Catholic University at Washington. The latest of these dissertations upholds the high standard of its predecessors, and is in the truest sense a magisterial production. Aside from its academic relationship, however, or rather, perhaps, in virtue thereof, it is a solid and timely contribution to the literature of a most important topic and indeed represents, we believe, the first and only attempt on the part of a Catholic writer to formulate in English an adequate treatment of the wage question. The book in its everyday dress has been before the public some months and is not unlikely to have come directly or indirectly under the reader's notice. In the form here presented it wears the gala robe of honor day; and besides this contains a list of academic theses which cover, beyond the explicit subject of the book, a large number of other topics, theological, historical, philosophical, and economic. In this list the positions for which the work stands are sufficiently distinct and related to furnish the following rapid survey: 1. Every individual has certain *natural rights*. 2. Among these is a *right* to a decent livelihood whenever he performs a reasonable amount of labor (contracted for by another), and the amount of goods for distribution is sufficiently large. 3. Therefore under such conditions he has a right to a personal living wage, which is indeed merely a concrete form of his generic right to a decent livelihood. 4. In terms of goods a living wage means a reasonable amount of food, clothing, shelter, insurance, and mental and spiritual culture for the laborer and his family. The discussion, it will be noticed, passes here from the *personal* to the *family* wage, and here it is that difficulties become many and intricate. 5. In terms of money it would seem to mean for the adult laborer in American cities an income of not less than \$600 per year. 6. The industrial resources of this country are sufficient to provide such a wage. 7. The obligation to pay it rests first with the employer. 8. And

he may not escape the duty by appealing to a so-called labor contract, since the underpaid laborer makes no such contract voluntarily, but is economically forced, and such force is no more valid and sacred in determining rights than is the physical force of the highwayman. 9. The employer is bound to pay all his employees a living wage (family ?) before he betters his social position or pays himself interest on his invested capital. 10. The land capitalist and the land owner who are beneficiaries of underpaid labor and men of wealth generally are under moral obligation to supplement indirectly the remuneration of those laborers who fail to obtain a living wage (family ?). 11. The State is morally bound to compel employers to pay a living wage (family ?) whenever and wherever it can with a fair measure of success effect the appropriate legislation.

These positions the author establishes by a goodly array of arguments persuasively presented and happily illustrated. He takes full account of what has been advanced, not only for, but likewise against, his theses by Catholic as well as by non-Catholic authorities. Not the least valuable feature indeed of the book is the copious bibliography, which includes practically whatever works of importance have been published on the subject, at least in English. That the author has proved convincingly the ethical right of the laborer to a living wage—personal and family—and consequently an ethical obligation incumbent primarily on the employer to pay such a wage will probably be generally conceded. If, however, a stronger right and duty be maintained—namely, a strictly juridic relation, a right and duty based on commutative justice—the case may not be so readily decided. To some, at least, probably to many, the arguments adduced, for instance, at pages 240-241 would seem to sustain no more than a moral, not a juridic, obligation incumbent on the employer. However, the matter is admittedly by all an extremely difficult one, and Catholic students, amongst whom the clergy and seminarians come first, should be grateful for so solid and suggestive a discussion of the whole subject.

In connexion with the foregoing work we would recommend Mr. Goldwin Smith's open letter to a labor friend entitled *Labor and Capital*. There is so much in Mr. Smith's general philosophy from which the Catholic must dissent, that one is gratified to meet

with an essay by the eminent writer which one can so heartily endorse. It is just a short paper, not two score pages in length, but full of sane sense, judicious, temperate, genial in tone, and, it need hardly be added, interesting and attractive for its style. Mr. Smith is conservative, moderate. He berates neither capital nor labor, nor does he flatter either. *Suum cuique* is his motto.

CONSECRANDA. Rites and Ceremonies observed at the Consecration of Churches, Altars. Altar Stones, Chalices, and Patens. By the Rev. A. J. Schulte, Professor of Liturgy at Overbrook Seminary. With numerous illustrations. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 297.

The title of this very useful volume describes the purpose it is intended to serve, but it does not sufficiently indicate the admirable manner in which the author supplies the requisite information without embarrassing the reader with the necessity of either supplying matter from other parts or eliminating what he does not immediately need. Every direction and liturgical prayer is there complete, and the master of ceremonies need have no anxiety either about preparing things for the service, since the sacristan or assistant need only follow the indications of the book, plainly outlined; whilst the celebrant goes straight on with the ceremony as indicated in the successive pages before him. This is saying a great deal for the usefulness of the book. Nor is it, as one might be led to infer from the general title, a mere translation of the Pontifical; it is a carefully prepared rubrical commentary as well. At the same time the notes and explanations do not interfere with the text required for the actual carrying out of the ceremonial. The work is entirely novel in its completeness as well as its structure, and calculated to answer the actual needs of the bishop and ministering clergy on the solemn occasions indicated in the title, and in the way in which those needs have been demonstrated by practical experience. We have no hesitation, therefore, in recommending it as a pastoral tool which when completed is likely to take its permanent place in every priest's workshop. Naturally the character of the book, the illustrations as well as the typography, exclude the notion of cheap editions of a work compiled and prepared with a distinct purpose of serving the clergy. We learn that the second volume, which completes the functions of solemn blessings, etc., is nearly ready for the market.

LA THEOLOGIE SACRAMENTAIRE, étude de théologie positive
Par R. Pourrat, professeur au Grand Séminaire de Lyon. Paris:
Victor Lecoffre. 1907. Pp. xv—372.

It would be rather regrettable if the recently mooted idea of boycotting French goods had taken effect by depriving American priests and students of such books as the one here mentioned, from the pen of Fr. Pourrat, Professor of Theology at the Lyons' Seminary. Among the clever and remarkable books on positive theology that have been recently published this is undoubtedly one of the most useful and suggestive. It is practically the fruit of the author's successful career as teacher at the Seminary of St. Sulpice, in Paris, and at that of Lyons—two institutions which have unfortunately been closed and confiscated under the terms of the anti-Christian laws of the present rulers of France.

The tract *De Sacramentis in genere* in our text-books of theology is not always treated in a manner satisfactory to the student. It is often but a synthesis made by the scholastics, perhaps a little too much *a priori*. Baptism has evidently been taken as the pattern after which all the other sacraments are treated. What is said, for instance, of the *materia* and *forma*, applies perfectly to the *infusio aquae* and to the sacramental formula "Ego te baptizo." It is much less satisfactory in the treatise on the Sacrament of Matrimony; or of the Eucharist, where the bread is changed into the Body of our Lord; or of Penance, when the sins constitute the *materia remota aut potius removenda*. Father Pourrat's book, on the other hand, shows through what successive steps of development the constant practice of the Church has grown into that scholastic synthesis. By this means three noteworthy results are attained: first, it is shown that scholastic generalizations are far from being groundless and fanciful inventions; secondly, that there is a doctrinal progress of the vital question of the sacraments, and that this true development consists of bringing forth from the practice of the Church "the dogmatic explanations with which it is pregnant." *Lex orandi est lex credendi*. He shows, in the third place, that it is by this process that we are enabled to refute both liberal and rationalistic Protestants, like Harnack, who see in our sacraments nothing but human institutions, traceable to and derived from pagan sources; also conservative divines, like Bishop Gore, who *protest* mostly against the progress of dogma during the period pos-

terior to the first Councils and who obstinately refuse to recognize in the medieval Church identically the same authority as that of the Bible, but grown up, developed, expanded. *Semper eadem.*

The book contains seven chapters on this question—the Definition of the Sacraments, the Elements of the Sacramental Rite, the Efficacy of the Sacraments, the Sacramental Character, the Number of the Sacraments, the Divine Institution of the Sacraments, the Intention of both the Minister and the Subject of the Sacrament.

At the beginning of each chapter Fr. Pourrat gives the teaching of the Church as expressed by the Council of Trent. He does it in order to be more practical, and to meet an objection sometimes made against the teaching of the history of dogma, namely, that the students get confused unless they know first the true and final doctrine of the Church. But this is only by way of preface, and as a pedagogical requirement. It does not prevent him from using always a thoroughly scientific method in the conscientious and impartial criticism of the documents. Thus we have, as it were, seven tracts on the questions above mentioned. Such a plan has certainly its advantages, especially for class-work, because it facilitates the attention by dividing the points, and helps the memory of the students by repeating. Nevertheless it is open to the criticism of those who would prefer a more synthetical method, and who, instead of having seven times seven historical investigations, would rather embrace in one glance the general development of the sacramental theology through the four great periods described, namely, the time previous to St. Augustine, the works of St. Augustine, the Middle Ages up to St. Thomas and the Schoolmen, and the period from the fifteenth century to our day, through the Councils of Florence and Trent, the historical researches of Morin and Petavius and more recent writers, such as Newman, Batiffol, Turmel and Rivière.

The chapter on the divine institution of the sacraments leaves on the reader the impression of a very broad-minded view and of erudite information, combined with that prudent reserve which indicates irreproachable orthodoxy. Excepting Baptism and H. Eucharist, which were instituted by Christ both *explicitly and immediately*, Fr. Pourrat holds that the other five sacraments were instituted by our Lord "*immediately but not explicitly*. In

the case of these sacraments, their Divine institution emerged only gradually into Catholic consciousness." In a very interesting way the author points out at what periods and under what influences this work went on in the infallible Church, ever guided by the Holy Ghost. "It was truly by reflecting on the marvelous efficacy of the sacraments that Catholic consciousness perceived the dogma of the Divine institution of the Seven Sacraments. . . . At the moment when the dogma of the Divine institution of the Seven Sacraments was explicitly affirmed, the plan of worship which Jesus had but incompletely made known to His Apostles appeared in all its beauty."

Fr. Pourrat's clear, methodical, and progressive work is a valuable addition to the literature of historical theology. It is soon to appear in an English dress. This we feel will be a boon to the readers and friends of the ECCLESIASTICAL REVIEW.

Joseph Bruneau, S.S.

Literary Chat.

The *Revue des Questions Historiques*, founded by the Marquis of Beaucourt forty years ago, maintains its fine reputation for historical scholarship. Among the papers in the current issue that are of special interest to the clergy we would single out an unpublished letter of St. Vincent de Paul to Madeleine de Lamoignon (1652); the relations of the exiled abbé Gabriel Henry with Napoleon I; and a portion of the confidential correspondence of Cardinal Pio with Leopold I anent the extension of royal privileges under Innocent XI at the end of the seventeenth century. The interesting series of "La Siège d'Orleans et Jeanne d'Arc," by Henri Barande, is concluded in this number (January) of the quarterly.

If you want children to go to school, pay them to go. This is seriously advocated by Oscar Chrisman, professor of paidology and psychology at Ohio University, in the February *Arena*. The professor finds that the main reason for child-labor is the child's desire to make money and to spend its animal energy in motion, in doing something with its muscles. Now then, "every child in this land has a right to an education, and everything must be done to give him the opportunity to get this education, and by paying children to go to school those who are compelled by poverty, by greed of parents or by any cause to have to go out to work, could then have the opportunity to attend school, for they could thereby earn money just as now by work outside." What next?

Why, feed the child of course. Isn't this just what has been lately

proposed to the supervisors of one of our great city public schools, the discovery having been made that many children are sent from home in a half-starved condition. But then, why stop here? Aren't the little ones inadequately clad and miserably housed? Should not these elemental necessities equally appeal to the heart of the paternal State?

In this month's chapter of "A Clerical Story of Sixes and Sevens" Father James and Father Martin discuss very interestingly the qualities of "goodness of form," "universality," and "holiness" as the Pope would have them in our church music. The latter quality is given the lion's share of a debate which is remarkable both for its happy humor and for its solid instruction. The author of this series of papers has covered the dry bones of the science of the chant and church music generally with flesh and blood and breathed life into the whole. In an especially beautiful passage on Gounod's St. Cecilia "Gloria" the writer discourses eloquently on the possibilities of the dramatic setting of this ancient "Morning Hymn."

Dr. James J. Walsh's book entitled *Catholic Churchmen in Science* (Dolphin Press) continues to receive well-merited praise at the hands of the critics on all sides. The author has recently had a letter from Dr. Osler, the eminent American physician who was called to the great Chair of Medicine at Oxford University, and undoubtedly the best known member of the medical profession in the English-speaking world. Speaking of *Catholic Churchmen in Science*, Dr. Osler writes: "What a delightful book! . . . I am sure your book will have a large sale and be very useful."

Sir William Hingston, perhaps the most eminent and most highly honored physician in Canada, shortly before his death (only a few days since) wrote to Dr. Walsh as follows: "I have been immensely interested in your admirable work *Catholic Churchmen in Science*. You have placed the world, and Catholics especially, under a deep debt of obligation in making known the important service to science and to truth rendered by their co-religionists. . . . I venture to hope that the pen which writes with so much ease and force will not be permitted to rest even for a season. So much has to be done to pierce the coriaceous hide of ignorance, prejudice, and modern indifference that we must hail with gratitude the advent of one whose writings are so plain and unpretentious—yet so forcible and convincing."

The author of *My New Curate*, in a letter on this subject, writes: "I think Dr. Walsh—whom the *Irish Monthly* styles a triple Doctor, by reason of his different degrees—has earned the gratitude of all parties in the Church by such a valuable contribution to Catholic literature."

Those who may have been sceptical as to whether there is at present a sufficient *raison d'être* for a new Review of philosophy and theology, or,

if there be such justification, whether it were not wiser to develop for the specific purpose some of the many periodicals occupying practically the same field, may have their doubts allayed by carefully perusing the initial number of the *Revue des Sciences Philosophiques et Théologiques* (January, 1907). The scope of the new organ is widely synthetic—to cover the philosophical branches (logic, metaphysics, psychology, esthetics, ethics, history of philosophy) and the theological (methodology, speculative and Biblical theology, history of theological doctrines, and the science of religion). Besides covering the foregoing ground by original articles pertinent to those studies, the present number fulfils the rest of the program of the magazine in the way of a "Bulletin of Philosophy" (wherein the recent literature of *Pragmatism* is surveyed); a "Bulletin of Biblical Theology" (in which the character of this department is sketched and the recent literature relating to its various divisions analyzed); also a "Chronicle" (in which bibliographical and pedagogical notes relating to the field of the Review are arranged according to countries); and lastly, a "Recension des Revues." The chief aim of the Review is to be a vehicle of intercommunication between workers in the several departments and a medium for conveying the results of their research. It is conducted by a staff of Dominican Professors and is published quarterly in Belgium (Herder, St. Louis).

A writer in a recent number of *Science* (8 March) shows some righteous wrath over press "fakes." It seems that on 24 January a paragraph, starting apparently from St. Louis, was spread throughout the land by the press associations, stating that a sudden diminution in the flow in the oil-wells of South Texas and Louisiana had followed immediately after the Jamaica earthquake, and was accompanied by corresponding increase in the flow from the wells of northern Texas and Louisiana. Investigation has shown this statement to have been a sheer "fake," namely, a lie perpetrated either as a joke or in order to affect business transactions in oil or land. Geologists whom the writer consulted declared the alleged fact to be impossible, but he endeavored to trace the statement to its source. Of course the statement was found to come from an anonymous and unknown author. However, it is just one more case of the unreliability of "newspaper science." "Newspaper science," the writer goes on to emphasize, "has come to be a byword of reproach, and we have on several occasions exposed false tornadoes, meteors, lightning, and grossly-exaggerated earthquakes." The foregoing case is, however, one that may involve pecuniary loss and is analogous to libel. The writer questions whether Congress could not, by some legal enactment, check the publication of erroneous items affecting the entire community. He asks: "Cannot some of our legal friends devise a law that will check the publication of fakes or condemn the fakist to the insane asylum as being a joker dangerous to the community?" Possibly, yes—but then the pressman is mightier than the Congressman.

One cannot help wondering at, even admiring, the continuous literary

activity of the French clergy. Judging from the incessant output of religious books it would hardly be thought that France was passing through a politico-religious war, but was just the most peaceful of countries whose leaders had no more bellicose instrument to wield than the pen. But the pen is frequently the sword—mightier?—more effective. Here is a book with an aggressive front, *Contre les Sectes et les Erreurs qui nous divisent et nous desolent*, par l'abbé Barmer (Vitte: Lyons and Paris), a recent product of that instrument. The author calls it *un petit livre*, although it contains almost 500 big pages. But it is only an advance sample or extract of a work designed to cover *in extenso* (three volumes) the field of fundamental theology. The latter work is finished—after 30 years of labor—the author says. He then goes on naively to add that “the copying of it frightens me, and I fear I shall have neither time nor means to publish it.” It is to be hoped that these fears may not prove effective, for, judging from the present sample volume—whose title, by the way, sufficiently describes its general contents—the work must comprise a large amount of instructive, interesting, and edifying material.

Another recent book with a like tendency, but very much smaller in bulk, is *Materialisme et Libre Pensée à l'Aube du XX^e Siècle*, par l'Abbé Denent (Vitte). There are just four chapters or discourses—on God, the soul, prayer, and the subject that lends its title to the book. The thought is untechnical, the spirit fervent, and the style clear.

Cardinal Zigliara's well-known *Propaedeutica ad Sacram Theologiam*, a treatise on the supernatural order, has recently passed into a fifth edition (Rome, Desclée, 1906). The third edition contains the author's final revision. The fifth follows this revision, but contains in addition a sketch, by Father Esser, O.P., of the life and works of the eminent author. The *Propaedeutica* needs no commendation at this date.

How strangely infatuate clever and erudite minds may become with false notions of “Progressive Science and Scholarship” is apparent from Baron von Hügel's correspondence with Professor Briggs, which was commented upon in the last number of the REVIEW, under “Recent Bible Study.” It is one thing to be tolerant of a man whose arrogant assumptions of superior judgment are confined in books and essays—and in this light we may interpret the social courtesies extended to Dr. Briggs in Rome, despite his inane criticisms of the Papacy and Catholic scholarship—it is quite a different thing, however, to applaud the inconsistencies which the Scriptural dogmatist puts forth as his opinions, simply because they happen to serve as a sounding-board of that temper of discontent with which the atmosphere of “advanced” Catholicism is charged at the present time. The impression made by Baron von Hügel's criticism (under the guise of endorsing what good Dr. Briggs had hoped for in the reform of Catholic Biblical scholarship) of the Biblical Commission is just that of a scholar who, whilst professing, like the late Lord Acton, a sincere belief in the Catholic truth, and with all the devout habits of a

man of heart, is nonetheless at discord with the Church, whom he regards rather in the abstract and as needing reforms that he could administer by means of his erudition.

The Messrs. J. Fischer and Brother have in a short time much advanced the object which *Church Music* was intended to accomplish. Their energy as publishers has pointed out to them the way to popularize the magazine without detracting from the high standard of contributorship, choice of matter, and typography with which it started out. As a large proportion of music-lovers amongst us belongs to the German Catholic body—whose representatives have indeed been foremost in carrying out the prescriptions of the *Motu proprio*—Messrs. Fischer have thought it advisable to issue also a German magazine *Aus der Musikalischen Welt*, which, whilst having a somewhat wider scope than its English sister periodical, makes Catholic Church music its staple and select feature. Both publications are so tastefully gotten out that, considering the low cost of subscription, we may soon see one or the other of them take a permanent place on the library table of every priest who appreciates the advance of harmonious action in our beautiful liturgical chant-service.

One of the most learned and, we might say, progressive members of the Biblical Commission is Professor G. Hoberg, of Freiburg. His exposition *Über die Pentateuchfrage*, just published, effectually disposes of the so-called “facts” which Dr. Briggs and Baron von Hügel assume as admitted by “every scientific critic.” Dr. Hoberg writes with that modesty which is the “gold mark” of true scholarship, and which is wholly lacking in Dr. Briggs’s *Papal Commission and the Pentateuch*.

There is no lack of organs now informing the Catholic clergy about “Roman Documents and Decrees.” Washbourne (London) issues a quarterly under this title, giving a selection of the most important decrees; the *Catholic Book News* (Benziger Brothers) bring every month a good analysis of the acts of the different Roman congregations. *Rome*, edited by “Vox Urbis,” has a department of “Acts of the Holy See” which promises the latest decrees fresh from the Vatican sources; the Roman house of Fr. Pustet has for some years conducted a periodical under the title of *Acta Pontificia et Decreta SS. RR. Congr.*, built up on the plan of the *Nuntius Romanus*, which used to carry the same authoritative messages. Almost identical in form and matter is the *Consulente ecclesiastico* also issued in Rome. More satisfactory than any of these, as being well edited and printed, is the *Analecta Ecclesiastica* (Mgr. Cadène) which, though not as old as its authoritative rival, the *Acta S. Sedis*, manages to be more complete and timely. Besides these periodical collections which circulate freely in English-speaking countries, we have a large number of theological and ecclesiastical magazines reproducing the same matter as part of their regular contents, not to speak of the host of less pretentious publications whose object it is to cater to the needs or tastes of

priests. Surely we could hardly afford to know much more about the law, seeing that we observe it with so much caution unless it comes in the form of "dispensations."

The Sisters of St. Joseph (Mt. St. Joseph, Chestnut Hill, Pa.), whose intelligent industry in perfecting their scholastic work has furnished the Diocesan School Board of Philadelphia with excellent object-lessons which make for the establishment of a definite system of grading in our parish schools, have prepared a volume of selected readings for the various Grades. This volume, which forms a companion to the *Course of Study* and to the *Manual of Christian Doctrine for Teachers*, offers not only reading selections admirably suited to the progressive capacity of the pupils, but adds also lists of references to classical works whence other readings may be made by the teacher on the same graded lines. The book, which will be issued by the Dolphin Press (like the rest of the series for religious teachers), well printed and bound, and at a merely nominal cost, is expected to be ready during the summer holidays.

Books Received.

A CRITICAL AND EXEGETICAL COMMENTARY ON THE BOOK OF PSALMS. By Charles Augustus Briggs, D. D., D. Litt., Graduate Professor of Theological Encyclopedia and Symbolics, Union Theological Seminary, New York, and Emilie Grace Briggs, B. D. Vol. II. New York: Charles Scribner's Sons. 1907. Pp. viii—572. Price, \$3.00 *net*.

DE SACRAMENTO EXTREMÆ UNCTIONIS. Tractatus Dogmaticus. Auctore Josepho Kern, S. J., Theologiae Dogmaticae in C. R. Universitate Oenipontana Professore P. O. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Fr. Pustet. 1907. Pp. xvi—396.

HOW CHRIST SAID THE FIRST MASS, or, The Lord's Last Supper. The Rites and Ceremonies, the Ritual and the Liturgy, the Forms of Divine Worship Christ observed when He changed the Passover into the Mass. The Beginnings of the Mass with its Ceremonies foretold in the Patriarchal Worship in the Old Testament, in the Hebrew Religion, in Moses's Tabernacle, and in the Temple of the Days of Christ. By the Rev. James L. Meagher, D. D. New York: The Christian Press Association Publishing Co. 1906. Pp. 439. Price, \$1.00; by mail, \$1.12.

RELIGION IN SALON UND WELT. Reflexionem von Ansgar Albing (Monsignore Dr. v. Mathies, Geheimkammerer Sr. Heiligkeit). Regensburg, Rom, New York, und Cincinnati: Fr. Pustet & Co. 1907. Pp. 176. Price, \$0.65 *net*.

VALEUR DES DÉCISIONS DOCTRINALES ET DISCIPLINAIRES DU SAINT-SIÈGE. Syllabus; Index; Saint-Office; Galilée. Par Lucien Choupin, Docteur en Théologie et en Droit Canonique, Professor de Droit Canonique au Scholasticat d'Ore, Hastings. Paris et Lyons: Gabriel Beauchesne et Cie. 1907. Pp. vii—388. Prix, 4 francs.

LAWS OF THE SPIRITUAL LIFE. By B. W. Maturin, formerly of Cowley St. John, Oxford. New York, London, Bombay, Calcutta: Longmans, Green & Co. 1907. Pp. 281. Price, \$1.50 *net*.

LA CHARITÉ CHEZ LES JEUNES. Conférences. Par Auguste Texier. Prêtre. Paris, 29 rue de Tournon: P. Téqui. 1907. Pp. xvi—421. Prix 3 fr. 50.

CARÊME 1907: L'ÉGLISE ET LES PEUPLES. Par Ph.-G. L. B., Missionnaire apostolique. Contenant vingt-trois discours pour les prédications du Carême 1907. Paris, 29 rue de Tournon: P. Téqui. Pp. 112. Prix, 1 fr. 50.

SUR LA DIVINITÉ DE JÉSUS-CHRIST. Controverses du Temps de Bossuet et de Notre Temps. Par le Comte H. de Lacombe. Paris, 29 rue de Tournon: P. Téqui. 1907. Pp. viii—431. Prix, 5 francs.

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THE ECCLESIASTICAL REVIEW

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ARE WE NEGLECTING A MISSIONARY OPPORTUNITY?

A WRITER in the last number of the ECCLESIASTICAL REVIEW urges attention to the duty of administering Baptism to children whose legitimate guardians are not sufficiently instructed to value this boon for them, yet many of whom would by no means object to the baptism of their children. I propose to discuss this subject somewhat more fully, in the hope of contributing thereby to the increase of opportunities for saving souls and enlarging the Catholic missionary field at home.

Missionary annals have a peculiar power of driving one back to the fundamental truths of religion. To the modern reader they present practical Catholicity in much the same way—abstracting, of course, from inspiration—as the Acts of the Apostles presented the new Christianity to the first catechumens. They prove both attractive and suggestive. For, in mission enterprise, the question is so plainly of souls that everything said and done is of interest. To save souls is the business in hand, a business simple, disinterested, absorbing, divine. No discussion need obscure the work; for felt exigency of salvation makes it very evident that only in One can men be saved, and only in His appointed ways. To apply the assured means of cleansing, of healing, of sanctifying, without dispute or delay, is the missionary's urgent intent; and hence we notice in him very little inclination for the "foolish and unlearned questions" that beget strife.

Certainly he has to teach, but he does it with authority; he may often have to argue, but he does it that he may immediately be allowed to act: and in following his course we feel the exhilaration of participating in great deeds greatly accomplished—we may even begin to ambition some career of similarly blessed activity.

A recent American publication has focused very various minds on a rich missionary record. The four volumes of Father DeSmet's *Life and Travels among the North American Indians*, in their details and even repetitions, are abundantly interesting and instructive. While chronicling some important religious achievements, they suggest others of far wider reach. In impressing on us the fruitfulness of the Indian work of a complete man, a thorough priest, a hearty missionary, they distantly intimate what a human-divine agency like the Catholic Church may be expected to accomplish in such a country as the United States.

To dilate on Father DeSmet's apostolate is not here my object; much less is it to treat of the religious future of the Republic. One characteristic of the man and his mission forces on me a line of thought more or less collateral but reasonably importunate for expression at the present time. The baptizing of children is a striking feature of this great Jesuit's work. Nothing very unusual in a Catholic missionary, it will at once be remarked; but attention to the letters and other documents in Father DeSmet's *Life* shows that in his case it was more than ordinary. What he did in this matter he insists on, and he gives his reasons for so acting. The moral may be for his fellow-priests. On page after page throughout these four volumes we meet such notes as the following: "I baptized three little children whose parents had joined us on the road." "I baptized some fifty little ones, principally in the forts." "I baptized their infants." "I baptized all their small children." "Father DeSmet baptized 253 children of the Cheyennes at the Grand Council of 1851." "I have had the happiness of regenerating nearly six hundred of them in the saving waters of Baptism." In four months of 1859 he

“baptized about nine hundred Indian children;” and in 1863: “In my visits among the Missouri tribes I baptized over 900 little children.”

Other figures, from a few baptisms on a river point or in a temporary camp to scores and hundreds at the regular stations and during the missionary expeditions, are constantly recurring. Adults appear in fine numbers also; but the “children,” the “small children,” “the poor little children,” are the never failing refrain.

Was it with the prospect of these baptized little ones being brought up Catholics—which Church practice ordinarily supposes—that Father DeSmet admitted so many to the initial Sacrament? In some cases he had that prospect; in others he had not; but he had a well-defined and highly approved object in view. He had a moral certainty that the children in question would die in their baptismal innocence; and so he was confident of saving them for eternity when he poured on them the regenerating waters. With this very “hope of baptizing so many poor little children” he supported himself in his arduous toils and induced other laborers to enter the Indian field. “By baptizing children,” he wrote (December, 1839), “we doubtless open the gate of salvation to a large number. I have often noticed that many of them seem only to await the holy rite of Baptism to go and take possession of eternal happiness, for they die almost as soon as they receive it.” And thirty years later he had the same view, the same wise enthusiasm. He then wrote (May, 1867): “It is a real feast day to baptize these poor little innocents: Baptism will have opened Heaven to a great number whom I have had the good fortune to meet in my long excursions. I am firm in the conviction that they are interceding with God for me.”

A similar cry arises from every mission land: an exultant report that, at least, children’s souls are securely given to Him who died for them. And the Propagation of the Faith, as well as individual missionary societies, finds reason to commend its laborers, if—whatever else is done or not done—many dying infants are annually baptized. It could not be

otherwise: it is peopling Heaven—the essential work of the apostolate.

But now a question arises. If the souls of the red-man's children are so precious; if the souls of the young blacks in Guinea, of yellow or brown infants in China and Oceanica, are so desirable and so well worth running after, even to the ends of the earth, what about the offspring of our white neighbors? To look at home: what was being done in Father DeSmet's day, what is now being done, for the dying children of non-Catholic Americans? Is this still a matter that can be referred to only with tears, as a Baltimore Council declared, forty years ago? The Second Plenary Council has impressive words bearing on the subject. When lamenting the blindness of so-called Christians who procure Baptism neither for themselves nor for their children, it says: "*Hinc adolescenti, senescunt, moriuntur denique, Christianorum nomen falso prae se ferentes, quin unquam Christi Ecclesiam per Baptismum fuerint ingressi. Infantes quoque suos, (quod sine lacrymis dici nequit) jure fraudant, quod Christus effuso sanguine iis comparavit, et quotidie passim e vivis excedere sinunt Baptismo destitutos, sine quo Dei vultum, caelestis beatitudinis fontem et originem, aspicere nunquam licebit.*"¹

Now the branch of missionary endeavor brought forward in the preceding pages, must serve, if for nothing else, as a reminder of the sad facts which the Council signalized. Here, indeed, from among us, daily, on all sides, are the little ones allowed to go out of life, destitute of saving Baptism. Such a possibility elsewhere is enough to awaken our most active zeal. It is the contrast that suggests the strange query whether we could somehow regard it as more important to regenerate Indian or other savage children than the children of civilized Americans. Of course we could not: but the relative proceedings are startling. Father DeSmet, like his brethren in all foreign missions, was on the watch for opportunities, delayed the river steamers, jumped off at unknown

¹ Decr. 225.

landings, pushed his way into hostile forests, sat down with his companion in pest-stricken encampments—simply “to afford the benefit of Baptism to some children;” yet, in two-thirds of the most accessible homes in the Republic, neither foot nor hand is moved to afford that same inestimable benefit to children equally needy. The friend of the Indians had his mission and kept to it; what is everybody’s mission is perhaps nobody’s; but, in any case, the dull apathy which allows most Americans who die in childhood to go away unbaptized is appallingly unchristian.

Where is the remedy? That there is one, we must maintain; for there is always balm in our Galaad—if only the physicians be at hand to apply it to the wounds of the daughter of the Lord’s people.² In the divine dispensation under which we live, there is provision for every spiritual want; and as our grounding is in Faith, radical remedies are most surely found in the special province of that virtue. It must prove health-giving to spread the plain Catholic truth, to impregnate the social atmosphere with ideas of the unique value of the human soul and of the absolute necessity of supernatural means for its salvation. A clear, oft-repeated, inoffensive expression of belief is very effectual; even a well-determined state of mind has its influence. What is strongly in the priest’s thought shows a happy tendency to percolate into the people’s practice—among us, even beyond the confines of the fold.

If instruction on the nature and necessity of Baptism—an instruction, by the way, always obligatory—be made specially explicit and specially detailed, it will not only move our own people to timely action, but will also gradually enlighten outsiders; for the doctrine on the matter is, Christianly speaking, irresistible. It sounds out of the very life and membership of Christ’s Church. It is enshrined in the inspired words: “By one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned” (Rom. 5:12); “Amen, amen, I say to thee, unless a man be

² Jer. 8: 22.

born again of water and the Holy Ghost, he cannot enter into the Kingdom of God" (John 3:5). The faithful know, as part of their Faith, the need of this Sacrament either in act or in desire, unless martyrdom intervenes. Hence do they hold that children who have not reached the use of meritorious will, can be saved only by the Church's ministry of regeneration. The consequence, then, is that the baptized shall see God face to face for all eternity; that the unbaptized shall never see Him. For part in Christ is, by Divine ordinance, for those who have His sign upon them; and in Him only is the new birth that blossoms into life everlasting. Therefore, too, is it that every human soul, from the moment of its creation—as all are made in Him—has an exigent right to the laver of salvation which He furnished by the shedding of His Blood. Indeed, to deprive a child of the old Adam of the redemptive grace of the New Adam is, in the actual circumstances of the progeny, not alone unchristian but even inhuman: it is literally murderous.

The persons immediately concerned in this grievous wronging of infants are mostly those who are not blessed with the gift of Christian Faith. Dogma being indefinite or non-existent outside the Church, parents and others are frequently quite unaware of the value of Baptism for those who die in childhood. Nor do they always get from Catholic charity the enlightenment which their ignorance so gravely demands. There seems, however, an unpardonable inconsistency in the omission of the prescribed rite by people who at all profess Christianity. Their fault may be kindly brought home to them. They are, we will presume to remind them, sufficiently convinced that salvation is in the system of religion established by Christ; and they have the weightiest authority—the authority of His followers during fifteen, not to say nineteen, centuries—for the essentialness in that system of His baptism of water. How, we may ask them, can they consider their opinion, or absence of opinion, safe, in apposition to such forceful testimony? They may, unfortunately, not see the point of Church definitions; but they cannot but hear a sound

that fills the whole world. The great voice of the Christian ages proclaims that infants are not saved if they are not baptized. Deafness or indocility to such teaching cannot be religiously rational; and as utterly dependent interests are at stake, to be heedless is to be heartless. It is a law of common morality that, when an end entirely necessary is in view, every means—even though but probably essential—must be unfailingly invoked. And who that understands anything of Christian revelation will venture to deny that dying infants have at least a probable need of Baptism? So much our ill-tutored or unreflecting neighbors, if taken properly, may be willing to admit.

That, also, they owe due consideration to what acknowledged authorities have affirmed on so grave a subject, can be calmly urged on them. To say that they accept Christianity, but do not accept what the vast majority of Christians and the unanimity of their great teachers declare about it, is very like juggling with words. In supernatural matters positive doctrine is peremptory; and with regard to Christ's appointments, what is handed down is necessarily the norm. Did He make the saving ordinance of Baptism universal? His disciples—with whom He is—most solemnly announce that He did. And there is no change in divine conditions because we opine or do not: only our faith can be efficacious, its efficacy always consisting in holding, transmitting, acting upon, the truth once delivered to the Saints.

References to individual great authorities may sometimes be serviceable to our educated non-baptizing friends; to whom we may also recall that, when the Fathers of the early centuries insisted on the necessity of the Sacrament for infants, they explicitly declared themselves the echo of an apostolic and divine tradition. Those who relish research and proof can be directed to St. Irenæus and Origen for the apostolicity of infant baptism; to St. Cyprian and the Councils for the deathly danger of its delay; to St. Jerome for the crime of its omission; to St. Innocent I for the fatuity of promising salvation without it; etc., etc. But St. Augustine sufficiently

represents both his contemporaries and his predecessors. He is also more often at hand; and he is always of such incisive force that it is hard to imagine a person of Christian education who is not impressed by so great a Father's categorical statements.

He had not very directly to urge the people of his day to baptize their dying children, for nearly all of Christian name—even the multitudinous heretics—then baptized; but as he was maintaining the reality both of original sin and of grace, he insisted on the need of the sacrament of regeneration for all, for infants as well as adults. "What Christian," he asks, "could bear to have it said that any one can reach eternal salvation without the rebirth in Christ which He willed to be by Baptism? "And introducing the text of Titus (3:5), that our Lord "saved us by the laver of regeneration," he continues: "Who, therefore, dares affirm that children can be eternally saved without that regeneration, as if Christ did not die for them?"³ Commenting on the fact that only these who believe in the Son of God can be saved, he puts baptized children among the believers, because of the faith of the Church and of those who offer them for the Sacrament; and he concludes: "The child, therefore, would perish and would not have eternal life, if it did not by the Sacrament of Baptism believe in the only-begotten Son of God."⁴

He implored his contemporaries not to deceive or be deceived by delusive theories on a matter of such consequence. Some pretended that the children of Christian parents did not need the rite; he replied: "No matter how just and holy the parents, their children are not freed from the guilt of original sin, unless they are baptized in Christ." He then adds—much to our present purpose: "For these little ones we ought the more eagerly to plead, the less they can do for themselves."⁵

On perverse or neglectful parents the children's advocate is severe. He is speaking of the judgment denounced against

³ Lib. ad Marcel., I, 23.

⁴ *Ibid.*, 61.

⁵ *Ibid.*, III, 102.

the world because it prefers darkness to the Light who came into it, and he asks: "How is not this judgment for those who, in their love of darkness, as they do not themselves believe, neither do they want Baptism given to their children when the death of the body is imminent?"⁶

His fellow-bishops of Africa were of his mind when they solemnly declared that those who deny baptism to infants, slay them: *necant parvulos*. "They deny," run the words, "that the little ones are to be baptized for the salvation which is given through Christ the Saviour, slaying them forever with this death-dealing doctrine, promising that, though not baptized, they shall have life everlasting." The error was to them so manifest, and so manifestly pernicious, that those shepherds of the lambs felt bound to put on record an anathema against any one "who denies that children are freed from perdition and obtain eternal salvation by the Baptism of Christ."⁷

Moderns of some scholarship are little inclined to disregard technical knowledge, or even specialist opinion. They may be shown how sure and unvarying are eminent scientists—in the supernatural field—in their deductions concerning infant baptism. The great theologians are as unanimous as the Fathers on the main point, that, namely, the omission of baptism is for children an irreparable loss. They may introduce St. Augustine's *damnatio mitissima*, and may emphasize the worse evil of being condemned for actual sin than for original sin alone; but the gist of their reasoning is that eternal exclusion from the Vision of God—and that on account of sin—is sadly sufficient to be called loss of salvation. To have as one's part even complete natural happiness instead of the Heavenly Father's promised mansions is indeed to be disinherited. As the men of science those theologians were, they took hold on revealed truths and facts and drew from them—as should every instructed Christian—plain practical conclusions. In the matter of salvation, they reasoned, we have

⁶ Lib. ad Marcel., I, 61.

⁷ Ep. CLXXV. ad Innoc., 6.

nothing unless we have part in Christ; we have this part by our own act or by the act of others: children can have it only in this latter way. "The merit of Christ," says St. Thomas, "enables baptized children to obtain beatitude, though they have no merits of their own; because by Baptism they are made members of Christ."⁸

Deep as the question is why they should be in either sin or grace without their own act, the same holy Doctor puts it in masterful lucidity. "Infants," he writes, "are not capable of movements of free will; therefore are they moved by God to justification by the mere informing of their soul. This, however, is not done without a sacrament; for as the original sin from which they are justified did not reach them by their will but by their carnal origin, so also grace by a supernatural generation is derived to them from Christ."⁹

Nowhere, perhaps, is the necessity of this baptism more strongly impressed on the student than in a decision apparently opposed to its administration. St. Thomas questions whether children are to be baptized against the will of infidel parents; and he decides that, until they become masters of themselves by the use of reason, they should not. As a faithful interpreter of the Church's spirit, of her love of order and right, he will not have done for the offspring, while it is, as it were, a part of the parent, that which can not be done for the parents themselves so long as they are unwilling. He is not, it must be remarked, speaking of dying children (though, in urging that baptism be not deferred, he remarks that the danger of death "is always to be feared for children"); but he has to answer the objection that we imperil the salvation of the infants of infidels if we do not baptize them when we can. He admits the risk, and then proceeds to place the responsibility—where it would be well if we could cause it to be felt or understood, especially by those who like to be called Christians. "The providing," he says, "of the sacraments of salvation for the children of infidels pertains to the parents themselves.

⁸ P. I, II, q. 5, a. 7.

⁹ P. I, II, q. 113, a. 3.

Hence is the peril theirs, if by the privation of those sacraments their little ones should suffer the loss of salvation.”¹⁰ So, even pagan parents will, according to this most ample authority, have to answer for an omission which they should, in the interests of their children, have rationally considered.

Accountability for the certain, probable, or even possible future of their dying infants will easily arrest the attention of American parents. They are generally sensible and affectionate. Among them, moreover, complete unbelief is not common: rather they have a hankering after relations with the unseen world. They do not want at all to think or hear that their deceased little ones are no more, are nowhere, are nothing. They want to think of them in beauty and bliss and glory; for the deeper promptings of nature, as well as the far-off echoes of faith, suggest for their beloved a real Heaven, a lasting Heaven, a Heaven with God. If in such parents there be awakened even the faintest hope of doing in time anything beneficial to their children's eternity, they will do it, or allow it, or demand it.

Why then, it may be asked, do so few of our non-Catholic fathers and mothers procure baptism for their dying infants? They ignore or forget the duty of the moment, and no one admonishes them. But have they not usually some good Catholic neighbors who, though they should know very little else, would always know the necessity of Baptism for a dying child? Alas! it is a fashion of the day to keep a close mouth on things practically religious. Parents themselves and other non-Catholics may now pass a lifetime in free intercourse with the faithful, in an easy “separated brethren” presumption, and not once be informed that outside the Church salvation can never be other than most exceptional. Who will tell them in their trouble that the case of their unbaptized infants is, supernaturally speaking, absolutely hopeless? Yet it would be but common kindness, but elementary charity. What goes on is surprisingly sad and disappointing. Word spreads that

¹⁰ P. II, II, q. 10, a. 12.

a neighbor's child is sick, that it cannot live; and the messages, the visits of anxious compassion are immediately multiplied. Catholic women, in their characteristic geniality, press forward and are eager to give help, advice, consolation. Simple love of the little sufferer comes natural to them; and their tender condolence with the afflicted parents is as expensive as it is sincere. They wish they could do something. Oh! why don't they do something? Who stops their mouth from whispering the one word in place, the one word that is needed? Hearts draw together in sympathy. Most mothers, if not fathers as well, would listen to the earnest suggestion which plainly meant but the child's welfare, which merely asked that, as the little body could not be healed, the great soul should be clothed in the Lord's imperishable glory.

If our conscientious faithful were asked why, in such circumstances, they do not suggest a thing so necessary, they would possibly answer that they were never taught to do so. There may, then, be room for insistence, in common catechism and lecture, on this primary duty of Christian charity. Certain instructions in the matter are made of positive law by most Councils. A *sedulous* explanation of the *most grave* obligation incumbent on *all*—no priest being present—to have *dying children* baptized, is prescribed by the Baltimore decrees above referred to. A point everywhere practical was vigorously touched by the Maynooth General Synod of 1875, when it wrote: "Gravissime onerantur conscientiæ eorum qui curam animarum gerunt, instruere et admonere medicos, obstetrices, aliosque quorum intersit, *nullam præterire occasionem* animas a Christo redemptas Illi vindicandi per baptismum." ¹¹ Those concerned were also required to teach the faithful that there was mortal sin of omission in not bringing—the case occurring—an abandoned infant to a place where it could be baptized. Catholic conscience may be profitably quickened by measured instruction on similar common omissions.

That, where a priest cannot be had or introduced, another

¹¹ Decr. 31.

person, of no matter what description, may and should baptize a dying child, is, of course, but elementary information. Yet it has to be renewed and spread. There is enlightenment for non-Catholics in hearing that the necessity of the Sacrament is so great that the restrictions to its administration are the least possible. As long ago as the thirteenth century St. Thomas had to insist on the point. "It is better," he wrote, "to leave this life with the sign of Christ which is conferred in Baptism than without this sign, by whomsoever it may be given, though it be by a Jew or a pagan."¹²

It may not be out of place to remark that the matter and method are as simple as the minister. Natural water in some form is found everywhere; and most rational beings can mean to do what Catholics do, while pouring a little of that water on the person's skin—of the head, if possible—and meantime saying: "I baptize thee, in the Name of the Father, and of the Son, and of the Holy Ghost." No man in the ministry will think a frequent return on these details at all superfluous, if he reflects how seldom he has been satisfied with an account of a lay baptism. It was all right for the children brought to him: he knew what to do. But for those who never reached him, or any other priest, the case may have been different.

With regard to possibly recalcitrant parents, we must keep on the Apostle's lines, "giving no offence to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God, in much patience—in charity unfeigned, in the word of truth, in the power of God."¹³ The same, proportionally, must be the bearing of the good lay people whom we encourage to take the part which God may offer them in so delicately charitable a mission. But the confidence bears restatement, that, if fittingly informed and counselled, the non-Catholic mother or father will usually do or get done what may even probably—as they think—benefit their dying child. If sad omissions are the rule, the blame had

¹² P. II, II, q. 39, a. 4.

¹³ II Cor. 6: 3.

better be taken by those whose faith and friendship should have spoken but did not. Unwillingness or animosity of parents is not the really great obstacle: that consists in our regarding the loss of outside children's souls as a vague misfortune on which it is uncomfortable to speculate.

Other things, undoubtedly, have to be done, and Catholic zeal may seem to have its hands full. Yet in Church commerce the passing soul has always right of way. Nothing is comparable in assured fruitfulness to the salvation of the human beings whose eternity is here and now being determined. But false ideas deaden zeal. There lurks in many minds—through lack of philosophy or prevalence of materialism—the delusion that those who die in infancy are less human beings than others, and so may be more unconcernedly overlooked. Away with the unnerving fallacy! In the state of permanence there is no immaturity, in the land of fruition there is no more growth than decay. All ours are men and women, with God or away from God forever. Is not then the prospect a dazzling one, to secure so easily to multitudes of the sons and daughters of the race an immortal glory in the beauty and the fullness of the stature of Christ?

Nor should we, fishers of men, forget that zeal for dying children takes in adults as in an invisible net. Noticing that unseen things are for sensible Catholics a reality, they begin to question whether those unseen things should not be a reality for everybody. The candid goodwill to their children proves also a cord of Adam. Indeed we have in our hands no agency for the conversion of our neighbors and fellow-citizens one-tenth so powerful as our own manifest pursuit of the supernatural; and to take trouble about a poor soul, when nothing earthly is to be got but the trouble, is a proof of faith that suggests and induces belief. That nothing earthly *is* here sought, can and should be made clear as daylight; nothing whatever, not even the listing of proselytes or swelling the ranks of the Church militant; nothing but charity's saving touch on the brink of eternity.

Looking in that direction we must recognize a higher in-

fluence, the influence of beatified prayer. For we have simply to conclude that, if infants are baptized into the Church in Heaven, they will infallibly help to draw those dear to them within the saving sphere of the Church on earth. We have noticed Father DeSmet's firm conviction that the baptized innocents were interceding with God for him and his mission. The similarly favored will similarly favor those who now have apostolical desires; and so our immediate charity will run finally to the conversion of the country.

The vastness of the numbers to whom we can at once be such benefactors, should exert a strong attraction. General statistics and mortality tables allow us to compute that 750,000 Americans annually pass away at an age at which baptism would suffice to secure salvation. Of these hardly a third are blessed with the regenerating rite. There remain therefore some 500,000. It is a neglected mission worth considering: an annual squandering of half a million souls!

A claim, and an inspiring one, of the world-wide Association of the Holy Childhood is that it procures baptism for more than four hundred thousand pagan infants every year. In this Christian country five hundred thousand are let go unbaptized. How is it that no actual association patronizes them? How is it that no association is formed to make them its special object? Ladies' Sodalties are blossoming throughout the garden of the American Church; their good odor penetrates into nearly all congregations, and quite permeates many of them. A sympathetic zeal, more than humanly tender and energetic, is full to overflowing in the hearts of thousands, of tens of thousands, of Catholic girls and women. Yet in the midst of these devoted followers of the Divine Friend of Children, of these appointed missionaries of the home, the slaughter of the innocents is ruthlessly continued. Procuring them baptism would, as the Roman Catechism suggests,¹⁴ be but acceding to the Lord's request to suffer the little children to come unto Him. If both the pastoral business-like count-

¹⁴ Bapt. Inf. II.

ing of assured fruits and the maternal instinct that lies deep in all Christian zeal, could be practically brought into play, the annual garnering for Heaven in these United States might begin to bear some proportion to the earthly harvests in which the people rejoice with so natural an exultance.

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THE CATHOLIC ENCYCLOPEDIA.¹

THE appearance of the first volume of the long-desired Catholic Encyclopedia is an event in the development of religious literary activity in America, which coincides with a new era of Christian apologetics in English-speaking communities. Hitherto the inquirer after information that might lead to a knowledge of Catholic truth, or serve as a defense of it against popular prejudice and traditional bias, was at the mercy of sources which were either scattered and hardly accessible to the ordinary student, or tainted and poisoned to suit the bigoted temper of a majority of the English-reading public who had no sympathy with things Catholic and to whom the word "Roman" represented an element antagonistic to national loyalty or at least a hindrance to personal independence. We did not and do not, of course, lack books that set forth the Catholic faith, explain historical difficulties, and set right misrepresentations of facts which are understood to illustrate or interpret the activity of the Church of Christ. But such books—even when they are well written, that is, without merely rhetorical sentiment and free from that common fault of writers who, possessing the truth, mistake their personal conviction and sentiment for logical argu-

¹ *The Catholic Encyclopedia.* An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph. D., LL. D., Edward A. Pace, Ph. D., D. D., Condé B. Pallen, Ph. D., LL. D., Thomas J. Shahan, D. D., John J. Wynne, S. J., assisted by numerous collaborators. In fifteen volumes. Volume I—Aachen—Assize. New York: Robert Appleton Company. 1907. Pp. 826, double column.

ment which ought to appeal to everyone else—are so unequal in their methods that it is often difficult to find one that suits the temper of some individual inquirer whom we would wish to instruct. For the very tone of a writer claiming exclusive possession of the truth at times prevents his non-Catholic readers from placing that confidence in the statements of Catholic authority which we ourselves are inclined to recognize in the Church.

Now an encyclopedia, inasmuch as it states facts and sources and deals with all topics in a more or less objective manner, escapes these prejudices. There is no room for the temptation to fill up pages with sentiment and special pleading; the keen criticism of the editors under whose scrutiny each article must pass, prevents misstatements, exaggeration, one-sided points of view, or omissions of integral parts of a theme. The inquirer gets the authentic facts, the authoritative truth, and, if he wants more, bibliographical notes appended to the more important articles point the way to more extended and detailed accounts, showing at the same time the experimental range of the author's own reading who must be supposed to be familiar with the references he assigns. Furthermore, the student seeking information finds its essential elements all grouped together in one place. He needs but this one source-book to put him on the right path or on his guard in the search for true knowledge.

Thus estimated, a Catholic encyclopedia is an indispensable work of reference in any household where there arise questions of religion or facts that serve as witnesses, direct or indirect, of divine truth. If we ask, how far does the *International Catholic Encyclopedia*, of which we have the first instalment, with its many thousand topics from the name "Aachen" to the term "Assize," fulfil the requirements of such an estimate, there can be but one answer. The work thus far done and represented by the first volume is of the highest character and exceeds not only the legitimate but also the most sanguine expectations of those who have waited for its publication with keen interest, appreciating what it means for the advancement

of the cause of Catholic popular knowledge and education. To be sure, we have only one volume, and there are fourteen more to come, without which the work is incomplete and the enterprise still within the limits of possible or of partial failure. But what has actually been accomplished toward the completion of the *Encyclopedia* represents much more than can be shown in this single volume. The beneficial effects of the energies engaged in the task of procuring the initial issuing of such a work go far beyond the result of editing the present volume.

In the first place, a position has been taken and defined by representative Christian scholarship which becomes a sort of Catholic judicial centre. Catholics have been roused to a consciousness that they have to defend certain religious interests represented in popular literature to which otherwise creditable reference books, urged upon or against them, have not done full justice. This consciousness has no doubt always existed among the cultured, but by this *Encyclopedia* it is being spread, emphasized, and, what is infinitely more valuable, the way to make it active and reactive is definitely laid out and paved by certified writers who correct the erroneous and malicious impressions created by pretended authorities who have written in ignorance, or with bias, about the Church and its teachings.

Closely allied with this awakening of Catholic consciousness is the increased strengthening of certain convictions touching our faith and such historical facts as have brought it down to us along the line of authentic tradition. In questions of religion the important matter is not so much that of establishing a claim to be believed, as that of establishing the truth. But truth, whilst it points the way to virtue, does not enforce it upon our free will; hence it happens that truth and wrong, like nobility of soul and vicious habits, are frequently found side by side and in persons representing God's authority in either Church or State. To make this clear and to draw the line that divides our loyal respect for a ruler from our personal disdain of his weakness is the duty of the Church historian and

philosopher, and the encyclopedist bears a large share of this task. He must sift the evidence and without preponderance of personal bias present the facts from which men have drawn opposite conclusions, because they confound the act with the motive, or the lawgiver with the law, or the individual with the class to which he belongs.

In this process of sifting historical facts Catholic writers may be forced to admit evidence which goes against their *esprit de corps*. Human nature is bent on claiming freedom from blame, although daily experience has taught us all that it continually gravitates toward malice. Popular polemics have applied the maxim that "the king can do no wrong" to religion. The Church being the Spouse of Christ, the infallible teacher of Christ's doctrine, the just arbiter in the domain of morals, is without blemish; therefore her ambassadors and her judges, claiming our respect and demanding loyal submission to her laws, are incorruptible. The inference is wrong, yet it is the most common reasoning applied to the Church when we are called upon to witness the conduct of her servants. The friends of the Church use the sophism to defend her, as her enemies use it to dishonor her claims. Now to be made aware of this fallacy is a gain. It may be humiliating to have to acknowledge that a pope or bishop or priest can be worldly and ambitious, but when it happens to be a fact it is more humiliating to deny it and, by stamping vice with the name of virtue, to make the Church responsible for the cowardice and malice of those who act unworthily in her name. The constitution of the Church is as distinct from the merits of her constituents as the merits of a civil constitution of a republic are from those of its accidental executives or rulers.

The *Catholic Encyclopedia* gives us a sense of security that scholarship has weighed the facts and separated them from the impressions which individual bias may form of them. Thus there is being established in our midst a kind of court of appeal before which we may challenge the malignant accuser, and to which we may refer our own doubts in matters of ecclesiastical history or jurisprudence.

There is another feature of far-reaching importance attaching to the beginning of this great work. It is this, that it has awakened a large amount of latent and inactive talent among Catholic students. It has not merely found out "who is who" among the professors in the various branches of theology, philosophy, apologetics, history, and kindred sciences, but it has set them to work in a way which enlarges their sphere of usefulness as teachers. Of the two or three hundred writers that have contributed to the present volume, a goodly number may have been efficient specialists in the topics assigned them, but they were not known as writers on these subjects. Many a gifted mind needs some special impulse to draw him out into print, before he becomes habituated to the sphere of usefulness which a tried author of good books commands, often for generations to come. This has been done, we venture to think, in a good many cases, and English Catholic literature in general is the gainer by the movement which has produced this volume of the *Encyclopedia*.

