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THE SECRET VATICAN ARCHIVES.

IT is scarcely more than a decade since the eminent Belgian savant, Gachard¹, wrote : “ De tous les grands dépôts de l’Europe il n’en est aucun sur lequel on possède moins de renseignements que sur celui du Saint Siège.” A few years have brought on a complete change in this respect. Leo XIII., convinced that a more extensive and precise knowledge of the documents which throw light upon the apostolic activity of the Roman Pontiffs could but tend to raise the estimate which historians had formed concerning the influence of the papacy upon society, determined in 1879 to open the Vatican Archives to scholars and investigators from all parts of the world. Hitherto these Archives had been a sort of adjunct to the Vatican Library, and as such subject to the directors of the latter. But now the Holy Father appointed Mgr. Hergenröther, then professor at the University of Würzburg, afterwards Cardinal, to assume the separate direction of this valuable department of historical research. Dr. Hergenröther had shown himself not only to be a man of eminent learning, but likewise possessed of an intrepid and just sense of the honor and rights of the Catholic Church.

His first effort was to obtain a general survey of the matter entrusted to his care and to adjust the methods by which it

¹ Les Archives du Vatican.—Bruxelles, 1874.

could be made accessible to the investigating historian. The preparations required for this purpose lasted about two years, at the end of which the doors of the Archives were thrown open to all who gave token of their competency to profit by the use of the documents contained in them. It is needless to say that the reading-room connected with the Archives, and placed at the disposal of the students of manuscripts, had, from the first, no place left unfilled. No other public magazine of a similar character in the world was so over-crowded by applicants as were the Archives for months after the doors had been opened to the investigator. This fact is easily understood when we remember the wealth of documentary evidence here collected for the historian, and now rendered freely accessible to the student.

In order to systematically utilize the advantages to be reaped from the study of the Vatican documents, various Governments and scientific Academies at once organized regular unions, whose members were to pursue investigations in behalf of the corporations to which they belonged. France, Prussia, Austria and Hungary, and the principal German Catholic Historical Society (*Görres-Gesellschaft*) have permanently organized bodies of investigators in separate departments of the Archives. Other countries, such as Russia, Sweden, Bavaria, Württemberg and Baden, sent representatives from time to time to make investigations. Among the number of savants who have visited the Archives in a more or less private capacity, although their labors were mostly in the national interests of their countries, are several Swiss historians, the Englishman, Mr. Bliss, one of the first laborers in the Archives, and the American priest, De Roe, who worked there with considerable success for many years.¹

¹ Among the American priests who have recently worked in the Archives is Father Thomas Hughes, S. J., formerly of St. Louis University, but who resides at present in Rome. His investigations have reference to the history of the Jesuit Order. The American Historical Society (Philadelphia) has also taken steps to have a permanent representative in the Vatican Library for the purpose of getting details which relate to the history of the American Church.—*EDIT.*

The separate results of the investigations have already in great measure been made known by numerous important publications. The past history of the Archives has incidentally received light from many of these works. Our purpose here is to give, at the request of the Editor of the AMERICAN ECCLESIASTICAL REVIEW, an authentic resumé of the history and actual condition of the Archives, and the use which has thus far been made of the precious contents.

An historical sketch of the Vatican Archives may be found in Galletti's *Del primicerio della R. Sede* (Roma, 1776), and in Gaetano Moroni's *Memorie degli Archivi della S. Sede* (Roma, 1825). Pertz and Bethman, who wrote during the first half of the present century, have also contributed to the literature of the subject.¹ The Norwegian historian, Munch, wrote, about the middle of this century, a number of papers in the Danish language, entitled "Disclosures Concerning the Pontifical Archives." These were edited about the year 1878 by Storm; shortly afterwards (1880) they were translated into German by Löwenfeld, who at the same time made a number of comments and additions to the work, which were published in various historical journals.² Noteworthy in this connection are likewise the contributions of the Benedictine, Dudik,³ and of the German Jesuit, Grisar.⁴ Two German scholars, Diekamp and Gottlob, have thrown much light upon the diplomatic contents of the Archives by their papers on the recent literature of "Papal Diplomacy," and their "Vatican Documents," published in the Historical Annals of the Görres-society.⁵ Finally we have among the labors of the celebrated archaeologist De Rossi an essay entitled *De Origine, Historia, Indicibus Scrinii et Bibliothecae Sedis Apostolicae* (Romae, 1884), intended to form the introduction to the first volume

1 See Archiv der Gesellschaft für ältere deutsche Geschichte v. 24 sq. and xii. 201 sq.

2 Cf. Brieger's Zeitschrift für Kirchengeschichte, 1878, pag. 139 sq. Histor. Taschenbuch, 1886, pag. 307 sq., and 1887, pag. 279 sq.