Nor have the writers whose names we find here as collaborators been selected with any other recognizable purpose than that of bringing into common service the best knowledge available among Catholic scholars. The names of Herbert Thurston, Jules de Becker, Kirsch of Freiburg, Benigni, Tirso Lopez, sufficiently vouch for the international character of the selection, just as the names of well-known American writers indicate that neither differences of order or of profession, nor legitimate diversity of views on important but open questions, have prevented mutual coöperation upon the common ground of the *Encyclopedia*. To bring about this coöperation must have been a difficult task, for men capable of serious work such as this are hard to get at, and still harder to control when editors undertake to harness their minds to a given task within prescribed limits of time and space. Professor Herbermann and his able associates in the work of editing the *Catholic Encyclopedia* will never receive the due meed of appreciation and credit which their painstaking and patient labor merits, quite apart from the erudition which they were required to

bring to their task. They have done the work of founding a university which is likely to do more for Catholic education and for a proper understanding of the Catholic position among non-Catholics of English-speaking countries than if they had endowed and equipped magnificent edifices and laboratories; and probably the best work accomplished by our actual Catholic University at Washington is here represented in the scholarly articles of its more prominent professors, written for this *Encyclopedia*, and especially in the discriminating editorial work of Drs. Pace and Shahan.

It would thwart in part the purpose of this review of the work were we to single out the articles which seem to us of special merit owing to the importance of the topic or the prominence of the writer. One characteristic noticeable throughout the entire volume is the objective manner of statement observed in the treatment of those subjects which lend themselves to controversy or party interpretation. Herein especially is shown the wisdom of the projectors and literary managers of the work, who must have conducted endless correspondence in order to secure that accuracy and caution which are prepared to meet all possible criticism.

There is one particular feature in which the *Catholic Encyclopedia* differs entirely from works of similar character that are suggested by purely secular enterprise, namely, the apologetic attitude which the defenders of Catholic interests are forced to assume by reason of the universal aggressiveness with which the Church, her doctrines, and institutions, are met on all sides. If there be one note more pronounced than any other of those that mark her identity as the representative of Christ on earth it is that of the "sign which shall be contradicted." That is the mark which signalizes her passive condition, over against which is set that other note of her active life—the charity by which all men shall recognize that her children are Christ's disciples. There is a deep lesson in this which the admirers of human success are slow to learn. It defines the Catholic position as irenic even whilst the Church is militant; it bids the Catholic writer take the defensive

against the protesting malice and misrepresentation of his faith and of Christian morals, and at the same time imposes silence upon him concerning the shortcomings of his adversaries, where these shortcomings are not a source of danger to the minds and hearts of the faithful. Accordingly such hostile criticism of Catholic institutions as we meet in the *Encyclopædia Britannica*, for example, does not find any counterpart in the *Catholic Encyclopedia* by way of attack on Protestant institutions, least of all by misrepresentation. The Catholic writer is for the most part content to show that his Church is misrepresented or falsely understood; and with this view he makes his references to non-Catholic literature. This is the polemics which Christ teaches. He does not attack the old religion or its abuses. He teaches positive doctrine which itself refutes errors by the very principles it inculcates; and if, perchance, He points out abuses, it is done only incidentally to illustrate by contrast the positive character of the needed reform.

This objectiveness, which implies the absence of all offensive *tu quoque* argumentation, and preserves the irenic tone that befits the true temper of Christian apologetics, has been maintained throughout. The writers of articles, such as those on Alexander VI, have not contented themselves with reproducing the lights of a picture that had its shadows, but in a temperate and judicious way they have stated the facts in such a setting as explains the incidents without prejudice to the truth of Christ and the prerogatives of His Church. A model article in this respect is that on Lord Acton which, though short, gives a sketch of his character that is clearly intelligible in all the details which may be found in an extended biography, yet avoids any odious allusions to the shortcomings of a gifted brain controlled by a mobile heart within lines defined by revealed truth.

In some cases, especially in respect of historical matters, the references might have been extended to certain works that have become popular among non-Catholics, even when such works in themselves are not of a high standard. Thus, to

take one example, the article Abelard would naturally lead the cultured reader to inquire what are the merits of the only English work on the subject known to our generation. A brief mention, therefore, of Joseph McCabe's *Peter Abelard* (Putnam, 1901), as the naturally biased product of an apostate monk, would put the reader in possession of information casually valuable because, as that author himself states, "English readers have no complete presentation of the facts of that remarkable career in our own tongue"; hence his work (of some 400 pages) is the only source of information to which non-Catholics are likely to go. Not to know of the work, however unreliable it may be, is to be minus an important item of defense.

At the risk of seeming critical where we would only wish to be useful, we call attention here to what some readers, who look to the *Catholic Encyclopedia* for full information, will consider omissions. In the articles "Abbreviation (Methods of)" by Father Leclercq, of Farnborough, and "Abbreviations (Ecclesiastical)" by Dr. Shahan, whose essay is especially valuable for the explicit references to available authorities, the student is made familiar with the expressions and graphic signs that occur to puzzle him in ecclesiastical documents. Considering the specific purpose of the *Catholic Encyclopedia*, the list of abbreviations should not only be as full as the limited space of the work permits, but the principal abbreviated forms in use by the Roman Curia and in ecclesiastical documents, as well as in monumental inscriptions generally, should be given under their own caption, where they occur in alphabetical order. No doubt it is a tedious process, but it gives the greater satisfaction in a field that peculiarly belongs to a Catholic reference book. Many of the articles on topics that are treated in the ordinary Encyclopedia without danger of prejudice or misrepresentation might be sacrificed or passed over briefly so as to satisfy the ordinary sense of completeness and to give room for subjects of special interest in a Catholic Encyclopedia. A student might know in a general way that *A.B.* stands for Bachelor of Arts; but it would help him to

know for certain that the form is also used to express "auspiciis-bonis," and that the context of an inscription must guide him, where its age and origin do not indicate that it was meant for the common classical note "a balneis." In like manner it is of interest to know that *A.L.* signed to a document is "actuarius Legati;" yet it might be the price of the privilege granted therein, or a mere dedication "animo libenti." But passing over mere abbreviations and technical forms that occur in ecclesiastical language and which the student might look for in a professedly *Catholic Encyclopedia*, we note omissions of a more definite character. An example is the absence of the word "Absolutism." The term is indeed found in its place in the volume, with the indication: see "Predestination," whence we infer that the subject is treated, under that caption, in its theological sense referring to the doctrine of absolute decrees, and perhaps in its metaphysical sense as maintaining non-relative existence. But to the Catholic student of political science and history the word has a very definite and important ethical sense as marking one of the chief modern errors in the relations of Church and State. Even before the promulgation of the Syllabus (prop. 37, 39, 42) Catholic philosophers were forced to combat as a distinct political heresy the assumed principle that the State is the source and origin of all public law, and canonists like Cavagnis and Zigliara (*Propedeutica*) are at pains to explain a principle the proper view of which is not without value to Catholics in a republic claiming government by the people.

Other topics of special interest to persons likely to be drawn into religious controversy might be added in view of certain modern scientific and social activities recognized as affecting the moral code. Thus we look for some reference under "Animal" to the practice of vivisection, or for the caption "Anti-vivisection," representing a considerable movement both in England and in America, and the moral and canonical aspects of which have been treated in contributions to Catholic literature of various forms, the latest of which is a volume entitled *The Church and Kindness to Animals*

(Burns and Oates, 1906). No doubt the subject will receive due attention under the heading of "Vivisection," but in the meantime the Encyclopedia is to help us by the sign-posts that direct us to the proper gate in the case where there are several avenues to the house. The suggestion has also been made, and we think it a useful one, that at least in the case of fixed foreign terms the authorized pronunciation be given. It is awkward for a Catholic lecturer unfamiliar with Spanish accentuation to find that he should have said Ximénes where he said Xímenes, whether he pronounced the consonants in the English or in the Spanish fashion. In like manner there are many Latin proper nouns and ecclesiastical terms in which the knowledge of where to place the accent indicates the degree of a person's classical culture, a matter which frequently influences the weight of his authority in controversy. Incidentally we notice also certain spellings of proper names which are faulty, as "Exaten" for "Exaeten," the celebrated castle and studium of the Jesuits in Holland, "Vigorniense" for "Wigorniense" in the article "Antiphonary," where the reference is not to a locality that might have derived its name from a Roman *castellum* known as Vigornia, though we know of no warrant for such an assumption, but to a document definitely named "Wigorniense" and not known under any other title.

We have said nothing of the care which characterizes the book-making of this splendid volume. Its fine illustrations and typography are fully in keeping with the importance of the work itself, and encourage the hope that it will be brought to completion in the same conscientious and satisfactory manner as the appearance of the first volume so splendidly presages.

SOME THOUGHTS ON PAPAL INFALLIBILITY.

I.

FOR a Catholic brought up from childhood in the true Church it is not easy to understand the state of mind which causes those outside the fold, when they hear certain Catholic doctrines mentioned, to reject them with scorn from

the category of facts or principles which they hold to be worthy of even a moment's serious consideration. Yet the number of our doctrines which the non-Catholic mind treats in this summary fashion is by no means small. The Real Presence, Transubstantiation, the forgiveness of sins in the Sacrament of Penance, indulgences, the Immaculate Conception of the Mother of God—all these a great majority of our fellow countrymen reject off-hand in the most absolute manner, adding to their rejection a wondering pity for those who are so simple as to believe them.

The doctrine of Papal Infallibility is, perhaps, the one which causes the greatest intellectual nausea to our non-Catholic friends. They can by no means bring themselves to swallow it. To converts, on account of their own previous experiences, the reason of this is likely to be clearer than it is to those who have had the benefit of a Catholic up-bringing. The fact is that Protestants, and non-Catholics in general, pursue the very opposite course to that of a mother who wishes her child to take some unpleasant medicine. She wraps it up in something that is sweet and pleasant to the taste. But, in regard to Catholic doctrines, which are in themselves most sweetly reasonable, the non-Catholic wraps them up in all kinds of ill-tasting and highly unreasonable suppositions which he has invented in his own mind, or, more frequently, which have been invented for him by his spiritual pastors and masters. No wonder that he cannot swallow them! In other words, the Protestant, non-Catholic dread and horror of certain teachings of the Church and the scornful pity for those who firmly believe those teachings are commonly due to a complete misunderstanding of the real meaning of our doctrines and of the consequences they involve.

Thus it is with the doctrine of Papal Infallibility. To those outside the Church the Pope's claim to this prerogative seems an enormous assumption, if not a usurpation little short of blasphemous. Many, indeed, would not hesitate to apply the latter epithet thereto. I am not now thinking of the old mistake which mixes up infallibility with impeccability, and attrib-

utes to Catholics the belief that the Pope is incapable of sin. Nor have I in mind that scarcely less astonishing notion which distorts the dogma into the belief that upon no subject whatever, and under no circumstances whatever, is the Holy Father liable to error; making him equally an authority upon the chemical constitution of radium as upon the nature of Biblical Inspiration, and that whether he be speaking *ex cathedra*, with all the circumstances necessary to constitute an infallible pronouncement, or merely speaking as a private man. One would fain indulge the hope that these extreme distortions of the Catholic doctrine are less prevalent than they used to be. But I have in mind certain misapprehensions of the meaning and scope of Papal Infallibility, which misapprehensions, while not so gross as those just mentioned, are nevertheless effectual in preventing those who labor under them from giving any thought to the Church's teachings on this head.

Apart then from grotesque caricatures of our doctrine, the general feeling of a very large class of non-Catholics upon this subject may, perhaps, be voiced thus: "By whatever means Almighty God has intended to teach men religious truth, one thing, at least, is inconceivable and incredible—namely, that He should have endowed a single individual with the sole power of infallibly enunciating it. Undivided Christendom, speaking with unanimous consent, might conceivably be infallible, though we are not prepared to say that it would so be; but a single man—never! The whole thing is a pretty piece of that Roman usurpation which began so soon, and succeeded so well, and came to a climax in the Vatican Council, when the new dogma of the Pope's infallibility was decreed, thus giving to Rome a tyrannical power over the intellects of men and, consequently, over their wills, to compensate her for the loss of her ancient domination in externals. Where should we be, indeed, under such a system? We should never know what we might be called upon to believe in next!"

The doctrine of Papal Infallibility involves a theory and a fact. The Protestant objection flatly denies both the fact and the theory. We hold that, theoretically, it is most reason-

able and natural that, granting the existence of an infallible Church, the unerring teaching authority of that Church should be centred in a Supreme Pastor; that in this way the preservation of the faith can be most efficiently secured. We believe, further, that as a matter of fact the supreme teaching authority of the Church has been thus centred, by Divine institution, in her Chief Pastor. The theory, say our friends the enemy, is absurd, and the fact does not exist, except in the minds of the Romanists. Their denial of the Catholic claim and the absolute manner in which we are put out of court are largely attributable to misapprehension. They misunderstand the theory of Papal Infallibility, and that leads them obstinately to shut their eyes to the fact. We will examine the matter briefly from both points of view—as the most natural and reasonable theory of religious teaching, and as more than a mere theory—as a fact established by Jesus Christ.

One of the fundamental sources of misunderstanding is to be found in a totally unjustified divorce which the non-Catholic mind makes between Papal Infallibility and the aim and object with which it was conferred upon St. Peter and his successors by our Blessed Lord. It is regarded, outside the Church, as the glorification of a man; as a pretentious power usurped by the Roman Pontiff for his own aggrandizement, in which self-aggrandizement he is encouraged by his clergy, because they share in it by reflected glory. As a matter of fact, Papal Infallibility was instituted by Jesus Christ purely and simply for the good of the Church at large; not for the glorification of the Pope and Catholic clergy. True it is that the prerogative of Infallibility, like every other power conferred upon the priesthood for the salvation of souls, carries with it a sublime dignity; but such dignity is to the possessor a source of humility rather than of pride. The Popes, by ancient usage, style themselves "Servant of the Servants of God," and they are never more truly such than when they are using their great powers for the good and the safety of the flock of Christ. "Feed My lambs, feed My sheep," said our

Saviour, conferring upon Peter the supreme pastorate of His Church; and these words of the Divine Master, inscribed high up in the vault of St. Peter's in Rome, constantly remind the Vicar of Christ that he is for the sake of the sheep. The notion of self-aggrandizement on the part of the Roman Pontiffs, in this connexion, may therefore be dismissed.

To come now to the theory of Papal Infallibility. If one thing is clear above others in the New Testament it is that the Church of Christ can never fall away from the faith, but will always teach and hold the truth. And, be it noted, here too the power to *teach* the truth is a power granted to the Church for the good of souls—of individual souls. Jesus Christ came to save souls: He established the Church as an institution for the saving of souls. Now to have the right faith is a condition for salvation; to know the truth with certainty, to hold fast to it through life, is a necessity. "The truth," says our Lord, "shall make you free." That every single soul, however humble, may with certainty and without difficulty come at the truth of God, and be securely kept in the path of truth, is the whole reason—apart from the glory of God, which is the ultimate object—for the existence of the infallible teaching authority of the Church. To insure beyond doubt to the faithful the full possession of Christian truth as delivered to the Church by the Apostles, to preserve those truths intact in the hearts and minds of the faithful amidst the assaults that "must needs come" from within and without, Christ has made His Church infallible, "the pillar and ground of the truth," "against whom the gates of hell shall never prevail." Without her witness the truths of faith would soon perish from among men. As it is, he who wilfully separates himself from her and denies any of her teachings "makes shipwreck of the faith," and renders the truth of no avail for him. Upon the Pastors of the Church it is therefore incumbent, before all else, to teach "the truth, the whole truth, and nothing but the truth." "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven: but whosoever shall do and

teach the same shall be called great in the Kingdom of Heaven." ¹

The "Angel" or bishop of the Church of Pergamus is reproved, because there are amongst his flock those that hold "the doctrine of Balaam, and the doctrine of the Nicolaites." ² To keep the true faith, to keep it whole and entire; to repulse heresy at every point; to steer safely and surely amongst the controversies often of the most intricate sort—all this is a matter of life and death to the Church. Should she fall away from truth in one, and that the least point of faith, she would be no longer the spotless Bride of Christ; she would cease to be the pillar and ground of the truth. She must ever be infallible in her teaching if her children are to be kept secure in their belief. In other words, for the "passive infallibility" of the Church taught is necessary the "active infallibility" of the Church teaching. Texts might be multiplied in support of this contention, and many who do not believe in Papal Infallibility will be inclined, for common sense' sake, to admit that the office of the Church as the religious teacher of men must involve her infallibility. A church capable of falling into error in her official utterances, or of tolerating wrong beliefs within her boundaries, would certainly not come up to the New Testament description of the Church of Christ. The question then comes: In whom precisely is this gift of infallible teaching vested? Here again the New Testament—to say nothing of the voice of Christian antiquity—is so clear that many of our non-Catholic friends would agree with us that it is vested in the Pastor of the Church; in those, namely, with whom the duty of teaching rests. Theirs is the office actively to preserve and promulgate the truth which every Christian is bound to believe.

Upon this duty St. Paul strongly insists in his Epistles to St. Timothy. But the performance of a duty so sacred, failure in which is condemned so severely as it is in the New Testament, must be made possible to the Pastorate, and to in-

¹ St. Matt. 5:19.

² Apoc. 2:12 ff.

dividual Pastors by some means easily available to all. What is this means? We may conceive of several means as possible. Almighty God might have made each bishop infallible; then a general meeting of all the bishops might have been the means for infallible pronouncements, without any single one of them enjoying the prerogative of infallibility. There are always grave difficulties in the way of such a union of all the bishops, and, as regards the other of these two alternatives, it would involve a multiplication of providential interventions such as God's ordinary mode of dealing with men does not warrant us in expecting. As a matter of fact, God might so enlighten the mind of every Christian as to produce what would be a miraculous unanimity in belief. But He has not done so, nor has He made each bishop infallible. Moreover, the question is, what has God actually done, not what might He have done. And we reply that the means by which Pastors and faithful are securely kept in the right faith is Papal Infallibility.

The Pastorate, as a body, is infallible in its teaching, so long as it is united in teaching with the Head of the Church. The faithful at large are secure in their belief, so long as they are joined to the whole Pastorate—the collective body of bishops in union with their chief. But this is nothing else than Papal Infallibility, appearing now, not as a matter of personal aggrandizement on the part of the pope, but as a prerogative granted personally, indeed, to him, but for the sake of the other Pastors of God's Church, and for the sake, ultimately, of the least of the lambs of Christ's flock, a prerogative by which the successor of St. Peter is enabled to carry out the command of Peter's Lord: "Feed My lambs, feed My sheep." Ignore this fact; regard the pope as merely one of the bishops, who, because of the importance of his see, has been able to grasp unlimited power—there is then no wonder that Papal Infallibility should seem a monstrous piece of presumption. But allow what the New Testament so plainly teaches—that the Church cannot err as a whole, either in her official teaching or her universal belief; recognize that the continual possession of revealed truth in its entirety is one of the essential

attributes of her very being; regard the Catholic doctrine as setting forth the means by which the faith is preserved pure and undefiled, in the daily preaching and teaching of the Church's Pastors, and consequently in the hearts and minds of the people—then the doctrine will not appear so utterly unreasonable, but, on the contrary, reasonable in the highest degree.

As to the fear of our friends that they may suddenly be called to believe new dogmas unheard of before, it will be sufficient to point out to them that the Pope is limited to "keeping the deposit of faith;" that infallibility is not the inspiration or revelation of new truths, but a Divine assistance enabling the Vicar of Christ to avoid all error in his official exposition of the doctrines once delivered to the Apostles; that while there may be, and is, *development*, a bringing out of the full contents and signification of those ancient truths, there is not, and never can be, any substantial addition to what the Church has from the beginning believed. The pope tells us infallibly what is the Church's teaching, when we are in any doubt: he does not add new teachings to the body of truth.

II.

We have considered Papal Infallibility as a theory. Let us now examine it as a fact—as one of the truths of faith. We have seen that, in order to preserve in the souls of the faithful an unsullied belief in the revelation of Jesus Christ, it is necessary that the teaching authority in the Church should be preserved from error by the prerogative of infallibility, whenever that authority speaks *ex-officio*.

According to the Catholic theory, the entire reasonableness of which I have tried to show, the teaching authority as a body, that is, the Pastorate in general, is itself kept in the right faith and rendered infallibly safe in its teaching, by adhesion to the Supreme Pastor in whom, for the sake of the Church at large, the gift of personal infallibility in his official utterances resides.

In the Catholic theory there is no room for an ecumenical

council which should infallibly voice the teaching of the Church without the pope, and apart from the pope; for, from the very nature of the case, such a council would not be ecumenical at all, and consequently not infallible. The pope, then, in our belief, is the mouthpiece of the Church, infallibly speaking her mind. The body of bishops, even when gathered together in a council of the whole Church, share collectively in this infallibility only when they speak with and through their chief.

An objection may here in passing be noticed. It is often objected that, this being so, an ecumenical council is a waste of time, since it is needless. The reply is that it has two great uses. One is to give to the utterances of the Church through her Chief Pastor the impressiveness and solemnity which come from the spectacle of the princes of Christendom, gathered round their head and speaking one thing with him; the other is a very practical use: a council is useful, namely, for the purposes of discussion. The pope's infallibility may be described as a power of looking into the mind of the Church, and expressing that mind with unerring accuracy. In this process he is not ordinarily exempted from using all human means of inquiry. Amongst these means, consultation with the whole body of the episcopate is by no means the least. In some cases, indeed, as at the Council of Ephesus, the pope sends dogmatic instructions to the assembled Fathers; and when he has done this, his pronouncements have been received with acclamation as the oracles of God. Ordinarily, however, he does not come to his decision until the questions before the council have been most thoroughly thrashed out, as was the case in the Vatican Council in our own times. An ecumenical council is, then, by no means a useless institution. But what of the fact of Papal Infallibility? In whom, as a question of fact, is the prerogative centered?

The history of the Church bears plain witness that not each individual bishop in the Church is infallible. A bishop, in virtue of his office, is indeed the legitimate judge of matters concerning the faith in his diocese. But he himself may err, and

will err, unless he regulate his own faith and teaching by that of the Universal Church. The Church, to her sorrow, has seen the fall of great luminaries, occupants of her most illustrious sees. That this should be so is not a matter for surprise, for, great as is the office of a bishop, and in consequence great the scandal of his defection from the faith, it does not compromise the Catholic Church as a whole. If it be argued that as a matter of historical fact it is to an ecumenical council that the Church has always looked for infallible pronouncements, the reply is simply that the facts are against that contention. What, we may ask, constitutes an ecumenical council? Whence, as a matter of history, did those councils which on all hands are recognized as ecumenical derive their character as truly representative of the Universal Church? For all the bishops of the world, without exception, to assemble in one place is a practical impossibility; nor has the thing ever been done. That there should be gathered together for the purposes of a council as numerous and as representative an assemblage of the rulers of the Church as possible is certainly desirable, and is usually aimed at; but it is not necessary for the ecumenical character of a council. The Councils of Nicæa, Constantinople, Ephesus, and Chalcedon, for instance, consisted almost exclusively of Greek bishops. What, then, supplied the element of universality, which made them truly representative of the whole Church? History replies that it was nothing else than the presidency, through his legates, of the Universal Pastor, the Bishop of Bishops, the Bishop of every Christian in every place.

Even supposing that a council should meet comprising all the bishops, but without the pope, it would count for nothing. Whatever may be the theories of present-day believers in a "Catholic Church divided" into various "branches," and despite attempts made in the past to establish the superiority of a council over the pope, the facts of Church history taken as a whole are overwhelmingly against such theories and attempts. Although they have at times found favor with certain sections, the general consent and the practice of the

Church has always rejected them. The pope, when all is said and done, stands out in the pages of history as of more importance to a council than a council is to him. United with him, speaking through him, a council participates in his infallibility; without him there is no security against error.

The clear indications of the Gospel, the voice of Christian antiquity, the constant practice of the Church from the beginning—all throw a converging light upon the Roman Pontiff and exhibit him plainly as the depository of the gift of infallibility, as the unerring interpreter of the faith. True it is that the word “infallibility” is of modern use; but the *thing* has always existed and been recognized. That it was taken for granted is clear from the constantly recurring fact of appeals to Rome, for the settlement of questions about the faith, and the unhesitating acceptance of Rome’s decisions as final. From the time when St. Clement intervened in the disputes of the Corinthian Christians to the present day, the primacy over all the Church has been recognized as pertaining by divine right to the successors of St. Peter, and equally has been recognized, as a chief element in that primacy, the right to decide all controversies concerning faith and morals, and to demand the unconditional assent of all Catholics, both pastors and faithful.

Space will not permit, nor is it necessary, that I should quote from the abundant evidence which can be produced to prove this. It may be found in any treatise upon the subject, and the conclusions to which it will lead any unprejudiced mind will be that, while bias may make difficulties out of a few incidents which have occurred in the history of the Roman See—incidents which are perfectly capable of satisfactory explanation—the history of the Church, viewed as a whole, affords an overwhelming mass of evidence for Papal Infallibility as a living fact. To Rome have Catholic Christians ever looked for secure guidance, and they have never been deceived. Never has Rome failed them. While the bishops of sees like Antioch, Constantinople, and Alexandria, the occupants even of chairs once held by Apostles, have fallen away from the

truth, and made shipwreck of the faith, the Bishop of Rome has ever stood firm, the indefectible champion of the truth. Such is the fact, and it is surely not unreasonable or hasty to attribute it to the Divine promise: "I have prayed for thee, that thy faith may not fail;" "Thou art Peter—the Rock—and upon this Rock I will build My Church, and the gates of Hell shall not prevail against her."

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REQUISITES FOR A SOLID FOUNDATION OF A FIXED ALTAR.

ENDLESS vexation has been caused to the numerous builders of churches and altars in late years by the traditional interpretation of the ecclesiastical law that requires a solid foundation of stone for a permanently consecrated or so-called "fixed" altar. The symbolical significance of the stone anointed for sacrifice calls for the likeness of Christ whose principal characteristic it represents as the permanent foundation of the Church of the New Testament. Hence the common interpretation of the liturgical law requiring: "*constructio altaris sit solida, cum debeat in perpetuum remanere; significat enim ipsum Christum Dominum . . . in quo et per quem oblationes fidelium Deo Patri consecrantur. Lapideum est quia lapidi et petrae Christus in S. Scriptura comparatur.*"¹

Accordingly, wherever new churches were built, from the days of Constantine to our own, either a solid basis of rock was sought or a foundation of stone was raised from the level earth, whereon to rest the base of the main or fixed altar. This was accomplished without difficulty where the church with its altar was built up from the ground.

But when it occasionally became necessary to construct the church in such a way that its lower portion or basement served as a separate conventicle, the ceiling of which became the floor of the upper church, doubts arose as to the manner in which the foundation of the altar therein was to be constructed, so

¹ *Cfr.* I Cor. 10: 4; I Peter 2: 4, 6.

that it could be said to rest upon the solid ground. Was there to be in this case continuous courses of stone beneath the altar down to the ground floor of the lower hall or basement? Might iron girders be used in place of stone or as part of the construction, to solidify the foundation of the altar? To what extent might cement, concrete, artificial stone, or metal be introduced in securing a firm basis for the altar, whilst at the same time consulting the convenience, safety, and taste demanded by the canons of modern architecture?

To say that these demands should be set aside in view of the traditional interpretation of the liturgical law, and that churches should be built as of old in such a style as to satisfy the requirements set forth above, would be to ignore certain very important conditions of modern times and missionary countries. One of these conditions is the want in many localities of proper and sufficient space in which to build a church with its accessories, to accommodate the needs of the faithful. The price of a moderately large site in the congested parts of New York or of Chicago, where the Catholic population crowd together in poor tenements, is such as to make the purchase of it impossible to the congregation. Where the ground is dear, the air is still cheap; hence, where people cannot afford to build broad across the land, they build high up in the air. In other words, we are coming to use the steeple or tower, not for its symbolic significance as a finger-post pointing to heaven or as a belfry, but for its practical offer of space. We widen it and furnish it, making a "sky-scraper" of it, where we have our offices in which to transact the business for heaven. There is a hall on the ground floor, a school in the second story, a church in the third, perhaps a parsonage or convent in the fourth. The fact that these accommodations are needed all at once in many parishes of the New World, which grow, not gradually by conversions or the normal increase of native population, but as it were over-night, by immigration, is a second reason for the combination, even where there is space to build. Any of our great American enterprises can create a sudden conflux of Catholic immigrants to

one locality, by the building in a few weeks of immense industrial plants, such as our cement, steel, silk, leather, etc., factories and mills. A priest is sent to minister to several hundreds of people who live for a time in sheds or tents. He is expected to erect a church, school, parsonage, all at once. He cannot waste money or material, though he might waste space. So he builds a permanent stone structure in which there is room for a school and parsonage below, and room for a fine large church above, which will later serve the growing population.

In these and similar cases in new districts, no less than in large cities, the difficulty of building a solid stone foundation all the way down from the floor of the upper church to the ground floor of the basement is heightened by the more convenient, if not necessary, location of an altar, of air shafts, of heating apparatus, in the basement or lower stories, under the high altar requiring a solid stone foundation.

With such practical difficulties in mind the professor of liturgy in Overbrook Seminary was urged to present a series of doubts to the official Prothonotary of the Sacred Congregation of Rites, directing his special attention to the diversity of circumstances above-mentioned as existing in America and soliciting a speedy and unmistakably clear solution.²

The questions, preceded by an illustrated explanation of the circumstances, were:

1. Would it suffice that the altar-base (or four columns which support the *mensa* of the altar proper) rest simply upon the floor, being either of stone or of tiling and sustained across the breadth of the sanctuary by an iron beam supporting the weight of the altar?

2. If this be not sufficient, and the law require that the four columns supporting the *mensa* of the altar extend downward to the foundation of the basement, then, must the columns extending downward to the basement floor be of

² The Rev. A. J. Schulte is the author of two recently published volumes, *Consecranda* and *Benedicenda*; the solution here offered came too late to be inserted in the work.

stone, or may they be entirely constructed of brick, or of concrete cement, or even of iron?

The answer promptly returned by the Apostolic Notary of the Congregation was in the affirmative to the first question, provided the floor of the upper church be of stone or brick.³

This seemed clear enough. It was decided that it is not necessary to build the stone foundation of a fixed altar down to the ground of the basement. It is sufficient that the altar stand upon a stone or brick floor.

But there were some further doubts likely to arise from the fact that many modern churches have their floors entirely constructed of wood, or of cement, or of tiles made of various materials (rubber, clay, paper, glass, etc.). Should the base of the altar rest immediately upon stone or brick columns passing through the wood (cement or tile) floor of the church down to the floor of the basement? These doubts were accordingly submitted to the Apostolic Notary of the Congregation in due form.

The reply was: A floor laid in cement is to be considered as equivalent to a stone floor; a tile floor, if the tiles be of clay, is equivalent to brick. If the floor be constructed of wood, etc., then it is necessary that the section on which the altar

³ *Quaestio circa Altaris fixi Structura.*

Hisce in regionibus plurimae aedificantur ecclesiae quae habent aulam inferiorem in qua missa celebratur ad fidelium maiorem commoditatem, aut etiam pro juventute scholari, dum solemnita peraguntur in parte superiori seu ecclesia proprie dicta.

Cum autem altare fixum in ecclesia (superiori) consecrandum est, dubium aliquando oritur de modo interpretandi legem quae requirit ut altare fixum (consecrandum) a *fundamentis* lapideum erigatur. Unde quaeritur:

I. An sufficiat ut stipes (vel quattuor columellae quae mensam altaris sustentant) fixus sit in superioris aulae pavimento (interdum lapidibus constrato, quandoque solummodo contignato seu contabulato), trabe ferrea supposita ad molem altaris sustentandam?

Resp. Affirmative, dummodo pavementum sit lapideum vel latericium.

II. Et quatenus *negative*: Tunc supposito quod columellae debeant extendi ad solum, in quo figantur, sub pavimento inferioris aulae, quaeritur:

Utrum columellae, a pavimento superioris aulae usque ad solum continuatae, debeant esse lapideae, an totae ex lateribus (briques), vel ex caemento concreto, vel etiam ex ferro exstrui possint?

stands be laid in brick or stone, so as to comply with the decrees of the S. R. C. (n. 3162). As to the construction of the columns, they need not extend to the lower floor.

Several supplementary questions, namely, might the bases of the altar be placed immediately upon iron columns or upon columns or arches made of cement? or would it suffice to place several layers of bricks on top of the iron or cement supports, so that the altar could be properly said to rest upon a brick foundation? were answered in the same sense. That is to say: the base of a fixed altar must rest completely upon a stone or brick foundation; hence to place it immediately upon iron columns is not permissible; but a cement support answers the requirement, provided there be no wooden floor immediately between the altar-base and the cement support. To place two or three layers of brick (see illustrations) between the iron support and the base of the altar, is sufficient for the requirements of the liturgical law, although it would be preferable to have the entire surface space immediately under the altar filled out, so that the latter would stand upon a brick or stone foundation.⁴

⁴ Ex accurata dubii solutione quam mihi benignitas tua nuper per Rmum rectorem Collegii Americani Septentrionalis transmisit, luculenter intelligo ad altaris fixi erectionem sufficere si ipsius altaris stipes pavimento lapideo seu latericio ecclesiae superioris imponatur, quin sit necessarium ut fundamentum concretum et solidum extendat usque ad solum aulae inferioris, sicuti liquet ex charta adjecta.

Quum autem perplures ecclesiae apud nos pavimenta habeant ex caemento aut tegulis aut ligno, quaeritur:

I. Utrum in ecclesiis ita constructis stipes altaris fixi superimponi debeat *immediate* columnis lapideis seu latericiis (pavimento intersecto ubi columnae cum altaris stipite conjunguntur), et quidem ita ut columnae usque ad pavimentum, an potius ad solum aulae inferioris continuentur?

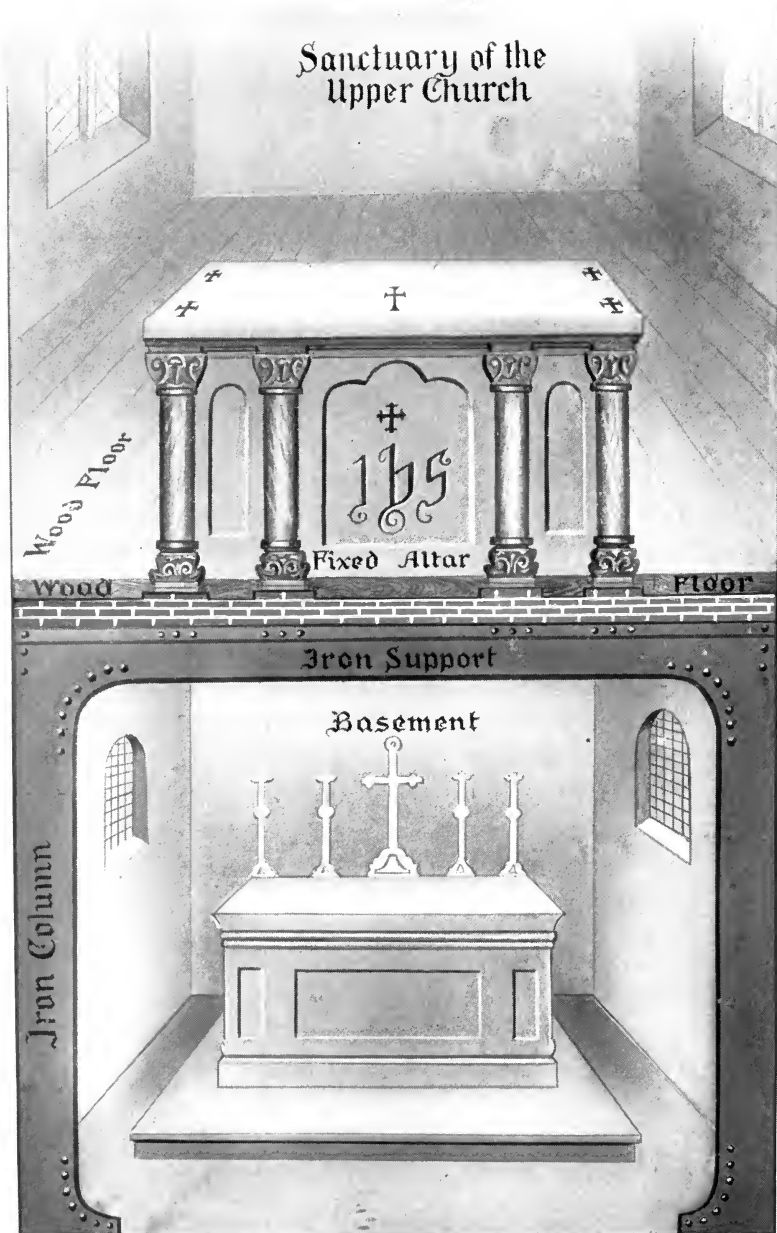
To this the following answer was given:

Resp. Pavimentum ex *caemento* aequivalet lapideo; et ex *tegulis* (si ex terra cocta sunt) aequivalet latericio. Si ligneum sit pavimentum, tunc oportet ut saltem ea pars in qua extruitur altare, latericium vel lapideum fiat; ut mens decreti S. R. C. n. 3162 servetur. Nil vero officit quod columnae inferioris aulae continuentur vel non, usque ad solum.

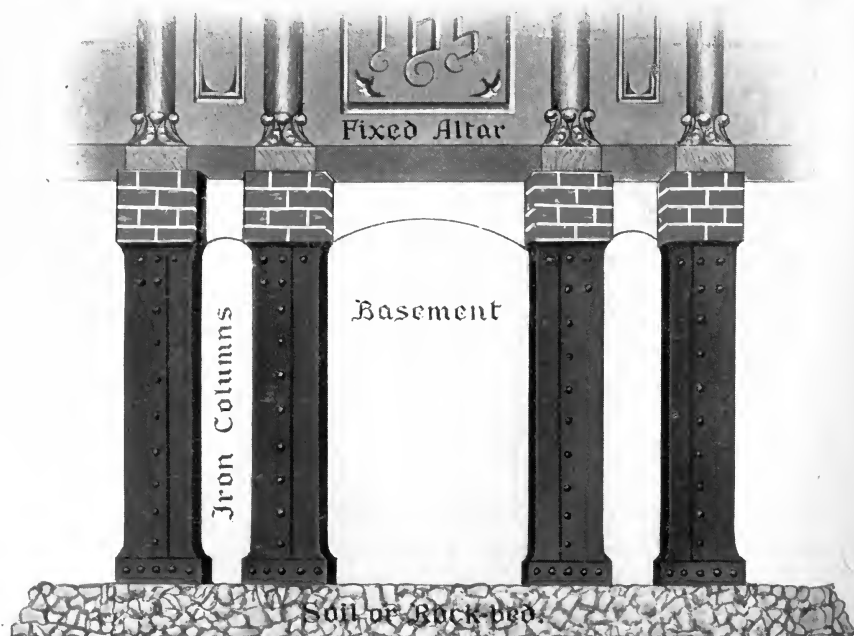
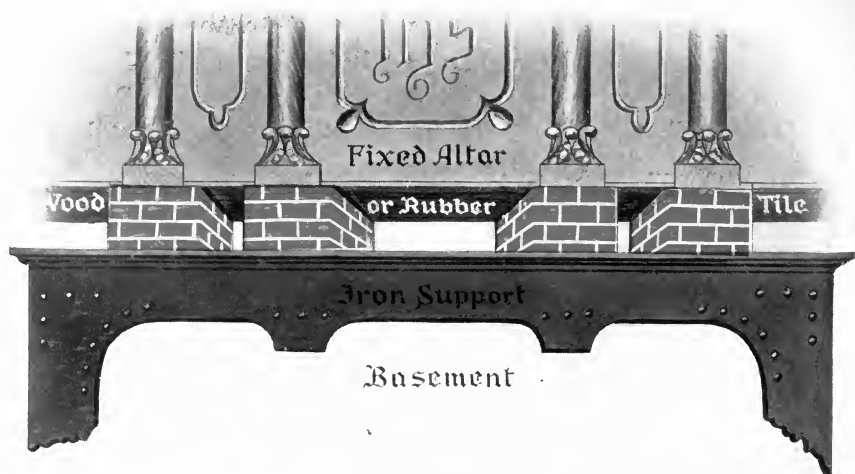
The second question was:

II. Utrum altaris stipes superimponi possit *immediate*—

1. columnis aut trabibus ferreis?—*Resp.* Negative; super columnis aut



Design showing Preferable Manner of Construction of Foundation of a Fixed Altar over a Basement Church



Designs showing Method in which the Foundation of a Fixed Altar
over a Basement Church may be constructed

These decisions, which are in every sense an authoritative interpretation of a hitherto much misunderstood subject, will be hailed by the clergy at large as disposing of a very troublesome problem which architects had to puzzle their brains to meet, often with much increased expense to the builder of the church. Monsignor Piacenza accompanies his answers by a letter in which he explains their *rationale*. "An altar which is to be consecrated," he writes, "must be set upon firm ground, so that it is practically immovable and fixed, as the liturgical terminology has it. The pavement on which the altar stands may then be constructed on the level ground, or, in the case where there is a basement below, upon solid arches or columns of whatever material, such as iron, stone, cement, brick, or wood, so long as the rubrical law that a fixed altar rest upon a stone or brick pavement is adhered to. This must be supplied where the floor of the church is of wood, because the decrees of the S. Congregation require, for reasons of greater solidity and on account of the mystical signification, which are mentioned at the beginning of this paper, that in all churches one of the altars must be so constructed.

The accompanying illustrations are designed to show the different ways in which a fixed altar (of stone and to be consecrated) may be constructed so as to satisfy the requirements of the liturgical law.⁵

The principles to be observed, with their ordinary application so as to answer all doubts in this matter, are:

tribus ferreis construatur pavimentum lapideum vel latericium, quod tam late pateat ut altare capiat.

2. necnon columnis aut fornicibus ex caemento confectis?—*Resp.* Affirmative; dummodo tamen super hujusmodi columnis non fiat pavimentum ligneum, saltem in ea parte in qua extruendum sit altare.

III. Utrum sufficiat si lapides aut lateres, terna aut quaterna serie compositi, superimponentur trabi ferreae aut columnae ex ferro aut ex caemento constructae? (Vide tabulas adjectas.)—*Resp.* Affirmative; melius tamen si totum spatium ex latericio impleatur per quantum late patet altare.

PETRUS PIACENZA,

S. Rit. Congr. Proton. Aplicus.

Romae die 10 Martii 1907.

⁵ For the manner in which such an altar is to be built, see ECCLESIASTICAL REVIEW, July, 1904, pp. 48 ff.

1. The altar must stand immediately upon a foundation of stone or earth. The reasons for this are both practical and symbolical, as indicated above.

2. Stone, brick, concrete, cement, clay-tiles or terra-cotta, will equally answer the purpose of such a foundation.

3. Where the floor of the sanctuary is of wood, rubber tiling, or any other composition that cannot be classed as stone or earth, it will be necessary to cut away the portion of this floor immediately under the columns which support the *mensa* of the altar, and to place a layer of stone or brick under these columns. Better still is it to lay in stone or brick the entire area on which the altar stands.

4. The altar thus literally placed upon a stone or brick (earthen) base satisfies the liturgical requirements of a separate church, distinct from the basement.

5. The basement itself, being used for the celebration of Mass, forms a church which may have its fixed altar and be consecrated apart from the edifice above it.

6. The use of iron supports, columns, ornaments, or of any other material in the construction of the basement, does not affect the liturgical requirements of the altar in the upper, i. e. a different church, so long as this material does not come in direct contact with the altar by serving as its immediate foundation, which, as said above, must be of stone or earth.

THE EDITOR.

A CLERICAL STORY OF "SIXES AND SEVENS."

IX.

MR. MERRILL'S temperament was not merely ardent, but was also critical in the good sense. In a matter of scientific study, such as a musical transcription of the Kyriale, he was inquisitive concerning each detail, taking nothing for granted in a slipshod way, but seeking to know the "what and the why." Even when his criticism took the external form of an argumentative objection, I thought I could see that what he really sought was knowledge, not victory for his uninstructed opinions.

The second time he called during that week of musical discussion, his first question was concerning the Mass which should be preferred for selection in the special circumstances of his own needs and limitations, as well as those of his choir. He had hummed over to himself all the melodies in the volume. Some, he admitted, appeared quaint, and not very attractive; while a few immediately caught his fancy.

"I think the Kyrie of Mass No. VII quite beautiful," he remarked, "as also that marked No. IV in the Appendix of 'Cantus ad libitum.' The Sanctus which formed the text for so much of our conversation, I am perfectly charmed with; but, on the other hand, the Gloria of that Mass fatigued me, with its constant repetition of three musical phrases; and for a similar reason I do not like the Gloria of Mass No. VII, with its wearisome repetition of *fa, sol, la*."

"I can agree with every one of the musical judgments you have just expressed," I answered, "and with such an initial appreciation of the beauties lying hidden in some of the chants to stimulate and to guide you, the training of your choir ought to prove a comparatively easy, as well as a delightful and informing task."

"A double difficulty confronts me, however. First of all, I ought to select a Mass which could be mastered with some ease by the choir; and secondly, the music should be attractive as well as easy to learn. Could you help me to a practical decision in this matter?"

"It may not be a very simple task to combine both requirements, but perhaps a brief comparative study will assist us. You must have noticed, in your progress through the little volume, that Gregorian Chant is not 'formless', as some critics allege, but that, while its 'form' departs largely from our modern idea of that quality in musical composition, the building-up of a Gregorian melody was evidently not a haphazard matter with the mediæval composers. All those queer names that frightened you, such as the *Pes subbipunctis*, *Climacus resupinus*, *Porrectus flexus*, and the rest, are like the syllables of language, which can be combined to form words,

while the words can be combined to form phrases, the phrases to form members, the members to form sentences, the sentences to form complete paragraphs or musical compositions. All this analysis and synthesis bespeaks a careful idea of 'form' in the traditional melodies of the Chant.

"Then there is the symmetry of forms suggested sometimes by the symmetrical character of the text. You must have noticed that the Chant composers did not, like our moderns, separate the 'Dona nobis pacem' from the preceding portion of the third Agnus Dei, in order to make a wholly distinct movement for it. Here the medievals were correct, both in liturgy and in taste, while the moderns resorted to a sort of musical word-painting of the whole phrase, and especially emphasized the one word 'pacem'—something after the fashion of the mere word 'pax' at the beginning of the Gloria, which composers have so injudiciously treated.

"Now bearing in mind these two controlling elements of form in the medieval chants, our first step might be to hunt for a Kyrie which uses one and the same melody for the first three and the last three invocations, since the words 'Kyrie eleison' are sung six times in all. If, in addition to this, we find the 'Christe eleison' repeated thrice, in the same composition, to one and the same melody, it becomes clear that the whole composition comprises in reality only two musical sentences for the choir to master. This result would be the simplest possible, and if we can find it, and can also find it musically attractive as melody, we shall have disposed of the Kyrie in fine shape.

"Let us look at the Kyrie of Mass No. I. We notice that the first three 'Kyrie eleison' have but one melody; the last three, a different melody. The 'Christe eleison' has a melody different from either of the two others. This will give us a type of composition which we may style A (for the single melody of the first three 'Kyrie eleison'), B (for that of the three 'Christe eleison'), C (for that of the last three 'Kyrie eleison'). In all, therefore, we find three distinct melodies.

"Looking next at the Kyrie of Mass No. II, we find type

A, B, and C+D (for the last 'Kyrie eleison' has a somewhat different melody from the preceding two 'Kyrie eleison'). We have, then, four melodies here. On the other hand, we shall find, on analysis, that all of these four contain much identical musical sequence; and that, while they are indeed different, they are very similar. While for a person who can read music with any degree of ease, this similarity would render the mastery of the whole composition quite easy, it would render it, in my opinion, very hard for a choir of boys who had to learn wholly by memory (and this would be the case of your as yet potential boy-choir). The similarity would hopelessly lead the boys astray, since they would mix up one musical sentence with another because of the similarity of certain phrases."

"The point is well taken," thought Mr. Merrill. "I have noticed in my teaching by memory—the plan I had to adopt when I first took charge of a raw choir—that unless the musical phrases in a piece were either absolutely identical or absolutely dissimilar, the choir got badly bogged, floundering in one morass after another."

"I have often found the same thing true of the Little Hours in the breviary," said Father James. "Sometimes I have tried to recite them from memory. There was, for instance, the verse '*Funes peccatorum circumplexi sunt me: et legem tuam non sum oblitus*', in the second psalm of Terce, and the verse '*Anima mea in manibus meis semper: et legem tuam non sum oblitus*' in Sext. From that point on, it was a toss up whether I would unconsciously continue with the following verses of Terce, or with those of Sext. There are several other like endings of different verses in the divisions of that long psalm which does such manful duty for all of the Little Hours; and it is almost impossible for me to recite the psalm by memory, although by this time I can get through the whole of the psalm 'Attendite', with its short 'i' and long body, without a hitch."

"Now for the next Kyrie," said Mr. Merrill.

We found it even less desirable than the others. For while

the first 'Kyrie eleison' was identical with the third, the second was different. So, too, the first and third 'Christe eleison' were identical, the second different. The fourth and sixth 'Kyrie eleison' were similar but distinct, while the fifth was wholly different. So that in all there were seven melodies to master.

"It will be a long process going through all of the twenty-nine Kyries in the volume," said Father James.

"What we are looking for is type A, B, A,—easiness (represented by the repetition of the A) with variety (represented by the interposed B)", said Mr. Merrill.

"Our little study has perhaps not been profitless", I conjectured. "But it may have resulted in not making us too exacting about the attractiveness of the melody, provided we can find the type Mr. Merrill desires. The next Mass has very nearly what we are looking for; but I think that the Kyrie of Mass No. V may prove most suitable, since it conforms absolutely to the desired type. I myself like its melody quite well, perhaps for the reason that it is so modern in its build and in its modal character, or rather—since it is not technically in either of our modern modes—its modal suggestiveness, which is assuredly that of our modern major mode. The fact that it ends on *mi* and not on *do* does not change, to a modern appreciation, the scale in which it is written, as many of the songs of Schumann will sufficiently witness. I did not wish to recommend it, however, since 'tastes differ'."

"On the contrary, I liked it very much when I hummed it over to myself," said Mr. Merrill, "but at the time I did not notice particularly that it conformed to the type A, B, A."

He sang it through, and thought that we might rest from further search at present, since it would suit at least provisionally.

"Possibly," I suggested, "since Mr. Merrill is anxious to begin as soon as he can with the training of his future boy-choir, it would be well to take the whole Mass No. V through-out. Fortunately, its Agnus Dei is extremely simple, affording us the type A, A, A. It has, namely, only one melody for

the three invocations, while this melody, like that of the Kyrie, suggests our modern major mode. The Sanctus, as we have already had Mr. Merrill's appreciation of it, will answer its purpose. This leaves only the Credo, any one of the four settings of which may be taken; and the Gloria, which Mr. Merrill does not like. I must confess that I do not care for it myself. And yet it is the only exception to an otherwise attractive Mass. Unless its repetitions make it quite intolerable, I think that they offer a reason for accepting it, in the comparatively easy melody they combine to make. The Gloria is a long chant; and where its musical phrases are very many in number, the whole chant is rendered difficult to memorize. This Gloria is at least easily learned—and that is a great advantage which perhaps will outweigh the disadvantage of its esthetically fatiguing repetitions."

"Altogether, Mass No. V offers many attractions under the circumstances, and we could not go astray in accepting it in its entirety for a beginning with the choir," said Mr. Merrill.

This point having been satisfactorily settled, he asked whether his next step should be to study the science of Gregorian Accompaniment.

"I used to spend some leisure hours trying to master the instructions in this matter, which the 'Magister Choralis' kindly furnished for its readers. I have also tried over some of the published harmonizations of the Ratisbon edition of the chants of both the Gradual and the Vespéral. I found the subject really interesting; but I never felt secure in my ability to treat properly a Gregorian melody, by my merely theoretical knowledge of the laws for its harmonization."

"The subject has not lost its interest, as you may well imagine, in the new edition. Several experts in the field have written theoretically on it, and many harmonizations have been published of the new Kyriale. Of course, the harmonization will follow, and sometimes mould, the rhythm of the chants as conceived by the expert who writes the accompaniment. You have much pleasure ahead of you in testing both theory and practice; but your first task must be to settle the

question of the rhythm which your studies would indicate as preferable, and then you would naturally seek the accompaniment which embodies that theory of rhythm. If you conclude to follow the Solesmes theory of rhythm, as propounded by Dom Mocquereau and his school, you can select either the harmonizations of Giulio Bas or of Father Manzetti, both of whom are ardent followers of that school, as well as accomplished modern musicians."

"You have opened up broad horizons of effort," said Mr. Merrill. "I will content myself, for the present, with the little volume you have used as a text for my instruction, and I will accept, at least provisionally, its method of rhythm. I will also try over on the organ both of the harmonizations you have mentioned, and select either one for my practical work. But I am just a little curious to learn something about the Solesmes school. What does it exactly represent? What does the word mean?"

"The monastery of Solesmes lies about two miles from the town of Sable-on-Sarthe, in the diocese of Le Mans. In 1833, the then deserted and ruinous buildings were purchased by Father Guéranger, with the aid of some friends. He had always loved the venerable pile from his earliest youth, for he was born at Sable-on-Sarthe. After his ordination to the priesthood, it chanced that he came across a copy of the Roman missal and the Roman breviary—you know that nearly every diocese—that is, sixty out of eighty—had its own rite in those days in France. He was charmed with the Roman liturgy and obtained the permission of his bishop to use the Roman missal for saying Mass and the Roman breviary for the Divine Office. He dreamed of restoring to France a unity of worship which should exemplify the unity of faith, and sought the first means thereto in the restoration of the Benedictine Order to his native land. You know, Father James, how well he succeeded, and how his profound studies in the liturgy issued in monumental works. He appears to have stamped this particular study of the liturgy on the very soul of that community. Dom Guéranger's name, so fam-

ous in many other connexions, is especially associated with the splendid reform in the matter of liturgical services in France. To-day, all the dioceses in that country follow the Roman liturgy, use the Roman breviary. In the year 1858 his desire was to round out the reform by having, at least for use in his own monastery, a scientific and historically correct edition of the venerable liturgical chants. It soon became evident to those who worked at this problem, that all the unscientific reforms attempted in the various editions of the Chant during the past three centuries could but embarrass the problem and must be disregarded in favor of a patient appeal to the earlier tradition. Dom Guéranger would have the witness of the ancient manuscripts in their neumatic writing of the melodies, and he laid down the principle that the true version would be found when manuscripts of different places and periods agreed. From this point on, the pathway of study became luminous by the publication of Dom Pothier's classical work *Les Mélodies Grégoriennes* in 1880, and his *Liber Gradualis* three years later, and subsequently the *Liber Antiphonarius*, and other volumes of the restored Chant. All these works were somewhat tentative in their nature, however, and very much study of the ancient manuscripts still had to be expended. Then followed the series of paleographic studies, some of whose fruits are found in the magnificent quarterly publication founded and conducted by Dom Mocquereau, which for the past eighteen years has furnished phototypic reproductions of ancient manuscripts illustrating the various schools and notations of the medieval Chant, with masterly comment and elucidation. The purpose, plan, and results of this great work of publishing and of editing will be found very well told in the interesting brochure entitled *Plainchant and Solesmes*, by Dom Cagin and Dom Mocquereau, originally appearing in several papers contributed to the *Rassegna Gregoriana*, and then translated into English with an admirable preface by the translator. The volume is a history of the efforts, methods, and achievements of the recent studies in musical paleography.

“But, answering your question briefly, I may say that ‘Solesmes’ means now two things. First, the correct musical texts of the old ‘Gregorian’ melodies, as these have been at length rescued in their developed but purely traditional form from the slumbering obscurity of many medieval manuscripts. In this sense, Solesmes is the opposite of Ratisbon, which was the edition of the Chants representing a decadent and unintelligent misconception of the sixteenth-century editors as reproduced for use in our own day, and commended to the churches by Popes Pius IX and Leo XIII, and published in elegant typography by Pustet. Pius X has taken away all authority from the Ratisbon edition, and has made obligatory the use of the edition now issuing from the Vatican press, and reproduced in many forms by several publishers, the previous Pustet monopoly having been destroyed in fact as well as in principle. The new editions of the ‘traditional melodies’ are to be found with Gregorian notation and with modern notation, with and without ‘rhythmical signs.’ And this last remark leads me to my second meaning of ‘Solesmes.’

“Now that the musical texts have been fairly well established, how should they be sung? Various schools of opinion exist. They may be roughly resolved into two classes: first, the school which believes that the notes represent, in their actual interpretation by medieval theorists and singers as the notes occur in certain connexions and in certain groupings, time-values of mathematical precision; and another school—comprising by all means the vast majority of learned Gregorianists—which believes that there is no other rhythm possible and traditional than that of oratorical delivery, modified by certain occasional concurrences of notes (such as the *pressus*, the repeated *apostropha*, the *quilisma*, the *oriscus*, etc.).

“Solesmes, then, means the oratorical rhythm of the traditional melodies; but in a still more restricted way, it means as well as a *method* of indicating this rhythm by the employment of certain signs—called ‘rhythmical signs’—which in form come down to us from the middle ages. This method has been, and still is, the storm-centre of recent Gregorian con-

trovery and Roman decrees. One must read the matter up, however, in order to understand it thoroughly, and I will not further burden you with explanations, beyond saying that, in my humble opinion, the signs appear to be not merely helpful but almost necessary for a consistent and easily intelligible rendition of the chants according to the rhythm of oratorical delivery."

"I must form a collection of theoretical, historical, and practical books on this subject," said Mr. Merrill. "And controversy on the subject would serve to whet my appetite; but I am curious to know what I should immediately do to learn more about the rhythmic signs."

"Since it is your purpose to use the transcription of the Kyrie into modern notation, and since the explanations I have already given of the signs you will find there will serve all present needs, the practical aspect of the question is solved; but I can only applaud your intention of pursuing the theory of the signs, and especially of the rhythm which they serve to indicate for the student of the chants. I am confident that the study will prove highly attractive."

"And now another question. I notice, placed in parentheses, various Latin headings for some, but not for all, of the Kyries. That of Mass No. V is 'Kyrie magnae Deus potentiae.' Is it a title for the Kyrie? and if so, what is its significance?"

"The Kyrie is thus named from the opening words of a 'trope' formed upon it and adapted to the melody. You will notice the long melody which is given merely to the syllable 'e'—indeed, practically all of the melody is constructed upon this one syllable. Words were added to the Kyrie, which took the place of the syllable 'e.' Thus, the 'trope' of this particular Kyrie is as follows:

Kyrie,
magnae Deus potentiae,
liberator hominis,
transgressoris mandati,
eleison.

“The second Kyrie eleison was similarly farsed:

Kyrie mirifice
qui natum de virgine
misisti redimere,
eleison.

“Also the third:

Kyrie magnifice,
qui carnem pro ovibus
perditis assumpsisti
humanam, *eleison.*

“Similarly, each of the three ‘Christe eleison’ has a variable interpolation. For instance, the first runs:

Christe,
summi patris genite,
nostra salus et vita,
eleison.

“And, finally, the three last ‘Kyrie eleison’ have different interpolations. The first runs:

Kyrie,
cujus natus Emmanuel
hoc exarat, quod Adam
primus homo corrui;
eleison.

“The second runs:

Kyrie, sanctissime,
quem visa stella magi
adorant muneribus
oblatis, *eleison.*

“The third runs:

Kyrie, in Jordane
qui baptizato rege
apparens in specie
columbae, *eleison.*

"In these three stanzas, we have unmistakable references to the Eternal Father, who is addressed directly in the first; to the Eternal Son, who is directly addressed in the second; and to the Holy Spirit, in the third. The symbolism is not carried throughout similarly in the first three 'Kyrie eleison.'

"The famous 'Kyrie fons bonitatis', which is in Mass No. II of the Kyriale, carries it out perfectly, the first three Kyries being addressed to the Father, the second three to the Son, the third three to the Holy Ghost:

I. *Kyrie*, fons bonitatis,
pater ingenite,
a qua bona cuncta
procedunt,
eleison.

II. *Kyrie*, qui pati natum—"

At this point Mr. Merrill, who had shown signs of interest mingled obviously with signs of impatience, interrupted with:

"I am afraid, Father Martin, you are paying a compliment to my course in the classics which that course hardly deserves. Your quotations, in making clear to me the titles of the various Kyries, open up to me new fields for exploration. But my Latinity is not of a kind to follow you as rapidly as you are going; and I should feel grateful if the symbolism you spoke of were illustrated in an English translation."

"I always find it easier," I laughed, "to quote the Latin than to give an off-hand and withal accurate translation; but possibly the following would serve as a rendering:

- I. *Kyrie*, fount of goodness, unbegotten Father, from whom all things proceed, *eleison*.
- II. *Kyrie*, who didst send Thy Son to suffer for the sin of the world, in order that He might save the world, *eleison*.
- III. *Kyrie*, who givest the sevenfold gifts of the Spirit, by which heaven and earth are filled, *eleison*.

"Similarly, the three 'Christe' deal, first, with the prophecies concerning the future Saviour as born of a virgin; secondly, with the royal glory given Him by the highest

hosts of angels; thirdly, with an appeal to Christ for grace to them who on earth devoutly adore Him, and cry out to Him *eleison*.

"And of the last three, all dealing with the Holy Spirit, the first refers to His procession from Father and Son—'flans ab utroque'; the second, to His appearance under the form of a Dove at the baptism of Christ; and the third utters a prayer to Him—'pectora nostra succende'—in order that we may always worthily utter *eleison*."

"If such liberties were taken with the liturgical text in the Ages of Faith," said Father James, who always stood up in stout defence of Gounod whenever occasion offered itself or could be seized upon for that end, "I don't see why the insertion of the 'Domine non sum dignus' in the Agnus Dei of the St. Cecilia Mass should be so roundly condemned. After all, the insertion was made, not *within* but *between* the texts, leaving each Agnus Dei undisturbed. I grant you that the medieval elaborations were, many of them, in sympathy with the meaning, or the feeling, of the text, or at least of the liturgical office of the day, and thus served to emphasize or interpret the text or the feast; but what more touching and appropriate illustration of this idea of interpretation of the text could be found, than Gounod's slight example of farsing—not the text but—the sequence of the whole textual and musical composition? For just after the Agnus Dei occurs the communion of the celebrant and of the people, and the long melodies of Gounod supply most devotional music for that interval of liturgical silence, while nothing more appropriate could be conceived than the words 'Domine non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.'"

"But you must remember, Father James, that all this trope-treatment—and the Agnus Dei, like the Kyrie, Gloria, Sanctus, Hosanna, Ite missa est, as well as portions of the Proper of the Mass, were similarly the object of much troping—has been done away with, not without great effort; and the noble liturgical texts stand out now in bold relief, and not (like the

cathedrals of Burgos and Antwerp, hedged in and obscured by a tangle-growth of little houses and shops supported against their exquisite masonry used as a party-wall) quite hidden by a luxurious but not very dignified elaboration of the text by every ambitious monastic poet."

"Possibly I am a confirmed, incorrigible 'laudator temporis acti'," laughed Father James; "but I do think that a lively appreciation of the liturgical year and of its various feasts was, in medieval Catholic life, a feature whose rarity we lament in our own day. And this vivid sense of the distinction between feast and feast must have been ministered to by the tropes. The texts of the Ordinarium Missae do not change in accordance with the change of feast; and this troping effected for the unchangeable texts a constant appropriateness for each several feast, or at least brought home to the minds of clergy and people alike the symbolism of the nine-fold Kyrie, the triple Sanctus, and the triple Agnus Dei. We have so lost sight of this symbolism, that the most careful composer of Church music will not hesitate a moment to have twenty-six 'Kyrie', four or seven or any number whatsoever of 'Christe'; three or ten or thirty-three 'Sanctus', eight or forty-eight 'Agnus,' and so on."

"The liturgical aberrations of your medieval tropist and your modern asymbolist doubtless proceeded from a desire to heighten the effect of the Church's liturgy; their good intentions we need not question. But the old tropes—preceding, succeeding, intercalating, the text of the liturgy—sometimes hid the luminous text under a bushel instead of placing it on a candlestick.

"*Admiranda*, possibly, *sed non imitanda*; and the process was soon found to defeat its own purpose, the liturgical offices proving interminable, the tropes developing finally into independent hymns bearing only a nominal relation to the text they affected to be founded upon. The experiment certainly had a sufficiently long trial; and the judgment passed upon it by competent ecclesiastical tribunals was adverse. Gounod should have read history aright in this matter, and should have conformed to the present law and usage."

“But when you remove the tropical words, you leave the ‘Kyrie eleison’ without sufficient syllables to support the ancient melody,” said Mr. Merrill. “And the result is that to one syllable, the last of ‘Kyrie’, almost all of the melody must be sung. Occasionally this melody is so extended that one must pause to take breath. In fact, I observe a breathing-mark inserted right in the middle of the long melody of the last ‘Kyrie’ in Mass No. II, followed a little farther on by a similar breathing-place. Here is an instance where the melody of a single *syllable* is twice interrupted. Now if the *Motu proprio* forbids the chopping-up of a word into separate syllables, *a fortiori* should it forbid the separation of a single syllable into several parts.”

“I fail to see a parity in the two cases,” I answered. “But if we leave aside questions of the logical coherence of syllables in a word, or of the logical indivisibility of a syllable, and appeal merely to the practice of eminent composers, we shall, I think, find that they have settled the question by frequently writing a very long series of notes to a single syllable, necessitating at times the taking of a breath in the midst of the sequence of notes; while, if we exclude the Italian trick of syllable-separation (against which, I presume, the Pope really meant to legislate), we do not find composers doing such violence to a word as to separate wholly from one another the syllables of the word. A good illustration is the Kyrie of Haydn’s Third Mass, where the Soprano sings a great long string of exquisite melody to the second syllable of ‘eleison.’ So, in the ‘Messiah’, the basso sings a tremendous concatenation of notes to the monosyllabic word ‘rage’—more than four measures including forty-eight notes—in the *aria* ‘Why do the nations so furiously rage together?’”

“But all this can be done in one breath.”

“The same could be really said of the Kyrie; but I will not insist on this, since the graduals furnish instances where breath must be taken. The real objection is not to the slight pause, scarcely perceptible, for taking a necessary but extremely brief breath, but to the unavoidable iteration of the

syllable when the pause is ended. However, the fact is that a singer will inevitably give fresh impulses at the triplets in 'rage', practically repeating the sound of 'a'; while Haydn in the 'eleison' marks a series of notes to the syllable 'le' *staccato*, so that we have a series of decided breaks in the flow, and of decided impulses—le-e-e-e-e-e, and so on—which repeat the syllable or, worse still, repeat only one element of it, namely the 'e' sound."

"And now that the subject has been gone over so fully," commented Father James, "it remains but to utter a growl of dissatisfaction at the issuance of the Kyriale without a note of explication, of any kind, of the meaning of the asterisks, the double bars, bars, half-bars, quarter-bars; of the Latin trope-initials mysteriously placed in brackets at the head of certain Kyries; of the permission apparently implied by the absence of a double-bar before the 'Benedictus' in the 'Sanctus', to sing both Sanctus and Benedictus together, without any break, before the Elevation. That no attempt should have been made to indicate the meaning of the queer note called the quilisma, or of the various liquescent groups, I can understand, since the Vatican Commission would not pretend to settle the controversies concerning their rendition, and would not fix upon any rhythmic scheme. All this is broad and statesmanlike; but why not explain the things upon which everybody within the mysterious circle of Chant scholars agrees upon, such as the bars and stars?"

"Your Socratic method has at last reduced me to silence, Father James; I confess I can not give a satisfactory answer to your question."

"If there is no more business before the house, I move we adjourn," said Mr. Merrill pleasantly.

"I think there is some unfinished business," said Father James, smiling contentiously. "When I suggested the propriety of a pastoral letter on the pronunciation of Latin, I felt in my bones that Father Martin looked on me as an impracticable dreamer; and so I have busied myself during the last few days looking over some magazines of last year, hunting for

notices I recall having read, of some such action in Montreal. I have found what I sought in 'La Semaine Religieuse' of 18 December."

Father James produced the magazine, and called our attention to a 'circular letter' of the Archbishop of Montreal, dealing wholly with the pronunciation of Latin.

" 'Unity in pronunciation is desirable above all. In His providential designs, God wished the successors of St. Peter to make the language of the triumphant Romans the idiom *par excellence* of the Holy Catholic Church', translated Father James. 'Is it not important that this unique tongue should be pronounced in a uniform manner? . . . The young levites in seminaries will easily master the theory and the practice of it according to the summary of the principles given in the adjoining sheet.' " Father James here pointed out the condensed rules and illustrations, and alluded to the real difficulty a Frenchman must experience in endeavoring to conform to the rules. "Surely," quoth Father James, "such zeal is most highly commendable, and might be emulated by us, who should not have to revise so thoroughly our traditional way of looking at Latin pronunciation."

I give here a part of the page by way of illustration:

I—Prononciation des voyelles

U se prononce OU.

—Deus, prononcez Déous ; Dominus, Dóminous ; nunc, prononcez nounc ; peribunt, prononcez peribount.

—*Lorsque deux voyelles se suivent*, elles se prononcent *séparément et distinctement* en conservant chacune leur son propre.—Exemples ; Pauperes, prononcez pa-ou-peres ; autem, a-ou-tem ; laudate, la-ou-dáte ; euge, prononcez é-ou-djé.

II—Prononciation des consonnes

C suivi de E ou de I ou de la diphtongue Œ, Æ, se prononce TCHE, TCHI et TCHE.—Exemples : *Ceciderunt*, prononcez *tche-tchi-dérout* ; *circuitu*, *tchir-cou-itou* ; *cæli*, *tché-li* ; in *cælum*, prononcez inn *tché-loum*.

—G suivi de E ou de I, Œ, Æ, se prononce DG.—Exemples : *Genuit*, prononcez *dgé-nouit* ; *gigas*, *dgé-gas*.

—G devant E, Æ, Œ, I, et précédé d'une consonne, a le son doux de *ge* dans ange.—Exemple : *Angelus*, prononcez ánn-ge-lous.

—GN se prononce comme dans *agneau*.—Exemples : *Agnus*, prononcez á-*gnous* ; *dignitas*, prononcez di-*gnitas*.

“ ‘All the priests would do well to make an effort to adopt it. It has been already introduced into some choirs and into several religious communities. It is far from presenting the difficulties one might suppose. Once it shall have been adopted universally, people will love it and will recognize its harmony and beauty.’ That,” continued Father James, “is what I call a practical effort to bring in uniformity.”

“On the other hand,” I remarked “think of the activity of those who favor the ‘Roman’ pronunciation. In November of 1905, there was a conference in Exeter College, Oxford, on the subject. The chairman, Mr. Farnell, of Exeter, said that Continental Latinists found oral communication with English Latinists very difficult, because of the diverse methods of pronouncing Latin, and that Continental scholarship must be listened to—which means, I suppose, the so-called ‘Roman’ style. A joint committee of the Oxford and Cambridge Philological Societies had drawn up a detailed scheme of changes in pronunciation, which would bring the English method in line with that of the Continental scholars. According to this scheme, the vowels were to be pronounced by quantity ; c and g were to be always hard, v was to be pronounced as w, and so forth. Let me read this clipping I made from an English magazine, which gave a condensed account of the conference :

The diphthong *oe* was to be as *oi* in *boil*, *au* as in *flauto* (Italian) and *ae* as in the Greek *ai* (nearly.) Double consonants were to be pronounced separately, as in the modern Italian use. Professor Robinson Ellis, and others who spoke subsequently, laid much stress on the archaic, academic, and historical correctness of the proposed changes, which they thought would bring the pronunciation of the language as near as possible to that in use in the Augustan age. Fr. Oswald Hunter Blair, without disputing this rather bold assumption, brought the discussion back to a practical point, by suggesting that to adopt the proposed pronunciation of the *c* and *v*, at any rate, would rather hinder than advance the desired facility of intercourse with Continental scholars ; as in not a single European country would the word *vici*, for instance, be intelligible if pronounced as *weekey*. He suggested that the meeting might vote on the suggested vowel changes,

leaving the question of the consonants at present an open thesis. Mr. Godley of Magdalen (the Acting Public Orator) and others strongly supported this view ; but it was resisted by the philological experts, who wished the whole scheme adopted or rejected *en bloc*. It was finally accepted by a majority of those present ; and it was agreed to acquaint every classical teacher in Oxford and Cambridge with the result of the voting, and to endeavour to elicit a further expression of opinion, as far as possible unanimous, in favour of the proposed changes. If the older Universities agree to adopt them in lectures, private tuition, and public and official orations, one can hardly see how the other colleges and schools can avoid following suit ; but of course it remains to be seen how far the interesting result of the Exeter conference will be accepted by Latin teachers and scholars throughout England.

“ Now Father Blair rightly pointed to the new confusion that would be introduced by the new method. It appears that the whole learned world is separating gradually but certainly into two camps ; those outside of the Church are agreeing on the ‘ Roman ’ pronunciation ; and those within, on the ‘ Italian.’ In view of this, and of the endless confusion Catholic students who are taking their high school or college course in non-Catholic institutions will experience in attempting to sing congregationally or in choirs according to a different method, I should suppose that the first thing to do would be to have a conference of Catholic philologists to examine thoroughly into the basis, historical and academic and archaic, of the ‘ Roman ’ method. If they agree that it represents an advance in scholarship that will, unlike hypotheses and theories of the physicists, be permanent and not merely provisional, they might well recommend to the whole Catholic world to adopt the fruits of philological research. Otherwise Catholics will be more and more reactionaries—at war with scientific scholarship. It was because of this lack of scientific scholarship that the Ratisbon edition of the chants was condemned, and the appeal made to more ancient tradition.”

“ Catholic boys should go to Catholic colleges,” objected Father James.

“ Many do not ; and some Catholic colleges are adopting the ‘ Roman ’ method. From a philological standpoint, the

'Italian' method has nothing to recommend it over the French pronunciation. If both are hopelessly at variance with the results of philology and history, it might be a pity to sacrifice one to the other, when a better change would be to give up both."

"Sixes and sevens again," laughed Father James.

[TO BE CONTINUED.]

THE COLLECTS OF THE ROMAN OFFICE.

I. THE CURSUS.

THERE are many departments of Church music in which the clergy can lawfully disclaim all personal responsibility when once they have provided competent persons for the charge. Yet, for better or worse, our priests must be to a certain extent "singing-men," if, at least, they are ever to officiate at a *Missa Cantata*. The more elaborate music necessary for the Holy Sacrifice is the business of the choir, but the choir alone does not *sing Mass*: part of the chanting must be done by the priest. It is not too much, therefore, to expect the clergy to have definite and precise knowledge of what is required of them in this matter. A few words will describe the whole programme: the Prayers, the intonations of "Gloria in excelsis" and "Credo," the Preface and Pater noster, and the "Ite, missa est." The items are simple enough, yet how often does one hear a Mass in which each of them is correctly rendered? If the Prayers, Gloria and Credo are accurately sung, the Preface and Pater noster are often apt to surprise one by the novelty and variety of their cadences, while the "Ite, missa est" is frequently a wilderness of more or less musical, and not at all rhythmical, sounds combining the characteristics of all the eight modes of Plainsong—as someone has said: "Neither first mode, nor eighth mode, nor *à la mode* at all."

There may be ample excuse for such a want of proficiency: the fault may lie in the absence of careful training in the seminaries; it may be due to the busy life led by the clergy, which

makes sustained attention to this sort of work difficult. But surely the negligence can be corrected, especially as the musical clergy, who have little excuse, are often to blame. Which of us has not at one time or another been surprised to hear the Mass-chants incorrectly and carelessly sung by a priest, who, when there was question of secular song, could sing with taste and precision? A little study and trouble would remove this anomaly. We would even say that this point is one to which every priest who is desirous of improving his choir should direct his first efforts. Example is better than precept, and the zeal of the singers will be stimulated by the care shown by the clergy in their own special province. It is difficult to imagine, if one has not experienced it, the inspiring influence exerted by perfect harmony between the Altar and the choir: it has a magic effect on the singers, and makes an edifying impression on the listeners, to all of whom it brings home with vividness the fact that the Holy Mass is the Sacrifice of priest and people united. If, on the contrary, the clergy are indifferent in the matter, their attitude will have a damping effect on the choir.

At present let us confine our attention to the Collects.

For convenience' sake the name "Collect" is usually applied to all the prayers occurring in the Mass and Office. The term, which is a substantive form of *Collectio*, signified originally the assembly or gathering of the people (*συναξίς*) especially for the meeting preparatory to the Station service, to which the faithful went in procession. The chief feature at this meeting was the prayer of the celebrant, the *Oratio ad Collectam*, a title which became shortened into *Collecta*.¹ Thus we find in ancient liturgical books entries like the following: "In tribus letaniis, Feria II. Coll. ad S. Mariam majorem Statio ad S. Johannem." A less historical but quite suitable interpretation of the term makes it mean a form in which the priest, as mediator between God and men, *gathers* up the desires of all into one common prayer.²

¹ Gühr, *Das heilige Messopfer*, p. 392. (Engl. transl. p. 408.)

² Cardinal Bona: *Rerum liturg.*, I, 2 e, 573.

The Collect is one of the most ancient forms of liturgical prayer, and one of the most solemn. It was originally an improvized prayer, and when it had its sources in genuine religious inspiration it became eloquent and even sublime, as we gather from the most ancient examples now extant. About the fourth century these prayers began to be written down; naturally the most beautiful specimens were selected for preservation, the more diffuse and heavy prayers being left alone. At the same time the longer Collects were abbreviated and cast into a regular form, special attention being paid to their rhythmical construction. Some of the lengthy prayers still survive in the Pontifical and Ritual, and examples of them may also be seen in the Blessing of the Ashes and the Blessing of the Palms.³

I suppose no one, accustomed to recite the Collects of the Roman Missal and Breviary, can have failed to remark their peculiar completeness, both as to sentiment and as to the form in which the sentiment is expressed. They are indeed (I refer especially to those of more ancient composition) little masterpieces of terse Latin, the admirable rhythm of which haunts the ear, and thus impresses on the mind and heart the spiritual truths embodied in them. Yet how brief they are,—with the repression which is a note of power! A few lines of a printed book contain the whole. They differ in this from prayers of Eastern origin, as well as from those of the Celtic type. The Roman prayer, “while keeping in check devotional feeling, manifests a high quality of thought, art, and liturgical culture.”⁴ It may not be without interest to readers of the ECCLESIASTICAL REVIEW if we attempt to analyze the secret of the Collects’ ear-haunting power. The search may be fraught with something deeper than interest. Every priest and every religious bound to the recitation of the Divine Office repeats these venerable formulas many times a day, and it may add something to the “reasonableness” of their service to

³ R. R. Père Dom F. Cabrol: *Livre de la Prière antique*, pp. 53, 54.

⁴ *The Book of Cerne*, edited by Dom B. Kuypers, O. S. B. Introduction. p. xxix.

consider the details of their structure. Attention to such details is also a valuable antidote to that enemy of all devotion—routine.

It is obvious that the primary merit of the prayers lies in their *thought*, in the spiritual truth which they embody, though the form has also a good deal to say to their power. The best liturgical prayers possess the three qualities which, according to Quintilian, should distinguish every period: “*Praestare debet ut sensum concludat, sit aperta ut intelligi possit; non immodica ut memoria contineri*” [possit]. In fact, it is rarely necessary to read such prayers a second time, their grammatical construction being as evident as the thought which they express. Some Collects of extreme brevity are singularly happy in conception and elegant in expression.

As a rule the prayers are composed of two, three, or at most four members, which is the ordinary form recommended by rhetoricians. When these limits are overstepped, it is very difficult to preserve not only balance of parts, but even grammatical clearness. Collects of this sort are inclined to be distracting, in one sense or another, as requiring the exercise of one’s parsing powers.

We may cite the following as examples of prayers of two members:

POSTCOMMUNION OF TUESDAY IN HOLY WEEK:

Sanctificationibus tuis, omnipotens Deus, et vitia nostra curentur, et remedia nobis sempiterna proveniant. Per Dominum.

THE PRAYER “*SUPER POPULUM*,” MONDAY OF FIRST WEEK OF LENT:

Absolve, quaesumus Domine, nostrorum vincula peccatorum: et quidquid pro eis meremur, propitiatus averte.

The following are specimens of prayers of three members:

COLLECT, TUESDAY OF FIRST WEEK OF LENT:

Respice, Domine, familiam tuam, et praesta: ut apud te mens nostra tuo desiderio fulgeat, quae se carnis maceratione castigat.

COLLECT, WEDNESDAY OF FIRST WEEK OF LENT:

Devotionem populi tui, quaesumus Domine, benignus intende: ut qui per abstinentiam macerantur in corpore, per fructum boni operis reficiantur in mente.

SECRET:

Hostias tibi, Domine, placationis offerimus: ut et delicta nostra miseratus absolvas, et nutantia corda tu dirigas.

As examples of prayers of four members we may mention the following:

FIRST PRAYER IN BLESSING OF PALMS:

Petimus, Domine sancte, Pater omnipotens, aeterne Deus: ut hanc creaturam olivae, quam ex ligni materia prodire jussisti, quamque columba rediens ad arcam proprio pertulit ore, benedicere, et sanctificare digneris: ut quicumque ex ea receperint, accipiant sibi protectionem animae et corporis: fiatque Domine, nostrae salutis remedium, tuae gratiae sacramentum.

PRAYER AFTER THE DISTRIBUTION OF PALMS:

Omnipotens sempiterne Deus, qui Dominum nostrum Jesum Christum super pullum asinae sedere fecisti, et turbas populorum vestimenta, vel ramos arborum in via sternere, et Hosanna decantare in laudem ipsius docuisti: da, quaesumus; ut illorum innocentiam imitari possimus, et eorum meritum consequi mereamur.

COLLECT OF MAUNDY THURSDAY:

Deus, a quo et Judas reatus sui poenam, et confessionis suae latro praemium sumpsit: concede nobis tuae propiationis effectum: ut sicut in passione sua Jesus Christus Dominus noster diversa utrisque intulit stipendia meritorum; ita nobis, ablato vetustatis errore, resurrectionis suae gratiam largiatur.

Good specimens of longer prayers may be seen in the following instances:

THE LAST PRAYER OF THE BLESSING OF THE PALMS:

Deus, qui Filium tuum Jesum Christum Dominum nostrum, pro

salute nostra in hunc mundum misisti, ut se humiliaret ad nos, et nos revocaret ad te: cui etiam, dum Jerusalem veniret, ut ad impleret Scripturas, credentium populorum turba fidelissima devotione uestimenta sua cum ramis palmarum in via sternerant: praesta quaesumus; ut illi fidei viam praeparemus, de qua remoto lapide offensionis, et petra scandali, frondeant apud te opera nostra justitiae ramis; ut ejus vestigia sequi mereamur: Qui tecum vivit.

THE LAST PRAYER AFTER THE LITANY OF THE SAINTS:

Omnipotens sempiterne Deus, qui vivorum dominaris simul et mortuorum, omniumque misereris, quos tuos fide et opere futuros esse praeoscis: te supplices exoramus: ut pro quibus effundere preces decrevimus, quosque vel praesens saeculum adhuc in carne retinet, vel futurum jam exutos corpore suscepit, intercedentibus omnibus Sanctis tuis, pietatis tuae clementia, omnium delictorum suorum veniam consequantur.

Looking at Collects from another point of view, one finds that they frequently divide into two parts, the first of which is a statement, the second a petition. The exordium very often expresses some dogmatic or moral truth; in fact, it may be said that a course of sermons on the opening words of the Collects, for the Proper of the Time, for instance, would include instruction on almost every point of Catholic belief. To take a few examples almost at random: 1) "Deus qui hodierna die Unigenitum tuum gentibus, stella duce, revelasti"; 2) "concede propitius" etc. (*Feast of the Epiphany*).—1) "Deus qui hodierna die per Unigenitum tuum aeternitatis nobis aditum, devicta morte reserasti"; 2) "vota nostra" etc. (*Easter Sunday*).—1) "Deus qui in Filii tui humilitate jacentem mundum erexisti"; 2) "fidelibus tuis perpetuam concede laetitiam" etc. (*2nd Sunday after Easter*).—1) "Omnipotens sempiterne Deus, qui coelestia simul et terrena moderaris"; 2) "supplicationes populi tui clementer exaudi" etc. (*2nd Sunday after Epiphany*).—1) "Deus cujus providentia in sui dispositione non fallitur"; 2) "te supplices exoramus" etc. (*7th Sunday after Pentecost*).—1) "Deus innocentiae restitutor et amator, 2) dirige ad te" etc. (*Wed-*

nesday of second week of Lent). The noble prayers after the Prophecies on Holy Saturday are examples of this kind of Collect.

At times, each of the divisions of a Proper consists of two such parts. Take, for example, the following:

Deus in te sperantium fortitudo, adesto propitius invocationibus nostris: et quia sine te nihil potest mortalis infirmitas, praesta auxilium gratiae tuae; ut in exequendis mandatis tuis, et voluntate tibi et actione placeamus.

Very frequently the continuation of Collects of this form has a logical connexion with the exordium. Thus for instance:

Deus, qui et justis praemia meritorum, et peccatoribus per jejunium veniam praebes: miserere supplicibus tuis; ut reatus nostri confessio, indulgentiam valeat percipere delictorum.

Sometimes, however, there is no such relation between the parts of a prayer. In a good many Collects the form just referred to is inverted, and we find a petition at the beginning and a statement at the end. Thus:

Mentibus nostris, quaesumus Domine, Spiritum sanctum benignus infunde: cujus et sapientia conditi sumus, et providentia gubernamur.

But often the Prayer begins and ends with petition. For instance: "Excita, quaesumus Domine, potentiam tuam, et veni" etc. (Collect of first Sunday of Advent). "Esto quaesumus Domine, propitius plebi tuae" etc. (Thursday of Passion Week).

It must be owned that the Collects of many of the more modern Offices do not bear comparison with the graceful compositions above referred to. The reason of this will be evident later on. At present I simply note the fact, but without thereby condemning indiscriminately all modern productions. The three prayers of the Mass of St. Aloysius, to take only

one instance, are admirable in thought and in form. Unlike the typical Collect, many later prayers abound in cases of apposition, in absolute cases, in relative clauses, and in secondary clauses let into the principal one. As examples of such pieces may be mentioned the Mass Prayers for the Feast of Our Lady of Dolors (Friday in Passion Week), of which Padre de Santi says: "In the first two prayers (Collect and Secret) the secondary idea overshadows the principal, and when we think we have reached the end, lo, a new impediment occurs in those absolute cases regarding the Saints at the foot of the Cross. The Collect has: 'gloriosis meritis et precibus omnium Sanctorum cruci fideliter adstantium intercedentibus,' which leaves the mind in suspense as to the real meaning of *intercedentibus*. The usual form is: 'intercedentibus sanctis tuis,' not 'intercedentibus meritis et precibus.' In the Secret the obscurity is still greater: 'suo suorumque sub cruce sanctorum consortium multiplicato piissimo interventu.' One may not at once remark that *consortium* is here an adjective and that it refers to *sanctorum*, and even after reading and re-reading the passage, one still has doubts as to the signification of that *suo* and its relation with the idea expressed." ⁵ Another example of an obscure composition is furnished by the Collect of the feast of all the holy Popes (Sunday after the Octave of SS. Peter and Paul):

Deus, qui populis tuis indulgentia consulis, et amore dominaris: da spiritum sapientiae, suffragantibus meritis Antistitum Ecclesiae tuae, quibus dedisti regimen disciplinae; ut de profectu sanctarum ovium fiant gaudia aeterna pastorum.

In other cases, one of the characteristics of the old Prayers is exaggerated to an extent that destroys all proportion. It has been said that a favorite form of Collect opens with a brief statement; e. g., "Deus qui culpa offenderis, poenitentia placaris." In the following instance, of the Collect of St. Jane Frances, this feature is developed to tediousness:

⁵ *Il Cursus*. p. 81.

Omnipotens et misericors Deus, qui beatam Joannam Franciscam, tuo amore succensam, admirabili spiritus fortitudine per omnes vitae semitas in via perfectionis donasti; quique per illam illustrare Ecclesiam tuam nova prole voluisti: ejus meritis et precibus concede; ut, qui infirmitatis nostrae conscii de tua virtute confidimus, coelestis gratiae auxilio, cuncta nobis adversantia vincamus.

We have here almost a complete life of the Saint.

But to return to our ancient prayers. It is obvious that compositions exhibiting such definite rhythmical characteristics must have been written according to certain acknowledged principles. Yet it is only within the last quarter of a century that any satisfactory knowledge of these principles has been acquired by the modern scholar. The attention of foreign students has, of late years, been turned to the study of the literary forms of post-classical Latin. M. Noël Valois, in his two remarkable books, "De arte scribendi epistolas apud Gallicos medii aevi scriptores retioresque" (1880), and "Etude sur le rythme des Bulles Pontificales" (1881), has done pioneer work in this direction, while M. L'Abbé Leonce Couture,⁶ by applying to liturgical texts the same tests as M. Valois had used in his examination of secular documents, has let in a flood of light on the question. The line of study thus opened up has been further worked out by M. L. Havet⁷ and by Professor Meyer⁸ of Spire, of whose discoveries we shall have more to say later on. The only detailed treatment of the subject which has so far appeared in English is found in two articles in the *Journal of Theological Studies*.⁹ The chief

⁶ Le "cursus" ou rythme prosaïque dans la liturgie et la littérature de l'Eglise latine du III^e siècle à la Renaissance. (Compte rendu du congrès scientifique international des catholiques, V, section: sciences historiques). Paris, Picard, 1891.

⁷ Le prose métrique de Symmaque et les origines métriques du Cursus. (Biblioth. de l'Ecole des hautes Etudes XCIV). Paris, 1892.

⁸ Die rhythmische lateinische Prosa und L. Havet. "La prose métrique" &c. in Gotting. gelehrte Anzeigen, 1893, n. 1.

⁹ *The Metrical Endings of the Leonine Sacramentary* (Vols. v. and vi.) by H. A. Wilson.

result of these studies has been to introduce us to the laws of the *Cursus* and to their working. Since the subject has not, to my knowledge, received in English the attention it deserves, I make no apology for giving a brief account of its history and application.

The word *Cursus* is here used in a special and technical sense to indicate certain rules for arranging the words and phrases of a literary period in such a manner as to produce a pleasant impression on the ear. The etymology of the term is thus explained by Boncompagno of Florence, a celebrated rhetorician of the thirteenth century: "Appositio quae dicitur esse artificiosa dictionum structura, ideo a quibusdam cursus vocatur, quia, cum artificiose dictiones locantur, currere sonitu delectabili per aures videntur cum beneplacito auditorum." In classic times even, the term is used in a similar sense to signify the flow (*cursus*) of a discourse. Thus Cicero, after saying that verse was created "terminatione aurium, observatione prudentium," remarks that even in prose "animadversum est . . . esse quosdam certos cursus conclusionesque verborum."¹⁰ But, whatever name was employed to designate the method, it is unnecessary to say that the classics reveal at every line the art of producing flowing prose. That this flow was deliberately aimed at, and that it was obtained by a choice in the arrangement of words and phrases, we know from Cicero: "Collocabuntur igitur verba ut aut inter se quam aptissime cohaereant extrema cum primis eaque sint quam suavissimis vocibus; aut ut forma ipsa concinnitasque verborum conficiat orbem suum; aut ut comprehensio numero et apte cadat."¹¹ This studied form was said to have been borrowed from the Greeks, chiefly from Isocrates. It would be difficult, however, to formulate precise rules for its production, since it was largely a matter of taste, in which the ear was the supreme judge. But whilst aiming at harmonious combinations of words and syllables in their periods, classical authors

¹⁰ Orat. 53.

¹¹ Orat. 44. Similar expressions occur in Quintilian.

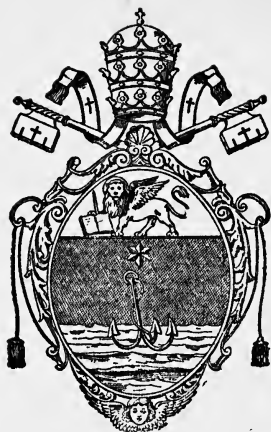
warn us against imitating the strict rhythm of verse, which would mean substituting the artificial for art, with the result described by Cicero: "*Primum enim numeris agnoscitur, deinde satiat, postea cognita facilitate contemnitur.*"¹²

With the decadence of Latin literature a debased style was introduced; still the best authors retained the habit of giving a certain fixed movement to their prose, especially at intermediate and final clauses. It is certain that from the third century especially it became more and more useful to employ certain cadences, which could not be an effect of mere chance. But authors soon fell into the abuse against which Cicero had warned them, and the artificial became the supreme rule of goodness and beauty in literature.

Within the last few years, as I have already remarked, Latin prose from the time of the decadence (third century) to about the seventh century has been studied in detail. Both Christian and pagan authors have been subjected to a minute analysis, and we now know the literary secrets not only of Quintus Aurelius Symmachus, the last defender of paganism in Rome, but of the Fathers of the Church, such as Tertullian, St. Cyprian, St. Ambrose, and St. Augustine. St. Leo the Great marks the climax with his majestic and sonorous prose, the great model of Papal Latin for all time. It is scarcely necessary to add that the liturgical pieces composed during these centuries were constructed on the same principle as other compositions of the time. What these principles were I propose to investigate in a future article.

M. L. W.

¹² Orat. 65.



Analecta.

E SACRA CONGREGATIONE RITUUM.

I.

DE RITIBUS SERVANDIS AB EPISCOPO ASSISTENTE MISSAE SOLEMNI CUM SOLA MOZZETTA, DEQUE BENEDICTIONE DANDA AB EPO SACRAM COMMUNIONEM EXTRA MISSAM MINISTRANTE.

Rmus Dnus Franciscus Orozco y Liménez Episcopus de Chiapas in Mexico, qui responsionem accepit a Sacra Congregatione Rituum posse, attentis circumstantiis locorum, thronum conscendere mozetta tantum indutus, postea ulterius quaesivit:

I. An, attentis iisdem circumstantiis, cum ipse Episcopus mozzettam gerens Missae solemniter assistit, ritus iidem servari possint praescripti a Caereimoniali Episcoporum, cum Episcopus cappa magna indutus Missae solemniter assistit?

II. An Episcopus qui sacram Communionem extra Missam distribuit, post eam debeat benedicere more solito dicendo: *Sit nomen Domini benedictum*, etc., et efformando tres cruces?

Et Sacra Rituum Congregatio, exquisito Commissionis

Liturgicae suffragio, omnibusque perpensis, rescribendum censuit:

Ad I. *Negative*, sed servantur Caeremoniale Episcoporum et decreta S. R. C., scilicet:

1°. Episcopus rochetto et mozzetta indutus non habet assistentiam canonicorum.—Decr. n. 650.

2°. Incensum non imponit nec benedicit.—Decr. n. 3110 ad 21.

3°. Nec benedicit subdiaconum post Epistolam nec diaconum ante Evangelium cantandum, nec librum Evangeliorum osculatur.—Decr. n. 3110 ad 22.

4°. Semel tantum thurificatur post oblata.—Decr. n. 2195 ad 2, et Caerem. lib. 2, cap. 9, n. 8.

5°. Pacem accipit a diacono Evangelii.—Decr. n. 2089 ad 5.

6°. In fine Missae populum non benedicit.

Ad II. *Affirmative*.

Atque ita rescripsit, die 23 Novembris 1906.

S. Card. CRETONI, *Praefectus*.

✠ D. PANICI, Archiep. Laodicen., S. R. C., *Secret*.

II.

CIRCA CANTUM VEL RECITATIONEM "GRADUALIS, OFFERTORII, COMMUNIONIS ET DEO GRATIAS" IN MISSA SOLEMNI.

Rmus Abbas Sanctae Mariae Maioris, Neapolis, Sacrae Rituum Congregationi sequentia dubia pro opportuna solutione humillime exposuit, nimirum:

I. Quum organum quod in ecclesia permittitur, iuxta praescriptum in Motu Proprio Pii Papae X ita cantum comitari debeat ut illum sustineat, non opprimat, et fideles recte valeant verba intelligere: in Missa solemni, *Graduale*, *Offertorium* et *Communio*, quae partes miram saepe continent analogiam ad festum quod agitur, possuntne, dum pulsantur organa, submissa voce seu tono unico sub organo recitari? Et quatenus affirmative, estne laudabilius ut illae, organo cessante vel comitante, notis gregorianis cantentur?

II. Item *Deo gratias* in fine Missae potestne sub organo vel debet notis gregorianis, ut in *Missa est*, cantari?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisita sententia Commissionis Liturgicae, reque sedulo perpensa, respondendum censuit:

Ad I. Quoad primam partem, quando organa pulsantur, si praedicta nempe *Graduale*, *Offertorium* et *Communio* non cantentur, recitanda sunt voce alta et intelligibili, iuxta mentem Caeremonialis Episcoporum lib. I, cap. XXVIII, n. 7, et decretorum n. 2994 *Montis Politiani* 10 Ianuarii 1852 ad II, et n. 3108 *S. Marci* 7 Septembris 1861 ad XIV et XV.

Quoad secundam partem *affirmative*, adhibitis libris authenticis cantus gregoriani.

Ad II. Provisum in I.

Atque ita rescripsit, die 8 Augusti 1906.

✠ D. PANICI, Archiep. Laodicen., *Secret.*

III.

ABBATES PRAESIDES CONGR. BENEDICTINORUM NIGRORUM
SUBDELEGARE POSSUNT SACERDOTES AD BENEDICTIONEM
QUAE A S. MAURO NUNCUPATUR.

Beatissime Pater: Abbas Primas O. S. B., ad genua S. V. provolutus, supplex implorat, ut delegare possit sacerdotes Saeculares et Regulares ad impertiendam benedictionem infirmis, adhibita S. Crucis D. N. I. Ch. particula, quae benedictio a S. Mauro nuncupatur et a Leone PP. XIII. f. r. die 4 Maii 1882 approbata fuit pro Sacerdotibus O. S. B.

Sanctissimus Dominus Noster Pius Papa X., referente infrascripto Cardinali Sacrorum Rituum Congregationi Praefecto, facultatem facere dignatus est R.mo Abbati Oratori et Abbatibus Praesidibus Congregationum Monachorum Nigrorum Ordinis Sancti Benedicti, subdelegandi sacerdotes utriusque Cleri ad benedictionem, quae a S. Mauro nuncupatur: dummodo adhibeatur in benedictione forma approbata et Rituali O. S. B. concessa. Valituro hoc indulto ad proximum decennium. Contrariis non obstantibus quibuscumque. Die 23 Ianuarii 1907.

S. Card. CRETONI, *Praefectus.*

L. * S.

✠ D. PANICI, Archiep. Laodicen., *Secret.*

E SACRA CONGREGATIONE INDULGENTIARUM.**I.**

INDULG. 100 D. CONCEDITUR RECITANTIBUS PRECEM IN FAVOREM SURDO-MUTORUM.

Beatissimo Padre: Il P. Pietro Tognoli, dei Chierici Regolari delle Scuole Pie, in Siena, prostrato al bacio del S. Piede, espone quanto segue:

La compassione che destano tanti piccoli sordomuti, che non avendo ancora l'età per essere ammessi negli Istituti speciali, vanno vagando per le vie esposti a mille pericoli dell'anima e del corpo, specialmente quando trattasi di bambine, spinse l'umile Oratore a raccogliere i mezzi per provvedere un asilo a quei piccoli sventurati. Molte pie persone hanno incoraggiato e cooperano con zelo alla felice riuscita di quest'opera di redenzione morale, ma è necessario che i benefattori si moltiplichino, ed in ogni città sorga una santa crociata a vantaggio di tanti infelici. Per ottenere tale scopo, il mezzo più efficace è la preghiera: quindi l'oratore supplica la S. V. a volersi degnare di accordare l'Indulgenza di cento giorni, applicabile ai defunti, da lucrarsi da tutti i fedeli ogni volta che almeno col cuore contrito reciteranno devotamente la seguente.

Preghiera.

“O misericordiosissimo Gesù, che mostraste tanta tenerezza per i pargoletti che ebbero la grazia di essere accarezzati dalle tue mani divine e lasciasti detto che chiunque avesse raccolto anche uno solo di tali innocenti avrebbe raccolto Te stesso, deh! stendi la Tua mano provvidenziale su quei piccolini che, per esser privi di udito e di parola sono esposti a tanti e tanti pericoli dell'anima e del corpo.

Diffondi lo spirito della tua ardente carità nei cuori cristiani perchè vengano in loro soccorso e fa discendere copiose grazie su coloro che cooperano a provvedere, anche per questa porzione dei tuoi diletti, un rifugio ove possa essere al sicuro la loro innocenza e dove possano trovare pane ed affetto. Così sia.”

Ex audientia SSmi, die 5 Dec. 1906 SS. D. N. Pius PP. X benigne annuit pro gratia iuxta preces. Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

Datum Romae, e Secretaria S. C. Indulg. Sacrisque Rel. praepositae, die 5 Dec. 1906.

D. Card. CRETONI, *Praefectus*.

L. * S. ✠ D. PANICI, Archiep. Laod., *Secretarius*.

II.

INDULG. 300 D. CONCEDITUR RECITANTIBUS PRECEM IN HONOREM DOMINAE NOSTRAE A SS. SACRAMENTO.

Preghiera.

“O Vergine Maria, Nostra Signora del SS. Sacramento, Gloria del popolo cristiano, Letizia dell’universale Chiesa, Salute del mondo, pregate per noi e ridestate nei fedeli tutti la devozione verso la SSma Eucaristia, affinchè si rendano degni di riceverla quotidianamente.”

SS. D. N. Pius PP. X universis ex utroque sexu Christifidelibus, quoties corde saltem contrito ac devote supprelatam precem recitaverint, Indulgentiam trecentorum dierum, defunctis quoque applicabilem benigne concessit. Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae, e Secretaria S. Congnis Indulg. Sacrisque Rel. praepositae, die 23 Ianuarii 1907.

D. Card. CRETONI, *Praefectus*.

L. * S. ✠ D. PANICI, Archiep. Laod., *Secretarius*.

III.

INDULG. 300 D. ADNECTITUR DUABUS FORMULIS CONSECRATIONIS SODALIIUM CONGREGATIONUM B. M. VIRGINIS.¹

Beatissimo Padre: Il P. Elder Mullan, S. I., prostrato ai piedi della S. V., La supplica umilmente a voler annettere all’uno e all’altro dei seguenti atti di consacrazione, l’indulgenza di trecento giorni, applicabile anche alle anime del Pur-

¹ Prior formula a S. Ioanne Berchmans, altera a S. Francisco Salesio recitata est, eo die quo in Congregationem B. Mariae Virg. admissi sunt, atque deinceps per totam vitam ab utroque repetita.—N. D.

gatorio, in favore degli ascritti alle Congregazioni Mariane, da lucrarsi ogni volta che, almeno con cuore contrito divotamente li reciteranno.

Atto di Consacrazione.

Santa Maria, Madre di Dio e Vergine, io vi eleggo oggi per mia Signora, patrona ed avvocata, e fermamente stabilisco e propongo di non abbandonarvi giammai, e di non mai dire nè fare contro di Voi alcuna cosa nè mai permettere che da altri si faccia contro il vostro onore. Ricevetemi dunque, ve ne scongiuro, per vostro servo perpetuo; assistetemi in tutte le mie azioni, e non mi abbandonate nell'ora della mia morte. Così sia.

Atto di Consacrazione.

SS.ma Vergine e Madre di Dio, Maria, io, benchè indegnissimo di esser vostro servo, mosso nondimeno dalla mirabile vostra pietà e dal desiderio di servirvi, vi eleggo oggi, in presenza dell'Angelo mio custode e di tutta la corte celeste, per mia Signora, avvocata e Madre, e fermamente propongo di volervi sempre servire, e di fare quanto potrò, perchè da altri ancora siate amata e servita. Vi supplico dunque, Madre pietosissima, pel sangue del vostro Figliuolo sparso per me, che mi riceviate nel numero degli altri vostri devoti per vostro servo perpetuo. Assistetemi in tutte le mie azioni, ed impetratemi grazia, che talmente mi porti ne' miei pensieri, parole ed opere, che non abbia mai ad offendere gli occhi vostri purissimi e del vostro divin Figliuolo. Ricordatevi di me, e non mi abbandonate nell'ora della morte. Amen.

S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a SS.mo D.no N. Pio PP. X sibi tributis, benigne annuit pro gratia iuxta preces. Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

Datum Romae, e Secretaria eiusdem S. Congregationis die 17 Novembris 1906.

A. Card. TRIPEPI, Praefectus.

L. * S.

✠ D. PANICI, Archiep. Laodicen., Secret.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

SACRED CONGREGATION OF RITES decides—

1. That, if a bishop assists, on his throne, at a solemn Mass, wearing only the rochet and mozetta—

a. he is not to have assistant canons;

b. nor is he to put the incense in the thurible, nor bless the incense;

c. nor bless the sub-deacon after the Epistle, nor the deacon before the singing of the Gospel, nor kiss the Gospel book;

d. he is to be incensed only once, after the *oblata*;

e. and he is to receive the “pax” from the deacon of the Gospel;

f. he does not bless the people at the end of the Mass.

If the bishop distributes Holy Communion outside the Mass, he blesses the faithful in the accustomed manner, forming three crosses, and saying: “Sit nomen Domini benedictum,” etc.

2. Directs that the words of the *Graduale*, *Offertorium*, and *Communio*, be either chanted or recited in a loud and intelligible tone of voice, and that the Gregorian authentic melody be retained for the *Deo Gratias*, at the end of the chanted Mass.

3. The Abbot Primate of the Benedictine Order secures the right of delegating either secular or regular priests to impart the blessing of St. Maurus for the sick.¹

S. CONGREGATION OF INDULGENCES grants—

1. 100 days for the devout recitation of a prayer in behalf of deaf-mute children. (Applicable to the souls in Purgatory.)

2. 300 days for the devout recitation of a prayer to Our

¹ Approved by Leo XIII, 4 May, 1882.

Lady of the Blessed Sacrament. (Applicable to the souls in Purgatory.)

3. *300 days* to the Sodalists B. V. M. for an act of Consecration to Our Blessed Lady. (Two forms; applicable to the souls in Purgatory.)

NEW INDULGENCED PRAYERS.

The original text of the following prayers is given in the regular department of the Roman documents in this number:

I. In Honor of Our Lady of the Blessed Sacrament.

Prayer.

O Virgin Mary, Our Lady of the Blessed Sacrament, glory of the Christian people, joy of the universal Church, salvation of the world, pray for us, and awaken anew among the faithful the devotion toward the Most Holy Eucharist, so that they may be rendered worthy to receive It daily.

(*300 days each time, applicable to the souls in Purgatory. S. C. Indulg., 23 January, 1907.*)

II. Indulged Form of Consecration for the Members of the B. V. M. Sodality.

By request of the Rev. Father Elder Mullan, S. J., now in Rome, who has edited a new manual for sodalists (Kenedy, N. Y.), an indulgence of three hundred days, applicable to the souls in Purgatory, has been attached to the devout recitation, every time, of each of the following acts of consecration, by members regularly enrolled in the Sodality of the Blessed Virgin. The first of the two forms was used by St. John Berchmans, the other by St. Francis de Sales.

1. Act of Consecration.

Holy Mary, Mother of God and Virgin, I choose thee this day for my queen, patron, and advocate, and firmly resolve and purpose never to abandon thee, never to say or do anything against thee, nor to permit that aught be done by others to dishonor thee. Receive me, then, I conjure thee, as thy perpetual

servant; assist me in all my actions, and do not abandon me at the hour of my death. *Amen.*

2. Act of Consecration.

Most Holy Mary, Virgin Mother of God, I (*full name*), most unworthy though I am to be thy servant, yet touched by thy motherly care for me and longing to serve thee, do, in the presence of my Guardian Angel and all the court of Heaven, choose thee this day to be my Queen, my Advocate, and my Mother, and I firmly purpose to serve thee evermore myself and to do what I can that all may render faithful service to thee.

Therefore, most devoted Mother, through the Precious Blood thy Son poured out for me, I beg thee and beseech thee, deign to take me among thy clients and receive me as thy servant forever.

Aid me in every action, and beg for me the grace never, by word or deed or thought, to be displeasing in thy sight and that of thy most holy Son.

Think of me, my dearest Mother, and desert me not at the hour of death. *Amen.*

The Sacred Congregation authenticates the concession of the indulgence under date of 17 November, 1906. Signed by Cardinal Tripepi, Prefect, and by Archbishop Panici, Secretary.

III. Indulgenced Prayer in Behalf of Deaf-Mute Children.

An Italian priest devoted to the care of deaf-mute children in the city of Siena, recently requested the Holy Father to indulgence a prayer which might assist the awakening of zeal toward charitable efforts in behalf of the large number of little ones deprived of hearing and speech, whose intellectual and moral training is being neglected.

The indulgence is granted under date of 5 December, 1906, and signed by Cardinal Cretoni, Prefect, and Archbishop Panici, Secretary of the Congregation of Indulgences. The following is a literal translation of the Italian prayer:

Prayer.

O Most merciful Jesus, who didst show such great tenderness

toward the little ones who had the privilege of being caressed by Thy Divine Hands and hast left us Thy word that whosoever should receive but one of these innocents shall have received Thine own self, extend, we pray, Thy Provident Hand upon those little ones who, by being deprived of hearing and of speech, are exposed to many dangers of soul and body.

Diffuse the spirit of Thy burning charity into Christian hearts in behalf of these afflicted ones, and cause abundant grace to come down upon those who assist in providing, for this portion also of thy beloved children, a refuge where their innocence may be safeguarded and where they may have both bread and kindly care. *Amen.*

DRESS OF THE ALTAR BOYS AT SERVICE.

Qu. What is the proper color for the cassocks of altar boys? Should these have capes? What about "favors" on great feasts?