3 Iter Romanum. Vienna, 1885.

4 See Wetzer u. Welte Kirchenlexicon art. "Archiv. des h. Stuhles."

5 Histor. Jahrbuch d. Görresgesellschaft, 1883 and 1885.

of the *Codices Palatini Bibliothecae Vaticanae*. We should also here mention Bresslau's Manual of Diplomatics which contains a good historical account of the pontifical Archives.¹

All the above-cited writers agree that the collection of pontifical documents preserved in the Archives is contemporary with the history of the papacy itself. Grisar, who is our principal authority for the statements here made concerning the history of the papal Archives, points out the necessity of assuming that there existed from the beginning a place where the important documents attesting the mutual relations between the Holy See and foreign governments were preserved for future reference. It is not even necessary to lay any stress on the historical fact that regular notaries of the Roman Church are mentioned as exercising their office, under the pontificates of Clement I (A. D. 90) and of Fabian, (A. D. 236), or upon the evidence of the Acts of the Martyrs, which were systematically written and carefully preserved by such notaries by order of Pope Anferus. We need only refer to the accurate accounts given in the *Liber Pontificalis*, of the Ordinations held by the Roman Pontiffs, and of the bequests made to the Vatican and Lateran Churches. It stands to reason that, when peace had been restored to the Christian community, the relations of the papacy to the outside world grew with the spread of the Catholic faith; and these growing relations naturally fostered a regular system of preserving and cataloguing the various documents which testify to this intercourse with foreign personages of importance and with governments. It appears that especially during the reign of Julius I (337-352) efforts were made to extend and regulate the duties of the ecclesiastical notaries. At their head we find a *Frimicerius notariorum* and a *Scriniarius Sanctae Sedis*. Beginning with the reign of Pope Damasus, there occur frequent references in the historical notices of the times to the "Archives of the Roman Church." They are called *archivum*, or *scrinium*,² or *bibliotheca*, or also *chart(ul)arium*

¹ Handbuch der Urkundenlehre, I., 120 sq.

² Sometimes adding the word *sanctum*.

with the addition of *Romanae Ecclesiae* or *Apostolicae Sedis*; or simply *Lateranense*, for, so long as the popes had their residence in the Lateran Palace, a special place was provided near them where all the important Pontifical documents were preserved, with the exception of such as, on account of their particular reference to the primacy of the Apostolic See, were to be placed in the *Confessio* near the tomb of St. Peter. A survey of the marvellously rich and varied contents of the Pontifical Archives, leading back to the earliest days of the Roman Pontificate, gives us an imposing and at the same time attractive picture of the far-reaching activity of the Holy See. That remarkable "plenitudo venerandi scrinii palatii Lateranensis," of which John the Deacon¹ speaks in his *Vita S. Gregorii M.*,² consisted in the first place of the pontifical letters addressed to the different portions of the Christian world, of which copies were kept in separate *registra*. These *registra* give us, in the regular order of time in which they were written, all the important circular letters issued by each successive Roman Pontiff as far back as the reign of Gregory the Great. They contained the accounts of leases and tenures to which the Roman Church was subject, the rentals and deeds witnessing to the ancient patrimonies of St. Peter, of which we find occasional mention in the old annals. Here also were kept the titles which attested the rights and privileges of the Roman Church, and those grants and donations to the bishops and churches which the Holy See made or confirmed, as well as the long eleemosynary lists of the Popes which directed the spending of alms for definite charities. However, the largest portion of the Archives was, as we may suppose, taken up by the innumerable reports, complaints, consultations and petitions which were constantly being sent from the churches of the East and West to the mother

¹ This is Joannes Diaconus (Hymonides) a monk of Monte Cassino, who was called to Rome in 872. There are four other ecclesiastical writers who bear the same name. *Edit.*

² Opera S. Gregorii, ed, Maur. 1, 1705, 398 sq. Migne Patr. Lat LXXV, 59 sq. *Edit.*

Church at Rome, and to which St. Jerome¹ refers in his letters when he says: "Quum in chartis ecclesiasticis juvarem Damasum Romae urbis episcopum, et Orientis Occidentisque synodicis consultationibus responderem."

It is to be regretted, indeed, that of all this wealth of documents proving the beneficent activity of the Roman Pontificate, little has been preserved (and that little is fast fading away) which carries us back farther than the time of Innocent III. There can be hardly any doubt that the documents referring to the Pontificates of the first three centuries disappeared for the most part during the fourth and fifth centuries. It is the only way in which we can account for the scanty references to those periods in succeeding Pontificates. But the violent persecutions, especially during the reign of Diocletian, and the subsequent political struggles which made Italy, and particularly Rome, the last scene of bloody warfare, are a sufficient explanation of the gaps which occur in the series of documents preserved in the Pontifical Archives.

The unfortunate party-strifes between antipopes, especially during the tenth century, added much to the work of destruction. If it happened that the wrongful claimant to the Pontifical authority who was for the time in possession, should deem it good policy to destroy the documents of his predecessor so as to annul any decree arousing a doubt regarding his own election, we may assume that many other documents shared the fate of such as were suspected of becoming, some day, possible evidence against the usurper.