Resp. The rubrics simply require "ut inserviens talari veste et superpelliceo sit indutus." Hence a clean, becoming cassock of black, red, violet, or even white material, with a clean white surplice, would be a proper dress for a boy who serves the priest at the altar. As to the cape and other details which may be deemed necessary to make up a becoming outfit for festive occasions, we can only lay down the principle which good taste and sense prescribe, namely, that anything aiming at mere display or savoring of affectation, vanity, or worldliness, must be kept out of the sanctuary. On the other hand, neatness and above all cleanliness should characterize the appearance of those who serve at the altar. The introduction of novelties in millinery effects, decking the boys with bunches of ribbons, flowers, and the like, are foreign to the simplicity of the holy place and service.

A SONG FOR THE POPE.

It is strange that, considering the loyal enthusiasm of Catholic students of every nationality for the Pontiff King at Rome, there should exist no international song or anthem sufficiently popular to become the common acclaim of cheerful adherence, like "God save the King" of the English, "Heil dir im Siegerkranz" of the Germans, and "My Country 'tis of Thee" of the Americans, all of which have become familiar by the same melody. The Pope, whether he be in possession of temporal rule or not, remains the chief monarch of the City of the Soul, the Sovereign whose rule extends over the hearts of the faithful without diminishing their patriotism and without division or rivalry.

The following "Song for the Pope" in a measure supplies this want and suggests the composition of an air to words in the language of the Church—a song or universal hymn that would express the sentiment of loyalty to the Pope in a way to find a ready echo in any company of priests or ecclesiastical students the world over. It would be, as it were, a watchword of a common and loftier patriotism than that which separates the nations and, however noble in its essential elements, is yet a hindrance to that universal peace for which Christianity and particularly the Church stands.

The "Song for the Pope" which we reproduce here was originally composed by the late Dr. Murray, for many years Professor of Theology in the College of Maynooth, and well known to students as the author of a treatise *De Ecclesia*. It has been a college anthem among the clergy in Ireland for forty years, and the melody suggested by the Rev. T. J. O'Reilly, to which Professor V. O'Brien of Rathmines furnishes the pianoforte accompaniment, is in keeping with the cheering words, and calculated to kindle the enthusiasm of a goodly company. We owe the publication of the music to the courtesy of Canon Fricker at Rathmines, an old Maynooth student, and we present it to our clerical readers as a song that should become popular, especially among our young students—and at once.

A Song for the Pope.

VOICE. *Maestoso.* A song for the Pope for the

PIANO.

Roy - al Pope who rules from sea to sea, Whose Kingdom, or Scep-tre

nev-er shall fail, What a grand old King is He, is He, what a grand old King is

He! No war-ri- or hordes hath He with their swords His rock-built throne to

CHORUS.

guard, For a- gainst it the gate of hell shall war In vain as they ev- er have warred. Then hur -

Soprano.
Alto.
Tenor.
Bass.

rah hur rah hur rah! Hur rah hur rah hur rah! And
one cheer more for the grand old Pope hur rah hur rah hur rah!

- II. Great dynasties die like the flowers of the field,
Great empires wither and fall,
Glories there have been that blazed to the Stars;
They "have been"—and that is all,
They "have been"—and that is all.
But there is the Grand old Roman See
The ruins of earth among,
Young with the youth of its early prime,
With the strength of Peter, strong.

CHORUS—Then Hurrah! &c

- III. Over all the orb no land more true
Than our own old Catholic land,
Through ages of blood to the Rock hath stood—
True may she ever stand!
True may she ever stand!
O ne'er may the star, Saint Patrick set
On her radiant brow, decay.
Hurrah for the grand old Catholic land!
For the grand old Pope Hurrah!

CHORUS—Then Hurrah! &c

"YEA, BUT ALSO."*(A New Translation of Luke 9:28.)**To the Editor, THE ECCLESIASTICAL REVIEW :*

Your new translation of John 2:4 (March REVIEW, p. 300) makes the verse intelligible. The old translation, "My hour (for working miracles) has not yet come," when, as a matter of fact, it had come, has always been a puzzle.

There is another Marian text (Lk. 9:28) which sadly needs better translating. Mary said: "All generations shall call me blessed;" Elizabeth had called her blessed; the whole Catholic world is unceasingly calling her blessed, but when the woman from the crowd called her blessed ("Blessed is the womb that bore Thee, and the paps that gave Thee suck," according to the common translation), Jesus said that others were more blessed than she. "Yea, *rather* blessed are they, that hear the word of God and keep it."

Men oun are the Greek particles. *Men* is an affirmation, it means "truly;" "yea" correctly translates it. *Oun* is also an affirmation, it means "certainly." Both particles combined are used as a strong affirmation. If all that Jesus said was *men oun*, we might translate it, "Yea truly;" but with a sentence following, we will have to use some other expression. If the words of Jesus merely supplement those of the woman, we should translate: "Yea, *but also*, blessed are they that hear the word of God, and keep it." If His words are a virtual correction, "Yea, *rather*, blessed are they" is correct. Does Jesus say, Yes, blessed is she who bore and nursed Me, but others are more blessed than she? This has been the common Protestant explanation. Some Catholics, in trying to solve the difficulty, interpret the text: Yes, blessed is she because she is My mother, but more blessed is she because she has heard My words and kept them. This explanation does violence to the text. Jesus does not say, Yea rather, blessed is *she*, but blessed are *they*.

Mary is blessed because she believed (Lk. 1:45), because she kept God's word, and for other reasons. But what is the chief source of her blessedness, of the great ocean of grace

poured out on her—is it her keeping of God’s word, or the divine maternity? Certainly it is the latter; at the first moment of her conception, before she began to keep God’s word, she was more lovely in God’s sight, more blessed than the greatest of saints after a lifetime of hearing and keeping God’s word. Of course Mary kept God’s word better than any one else of His creatures; but the boundless graces bestowed on her, which enabled her to do so, all had their source in the divine maternity. The words of the woman were true and perfectly correct. The translation, “Yea rather,” which corrects them, therefore is not correct.

For whose benefit were these words said? Probably for the blind and dumb man whom Jesus had freed from the devil (Lk. 9:14). Just before the woman spoke, Jesus had said, that when the unclean spirit goeth out of a man, he may return with seven other more wicked spirits, if he finds the man’s soul inviting at his return; so Jesus is warning him, if he wants to escape that fate, he must not only hear God’s words but also keep them.

A preacher who took the faith of the Blessed Virgin for his theme, quoted the words of Elizabeth, “Blessed art thou that hast believed,” and spoke of the wonderful faith of Mary, who believed without a doubt that God would miraculously make her His mother; he quoted St. Augustine who said that Mary was more blessed in receiving the faith of Christ than the Flesh of Christ. When he finished, one of his confrères said: “I have ever believed, without a shadow of a doubt, all those things that Mary heard from the angel and believed. I believe things even more difficult to understand, the mysteries of the Eucharist and the Trinity. Am I as blessed as Mary?”

J. F. S.

MONEY OFFERINGS TO THE ORDINARY.

Qu. 1. Is it the proper thing to make an offering of money to the Bishop when he comes to administer Confirmation in a parish? I understand that in some places the parish priests do so, whereas in others they do not. What is considered a respectable offering? and should it be handed or sent to him?

2. Is it permissible to pay more than the value of the material for the Holy Oils, under plea that the bonus goes to the support of the chancellor who superintends the distribution of the oils?

Resp. 1. What is "the proper thing" will depend, first, on the circumstances under which the Ordinary gets his support from the clergy, as provided by the diocesan statutes or the *explicitly* established custom of the place. Secondly, on the personal character and habits of the bishop who, though he may need and want the offering, may not wish you to make it on the occasion of his visit, as if you were paying him like a tradesman for a job. Thirdly, on the resources and position of the parish which receives the ministrations of the Ordinary that are more or less exacting according to circumstances.

In a diocese where a bishop gets a fixed and liberal cathedralicium, by assessment of the parishes under his jurisdiction, a parish priest may assume that the pastoral expenses of the Ordinary have been duly considered in determining his regular income. In a diocese where a bishop lives practically on alms and where, as a rule, the traveling expenses to distant parishes are disproportionately great, though perhaps proportionately rare, a sense of loyalty and fitness demands that he be given as generous an offering as the pastor can conscientiously afford. The bishop will have to come again and his coming is usually a blessing on the people and the work of the parish. Yet here, too, the business sense that would calculate what the bishop's visit is worth in money, or what might be his need, or the customary tax, is not always a safe index toward what is to be done in individual cases. Bishops do not necessarily lose that sensitiveness or delicacy which good breeding and spiritual motives are apt to beget in men of their station, even when they have passed through a pastoral apprenticeship that forced them to collect money for the poor or the school or church. Hence your man in purple robes may guard beneath his pectoral cross a certain instinct that will resent your handing him an envelope as if to say: "Here, governor, this is for yourself." In other words—there is no fixed rule; but persons, time, place, and circumstances must inspire a pastor with what

is the proper thing to do; and if these do not, let him consult the chancellor, the omniscience and omnipotence behind the throne. He will know what is expected of you.

2. As for paying something to the chancellor on the occasion of receiving the Holy Oils, it may seem mere casuistry to object to such an act as simoniacal in cases where the salary of the diocesan functionary has to be provided by contributions from the pastoral clergy. Nevertheless the danger of misinterpretation, as though the sacred goods were being sold, and the possible consequences of such a course interfering with the ready and gratuitous ministration of the sacraments to the faithful, has caused the Church to discountenance and prohibit the exacting, and in general the reception, of fees in connexion with the sacramental matter and ministry. In the present case we have the decision of Benedict XIV¹ who instances the application of the Maronite Patriarch of Antioch, who had been accustomed to exact an offering from his clergy on occasion of their calling for the Holy Oils, with the distinct understanding that it was not his intention to make them pay for the sacred Oil, but that his needs required their offering, and that the obtaining of the Holy Oils afforded a convenient opportunity of getting it. The matter was laid before a special congregation of judges to decide whether the Patriarch's plea might be upheld. The answer, confirmed by the Pontiff, was in the negative, because the action might give color at some time to the suspicion that the ecclesiastical authorities sanctioned traffic in sacred things. The Patriarch was informed that the amount of the offering which he had hitherto requested for his support from the pastors of his diocese, should be transmitted to him on a fixed day of each year, viz. on the Sunday within the Octave of the Assumption. The same decision would no doubt be cited if a like case were referred to Rome to-day. The chancellor must of course have his salary, and, as he serves the clergy as well as the Ordinary, it is just that he should have it from them. But the occasion when this due is to be rendered to him is limited by the Church in order that she may safeguard her reputation and that of the clergy.

¹ *De Synod. Dioecesis.* Lib. V, cap. VII, 10.

PRAYERS USED BY CHILDREN AT MASS.

Qu. Our children use a little prayer book composed by the late Father Faerber who wrote the Catechism. Among other prayers it contains a litany not approved for public use. Can we have this litany said aloud during Mass, the congregation joining in the responses? I send you with this the prayer book in question.

Resp. The prayer book referred to contains three litanies, namely, of the Holy Name, of the Sacred Heart, and of the Blessed Virgin. These three litanies as well as that of All Saints, have the approval of the Church for use in the liturgical services. As regards the Litany of the Sacred Heart, there are several versions, only one of which is liturgical; but any of these versions, and all other litanies or prayers of whatever description, if they *bear the authentic official "Imprimatur" of the diocesan bishop* of the place where they are printed, may be recited aloud or in common during low Mass or at any other devotion. Their use is prohibited only in such liturgical, that is solemn, functions as have a prescribed form of prayers or chants for the congregation or choir, e. g. the High Mass in which the texts of the Kyrie, Gloria, Credo, etc. are definitely assigned. In a low Mass the congregation or the choir have no special part assigned them; it is a private devotion, even if all take part in it and recite the prayers aloud or sing them; that is to say, it is private in the sense of the Church not acting out her solemn part with the prescribed ceremonial. The use of such non-liturgical prayers is likewise forbidden to be substituted for the prescribed and solemn official prayers; for instance, in place of the *Tantum Ergo* we may not chant an English hymn, or for the Litany of All Saints prescribed at the Forty Hours' prayer we are not to substitute any other litany. These prayers may be added to those prescribed, as when the litanies of the Blessed Sacrament or of Our Blessed Lady or of St. Joseph, etc., are recited at Benediction; but they must not be made to take the place of what is part of the official (Latin) liturgy of the Church.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

Archeology. 1. Egypt. The *London Tablet* (30 March) gives a summary view of the famous Egyptian tombs and mummies. The Egyptians, even from the earliest times, were wont to keep in view their resting-place after death; their kings built themselves pyramids for this purpose, adding to them from year to year throughout their reigns. Later on, after about 2000 B. C., they made tombs for themselves in the rocks of the mountains, tunneling into the very heart of the earth. On the other hand, nowhere else has the spoliation of tombs been carried on so continuously and systematically as in Egypt. One king usurped the grave of another; besides, stealing from the dead became a vast industry practised almost as assiduously by the Arabs before Thebes was destroyed by Cambyses as it is to-day by those whom we call excavators. During the time of the Twentieth Dynasty things had come to such a pass that a royal commission had to be appointed in order to investigate the question; but the success of this commission was at best but temporary. In 966 B. C. the priests of Ammon, who were the lords of Thebes, determined to put an end to the disorder by a desperate means. They secretly cut in the hill-side a gallery 220 feet long, which led to a chamber in the rock. There they piled up the coffins of the kings. The secret was kept so well that it died with the priests. It was only 2871 years later, in 1875 A. D., that first the gallery and then the chamber were accidentally discovered by a party of Arabs burrowing in the hill-side. They sold the minor contents of the chamber, and this led to an investigation with the result that the Egyptian Government knew in 1881 where the royal mummies lay. A few days later a barge with a cargo of royal mummies went down the

Nile to Cairo, thus occasioning a further search at Der-el-Bahari with the result of finding other chambers filled with the mummies of royal and princely people hidden for safety by the priests of Ammon. The original tombs lie empty and desolate, only one royal mummy remaining undisturbed in the place of its burial. The body of Amenothès II still rests in its vault which was discovered in 1898; but the mummy has been unswathed, allowing the curious visitor to stare at leisure at the royal features of the king laid to rest some thirty-five centuries ago. Various museums have secured one or more mummies of the Egyptian kings; but the Museum at Cairo possesses the lion's share: Thutmosis and Rameses, Sati and Amenothès, Siphtah and Menephtah together with Tiûaken lie there, a spectacle of royal helplessness. The mummy of Menephtah has not yet been unswathed; the others have been bereft of their gold masks, and they lie bare to the shoulders.

M. de Vogüé presented to the *Académie des Inscriptions et Belles-Lettres* on 5 October last the publication of the Aramaic papyri discovered in Egypt.¹ We find in it the contracts of an Israelite family made during the period of the Persian reign. The altar of Jahou is mentioned, and the same name gives its sacredness to the oath.

The work of the Egyptians in the copper mines of Sinai has been the special object of an English scientific expedition organized by the "Egypt Exploration Fund" and the "Egyptian Research Account." The expedition began its work on 3 December, 1905, and closed it about 23 March, 1906. Sarabit el Khâdim and Wady Maghârah, the two principal mine centres, were the main scenes of investigation. Mr. F. Petrie directed the expedition, being assisted by several specialists. The digging was done by Egyptian workmen who were at times reënforced by the inhabitants of the peninsula. The inscriptions that had been previously known were, at least, verified and corrected, while many entirely new ones

¹ *Aramaic Papyri*, London, 1906.

were discovered. The steles of the Pharaohs were photographed, measured, and put under proper shelter against the inclemency of the weather and the vandalism of the Bedouins. The historical texts and representations, especially those found in Maghârah, were transported to the Museum of Cairo. Nor can the results of the expedition be confined to inscriptions only: it has given us a complete study of the ancient copper and turquoise mines: it has brought to light many valuable scientific data illustrative of the Biblical events which happened in the peninsula; and, what is perhaps of the highest importance, it has brought to our knowledge the existence in Sarabit of a Semitic sanctuary with its peculiar ritual antedating the time of the first Egyptian dynasties. The inscriptions and the architectural discoveries form the object of a special publication, contributed to the "Egypt Exploration Fund" series under the direction of Mr. A. Gardiner; but the account of the expedition itself, the geological, pre-historical, and folk-lore information, the topography of the old mines, and a monograph on the sanctuary at Sarabit have been compiled by Mr. Flinders Petrie in a volume entitled *Researches in Sinai*.²

F. M. Abel has contributed to the *Revue biblique*³ a series of notes on the Christian Archeology of Mt. Sinai. They are intended to supplement former articles which appeared in the same Review (1893, pp. 634 f.; 1897, pp. 107 ff.). Their immediate object is confined to certain parts of the monastery and the church of Mt. Sinai.

2. Jerusalem. Father Savignac writes about the creation of a sanctuary and of a tradition in Jerusalem.⁴ About a year ago, the *Revue biblique* informed its readers about certain excavations made between the Austrian Hospice and the *Ecce Homo*. More than thirty years ago, M. Clermont-Ganneau had made investigations in the same rock, and the "Quarterly Statements" for 1874 as well as the "Archeological Re-

² London, 1906: Murray.

³ Jan. 1907. pp. 105 ff.

⁴ *Revue Biblique*, Jan. 1907, pp. 113 ff.

searches" (Vol. I.) give a good description of his work. In the mean time, a legend or a tradition has grown up around the place, with archeological and literary testimony in its favor. It is said that a Roman prison was found in the rock; hence the sanctuary of Christ's prison, formerly identified with the place of his scourging, began to be transferred to the newly-discovered caverns. It is strange that even the "Quarterly Statements" of the "Palestine Exploration Fund" (July, 1906, pp. 225 ff.) lent support to the growth of the legend.

C. Mommert has published a study on the Jerusalem of the Pilgrim of Bordeaux,⁵ in which he criticizes the views expressed on the same subject by B. Eckardt. He shows that the Pilgrim ignores the Christian traditions of the place, and that he seems to have been a Jew; at the same time, he identifies his data and describes the city as seen by the Pilgrim.—L. B. Paton has written on "The Third Wall of Jerusalem and Some Excavations on its Supposed Line."⁶ The writer reviews the opinions concerning the site of the second and third wall—the latter is the wall of Agrippa—and he identifies the present wall with the second. The third wall he pushes further north, believing that he has found remains of the same in his excavations. It must be noted, however, that Mr. Paton's discoveries are not decisive, and that his view seriously interferes with the traditional site of the Holy Sepulchre, placing it inside the second wall.—E. Pfennigsdorf has made an attempt to give us an accurate description of the Jerusalem waterworks; he follows Schick, but goes beyond him.⁷—A. Kuemmel has collected the materials for a topography of the ancient Jerusalem and has added an accurate map of the same.⁸ The writer promises his readers a relief map in the near future.—M. N. Adler has contributed "The

⁵ *Zeitschrift des deutschen Palästina-Vereins*, XXIX, 177-193.

⁶ *Journal of Biblical Literature*, XXIV, 196-211.

⁷ *Zeitschrift des deutschen Palästina Vereins*, XXVII, 173-187.

⁸ Halle, 1906: Haupt.

Itinerary of Benjamin of Tudela" to the *Jewish Quarterly Review* (XVIII, 84-101; 664-691).

3. Palestine. Dr. Schumacher has devoted his work of excavation to the ancient Megiddo, especially to the fortress of Solomon, the Chananean temple, and the Egyptian palace. The shortness of the time at the disposal of the excavators did not allow them to make their soundings as thorough as they would have wished to do; but they have been able to see that the Chananean temple was both a sanctuary and a fortress, and that it was destroyed about 1600-1500 B. C., apparently during the conquest of Thothmes III. Long before the period of the Chananean prosperity, Megiddo had been a flourishing Egyptian city with an Egyptian palace, excavated by Dr. Schumacher. Between the Egyptian and the Chananean city the excavators found a bed of ashes, showing that the earlier city had been completely and violently destroyed.⁹—The Ely Lectures for 1903 delivered by F. J. Bliss on "The Development of Palestine Exploration" have been brought out in book form.¹⁰ Beginning with the relations of Palestine to Egypt and Babylonia, and passing through the periods of Polybius and Strabo, the writer gives us a summary of the history of Palestinean exploration up to recent times: he even adds a chapter on "The Exploration of the Future." Special attention is paid to Edward Robinson and the Palestine Exploration Fund.—A. Baumstark has published a sketch of the western pilgrims to the Holy Land, living in the first millennium, and has reviewed their reports;¹¹ only the latter element, i. e. the review of the reports, will be of interest to the student; the rest of the pamphlet is intended for the ordinary reader.—We might enumerate here a number of other books or articles of recent date; but for the present it may suffice to mention Baldensperger's "Immovable East;"¹² Macalister

⁹ *Revue biblique*, Jan. 1907, pp. 123 ff.

¹⁰ New York, 1906, Scribner.

¹¹ Görresgesellschaft, 1906.

¹² Palestine Exploration Fund, XXXVIII. 13-23; 97-102; 190-197.

and Masterman's "Occasional Papers on the Modern Inhabitants of Palestine: A History of the Doings of the Fellahin during the First Half of the Nineteenth Century";¹³ and G. R. Lees's "Village Life in Palestine, Description of Religion, Home Life, Manners, Customs, Character, Superstitions of the Peasants of the Holy Land with Reference to the Bible."

4. Other Explorations. According to the *Orientalistische Literatur-Zeitung* of 15 November, Professor Winckler has been most successful in exploring Boghaz-Keni, the ancient centre of the Hittite power. Confining his main efforts to a study of the citadel, he has discovered nothing less than the royal archives. Among the many tablets there is the Babylonian text of a treaty concluded between Rameses II and the King of the Khetas, known to the Egyptians as Khattusira, but whose real name was Khattusil. Besides, there are about twenty large tablets containing several hundred lines of inscription each, and about 2000 fragments. These tablets are said to be written in Assyrian cuneiform characters, but in the Hittite language. Professor Winckler is of opinion that the contents are not merely of a political nature, but refer also to worship and give formulas of conjuring. It is expected that the Asiatic Society will soon publish the tablets.

Ancient Carthage too has been the object of recent study. Father Delattre, a member of the congregation of the White Fathers, has been more happy than usual in his discoveries made between May and December, 1905. He has published them¹⁴ in an attractive form with many illustrations. The reader feels the unconscious desire spring up in him that the learned priest would give us a summary view of his knowledge concerning the religion of the ancient Carthaginians.

The reader may be acquainted with M. Dussaud's work on

¹³ Palestine Exploration Fund, XXXVIII. 110-114.

¹⁴ La Nécropole des Rabs prêtres et prêtresses de Carthage. Paris, 1906: Féron Vrau.

Syrian mythology.¹⁵ The work has been carefully revised and deserves the attention even of those who have read it in its former edition. Besides, the author has added an Index and a special chapter entitled "Brathy, Brochoi, Barouk." Being a well-informed explorer and archeologist, the writer does not advance his opinions so as to clash with recently discovered texts or monuments.

M. Thureau-Dangin has collected into one volume the early inscriptions belonging to the Chaldees.¹⁶ They cover the time previous to the final establishment of the Babylonian hegemony. Each inscription has been given in its transliteration and translation. Each too has its own bibliography and special introduction. Many of the texts come from Tello, the ancient Laghash. The main difficulty encountered by the author arose from the fact that the inscriptions are written in a non-Semitic language the very vocabulary of which is to some extent unknown. It is true that the bilingual texts have furnished a key to the translator; but the ideographs still remain in their original obscurity.

Finally, the French excavations in the ancient Susa have attracted the attention of the archeological world. M. J. de Morgan has at length published the results of these hard labors.¹⁷ To be more accurate, however, we must add the names of Jéquier, de Mecquenem, Haussoullier, and van Roppen as joint authors. M. de Morgan explains the long delay of the publication; the translators of the inscriptions had first to construct the history of the Elamites in order to give to the archeologist some definite clues by means of which he might find his way. It is well remembered that Father Scheil has successfully reconstructed the chronology of the history

¹⁵ Notes de mythologie syrienne. Cf. Questions mycéniennes in the Revue de l'histoire des religions; and Les Fouilles récentes dans les Cyclades et en Crète in the Bulletins et Mémoires de la Société d'Anthropologie de Paris, 1906.

¹⁶ Les inscriptions de Sumer et d'Akkad. Paris, 1905: Leroux.

¹⁷J. VII. Recherches archéologiques, deuxième série. Paris, 1905: Leroux.

of Elam. Next follows a general description of the work of excavation, which in its turn is followed by M. Jéquier's account of the monuments. Perhaps this is the most interesting as well as the most important part of the publication. The monuments are classified into seven distinct chronological periods: the prehistoric, the archaic, the period of the patesis, the first, the second, the third kingdom of Susa, and the more recent times. We conceive some idea of the vast age implied by this classification, if we remember that the second kingdom of Susa is coeval with Hammurabi and Abraham, the epoch extending from about 1900 to 1100 B. C. Even in the prehistoric period, Susa possessed specimens of remarkably perfect pottery; it also exhibits remnants of buildings which have been destroyed down to an even level. In the second, or archaic, period we meet with the proto-Elamite tablets, important for the history of cuneiform writing; there is also an abundance of alabaster vases. The third period, that of the patesis, is remarkable for its mighty wars and its temples. As to the fourth period, or the first kingdom of Susa, we do not possess much definite information; it is even doubted whether the conqueror of the Elamites in Chaldee left Susa its independence or conquered it. More is known concerning the fifth period, or the second kingdom of Susa; two rulers especially stand out prominently, leaving after them a large lacuna in the history of Elam. After 1100 B. C. begins the sixth period or the third kingdom of Susa; a great number of monuments remain to shed light on this epoch, so that the historian is hardly at a loss in its study.

Criticisms and Notes.

FREE WILL AND FOUR ENGLISH PHILOSOPHERS. By the Rev. Joseph Rickaby, S. J. London : Burns and Oates, Ltd. : New York : Benziger Brothers. 1906. Pp. xi—234.

Doubtless many would like to have a didactically methodical treatise on Free Will by so acute a thinker, so experienced a teacher, and so clear a writer as Father Rickaby. Such a treatise would surely be solid, comprehensive, practical, and luminous. However, Father Rickaby is wont to move in his own orbit—not indeed with disregard for other bodies, moving or stationary—but still his own. And this is obvious in the present work. He starts from no one formula, nor passes through the familiar round of definition, syllogism, difficulty, and the rest—though indeed he would be the last to minimize the value of such a procedure in its due time and place. He simply takes four well-known and widely influential English philosophers—Hobbes, Locke, Hume, Mill—and comments on extracts from what they have written about, and mainly against, Free Will. His commentary, whilst incisive and critical, is just, temperate, genial. On the whole negative, it is likewise constructive, positive. Briefly, his own theory of Free Will is as follows: In order to will, the will must be struck by a motive. The result of this initial influence in consciousness is a “spontaneous complacency”—a phenomenon that is a physical sequence and is necessitated, not free. Free it becomes only when “hugged, embraced, enhanced, under advertence, by the conscious self”—a process that takes time, moments say. Rival motives crowd in, mainly under the pressure of association, each exciting its own necessary complacency. Finally, one of these “complacencies” is accepted, endorsed by the person, and this acceptance is an act of free will. This is the gist of it. Of course if the inquirer be persistent enough to ask how and why this very act takes place, Father Rickaby would probably say, “I don’t know, and that’s the end of it for me.” For, as he says, “while I am much concerned that my reader should not be a determinist, I am comparatively indifferent whether he accepts my explanation of free will, or

any other, or regards the process as inexplicable." Whichever of these alternatives the reader may elect—and in this very doing his consciousness will attest the fact, though not the manner, of his own freedom—he will not fail to have been helped, illuminated, and stimulated, by the author's discussion; interested and sometimes amused by his geniality—glad in this respect as he will be that certain "tender memories of the past" have stayed the author's hand "from pruning away all traces of the exuberance of youth," and in this all the more docile to weigh once and again a theory which during the forty years of its existence in the author's mind and after "much castigation and amendment" still commends itself to a thinker so mature and a writer so familiar with alien theories and viewpoints.

LA RAISON ET LE RATIONALISME. Par Léon Ollé-Laprune. Préface de Victor Delbos. Paris: Perrin et Cie. 1906. Pp. liii—272.

A special interest attaches to this volume as being the last work of the eminent author—the one in which his closing course (1896-1897) at the École Normale (Paris), where he had taught during the two decades preceding his death—is embodied. Ollé-Laprune, it need hardly be said, was one of the ablest thinkers that France—Catholic France—has given to the world during the past half-century. A Catholic at heart and in profession, he swayed the minds of youth no less, probably more, by his life than by his teaching. Rather was his teaching the theory of his life and his life the exemplification of his theory and his teaching. Holding with Gratry and with Newman that thinking is a function of the man, of the will and of the feelings, as well as it is of the understanding, that philosophy is the art of the good as much as it is the science of the true, his various works, especially those on "Moral Certitude," the "Value of Life," "Christian Vitality," "Philosophy and the Present Times," are dominated by this will-aspect of certitude.

The present opuscle on "Reason and Rationalism" would seem to prove, at least so far as the author's characteristic theory therein appears, that he in no wise detracted from the perceptive power of reason—the intellect—in its apprehension of truth. Quite the contrary: the really apprehensional power of the understanding is here thoroughly analyzed and vindicated. Having performed this task, the second half of the book is devoted

to a criticism of diverse senses—some six in all—in which rationalism has been defended. A few sentences from the final chapter may help to manifest the author's cast of mind. Having summed up the various aspects in which reason is valid, he goes on to say that, while reason is everywhere indispensable, it is nowhere self-sufficient. Unreasonable is it to separate reason from its subjective source or from its objective data; unreasonable to deprive it of its complements, supplements, aids; to isolate it from the soul and the rest of the world, from the human race, above all from God, from God who endowed it with its principles, from God who speaks in the Church. Then, having further enlarged on the pros and cons for reason, he concludes: "Thought is an act, a work, a labor, a thing that is personal. It demands of one to do one's best; to be strong but not straightened (*être ferme, non fermé*), supple not soft. Every one should strive to think for himself; no one is to himself his right, his rule. No one thinks of himself, any more than he exists of himself. Man is great, especially so in what he gives of himself to science—*homo additus naturae*. But you cannot reduce man to man—*Deus additus homini*. My reason finds in its lowly dependence on God its highest dignity and its greatest strength."

The present volume is a summary of the author's last course of lectures, and would have been expanded later on into a more perfected work had death not interfered with his intention. Although in a sense we are the losers by the fact that the master's hand was not allowed to give the finish to the work, yet in another respect this very lack of ultimate rounding and polish is of advantage, as it lets us see the better the strong, sure, rapid strokes with which he gave expression to his mental creations. Besides, we owe to the same privation the essay in which M. Delbos, one-time pupil of Ollé-Laprune and now Maître de Conférences at the Sorbonne, has described the professorial work of his former teacher—an essay without which the present book would miss something almost essential to a just appreciation of the eminent philosopher.

SANT' ANTONIO DI PADOVA, taumaturgo Franceseano (1195-1231).
 Studio dei Documenti. P. Niccolò Dal-Gal, O.F.M. Quaracchi:
 Tipografia del Collegio di S. Bonaventura. 1907. Pp. 423.

The revival of Franciscan studies is continually assuming larger proportions, and the men who are devoting themselves to

the renewed culture of the separate fields of theology, history, hagiography, and belles-lettres, in which the seeds of the Seraphic flower have for centuries borne fruit, are not content with the traditional virtue of labor, whereby to maintain old methods of industry and culture; but they have adopted the new art of critical and historical investigation, and thus raised fresh titles to consideration, not merely on the part of the faithful lovers of legendary and wondrous traditions, but also on the part of minds inquiring into the grounds and warrant of medieval faith.

In this matter the present Minister General of the Order of Friars Minor recently expressed the aim and policy of the Order when he wrote to his brethren: "Nostrum est ut veritas historica plena in luce resplendeat, ea quidem ratione ac methodo qua hodie periti utuntur historici." Conformably with this canon the learned Franciscan, P. Niccolò Dal-Gal, has taken up the study of the life of St. Anthony in the spirit of critical historical research. There was need of this, apart from the demands which a sceptical age makes upon the hagiographer of to-day. The last decade, beginning with the celebration of the seventh centenary of the birth of the young Portuguese Saint whom Padua has somehow vindicated for herself, has been prolific of literature concerning him, in which enthusiastic devotion and rationalistic criticism have contested the historical truth of events produced by that mingled agency of natural and supernatural forces which have always puzzled the science of the earthly-minded. In Germany especially, Protestantism has united with the free-thinking spirit of irreligious criticism to disprove the miraculous elements in the apostolic work of the Franciscan thaumaturge, and if some Catholic writers, such as P. Ferdinand d'Araules, the author of *Problèmes Antoniens*, have sought to counteract the bigotry of Dr. Lempp and his associates, others, such as Lepître and Kerval, have left themselves open to the charge of inaccuracy which, like exaggeration, is apt to injure a good cause quite as much as positive misinterpretation.

To correct these extremes our author has gone over some of the ground of the Antonian documents with scrupulous and judicious care, and the result is a biography that leaves very little room for the critic who is disposed to carp at the unconventional and miraculous to be found in the history of a Saint whose characteristic trait of lovable helpfulness has rendered

him more popular if possible among the faithful throughout the Catholic world than even his master St. Francis. Of the author's discriminating scholarship and practical judgment in matters where the devotion and history of the thirteenth century meet upon a common ground, there can be little doubt when we remember the manifold specimens of research in Franciscan annals of the field of criticism (where such writers as M. Paul Sabatier are to be set right) that have issued from his pen, and the estimate of which is not lessened by the graceful gift of poetic diction in which P. Niccolò knows how to express his love for the themes he has so painstakingly studied.

Among the numerous sources examined by the author there are of course many which contain merely casual estimates and references to incidents in the life of our Saint, but their cumulative evidence has the effect of corroborating the testimony of the documents and facts which critics have questioned on the ground of their being either isolated or doubted, if not possibly discredited by competent authority. A much-discussed example of this kind is the famous letter of St. Francis of Assisi (c. 1224) appointing St. Anthony to the office of the first lector in theology. Of this letter there exist several versions slightly differing in their texts, though substantially alike. The important point in the letter is its showing that the young Franciscan, whom the Seraphic Father used to call "my bishop," was a man whose judgment and veracity might be relied upon in other walks of his wonderful life; and this fact is attested by numerous sidelights from the *Legenda*, the liturgical office, the testimony of Bartolomeo da Trento, Rolandino, St. Bonaventure, Fr. Thomas Eccleston, Vincenzo of Beauvais, Fr. Salimbene and Giovanni Rigauld, whose evidence belongs to the century in which the Saint lived. St. Anthony's own writings give us assuredly enough of internal evidence for the claim that the holy Patavino possessed and made use of high intellectual gifts without impairing the beautiful simplicity of his faith and of the childlike generosity which was characteristic of his charity for the poor and afflicted in every sphere of life. Of these writings Fr. Dal-Gal promises additional testimony in newly-discovered codices which the enterprising spirit of the Quaracchi College has prompted the Florentine Franciscans to prepare for publication in the near future.

To enter upon a brief study of St. Anthony's commentary on

the Psalms, the *Psalterium glossatum* of the *Liber miraculorum*, would well repay the trouble in these days of high-spirited exegesis, if our space here permitted it. As to their authenticity there remains no longer any doubt in view of the accumulated references to the authorship in the sources cited by our author. Fr. Tommaso da Celano remains indeed the principal witness, and his relation as proto-historian of the *Poverello* gives special value to what he says of St. Anthony, whose title of Doctor in the order of St. Francis antedates that of St. Bonaventure, and whose process of canonization, within less than a year after his death, confirms the *Vita Prima* of Celano written previously under order of Gregory IX. The records which were subsequently gathered and more fully incorporated in Fr. John Rigauld's *Vita Beati Antonii*, have been supplemented by the lovers of the Saint, especially during the following century. It need not surprise us that the charm of his youthful personality, endowed with every gift of mind and heart, should have led the admirers of the Saint, at an age when faith sought to gain strength in the pious traditions of past heroism, to exaggerate—not his virtue, but its application to circumstances which had so far receded as to have become indistinct. Facts were told and retold until they became legends and with childlike enthusiasm the clients began to praise their model in exaggerated forms, and by illustrations true in the core which attest their original growth, but shaped to suit the notions of the individual who relates what is wondrous. To this category belongs the *Liber Miraculorum*, composed between 1367—1369, by an unknown friar who pretends to do nothing more than to give a popular account of what has been handed down regarding the thaumaturge, through the century and a half that had passed. Strangely enough, the French biographer Chérancé (1904, Paris) gives credit to the opinion derived from a misreading of the Bollandists that the true author of the *Liber Miraculorum* is Luke Wadding, the Franciscan annalist of the seventeenth century, forgetting evidently that the book had been in Franciscan libraries for nearly 300 years before Wadding began his *Annales*.

Whilst Fr. Niccolò Dal-Gal corrects not a few of the legendary exaggerations and misconceptions that have found a place in many popular "Lives" of the wonder-worker of Padua, he vindicates the memory of the Saint against the incredulous scoffing

of those dry-as-dust historians who discredit whatever does not respond to their benumbed touch. Of the history itself, from the birth of our hero, Fernando di Buglione, in 1195, to his canonization in 1232, scarcely one year after his death, we need not add here to what has been said to show that the conventional legends receive that pruning which a critical lover of truth and of the Saint would give it.

The style of the story, as P. Niccolò relates it to us, appears admirable from the literary as well as the historical viewpoint, and we should welcome an early English version which, while maintaining the same excellences of critical correctness, would possess the notes of equal freedom and of beautiful diction.

PAPERS OF A PARIAH. By Robert Hugh Benson. Longmans, Green and Co.: New York, London, Bombay. 1907. Pp. xi-211.

Father Benson's name has appeared as author on the title-page of an astonishing number of volumes within the last three years. The most recent of his books to come to the reviewer is the *Papers of a Pariah*. Like its predecessors it makes apologetics its dominant note, for our author has dedicated his talents with praiseworthy industry to the apostleship of the pen, and has won an enviable place in the company of that gifted body of writers who have found their way to Rome through the Anglican Church. Whether the form of his message has been that of historical romance, or of allegory, of verse or the short essay, or the epistolary style, our author is always the kind though keen-visioned apologist of the faith into which he has been adopted to the highest rank of sonship—a pariah no longer.

In the preface to this volume of fourteen letters, making as many short chapters, the reader is reminded in a striking way that their author wrote them in his non-Catholic days, but still with an eye favorable to see and a pen sympathetic to set down the beauty of the external system of the Catholic Church. He has been wisely guided by the conviction that one must approach as a friend, and not as an enemy, if one would judge a system fairly. He is, indeed, at pains to make the best of the Roman Church, and hence he hearkens attentively to what she has to say for herself through her daily life and ceremonial. If his reflexions on things Catholic do not always commend themselves, this is perhaps less matter for surprise than that they are so generally ac-

ceptable, or that he has penetrated into so much of the inner signification of Catholic life. The peculiar interest and value of these literary meditations lie precisely in their being the thoughts of one who looked from without.

The first chapter of the volume deals with what the author calls "one of the most impressive dramas in the world," namely, the Requiem Mass of All Souls' Day. He views this rite, quite apart from its doctrinal character, simply as a drama, and with admirable sympathy and insight he paints a picture of its emotional side—the terror, hope, and penitence it inspires. The next letter, on the "Dulness of Irreligious People," ascribes the boredom one so generally feels in the company of those whose outlook on this life, with all its materializing associations, is not through the lens that spiritualizes what is seen. Some of the other letters discuss in a fresh and entertaining manner such questions as Intellectual Slavery, the Sense of the Supernatural, the Mystical Sense, Holy Week, the Personality of the Church, the Dance as a Religious Exercise. In this last chapter the ceremonial of the High Mass is pictured as a survival of the ancient religious dance. There is nothing in the least of flippancy in the writer's suggestion, fanciful as it assuredly is, that the dignified and measured movements of the offering of the Holy Sacrifice, with solemn ritual and in its musical and colorful setting, may be interpreted as the stately figures of a sacred dance. In striking contrast with this enthusiastic description of High Mass is the not unnatural Protestant disappointment over the seemingly hurried and less dignified actions of the celebrant during Low Mass. This forms the subject of a separate letter, although at the end of it the writer's mystical sense sees in the Low Mass a personal homage of a different character we owe to our King. So, too, we have a letter on Benediction, a service so simple and natural, yet so meaningless to the Protestant who does not remember our belief in the Real Presence. Our author sees the Church employing in this rite the three universal worship symbols of music, lights, and incense, because she knows her King is actually present on His throne, and because she wishes to proclaim publicly her faith in this Divine Mystery of Love and to offer up her praises and thanks for it.

To the reader of the REVIEW the letter entitled "A Father in Christ," which considers the paternal relationship of the priest

to his flock, is full of interest and suggestion. Even in the brusque peremptoriness—which some call by a harsher name—of a priest's occasional attitude to his people is seen an advantage rather than a defect. Our Protestant had witnessed a mild example of it, and he takes this for his commentary. Like the paterfamilias, who though he may have his moods, arising from the shortcomings of the personal and human element, yet still retains his parental authority, which is in no sense founded on fear, so the pastor has genuine fatherhood rights recognized by all Catholics. This priestly character which draws young and old, the innocent and the experienced alike, to the rectory for advice in their real troubles, is analyzed. What may seem to be the strangest part of this chapter is that this Protestant attributes no inconsiderable share in this fashioning of the priest into the adviser of all, not excepting the man and woman of the world, to the seminary system.

“If I wish to smoke my pipe with a congenial clergyman, or to hear reasonable conversation on topics of the day, or to learn how to deal with a refractory child, or to discuss the advisability of attending a certain race-meeting; or if, on the other hand, I need a little brisk consolation, or have an unpleasant secret to reveal, or an inveterate habit to overcome or a complicated moral problem to unravel . . . I should unhesitatingly take my hat and go across to the Popish presbytery, where I should find a man who had spent ten years of his youth in a rigid seminary, but who had somehow emerged from it a man of the world in the best sense, neither a large-hearted bully nor a spiritual hypochondriac, one who will neither shout at me nor shrink from me, who will possibly drop his aspirates and be entirely ignorant of literature and art, but who will yet listen to what I have to say, understand me when I say it, and give me excellent advice. I am confident that he will hold his tongue, for he has no Eve to tempt him to indiscretion; he will wear no frown of absorption, for he has a thousand secrets more weighty than my own; he will not attempt to proselytize my soul, for, as he justly says, if the Catholic Church is right, it is I that will have to go to Hell, not he;—who will, in short, although he is two years my junior, be to me exactly what my father was twenty years ago; tell me frankly that I have been a fool, advise me how to repair my folly, and then be equally willing to talk about something else . . . Yes,

yes; the Catholic Church is amazingly adroit; she has managed to produce grapes from thorns and figs from thistles, and men of the world from seminaries. I have not an idea how she does it, unless her own explanation of it is true—which is that the knowledge of God is the short cut to knowledge of man, that time spent in prayer is the most economical investment of a working hour, and that meditation on supernatural mysteries and familiarity with supernatural things confer an insight into ordinary affairs of common life that can be obtained in no other way . . .”

These letters are the expression, in graceful language and apposite figure, of the musings of a mind trained to observe and gifted to interpret the beauty and meaning of the ceremonial and visible life of the Catholic Church. There are interesting lessons for the Catholic grown so familiar as to be unappreciative of the glories he has inherited with his faith, as well as for the open-minded non-Catholic seeker after the truth, in these letters of a Protestant.

E. J. G.

MEDITATIONS ON CHRISTIAN DOGMA. By the late Right Rev. Dr. Bellord. Printed for the Benefit of the Missionary School of the Sisters of Mercy, Callan, Co. Kilkenny, Ireland. 1906. Two vols.

Upon reviewing the first edition of this work, nine years ago, we stated that we had seen no meditation book that would serve the theological student better than this for the purpose of making him appreciate the harmony between the spirit of prayer and his own special studies. In order that the mind may derive permanent profit from meditation on divine things, it is essential that its reflexions be nourished by the solid food of wholesome doctrinal instruction. Doctrine becomes the motive power of that elevation of the heart which constitutes efficient mental prayer. Hence it has been the habit with many students accustomed to theological discipline to make their morning reflexion upon some sentence from the *Summa* of St. Thomas or from some passage in the didactic books of the Bible, suggested by the Missal or the Breviary Office of the day. Long ago a learned French priest conceived the idea of building up a system of meditations in which the dogmatic side of Catholic theology was developed in the regular order of the tracts, as explained by the Angelic Doctor. This work he called *La Théologie Affective du St. Thomas en Méditation*. It became immensely popular

among the educated classes in France, not only as a meditation book, but also as a manual of theology which enabled the reader to understand the abstract and scholastic exposition of the Catholic doctrine and to apply it to the soul by the devotional and practical exercise of mental prayer. "There is in this book," wrote the Abbé Chévèreau, "a philosophy of faith, an exposition of scientific theology, and a savour of piety that are truly admirable." The book before us covers the same ground, is, in truth, an adaptation, a reduction in briefer form of the original five volumes of the Abbé Louis Bail. The well-informed and judiciously-progressive mind of Bishop Bellord has, moreover, given to the matter an "up-to-date" form by dealing with certain aspects of the Catholic faith which modern science has forced into the foreground—such as the question of evolution, modern rationalism in education, of physical phenomena, so far as these topics deserve the attention of the reflecting religious mind.

That our estimate of the work from the first was not exaggerated is evidenced by the testimony of priests who have made use of it since then. Thus Bishop Brownrigg of Ossory expresses his appreciation of the book in the following terms: "From a constant use for some years back of Dr. Bellord's *Meditations on Christian Dogma*, I feel pleasure in stating that I consider it a most ennobling and elevating work and that, if read through and meditated on often, it cannot fail to excite our admiration, love, and respect for the great dogmas of our holy faith, while at the same time stirring us up to better, holier, and purer lives. I consider the work unique in the exquisite aptness of its language and explanations of the abstruse mysteries of our faith." In similar vein writes Cardinal Moran to the publishers of the second edition: "Bishop Bellord's work is an admirable manual for daily meditation, presenting, as it does, in simple language, a plain, methodical, and exhaustive summary of the doctrines of Divine Faith with a lucidity which the Angel of the Schools could not surpass. The arrangement of the subjects, the measured limit of each meditation, and the whole get-up of the work are excellent. I heartily wish it all that fruitfulness of success which it so justly deserves. Please send me twenty copies."

There is another reason, besides the excellence of the work, for recommending it to the clergy and to religious in particular, and that is the object to which the proceeds of its sale are to be de-

voted. Bishop Bellord on his death-bed bequeathed the copyright of this book to the Missionary School of St. Brigid's (Callan, Kilkenny), which his prudent and practical mind recognized as an exceptionally deserving charity of a truly missionary character. St. Brigid's Missionary School is attached to the Convent of the Sisters of Mercy, who conduct not only schools for the middle and higher classes, and instruct children attending the national schools, but in addition to the service of the Union Hospital and poor-school, have the care of an establishment where girls desirous of becoming nuns are boarded and educated. Upward of four hundred postulants who have entered this institution have persevered in convents at home and abroad. Thus the school has become a feeder of the foreign missions, some of which have provided free places for talented subjects. What a gain such an institution is to the work of charity and education conducted by our religious communities will be best appreciated by those superiors who feel the want of candidates for the religious life, a want that is growing each day amid the secularizing tendencies of our modern world. The support of a school whence postulants may be drawn for our religious orders of women who do so much for religion and education is a distinct claim for urging the popularity of so useful a book as Dr. Bellord's "Meditations."

SERMONS. By the Most Reverend Dr. Moriarty, late Bishop of Kerry. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 510.

Bishop Moriarty's sermons will always be popular, not only because they contain the element of truth that appeals to the intelligent and candid mind, but also because his diction, clear and direct, conveys to the reader or hearer that sense of sincerity which adds persuasion to strong argument. This edition of forty-seven selected addresses contains sermons and conferences on a variety of topics, some of which are not often found in ordinary sermon books that treat of the ecclesiastical seasons. Such are the "Month's Memory of a Bishop," the "Opening of a Church," the "Dedication of a School," "Religious Reception," and "Panegyrics." The Sunday sermons, too, have a flavor of originality and a certain robustness which make them effective models for homiletic study.

Literary Chat.

A readable and, on the whole, thoughtful article appears in the current *International Journal of Ethics*, entitled "The State Absorbing the Function of the Church." The historical functions of the Church—the author uses the term for "the corporate form of Christianity"—have been almost from the beginning education, charity (material relief of poverty and destitution), defense of the weak against the strong, and the care of men's characters and lives. The writer describes how these four are passing more and more into the hands of the State. Now what is characteristic of these transferred functions is that the spirit of them all is "love," and the transference shows "that men are now finding in the State an organ for the expression of the philanthropic love which they formerly expressed through the Church," while the "growing decay of ecclesiastical dogma" and the spread of socialistic ideas are tending steadily to constitute the State as this organ of love-expression. The writer's outlook is unmistakably optimistic. "The spirit," he says, "that is working in the world, and whose record is the history of man, never comes to destroy, but always to fulfil: not one jot or tittle of the true message and significance of the Church shall pass away till all be fulfilled. But there is also a law that one form must increase and the other decrease. If the State should ever, in the course of ages or centuries, undertake all the labors of love which hitherto have been performed by the Church, the Divine will not have vanished nor have been diminished, but will only have clothed itself with a new and more adequate form.

As the writer's purpose is to describe rather than account for the trend of things, it does not fall within his scope to show how the fruits of love in the field of the modern State are the products of the seed planted and nurtured therein by the Christian husbandman, who, while he would that all tillers were in every way of one mind with the master of the harvest, cannot but be content and glad that others, seeing the value of the grain, are at work eager for its garnering.

It should be noted that the writer's ideas are avowedly "in no wise hostile to the Church as it exists, and certainly not to the Church as it has existed and wrought." To limited information—possibly to oversight—should therefore be attributed the assertion that "the Catholic Church still maintains the principle that dominated all mediæval and early modern education, that *all* control belongs to the Church; the State may, and no doubt should, contribute to the support of schools, but has no *right to dictate a single point of policy and practice*." But when a statement, such as we have here italicized, can be deliberately written down by a professor in a university (Professor Sisson, University of Washington, Seattle), and published in a learned quarterly review, the Catholic would seem to have at least a right to demur. Surely the Catholic Church maintains no such

principle as is above announced—that *all* control belongs to her, or that the State may dictate *no single point of policy or practice!*

More and more the experimental intellect is learning how to control material forces in the interest of human wants and comforts. Until recently the peach-grower spent the nights of the fickle spring weeks sleepless with anxiousness that the searching frost might be nipping at the tender heart of his budding hopes. Now it seems he may take his rest if he only put the proper "spirit" to guard his beloved fruitlings. Mr. V. A. Clark, writing (in *Science*, 5 April) from the Experiment Station Farm, Phoenix, Arizona, states that "the blossoming of peach trees may be delayed by injecting with saturated solutions of ether in water from an inverted bottle supported above. Etherization should begin just a few days before the buds begin to open." Mr. Clark thus delayed blossoming for eleven days, nor were the trees injured, while the subsequent fruit, though delayed two or three days in ripening, was materially larger.

A publication useful for the student of Political Science is *Our State Constitutions*, by Professor Dealey, of Brown University. The constitutions of the individual States are intercompared in respect to their various departments and characters. The task was no easy one, when it is remembered that the forty-five constitutions now in force average in length 15,000 words, the longest (that of Louisiana) reaching triple that number. Mr. Dealey has brought his study within the compass of a hundred quarto pages (Amer. Acad. of Pol. Science, Phila.).

Of special interest to the clergy is the chapter on religious provisions. All the forty-five constitutions provide, though varying in terms, for freedom of worship, while nearly all contain some explicit recognition of religion. Twenty-nine preambles use the term "Almighty God," three the term "God," and three the "Supreme Ruler of the Universe." The following terms each occur once only: Creator, Supreme Being, Sovereign Ruler of the Universe, of Nations, and Great Legislator of the Universe. Twenty express gratitude for the enjoyment of rights and liberty; twelve others a state of reliance on God for blessings and guidance; two use the phrase "with profound reverence for the Supreme Ruler of the Universe"; and so on. A number of other States contain formally Christian recognitions.

Among what Mr. Dealey calls "the most curious survivals of religious intolerance" are the "religious test" which eight of the constitutions contain as qualification for public office. Thus, Arkansas and Mississippi provide that no person who denies the existence of God shall hold any office; and Arkansas adds "nor be competent to testify as a witness in any court." Maryland, Pennsylvania, and Tennessee are still more explicit in their statements of religious qualifications.

Despite the recommendations of its last two constitutional conventions, New Hampshire still retains its Puritanic article, the first sentence whereof

stands thus: "As morality and piety, rightly grounded on evangelical principles, will give the best and greatest security to government and will lay in the hearts of men the strongest obligations to due subjection, and as the knowledge of these is most likely to be propagated through a society by the institution of the public worship of the Deity and public instruction in morality and religion, therefore to promote these important purposes the people of this State have a right to empower, and do hereby fully empower the legislature to authorize, from time to time, the several towns, parishes, bodies corporate, or religious societies within this State to make adequate provision, at their own expense, for the support and maintenance of *public Protestant teachers* of piety, religion, and morality." (Italics ours.) Prescinding from this latter survival of the unfit, a survey of the religious features of the State constitutions strengthens one's respect for the wise and sturdy character of their founders.

The Lenten Conferences delivered at Notre Dame, Paris, are universally accorded a permanent place of honor in the literature of pulpit eloquence. The course of 1906, recently published in a neat octavo of some 400 pages by Lethielleux (Paris), and entitled *Exposition de la Morale Catholique: La Vertu*, comes well up to the high mark of its predecessors. The orator, the Abbé Janvier, is doing for Catholic morals something similar to what the late Père Monsabré did for Catholic dogma. The volumes embodying M. Janvier's Conferences during the three preceding Lents, treat respectively of "Happiness," "Liberty," and the "Passions." The latest volume is devoted to "Virtue." The author has throughout followed the teaching of St. Thomas, casting it, however, it need hardly be said, in a form and style adapted to the requirements of a modern audience. Besides the six Conferences in which the more speculative doctrine of the Virtues (theological, intellectual, moral) is unfolded, there are six Instructions of an immediate practical character adopted for a Retreat.

Another of the recent Notre Dame series of conferences appears in a small volume entitled *Les Vraies Forces* (Emmanuel Vitte, Lyons and Paris), by Dr. Auriault, Professor of Dogma in the Catholic Institut, Paris. By "the true forces" is meant holiness and its effects as exemplified in the history of the Church. In five preceding volumes the author described the activity of these "forces" in the successive life of the Church, from its birth onward to the ninth century. The latest volume does the same for the ninth to the twelfth centuries. The exemplification here centres in SS. Gregory VII, Anselm, and Bernard, and also in the Crusades. The conferences are instructive, edifying, and stimulating and, in connexion with their predecessors, have a distinct apologetical value.

The annual Reports of the Superintendent of Parish Schools of the Archdiocese of Philadelphia are models of detailed summaries pointing out not merely the status and condition of the schools, but indicating where the opportunities of improvement are to be sought. Father McDevitt prefaces his Twelfth Annual Report by an admirably pointed survey of the

history of Catholic education in the district that at present covers the Archdiocese of Philadelphia during the last hundred years. The aim and plea of his address is to arouse the Diocesan School Board and all who are interested in the educational welfare of the youth of Philadelphia to celebrate in a worthy manner next year the centenary of the creation of the Diocese, by the establishment of a Girl's High School similar in scope and efficiency to the High School for Catholic boys, founded by the generosity of Mr. Cahill. It is a work in every sense worthy of the aim as set forth and, under the control of its present Superintendent, sure to produce worthy results.

The First True Gentleman is a handsome booklet, beautifully printed, with a foreword by Edward Everett Hale (Luce and Co., Boston), in which the writer, who, we are glad to know from her language, believes in the divine personality of Christ, sets forth the salient qualities of His human nature. The author finds the essential qualities of a gentleman in the old definition of the man possessing "truth, pity, freedom, and hardness." The essay, though very brief indeed, is full of fruitful and ennobling suggestion.

Lebensweisheit des Seelsorgers is a small volume of two hundred pages in which the blessedness of a pastoral life, rightly lived, is set forth in the style of the *Following of Christ*, by Thomas à Kempis. It is thoroughly practical and at the same time breathes a spirit of devotion which enhances the reader's respect for the teaching of an experienced pastor, who instructs his younger confrère not only in the relations of his personal and private life but likewise in his duties toward the members of the pastoral household, his brother priests, his flock, and the world without. (Laumann, Dülmen; Fr. Pustet).

The Child of Mary is a new magazine published quarterly by the Sisters of Providence, St. Mary's-of-the-Woods (St. Mary's, Vigo Co., Ind.), which gives excellent reading material to the lovers of our Blessed Lady. Its illustrations as well as the choice typography are an indication of the care and taste one likes to think is imparted by our Catholic institutions of higher education; and St. Mary's-of-the-Woods bears out the good reputation which it has won for its teaching qualities in other fields of womanly culture.

There is a movement on foot in France to supply the want created by the expulsion of the Religious Teaching Orders. Not only does the truly Christian population of the large French cities disapprove of the radical measures of the socialist radicals who are bent on banishing the name of God and Christ from the land, but there is likewise a large element of sober-minded people who, whilst they care perhaps little for the Catholic religion, realize, nevertheless, the awful havoc wrought in the moral condition of the people by the purely negative and pagan influence of exclusively secular education. Hence the efforts to establish colleges, especially

for young women, where the future moral status of the family as well as of the individual is to be safeguarded by a high standard of ethical culture. In the same spirit a literature is being worked up that will appeal to the finer sense of womanhood without the particular form of religion. A good sample of this kind of reading is a series entitled *Les Quatre Livres de la Femme*. The first volume is *Le Livre de l'Épouse*, to be followed by *Le Livre de la Maîtresse de la Maison*, *Le Livre de la Mère*, *La Livre de l'Éducatrice*. If we may judge from the first instalment, the work contains excellent and practical lessons helpful in the education of women along the plane of the natural virtues.

The Rev. Bernard Kelly of the diocese of Southwark publishes (Kegan Paul: London) a succinct history of the Catholic Missions in England, beginning with the days of the so-called Reformation under Elizabeth down to the present time. The missions are ranged in alphabetical order and each historical sketch is followed by the list of rectors who administered at that period. A good historical introduction makes the volume both an interesting history and a practical directory of the growth and status of Catholicity in England (St. Louis, B. Herder).

The unique Irish Religious Celebration now regularly held at Westminster Cathedral, London, on St. Patrick's Day, under the auspices of the Gaelic League, has given occasion to the publication of a handsome edition of the hymns and prayers used during the service. The Irish text is given, with collateral English translation. For the versified translations of the hymns we are indebted to the gifted Irish convert, Miss Emily Hickey. The music for the Irish hymn to St. Patrick is Old French Plainsong. Browne and Nolan print the booklet with a very pretty cover representing St. Patrick followed by St. Brigid with her lamp.

The American College at Louvain celebrates its Golden Jubilee in June of this year. It was established in 1857 as the first of European Seminaries to train English-speaking missionaries for the United States, at a time when the facilities for providing regular courses in philosophy and theology were limited to a small number of struggling ecclesiastical institutions. A commemorative seal designed for the jubilee represents the college in the symbolic figure of an angel in the centre of a triptych bearing in his right-hand the standard of the cross, whilst the left-hand is folded on his breast, supporting the symbols of faith, hope, and charity. The angel stands in the midst of a field white with ripened grain ready for the harvest, and his wings cover two sturdy laborers, one representing the sower, the other the reaper. The crown-shaped frame which contains the three figures has the form of the letter M, suggestive of the patronage of the Immaculate Virgin who is the titular of the College. The background is formed by pendants of the fruit of the vine, symbolizing the mystic priestly sacrifice. Above is the shield emblem of the Stars and Stripes flanked by the numbers 1857 and 1907, which tells the story of America's enterprise and support of the institution.

Father Cuthbert, O.S.F.C., has presented us with a most readable and helpful volume entitled *A Tuscan Penitent*, being the life and legend of St. Margaret of Cortona, the Franciscan sinner-saint, the Magdalene of Tuscany, where she was born in 1247. After a short biography of the Saint, Father Cuthbert gives an English version of the *Legend* written by St. Margaret's Confessor, Father Bevegnati. The story of the first twenty-six years of St. Margaret's life is far from saintly; but this fact makes the history of her later penitence all the more interesting and encouraging to a generation that is deadly matter-of-fact and that looks for naturalness and truth even in hagiography.

Father Elder Mullan, S. J., who is engaged now in Rome on the great work of the history of his Order, is the editor and compiler of a manual designed for sodality and private use (*Book of the Children of Mary*: Kenedy). It is the most complete and authentic work of its kind in English. Besides four Offices (Vespers of Our Lady Immaculate, Little Office of the Name of Mary, Little Office of the Immaculate Conception, and Lauds from the Office of the Dead), it gives in fullest form the ceremonies of all public Sodality functions, as well as rules, and various instructions and helps for private devotions. One noteworthy feature of the manual is the new and much improved translation of the Little Office of the Immaculate Conception. The letterpress of the volume has been chosen with excellent discrimination, and the various sizes and faces of the types conveniently mark the different sections of the book.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

LA THÉOLOGIE DU NOUVEAU TESTAMENT et l'Évolution des Dogmes. Paris, 10 rue Cassette: P. Lethielleux. 1907. Pp. xxxvi-576. Prix, 4 francs.

THE NEW THEOLOGY. By R. J. Campbell, M.A., Minister of the City Temple, London. New York: The Macmillan Company. 1907. Pp. ix-258. Price, \$1.50 net.

INTRODUCTION AUX ÉTUDES LITURGIQUES. Par le Rme. Dom Cabrol, abbé de Farnborough. Paris, 4 rue Madame: Bloud et Cie. 1907. Pp. 169.

THE QUESTION OF ANGLICAN ORDINATIONS. By Abbot Gasquet, O.S.B., D.D. Notre Dame, Ind.: The Ave Maria Press. Pp. 52. Price, \$0.15.

LETTRÉ PASTORALE de Mgr. L'Évêque de Tarbes sur le Prêtre. Mandement pour Carême de l'an. de grâce 1907. Lourdes: Imprimerie de la Grotte. 1907. Pp. 40.

THE CHRISTIAN SCHOOL. Pastoral Letter of the Right Rev. James A. McFaul, D.D., Bishop of Trenton. Second Edition. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 32.

SAINT JOSEPH. Leaves from Father Faber. Collected and Arranged by the Hon. Alison Stourton. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 129. Price, \$0.30.

PHILOSOPHICAL.

L'ORDRE NATUREL ET DIEU. Étude critique de la théorie moniste du Dr. L. Buchner sur les principes de l'Ordre naturel de l'Univers, et réfutation

de Force et Matière (Kraft und Stoff). Par l'Abbé Alfred Tanguy. Prêtre de Marseille, Vicaire à Notre Dame du Mont. Paris, 4 rue Madame: Bloud et Cie. 1906. Pp. xiii-386. Prix, 3 francs.

THE PERSISTENT PROBLEMS OF PHILOSOPHY. An Introduction to Metaphysics through the Study of Modern Systems. By Mary Whiton Calkins, Professor of Philosophy and Psychology in Wellesley College; author of *An Introduction to Psychology*, etc. New York: The Macmillan Co.; London: Macmillan and Co. 1907. Pp. xxii-575. Price, \$2.50 net.

CURSUS BREVIS PHILOSOPHIAE. Auctore Gustavo Pécsi, Phil. et SS. Theol. Dre. in Seminario Aepiscopali Strigoniensi Philosophiae Professore, Volumen I: Logica et Metaphisica. Cum Approbatione Reverendissimi Ordinarius Strigoniensis. Esztergom, Hungaria: Typis Gustavi Buzárovits. 1906. Pp. xvi-311.

HYPNOTISM AND SPIRITISM. A Critical and Medical Study. By Dr. Joseph Lapponi, late Chief Physician to Pope Leo XIII and His Holiness Pius X, Professor of Practical Anthropology at the Academy of the Historico-Juridical Conferences at Rome. Translated from the Second Edition by Mrs. Philip Gibbs. New York: Longmans, Green, and Co. 1907. Pp. xii-273. Price, \$1.50 net.

HISTORICAL.

ROUND THE WORLD. A series of interesting illustrated articles on a great variety of subjects. Vol. II—American Cut Glass, Street Scenes in Different Lands, A Visit to the Mammoth Cave, How Flax is Made, A Word About Turkey, etc., etc. With 103 illustrations. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 215. Price, \$0.85.

CHRISTIANITY AND THE SOCIAL CRISIS. By Walter Rauschenbusch, Professor of Church History in Rochester Theological Seminary. New York: The Macmillan Company; London: Macmillan and Co., Ltd. 1907. Pp. xv-429.

LA S. CASA DI LORETO, Secondo un Affresco di Gubbio. Illustrato e Commentato da Mons. M. Faloci Pulignani, Vicario Generale dell' Archidiocesi di Spoleto. Roma: Desclée, Lefebvre e C. 1907. Pp. 107.

LEADING EVENTS IN THE HISTORY OF THE CHURCH. Written for Children by the Sisters of Notre Dame. Part V—Later Modern Times. London and Glasgow: R. and T. Washbourne; New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 140. Price, \$0.40.

FOLIA FUGITIVA. Leaves from the Logbook of St. Erconwald's Deanery, Essex. Edited by the Rev. W. H. Cologan, Hon. Secretary Catholic Truth Society. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 420. Price, \$1.50.

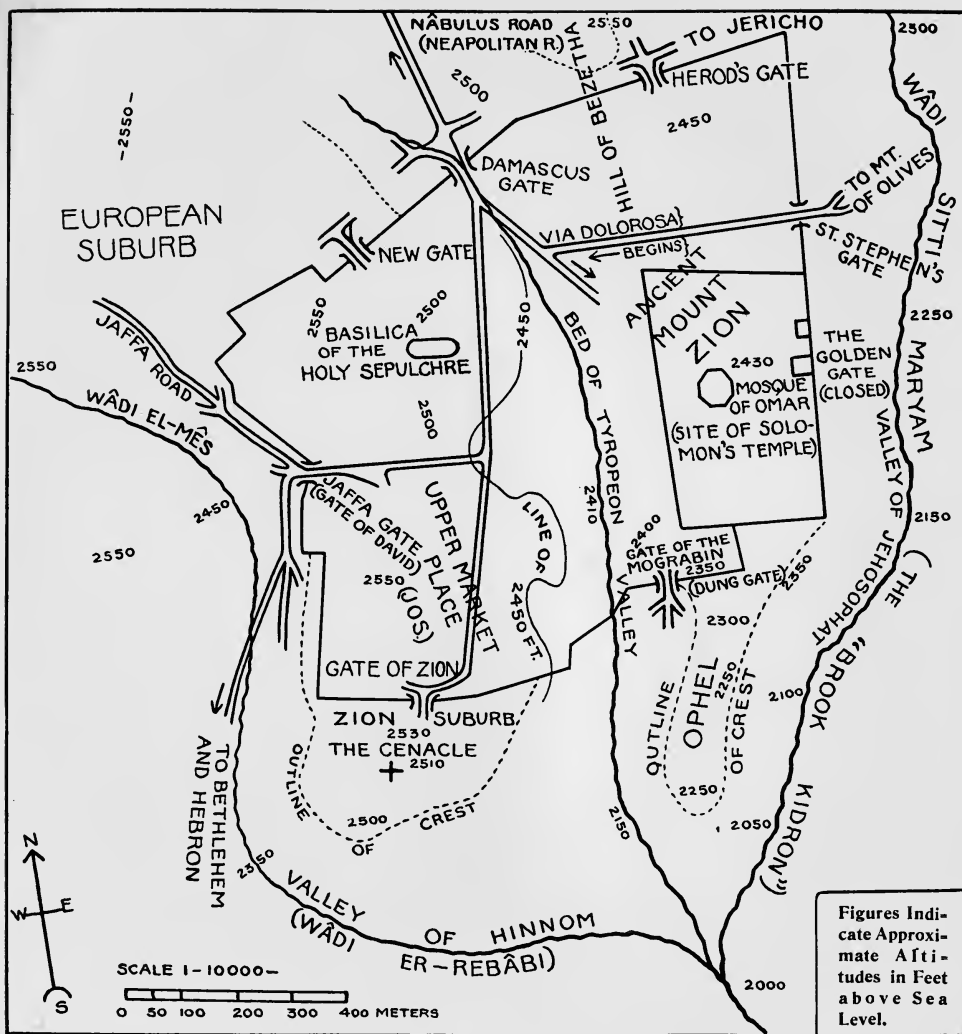
MISCELLANEOUS.

PAPERS OF A PARIAH. By Robert Hugh Benson, author of "The Light Invisible," "Richard Raynal Solitary," etc. London, New York, Bombay, and Calcutta: Longmans, Green, and Co. 1907. Price, \$1.25 net; by mail, \$1.35.

FOR YOUR SWEET SAKE. Poems. By James E. McGirt. Philadelphia, Pa.: The John C. Winston Company. 1907. Pp. 79. Price, \$1.00.

THE PRICE OF SILENCE. By M. E. M. Davis. With Illustrations by Griswold Tying. Boston and New York: Houghton, Mifflin, and Company; Cambridge: The Riverside Press. 1907. Pp. 280. Price, \$1.00.

THE CATHOLIC ENCYCLOPEDIA. An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph.D., LL.D., Edward A. Pace, Ph.D., D.D., Condé B. Pallen, Ph.D., LL.D., Thomas J. Shahan, D.D., John J. Wynne, S.J., assisted by numerous collaborators. In fifteen volumes. Vol. I—Aachen-Assize. New York: Robert Appleton Company. 1907. Pp. 826, double column.



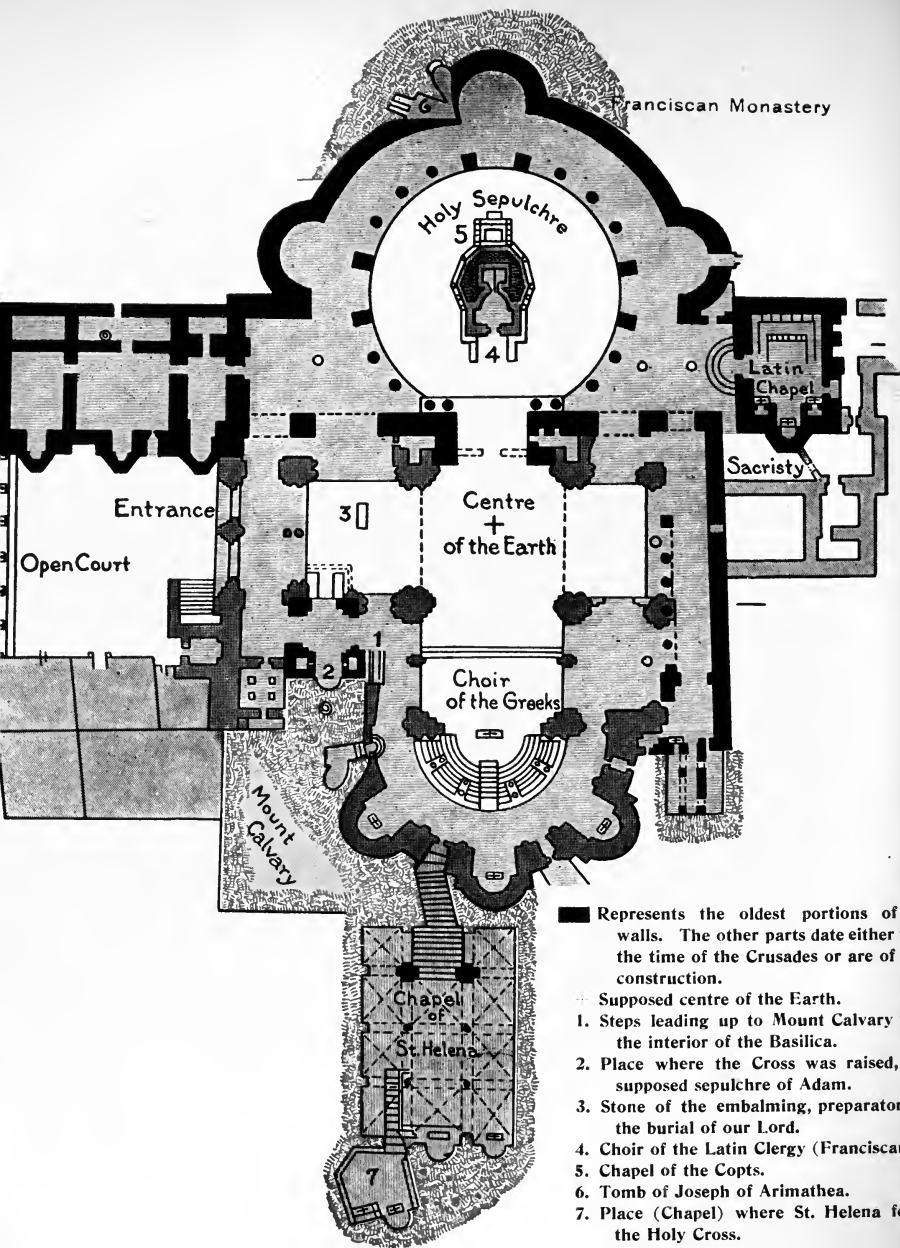
OUTLINE OF THE CITY OF JERUSALEM.

Illustrating the Topography of the City and the Position of the Present Holy Sepulchre, as corresponding to the accounts of Pilgrims of the Middle Ages.

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AMERICAN ECCLESIASTICAL REVIEW

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CHURCH OF THE HOLY SEPULCHRE.

Covering the sites of the Crucifixion and Burial of our Lord Jesus Christ, according to established tradition.

THE ECCLESIASTICAL REVIEW

FOURTH SERIES.—VOL. VI.—(XXXVI).—JUNE, 1907.—No. 6.

THE AUTHENTICITY OF CALVARY AND THE HOLY SEPULCHRE.

ARE the reputed sites of Calvary and the Holy Sepulchre authentic? If we accept a constantly growing tradition that may be traced back to 326 A. D., and if we examine in a fair light the origin of that tradition, we may answer unreservedly in the affirmative. But if we choose to follow opinions of certain modern schools, the unnecessary upshot of late researches into the topography of the Holy City, we are plunged either into scepticism or absolute denial. We must indeed admit that the direct evidence is scanty for either side of the controversy, yet we hold that enough is known to guarantee an unwavering assent to the traditional opinions.

Before beginning our study certain preliminary notions of the topography of Jerusalem must be well understood. The present city occupies two spurs of unequal height running north and south and dipping considerably toward the south-east. A short distance outside the north wall these hills attain their greatest height and are united, as it were, by a sort of yoke. Here begins the Tyropoeon Valley, which cuts the city in two. The graceful bend which this depression takes toward the south-east, prompted Josephus to compare the contour of the eastern hill thus determined to that of the moon "when it is horned."¹ The western ridge is the higher and the more extensive. It expands considerably toward the

¹ Cfr. *Wars of the Jews*, V, IV, § 1.

northwest. Here it is met by the valley of Hinnom coming from the west. This valley deeply indents the precipitous slopes of the western ridge, turns directly southward along the wall, encloses a suburb beyond, and then, by an almost rectangular sweep eastward, converges on a much lower level with the Tyropoeon and the Kidron (Cedron) valleys. The Kidron reaches this point by a slightly wavy course from the north along the eastern ridge. It separates the city from Mt. Olivet.

The eastern spur has three protuberances of unequal height. The first is called Ophel and is outside the city. The second is the ancient Moriah and later on Mt. Sion,² where the Temple of Solomon stood of old, but where now stands the Mosque of Omar. The third is called Bezetha.

The western spur is named by Josephus the "Upper Marketplace."³ At its southern extremity is the suburb of Zion, while on its northern protuberance is the Basilica of the Holy Sepulchre.⁴

The position of the eastern and western walls of the city of Jerusalem has varied but slightly since they were first constructed. The course of the southern wall was modified early in the second century so as to exclude the Christian settlement of Zion. The northern wall will call for particular attention later on.

The only gates of which we need speak are the Damascus Gate near the middle of the north wall, the Jaffa Gate in the angle of the west wall, the Gate of Zion which opens into the suburb of that name, and the Golden Gate (no longer in use), which is east of the Mosque of Omar.

The only thoroughfare of present interest is that which passes almost directly northeast from the Gate of Zion to the Damascus Gate.

² Lagrange, *Revue Biblique*, I, pp. 25 ff.

³ "Wars," V, IV, § 1.

⁴ For more complete description, see Lagrange, *Rev. Bib.*, I, pp. 18-21; Wilson, *Quarterly Statement* 1902, pp. 282-284; Tristram, *Topog. of the Holy Land*, ch. vi, sec. 1st, pp. 123; Guide-books and general works on the Holy Land.

Keeping these features of the city well in mind, we may resolve the problem that confronts us into three minor ones:

I. Does the present basilica of the Holy Sepulchre occupy the same site as the Basilica of Constantine?

II. Was Constantine guided by a sound tradition when he chose the site for his Basilica?

III. Was the topography of ancient Jerusalem such as to interfere with the soundness of the given tradition?

It is our design to beat every inch of the way, not because the ground is new or insecure, but because every part and parcel of it has been disputed during the last century. No one attempts to undermine it all, yet many Protestants in England and America, with a few in Germany, have assailed first one point and then another and, notwithstanding numerous minor differences, they are at one in rejecting the main conclusion. A handful of Catholics have joined them, while a few Protestants, on the contrary, have initiated a reactionary movement in favor of tradition.

The arrangement of our queries is logical rather than chronological. We begin with the easiest of solution.

I.

THE SITES OF THE TWO BASILICAS IDENTICAL.

Were unanimity of current opinion a proof of historic truth, we might take this part of our theme for granted. Only two dissenting voices are heard. The first is that of Mr. Fergusson, who would make the Basilica of Constantine a predecessor⁵ to the Mosque of Omar, and who would transplant tradition thence across the Tyropoeon Valley to the present Holy Sepulchre about 1030 A. D., if not later.⁶ A second protest comes from Dr. Breen in a mitigated form. "Granting," he says, "that Constantine found the true site, it could easily

⁵ We use "basilica" in an accepted general sense for the two edifices of Constantine: the *Anastasis*, over the Sepulchre, and the *Martyrion*, which marked the place "of the Passion."

⁶ *Dict. of the Bible and Temples of the Jews.*

have been lost again in the vicissitudes through which Jerusalem has passed." ⁷

However alike these conclusions may be, they are the result of widely different views. Fergusson argues solely on architectural grounds, while Dr. Breen appeals to an imaginary historical possibility. Fergusson sacrifices well-established historical data to what he deems architectural requirements, whereas Dr. Breen does not presume to indicate an epoch when history goes astray. Against both writers we may urge such modern authorities as Robinson, Williams, Lewin, Willis, and Warren.

Tradition on the point in question is unbroken and it has been confirmed in each succeeding century by multitudes of tourists and pilgrims who speak of what they saw as well as of what they heard. We must accept their testimony as that of eye-witnesses at least.

Pilgrimages are recorded long before the age of Constantine, and the grand basilica was visited during the course of its erection. The interest that began immediately to centre around it is evident from the sermons of St. Cyril, who was bishop of Jerusalem from 348 till 386 A. D. This Father preached regularly by the side of Golgotha, and he tells of the wood of the Cross having already been taken to "all parts of the (known) world" by the devoted faithful.⁸ So popular had pilgrimages become in the fourth and fifth centuries that we hear SS. Jerome and Gregory of Nyssa decrying the

⁷ *Harm. Expos. of the Four Gospels*, IV, p. 467. The Rev. Andrew E. Breen, D. D., Professor of Exegesis and Hebrew in St. Bernard's Theological Seminary, Rochester, N. Y.—Since many Americans may have read the views concerning the sites of Calvary and the Holy Sepulchre set forth in Dr. Breen's work, these views will be frequently examined in the course of this article. Our reason for rejecting them will be readily seen. A later book giving Dr. Breen's experiences in Palestine during nearly a year of residence there adds nothing new, and neither does credit to its author, who manifests an astonishing scepticism about all sacred sites, nor merits notice in a serious study such as we invite the readers of the ECCLESIASTICAL REVIEW to follow.

⁸ Cfr. *Catechesis*, IV, § X (Migne, *Patr. Gr.*, XXXIII), cc. 468, 469; Item X, § XIX (M., cc. 685-688); XII, § IV (M., c. 776).

abuses that took place during them. As early as 570 there were no fewer than 3000 beds in Jerusalem reserved solely for pilgrims. The principal cities of the western nations contained hospices for poor pilgrims, and protection was afforded them wherever they went. Many obtained free passage by land and sea. The Church encouraged the pious movement, and this salutary impulse culminated in the Crusades. That the most important sanctuary in Christendom, whether genuine or presumed, could have been lost sight of under such circumstances, is hardly credible.

It is Eusebius who describes for us the Basilica of Constantine.⁹ The magnificent structure stood until 614 A. D., when it was destroyed by fire. Two years later it was replaced by four small oratories¹⁰ of which Arculfus (680) has sketched for us a plan.¹¹ These chapels were razed to the ground in 1010, but were rebuilt in 1048. The new buildings which were incorporated in the Crusaders' edifices are recognizable at the present day.

From this summary we see that the only period in which a change could have taken place in the localization of the tradition was between the years 1010 and 1048, and we easily understand why Fergusson chooses 1030 or thereabouts as the date of the transference. Quite consistently therefore this writer, who argues from Byzantine architectural elements, actually existent, in the Mosque of Omar and the Golden Gate,¹² denies the conflagration caused by Chosroes in 614. He calls the inscriptions that testify against him in the Mosque itself "forgeries,"¹³ and closes his eyes to the unim-

⁹ *De Vita Constantini*, III, cap. XXIX-XL (M., P. Gr., XX, cc. 1089-1100).

¹⁰ One over each of the three sanctuaries, as in note 5, the fourth in honor B. V. M.

¹¹ Plan in *Adamnani de Locis Sanctis Libri Tres*. Geyer: *Itinera Hierosol.*, p. 231. Item, Survey of West Palestine, Jerusalem, plans facing p. 324.

¹² He makes the Golden Gate the propylea of Constantine's Basilica.

¹³ The Cufic inscription reads: "Abdallah el-Imam el-Mâmûm, Prince of the Faithful, erected this dome in the year 72, i.e. 72 A. H., or 691 A. D.

peachable authority of eye-witnesses whom we shall produce presently.¹⁴

Dr. Breen is not so hazardous; yet since he holds that tradition could have shifted, he is bound to admit that the period indicated by Fergusson is the only one to which he can have recourse.

We do not feel called upon to refute Fergusson's architectural views, for they are not upheld by any other author. Indeed, De Vogüé¹⁵ strongly controverts them. The presence of Byzantine style bespeaks only the employment of Byzantine builders or the utilizing of materials taken from earliest structures. That this was actually done is asserted by an Arab author.¹⁶ With regard to the tradition itself, the Muslim would never have consented to the change, for Jesus is one of their great prophets.

We need not linger here. The scope of this paper demands only that we show on historical grounds the identity of site between the original edifice and the present one.

The first testimony is that of the Pilgrim of Bordeaux, who visited Jerusalem two years before the dedication of Constantine's basilica—333 A. D. He writes: For one going to the Neapolitan gate,¹⁷ on the left-hand is the little mount, Golgotha, where the Lord was crucified. Thence about a stone's throw is the crypt where His body was placed and rose the third day. There now, by order of the Emperor Constantine, a basilica is building, that is a gem of wonderful beauty.¹⁸ A century later Eucherius (427-440) puts the Basilica "outside Sion, where a knoll of scanty size stands on the north."¹⁹ Theodosius describes it, about 530, as "in the city of Jerusalem," two hundred paces from holy Sion."²⁰ More ex-

¹⁴ For a summarized statement of the question, see *Survey of Western Palestine. Jerusalem*, pp. 114-116.

¹⁵ *Temple de Jérusalem*, p. 68.

¹⁶ See Germer-Durand, *Revue Biblique*, I, p. 377.

¹⁷ *I. e.*, the Damascus Gate, where begins the road to Neapolis or Nablus.

¹⁸ Geyer: *Itinera Hier.* Burdigalense, pp. 22-23.

¹⁹ Geyer, p. 126.

²⁰ Geyer, p. 141.

PLICIT is an anonymous author whose words have been preserved by St. Bede: "The Sepulchre of the Lord . . . is in the middle of the temple, and the temple is in the midst of the city toward the north, not far from the Gate of David."²¹ This "gate of David" is evidently the Jaffa Gate,²² not the Muslim's Gate of David (Zion Gate), which is in the southern wall. Lastly, the ancient mosaic chart of Medeba discovered in 1897, which dates at least from the beginning of the fifth century,²³ is in harmony with these testimonies.

That is enough to establish a strong claim. The chart would suffice, yet the pilgrims are to be listened to. They beheld the original basilica, and their descriptions correspond with the basilica of to-day. It stands "in the midst of the city," i. e. a considerable distance from the present walls. It is situated "toward the north," and consequently "north of Zion," the suburb which occupies the southern extremity of the same hill. It contains a "knoll"²⁴ of scanty size, the presumed Calvary, and it is "not far from the Gate of David." No other site in Jerusalem possesses these requirements.

²¹ Geyer, p. 107.

²² St. Bede also calls the Jaffa Gate that of David (Geyer, p. 224), perhaps because the citadel, or "Tower of David," adjoins it.

²³ See *Rev. Bib.*, 1897, pp. 165 ff.; also Jerusalem section of map opposite p. 341.

²⁴ The Gospel does not call Calvary a "mount," but merely "a place." (Cfr. Mtt. 27: 33; Mk. 15: 22; Lk. 23: 33; Jn. 19: 17.) No Greek Father speaks of it as a "mount." The *monticulus* of the Bordeaux pilgrim, the first to use the term, is perhaps ascribable to architectural work. It has been sometimes described as a mound *made* of stones. Several pilgrims speak of having had to ascend it by steps. It is approached in the same manner to-day, and although the steps are only eighteen in number, the place still retains the name of "mount." Latin writers are wont to insert the word "mount" into their translations from the Greek Fathers when there is no warrant for it in the original. Col. Wilson attributes this tendency to western mysticism, according to which we must look up, as it were, to the Crucifix in order to receive Redemption from on high. This topographer has examined the present rock of Calvary critically. His verdict is that it is natural, although altered by "vicissitudes" and "various reconstructions" round about. See *Quarterly Statement*, 1902, p. 149.

II.

WAS CONSTANTINE GUIDED BY A SOUND TRADITION WHEN HE SELECTED THIS SITE FOR HIS BASILICA?

By a sound tradition we mean one that had its roots in the Apostolical age.

We shall first outline the history of the Jerusalem church during this epoch before we insist upon the continuity of any one of its local traditions. We shall show that transmission was possible before we attempt to demonstrate it as a fact. Our adversaries attack both points.

The fervent Christian community, of which we have such a glowing account in the Acts of the Apostles, fled with its bishop, Simeon, to Pella to escape the siege of Titus (70 A. D.). Just how long it remained in this retreat is a matter of conjecture. It was possible to return shortly after the siege, for Jerusalem was far from having been totally destroyed.²⁵ Indeed Sir Charles Wilson has shown that besides the three towers and the section of the wall left by Josephus,²⁶ a considerable portion of the city must have survived. There must have been accommodations for "a military and civil population of from eight to ten thousand souls."²⁷ Even though Josephus be interpreted most rigorously, the following statement of Dr. Breen seems exaggerated: "During the siege under Titus, everything at Jerusalem was destroyed."²⁸ The only ancient author who seems to say anything of this kind is the Monk Alexander, who lived five centuries after the event.²⁹ We think that Epiphanius is nearer the truth. He

²⁵ That the plough was passed over Jerusalem is hard to substantiate. That it was passed over the Temple Platform at this period is a chronological error (Robinson, *Bibl. Res.*, I, p. 366, text and note 2), not to say a legend (Wilson). Germer-Durand, who joins with others in asserting the latter calamity and who backs his statement with a prophecy (*Rev. Bib.*, I, p. 374), is referring to the passing of the plough by Rufus in 135 A. D. But this is too late to interfere with the hypothesis.

²⁶ *Wars*, VII, 1, §§ 1 and 2.

²⁷ *Quart. Stat.*, 1902.

²⁸ *Harm. Expos. of the Four Gospels*, IV, p. 463.

²⁹ See *De Inv. Crucis* (M., P. Gr., LXXXVII, c. 4044).

tells us that there were standing in the Zion Quarter alone, at the advent of Hadrian, the "little church of God, the church that had been left over from the destruction," "seven synagogues," and "a few buildings."³⁰ Indeed, Wilson sees nothing very absurd in the statement of Eusebius that only half of the city was destroyed by Titus, the other half having stood until Hadrian.³¹

In any case, it is certain that there was no law prohibiting the return of the Christian community between the years 73 and 135. Robinson, following Münter, would reinstate it under Hadrian; Renan, although admitting that the return might have been postponed until 122, makes its occurrence possible as early as 73. Dr. Sanday of Oxford prefers to bring them back about the latter date, i. e. shortly after the siege. This opinion is certainly plausible. The little group of Pentecost, whose numbers swelled to five thousand in a few days, must surely have grown in the interval by reason of its organized proselytism, and it is hardly natural that such a considerable body would have prolonged its banishment more than necessary. Moreover, all authors are agreed that individual Christians could have visited the city as their needs required. Be this as it may, the community had been re-established before the visit of Hadrian (130). They were among the first inhabitants of Aelia Capitolina, the new pagan city that replaced Jerusalem.

After the departure of the Emperor (132), the Jews revolted under Barcochebas, whereupon took place the final rupture between them and the Christians.³² However faithful

³⁰ *De Mens. et Pond.*, XIV (M. XLIII, c. 261).

³¹ We do not insist that Eusebius be here taken literally, for he is more intent upon the explanation of a prophecy than the description of a fact; yet to style his assertion a mere "figment of imagination," as Robinson has done, seems extremely unjust. It must be remembered that Eusebius had but a moment before openly referred to Josephus, and he certainly regarded that nothing he was about to say was irreconcilable with the Jewish historian. See *Dem. Evan.*, VI, XVIII (M. XXII, c. 453).

³² That this rupture should take place was inevitable, for Barcochebas

the Jewish converts might previously have been to the Mosaic Law, they must have broken with it entirely at this crisis. It was the moment when the law passed from a moribund to a death-breeding (*lex mortifera*) state. As a result, the Jewish Christians, abandoned by their brethren, were cemented more closely in charity, faith, and friendship, with the Gentile converts. Sympathy between the two increased⁸⁸ and, with that sympathy, the innate jealousy for their peculiar rights, privileges and possessions.

The rebellion of Barcochebas was suppressed in 135. That same year Aelia Capitolina was completed, and the statue of Jupiter Capitolinus was set up on the site of the Temple. Shortly afterward, if we are to accept the authority of early church historians, the Holy Sepulchre was desecrated by a monument to Venus. According to St. Jerome, Sozomen, and later writers, Calvary shared in the desecration. We postulate these authorities for the present. We shall investigate their value later on.

For two centuries thereafter, the name "Jerusalem" fell into disuse, and no Jew was allowed to approach the city under pain of death. Whether the Christian body suffered by this enactment is uncertain. Dr. Breen seems to argue strongly that it did. "Centuries of ruin and desolation," he writes, "had elapsed between the death of Jesus and the building of the church" of Constantine. He forgets that Aelia was a flourishing city. A few lines farther on, he adds: "It is certain that Hadrian endeavored to destroy every memorial of Christ at Jerusalem." Eusebius, whom he quotes, says nothing of the kind. That author gives not the slight-

posed as the Messiah, and no Christian could join his standard without apostatizing. Hegisippus tells us that he persecuted the Christians in order to force them into a denial of Christ. Eus., *Hist. Eccl.*, IV, 8 (M. P. Gr., XX, c. 324).

⁸⁸ C. H. Turner thinks that the Gentile Christians disdained the Jewish (*Journal of Theol. Studies*, 1900, p. 550). This could hardly have been the case in such untoward circumstances, and it is hardly in keeping with the fraternal spirit described in the Acts, a spirit that must have been strengthened by persecution and hardship.

est hint of Hadrian, and he speaks only of a "a holy grotto" in one corner of the city as having been fraudulently concealed. St. Jerome does little more. Christ and his followers as a body are nowhere mentioned as being the object of Hadrian's special hatred. But there are two other authors who partly coincide with Dr. Breen. Witness this extract from Mc-Millan's "Guide to Palestine and Egypt": "All Jews and Christians were expelled from Jerusalem in A. D. 130. . . . For three generations, i. e. for nearly 100 years, no Christian was allowed to enter Jerusalem" (p. 32). Hugh P. Hughes writes in a similar strain: "For generations after the destruction of Jerusalem, no Jew and no Gentile went there."⁸⁴

That both these statements must be modified, has been pointed out by Dr. Sanday. His comment is clear and simple. "We may leave the word 'Jew'", he said, "but we must certainly strike out 'Christian'." The only Christians who may have suffered were Jewish converts, and he makes a possible exception for them, since the authorities may have gone "by some such tangible mark as circumcision."⁸⁵

Eusebius seems to corroborate this view. He writes: "After the coming of our Saviour Jesus Christ, their city, even Jerusalem and every organization and civil institution *pertaining to the rite and religion of the Mosaic Law*, were overturned and destroyed."⁸⁶ No hint is given that the Gentile Christians suffered. There is not the least suggestion that Aelia Capitolina, the successor to Jerusalem, refused them a domicile. On the contrary the monk Alexander expressly tells us of a Gentile Church at Jerusalem under Hadrian,⁸⁷ and it is certain, as we shall learn later that a vast number of Christians frequented the city long before the reign of Constantine—a crime that would have reaped capital punishment, had not distinction been made between the Christian and the Jew.

⁸⁴ "Morning Lands," p. 233.

⁸⁵ "Sacred Sites of the Gospels," pp. 74-75.

⁸⁶ *Demonstratio Evangelica*, XVIII (M. XXII, c. 454).

⁸⁷ *De Inven. S. Crucis* (M. Pat. Gr., LXXXVII, c. 4045).

It seems that our opponents overlook the fact that the primary cause of Hadrian's unbending edict was the insurrection of the Jews under Barcochebas. It must be borne in mind that the Christians took no part in that rebellion.

These remarks bring us to the accession of Constantine. The Emperor's mother, St. Helena, visited Jerusalem in 326, and nine years later the grand basilica was completed.

Throughout this period, therefore, there were only two inconsiderable breaks in the continuity of the Jerusalem Church, the longer about the year 70, and the second, which is more or less conjectural, about 135.³⁸ Neither one of these would have sufficed to obliterate the important tradition in question.

There is another argument that confirms us in this opinion. It is the lists of Jerusalem bishops that have been preserved for us by Eusebius, Epiphanius, and other writers. We are aware that C. H. Turner is loth to accept these lists in their integrity. He thinks, as did Eusebius (when he received his list from the people at Jerusalem), that there are too many names in them.³⁹ "We must be content," he says, "to know for certain the names and martyrdoms of the two first bishops, the Lord's brother (St. James) and the son of Clopas (St. Simeon)—the substitution of a Gentile for a Jewish line after A. D. 135—the episcopate of Narcissus—the succession and martyrdom of Alexander." He also allows occasional names between St. Simeon, who saw the end of the first century, and Narcissus, who was bishop before the year 200.⁴⁰

Dr. Sanday characterizes this treatment as "too drastic." He would account for the number of bishops by saying that an earlier chronographer (147 A. D.) had been followed, and by suggesting that the bishops were consecrated according to seniority.⁴¹ Consequently he is inclined to accept the explanation given by the Jerusalem Christians to Eusebius as correct. "They (the bishops) were all short-lived."

³⁸ It is possible that, since the community fled to escape the siege, they also sought shelter elsewhere during the insurrection. But the latter was of short duration and its effects were not disastrous.

³⁹ *Journ. of Theol. St.*, I, pp. 548-549.

⁴⁰ L. c., p. 553.

⁴¹ S. Sites, p. 76.

Yet, even with Turner's restrictions, we may depend upon a continuous succession, however uncertain we may feel about which names are genuine and which are interpolated. Hence, we conclude as follows:

A continuity of episcopal succession argues a stronger continuity of the religious body whether in or outside Jerusalem. But, since the longest, we might say the *only* remarkable absence from the city, for which we have certain historical proof, did not exceed a generation—it probably did not last a decade—it follows that any highly esteemed or predominant local tradition could and would have been transmitted without interruption, *if* such a local tradition once came into existence.

We are now prepared to show that there actually was a tradition of this character centering around Calvary and the Holy Sepulchre. We give a triple proof, for which, however, we claim only a cumulative force.

If we grant the sovereign importance that the primitive Christians attached to the mysteries enacted at these places, we may rest assured that their remembrance was perpetuated by

1. an impulse from within, arising from the Oriental instinct to localize religious events, and
2. an impulse from without, in which the custom of pilgrimage-making figures principally. Then, we must consider
3. the authority of ecclesiastical writers, who treat of the matter in hand.

I. THE IMPULSE FROM WITHIN.

The unique position of the Crucifixion and the Resurrection in the domain of Christian truth was far more sensibly appreciated in the early days of the Church than to-day. We have imbibed the knowledge of them with our mother's milk, but not so the primitive Christians. For them the new doctrines were an overturning of all their former beliefs. "Faith and hope in Christ Jesus" was the watchword of St. Paul, and the key-note of both was the death and the Resurrection of the Man-God. Moreover, explicit dogmas were few, and these were the groundwork, the proof, of them all. "If Christ be not risen again, then our preaching is vain and your

faith is vain.⁴² Yet if Christ had not died, He could not have risen.

Let us now picture the sad spectacle of Good Friday and the joyous excitement of Easter morning. All Israel was at Jerusalem to celebrate the Pasch. They took part in the condemnation or at least witnessed it. They followed the procession to Calvary, and the vast majority, who were not converted, rejoiced on their homeward journey as they spread the news that a false Messiah had been done away with.

On Easter day the religious authorities were alarmed; the soldiers had fled from their posts. There had been an earthquake. The sealed stone had rolled back and the prisoner was gone. But the news was hushed. The guards were suborned to say that while they were asleep the disciples had stolen the body. The latter, however, were as much astonished as the priests. We can hear their nervous talk. We can see them running back and forth. There is Mary Magdalen at the sepulchre before day-break. The other women come and they fall upon their faces through fear.⁴³ All hurry away to tell the disciples. Mary "runs." Thereupon Peter and John start out abreast, but John outdistances Peter because he is the younger. All are astir, and the day ends when the two disciples come out-of-breath from Emmaus to say that they met Him on the way.

Could such incidents as these be forgotten? Could the scene of their enactment lie concealed? One who refuses to understand human nature, may be inclined to answer "yes,"⁴⁴ but we choose to answer with all Christian ages "no."⁴⁵

⁴² I Cor., 15: 14.

⁴³ Luke, 24: 5.

⁴⁴ We endorse heartily the principle of Dr. Breen, viz., to follow always "the cold logic of facts"; but we reserve the right to reason upon known facts with a view to getting at those unknown. If this part of the discussion is "sentimental," it is because the facts beneath are calculated to elicit sentiment in a high degree. That much granted, our study becomes a psychological one, and it does not take a prophet to foretell what a group of sympathetic people will do when they are worked up to a high pitch of enthusiasm. To disregard this point would be to neglect a potent factor in the solution of the problem. We can never reconcile ourselves to the belief that the only facts we can know are those that are recorded.

⁴⁵ The greater number of our opponents are Protestants, and some of

We remember that fifty days after the Passover there were devout Jews dwelling at Jerusalem "out of every nation under heaven." ⁴⁶ By an unusual happening they are all suddenly attracted toward the house whither the disciples had retired after the Ascension. There they heard proclaimed, each in his own tongue, the tidings of the Resurrection. Three thousand of them believed. Shortly afterward two thousand more were converted. Now all these were inhabitants of Jerusalem, familiar with the places round about, and they had talked more than once over the supposed disaster that "the Galileans" had sustained by the recent execution at Calvary. We can suppose that they were kept in ignorance of the sudden change of things, by the agents of the priests; but now that ignorance was dispelled. The cross, the tomb, and the garden, had been the scene of victory instead of defeat. They remembered them well, and in their subsequent daily intercourse with the "one hundred and twenty," ⁴⁷ they learned the details of the Resurrection. Needless to say, their Oriental fondness for telling and repeating marvelous things, especially such as are of a religious character, prevented the new recollections from dying out.

Now we must take into consideration that among this great number who constituted the nascent Church, there were people of all classes, young as well as old, and families as well as individuals. Many of them took part in the flight to Pella, and of these some returned to Jerusalem afterward. Although we do not wish to insist on extreme longevity, we may safely assert that a goodly number of their immediate chil-

them have brought forward in this connexion the Protestant principle that the whole of the New Testament tends "to lead the true worshippers to worship God, not merely at Jerusalem or in Mt. Gerizin, but elsewhere in spirit and in truth." So speak Robinson and Wilson. Yet the latter observes: "Even if the first Christians, or spiritual followers of Christ, attached no importance to the scene of the Resurrection, it would have been contrary to human nature and custom to have forgotten it." (*Quar. Stat.*, 1902, p. 57, n. 2.) It is pertinent to remark that those who try to establish rival Holy Sepulchres to-day are all Protestants.

⁴⁶ Acts 2: 5.

⁴⁷ Acts 1: 15.

dren survived the visit of Hadrian and the completion of Aelia Capitolina (i. e. 135 A. D.). These are they who had learned the site and position of the sepulchre from their elders, according to Alexander, and who worshipped daily at the Tomb.⁴⁸

But, was the interest in Calvary and the Holy Sepulchre so lively as to guarantee a perpetuation of their memory to subsequent generations?

We might answer that the surpassing importance of the mysteries connected with those places had not diminished, and that, if that importance had sufficed to preserve the remembrance of a basilica for well-nigh sixteen centuries, it ought to have sufficed to keep alive a knowledge of the sites in question for two centuries (i. e. from 135 to 325 A. D.). But we do not postulate that much. For present purposes, it would be more than enough to extend this knowledge forty-five years longer, i. e. until the year 180 A. D., for at that date the period of recorded pilgrimages had begun.

It is a popular custom with which we have to deal now. If we carefully examine the Old Testament, we are led to believe that it was no uncommon occurrence for the Jews to mark and remember places where unwonted incidents occurred. The phrase "*usque in praesentem diem*," so frequent in the historical books, indicates the survival of many local traditions.⁴⁹ For example, the tomb of Abraham, Isaac, and Jacob, was remembered. It was at Hebron, in the cave of Macpelah.⁵⁰ It is to-day recognized in the Harâm. The tomb of Rachel was known when the Books of Samuel were written,⁵¹ and its identification at present in "the borders of Benjamin" north of Jerusalem, is not improbable. Most interesting of all is the allusion made by St. Peter to "the patriarch David", whose "sepulchre", he says, "is with us unto this day."⁵²

Mark well, it is not necessary that these sites should have

⁴⁸ *De Inv. S. Crucis* (M. LXXXVII, c. 4045). Cfr. also Socrates, *infra*.

⁴⁹ Cfr. Gen. 35: 20; Jos. 4: 19 ff. and 7: 26; II Sam. 18: 18, etc.

⁵⁰ Cfr. Gen. 25: 9; 49: 30; 50: 13.

⁵¹ I Sam. 10: 2.

⁵² Acts 2: 29.

been authentic, although we believe that they were. It suffices to know that the reputed places received popular veneration. That interest alone, active as it was in the time of Christ, would have sufficed to mark His tomb.

What we wish to insist upon here is, that this innate custom of marking and remembering venerable spots and chiefly sepulchres, would scarcely have been suspended in the case of our Lord. Christ was greater than Abraham, greater than Jacob. He was David's Lord, even in the minds of the early Christians. He was the true Messiah, whose sepulchre had been especially glorious. Indeed, had our Lord's body met the fate of common criminals' corpses, we might entertain some doubt in the matter; but that was not the case. Joseph of Arimathea, the rich man to whom Pilate had deigned to listen, placed the divine treasure in his new-hewn tomb, in his own private garden; and we know that both the tomb and the garden became common property after Pentecost.⁵³

These premises undoubtedly strengthen our first contention, namely, that the sacred places were known at least until the building of Aelia (135 A. D.). Christian devotion was fostered about them, though we are far from thinking with Chateaubriand that chapels were built over them.⁵⁴ We might even claim to have given additional force to the presumption that the places were known as late as 180 A. D.

But we must first weigh the effects of the political crisis in the third decade of the century. It is certain that when the city ceased to be Jewish, and became pagan, the bishops were no longer Jewish, but Gentile. This substitution of a Gentile for a Jewish line could hardly have had a sinister effect upon the tradition we are concerned with.⁵⁵ The Gentiles, before their conversion, had been accustomed to honor heathen shrines; and we fail to see why they should have neglected the Christian sanctuaries, which were worthy of far higher es-

⁵³ Acts 2: 44.

⁵⁴ Even in the later epoch it is probable that Golgotha was left in the open, *surrounded* by the edifices of Constantine, but *not covered* by them.

⁵⁵ See note 9.

teem. Therefore, if actual veneration of the sacred spots was checked either at once or in succeeding times, we must look elsewhere for the cause.

Now the last open persecution against the Christians was at the time of Barcochebas—a little too early to solve the present difficulty. The only other assignable cause is furnished us by ecclesiastical authors, whose authority we postulate for the present.

Granting, as we do, that Hadrian had determined to build a pagan city on the site of Jerusalem, it is evident that any individual or personal rights opposed to the imperial wishes would have to give way. And if Hadrian himself, or any of the pagan aristocracy, chose to embellish the city with temples or shrines, the individual owners of any site or plot of land that they would deem suitable to their purpose, would have to part with their possessions. Now we learn from the writers from whom we shall later quote, that the pagan colonists, if not the emperor himself, conceived and executed a design of this sort. That Christian rights were violated thereby, or that Christian property was confiscated, may have been a matter of indifference to them,⁵⁶ but the fact remains that a shrine to Venus was erected over the Holy Sepulchre, while Calvary was desecrated in like manner. Thenceforward, Christians were unable to pay religious homage at these places, and so they kept away. Far, however, from obliterating the sites, the act of desecration was rather calculated to make the remembrance of them indelible. If the Jews would come back, after two full centuries of absolute banishment, to weep over the walls of Jerusalem,⁵⁷ can we reasonably say that the Christians would allow such abuses to pass by unlamented? No, indeed. The minds of the offended faithful would preserve the recollection of the injury. As long as the idols stood, the tale of their origin would survive, and the story would go from bishop to bishop, from father to son, as of an

⁵⁶ *Cfr.* Sanday, *l. c.*, pp. 73 and 74.

⁵⁷ This custom began under Constantine and it continues to-day.

abominable deed, a detestable sacrilege. The heathen would grow blacker from day to day, while Oriental zeal, which is almost Manichean in its fervor, would end by ascribing the work to demons.

Such would be the state of affairs at the accession of Constantine and the visit of St. Helena.

2. THE IMPULSE FROM WITHOUT.

This part of our argument hinges upon the interest that would be taken by foreign Christians in the sacred places, which interest would force upon the community of Aelia a lively appreciation of their sacred heritage. In this line of reasoning also we take the objective importance of the mysteries themselves for a basis.

That the Jews were yearly conveyed to and from Jerusalem for the Paschal solemnity from all parts of the known world is indubitable. That the early Church of Jerusalem had access to the temple for many years, is equally beyond dispute. The Christians prayed there. The Apostles preached there. There was no sudden rupture with the Law itself, but only with its obstinate and exclusive followers. Indeed, the New Dispensation was thought to tend to the perfection of the Old, and not to its destruction. If the Gentiles were exempt from the latter, it was because they were Gentiles; for the pious converted Jew had abundant reasons for thinking that he was better and more holy if he observed both Laws together.

Under these circumstances it would be hazardous to say that the converts "of the dispersion" stopped their pilgrimages to the Holy City at once, or that none of them visited it during the year. We are confirmed in this opinion by the ready, off-hand way in which St. Paul, who seldom travelled alone, proposes so many and such long journeys to and from Jerusalem, without any intimation that his plans are extraordinary. It is even hinted that he set a special value upon the spending of great festivals in the Holy City. That is why, at the close of the third voyage, "he hastened, if it were possible for him, to keep the day of Pentecost at Jerusalem."⁵⁸

⁵⁸ Acts 20: 16.

Again, if we are to accept the "Textus Receptus," he was travelling with a Jewish Paschal pilgrimage at the close of his second voyage. For that reason, he refused to tarry at Ephesus, answering those who had invited him, "I must by all means keep this feast that cometh, at Jerusalem."⁵⁹ Note well. He must be there, to keep the day, "to keep the feast."

That the Gentiles likewise made regular pilgrimages to their shrines is not to be doubted. History is too strong on this point to be challenged. Now, Christianity for them was not revolutionizing except in its doctrines and morals. It was rather a transplanting, or, as St. Paul styled it, "an engrafting" into an older stock. In the new order of things, therefore, these outward signs of religion would continue. The incentive to pilgrimage-making, instead of being plucked in the bud, would be fostered and made more noble. The pilgrimages would continue, but they would be turned into newer channels.

What we wish to deduce from this is, that Christian pilgrimages began with the spread of the Gospel. They were the natural outcome of pre-existing conditions. This being the case, the Jews, who had been accustomed to come to Jerusalem for the Passover, while continuing—if they did—in the works of the Law, must always have been more interested in Christ, their true Pasch who had been crucified.⁶⁰ They would accordingly seek the place of His martyrdom and kneel at the door of His tomb. As for the Gentile converts, they could have found no other attraction in the city. For them, Judaism was an antiquity far too rigorous and exclusive to allure.

This is the best explanation of the fact that the first recorded pilgrimages are presented so informally and almost as a matter of course. To illustrate this point, we shall leave the notices of them framed in the context. The first is that of Melito of Sardis (d. 180). He thus writes to his brother Onesimus: "Since you wish to know accurately the books of the Old Testament, I have done my utmost to make (you) a perfect list. For that reason, when I had set out for the East

⁵⁹ Acts 20: 21—not in the Vulgate.

⁶⁰ See I Cor. 5: 7.

and had come *to the very place* where these things were formerly announced and *carried out*, I diligently learned the books of the Old Testament.”⁶¹

Of Alexander of Cappadocia, Eusebius writes: “When he had departed from Cappadocia . . . for Jerusalem, *for the sake of prayer and the investigation of the places*, the brethren there would not permit him to return. They compelled him to remain with them from that time on.”⁶² They made him coadjutor to Narcissus.

Origen, in commenting on the Gospel of St. John, insists that the proper name in 1:28 should read Bethabara, and not Bethany, “since” he says, “we also had *visited the Places* for the investigation of the footsteps of Jesus and of His disciples and of the prophets.”⁶³ And St. Jerome in his encomiums of the same Father, gives us the following welcome information: “The splendor of his (Origen’s) fame appears from this, that Firmilianus, Bishop of Cæsarea (in Cappadocia)—having come to Palestine *for the sake of the places*, was instructed by him for a considerable time in the Sacred Scriptures, at Cæsarea” (of Palestine).⁶⁴

It is significant that in these passages, the expression “the Places” is used as well-known terminology, that a double object is assigned for the pilgrimages, viz. prayer and investigation, and, finally, that no astonishment is betrayed, as one would expect if the pilgrimages were rare or extraordinary. Was then the custom of pilgrimage-making a new movement, or was it not?

If these were our only data, we might answer falteringly “probably yes, and—probably no.” Again were we to reflect upon the ancient cult of shrines and sanctuaries, and were these our last available data, we might reasonably say: “It is the old custom dying out.” But if we suddenly come in contact with a great Christian movement, and if that movement corresponds to the older ones in Judaism and Gentilism, save that it takes a newer trend, we may take it as a proof

⁶¹ Eus., *His. Eccl.*, IV, XXVI (M. XX, c. 396).

⁶² *Ibid.*, VI, XI (M. XX, c. 541).⁶³ In Joan. 6:24 (M. XIV, c. 269).

⁶⁴ *De Viris Illustr.*, LIV (M. *Patr. Lat.* XXIII, c. 666).

that the old custom has not really expired, but that, after having paved the way for the new, it has yielded to it in a moment of crisis.

Now such a movement is recorded by Eusebius as early as the year 315. The Father is explaining the prophecy of Zach. 14:1-9, "which," he says, "one may to-day see accomplished to the letter." The accomplishment consists in this, that "all, whoever they may be, who have with faith received the religion of Christ, flock together from all parts of the earth, not, as of old—to adore in the ancient sanctuary—but to inform themselves as to the siege and desolation of Jerusalem, which prophecy had foretold, and to pay their adorations on Mt. Olivet."⁶⁵ "Surely such a movement as this is not the work of an hour. We prefer to consider it as a link in the long chain that unites the pilgrimages of to-day with those that began when the Ark was set up on Shiloh."⁶⁶

It was this constant influx from without that served to stir up in the Christian settlement a keen appreciation of its being at "the centre of things." As pilgrims came and went it naturally cherished the more its sacred remembrances, and as the more intelligent among the strangers intent upon "the investigation" of the Places, in order to see therein "a fulfilment of prophecy," it was Aelia's privilege and duty to have always a ready answer. Whence was that answer to come? From a knowledge of its local traditions. Which of these traditions were uppermost? Those connected with the death and Resurrection of Christ. The sites of these events were to be investigated more than all others, if such investigation were possible.

As a matter of fact, it was St. Helena's diligence in this regard that resulted in their recovery. She was not the first to push inquiry so far, but she was the first who did so under favorable circumstances. She was the first who acted and who could act under Christian auspices. She was an empress

⁶⁵ *Dem. Evang.*, VI, XVIII (M. XXII, c. 457).

⁶⁶ We admit, of course, an interruption after the siege of Titus, but not necessarily a long one. During this interval, however, there was no possibility of the sites being forgotten.

and was aided by the imperial munificence of her son. She could push her investigations into actual research and excavations; and her work is recorded, because it was crowned with success.

Now arises the question: Why do the pilgrims not mention these sites if they were so interested in them? Why do they not tell at least of their desecration, if they were prevented from venerating them? A laconic reply would be: "Perhaps they did, but their itineraries, if they wrote any, are lost."

We have shown clearly that what allusions we have to individual pilgrimages, come under the head of *obiter dicta*. They are mere side issues, nothing more. Even when Eusebius unexpectedly tells us that Christians are hastening to Jerusalem from all parts of the known world, he appeals to this fact only in so far as it is a fulfilment of the prophecy he is discussing. Hence it is that he first shows us the pilgrims intent upon the desolation of the city described in the first three verses, and then takes them to Mt. Olivet as the subsequent verses require. He has no occasion to speak of Golgotha, since the prophecy does not mention it.

Our contention, therefore, is not weakened. It is enough for us to know that the more intelligent among the pilgrims were bent upon investigation, and that at the first favorable opportunity, thanks to Christian patronage, that spirit of investigation led to a presumed recovery of the sites.

What we have thus far considered is certainly of sufficient force to form a strong presumption in favor of an actual recovery, yet, since we pretend to give only a cumulative argument, and that argument is yet incomplete, all that we maintain for the present is that the double impulse described—the one from within, the other from without—are sufficient to guarantee an unqualified acceptance of what ecclesiastical writers tell us about the recovery in the fourth and subsequent centuries. On their authority the actual existence of the tradition is directly established.

This we shall consider in the next article.

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[TO BE CONTINUED.]

THE SOCIAL POSITION OF THE EARLY CHRISTIANS OF ROME
(A. D. 30 [?]-138.)

IN THE FAMOUS fifteenth chapter of the *Decline and Fall* Gibbon with inimitable irony gives his view on the social position of the first Christians. "Such is the condition of civil society that, whilst a few persons are distinguished by riches, by honors, and by knowledge, the body of the people is condemned to obscurity, ignorance, and poverty. The Christian religion, which addressed itself to the whole human race, must consequently collect a far greater number of proselytes from the lower than from the superior ranks of life. This innocent and natural circumstance has been improved into a very odious imputation, which seems *to be less strenuously denied by the apologists than it is urged by the adversaries of the faith.*" He then proceeds to paraphrase a charge of Celsus¹ to the effect "that the new sect of Christians was almost entirely composed of the dregs of the populace, of peasants and mechanics, of boys and women, of beggars and slaves, the last of whom might sometimes introduce the missionaries into the rich and noble families to which they belonged. These obscure teachers (such was the charge of malice and infidelity) are as mute in public as they are loquacious and dogmatical in private. Whilst they cautiously avoid the dangerous encounter of philosophers, they mingle with the rude and illiterate crowd, and insinuate themselves into those minds whom their age, their sex, or their education, has the best disposed to receive the impression of superstitious terrors. This unfavorable picture, though not devoid of a faint resemblance, betrays the pencil of an enemy." This is true also of Gibbon's paraphrase, which, though not as savage as Celsus's original charge, is vastly more piquant. After putting forth a slight defence against the charge of Celsus, Gibbon remarks that the exceptions of Aristides, Justin, Clement, etc., "are either too few in number, or too recent in time, entirely to remove the imputation of ignorance and obscurity which had been so

¹ Origen, *C. Celsum*, 3, 55.

arrogantly cast on the first proselytes to Christianity. Instead of employing in our defence the fictions of later ages, it will be more prudent to convert the occasion of scandal into a subject of edification." ² In other words, Gibbon takes as a true description of the early Christians the words of Celsus which purport to describe the Christians of the third quarter of the second century. If we are not to believe with Celsus that the earliest Christian teachers appealed only to silly, weak women (*γυναικα*), children and slaves, we are at least to hold that only the ignorant, the foolish, the poor, and the rude, with very few exceptions, were in the beginning converted to Christianity.

This description of the early Christians seems to have been widely adopted at least in common opinion. Other writers would almost confine Christianity at its beginning to the middle classes. Merivale gives it as his opinion that in Judea the Gospel was not first received by the despairing but rather by "the hopeful enthusiasm which urges those who enjoy a portion of the goods of life to improve and fortify their possession. And again at Rome it was first embraced by persons in a certain grade of comfort and respectability; by persons approaching to what we should call the middle classes in their

² Celsus's charge is that the only adherents to Christianity are "tanners, fullers, workers in wool, ignorant, rough men who dare not open their mouth in the presence of their masters, and become eloquent only before weak silly women and children. They bid children pay no attention to their fathers and not to believe their masters, in so much as they talk nonsense, and are without sense, and seeing that they are preoccupied with silly foolish talk, know nothing worth knowing and are capable of nothing good. They claim that they alone know the right kind of life to live, and assure the children that by listening to them they will not only be happy themselves but will also bring good luck to their homes. They profess, however, their inability to give their teaching in the presence of the children's fathers and masters. The wickedness and wrongheadedness of these put them out. They are utterly corrupted, wicked in the extreme, and beat them. If the children want to be instructed, they must leave their fathers and masters, go with the women and their playfellows into the women's quarters or to the tanner's or fuller's shop: there they will get perfect knowledge. It is by such talk as this that they win disciples." (Origen, *C. Celsum*. 3, 55.) In another place Celsus says that Christianity appeals to the common people only (*Ibid.*, 1, 27).

condition, their education, and their moral views.”³ Dean Milman thought “that the strength of Christianity lay in the middle, perhaps the mercantile classes.”⁴ Lightfoot, coming nearer to Gibbon’s view, says, speaking generally, though with Rome especially before his mind, “It is the tendency of religious movements to work their way upward from beneath, and Christianity was no exception to the general rule. Starting from slaves and dependants, it advanced silently, step by step, till at length it laid hands on the princes of the imperial house.”⁵ In another place he says, “that the majority of the first converts from heathendom were either slaves or freedmen appears from their names.”⁶ Professor Ramsay in 1893 complained of the fixed idea prevalent among some scholars that the Christians were too humble and insignificant a set to have attracted the attention of the Roman government as a particular sect.⁷ This writer has gone so far in the other direction as to assert that Christianity “spread at first among the educated more rapidly than among the uneducated.”⁸ More lately, Dr. Orr has written that the Divine Power of Christianity “drew to it men of all classes of society from the beginning, and often the persons in higher station were the first to come and, through their example, brought others.”⁹ This last view can with good reason be proved true of the first spread of the Church in Western Asia and Eastern Europe.

Our present purpose, however, is to see of what classes the Church in Rome at its first beginnings consisted and how far socially it extended by the end of the first century of its existence. For convenience’ sake we may take the death of Hadrian as our *terminus ad quem*.

³ *History of the Romans under the Empire*, Vol. VI, pp. 456-7.

⁴ *History of Christianity*, II, ch. 9, note. In the text he said that “the relative rank and wealth [of Christians] were more evenly balanced” [than among pagans?].

⁵ *Clement of Rome*, I, p. 29.

⁶ *Notes on the Epistles of St. Paul*, p. 165.

⁷ *Expositor*, July, 1893.

⁸ *Church in the Roman Empire*, p. 57.

⁹ *Neglected Factors in the Early Progress of Christianity*, p. 97.

The evidence is not very abundant for this early period and not very clear, but still some light may be shed on the question by St. Paul's letter to the Roman Christians, by the historians that deal with the time, by St. Ignatius of Antioch, by the "Pastor Hermæ," and especially by the earliest catacombs, for the study of which Monsignor Wilpaert's splendid volumes are now available.

Our first piece of evidence is St. Paul's Epistle to the Romans, Chapter 16. In this letter St. Paul mentions more members of the Church by name than in any other letter.

First, he salutes the Church which met in the house of Aquila and Priscilla, whom he had first met at Corinth. Is it fair to argue that a very small house, a house belonging to very poor people, would not be chosen to serve as a Christian meeting-place and that, consequently, Aquila and Priscilla did not belong to the lowest ranks of society? Of the other names mentioned (verses 3-16) some perhaps, not otherwise specified, were those of slaves or freedmen; at least some of these names have been found on burial slabs inscribed to the memory of slaves or freedmen connected with the imperial house.¹⁰ But the fact that some of the Roman Christians mentioned by St. Paul had names similar to those of slaves or freedmen of Eastern origin would not prove that his correspondents were themselves slaves or freedmen if, as is probable, they too had come from the East. In any case, to be a slave in the earlier days of Imperial Rome, when important offices and work, requiring trained and clever heads, were entrusted to this class, did not necessarily mean to be one of the rude and ignorant;¹¹ whereas to be a freedman frequently meant to belong at least to what we call the middle class and often to the wealthy.¹² It is not, however, improb-

¹⁰ Cf. Lightfoot, *Philippians*, pp. 21, 171; also *Clement of Rome*, I, pp. 27-28.

¹¹ Cf. Lightfoot, l. c.

¹² Cf. also Prof. Ramsay, *Expositor*, 1900, I, p. 99; cf. the inscription quoted by Lightfoot, *Clement of Rome*, I, 114, which shows that a freed-

able that most of those addressed by St. Paul were freeborn and engaged in one or other profitable pursuit at Rome. The tone St. Paul uses in reference to most of them, for instance in verses 6-10, 11 (*ἀσπάσασθε Ἡρῳδῶνα τὸν συγγενὴ μου*) seems to exclude the idea of their being slaves, and the previous acquaintance which seems to be implied, would make against their having been freedmen of Rome. In any case, the hypothesis which makes the majority of them slaves or freedmen is not necessary or even reasonably justified, the only argument brought forward being drawn from their names.

St. Paul also sends greeting to the Christians of the household of Aristobulus, brother of Herod the Tetrarch (v. 11), and of Narcissus, a powerful freedman of Nero (v. 11). Such an expression would certainly include slaves and freedmen but also freeborn officials of the house. But here again we do not know what the Apostle's words really imply.

Some years after this letter was written, St. Paul was sent in custody to Rome. He was met by the chief Jews of the city, who came to hear him preach. Of these, we are told, some believed, while some did not,¹³ that is to say, St. Paul's first converts in Rome were some of the foremost Jews. In his second letter to Timothy ¹⁴ St. Paul sends greetings from Eubulus, Pudens, Linus, and Claudia. Of the social position of Eubulus and Linus we know nothing; around the names

woman could herself have freedmen and freedwomen. I give practically Lightfoot's restoration:

TATIA . BAUCVL
TRIX . SEPTEM . LIB
DIVI . VESPASIAN
FLAVIAE . DOMITIL
VESPASIANI . NEPTIS . A
IVS . BENEFICIO . HOC . SEPVLCRV
MEIS . LIBERTIS . LIBERTABVS . PO

We should probably read: "Tatia Baucul (Nu)trix septem liberorum Divi Vespasian(i atque) Flaviae Domitil(lae) Vespasiani neptis a . . . (e)jus beneficio hoc sepulcru(m feci) meis libertis libertabus po(sterisque).

¹³ Acts, 28:17-24.

¹⁴ II Tim. 4:21.

of Pudens and Claudia some scholars ¹⁵ have woven an interesting story which we cannot enter into here. Briefly, according to this view, Pudens was a soldier of distinction who had served in Britain, while Claudia was his wife and a British princess. Tradition made Pudens a Roman Senator. According to Professor Lanciani ¹⁶ archeologists have tried to trace his genealogy, "but although it seems probable that he belonged to the noble race of the Comelii Aemilii, the fact has not been clearly proved." What were supposed to be the remains of Pudens's house were discovered in 1870. As they extend for a considerable distance under the neighboring houses,¹⁷ it is clear that the house was that of a man of good position. At the end of his letter to the Philippians (4:32), St. Paul writes: "All the saints salute you, especially those of Caesar's household." These last words would apply certainly to those of the slaves or freedmen of Nero who were Christians. Whether any members of the imperial family or high officials at Nero's court were Christians is not known. When St. Paul in the same letter (1:12-13) writes that what had befallen him had tended to the spread of the Gospel, and that "his chains had become apparent in Christ to the whole of the pretorium and all the rest," so that many of those who believed had taken courage from his chains "to speak the word fearlessly" (1:14), he seems to hint at some great success in the spread of Christianity. Was this confined to the lowest classes? Tacitus ¹⁸ writes that the Christians were hated throughout the city of Rome for their crimes, even though the city was a sink of iniquity. "An immense number (*multitudo ingens*) of them were condemned not so much on the charge of causing the fire (of Rome) as on that of hating the human race. Hence pity was felt for them, although they were criminals who deserved rigorously to be made an example of, because they perished not for the good

¹⁵ Cf. Lightfoot's *Clement of Rome*, I, pp. 76-7; also Alford's *Excursus*, prefaced to this commentary on the Epistle to Timothy.

¹⁶ *Pagan and Christian Rome*, p. 110.

¹⁷ *Ibid*, p. 114.

¹⁸ *Annals*, 15, 44.

of the common weal but to glut the savagery of one man." (ibid.) It is fair to submit that such notoriety as is postulated by Tacitus's words could hardly have been gained by a body embracing the lower classes only. The probabilities too are that if the Christians of Rome were a "multitudo ingens," Christianity had spread in many directions, so far however leaving the very highest class practically untouched.

If we cannot find a Christian of high mark at Rome mentioned by St. Paul or in Tacitus's account of the Neronian persecution, perhaps the latter's words elsewhere will discover one. We read¹⁹ that a certain "Pomponia Graecina, a lady of rank, wife of Aulus Plautius, the conqueror of Britain for Claudius, was accused of being tainted by a foreign superstition, and handed over in accordance with ancient usage, to be tried by her husband. Plautius, after going into the case, pronounced his wife innocent. She lived to a great age, passed in unbroken sorrow. For forty years after the death of Julia, her friend, Drusus's daughter, put to death by the wiles of Messalina, she wore continual mourning, as befitted the grief of her heart."²⁰ The foreign superstition mentioned here might well of itself refer to a charge of practising the secret and immoral rites of one of the Eastern religions and of not being a Christian, because at this time Christianity at Rome was probably confounded with Judaism and so would have been recognized as a lawful religion.²¹ But as with this charge are mentioned her continued sadness and sober dress, many modern scholars²² have thought she was really a Christian who, after her conversion, became noticeably grave in demeanor, and put away richness of dress, changes which were put down by her puzzled friends, who did not know of, or understand, her change of religion as due entirely to grief for her friend's cruel death. As a Christian, a member of a re-

¹⁹ *Annals*, 13, 32.

²⁰ Julia died 43; Pomponia was tried 57; she died c. 83.

²¹ Cf. Lightfoot, *Ignatius and Polycarp*, I, pp. 9-11; *Clement of Rome*, I, p. 30, note.

²² Cf. *Clement of Rome*, I, 31.

ligious body not distinguished in law from Judaism, she had a right to acquittal. Her husband's court could only take cognizance of charges of licentiousness, especially of violations of the marriage vow. Charges, however, of "Thyestean feasts" and "Oedipodean unions" were even at this early date made against the Christians.²³ The truth would seem to be that Pomponia Graecina was charged not exactly with being a Christian but with practising the supposed immoral Christian rites. Many think that the probability of the Christianity of Pomponia has now been raised almost to a certainty by the discoveries of De Rossi in the Catacombs.²⁴ In the earliest part of the cemetery of Callistus is found the crypt of Lucina. This crypt from its purer style of architecture and the excellence of its ornamentation is judged by De Rossi to have been made in the first century.²⁵ The richness of ornamentation of the crypt also shows that Lucina, to whom it belonged, was a lady of wealth. Further, in this crypt was found an inscription dating from the end of the second century, or the beginning of the third, containing what is almost certainly the name ΠΟΜΠΩΝΙΟΣ ΓΡΕΙΚΙΝΟΣ (Pomponius Graecinus), while other stones were found in the same place bearing the names of members of the Pomponian family or of families allied to it.

De Rossi from these pieces of evidence concludes that the lady who had the crypt built, was a member of the same family and most probably Pomponia Graecina, the wife of Aulus Plautius, herself. The difficulty arising from the difference in the name he gets over by suggesting that Lucina was the

²³ Cf. Tacitus, *Annals*, 15, 44, quoted above; Lightfoot, *Ignatius and Polycarp*, I, p. 53, note; Wandinger, p. 30, quoted by Lightfoot, *Clement of Rome*, I, p. 30, note.

²⁴ Cf. Brownlow and Northcote, *Roma Sotteranea*, I, pp. 277-281.

²⁵ Lightfoot, (*Clement of Rome*, I, p. 31) gives as an additional argument for the early date of the crypt the fact of "its exposure above ground"; but De Rossi does not seem to hold this. Cf. Brownlow and Northcote, *Roma Sotteranea*, I, 427, who in their discussion of the cemetery of Callistus and the relation of the crypt to it, deny that the monument above ground belonged to the crypt.

lady's Christian name, taken as symbolical of the light of grace shed on the soul by Baptism.²⁶ This possession of two names, one the name by which the Christian was known among his pagan friends, and the other "his name in religion," is known to have existed in other cases.²⁷ Monsignor Wilpaert,²⁸ however, in the absence of any other historical data, due to the state of ruin in which the crypt was found, judges that the paintings discovered in it belong to the first half of the second century. The dress of the figures, the double layer of plaster and its excellent quality, are, it is true, indications also of the end of the first century. Archeologists however seem to be now unanimous in assigning the paintings of the crypt with Mgr. Wilpaert to the first half of the second century. Hence the crypt itself cannot with certainty be assigned to the first century. Although this conclusion weakens the identification of Pomponia Graecina with the Christian lady Lucina, it leaves the probability of the conversion of Pomponia Graecina intact. In any case the crypt of Lucina goes to prove the spread of Christianity in the higher classes of Rome in the period we are dealing with. The style of the crypt, the richness of its decorations, and the narrow stripe denoting a member of the equestrian order borne by some of the figures, show that the lady, its owner, whom tradition calls Lucina, was a person of position and wealth.

The evidence in the matter of our inquiry relating to Domitian's reign is more clear. Dion Cassius, or rather his abbreviator Xiphilinus²⁹ writes as follows: "In the same year (A. D. 95 or 96)³⁰ Flavius Clemens the Consul, although he was his cousin and had to wife Flavia Domitilla, also a relation of the emperor, was put to death with many others by Domitian. The charge brought against both of them was one of atheism, a charge on which many others who had gone

²⁶ Cf. Col. 1:13; I Peter 5:9; Heb. 6:4.

²⁷ Cf. Brownlow and Northcote, *Roma Sotteranea*, I, p. 280.

²⁸ *Pittura delle Catacombe* (1903), II, p. 121.

²⁹ *Hist.*, 67, 14.

³⁰ Cf. Lightfoot, *Clement of Rome*, I, 34, note.

astray by adhering to the ways of the Jews, were condemned; of these some were put to death, whilst others were deprived of their property. Domitilla, however, was only sentenced to banishment in Pandateria [in the Tyrrhene Sea]. Glabrio, who had been consul with Trajan, was put to death on the same charges as most of the others and especially because he had fought with wild beasts [in the theatre]." Suetonius in his life of Domitian ³¹ says: "Finally, on the slightest suspicion and almost while he was still consul, Flavius Clemens, his cousin, a man of most despicable want of energy, was put to death by Domitian. The Emperor had openly named Flavius's sons, who were then quite small, as his successors, and had changed their names, bidding them be called the one Vespasian, the other Domitian." Gibbon ³² saw that this accusation of atheism, especially when joined to that of keeping Jewish ways, could only mean Christianity. In this view nearly all scholars have followed him. The apologists Justin, Athenagoras, Minucius Felix, all relate atheism as the prime charge against the Christians; it is not unlikely that this description of the charge arose in the middle of the second century. Flavius Clemens was a nephew of Vespasian and cousin of Domitian, while his wife, Flavia Domitilla, was granddaughter of Vespasian and niece of Domitian. Flavius was consul in A. D. 95. Eusebius in his *Chronicon* ³³ gives a slightly different account. On the authority of Bruttius, a Roman historian, about whose date nothing certain seems known,³⁴ he says that while Flavius Clemens, the ex-consul, was put to death by Domitian for a Christian, Flavia Domitilla, his niece (not his wife), was exiled to the island of Pontia. This island belonged to the same group as Pandateria, to which, according to Dion Cassius, the ex-consul's wife, Flavia Domitilla was banished. This tradition St.

³¹ *Domitian*, 15, 17.

³² *Decline and Fall*, Ch. 16.

³³ II, after the year A.D. 95, of Domitian, 14; cf. Migne, *Pat. Gr.*, 19, 551.

³⁴ Cf. Lightfoot, *Clement of Rome*, I, 46.

Jerome³⁵ confirms. It is also found in the fifth or sixth century acts of the martyrs Nereus and Achilleus, who are represented as chamberlains to Flavia Domitilla, the younger.³⁶ Mommsen, on the evidence of an inscription,³⁷ De Rossi on the evidence of the same inscription and the above mentioned tradition, maintain the existence of two Domitillas, the one the wife, the other the niece, of Flavius Clemens. Lightfoot thinks this hypothesis doubtful, giving as his reason a possible and very simple corruption of the text Eusebius followed³⁸ and, what he thinks, an equally probable interpretation of the inscription Mommsen relies on.³⁹ Whatever the case may be, we seem to have clear evidence for the fact that very near relatives of the Emperor at the end of the first century were converts to the faith.

The evidence of the catacombs does not confirm the Christianity of Flavius Clemens, but it seems to make certain that of Flavia Domitilla. In the old acts of the martyrs, as also in the pilgrims' itineraries of later date there is frequent mention of the "Caemeterium Domitillae."⁴⁰ In the place designated by these old traditions there was found in 1865 a burial-place, the fore part of which is not underground, but a build-

³⁵ Ep. 108, 7, quoted by Lightfoot, *Clement of Rome*, I, p. 108.

³⁶ Ibid, p. 51, note; Brownlow and Northcote, *Roma Sotteranea*, I, pp. 180-181.

³⁷ FL. DOMITILLAE FILIA . FLAVIAE . DOMITILLAE

DIVI . VESPESIANI . NEPTIS . FECIT . GLYCERAE . L. ET

Mommsen takes "neptis" as genitive, Lightfoot as nominative. Cf. Lightfoot, *Clement*, I, 114.

³⁸ The original text would run substantially as in Syncellus: Καὶ Φλαυία Δομετίλλα ἐξαδέλφη Κλήμεντος Φλαυίου ὑπατικοῦ . . . εἰς νῆσον Ποντίαν φυγαδεύεται. The omission of ἡ before Κλήμεντος would be a very easy one; its insertion would bring the statement into line with Dion Cassius as far as the relationship of Domitilla to Flavius was concerned. We should then read Φλαυία Δομετίλλα ἐξαδέλφη ἡ Κλήμεντος κτλ, i. e. Flavia Domitilla, his niece (i. e. of Domitian supplied from the context), wife of Clement the Consul.

³⁹ Cf. note above.

⁴⁰ Brownlow and Northcote, I, p. 112.

ing of brick placed against the side of a hill. The vestibule of this burial-place opens on the road, has a façade in neat brick work, and is ornamented with a cornice in terra-cotta. Just above the door is still to be seen the place where the inscription of ownership was placed.⁴¹ Unhappily this has been partly destroyed. De Rossi has restored a fragment he found as "Sepulcrum Flaviorum;" on the fragment remaining there is the engraving of an anchor, the Christian sign of hope, which gives the middle point of the original stone: the letters above the anchor in the first line are . . . RUM, in the second . . . ORUM; the original slab has been broken along a line running obliquely almost through its centre. Now, as De Rossi's restoration fits in very completely with the most careful calculation of the size of the letters used and of the amount of space available, if this restoration is not certain, it is, at any rate, very plausible;⁴² remarkably so, when the other evidence obtained from the same place is considered. The grandeur of this burial-place, with its vestibule placed against the side of a hill like that of the Nasos, and its extent, show that it must have belonged to an owner of the richest and noblest class, seeing that it was built at great expense and without any attempt at concealment. That the vestibule was built originally for Christian burial is almost certainly shown by the recesses evidently made to receive sarcophagi and not urns containing the ashes of cremated bodies, for up to the first half of the second century most pagan families cremated their dead.⁴³ From the vestibule a few steps lead down into a gallery excavated in the hill, the roof of which is decorated with a fresco, in an easy flowing style like that of the best pagan art of the first century and hardly inferior to the best, representing a vine in the branches of which birds and genii

⁴¹ Brownlow and Northcote, I, 123; Allard, *Rome Souterraine*, p. 105.

⁴² Thus



Cfr., Lanciani: *Pagan and Christian Rome*, p. 340.

⁴³ Lanciani, *ibid.*, p. 336.

are playing; the side walls, near enough to the entrance to be lighted and seen from without the doorway, are ornamented with marble and painted with frescoes representing Daniel in the lion's den, as also the agape, the fare of which consists in bread and fish. The latter, as is well known, was the early Christian symbol for Christ. From this gallery sixty-four steps lead down to a vast crypt, the walls of which are covered with the richest marble facings to be found in the catacombs. The paintings in the hypogeum of the Flavii, as the gallery is called, and in the large vault, just mentioned, show such evident reminiscences of pagan art that, apart from the history of the place, Professor Mau, the great authority on the paintings of Pompeii, unhesitatingly declares that they must be attributed to the end of the first century. The scarcity of purely Christian subjects in the paintings among so much that is non-religious would seem to point to the employment of pagan artists.⁴⁴ An additional piece of evidence for the date is a medallion of Domitian which was found in 1884 fastened to a tomb.⁴⁵ Inscriptions, also, that have been found, two of them in the neighborhood of the place, and one probably coming from it, show that the land there belonged to Flavia Domitilla, granddaughter of Vespasian. They all have reference to grants of land made by her to dependants for burial purposes. The first is the one already quoted above in full, which relates that "Tatia Baucyl, nurse of the seven children of Vespasian and of Flavia Domitilla, Vespasian's granddaughter (*ejus beneficio*), made a burial-place for her posterity, freedmen and freedwomen." The other, found on the spot, runs as follows:

SER . CORNELIO . JULIANO . FRAT
 PISSIMO . ET . CAL(VISI)AE . EJUS
 P . CALVISIUS . PHILO(T)AS . ET . SIBI
 EX . INDULGENTIA . FLAVIAE . DOMITILLAE
 IN . FR . P . XXXV . IN : AGR . P . XXX

⁴⁴ Cf. Brownlow and Northcote, I, pp. 123-125. Mgr. Wilpaert, *Pittura delle Catacombe*, p. 121.

⁴⁵ Cf. Allard, *Histoire des Persecutions*, p. 88.

i. e. the concession was to extend along the road for thirty-five feet and was to go back from it thirty feet.⁴⁶

The third inscription, which, there is reason to think, came originally from the site of the monument,⁴⁷ has also been quoted above. It is the one which reads:

FILIA . FLAVIAE . DOMITILLAE . (VESPASI)ANI . NEPTIS
FECIT . GLYCERAE . L.

The existence therefore of a noble "monumentum" erected at great cost, showing a style of art that belongs to the end of the first century, standing on the property of Domitilla, granddaughter of Vespasian, together with the later tradition that placed the "Caemeterium Domitillae" here, seems to leave no doubt that this burial-place was built for Christian burial by the wife of Flavius Clemens, herself a Christian. In the same cemetery have been found fragments of tiles bearing the names of Claudius, Flavius, Ulpus, and Aurelius; some of these date from the years 123, and 137, while the latest probably do not go beyond the first half of the second century. They seem to show that other members of the Flavian family, before the end of the first century of the Church's existence, had become Christians along with members of other of the noblest Roman families.⁴⁸ This discovery only bears out the clear indication of Dion Cassius's words quoted above. It will be remembered that in the account of Flavius Clemens's condemnation on the charge of atheism combined with Jewish practices, he mentioned that many others were condemned on the same charge, and that of these some were put to death, whilst others had their property confiscated. The mention of them in connexion with Flavius suggests that they were men of high rank. They were certainly men of wealth, otherwise there would be little meaning in mentioning the confiscation of the property of those who were not put to death. Tacitus,⁴⁹

⁴⁶ Quoted by Lightfoot, *Clement of Rome*, I, p. 114.

⁴⁷ *Ibid.*, p. 36.

⁴⁸ Cf. Brownlow and Northcote, *Roma Sotterranea*, I, 125.

⁴⁹ *Agricola*, 45.

speaking of this outburst of Domitian, complains of the number of men of consular rank put to death and of the multitude of ladies of the noblest families sent into exile. Putting together Dion Cassius's words with those of Tacitus a fair inference seems to be that a certain number of men of consular standing, if not many, in Domitian's reign were Christians. Eusebius,⁵⁰ writing of Domitian's persecution, says that not a few Roman patricians and men of the highest rank were put to death, while a great number of men of position were sent into exile for their Christianity. It would be interesting to know his authority for this statement. Is it merely an inference from Dion Cassius, or is it based on the words of Bruttius whose authority he used in his *Chronicles*⁵¹ for the account of the death of Flavius Clemens and Flavia Domitilla? Was Bruttius an historian, contemporary with the events, or at any rate writing not long after them, with access to trustworthy materials?

One other name of interest is mentioned by Dion Cassius in this same account. He relates that Acilius Glabrio, who had been consul with Trajan, was among the number of those put to death on charges similar to those made against Flavius Clemens. Suetonius⁵² writes that many senators including some who had been consuls were put to death by Domitian on a charge of treason. One of the three ex-consuls he mentions is Acilius Glabrio. The words "ut molitores novarum rerum" of Suetonius could certainly include the charge of Christianity, while the vague words of Dion Cassius suppose its existence in the case of Acilius Glabrio and of at least many of the others who suffered.⁵³ The Christianity of Acilius is made still more probable by a discovery made by De Rossi. In 1888 near the cemetery of Priscilla, he discovered a gamma-shaped crypt which opens into an extraordin-

⁵⁰ *H. E.*, 3, 17.

⁵¹ II, for the fourteenth year of Domitian.

⁵² Domitian, 10.

⁵³ τὸν δὲ δὴ Γλαβρίωνα τὸν μετὰ τοῦ Τραιανοῦ ἀρξάντα, κατηγορηθέντα τὰ τε ἄλλα καὶ οἷα οἱ πολλοὶ (i. e. ἀθεόγητος ὑφ' ἧς καὶ ἄλλοι ἐς τὰ τῶν Ἰουδαίων ἔθνη ἐξοκέλλοντες πολλοὶ κατεδικάσθησαν) καὶ ὅτι καὶ θηρίοις ἐμάχετο ἀπέκτεινεν. *Hist.*, 67, 14.

arily large chapel. This crypt almost rivals the monument of Domitilla in grandeur. Like it, its galleries are faced with marble and richly adorned with paintings, though these are not so rich as those in the cemetery of Domitilla. These paintings are also pronounced by Professor Mau to belong to the end of the first century.⁵⁴ This crypt was certainly in Mgr. Wilpaert's view the burial-place of Acilius Glabrio, consul in 91 with Trajan. Professor Lanciani, however, thinks that the large vault was not the burial-place of Glabrio, but only his memorial chapel, seeing that, according to Dion Cassius, he was put to death while in exile.⁵⁵ Whilst then it may not be certain that Glabrio, Trajan's colleague in the consulate, was buried here, it does seem certain that the galleries and crypt were made by his family at the end of the first century. This date is given by its style. Its owners are made evident by fragments of inscriptions found in the crypt. At the time of its discovery there was found a stone bearing the inscription "Acilio Glabrioni filio." Other inscriptions, found later, bearing the names of Manius Acilius, his wife Priscilla, Acilius Rufinus, Acilius Quinctianus, and Claudius Acilius Valerius, show that other members of the family were buried here.⁵⁶

Hence, even if Acilius Glabrio, Trajan's colleague, were not himself a Christian, there is evidence that his family was soon converted to Christianity. This family was later described by Pertman in his address to the Senate on his election as Emperor in 192, as the noblest race in the world, and by Herodian (2, 3) as the noblest of the noble.⁵⁷

The other cemeteries assigned to the first century are those of St. Peter on the Via Comelia and of St. Paul on the Via Ostiensis, and the Caemeterium Ostrianum. Those of St. Peter and St. Paul were destroyed to make way for the basilicas erected in their honor. In that part of the Caemeterium Ostrianum which has been excavated, inscriptions of a very

⁵⁴ Wilpaert, *Pitture delle Catacombe*, p. 121.

⁵⁵ Lanciani, *Pagan and Christian Rome*, p. 4.

⁵⁶ Lanciani, *ibid.*, p. 4.

⁵⁷ Cf. Lanciani, *ibid.*, p. 5.

early date have been found. These legends are beautifully carved in marble. "They bear no Christian symbol but the anchor, and once the fish; they have only one Christian exclamation, and that the first that came into use: 'Vivas in Deo.' Their style is as laconic as possible, merely the names, or with the addition, as on pagan tombstones of the name and relationships of those who set up the *titulus*, and the epithet *dulcissimus* or, once or twice, *incomparabilis*. Of the men the three names are often given; of the women the gentilitium and cognomen. In nearly a hundred instances the gentilitia are of Claudii, Flavii, Ulpii, and others which carry us back to the period between Nero and the first of the Antonines."⁵⁸ We may fairly assume that many of these at least were not the names of freedmen or freedwomen where this is not stated, for at least in one case the dead person is stated to have been the freedwoman of Lucius Clodius Clemens.⁵⁹

Other catacombs that fall within our period (30[?]-138) are the Capella Graeca in the cemetery of Priscilla, said by tradition to have belonged to Priscilla, the daughter of the Prudens mentioned by St. Paul in his letters to the Philippians, and the crypt of the Passion in the cemetery of Praetentatus. Mgr. Wilpaert assigns the Capella Graeca to the end of Trajan's or the beginning of Hadrian's reign; besides the general characteristics of the double layer of plaster, the dress of the figures (short sleeves, etc.), the date is precised by the way in which the women's hair in the paintings is dressed and by the representation of the Blessed Eucharist in the breaking of bread.⁶⁰ De Rossi assigned it to the first century. It differs from the later catacombs in that it is not merely hewn out of the tufa, but also built up with bricks and mortar.

⁵⁸ Brownlow and Northcote, *Roma Sotteranea*, I, pp. 119-120.

⁵⁹ The names seem to be given in full in De Rossi's *Bulletino*, 1871, pp. 30-4, which I have not been able to see. The argument cannot be fully stated until the forms of the names have been examined, for, in the absence of other evidence, it is the form of the name which enables us to ascertain with more or less probability whether the person referred to was a freedman or not.

⁶⁰ Wilpaert, *op. cit.*, p. 123.

There are, moreover, no graves in the walls, as is usual later, the chapel being made to receive sarcophagi only. It is beautifully ornamented with stucco-work. Its frescoes are abundant and have much resemblance to the best pagan art. These last characteristics are also found in the crypt of the Passion in the cemetery of Praetentatus of nearly the same date. The inscriptions in the Capella Graeca unlike most are painted in vermillion on tiles. Many of the names seem to be those of genuine members of the noble families, whose nomina are found there.⁶¹

The evidence obtained from the catacombs and from the historians who write of the time seems to show that among the early Christians of Rome were found members of the noblest families of the city, not excepting the imperial house itself. The statements of the pagan historians, the traditions that surround the oldest catacombs borne out as they are by their grandeur, richness of ornamentation and paintings, and the inscriptions found in and about them seem to make any other conclusion impossible.⁶²

Another proof of the high position of some of the Roman Christians at the beginning of the second century, if any is needed, is given by St. Ignatius when he begs the Roman Church by its intercession not to prevent his martyrdom.⁶³

⁶¹ Brownlow and Northcote, I, pp. 115-116. The only two names quoted by Brownlow and Northcote seem unfortunately chosen. They are Titus Flavius Felicissimus and Titus Flavius Ampliatus. The latter, at least, seems to be the name of a freedman, or the descendant of one. See note above.

⁶² We have said nothing of Plautilla, the reputed sister of Flavius Clemens, the consul, and mother of Domitilla the younger, because her existence seemed to be testified to only by the Acts of Nereus and Achilles of the fifth or sixth centuries. Similarly, all mention of Aurelia Petronilla, probably a member of the Flavian family, has been excluded, because, although a "very ancient sarcophagus" inscribed with the words "Aureliae Petronillae, filiae dulcissimae" has been discovered, and it is known that Pope Siricius, between the years 390 and 395, erected a basilica over her tomb, the date of her death is not certain. In tradition she is the daughter, i. e. the spiritual daughter, of St. Peter. Cf. Lightfoot, *Clement of Rome*, I, pp. 32, 42, 111, for Plautilla, and p. 378 for Petronilla; also cf. Brownlow and Northcote, *Roma Sotteranea*, I, pp. 122, 176-186, for Petronilla.

⁶³ Ad. Rom., I, 2.

As Harnack remarks, "Before what other person than the Emperor could this intercession be made?"⁶⁴ It shows at least that if some of the Roman Church were not themselves influential at court, they had friends who were.⁶⁵ To round off the evidence available for the social position of the Christians of Rome in the period ending with the death of Hadrian, it may be interesting to consider the notices on this matter to be found in the *Pastor Hermæ*. If the evidence of the Muratorian fragment is to be relied upon, the limits for the date of the book are A. D. 139(?)—154(?).⁶⁶ The conditions represented by Hermas will not differ very much from those obtaining in the first years of the century. In the vision of the building of the tower, representing the Church, "the white, twisted stones" that are brought up to the tower but are rejected because they do not fit in with the stones "are those who have faith but also the riches of this world and in time of trial on account of their riches and interests deny their Lord."⁶⁷ In the same vision the Lady, the Church, bids "the rich (οἱ ὑπερέχοντες) seek out the poor."⁶⁸ Hermas is told by the angel of penance that one sign of the action of the evil spirit is "desire of many affairs, the spending of great sums on much food, on often getting drunk and tippling, and on all manner of unneeded luxuries."⁶⁹ Later, the angel speaking of the spiritual blindness caused by the preoccupation of mind due to riches, says, "those who have never inquired into the truth and have never sought for knowledge about God, but are merely believers immersed in business, wealth, and friendship with heathens . . . do not understand the parables of God."⁷⁰ In the first parable the rich are told to remember that they are in an alien city. "If you know," says the angel, "the city in which you are destined to dwell, why do you thus get for yourselves estates, prepare costly

⁶⁴ *Princeton Review*, 1878, p. 278, quoted by Orr, *Neglected Factors*, etc.

⁶⁵ Cf. Lightfoot, *Ignatius and Polycarp*, II, p. 196.

⁶⁶ Cf. Funk, Introduction to *Pastor Hermæ*, *Patres Apostol.*, Vol. I.

⁶⁷ Vis. 3, 6.

⁶⁸ Vis. 3, 9.

⁶⁹ Mand., 6, 2, 5.

⁷⁰ Mand., 10, 1, 4.

apparatus, make arrangements for building and for useless houses." ⁷¹ He adds, "Do not then practise the great spending of the heathen." ⁷² In the next parable we are told that as the vine which is not trained on the elm, does not produce good fruit, so the rich man, unless he give to the poor, will not find mercy with God, for his prayer is weak, while that of the poor man, who prays for him, is strong. ⁷³ "Blessed are they that have and understand that their riches are from the Lord." ⁷⁴ In the parable of the willow tree we are informed that those who were put aside for a time because the twigs they brought were two-parts dried up, while only a third-part was green, "are men who are believers, but who have gained riches and have become men of repute in the eyes of the heathen." ⁷⁵ The rich are also represented as a "hill covered with thorns and brambles" that impede the doing of good. ⁷⁶ In the same parable of the tower and the hills certain round stones placed in the building of the tower (the Church) are said to be the rich who are naturally good and have had most of their riches stripped from them. The round stones that were rejected are those who would not turn from the world and their riches. ⁷⁷ The rich men described by Hermas include then men engaged in business, men living luxuriously, and men of standing among their heathen neighbors. This is not very definite, nor could we expect more in general teaching conveyed usually by similes. It is, however, another small link in our chain.

Shortly, to sum up the evidence available, we find that, although at its first beginnings the Church in Rome probably contained slaves and freedmen of the households of Aristobolus and Narcissus, we are not warranted with Lightfoot in setting down others mentioned in the sixteenth chapter of the Epistle to the Romans as slaves or freedmen. Among St. Paul's first Roman converts were some of the foremost

⁷¹ Simil., I, I.

⁷² Simil., I, I, 10.

⁷³ Simil., 2, 4-9.

⁷⁴ *Ibid.*, 2, 10.

⁷⁵ Simil., 8, 9, I.

⁷⁶ Simil., 9, 20, I.

⁷⁷ Simil., 9, 30-31.

Jews.⁷⁸ We cannot even conjecture what was the rank of the converts hinted at by St. Paul in Philippians 1:12-13, when he says that by his imprisonment the Gospel had made progress because "his chains had become apparent to the whole of the *Prætorium* and all the rest;" but we are not warranted in limiting them to the lowest class.

Tacitus⁷⁹ seems to chronicle the conversion of a lady of high rank and, by showing the widespread diffusion of Christianity in Rome⁸⁰ in Nero's time, to point to the fact that others besides the dregs of the people had become Christians. In Domitian's reign we seem to have good evidence that Christianity had laid hands on the highest ranks of society, and even on members of the imperial house. It is hard otherwise to interpret the evidence of historians and the earliest catacombs combined. In the beginning of the second century members of the Church, as we have seen, if the words of St. Ignatius in his letter to the Romans (1, 2) mean anything, had influence at court, while the picture of the Church of Rome drawn by the author of the *Pastor Hermae*, which probably holds good of the end of the period we are dealing with (A. D. 138), shows that its members contained high and low, rich and poor. This being so, Bishop Lightfoot's conclusion that the first members of the Church, drawn from the heathen, were slaves and freedmen, while certainly not true of the Eastern Churches, is not sufficiently supported by evidence to be applied to the Church of Rome; while that of Dean Milman, "that the strength of Christianity lay in the middle, perhaps the mercantile, classes,"⁸¹ would seem, due proportion preserved, to be applicable to the early Church of Rome in a way very little different from its application to the Church at any period. Gibbon's conclusion as put forth in his specious refutation of Celsus is a mere travesty of history.

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[TO BE CONTINUED.]

⁷⁸ Acts, 28: 17-24.

⁷⁹ Annals, 13, 32.

⁸⁰ Annals, 15, 44.

⁸¹ *History of Christianity*, II, ch. 9, note.

A CLERICAL STORY OF "SIXES AND SEVENS."

X.

THE blow fell at last!

The week had passed by most pleasantly at St. Bart's amid much musical discussion and not a little humorous comment on the part of all three of us, Mr. Merrill alone taking a somewhat anxious interest in the conversation, for the practical end of the proposed changes fell most largely to his share. But finally, on Saturday morning, the breakfast-table was the scene for the entrance of Nemesis, in the form of two letters for myself, neatly placed beside the little heap belonging to Father James. I had no thought of receiving any mail, and scarce had even glanced at that side of the table on entering the room. The watchful eye of the pastor, however, immediately caught sight of the two heaps, and—happening to glance at his face at that moment—I saw a sudden half-surprised, half-quizzical gleam leap into his eyes.

"Two letters for you, Father Martin", said he, passing them over to me; "and it may chance that they will verify my prophecy."

"Your prophecy?" I asked.

"It would be like a play if it came true", he answered. "It was not all in joke that I warned you to fear the activities of that energetic convert of yours, Father Boyton. 'Within a week's time the whole diocese, including the bishop, will have learned of your dramatic solo from Mercadante's Mass'—you may recall these words uttered by my prophetic soul, as well as my conclusion that you would doubtless now be called upon to fill the aching void in the Diocesan Musical Commission."

I sat idly turning one of the envelopes over and over, looking now at one side, now at the other, in an abstracted mood, until gently rallied by Father James:

"You remind me of Lord Dundreary with his letter. Really, the most expeditious way of finding out from whom it comes, is to open the envelope and glance at the signature."

"Nay", I laughed, "let me enjoy the mystery and the sus-

pense a little while longer. But the other letter really does give me concern—it is stamped ‘Bishop’s House, Ironton’, and may contain any one of a dozen dangers to my comfort.”

“Don’t spoil your appetite with it—wait until after breakfast”, counselled Father James.

“Come what come may”, I replied, seizing a fork and adjusting one of its prongs to the slit, “time and the hour runs through the roughest day. The critics assure us that Macbeth was a moral coward; let me be brave”, I concluded with mock-heroic solemnity.

The letter was indeed from the bishop—no less—and ran as follows:

My dear Father Martin:

The diocese is fortunate in the double circumstance of possessing a priest who can assist it in this musical crisis with knowledge and experience and who is happily freed from pastoral engagements for some months to come. I do not wish to profit from both circumstances to your discomfort, however, and I shall be quite satisfied with such activity and counsel as your vacation trips may permit you to contribute to the solution of the musical problems confronting us. In adding your name to the Diocesan Commission I hasten therefore to explain that we shall not expect you to attend any meetings, but to gather some ideas, in your travelling, of the various needs of our various parishes, and to forward to us, from time to time, your suggestions as to the most feasible way of meeting such needs. Doubtless your vacation can thus be made to illustrate the *utile dulci*.

“If Father Boyton lives up to his reputation as a news-gatherer”, said Father James, “the second letter must be from himself, and must contain the same important news, although probably couched in more companionable phraseology.”

It was a mere chance that I opened the bishop’s letter first, or Father Boyton would have achieved a fine stroke of news-gathering such as the reporters style a “scoop”; for his letter had all the facts:

Dear Martin:

Now that you are one of the official Commissioners of the diocese in musical matters, I have a strong hope that you will at length accept my standing invitation and visit Lakeby, if only for the sake of officially criticising our musical arrangements here. Come next Monday evening, by

the latest, and stay as long as you like; but don't fail me next Monday evening, for we are going to have Father Julius with us, back again to his music in the Seminary after a long trip through the famous chant schools of Europe; and we hope to have some of your fellow-commissioners—for I have asked them all to come. My house is, as you know, built for many clerical helpers during the summer rush of pastoral work at this resort; and now that the summer has passed, we are feeling lonely. So there is plenty of room. Don't bid adieu to Father James, but force him to come along with you. I am writing to him by this mail; but he is rather eremitical in his conception of pastoral duty, and I am depending on you to help my invitation. Again, don't fail me.

"But screw your courage to the sticking-point, and we'll not fail Father Boyton", I said, looking questioningly at Father James.

"He hits me off pretty well as a pastoral hermit, since it has not been through a lack of pressing invitations that I have not visited Lakeby for over a year", said my old pastor ruminatingly; "and really it would be wrong for me to neglect any further my social duties in that direction. I'll go with you", he concluded, "for more than one reason. For in truth, apart from the pleasure of your company and of Boyton's hospitality, I am curious to observe the progress of his musical fever, and to note how many of his guests may contract the malady from him."

We agreed thus not to fail our insistent host, but to be on hand promptly for Monday evening.

The journey to Lakeby would consume three hours by express—a short trip, relatively, in a diocese of magnificent distances. It occurred to Father James to break it, however, in order to visit, passingly, the rectory of an old college chum of his, eremitical like himself, and, unlike himself, an eccentric man in several ways. The town lay a little back from the railroad, which some years before had had its line straightened at the expense of the town's former convenience; and like its pastor, it had become gradually a hermit place. Still, we knew that we should have opportunity for dinner and a good chat at the old-time rectory, before continuing our journey to Lakeby.

The following Monday morning saw us depart bright and

early for the day's adventures, for the only train that would stop for our accommodation was of course a rather slow "accommodation" train; and it was not far from dinner-time when we at length found ourselves in the unpretentious house which no march of modern improvements had altered, and conversing pleasantly with its sole clerical inmate, the Rev. Dr. Sterne. I had never met him before, although I had seen him every year at the priests' Retreats, an exact and reserved-looking man. He received the announcement of my appointment to the Musical Commission, as part of Father James' introduction of me, without comment of any kind, but with a grave and courteous inclination of the head; so that I fancied that *Motu proprio*, Church music discussions, rubrical disquisitions thereupon, and the whole flock of recent musical questions, had passed over his head without exciting the slightest personal interest.

"A fossil of the fossils", thought I, "wrapped up in Old World theological dissertations. I have no doubt that he possesses the *Dublin Review* from the earliest issue, as well as a complete set of Bishop England's works, and reads and re-reads these for his constant entertainment."

And indeed it was some little time before the many skilful overtures made by Father James toward the subject of the recent legislation produced any apparent fruit; until finally, losing patience somewhat, a straight question: "What do you think of the Instruction on Sacred Music?" drew from him the equally straight answer that he had indeed read it attentively and thought well of it.

"But do you really consider its recommendations feasible?" asked Father James.

"*Ab esse ad posse valet illatio*", he replied briefly.

"Surely", rejoined Father James; "but you will allow me to quote that other qualifying dictum, that 'circumstances alter cases.' We are living and working in a missionary country, and can not pretend to the centuried Catholic traditions of the Old World. We have, for instance, been forced by our circumstances here to depend most largely on the de-

vout female sex for the splendor—indeed, I might say with truth, for the mere possibility—of our liturgical functions. No choir, no High Mass or Vespers; and no ladies, no choir. That has been our position."

"Say rather", rejoined Dr. Sterne, "that has been our tradition. Much can doubtless be pardoned to a missionary country; but the phrase now represents, for a very large part of America, merely a canonical fiction rather than an actual fact. I mean, of course, so far as abundance of financial and musical means, parish organization, and hierarchical supervision, and all the rest of the practical facilities, are concerned. Or is it possible that any city or diocese in Spain, Italy, France, Germany, Ireland, England, is better circumstanced financially and musically than dozens of dioceses in America? We have, it is true, many waste places in the Lord's vineyard; but on the other hand we also have many most flourishing spots. We were as children once—we are as men now. Once we were inculpable, possibly, in acting and thinking as a child; but now, having grown to man's estate, we must, like St. Paul, put off the things of a child. You have spoken of the traditions which they have in Europe, and which we lack here. It is true that we have not their traditions—in some cases centuried traditions which, although unrubrical, are rather inveterate and very difficult therefore to change—but we have been busy building up our own traditions, and we were threatened by the near probability of their becoming inveterate, until the *Motu proprio* woke us up—or at least tried to wake us up."

All this was said—controversial though it was both in form and in substance—in the quietest possible way, as if a theorem in geometry were being demonstrated, rather than a live and hotly-debated question discussed. So, at all events, it seemed to me; but Father James, knowing the warm character which lay hid in his old friend under the mask of indifference, chuckled audibly.

"Your last phrase betrays you, Sterne", he said, "and I am glad to see that you are still human and not fossilized

completely. So the *Motu proprio*, if it has not wakened us, has 'at least tried to wake us up.' *Venenum in cauda*. You are interested in the music reform, after all, in spite of your attempts to parry my leading questions *in re*."

"For once you are mistaken in your old chum", said the Doctor with a grim smile. "The fact is, that for me the *Motu proprio* has only an academic interest."

"Do you mean that you do not intend to put its recommendations to the test of practice?"

"When you say 'recommendations' instead of 'commands', I know that you speak as a friend who would treat my obduracy gently, rather than as a canonist who would exact the last farthing of obedience. But if I understand the meaning of language, the Pope has not issued recommendations—he has uttered commands. If I seem to take little practical interest in them, it is not because I make light of them, but because they have practically no meaning for me."

"Cryptic language", murmured Father James; "but I suppose you have simply weighed the commands against the possibilities of the situation, and have made up your mind that *nemo tenetur ad impossibile*, and that for you the impossible commands have only an academic interest."

Dr. Sterne appeared to be thinking and calculating. At length he looked at Father James with a bright gleam of intelligence in his eyes, as he answered:

"I perceive that not only have I been a hermit, but the town in which it has been my lot to work for the last thirty years has also become hermit-like—has retired from the knowledge, not alone of my brethren of the cloth, but partly even of yourself."

Father James flushed slightly, and was hastening to object that, although much of a hermit himself, he had consistently paid at least an annual visit to his old friend.

"I am wrong," hastily interrupted Dr. Sterne. "What I should have said is, that in all that time my old-established parish has had no corner-stone laying, no dedication of church or chapel, no parish school blessing, no patronal celebration—

in short, no occasion for bringing the clergy together at any service where my choir had to sing. And as a result of this, even you do not know that we have long since abolished the mixed choir of men and women, have sung Gregorian Masses and Vespers, and have cultivated both polyphonic and liturgical modern music. With the ladies there went, properly enough, the solo-singing. So that, as you see, the *Motu proprio* does not interest us in a practical way."

"*Ab esse ad posse*, as you remarked", quoth Father James; "and if you could do all this away ahead of any command or recommendation, and in a town that offers little in the way of financial rewards for musical talent, I think hardly one of our parishes may claim exemption from the law. I am curious to learn, however, what put it so early into your eccentric head to differ from your brethren in this matter."

"It is the fate of those who listen to a voice crying in the wilderness, to be esteemed eccentric", laughed Dr. Sterne. "And you say that I have mended our musical manners 'away ahead of any command or recommendation.' The fact simply is, that the Church has been crying out for many years—indeed, centuries—for reform in the musical part of her liturgical functions; and I fear it has been the voice of one crying as it were in the wilderness, for no one seemed to hear her cry. Pope Leo's Instruction to the Bishops of Italy in 1884, and his *Regolamento* of ten years later for the dioceses of Italy, are very modern instances."

"Worsted again!" admitted Father James. "I withdraw the word 'eccentric'; for it is clear that the one amazed juror was right in this case, and that the eleven obstinate jurors were wrong. I compliment and congratulate you—"

"Again too hastily", interrupted Dr. Sterne, his face now wrinkled into a diffusive smile in which forehead, eyebrows, cheeks, and lips all took a part. "I can not claim much spiritual credit for obedience to the Church law in musical affairs. Early in my clerical life I began to harbor the suspicion that while the Church, in her long history of exalted patronage of the fine arts, had exhibited exquisite taste even

in a human and secular manner, adorning herself with that architecture which Madame de Staël has called 'frozen music', with that sculpture which has ever since been a model of majesty, with that painting which the artists, housed comfortably in the Vatican, can not too soon copy into imperishable mosaics—I began early to suspect that while her taste was so irreproachable in all these allied arts, her record in music was open to grave reproach on the side of good taste. The simplicity and other-world aloofness of Gregorian chant charmed me, indeed, as did also what little of Palestrina and his musical congeners we could listen to in the seminary. On the other hand, we had such truly abominable music for the modern Masses we sang there! I knew nothing, at that time, of the rubrical requirements, such as that the opening words of the Gloria and the Credo should be sung only by the celebrant. Repetitions, even interminable ones, did not seem to me out of place. Even the omissions or transpositions of portions of the sacred text did not alarm me, for these were matters for rubricists to quarrel over, and our young choir gave them no heed whatever. But the music itself—what an absence of musical inspiration! what banality in the musical ideas, wherever an idea might be discerned! Its attempts to achieve pathos resulted in bathos and whining; its climaxes were froth, its spirit was worldly, its divisions into solos and duets and trios and choruses were operatic; while its efforts to interpret the text were histrionic, not elocutionary."

"But why do you charge the bad taste of choirmasters and singers to the Church", said I, venturing into the conversation at this moment, "rather than to the various individuals concerned?"

"I have been speaking of my earlier generalization", he replied. "And no class in the seminary—theological, historical, rubrical, or canonical—took occasion to enlighten the students in this respect. The law spoke not at all, through any of its accredited expounders; while the practice was all against the law. In the seminary and out of it, at grand functions in the cathedral itself, the laws concerning the musi-

cal service were being constantly disregarded. The fact was, I think, that a universal and almost immemorial custom had overlaid the law with a heavy oblivion; probably no one surmised what the requirements of the rubrics really were, or if any one happened to study this one special point with any particularity, the law must have seemed abrogated by custom; so that, doubtless, no one was to blame. In view of this, it was not so unnatural an inference on my part, that the Church was, at least negatively, responsible for what I considered then—and do still consider—lamentable lapses from good taste in the musical portion of the Church services."

"Do you mean to say that the Church music of Gounod sinned against good taste—that it lacks inspiration, indulges in banal ideas, has frothy climaxes, is sentimental and histrionic?" queried Father James with something of a bellicose gleam in his eye. I had been wondering whether his beloved Gounod might not become a *casus belli* in a discussion so perilously close to his domain.

"I do not mean to include the great masters of Church music in the arraignment I have just made", replied Dr. Sterne. "Considered purely as music, their creations reach the empyrean of inspiration and of genius. Whether their music is quite appropriate—even supposing it conformed wholly to the rubrical requirements—is a question we need not enter into just now. All that I wish to suggest is that the vast bulk of the music to which I listened as a seminarian and as a young priest, was neither musically good nor rubrically permissible. Good taste was being atrociously violated in both respects; and I often sat in state in the celebrant's chair at late Mass and at Vespers, inexpressibly bored, and everlastingly asking myself—'Why, O why?' Evidently the congregation did not enjoy the music, for it was always a sparse congregation; the celebrant, I knew, did not enjoy it; the rubrics did not command it—I mean, of course, did not command such banal music. Meanwhile, the architecture of the churches was carefully planned and expensively completed; the interior decorations were appropriate and costly;

the vestments were wonders of cloth of gold and of fine needle-work; the stained-glass windows were exquisite mosaics. Surely, the Church was the mistress of the fine arts; was not merely their patron, but was their creator. And in the midst of all this splendor of ceremonial and of artistic setting for it, that art which crept nearest to the heart of the liturgy, that art which clothed its sacred words with a daring drapery of sounds, that art whose mouthpiece both priest and people were—that art alone went without supervision on the part of the ministers of the Church; that art was, in most instances (let me say it with all plainness), vulgar and debasing. I found myself gradually coming to a settled conviction that my first activity in any pastorate I should occupy, would be to secure, if that were possible to human effort, good taste both in the musical selections and in the manner of their rendition. My life here, in a place fortunately remote from outside influence, was for some years largely dedicated to the working out of my idea. I say idea, not ideal; for my means, financial and musical, were alike restricted.”

“You would not permit me to compliment you on your obedience to the Church laws concerning music”, said Father James; “but your argument forces me to compliment you on your good taste and intelligence of the note of ‘appropriateness’ in Church music; for if the *Motu proprio* has now for you only a theoretical interest, it is because”—Father James appeared to hesitate in selecting the proper expression, whereupon Dr. Sterne humorously completed the sentence:

“Out with it, out with it; ‘it is because great minds run in the same channel.’ No, I must say that you are again mistaken; for the *Motu proprio* is largely a reduction into one comprehensive whole, of much preceding legislation concerning Church music—rubrical, synodal, Congregational, and Papal legislation, which, through some years of reading, I gradually assimilated mentally, and strove to put into effect practically. For instance, no amount of good taste would have taught me anything concerning the opening words of the Gloria and the Credo; neither, I regretfully confess, should

I have considered undue repetitions, transpositions, or omissions of text, operatic divisions into 'numbers', and the other important things of that nature, matters of very great moment. Perhaps I may take credit for my good taste, which was a musical, almost more than a rubrical, guide to me; and meanwhile I may admit freely my many other rubrical ignorances and deficiencies. However it came to pass, certain it is that the *Motu proprio*, if it made the galled jade wince, left my withers unwrung."

Father James had been thinking intently during this long speech. His brows were knitted, his fingers had meditatively touched tips many times, and now, after a moment's further reflexion, his face suddenly lit up with pleasure. Apparently, he had found a handy objection to hurl at his old friend.

"Do you sing the Proper or the Common of the Mass—the Introits, Graduals, Tracts, Sequences, Offertories, Communions, every time you have High Mass?"

The thrust was parried gently but with success:

"No, except the Introit, they are not sung; for they are rather too difficult for our choir, admirable though its zeal is. But what is not sung is recited in the choir—not a charming arrangement, I grant you, but one which the decrees bearing on the subject permit."

"Singing in Gregorian Chant all the various portions of the Proper or Common would probably fatigue both choir and congregation; but reciting them monotonously must be even more fatiguing to the esthetic sense as well as to the voice", said Father James.

"They need not be sung throughout in a monotone", I said; "a little care will make them sound almost like a sort of psalmody, with mediation and final cadence inserted. Again, the organ may support the idea of variety by skilfully changing chords or weaving a graceful melody around the monotone of the singers."

"The difficulty will be, to get your skilful organist and your singers competent, Sunday after Sunday, to pronounce correctly the ever-changing texts. Here we have very real

difficulties to face, not indeed in large and flourishing parishes, but in smaller and less educationally equipped places", Father James explained.

"Happily, the need of an organist skilful enough to improvise an interesting accompaniment to the recitation is not now so urgent, since simple melodious recitations with organ accompaniments have been published recently by one of our Catholic music firms. All the Sundays, and all the more important feasts, have thus been provided for. The melodic idea is simple, adapts itself easily to texts of very varied length, and the accompaniment of voices or organ is interesting."

"Granting the musical feasibility of recitation", rejoined Father James, "the major difficulty remains, namely, to get singers competent to pronounce the ever-changing texts correctly—not to say, to understand their content. Most singers will take the trouble to master (very often indifferently, nevertheless) the pronunciation of the fixed texts of the Kyrie, Gloria, etc., but will have neither competence nor patience to master the constantly-varying ones of the Proper."

Dr. Sterne was looking at me still (as he had been during the preceding colloquy) as if expecting me to continue the argument *pro*, and—although his rock-like reason of "*ab esse ad posse*" would have sufficed for an answer to all the difficulties raised—I undertook to continue:

"With respect to the content of the texts, which indeed ought to be fairly mastered before they are sung or recited, we have in English two editions of the *Missal for the Laity*—one published in London, the other in New York. The Latin texts are printed side by side with the English translation, in column form. The content is thus easily mastered, and leads directly to the Latin text, which does, it is true, offer the difficulty of pronunciation. I do believe that this is a real difficulty, demanding much patient instruction to overcome, and I have been asking myself how Dr. Sterne succeeded in this matter."

Thus directly appealed to, he remarked, dryly enough: "In

doing nearly everything worth doing, we must confront difficulties at times. It is difficult to select the right choirmaster, the right personnel of the choir, the right kind of organ-maker, the right kind of sexton, the right kind of house-keeper, the right kind of horse, the right site for school, for convent, for parsonage—the right anything in this world. Why should the *laissez-faire* policy be applied always and only to the question of the right kind of music in Church, the right kind of singers, the right kind of choirmaster? I have often heard our brethren debate earnestly the right kind of inclination of the head or of the shoulders, at certain parts of Solemn Mass. Is the correct angle of profundity any more important than the right kind of singing? It is strange that musical questions need only to be mentioned, to cause us forthwith an entirely undue amount of nervous irritability. We appear to be aggrieved that we should be expected to devote any attention whatever to the questions surrounding that extremely important part of the liturgy—the singing of the Sacred Texts at Mass. But now to the present difficulty of pronouncing the Latin. There are, I feel convinced, few places so far removed from the refinements of modern life, as to possess no Catholic lawyer or physician, or college graduate or high school pupil of some kind, who would not feel himself placed on his mettle by a request to qualify himself for reciting the Latin texts of the Mass. Should this source of supply fail for any reason, the pastor might devote some of his spare time to giving lessons in Latin to his choir boys. In neither of these cases will the pastor be exempted from the necessity of putting forth effort. If he thinks the game isn't worth the candle, of course he will not put forth the effort, but will follow the line of least resistance, and will not obey the repeatedly-affirmed rubrics and decrees relative to the texts of the Mass."

It was not a very gracious utterance of Dr. Sterne's, whether in matter or in manner. It served, however, only to stimulate the spirits of Father James, who beamed combatively on the speaker meanwhile; and I could infer that their old chum-

miness must have been the attraction of opposites, like positive and negative electricities.

"Game and candle", snorted Father James. "A prisoner in his gaol will think a lonely spider and his slow weaving a game worth many candles—not because he fancies the spider particularly, but for the reason that he has no other way of passing his time. And a hermit in a hermit-town may find much pleasure in teaching his choirboys Latin, or in hunting up young lawyers and doctors who will, of course, protest rustiness in their former academic studies. But with the little wilderness of worry confronting most pastors—things that will not bear neglect, problems pressing hourly for solution—and sometimes making the poor men burn the candle at both ends, a new game proposed to them may appear very questionable."

"I have admitted the difficulty", retorted Dr. Sterne. "But you are a canonist and rubricist, and can appreciate the force of the decisions of Rome in reference to sung Masses. You perhaps will recall the answer made in 1753 to a question submitted concerning the omission, in conventual Masses, of the whole of the Gradual, etc. Nothing was to be omitted—*et amplius* (that polite way of saying that 'we don't wish to be asked such questions any more'). From Turin came a question as to whether, in singing stipendial Masses for the Dead, the *Dies Irae*, the Offertory, and part of the *Libera* might be omitted. All of these are, as we know to our cost, very long and fatiguing to sing; but the answer was that either the Masses should not be sung, or should be sung with complete text."

"1753 is a long time ago", suggested Father James. "Latin studies are not so general now as they were then, and many other things have happened since, that might make the decisions more lenient now."

"A canonist, truly, *in propria persona*", quoth Dr. Sterne. "You belong to the class that studies the letter of the law to see how its spirit may be evaded."

"Theology as well as law recognizes that *odia restringenda*—"

"And *favores ampliandi*", interrupted the Doctor with a grim chuckle. "But your convenient principles won't apply here; for as late as 1875 a statement came from the diocese of Chioggia that the custom had been introduced of not singing the Gradual, Tract, Sequence, Offertory, Benedictus, Communion; and the question was asked, etcetera, and the response was made, etcetera—all in the line of the previous decisions. Afterwards, from the bishop of another diocese came the statement that in stipendial chanted Masses there existed, almost throughout his whole diocese, the custom of omitting the Gloria, Gradual, Tract, Sequence, Credo; and the reason given for this was that only a single chanter sang and that the people had to hurry from the church to their daily work. The question he put was, whether he might continue the custom; and the reply was that it was an abuse which must be absolutely eliminated."

"You have spoken of conditions which are not precisely those obtaining in this country," said Father James, returning to the charge. "We do not omit any of the Ordinary of the Mass; and as for the texts of the Proper or of the Common, your decrees appear to apply to conventual, strictly parochial, or stipendial Masses. What about our ordinary Sunday High Mass, which is not conventual, parochial, or stipendial?"

"The canonist again!" said Dr. Sterne. "I will merely say, *Ubi lex non distinguit, nec nos distinguere debemus*. And the law has recently enough been again expounded in the *Motu proprio* (No. VIII):

As the texts that may be rendered in music, and the order in which they are to be rendered, are determined for every liturgical function, it is not lawful to confuse this order or to change the prescribed texts for others selected at will, or to omit them entirely or even in part, except when the rubrics allow that some versicles of the text be supplied with the organ, while these versicles are simply recited in choir. It is permissible, however, according to the custom of the Roman Church, to sing a motet to the Blessed Sacrament after the Benedictus in a Solemn Mass. It is also permitted, after the Offertory prescribed for the Mass has been sung, to execute during the time that remains a brief motet to words approved by the Church.

"Nothing can be plainer, I should think, than this. All of the Proper or of the Common must be sung or, in certain portions, recited to accompaniment of the organ; nothing may be omitted. And our custom here of replacing the assigned Offertory with some other text, such as an Ave Maria, an Ave Verum, an Inflammatus, and the other standard pieces, is condemned in the statement that such texts may be sung *after* the prescribed Offertory has been sung."

"There is nothing for me to do, I suppose, but to yield as gracefully as I can," said Father James with a smile. "But it would be helpful to have a clear statement of just what must be sung and what may be recited."

Dr. Sterne went to his book-shelves and extracted the third volume of Van Der Stappen.

"The law is equally applicable to any sung Mass, whether Cantata or Solemnis," he said. "We know that all of the texts of the Ordinary or of the Proper or of the Common set down for singing, must be sung or recited. The only question is, which may be recited; and I find the matter stated here clearly, that the Kyrie, Gloria, Sanctus, Agnus Dei, may be sung alternately with the organ, but the Credo must be sung throughout; so, also, the Introit must always be sung, according to this author; but the more general opinion of authorities is, I think, that the Introit may be recited. The Gradual, Offertory, Communion, may be recited with organ, if there be a lack of singers—fatigue of voice, I presume—or other difficulty. In Masses for the Dead, however, everything must be sung, not recited."

At dinner, the subject of music was, by common consent, tabooed; and good humor was completely restored before the soup had been removed. During the rest of the meal, and in the hour of smoky meditation following it, the old days when both of my companions formed their lifelong friendship, lived again in rehearsal. To me the chat was most pleasant; but my readers probably would not find it so—and I will merely add that we caught the afternoon train for Lakeby in

good time, and found ourselves speculating on what strange encounters the evening might bring forth.

"Rather an eccentric man, Dr. Sterne," I hazarded.

"A glorious character," commented Father James.

[TO BE CONTINUED.]

EDUCATIONAL INFLUENCE OF THE CHURCH IN CHINA.

THE SUCCESSES, political and industrial, of Japan within the last few years, and especially its recent victorious conflicts with China and Russia, have had the effect of arousing China to a consciousness of her neglected and undeveloped intellectual as well as territorial resources. The leaders of the Chinese reform realize that the powers of her small neighbor are largely the result of patient and intellectual training, and that, if there is to be a regeneration in the social and political order of their own country, it must come through education. With this end in view the Chinese have begun to establish schools in which Japanese and European professors are engaged to give instruction along modern lines. In consequence a spirit of rivalry manifested itself among those who saw the opportunity of influencing Chinese national life; and accordingly with the opening of the Chinese ports the principal nations of the world strove to win the attention of the government of the great Middle Kingdom, which was known to possess immense resources that only needed development to exercise a controlling influence in the destinies of nations. One of the means of gaining a foothold on Chinese soil was to endow free schools, conducted by missionaries. Protestant mission societies soon scattered their representatives throughout the land, and to-day these support a large number of institutions with well-appointed buildings and first-class instructors.

The representatives of the Catholic Church in China, which had been the first to send teachers there, and could count scores of martyrs, European and native, among her missionaries, realized at once the importance of entering into this

rivalry of Christian educational influences. Every province contained families who professed the Catholic religion, and in some of these the faith had been planted hundreds of years ago. The Jesuits, formerly established at Peking, had from the outset gained among the Chinese a great reputation for learning and were for a long period the teachers *par excellence* of the intellectual class. Persecution destroyed the work of these zealous apostles who were obliged to flee before the storm. In our day, with edifying ardor and with that skill peculiar to them, they have again taken up their work, notably at Shanghai, as instructors of Chinese youth. Their successors at Peking, the sons of St. Vincent de Paul, are making every effort to found and maintain at the capital of the Empire establishments which will compare favorably with those of the Protestant missions.

IN QUANG-TUNG.

The mission at Quang-Tung, one of the largest in the country, has been assigned to the priests of the Paris Seminary. The dense population includes three races of Chinese, each with its own dialect. Canton, the great capital of the south, has about 2,500,000 inhabitants. It is the commercial centre, with the free port of Hong-Kong—the halting-place of all the lines of navigation to and from the Orient. The field open to the Catholic apostolate in this vast territory is proportionately immense. The labors of the missionaries here are bearing good fruit and we have within this province at the present writing a Catholic population of 50,000.

There is no doubt that the Chinese as a whole are most anxious to advance and to profit by the educational helps offered to them. The new schools naturally centre about Canton, the very heart of the South. Protestants flocked here from the beginning, and Methodists, Presbyterians, Baptists, etc., have founded well-equipped schools, usually by the side of their hospitals and dispensaries. In Canton itself there are two very flourishing Protestant schools. Unfortunately Bishop Merel, Prefect Apostolic of Quang-Tung, was soon

made to realize that among the sects who professed to teach the Christian faith there were many who deemed it their principal duty to attack the Catholic religion, and who continually spread malignant rumors about its priests and adherents, with a zeal that certainly deserved to be employed in a better cause. When, as a result of these conditions, the Bishop saw the flower of the Chinese youth turning in the direction of Protestant influence and frequenting the schools which in numerous cases were openly hostile to the Catholic faith, he at once determined to counteract the noxious influence as best he could. For this purpose he detailed about sixty or seventy European missionaries with about twenty native priests to different posts throughout the province, where he thought their activity would establish a good name for the Catholic work, by disproving the calumnies of mischief-makers who called themselves Christians. It is difficult to picture the isolated condition of the Catholic missionary to whom an entirely new field has been entrusted for the first time. Most often he is a solitary, without a friend or adviser among the enormous mass of pagans. Nothing is known of his object and life, unless here and there he is recognized as the forerunner of a sect which teaches the religion of one named Jesus.

Besides disposing his missionaries as sentinels who were to organize and to teach isolated missions in different parts of the great province, Bishop Merel established a school at the capital. Although his resources were extremely limited he went boldly on, trusting Divine Providence to help him. On a plot of ground adjoining the church he erected a building which we have every reason to believe is destined to be the source of great good. The Bishop was fortunate in finding among his missionaries a precious helper in the person of Father Fourquet. Thoroughly conversant with the Chinese language and in sympathetic touch with new conditions, Father Fourquet seemed marked as the leader of this Catholic educational movement.

The opening of the school was announced in the Chinese papers, and an appeal was made to the good will of all. Sev-

eral missionaries joined Father Fourquet as professors. With little difficulty Chinese native teachers, both pagan and Christian, were found to assist these priests. Classes in English—absolutely necessary in this country where Hong-Kong has made English the language of commerce—were first organized, and lay-professors called in to conduct them. Later on a missionary, whose mother was English, came from Tonkin and became the professor of English.

On the day appointed for the opening a large number of students presented themselves for admission to the college. Many were drawn by mere curiosity or to become acquainted with the new professors, for Catholic priests here have enjoyed a reputation for learning ever since the celebrated Ricci and his Jesuit brethren, by their great knowledge in the sciences and their wisdom in the management of affairs, had gained the esteem of all Peking. The classes were at once started. Considering the conditions, it will be readily understood that at first there was considerable difficulty in establishing uniform discipline, for these students had never frequented a modern school, and came simply with a desire to learn something. They were wholly unlike the American and European students who come from graded class institutions. It therefore required no little time, patience, adaptability, and tact to bring the conglomerate mass of intellects and dispositions into that orderly state necessary for proper teaching.

Three years have passed since the college of the Sacred Heart opened its doors. Discipline, which at the beginning threatened to be a dead letter, is on a firm basis, insuring progress to the work. The staff of professors has undergone some changes, and now includes several young Chinese instructors who have received a thorough training in European science and languages. The program of studies is fairly uniform; but the study of English holds throughout the first place. About four-fifths of the pupils attend classes in which the modern scientific branches are taught in English. The remaining fifth follow the French courses. Each class has a Chinese professor and is daily visited by a missionary who

instructs in Christian doctrine. Courses in Chinese language and literature, vocal and instrumental music, gymnastics and military drill have also been organized. All these things come slowly, new branches of study being added as the need makes itself felt.

So far as the practical results of this work can be gauged at present, the outlook is indeed promising. No one who watches the progress of educational work here can fail to notice that the influence exercised on the high and middle classes in China is incontestable. Past experience has shown that as a rule the beginning of evangelization is successfully made among the poor and lowly. These, like the shepherds of Bethlehem, are first called to the knowledge of the true God; while the rich and powerful, like the Magi of old, have a longer road and a more difficult way to find the humble crib where the Saviour of mankind reposes. But here we have simultaneously opened an avenue for the evangelizing of the educated people who mould or influence public opinion. The schools are the means most apt to draw the higher classes to the fountain of Truth. The mission college has made the priest known in a circle of Chinese society to which, before the war with Japan, he was not as a rule admitted. The religion of a priest who consecrates his life to the teaching of youth is more highly regarded and his daily presence among the children has done much to uproot the prejudices and false ideas entertained by the older Chinese. Affection has succeeded respect, and experience has taught us, contrary to what casual observers and travellers have occasionally written, that the Chinese are naturally well-disposed toward the elevating influences of the Christian faith. When the College of the Sacred Heart started it was proposed to the students that they affix to their caps and lapels the name *Ching Sam* (Sacred Heart), as a badge indicating their Alma Mater, such as it is customary for collegians in other places to wear. No one at first seemed to heed the suggestion, and there was an evident feeling of diffidence among the students for fear that they might meet with ridicule if seen wearing a mark

indicating their allegiance to a distinctively Catholic institution. At the end of a year we noticed that the students of their own accord procured a beautiful design in gilt letters to serve as their college badge, precisely as we had desired, and they asked leave of the College authorities to wear the same.

Although naturally anxious to win these young men to Christ, we allow absolute freedom of opinion, and make them understand that we want them to come to us only of their own free will. The students appreciate this spirit and find less hesitation in approaching us with their difficulties and questions. Immediate and sudden conversions are rare. Some time ago the Bishop baptized one of our first Chinese professors whose whole family followed in his footsteps, and whose example has led another professor to apply for instruction. The important thing is, that seed has been sown where it was hardly believed that there was any ground capable of receiving it. God will cause it to grow at His pleasure.

Our young people, without realizing it, become apostles wherever they go, for they speak naturally of the faith, and fondly of their instructors and of the school, so that their families and friends are gradually interested.

This year a great athletic concursus was held by the various schools of Canton. Our young men entered and took three prizes, making a very favorable impression on all present. We were allowed to attend the exercises, at which there were but few other Europeans present. On the way we heard people asking: "Who are these strangers?" to which some one would answer: "They are the Fathers, the professors of Ching Sam." Not a hostile cry nor a single unfriendly sign greeted us. Our students grouped about two flags, a yellow one bearing the national dragon, the other of blue, with "Ching Sam Sū Yün," i. e. College of the Sacred Heart, embroidered on it in large letters; and they were delighted to have their professors witness the contest and share the pleasure of their success.

The government is friendly toward us, and the present vice-regent of the two Quangs highly approves our method of in-

struction. At the last award of prizes, His Excellency sent two mandarins to preside over the scholastic exhibition, and gave them for us a sum of money to be divided among the prize winners. The mandarins on the whole regard us favorably. They understand perfectly that we represent law and good order, and that our training is calculated to develop not only intellectual culture but moral virtue. Just at present there is on foot a rather widespread movement to overthrow the ruling dynasty in China. Turbulent leaders find willing tools among the student element of various colleges. We can truthfully say that our boys have remained quiet, refusing to make any connexion with the abettors of revolutionary ideas.

The Chinese are beginning to realize that if their nation would take her place as an influential factor in the modern world, she must cultivate fraternal and just relations with the other powers. Their representative men are opening their hearts and minds to large ideas of international relations. When the visit of Miss Roosevelt to the East was announced at Canton, certain disorderly elements concluded that it would be a good thing to give her a noisy reception. I was working at the time with an advanced English class of students and gave them as a theme for class composition the subject: "What do you think of the proposed plan of a reception to Miss Roosevelt?" The reply was unanimous on the main point. They all disapproved of the proposition as entirely unworthy of a civilized nation; and some presented their argument in very elegant style. One of them wrote, "Let us attack ideas without attacking men; let us respect persons, especially when there is in question a gracious young lady before whom every polite man ought to bow."

The question of resources to maintain Catholic schools is of course a vital one. In European and American Colleges the expenses are usually met by regular fees from the pupils. In China nothing is given unless it be an occasional mite from the son of wealthy parents. The native non-Catholic and missionary schools are supported by endowments or home so-

cieties. We depend entirely on casual resources of isolated benevolence. Yet it stands to reason that our expenses are great. If we would succeed we must have only the best professors. New buildings are needed as the number of students and of departments continues to grow. The old buildings must be remodelled. At Canton we almost despaired of continuing to work when we considered the great sacrifices which it would entail. Realizing, however, that to abandon it at the moment when success seemed assured is simply to pass our students over to the Protestant schools, we have resolved to struggle on and continue the College unless absolutely driven to abandon the work. Formerly we could look to the generosity of French Catholics; but that hope has been taken away in these trying times. Americans in the full enjoyment of religious freedom may not be able to realize the condition of things as they are at present in France; but we missionaries, who up to this time have been supported by the faithful people of France, begin to feel the bitter results of oppression and persecution. Yours is an energetic and successful nation; your generosity counts not the cost when there is a chance to serve the Faith. Here in China, heresy is supported by powerful benefactors; money comes to the sects in abundance and their works flourish. If Catholics in America learn the need, they will help the Church in China to extend the Kingdom of Jesus Christ.

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WHO SUPPORTS OUR CATHOLIC PERIODICAL LITERATURE?

FROM time to time our American Catholic newspapers take up the note of editorial exhortation with the laudable purpose of inculcating the duty on the part of the faithful to support the weekly or monthly periodicals that appeal to Catholic patronage. Popes, provincial councils, learned

bishops, all agree that good and healthy reading supplies a most effective means of counteracting the prevalent evils of popular error and miseducation. When they speak of good and healthy reading, they mean, of course, Catholic literature which interprets in a dignified and effective manner, suited to the conditions of time and place, and persons, the mind of the Catholic Church as expressed in her doctrine, traditions, methods, and aims. Taken in any other sense the injunction would be a mere platitude. But good literature thus understood means likewise the judicious exclusion of everything that would tend to frustrate the aforementioned aim of the Christian religion.

It is, then, a plain misconception or perversion of pontifical and conciliar utterances to urge these in behalf of the magazines and newspapers whose editors or proprietors rest their claim of Catholicism chiefly upon the fact that they deal in topics and titles which belong to the domain of a Catholic reading public. It hardly needs any demonstration to convince an intelligent person that a paper or book bearing the label "Catholic," and ostensibly favoring Catholic thought and enterprise, may nevertheless be not only not Catholic but anti-religious in an other than sectarian sense. Thus, a well-informed editor may fill long columns of his weekly with a variety of sermons and other matter relating to Catholic Church work; he may extol the energy and popularity of the local clergy and the generosity of a willing laity, and blaze forth with merciless assurance against the bigoted ignorance of Methodist and Baptist ministers "steeped in the errors of the so-called Reformation;" he may even control the spirit of the advertising columns so as to convince the innocent reader that the viands and brandies and pills, translated by a pious effort from the sphere of profane secular dailies into the columns of his weekly, have really a Catholic flavor and taste, a sort of "Father John's" power, and that the boots and garments bought from "our advertiser" are actually like a sort of indulgenced article, the very things with which we can properly step into paradise provided we pay

our subscription before we go. Yet such a newspaper may be devoid, and indeed utterly and habitually destructive of that sound moral quality which it is the chief privilege of the Catholic religion to safeguard by her education, and which furnishes the only valid title for the application of the religious term "Catholic" to an organ of periodical literature.

But whilst directing attention to this fundamental and essential distinction to be made when there is question of uniting in an organized effort to support our Catholic press, it is not my purpose here to dwell on this phase of the subject. I am addressing myself to priests with a view of turning their observation to one palpable fact which editors and publishers will, I think, generally confirm—namely, that the main support of what is commonly considered Catholic periodical literature, of every grade and description, comes from the clergy. If the names of priests were to be withdrawn from the subscription lists of our Catholic weeklies, monthlies, bi-monthlies, quarterlies, and annuals, probably nine-tenths of the whole output would cease. There are indeed a few well-established and really popular Catholic periodicals which have maintained and are likely to continue to maintain a steady clientele among our laity, including a large proportion of religious women in convents and asylums. The main support, however, comes from the clergy.

One might draw various divergent conclusions from this seeming monopoly of the reading habit of our clergy. It is no mystery or problem that priests are able to read, want to read, and for the most part can afford to pay for what they read. It would be a sad existence for many of them if they were deprived of this satisfaction which supplies the want of comforts sought and found by men of the world in the domestic or social circle. But the abnormal feature in the matter is that American priests do not share with the laity the burden or pleasure of getting half a dozen or more "Catholic" periodicals. In this respect the English and Irish priest abroad is more discriminating: he subscribes only to what he really wants, whilst the laity of the upper and middle classes bear

their share in the support of Catholic literature under whatever title it appeals to them.

The same may be said of those who contribute to Catholic literature. In America the bulk of the contributors to our magazine literature consists of priests. There are a few lay writers; most of them women; hardly any men of real note. And the best of our Catholic lay authors prefer to write for non-religious periodicals, not only because it pays better, but because they are more likely to find there a discriminating and appreciative public. In England priests do write, and they are for the most part superior in thought, aim, and expression to American writers; but there is also a goodly proportion of laymen who write ably and incisively on matters of religion, theology, and philosophy. American priests, whilst they are the main support of our periodical Catholic literature, are on the whole poor writers.

What is the reason for this difference? Briefly, it is our lack of sustained, systematic education in all that makes for literary form and expression; our lack of training in philosophy and in logical methods of building up truth; our lack of opportunities to come in contact with cultured minds whereby the standards of individual improvement are raised; last of all, and this is at the root of all the other causes—the pioneer conditions of our missionary life, which have obliged us, and still oblige many priests, not only to forgo the advantages of culture and study, but to discard them amid the rough-and-tumble of preparing the missionary soil. American priests have had to fall in with the habits of thought and feeling of unlettered immigrants; and they easily accommodated themselves to ways which, however humble and rude, did not obstruct the work of truth and goodness set forth in the teaching of the Gospels. When conditions rapidly changed, here and there, with the growth of schools and the other means of culture, we had still to contend with the traditional habits. Thus it happens that our priests, as well as our lay Catholics, who are for the greater part the flower of poor immigrants, represent, as a class, less culture and lettered refinement than is found among English Catholics abroad.

But how are we to account for the fact, mentioned above, that the clergy furnish the almost exclusive supporters of many of our Catholic periodicals, whilst Catholics of the laity do not read and support such literature proportionately, as they do in England. The answer may be partly sought in the fact that the clergy were naturally the first to profit by the opportunities of a growing Catholic spirit in literature; they were also more distinctly appealed to by those who had the gift of producing such literature, at first in a tentative and then in a more or less systematic way.

This brings me to the point I wish to make, for it will suggest ways and means by which our Catholic laity may be better trained to interest themselves in the support and production of Catholic literature. How very important this is must be realized by any one who reflects upon the disastrous results of a religious press that exerts no influence outside the clerical body. If we are asked: Is there any element that has particularly contributed to hasten the process which has made the reading habit among the Catholic clergy of America so pronounced an element in the support of Catholic literature, especially when compared with the apparent apathy of our laity? we should answer that one such contributing element at least has been the persistent effort to induce the recognized, able Catholic English writers abroad to contribute to the high-class American periodicals which appeal to the clergy. This was done consistently for many years by the *American Catholic Quarterly Review*, which at once assumed a foremost place among the chief periodical exponents of Catholic truth and which secured a respectful hearing at a time when *Brownson's Quarterly* had been barely upheld, despite its vigorous excellence, by special appeals to the charity of the clergy. Both Brownson and the *Catholic World*, then under the admirable management of its earlier founders, offered American product which, however excellent in their case, lacked the prestige which could make it extensive.

The importation of clerical teachers and writers from Europe had suggested long ago the idea of a distinctly

ecclesiastical magazine, a periodical that would appeal to priests exclusively, on their own ground of theological and pastoral science. The first attempt in this direction was the proposal in 1873, by the Rev. Dr. Chapelle, then pastor of St. Joseph's Church, Baltimore, to found the *Baltimore Ecclesiastical Review*. Probably few of our readers are familiar with this effort of a young priest whose ability was later on attested by his being chosen successively as Coadjutor Bishop and Archbishop of Santa Fe, Archbishop of New Orleans, and Apostolic Delegate Extraordinary to Cuba and Porto Rico.

This attempt to found an ecclesiastical review was destined, however, to fail; and the failure is not without its lesson. We give below the text of Dr. Chapelle's letter to Archbishop Bayley, in which he broaches the need of a theological organ for American priests, and points out a way to supply that need. He proposes that the magazine should confine itself at first to translations of selected articles from the learned ecclesiastical periodicals of Europe; and he has no doubt that a sufficient number of the local clergy could be interested to furnish the contents for the quarterly issue of a respectable theological journal. His prospects in this direction would seem to have been well-grounded. Apart from his own fertile studies of the theological branches, a good knowledge of several languages, and willingness to work, he could have availed himself of the services of men like Mazella, afterwards Cardinal, of De Augustinis, subsequently called to the Gregorian University at Rome, of Schiffrini, Sestini, Sabetti, Konings, and others of similar high attainments in ecclesiastical science, who, if they did not possess in an equal degree that easy mastery of English which is desirable in a magazine of useful knowledge, were yet able to supply those main ingredients of scientific exactness and soundness of doctrine, on which Dr. Chapelle justly lays stress in his letter. Nevertheless we hear nothing in the way of an answer to the circular which was to urge the clergy, under the patronage of the archbishop, to express their willingness to support the proposed new organ.

The appeal was made to them alike on the ground of the magazine's professional usefulness and the *esprit de corps* which left the large body of English-speaking priests in the New World without a representative literary medium. The official census of the clergy reported nearly 6,000 priests in active service in the United States at the time of Dr. Chapelle's writing. This does not include a considerable number of ecclesiastical students in different seminaries throughout the country and abroad who would naturally be interested in the undertaking and support of an organ authoritatively endorsed by the archbishop of the primatial see in the United States. There were, too, many English-speaking priests in Canada and in other parts who might be counted upon as likely to favor the projected magazine. Yet we hear nothing more of it.

Was it perhaps that the *Irish Ecclesiastical Record* absorbed the field? That magazine was then in its ninth volume, and was no doubt read by some of our clergy who thus testified their allegiance to the venerable college of Maynooth, from which many of them hailed originally. Moreover, it was the only ecclesiastical magazine in the English language, and was conducted on excellent lines of scientific and literary study. Yet the subscription of American priests to that organ can hardly have been large, for we find that the *Irish Ecclesiastical Record* (founded in October, 1864), after having changed publishers in 1869, was obliged to suspend publication in 1876 and remained dead until 1880 when the Messrs. Browne and Nolan began to issue the third series of the magazine, which has maintained its standing ever since, despite the multiplication of organs that were bound to compete with it in an appeal to the same patronage. At the time of Dr. Chapelle's letter, then, this competition could not have had such weight as to count in the balance of a project which had several thousand professional men right on the spot to whom to address itself.

But let the reader see what Dr. Chapelle says:¹

BALTIMORE, DEC. 23, 1873.

TO THE MOST REV. JAMES ROOSEVELT BAYLEY, D. D., ARCH-
BISHOP OF BALTIMORE.

Most Rev. Sir:

A few weeks ago I had the honor to offer for Your Grace's consideration a proposition to publish a *Review* devoted to the branches of ecclesiastical science, the cultivation of which is more especially necessary on the part of our priests engaged in missionary work. Your Grace had the kindness to say that the idea was good, and that a periodical of that kind, if well conducted, might be very useful and supply a want sadly felt. But important questions naturally present themselves at the outset. Who should edit the Review and on what plan? Would it succeed? After mature reflexion and having asked the advice of prudent clergymen, secular and regular, I think that I can answer these questions satisfactorily. During the first year of its existence the Review would be almost exclusively eclectic, i. e. it would contain articles carefully selected and translated from European periodicals, such as the *Acta Sanctae Sedis*, *Analecta Juris Pontificii*, *Revue des Sciences ecclésiastiques*, and other Italian, French, Belgian, and German ecclesiastical reviews of undoubted orthodoxy. Thus the doctrine taught would be sound, and the labor of the editor light. In an emergency I have no doubt that clergymen fully competent could easily be found to extend cheerfully a helping hand. For my part, with Your Grace's consent, I would willingly undertake the task of editor, which I am sure I could easily accomplish without neglecting my parochial duties. The MSS. might be revised and corrected, if need be, by some of the professors of St. Mary's Seminary. I would suggest that the "Baltimore Review of Ecclesiastical Science," each number containing about 200 pages 8vo., be published *quarterly*, in as neat a manner as possible. In order not to subject myself to the mortification of complete failure at the outset I would mail a *Prospectus* (a sketch of

¹ His letter with the accompanying prospectus is here printed, as far as we are aware, for the first time. We owe the text of the document to the courtesy of Mr. Martin Griffin, who obtained the original from the archiepiscopal archives of the Baltimore Cathedral.

which I take the liberty to enclose), Your Grace's approbation being appended thereto, to the Bishops of the United States, and to the most prominent clergymen in each diocese. From their answers it would be easy to form a prudent judgment concerning the financial success of the enterprise. I expect to encounter some difficulties, but being fortified by the conviction that I am engaged in a good cause, and by the thought that my labors would be acceptable to Your Grace, I think that I possess a sufficient amount of tenacity of purpose not to be dismayed by the first obstacle I might meet in my way.

I trust, therefore, that Your Grace will have the kindness to give your early consideration to this scheme, and that for the good of religion and the honor of Catholic literature in our country you will deign to sanction by your official authority the main features of the plan which I have the honor hereby to propose.

That Your Grace may enjoy a Merry Christmas and live to spend a happy New Year is the sincere wish of

Your Grace's humble and obt. Servant,
P. L. CHAPELLE.

P. S. I beg to assure Your Grace that any suggestions or modifications of the plan sketched in the enclosed *Prospectus* will be gratefully received by me—the means are only a secondary consideration provided the end be attained.

The avowal may be childish, but I can not conceal from Your Grace my great desire to see this scheme realized in some way.

P. L. C.

PROSPECTUS.

THE BALTIMORE ECCLESIASTICAL REVIEW.

Dear Sir:

It is an astonishing as well as a humiliating fact that in the United States no periodical is published exclusively devoted to those branches of ecclesiastical science the cultivation of which is more especially necessary for our priests engaged in missionary labors. The clergy of Italy, Ireland, France, Germany, Spain, etc., have ecclesiastical reviews edited in their midst and adapted to their wants, but we have none! Lawyers, physicians, scientists, manufacturers, and mechanics have their technical reviews, but the priests of the United States have none!

Our Catholic press is in a great measure under the control of zealous and well-meaning laymen, who do untold good in their sphere and are very useful auxiliaries, but they do not write for the clergy, and are not very exact sometimes in the exposition of Catholic doctrine and canon law; it will always be true that the lips of the priest ought to keep knowledge.

No one will deny that huge folios are not much thumbed in our days. We have very little leisure to study the works of the Fathers or the Scholastics, or even of modern school manuals. If we wish to become familiar with the documents emanating from the Holy See which may be of special interest to us, if we wish to cope successfully with contemporary errors in their varied and subtle forms, and to solve correctly some of the difficult cases of conscience which we meet at every step in the discharge of our holy ministry, we are compelled to subscribe to costly foreign reviews, and to read page after page of matter without frequently gleaning anything serviceable.

To supply to some extent this want in our Catholic literature, the undersigned has determined to publish an Ecclesiastical Review which he will strive to render an interesting, instructive, and welcome visitor to the houses of his brother priests.

The Most Rev. James Roosevelt Bayley, Archbishop of Baltimore, whose zeal for the advancement of ecclesiastical learning is so well known, has vouchsafed to encourage one of his priests to undertake this arduous task, and has given his official approbation to the plan proposed. A periodical of the kind contemplated could not be published in this country under better auspices.

Official documents from Rome will be given a prominent place in the Review. Questions of church history, sacred eloquence, and bibliography will be treated with special reference to our present wants. During the first year of its existence the Review will be almost exclusively eclectic, i. e. it will contain articles carefully selected and translated from a hundred European periodicals of undoubted orthodoxy. The title adopted is "The Baltimore Ecclesiastical Review." It will be published quarterly, each number containing about 200 pages 8vo., the four numbers making two handsome volumes, which will be furnished to subscribers at \$5.00 *per annum*.

Prudence seems, however, to require that, before the issue of

the first number, the bishops and priests should be consulted by means of a *prospectus*, to ascertain whether they are disposed to encourage the editor in his undertaking.

Should you therefore, Rev. Sir, determine on subscribing to "The Baltimore Ecclesiastical Review," the undersigned would esteem it a great favor if you had the kindness to inform him of your decision at your earliest convenience. Payment to be made on receipt of the first number, which will be sent to subscribers only.

Your obedient Servant,

P. L. CHAPELLE, D. D.

All letters must be addressed to

REV. P. L. CHAPELLE,

93 Barre St., Baltimore, Md.

We cannot draw our brief conclusion from what has been said without making honorable mention of the *The Pastor*, "a monthly journal for priests," founded in 1882 by the Rev. William J. Wiseman. He conducted it for a little over six years, during which time it met with general approbation from our clergy. Father Wiseman's plan did not include any literary or scientific program, such as Dr. Chapelle had contemplated. He intended merely, as he expresses it in his initial issue, "to gather up and put into a convenient form those bits and scraps of useful professional knowledge, some part of which we each light upon from time to time, but in a form that we cannot well preserve." As it was, he furnished interesting comments on ecclesiastical decrees and practical cases of conscience which proved alike useful and interesting to the student and missionary. Nevertheless the number of subscribers hardly exceeded the tenth part of the clergy actually engaged in missionary work in the States, although the subscription price was very low and the magazine well printed.

From this period on we might speak of personal experience gained in the founding and conducting of the AMERICAN ECCLESIASTICAL REVIEW on a basis different from both Dr. Chapelle's proposed eclectic, and Father Wiseman's purely pastoral, review; but it is a delicate thing to speak, whether in

praise or blame, of oneself, and so I shall content myself with stating some facts necessary to illustrate my contention. They are, first, that the same unresponsive attitude which seems to have met Dr. Chapelle, met the first numbers of the *ECCLESIASTICAL REVIEW*. There was, of course, some praise; but there was considerably more advice to abandon the notion of a Review; there was the quota of abuse for one defect or another, present and to come, and, worse than all, general indifference. All this was to be expected, until the *REVIEW* could prove not only a reason for its existence, but also that it had the quality to interest our clergy sufficiently to say that they wanted it. Such response did not come for seven years, when the Editor sent out a circular to the Bishops, asking their opinion of the work so far done. The answers we published at the time. They proved that the *REVIEW* had not only furnished reading, but had succeeded in inducing priests to want a periodical that would render their ministry useful. To what extent this aim has been accomplished is demonstrated by the fact that there is hardly a rectory in the United States, and no English-speaking colony outside the States, where the *ECCLESIASTICAL REVIEW* is not known and read. Not that it is beyond improvement—indeed no; but it has been able to carry out the secret of making itself read, and of increasing the numbers of its readers with an almost mathematically accurate forecasting on the part of its manager. What is more, the manager has no complaint to make of his subscribers. They have learned to pay punctually, as a rule; and hence the *REVIEW* is enabled to maintain under all circumstances a rigorous exclusion from its advertising pages of anything that might militate against the dignity, or even be foreign to the characteristic aim, of the magazine. These things are not accomplished, except by the systematized efforts of years; but they must be aimed at steadily from the beginning, apart from and untrammelled by any and all financial considerations. And when they are accomplished they last.

The reader will permit me here to make a brief digres-

sion which was not actually in contemplation when this article was begun. I refer to an undertaking supported by the ECCLESIASTICAL REVIEW, with the same ultimate object in view: *Ut Ecclesia aedificationem accipiat*, or as our motto has it, Ἴνα ἡ Εκκλησία οἰκοδομηῇ λάβῃ. I allude to CHURCH MUSIC, the magazine established by the ECCLESIASTICAL REVIEW for the purpose of seconding the reform of singing in our liturgical service. To make a beginning we addressed the magazine mainly to the clergy. It was an expensive work and taxed all our ability to support it. As the clergy do not make all the liturgical music in the Church, and as we found it impossible to reach, even through the pastors, those who lead the choirs, we arranged with Messrs. J. Fischer and Brother, an old established Catholic music-publishing firm, to take over the magazine, since they were in touch with organists and choirmasters and might therefore succeed more quickly where we seemed to fail. After managing the magazine for six months, meanwhile increasing the number of issues and reducing the subscription price, they write us that it is impossible for them, without great financial loss, to carry on the magazine. They therefore advise its abandonment. This is what they say in their musical organ *Aus der Musikalischen Welt*:

With much regret we have to state that all the efforts made by us since we took over the publication of *Church Music* have remained without that success which we deem essential to carry on the work, so important for the accomplishment of the desired reform in Church music in the United States.

On our part everything possible has been done to make the enterprise succeed. We have added to the discussion of theoretical matters such departments as appeal to the practical sense of pastors, organists, choirmasters, and singers, as well as institutes in which Church music is taught. Without regard to the expense we maintained contributions from the highest authorities in musical circles which had been secured for the magazine from the outset, and we engaged additional forces. We increased the number of issues and lowered the price to \$1.50. We advertised

at considerable expense, not only in the United States, but also in England and Australia, appealed to the clergy, secular and regular, to organists, universities, and colleges, and academies, as well as to the principal Catholic music publishers everywhere. The result was humiliating beyond all possible anticipation, and we give up the undertaking, conscious that we have done our utmost, leaving it to Divine Providence to devise other measures more likely to effect the reform of music in the sanctuary. To those who have been with us of good will, we return our hearty thanks.

The REVIEW would belie the lesson it has gained, if it were to give up the struggle for reform in Church music, which we began with the establishment of the organ bearing that name. We therefore resume its conduct, for better or for worse. We are richer by one more experience, to warn us that patient work is needed in a direction and for a purpose which unquestionably make for the honor of God and His Church. After all, the support of CHURCH MUSIC may have to come, like that of our other useful magazines, from the clergy, and, if so, then the priests who have come to sustain and read the REVIEW will be the best to appeal to and wait for, until they realize that CHURCH MUSIC is only another foundation stone for the edification of Christ's Church.

Now let me, in a few words, draw the final conclusion from what has been said in reference to the part priests play in support of Catholic periodical literature.

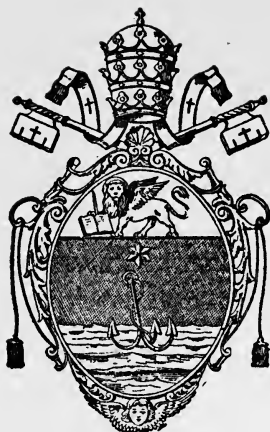
1. Whilst it is a matter of congratulation that the clergy should sustain in principle and in fact our American Catholic periodical press, it is desirable that the same interest be developed in our Catholic laity.

2. This can be effected only by organized, systematic, and continuous efforts on the part of priests, to interest, stimulate, and aid Catholic laymen and women in support of the *best* of our Catholic organs, as readers, writers, and as propagators.

3. As to the best methods for bringing about any healthy change from the present state of general indifference on the

part of our laity, we need only refer to the methods of such organizations as that which manages the *Sacred Heart Review*, of Boston, to the immense strength of our federated Catholic societies, of the Knights of Columbus, of the Religious Orders, of the Educational Union under the leadership of the Catholic University. It is not enough that these corporate bodies publish isolated organs: they must come to an understanding of a plan of concerted action, show a readiness to merge local interests in the far more important and powerful instrument of a united press. And if the bishops in their councils were to discuss this matter so as to be willing to lend the prestige of their authority and encouragement to well-chosen leaders who know how to combine their energies, despite the differences of their position and aims in other directions, a way could be found to induce Catholics not only to read what is good, but also to support every effort in other directions, manifested through a healthy Catholic press, for the up-building of the Holy Church.

THE EDITOR.



Analecta.

E S. CONGR. INDULGENTIARUM.

I.

ORATIONEM AD S. JOSEPH SEQUEMTEM RECITANTIBUS INDULG.
100 DIERUM BIS IN DIE CONCEDITUR.

“O Ioseph, Virgo Pater Iesu, purissime Sponse Virginis Mariae, quotidie deprecare pro nobis ipsum Iesum Filium Dei, ut, armis suae gratiae muniti, legitime certantes in vita, ab eodem coronemur in morte.”

Recitantibus hanc orationem, indulgentiam centum dierum bis in die lucranda in Domino concedimus.

Die 11 Septembris an. 1906.

Praesens Rescriptum exhibitum fuit huic Secretariae S. Congregationis Indulgentiis Sacrisque Reliquiis praepositae.

Datum Romae ex eadem Secretaria, die 26 Novembris 1906.

✠ D. PANICI, Arch. Laodicen., *Sec.rius*.

II.

INDULGENCES IN HONOR OF THE HOLY NAME.

The director of the Neapolitan Holy Name Society, P. Domenico Paoloni, requests the Holy Father to extend to the

entire Church the following indulgences hitherto granted only to the local confraternity:

1. For the devout recitation of five "Glory be to the Father" etc., adding to each the ejaculation "May the Holy Name of Jesus be eternally blessed"—300 days (Br. 17 March, 1863).

2. A plenary indulgence granted to all the faithful who on the second Sunday after the Epiphany visit a church where the feast of the Holy Name is solemnly celebrated, and there pray devoutly according to the customary intention. (Br. 13 January, 1871.)

3. A plenary indulgence to all the faithful who, having confessed and communicated, assist at the annual celebration of a Requiem Mass for the members of some Holy Name Society, and who pray there according to the usual intention. (Br. 13 January, 1871.)

Ex audientia SS.mi, die 19 Novembris anni 1906.

Sanctissimus, auditis expositis, praedictas Indulgentias ad omnes totius Orbis Christifideles extendere dignatus est, ac animabus in Purgatorio detentis eas profuturas esse declaravit. Contrariis quibuscumque non obstantibus.

L. * S.

CASIMIRUS Card. GENNARI.

Praesens Rescriptum exhibitum fuit huic Secretariae S. C. Indulgentiis Sacrisque Reliquiis praepositae.

Datum Romae ex eadem Secretaria, die 26 Novembris 1906.

✠ D. PANICI, Archiep. Laodicen., *Secret.*

III.

ORATIO AD B. VIRGINEM MARIAM QUAM FILIAE CORDIS IESU RECITARE SOLENT IN SUIS ECCLESIIS, INDULG. DITATUR.

O Maria, Mater misericordiae, *Mater et Filia Illius qui Pater est misericordiarum et Deus totius consolationis,*¹ *Dispensatrix thesaurorum Filii Tui,*² *Ministra Dei,*³ *Mater Summi Sacerdotis Christi, Sacerdos pariter et Altare,*⁴ *Sacrarium*

¹ Richardus a S. Laur.

² S. Bernardinus.

³ Bernardus De Busto.

⁴ S. Epiphanius.

*immaculatum Verbi Dei,*⁵ *Magistra Apostolorum omnium et Discipulorum Christi,*⁶ protege Pontificem Maximum, intercede pro nobis et pro sacerdotibus nostris, ut Summus Sacerdos Christus Iesus conscientias nostras purificet, et digne ac pie ad sacrum convivium suum accedamus.

O Virgo Immaculata, quae non modo *dedisti nobis panem coelestem Christum in remissionem peccatorum,*⁷ sed es Tu ipsa *Hostia acceptissima Deo litata,*⁸ *et gloria sacerdotum,*⁹ quaeque, teste Beatissimo Famulo Tuo Antonino, *quamvis sacramentum Ordinis non acceperis, quidquid tamen dignitatis et gratiae in ipso confertur, de hoc plena fuisti;* unde merito *Virgo Sacerdos*¹⁰ praedicaris; respice super nos et super Sacerdotes Filii Tui, salva nos, purifica nos, sanctifica nos, ut ineffabiles Sacramentorum thesauros sancte suscipiamus et aeternam animarum nostrarum salutem consequi mereamur. Amen.

Mater misericordiae, ora pro nobis.

Mater aeterni Sacerdotis Christi Iesu, ora pro nobis.

Maria, Virgo Sacerdos, ora pro nobis.

Maria, Virgo Sacerdos, ora pro nobis.

Tercentos dies Indulgentiae acquirat quisquis pie as devote hanc orationem recitaverit.

Die 9 Maii an. 1906.

PIUS P. P. X.

Praesentis Rescripti authenticum exemplar exhibitum fuit huic S. C. Ind. Sacrisque Rel. praepositae. In quorum fidem. . .

Datum Romae e S.ria eiusdem S. C. die 9 Ian. 1907.

L. * S.

✠ D. PANICI, Archiep. Laodicen., *Secret.*

IV.

RECITATIO PARVI OFFICII B. M. V. PRIVATA EST, QUAMVIS LOCUM HABEAT IN COMMUNI, ETIAM IN PUBLICO ORATORIO ADNEXO DOMUI RELIGIOSAE, SED IANUIS CLAUSIS.

Desideratus Iosephus Mercier, Archiepiscopus Mechlinien-

⁵ Blossius.

⁶ S. Thom. a Villanova.

⁷ S. Epiphanius.

⁸ S. Andreas Cretensis.

⁹ S. Ephrem.

¹⁰ Epist. Pii P.P. IX, 25 Aug. 1873.

sis, huic S. Congregationi Indulgentiis Sacrisque Reliquiis praepositae exponit quod sequitur:

In pluribus communitatibus religiosis votorum simplicium suae dioecesis, Officium parvum B. M. V. etiam publice seu communiter recitatur in lingua vernacula. Cum membra istarum communitatum sint linguae latinae ignara ideoque difficilius introduci possit regula recitandi Officium hac lingua, cum autem ex decreto diei 28 Augusti 1903 indulgentiae annexae istius Officii recitationi, si lingua vernacula fiat, valeant tantum pro recitatione privata; hinc enixe rogat infrascriptus orator ut concessio praefati decreti extendatur ad recitationem publice seu in communi peractam, ita ut omnes qui in communitatibus religiosis suae dioecesis Officium parvum B. M. V. recitare solent lingua vernacula lucrentur indulgentias, sive privatim sive publice seu in communi id recitent.

S. Congregatio Indulg. Sacrisque Reliquiis praeposita petitioni Rmi Archiepiscopi Mechliniensis respondendum mandavit: Recitationem parvi Officii B. Mariae Virginis retinendam esse adhuc privatam, quamvis ipsius recitatio locum habeat in communi intra septa domus religiosae, immo et in ipsa ecclesia vel publico oratorio praedictae domui adnexis, sed ianuis clausis.

Datum Romae ex Secretaria eiusdem S. Congregationis, die 18 Decembris 1906.

A. Card. TRIPEPI, *Praef.*

L. * S.

✠ D. PANICI, Archiep. Laodicen., *Secret.*

E SACRA CONGREGATIONE PROPAGANDAE FIDEL.

CONCEDUNTUR DURANTE ITINERE SPECIALES FACULTATES, QUOAD SACRAMENTALEM CONFESSIONEM, OMNIBUS MISSIONARIIS, AD SINENSES MISSIONES PROPECTIS.

Pluries petitum est a Regularium Ordinum, Congregationum et Societatum Moderatoribus, ut presbyteri suorum Institutorum alumni ad Sinenses Missiones destinati, perdur-

ante itinere, ne diu Poenitentiae Sacramento priventur, cum duo vel plures sunt, sacramentalem confessionem excipere tum invicem inter se, tum etiam aliorum secum iter agentium possint, quamvis iuramentum circa Sinenses ritus praescriptum nondum praestiterint. Eiusmodi autem preces cum infra-scriptus Cardinalis Sacro eidem Consilio Praefectus Ssmo D. N. Pio divina Providentia Pp. X retulisset in Audientia diei 20 Decembris anni 1906, Sanctitas Sua benigne decernere ac declarare dignata est; omnes cuiuscumque Ordinis, Congregationis, Societatis atque etiam e clero saeculari Missionarios seu presbyteros ad Sinenses Missiones destinatos, qui duo vel numero plures consociati ad litora Sinensia appellant, durante toto itinere terrestri aut fluviali usque dum pervenerint ad Missionem sibi respective adsignatam, dummodo ad Sacramentales confessiones fuerint legitime approbati, Regulares scilicet a proprio saltem Superiore regulari, alii autem sacerdotes vel a proprio Ordinario ex cuius dioecesi discesserunt, vel ab Ordinario portus in quo navem conscenderunt, vel etiam ab Ordinario cuiuslibet portus intermedii per quem in itinere transierunt, posse inter se confiteri, eosque item posse confessiones audire Clericorum non sacerdotum et Fratrum laicorum cum ipsis iter agentium et etiam Religiosarum Sororum, si forte contingat aliquas in eodem comitatu esse ad missiones destinatas, immo quoque vehicula aut cymbas ducentium vel sarcinas per iter ferentium vel alia quacumque ratione eorum itineris sociorum: non obstante Constitutione fel. rec. Benedicti Pp. XIV incip. *Ex quo*, data die 5 Iulii anni 1742, quae vetat Missionariis exercitium Sacri Ministerii ante emissum iuramentum circa ritus Sinenses, aliisque quibuscumque non obstantibus.

Datum Romae ex aedibus S. Congr. de Propaganda Fide, die 4 Februarii 1907.

Concordat cum originali. 25 Febr. 1907.

L. * S.

A. O. Can. BORGIA

Praef. Archivi S. C. de Prop. Fide.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF INDULGENCES attaches special indulgences to:

1. the recitation of a prayer in honor of St. Joseph;
2. certain devout practices of members of the Holy Name Society;
3. invocations and prayer to Our Lady of Mercy.
4. The indulgences attached to the private recitation of the Little Office B. V. M., are applicable also to the common recitation in the vernacular by Religious when said in closed choir (*januis clausis*).

S. CONGREGATION OF THE PROPAGANDA grants special faculties to missionaries setting out for China.

COLOR OF VESTMENTS AT A FIRST MASS.

Qu. When the celebration of a first Mass occurred here some-time ago on a Sunday *de ea*, we were obliged to procure green dalmatics. As these vestments are used only on extremely rare occasions, and in small country parishes practically never, it becomes a serious matter for the pastor to make the outlay for their purchase. I suspect that the celebration of the first Mass of a young priest in the parish of his birth and parental home, which is certainly one of the greatest local festivals, precisely because it is so exceptional, might be regarded as a *causa publica* or *res gravis* for which a solemn votive Mass could be held on a Sunday; but I could not find any authority for my opinion, and hence submit my doubts to the REVIEW.

Resp. Votive Masses *pro re gravi* or *pro causa publica* are sanctioned or called for by certain extraordinary occasions when the common sentiment of the faithful is to be fixed upon some particular object of prayer or thanksgiving, and in which the Church, in the larger sense of the word (universal

or at least diocesan), is interested. This can hardly be said of the occasion of a first Mass in ordinary cases. Furthermore, the sentiment of gratitude and joy felt by the community in whose midst a young priest offers the first solemn act of his holy ministry, finds a more complete and becoming expression in the Mass of the day or feast on which he enters the liturgical service as one of its regular levites, than if he selected some mystery or motive such as is suggested by the votive intention reserved for extraordinary occasions. The consideration of color of the vestments or the expense of procuring them is not an item which the Church deems of sufficiently grave moment to influence or modify her ancient and established liturgy, so as to sanction a departure from the solemn observance prescribed by the rubrics.

Hence the Church forbids in the first place all private votive Masses on Sundays or the cardinal feast days of the ecclesiastical year. As for solemn or public votive Masses *pro re gravi*, the rubrics require, as stated above, a cause which affects the Church or commonwealth at large in a matter of grave importance to the well-being of the community. That the occasion of a first Mass is *not* to be reckoned in this category is explicitly stated by such liturgical interpreters as P. Schober,¹ Van der Stappen,² and others. "Inter causas quae reputatae sunt non satis graves ad celebrandam Missam Votivam solemnem, sunt: vestitio vel professio religiosa; electio abbatissae; primitiae neo-presbyterorum," etc.

Since it is of importance that a young priest should not begin his sacred ministry with any act that implies a setting aside or under-valuing of the obligations imposed by the rubrics, however small in themselves, the right thing and the only thing to do is to procure for a *de ea* green dalmatics, at whatever inconvenience. They can be borrowed, if they cannot be purchased, and if the cathedral or seminary do not lend them, probably the dealers in church articles would do what costumers do, who make a practice of hiring garments at a fair remuneration.

¹ Caerem. Miss. Appen. III, c. 1, n. 2.

² De Rubricis, n. 258.

THE POPE'S CATECHISM AND PAPAL INFALLIBILITY.

Qu. An inquisitive minister here got hold of a copy of the large Catechism lately issued by Pope Pius X and translated into English by the Bishop of Nashville. Having made the discovery that this Catechism was prescribed by the Pope for the city of Rome, he forthwith searched its pages for evidence to confound the believers in the doctrine of Papal Infallibility. His search was rewarded with the discovery that Catholics were obliged to believe in the universality of the Noachian Deluge, and that, whatever evidence science might bring to bear upon the subject to prove that only the country in which Noah lived could have suffered from the Deluge described in Genesis, the Pope had settled the matter for Catholics by his prescribing the Catechism. For in sanctioning this text-book the Pope of course acted as teacher of faith and morals, and surely *ex cathedra*, since he ordered the adoption of the definitions in the Catechism in his capacity as Pope, even though he may have composed the book before he became Pope. Such talk may be wrong, but it puzzles the ordinary mind.

Resp. Father McNabb's translation of the Decree defining Papal Infallibility, as found in the volume of his which is reviewed in this issue, furnishes an opportune answer to the ministerial utterances. According to the Vatican definition the Infallibility of the Pope is limited to expounding the deposit of faith delivered through the Apostles. A definition as to the geographical universality of the Deluge bears no integral relation to the Apostolic deposit of faith. It is, like questions of chronology, topography, designation of persons, and the like, except where these are distinctly declared to be factors of revealed truth, simply a fact which illustrates a fundamental truth, without being essential to its understanding or operation. It does not in the least affect the obligations of the Christian faith whether we accept the literal or the figurative sense of the Mosaic statement; the truth of that statement remains the same and lies, not in any historical detail, but in the fact that sin caused the anger of God and the destruction of man, and that sin and man's rebellious attitude toward God will necessarily cause analogous effects.

But quite apart from this obviously reasonable limitation of the scope of the Pope's power to define the deposit of faith or revelation, the apostolic authority with which the Divine Redeemer willed that His Church should be endowed in defining doctrine regarding faith or morals, the even more essential requisite is that the Pope should speak *as teacher of all Christians* and *define* a doctrine of faith or morals *to be held by the universal Church*. This of course is not the case before us now, for the Pope neither defines as Pope that his Catechism must be accepted, nor does he prescribe its acceptance anywhere outside Italy. He acts simply as bishop of the diocese over which he has immediate jurisdiction, that is Rome; and for the rest of Italy he "desires," as he says, that the Catechism be introduced. As for America or any other country, he does not even go so far as to recommend it, knowing full well that there are catechisms much better suited to the needs of communities in different lands than a catechism written for Italians, excellent though it is for the purpose of teaching them Christian doctrine.

WHO DECIDES UPON THE VALIDITY OF AN OBJECTION TO THE "JUDEX DELEGATUS" IN CRIMINAL CASES ?

Qu. Lega, in Lib. I, vol. I, *De Judiciis Ecclesiasticis*, p. 443, writes: "Cum recusatur delegatus, delegans, si adsit aut commode adiri possit, videt de suspicione."

Now the question I have to ask is this: If a priest, on trial for alleged crime, according to the instruction *Cum magnopere*, were to challenge the selection of a certain priest as judge delegated by the bishop in his case, on the ground that the delegated judge, being a warm personal friend of the bishop, might be biased and rule out the accused priest's testimony—could the bishop himself, in such a case, lawfully undertake to decide the validity and cause of the challenge; or is it not rather in harmony with equity and justice to have the challenge put before a competent body of arbitrators whose duty it would be to decide on the merits of the objection raised against the deputy?

Resp. The passage cited from Lega (p. 543, not 443) has reference to an exception taken to the regular judicial pro-

cedure when a judge is declined as "suspected". Since this suspicion affects the *person* of the judge himself, he cannot decide in the matter because he would thereby become "judex in causa propria."

The rule is: When an "exceptio judicis declinatoria" is entered "eo quod sit, ex causa verisimili, suspectus," then arbiters (*arbitri juris*) are chosen to decide the question, as decreed in Chapter 61, tit. 28, "De appellationibus, recusationibus et relationibus;"¹—"et ipse (recusator) cum adversario, vel si forte adversarium non habet, (seu si et alia pars conveniat in recusationem), cum judice arbitros communiter eligat, aut si communiter convenire non possint absque malitia ipse unum et ille alium eligit; si nequiverint (arbitri) in unum concordare, advocent tertium."

There are three cases in which the challenge for "suspicion" against the judge is not heard by arbiters; they are found in Chapter 4 "De officio et potestate judicis delegati, in Sexto Decretalium," tit. 14; we give that chapter from the *Corpus Juris*:

Tres casus ponit in quibus suspicionis causa coram arbitris non tractatur. Primus, cum recusatur unus ex delegatis datis cum clausula "quod si non omnes." Secundus, cum recusatur delegatus Episcopi. Tertius, cum recusatur Officialis.

Idem in eodem (Bonif. VIII, an. 1299).

"Si contra unum ex duobus Judicibus cum illa clausula, quod si ambo interesse non possunt, alter eorum in causa procedat, a sede Apostolica delegatis, suspicionis causa legitime proponatur; causa ipsa suspicionis coram non recusato conjudice (ad quem ex vi praedictae clausulae debet ipsius causae cognitio pertinere) probari et ab eo expediri debebit. Ubi vero non est dicta clausula in rescripto, debet super hoc ad arbitros recursus haberi. Cum autem ipse delegatus Episcopi recusatur, recusationis causa coram Episcopo est probanda. Idem est, si Officialis recusetur ejusdem, licet ad ipsum ab eodem Officiali nequeat appellari."

Hence—

I. When the challenge for suspicion is entered against one of a number of judges delegated with the condition "quod si

¹ Decret. Greg., lib. II.

omnes interesse non possint, alii in causa procedant," then the judge or judges free from suspicion may hear and decide the exception against their colleague.

2. (Our correspondent's case): When a judge delegated by a bishop becomes suspected, then the bishop who delegated him decides the question of suspicion: "Cum autem ipse delegatus Episcopi recusatur, recusationis causa coram Episcopo est probanda" (*cap. cit.*).

3. When the exception of suspicion is against the official or vicar of the bishop, then again the bishop becomes the judge of the exception: "Idem est, si Officialis recusetur ejusdem, licet ad ipsum ab eodem nequeat appellari" (*cap. cit.*).

With regard, then, to the second case, which contains our correspondent's difficulty, we answer that the legal presumption is that the bishop will decide justly, first, for justice' sake, and secondly, because he would scarcely insist on retaining a judge whose participation in a trial would endanger its validity. If injustice be feared because the bishop retains and sustains his friend as judge, in spite of the challenge for suspicion, then the law gives the accused the right to enter a second exception against the bishop's ruling, and a final judicial remedy will be found in an appeal.

As for the *reason* of the law in the second case under Chapter 4 (l. c.), though Pope Boniface VIII does not give one, it appears to be that of avoiding delay and difficulty in appointing arbiters and awaiting their decision, since the bishop, who is at hand, can readily act instead of them. In the case of delegates of the Pope, and ordinary judges, arbiters can be appointed and can decide in a shorter time than would be required to carry the exception of suspicion to the next judicial superior.

IS THE BLESSING OF ST. BLAISE RESTRICTED TO THE SAINT'S FEAST?

Qu. Owing to the prevalence of the "grippe" disease there have been many persons afflicted with trouble of the throat. When such persons ask the priest to bless their throats may he use

the form assigned in the Ritual for the feast of St. Blaise, or is this blessing reserved to the day (2 February) on which the feast occurs?

Resp. There is no reason why the blessing of the Saint, whose liturgical feast prompts the faithful to seek his special intercession on the 2 February, should not be invoked at any time when distress urges a like appeal. The Ritual says indeed that the blessing is given "in festo," but the rubric does not limit its bestowal any more than it makes it obligatory.

WHAT ST. AUGUSTINE MEANT.

In the last issue of the REVIEW, p. 562, "J. F. S." writes: "A preacher . . . quoted St. Augustine who said that Mary was more blessed in receiving the faith of Christ than the Flesh of Christ. When he finished, one of his confrères said: 'I have ever believed, without a shadow of a doubt, all those things that Mary heard from the angel and believed. I believe things even more difficult to understand—the mysteries of the Eucharist and of the Trinity. Am I as blessed as Mary?'"

The query implies a complete misconception of St. Augustine's meaning. The answer to it is: "Of course not; and nobody said you were. But you are more blessed in believing than in being born of woman." Says the Saint: "*Ergo et Maria [mater fuit Christi], quia fecit voluntatem Patris. Hoc in ea magnificavit Dominus, quia fecit voluntatem Patris, non quia caro genuit carnem. Intendat Charitas vestra.*"—In Joan. Evang., tract. 10, n. 5. A. M. D.

LITANIES IN PUBLIC DEVOTION.

A correspondent directs our attention to a Decree of 20 June, 1896, which obliges us to limit the interpretation given in our last issue (page 565) regarding the recitation, in common, of Litanies approved by the Ordinary of the diocese. Such Litanies may be recited, but not at public devotions in churches or oratories. We expect to treat this subject in a separate article, setting forth the reasons of the limitation.

Criticisms and Notes.

GESCHICHTE DES VATIKANISCHEN KONZIL'S von seiner ersten Ankündigung bis zu seiner Vertagung. Nach den authentischen Dokumenten dargestellt von Theodor Granderath, S.J. Herausgegeben von Konrad Kirch, S.J. Vol. I: Vorgeschichte, pp. 533; Vol. II: Von der Eröffnung des Konzils bis zum Schlusse der dritten öffentlichen Sitzung, pp. 758; Vol. III: Von Schlusse der dritten öffentlichen Sitzung bis zur Vertagung des Konzils. Die Konzilsentscheidungen. (Die Papstliche Unfehlbarkeit.) Pp. 748. Freiburg, Brissg. und St. Louis, Mo.: B. Herder. 1906.

The history of the Vatican Council compiled by the late P. Granderath, and completed and edited by his able associate P. Konrad Kirch, S. J., of Valkenberg, is a work of more than ordinary significance and carries with it the assurance of permanent value to the theologian no less than to the historian. It gives us a luminous insight into the details of that grand act of the Catholic Church in our day, by which she reasserted her claim as keeper of the divine authority against the minimizing and hostile spirits of the time, who believe and assert that reason must supplant dogma and that human freedom is to be limited only by the consent of democracy on the one hand, and by the approving conscience of the individual on the other.

Fr. Granderath's qualifications for the task, which he undertook practically twenty years ago when, in 1885, he assumed the editorship of the *Collectio Lacensis*, were forecast in his publication of the *Acta et Decreta Sacrosancti Oecumenici Concilii Vaticani*, soon followed by the *Constitutiones dogmaticae ex ipsis ejus actis explicatae atque illustratae*. In these two works he laid the basis of that broad and accurate habit of orientation which is an essential requisite for successful analysis of historical data in their application to doctrinal development. Subsequently he spent six or more years in examining the immense store of reports and correspondence, preserved in the Vatican archives, touching the work of the Council. He had labored with indefatigable energy on the completion of his MS. and the first two volumes were ready for the press when the premonitions of fail-

ing health warned him to put matters in such shape that, if God should call him hence, the work might be completed without embarrassment to others. P. Kirch did much of the final sifting, and examined the remaining documents in the Roman library so that he was able to add the several chapters still lacking to the third volume when death bade the faithful hand of the devoted P. Granderath rest.

Besides the original documents which he printed in the *Collectio Lacensis* and the MS. literature of the archives, the author was able to avail himself of the work of the erudite Archbishop of Florence who from the very beginning had planned an exhaustive history of the Council, of which he had, between 1873 and 1879, actually published four large volumes. These deal only with the preparatory stage of the Council, under the title *Antecedenti del Concilio*. There were also the two works of Bishop Fessler and Sambin, which had an apologetic purpose rather than a purely historical one, and served to clear away the bigotry of Germany and France, similar to Cardinal Manning's *True Story of the Vatican Council*, intended to enlighten Englishmen on the subject of Papal aggressiveness. Emil Ollivier's *L'Église et l'état au Concile de Vatican*, as well as the published personal correspondence of some eminent men who took part in the Council and discussed its bearing apart from their official relation to it—furnish excellent sidelights upon which the author has drawn to make his history more than a mere commentary on the dogmatic and disciplinary enactments.

Of what may be called the hostile literature on the subject the author refers to Dr. J. Friedrich's famous *Tagebuch*, which contains simply the bigoted observations of a man who ostensibly followed the deliberations of the Council to criticize its enactments and motives, and whose diary account is only more undisguised in its purpose than Dr. Döllinger's Roman Letters to the Augsburg Journal in which the writer strove to cast ridicule upon the proceedings of a body from which he had been excluded.

P. Granderath writes as an historian. He is entirely objective and impartial: he keeps back no documents that might give rise to criticism against churchmen, nor attempts to discredit or to defend any party or opinion on the score of his writing as a Catholic. That he should as impartial recorder of facts assume the attitude of the sceptic who doubts the rights of the Church in

matters of doctrine or discipline can not be expected, and would not be in any sense a favor to historical truth.

One portion of the account which has a special interest for Americans is the chapter in which our author deals with the attitude of the American episcopate in regard to the definitions of the Council. There had been from the beginning of the Council some dissatisfaction with the order of proceedings laid down in the Pontifical Constitution *Multiplices inter*, and two petitions had been addressed to the Holy Father, subscribed to by some twenty of the assembled bishops who argued for a reconsideration of some points, such as the obligation of absolute secrecy concerning the Conciliar deliberations, the choice of committees by election, rather than by appointment, etc. Archbishop Kenrick of St. Louis had taken prominent part in these remonstrances, as his name, among the first on the different lists, indicates. In view of the fact that preparations had been made by the Papal commissioners on a large scale to facilitate a definite method of procedure in the sessions, and that these were based upon a wide experience in such matters, it is not surprising that the recommendations of a comparatively small number of bishops did not carry any great weight. Later on, in the discussion upon the dogmatic constitutions Archbishop Kenrick stated to the assembled Fathers his dissatisfaction with the schema, mainly on the ground that it was too lengthy and that it lacked the form of Conciliar decrees generally. Lord Acton, who was at the time in Rome, took special care to emphasize the fact of the criticisms, and he later on urged Archbishop Kenrick to insist in a way which it seems the venerable prelate found it necessary to ignore. One of the most active and practical participants as speakers in the Council was Bishop Vérot of Savannah, and we find him on the side of the sharpest critics of the formularies, especially of those schemata that regard the discipline of the clergy. He points out the value of reforms in the spiritual life of priests, the necessity of alterations in the Roman Breviary, the desirability of a uniform Catechism throughout the world, etc. But this interest as well as that of the other American bishops who became prominently identified with the enactments of the Council were limited to recommendations of what seemed desirable. Not such was Archbishop Kenrick's attitude. He felt it incumbent on him to protest against the proceedings of the

Council in general, and on 23 April presented an address to the president of the Commission *de Fide* in which he, in conjunction with the Bishop of Diakovár and six French bishops, respectfully declined to fix his *placet* to certain clauses in the constitution that seemed to him incompatible with the complete freedom and apostolic rights of the individual bishops. Here again dissatisfaction was overruled by the overwhelming contrary opinion of the Fathers of the Council. Nevertheless, Archbishop Kenrick remained in opposition and his animus was strengthened by certain false reports industriously spread by those who were anxious to see the division in the Council assume larger proportions.

A report had been spread that the decree of Papal Infallibility, instead of being submitted to final discussion, would be decided at a near session by acclamation. This aroused the Archbishop to new zeal and, jointly with Archbishops Purcell, Moriarty, and Fitzgerald, he addressed a strong protest which, on being read at the next meeting of the Council, received the somewhat tart reply of the president that only "insensati" could have credited such a report. Later on, when the controversy about the dogma of Papal Infallibility grew animated, the position of Archbishop Kenrick became more clearly one of opposition to not only the great majority of the Fathers, but to American bishops at the Council. This is noteworthy because an impression had for a time gained ground that Archbishop Spalding of Baltimore, in the name of a number of other American bishops, had likewise protested against the declarations of the dogma, not so much on grounds of its being a doubtful tenet of faith as of its being inopportune. And Bishop Dupanloup, who had from the first taken sides with the Archbishop of St. Louis against the dogma, had publicly cited Archbishop Spalding's words as seconding his own views, and had moreover referred to the theological work of Francis Patrick Kenrick as opposing the notion of Papal Infallibility. Archbishop Spalding protested against both interpretations and showed that his address was not intended to question either the justice or the opportuneness of the definition, but that he merely meant to suggest the advisability of disarming prejudice against the general acceptance of the dogma, by proposing a series of doctrinal propositions which should precede the definition itself and prepare the mind for it by showing

that it was merely the logical development of unquestionably accepted Catholic doctrines previously defined.

But we must not exhaust the argument of P. Granderath's instructive volumes which shed much light on this whole subject hitherto not fully explained. That Archbishop Kenrick made his acceptance of the dogma, when ultimately defined, a matter of conscience is well known, and if Rome spared him the humiliation of definitely retracting the printed *Concio habenda non habita*, the Archbishop admitted in his correspondence with Lord Acton that he had not viewed the subject from the broad standpoint of Catholic needs, but rather from that of English-minded sentiment only.

THE DECREES OF THE VATICAN COUNCIL. Edited with an Introduction by the Rev. Vincent McNabb, O. P. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 47.

Those readers who are particularly interested in the subject of this small volume will be surprised to find that the total doctrinal result of the deliberations of the Vatican Council is a composite document the full text of which might easily be compressed into a single page of an ordinary newspaper. The preparatory and consultative work which preceded and led to the formulating of the two dogmatic constitutions in which the decrees are summarized, covered nearly six years, that is, from March, 1865, when the "Commission of Direction" was appointed, until the midsummer of 1870, when the Fourth Session ended with the publication of the Constitution on the Church of Christ.

It is true that the Council cannot be considered as formally closed, and, like the Council of Trent which was twice interrupted—once for a space of four years and again for ten years—the bishops may be reassembled at any time to pass judgment on the unfinished reform measures proposed in the preparatory sessions of the different commissions on Catholic discipline. In the meantime, however, we have the valuable doctrinal declarations here translated by Fr. McNabb. These must at first sight appear to be mere repetitions of the fundamental teaching of the Church and fully recognized as such since the time when the so-called Reformation made their explicit and formal declaration necessary. Nevertheless they needed restatement, in perhaps slightly altered form, to meet the sinuous turns of modern intellectual libertinism

and the sceptical questionings of the new rationalism. Hence the fresh emphasis laid by the Church on the doctrine of God as the Creator of all things, on the necessity of Revelation to complete our knowledge of essential truth, on the nature of faith and its relation to reason. In like manner a new meaning and importance are given to the functions of the Church in modern times, through the canons defining the scope of the Apostolic Primacy of the Roman Pontiff. The divinely conferred authority of the successor of St. Peter is emphasized to meet the anarchical tendencies of the new age which would place authority in the hands of the mob, and the mob under the sway of demagogues.

To those who glibly talk about the arrogance of the papal assumption of infallibility we would recommend a careful study of the document asserting that particular prerogative. They will find there that it is not the chimera which bigoted pulpiteers would make of it when they picture the Pope as the arbiter who might make Christian doctrine and morals at will. "For the Holy Spirit was not promised to the successors of Peter that by His revelation they might make known new doctrine, but that by His assistance they might inviolably keep and faithfully expound the revelation or deposit of faith delivered through the Apostles." The idea of the Catholic Church being enriched through the inspirations of its Sovereign Pontiffs with new doctrines is therefore denied by the direct protest of the Fathers of the Council itself. And the further meaning of papal infallibility is made sufficiently clear in the words of the definition, which state in Father McNabb's translation that "the Roman Pontiff when he speaks *ex cathedra*, that is, when discharging the office of Pastor and Teacher of all Christians, he defines a doctrine regarding faith and morals to be held by the universal Church."

CURSUS BREVIS PHILOSOPHIAE. Auctore Gustavo Pécsi, Ph.D., SS.Th.D., in Sem. Strigonensi Phil. Professore. Vol. I.—Logica et Metaphysica. Esztergom, Hungaria: Typis Buzarovitis. 1906. Pp. xvi—311.

We have here the first section of a short course of philosophy; two other volumes are promised to include Special Metaphysics and Ethics. Estimating the work from the present portion, one need feel no hesitancy in seconding the words of approval with which it has been heralded in the author's own country (Hungary)

as a "philosophia vere moderna," that is, "statui praesenti scientiarum correspondens;" as one in which "veteres veritates in nova armatura procedunt." The work is clear and yet synoptic, "in forma pure syllogistica cum objectionibus scientiarum naturalium earumque solutione." Still another note of healthy modernity is sounded when it is said that "definitiones et explicationes quaedam obsoletae novis substituuntur." Doubtless these and other such commendatory attributes might with equal justice be applied to some other of the goodly number of books of the class. They are none the less eminently verified here. To the professor and student of philosophy the work will commend itself for its clarity, orderliness, solidity, comprehensiveness, as well as for the attractiveness and appositeness of its typography and material make-up.

DIE KATOLISCHE MORAL in ihren Voraussetzungen und ihren Grundlinien. Von Victor Cathrein, S.J. Freiburg und St. Louis, Mo.: B. Herder. 1907. Pp. xiv—545.

Father Cathrein needs no introduction to the readers of the REVIEW. The English translation of his well-known work on Socialism (Benziger, 1904), the various editions of his Latin manual *Philosophia Moralis* (5th ed., Herder, 1905), as well as those of his profound treatise in German, *Moralphilosophie* (4th edition, 2 vols., Herder, 1904), to say nothing of his lesser works—have been successively reviewed in these pages.

The fact that Father Cathrein's life-work has been devoted to a single, though indeed a large, department of philosophy assures a certain authoritativeness for his productions. The concentrated and systematized energy of the matured philosophical habit—a power so different from the spasmodic or the randomly operating agency—pervades all his work. Not less is this the case in the book here at hand. The volume is entitled *Catholic Ethics in its presuppositions and outlines*. Morality is an attitude of man's personality. The philosophical spirit, therefore, looks for its principles in human nature; but finding that nature contingent and dependent it searches farther in the Divine Nature, in God, for the origin of man himself, and then in the specific tendencies of man sees the indications of his finality toward the same Infinite Being. But man may be viewed in the light of revelation when once the existence and divine origin of that light

has been demonstrated. The philosophical spirit seeks for and formulates this demonstration and then in the light thus assured man's fundamental duties respecting God, self, and neighbor are seen to unfold themselves in orderly sequence. It is thus our author considers his subject. His own program is as follows: in the first part (Book I) man's origin, nature, destiny are studied in the light of reason; in the second part (Book II) man as a Christian is considered in the light of revelation; in the third part (Book III) the fundamental outlines of Christian ethics are set forth and defended against the misunderstandings and objections to which they have been subjected by their opponents. The work is thus seen to be both apologetical and expository; or rather to be an apologetic from the standpoint of morality—a vindication of the ethical side of the theistic-Christian world-view. The author has designed it as a "guide for educated readers in the fundamental problems of the moral life," and to this purpose the solidity yet untechnicality of the treatment, the comprehensiveness yet compactness of the material, the lucidity and smoothness of the style, admirably adapt it.

STIMULUS DIVINI AMORIS, that is, *The Goad of Divine Love*. Written in Latin by St. Bonaventure. Englished by B. Lewis (An. 1642). Revised and edited by the Rev. W. A. Phillipson. New York, Cincinnati, Chicago: Benziger Brothers; London: R. and T. Washbourne. 1907. Pp. lii—309.

The title "*Stimuli Amoris*" seems to have been a favorite one with the medieval spiritual writers, for it is found prefixed to a number of their works. The present, however, is by far the most famous of these "*goads of love divine*." Frequently published with the works of St. Bonaventure, it has come to be generally attributed to him. The real author, however, was Brother James of Milan—an otherwise unknown disciple of St. Francis of Assisi—who seems to have drawn his inspiration as well as his teaching and the expression thereof from the teaching of the Seraphic Doctor. A note on the margin of one of the MSS. says: "In my opinion this book may be called the book of life and a compendium of the compendiums of the whole doctrine of beatitude"—a judgment which finds an echo in the sayings of many devout and discerning souls who have found in it spiritual light, power, and comfort. The English translation published at Douai, in

1642, has been long out of the book marts. The present edition is practically a reprint of the translation by Brother Lewis, the quaint English of the seventeenth century having been on the whole preserved throughout. The book is divided into three parts: "In the first is treated of the most Glorious Passion of Christ—to wit, how we ought to meditate of His Passion and how profitable the meditation thereof is, and after what manner and how willingly a man ought to be brought to compassionate his Lord Jesus Crucified; and many other things which may be considered about the said Passion. In the second part are handled such things as dispose and fit a man for contemplation—namely, how he may every day make his progress and more and more please Almighty God; and how he ought to order himself toward God, himself, and his neighbor; and many other things disposing and inducing a man to contemplation. In the third part is treated concerning the quietness of contemplation, to wit," and the rest. The reader has here the outline and scope of this *stimulus* to solid love and piety, in the maker's own words.

THE BOOK OF THE CHILDREN OF MARY. Compiled and arranged by Father Elder Mullan, S.J. New York: P. J. Kenedy and Sons; London: R. and T. Washbourne. 1907. Pp. xiv—740.

There is far more than ordinary interest attaching to this new manual designed both for sodality use and for private devotion. The compilation of the book is the fruit of several years' work, to which have been brought all the care of a painstaking hand and the experience gathered in a long directorship of various sodalities, and a study of the aims and the work of sodalities at home and abroad. During this time Father Mullan had felt more and more the need of a manual for sodalists, and some five years ago, whilst he was in charge of the Georgetown University Sodality, he brought out such a handbook. That was but the forerunner of the present *Book of the Children of Mary*, who, either when aggregated into societies or as individuals, are capable of much that is often left undeveloped in their spiritual life. In the pages of this prayerbook these special clients of Our Lady will find an excellent guide in the way of a truly Christian life, under the guardianship of a competent and zealous director or directress. In this connexion we may call attention to the section devoted to the Annual Retreat, in which there are meditations and

conferences for four full days of retreat, and the section given over to the exercises of the Monthly Day of Recollection. Special mention is due to the chapter on Mental Prayer to which forty-eight pages are allotted and in which six different methods are outlined, with an abundance of excellent material provided for each. Besides these aids to individual devotion the manual gives three methods for Confession, two Tables of Sins (a short and a long one), Motives of Contrition, Prayers before and after Holy Communion, five Methods for hearing Mass, Visits to the Blessed Sacrament, Visits to the Sick and the Dying, special devotions to sixteen saints of the Sodality, and an instruction on Vocation.

The sections or chapters that have to do with the Sodality as a body are equally complete and helpful. After giving the history of the Sodality, its nature and benefits, and the indulgences and privileges that may be enjoyed by its members, Father Mullan enumerates the approved rules of the Children of Mary. Next follows the Cereimonial, in which all the public functions are described in every minute detail. Then come the Offices—four in number, namely, Vespers of Our Lady Immaculate, Little Office of the Name of Mary, Little Office of the Immaculate Conception, and Lauds from the Office of the Dead. Father Mullan has been to great pains in selecting the translation here given, and in the case of the Little Office of the Immaculate Conception the translation is completely new. The translator is to be congratulated on the success of the new version, and sodalists and sodality directors will be glad to know that Father Mullan proposes soon to publish an explanatory and devotional commentary on this Office. The admirable little book reflects the greatest credit not alone on the editor, but also on the publishers, who have succeeded in making a handy, tasteful, well-printed volume, and at a minimum price.

GREAT FUNDAMENTAL TRUTHS OF RELIGION. By the Rev. R. C. Bodkin, C.M. Dublin: Browne and Nolan; New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. xxxi—365.

Those who are acquainted with Father Bodkin's brief compend of Logic¹ will be prepared for another object-lesson in method in the present manual of religious instruction. The author's strong point here as there is *method*—logical as well as mechani-

¹ *How to Reason*. Browne and Nolan, 1902.

cal or rather typographical. As regards logicity both books deserve the highest praise. Their procedure follows the recognized canons—a *magis ad minus nota* and *gradatim non per saltum*. Typographically, however, we fear the author has forgotten the *ne quid nimis*. Such a lavish squandering of capitals, bold-faced lettering, underscoring, marginal indications, and other mechanical snares for the eye was never before seen within the bounds of a book of equal compass. There seems to be quite too much emphasis, especially upon thoughts and expressions that hardly deserve it. This may be a feature concerning which the proverbial latitude of taste may be invoked, however, and those who like that kind of thing will certainly find it here.

But prescinding from this material setting of the text, there will be no question regarding the genuine merits of the essential work itself. It combines adequate thoroughness with great simplicity, and ought surely to meet the aim of the author who has designed it to be "a simple and popular course of higher religious instruction suited for the more advanced classes in schools and colleges and for the educated laity generally." Perhaps the best proof of this adaptation is the author's own verification of the satisfactory results experienced "during a test of thirty years. Time after time his pupils, who had to face all the dangers of the world," assured him that "the system embodied in the book had stood to them in excellent stead." It should be noted that the present volume embraces only the first half of the entire work, namely, that which treats of the "Church as an Infallible Guide." Under this caption, however, the author has comprised a very large amount of exposition and positive demonstration as well as the solution of many present-day difficulties, those especially that appear in the current popular literature. The latter feature, together with the references to antidotal literature, add greatly to the practical value of the book in respect of timeliness as well as interest.

HYPNOTISM AND SPIRITISM. A Critical and Medical Study. By Dr. Joseph Lapponi. Translated from the second revised edition by Mrs. Philip Gibbs. New York, London, Bombay: Longmans, Green, and Co. 1907. Pp. 273.

The present volume embodies the lectures of the late eminent physician to the Pope delivered at the Academy of the Historico-

Juridical Conferences, in Rome. In a very succinct style the author sketches the history of hypnotism and spiritism from ancient times up to the present day. He then describes the phenomena characteristic of hypnotism and spiritism, points out their relative analogies, suggests some theoretical explanations, and briefly indicates the effects, bad and good, of hypnotism and the inevitable evils of spiritistic practices. The book can hardly be said to contain much that is new, or that has not been equally well said by the many previous writers on the same subjects. Nevertheless it brings together in a compact and convenient shape a goodly number of facts derived from the wide experience and extensive research of Dr. Lapponi, while the theoretical elucidations and practical suggestions derive some special value from the author's profession. Although he admits that his knowledge of spiritistic practices has been gained, not by personal observation, but through accredited authorities, the judgment which he passes upon their dangerousness — physical and moral — comes with much more force from an experienced physician than from a member of the clerical body whose information and judicial estimate are usually, even though perhaps unjustly, liable to be suspected in such matters. While the book will not take the place of so thorough an examination of hypnotism as say Bramwell's, or of so critical a treatment of spiritism as the well-known work of Raupert, it has a distinct value in that it brings the two subjects into relation, shows what they have in common, and yet more in what they utterly differ. Moreover, since it is the only single volume, we believe, in English that surveys the same ground from a Catholic standpoint, it will doubtless supply a demand of the educated laity as well as the clergy. One could wish that the translation had been less close. Although sufficiently clear it might easily be more graceful.

BENEDICENDA. Rites and Ceremonies to be observed in some of the Principal Functions of the Roman Pontifical and the Roman Ritual. By the Rev. A. J. Schulte, Professor of Liturgy at Overbrook Seminary. With Illustrations. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 328.

Readers of the ECCLESIASTICAL REVIEW are already familiar with the author's name; and those who have seen his recently published volume, *Consecranda*, can form some estimate of the present manual, which deals with the subject of pontifical and

priestly Blessings, and may be said to complete the work of a practical guide-book through the various rites and ceremonies which the bishop and ecclesiastical ministers in general are called on to perform.

The scope of the present volume includes the laying of corner-stones of churches and schools by the bishop or some delegated priest, the blessing of cemeteries, bells, churches, schools, and of all that comes under the category of sacred objects, such as a new cross, images and statues of the saints; likewise certain exceptional ceremonies such as the Papal Blessing, the Episcopal Blessing after the sermon, the Crowning of the Statue of the Blessed Virgin Mary, the investing of Domestic Prelates and Notaries Apostolic. Two chapters treat of Episcopal Visitation and Confirmation, and there are two appendices containing the Litanies and principal liturgical hymns, together with some forms of inscriptions for corner-stones and bells, thus leaving no topic, which might have to be referred to by those taking part in the ceremonies, unexplained. The Rev. Dr. H. T. Henry writes the Introduction in which he admirably develops the thought of the important function which the ceremonial of the Church plays as a symbolic presentation of the spiritual facts taught in the Gospel of Christ. Whence he leads us to the conclusion that a study of the Catholic Ceremonial as set forth in the two volumes *Consecranda* and *Benedicenda* must be of great value to every one who would wish to realize the impressive meaning of this symbolism.

THE ROMAN FORUM AND THE PALATINE. According to the latest discoveries. With two Plans and numerous Engravings in the Text. By Horace Marucchi. Philadelphia, Pa.: John J. McVey. 1907. Pp. 384.

Professor Marucchi will hardly need any introduction for the majority of our readers. He gracefully wears the mantle bequeathed to him by the prince of Roman archeologists, De Rossi. The author's published labors on the one topic of the Forum go back, I believe, more than a quarter of a century, when he undertook the study of certain bas reliefs that had been apparently overlooked by former students of the subject, such as Piale, Bunsen, Canina, Tocco, and their foreign imitators. To the lover of classical antiquity there is a distinct charm in going over the very ground, with all the original landmarks still clearly traceable,

where the great counsellors of imperial Rome settled the destinies of the pagan world for centuries before the Fisherman there established his throne and the empire of souls. As we move from the eastern slope of the Capitoline hill, threading our way through the scanty remains of the temples of Vespasian and Concord, leaving the triumphal arch of Severus at our left, we come to the very spot where Cæsar used to address the imperial guards who could not hide from his discerning eye the factions that were undermining that very rostrum upon which he seemed to lean. Through the industry of modern excavators whose labors have received light from the investigations of such archeologists as our author, we easily recognize the old sites and remnants of the numerous temples dedicated to Saturn, Castor and Pollux, Antoninus, Faustina and Romulus; and the familiar voice of Cicero comes to the ears of memory as we reverently tread the *Via Sacra* on our way to the meta and the arch of Constantine.

But amidst all the newly-revived records of pagan splendor we find the glow of a fresh sunlight giving new life to the stony forms of Roman grandeur. There are many sanctuaries within the confines of this ancient judgment court that force the mind to contrast the decaying life of ancient Rome with the enduring vitality of the centre of the Christian empire. Four shrines to Our Blessed Lady—*Sancta Maria Antiqua*, and *Sancta Maria Nova*, the *Cannapara*, and *Aracoeli*—the two chapels of SS. Peter and Paul, recording the memory of the magician's fall and of the Mamertine durance, the churches of SS. Cosmas and Damian, Lawrence in Miranda, Adrian, Martina, Sergius, and Bacchus Francesca—all are grouped around one or other of the great monuments that mark the worship of wealth and power before Christ's apostle appeared on the scene.

In like manner we may explore the region of the Palatine, one of the seven hills on which Rome is built, and which borders upon the old Forum. Here Augustus worshipped Jupiter; here dwelt the élite of Rome, close to palaces of Cæsar, of Septimius Severus, of Tiberius, and of the Flavians; here were the great *Pædagogium*, the *Thermæ*, the *Septizonium*, the *Loggia*; here too the Christian finds the familiar flicker of ancient sanctuary lamps in the churches of SS. Sebastian, and Anastasia, and Cæsarius, and Theodore. It is a study that delights even as the reading of *Fabiola*, and to the visitor of the city of the Cæsars and of

the Popes, the volume furnishes apt and secure guidance in this, to the traveller, unavoidable quarter of modern Rome. The translators, for the work appears to be a collaboration, as we judge from an introductory note, have done their work with judgment and fidelity. The illustrations are really helpful and not merely ornamental, while special care has evidently been devoted to the epigraphical inscriptions. The typography is indeed admirable throughout.

Literary Chat.

Canon Sheehan's famous *My New Curate*, which made its first appearance in these pages, has just been published in Bohemian under the title *Miy Novy Kaplan*.

The Galveston (Texas) Cathedral, as a memorial of the twenty-fifth anniversary of Bishop Gallagher, publishes an interesting Calendar which contains, besides a brief sketch of the present Bishop, some interesting ecclesiastical statistics and documents, showing the diocese, now just sixty years old, to be in an exceptionally flourishing condition. It is the only diocese in the South, aside from New Orleans, which has a regular diocesan seminary. The Catholic population is 45,000, with a priest to about every 500 Catholics, and with 32 parish schools, and a good number of beneficent institutions conducted by the religious.

The Catholic Church and Modern Christianity, by Father Bernard Otten, S.J., essays to remove some of the obstacles to unity of faith among those who profess to follow the doctrine of Christ. The writer believes that Protestant opposition to Catholic views is largely due to deep-rooted prejudice which needs light rather than condemnation. He therefore explains the attitude of the Church toward those not of her fold, and briefly outlines in their true aspect such of her doctrines as become ordinarily a stumbling-block to the weak-minded and the ignorant. The booklet is issued in a popular form for wide circulation (B. Herder).

A very readable pamphlet, similar in the foregoing in aim, if not in scope, is *The Church and the Age*, by Father Robert Kane, S.J., in which he compares the present life of the Church to that of the age. The topics are—Progress, Pleasure, Profit, Power. How far Christian conduct is reconcilable with modern standards of right living is the theme.

Father Thomas Hughes, S.J., has just completed the first instalment of the *History of the Society of Jesus in North America (Colonial and Federal)*. The text of Volume I covers the period from 1580 to 1645.

A collateral volume of documents (1605-1838) is in press. (Longmans, Green, and Co.) The admirable work accomplished thus far demands more extended comment than we can give here, and will be the subject of an article in our next issue.

A new edition (fourth) of the *Repertorium Oratoris Sacri* will prove welcome to many of the clergy. The four volumes contain some six hundred sermons selected from various approved sources and arranged for the Sundays, festivals, and special occasions of the ecclesiastical year. An index greatly helps the use of the collection.

Ten Lectures on the Martyrs is a new volume promised to be issued shortly in the series of the International Catholic Library. These ten lessons represent an abridgment of M. Paul Allard's five-volume work on the history of the persecutions. Mr. Luigi Cappadelta is the translator, and the contents of the volume include chapters on: The Apostles and the Martyrs; the Spread of Christianity in the Roman Empire; the Spread of Christianity outside the Roman Empire; the Strenuous Life of the Primitive Church; the Causes of the Persecution; the Social Position of the Martyrs; How the Martyrs were Honored.

Another volume of the same series, which is under the editorship of the Rev. Dr. J. Wilhelm, is the authorized translation, by Esta Brown, of *Madame Louise de France*, who forsook the rank of Princess and the gay round of life at the royal court for a nun's garb and duties in one of the lowliest of religious communities. The book paints in lights and shades a telling picture of two very different groups who lived in and about the palace of Versailles during the reign of King Louis XV (Benziger Brothers).

The second volume of Scherer's *Exempel Lexicon* in its new edition by Dr. Lampert will be welcome to readers of German catechetical literature. Its more than one thousand pages from "Firmung bis Krankheit" furnish abundant provender to the preacher, for the work supplies at once a collection of interesting examples, and an analytical treatment of the topics of Christian Doctrine, arranged in alphabetical order and illustrated by facts and legends drawn from accredited sources. We have nothing, in any language, to compare with the various, thoroughly practical helps in the form of encyclopedias, theological, catechetical, pedagogical, issued by the Herders of Freiburg.

The question as to the authentic wording of the familiar epigram on the miracle at the marriage feast at Cana is answered by J. K. Hoyt in the *Encyclopedia of Practical Quotations*. It seems that we are indebted to Richard Crashaw (1605-1650) for the pretty conceit, and that he clothed it first in Latin, as follows:

"Nympha pudica Deum vidit et erubuit."

His own translation, which appears to be the best, runs:

"The conscious water saw its God and blushed."

Abraham Coles, in his version of Crashaw's *Poemata et Epigrammata*, substitutes the word "modest" for "conscious," whilst Aaron Hill gives a different rendering, as follows:

"When Christ, at Cana's feast, by power divine,
Inspired cold water with the warmth of wine,
See! cried they, while in red'ning tide it gush'd,
The bashful stream hath seen its God and blush'd."

A writer who signs "Lesas" in the *Catholic Tribune* (Dubuque, Iowa), points out the bigoted character of *Ridpath's Library of Universal Literature*, which is apt to attract the general reader by its exterior form and seemingly comprehensive scope. The omissions indicated are of such a nature as to admit of no excuse, and Catholics are cautioned against subscribing to an expensive work which does them scant honor and gives one-sided information on almost all topics that touch the literature of the Church or of those who happen to be professed members of it.

Books Received.

THEOLOGICAL.

THE JOHANNINE LITERATURE AND THE ACTS OF THE APOSTLES. By Henry Prentiss Forbes, A.M., D.D., Professor of Biblical Literature in the Canon Theological School. New York and London: G. P. Putnam's Sons; The Knickerbocker Press. 1907. Pp. vii-375.

CONTEMPLATIVE PRAYER. Ven. Father Augustine Baker's Teaching Thereon. From *Sancta Sophia*. By Dom B. Weld-Blundell, O.S.B. New York: Benziger Brothers. 1907. Pp. 478. Price, \$1.50.

PATRON SAINTS FOR CATHOLIC YOUTH. Vol. II: St. Bernard, St. Martin of Tours, St. Blaise, St. Michael, St. Cecilia, St. Helena, St. Monica. St. Benedict. By Mary E. Mannix. New York, Cincinnati, Chicago: Benziger Brothers. 1907.

PLAIN SERMONS. By the Rev. Thomas S. Dolan. St. Louis, Mo.: B. Herder. 1907. Pp. 403. Price, \$1.25.

CHRISTLICHE APOLOGETIK. In Grundsügen für Studierende von Simon Weber, Doktor der Theologie, Professor der Apologetik an der Universität Freiburg, i. Br. Freiburg, Brsg. und St. Louis, Mo.: B. Herder. 1907. Pp. xvi-348. Price, \$1.65 net.

ETERNAL LIFE. By William Parker. Pittsburg, Pa.: Murdoch, Kerr, and Co., Inc. 1907. Pp. iv-281.

LITTLE AIDS TO PIETY. Thoughts in Prose and Verse. Compiled by a Member of the Ursuline Community, Sligo. New York, Cincinnati, Chicago: Benziger Brothers; London and Glasgow: R. and T. Washbourne. Pp. 106. Price, \$0.30.

GEMS FOR ST. JOSEPH'S CROWN. Reflections on His Glorious Prerogatives and Devotional Exercises in His Honor. Compiled by a Member of the Ursuline Community, Sligo. New York, Cincinnati, Chicago: Benziger Brothers; London and Glasgow: R. and T. Washbourne. 1907. Pp. 138. Price, \$0.30.

THE DECREES OF THE VATICAN COUNCIL. Edited with an Introduction by the Rev. Vincent McNabb, O.P. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 47. Price, \$0.60.

THE QUEEN'S FESTIVALS. An Explanation of the Feasts of the Blessed Virgin Mary for Her Little Ones. By a Religious of the Society of the Holy Child Jesus. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 192. Price, \$0.60.

MARY THE MOTHER OF CHRIST, in Prophecy and Fulfilment. By Richard F. Quigley, K.C. Revised Edition. Ratisbon, Rome, New York and Cincinnati: Fr. Pustet and Co. 1907. Pp. 493. Price, \$1.50.

THE LIFE OF OUR LORD AND SAVIOUR JESUS CHRIST and His Virgin Mother Mary. From the original of the Rev. L. C. Businger. By Richard Brennan, LL.D. Approb. Archbishop of New York. Illustrated. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 876.

CATECHISMUS ROMANUS ex Decreto Concilii Tridentini ad Parochos, Pii V, P.M. jussu editus. Editio quarta. Permissu superiorum. Ratisbonae, Romae, Neo Eboraci, Cincinnati: Fr. Pustet et Soc. 1907. Pp. 500. Price, \$1.50.

REPERTORIUM ORATORIS SACRI. Containing 600 Sermons for all the Sundays and Holidays of the Ecclesiastical Year. Compiled by the Rev. Herman Hueser, D.D. Four Volumes. Fourth edition. Ratisbon, Rome, New York, and Cincinnati: Fr. Pustet and Co. Price, \$6.00.

LITURGICAL.

BENEDICENDA. Rites and Ceremonies to be observed in some of the principal Functions of the Roman Pontifical and the Roman Ritual. By the Rev. A. J. Schulte, Professor of Liturgy at Overbrook Seminary. With Illustrations. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 327. Price, \$1.50.

DIE LITURGISCHE GEWANDUNG im Occident und Orient nach Ursprung und Entwicklung, Verwendung und Symbolik. Von Joseph Braun, S.J. Mit 316 Abbildungen. Freiburg, Brigg. und St. Louis, Mo.: B. Herder. 1907. Pp. xxiv-758. Price, \$9.50.

PHILOSOPHICAL.

DIE KATHOLISCHE MORAL in ihren Voraussetzungen und ihren Grundlinien. Ein Wegweiser für alle Gebildeten. Von Victor Cathrein, S.J. Approbation Erzb. von Freiburg, etc. Freiburg, Brigg. und St. Louis, Mo.: B. Herder. 1907. Pp. 545. Price, \$1.90.

THE CREED OF A LAYMAN. Apologia pro Fide Mea. By Frederic Harrison. New York: The Macmillan Co.; London: Macmillan & Company. 1907. Pp. vi-395.

DIE GROSSEN WELTRATSEL. Philosophie der Natur. Allen denkenden Naturfreunden dargeboten von Tilmann Pesch, S.J. Dritte, verbesserte Auflage. Erster Band. Philosophische Naturerklärung. Freiburg, Brigg. und St. Louis, Mo.: B. Herder. 1907. Price, \$3.60 net.

HISTORICAL AND BIOGRAPHICAL.

LIFE OF THE VENERABLE MARIA DIOMIRA DEL VERBO INCARNATO. Translated by the Rev. E. Bononcini, D.D., LL.D., from the Italian of Cesar Pini. St. Louis, Mo., and Freiburg, Brigg.: B. Herder. 1907. Pp. 208. Price, \$0.90.

THE CENSORSHIP OF THE CHURCH OF ROME, and Its Influence on the Production and Distribution of Literature. A Study of the History of the Prohibitory and Expurgatory Indexes, together with some Consideration of the Effects of Protestant Censorship and of Censorship by the State. By George Haven Putnam, Litt.D., Author of *Authors and their Public in Ancient Times*, etc. Volume II. New York and London: G. P. Putnam's Sons; The Knickerbocker Press. 1907. Pp. viii-510. Price, \$2.50 net.

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