Another reason which accounts for the loss of much important material from the Archives is the fact that up to the eleventh and twelfth centuries the scribes of the Roman Chancery wrote upon the much used papyrus which was brought from Sicily, and which, as is well known, yields to the corroding influence of climate and of time.

¹ Ep. 123, n. 10.

Nevertheless, in various ways we are enabled to trace the existence of the pontifical *registra*, the most precious portion of the Archives, from the thirteenth back to the seventh and even sixth centuries. Thus, for example, Gregory IX tells us that he made use of the *registra* of Urban II, Anastasius IV, Adrian IV, and Alexander III. These no longer exist; but we can readily understand how they were lost amid the internal dissensions which convulsed Rome during the second half of the thirteenth century. Among the notable fragments of the Lateran *registra* previous to the reign of Innocent III, of which copies have been preserved to us, must be mentioned the letters from the registry of Gregory the Great, and from that of his heroic namesake Gregory VII; also a portion of the registry of John VIII. As a matter of fact, however, we may congratulate ourselves upon possessing an amount of valuable information collected in the magnificent work of the *Regesta Pontificum Romanorum*, through the laborious exertions of Philip Jaffé. This collection embraces the period from the beginning of the Church to the year 1198. It was printed first in Berlin in 1851, and has recently been republished with many additions, by Kaltenbrunner, Ewald, and Löwenfeld.

A new period of development in regard to the work of the Pontifical Chancery and system of keeping the Archives, both of which were for a long time combined, begins with the reign of Innocent III. It may be said with justice that this Pontiff inaugurated the present method of preserving the Archives, and as a result we find in comparative completeness the documentary chain which exhibits the relations of the Holy See with the outside world. And this is important when we remember how many things occurred which might have destroyed this unbroken evidence. In the first place the Archives were repeatedly transported from one place to another.

Innocent IV brought all the more valuable documents of the papal Archives from Rome to Lyons. The *privileges* of Emperors and Kings had to be copied for the Roman Church, and that with many formalities so as to

secure the authenticity of such transcripts.¹ Moreover, it frequently happened that on important and lengthy journeys the Pontiffs took manuscripts from the Archives with them.

Under the new official régime the pontifical Archives formed part of the papal treasury and were committed to the care, first, of the *camerarius*, and later, towards the end of the thirteenth century, to that of the *thesaurarius*, which office had previously been combined with that of chamberlain to the Pope. During the residence of Boniface VIII at Anagni, the papal treasury, together with the Archives, was confiscated. After the restoration of the latter, Benedict XI caused them to be sent to Perugia, where they remained until 1312, when they were consigned to the safekeeping of the Franciscan monastery in Assisi. In 1339, they were brought to Avignon and added to the new collection which had accumulated since the departure of the Sovereign Pontiffs from Rome. In the mean time the old collection had sustained some losses through an assault made in 1320, on the monastery of Assisi, by a band of plunderers.

During the schism the Archives remained at Avignon. The Pontiffs, who at this time resided in Rome, had transferred their domicile from the Lateran to the Vatican, and here, accordingly, the new Archives were opened. The popes who represented the Avignon faction are probably accountable for the loss of many valuable documents. One of the antipopes, Benedict XIII, had taken a large portion of the documents from Avignon to Penniscola, but these were afterwards returned to the Cardinal Legate, Peter de Fusco (de Foix), who brought them back to Avignon in 1429. Eugene IV and his successors, Pius V and Pius VI, found means subsequently to have the whole collection restored to its original home in the Eternal City. In the meanwhile, however, the newly accumulated documents had been dis-

1 They were made on seventeen parchment rolls (*rotuli*) and recopied, one for the use of the Roman Curia, and another to be sent to the monastery of Cluny. Of all these copies, we possess only fragments in various dimensions and parts. A complete transcript, however, is preserved in the National Library of Paris.

tributed in various quarters. Those of the Pontificate of Martin V, were kept in his family palace at "Santi Apostoli;" others were lodged in the Dominican Convent "Santa Maria sopra Minerva." Gradually, however, they were brought together and under Sixtus IV, A. D. 1475, the Archives and the pontifical Library were placed in separate localities. The Archives were called "*Bibliotheca secreta pontificia*," closed to all except the Pontiff, the papal Secretary of State and the officials immediately connected with the administration. The pontifical Library was designated as "*Bibliotheca publica*" and was open to all.

Whilst Sixtus IV labored toward a local centralization of the public records, he took measures for their more systematic disposition, as well as their safety, by opening a separate department in the castle of San Angelo, for the safekeeping of all those documents which referred to the temporal estate and privileges of the Roman See. Pius IV conceived the grand design of opening at Rome a great central depository of ecclesiastical and civil reference, and with this object in view, addressed letters of inquiry to the various churches and monastic libraries, as well as to the administrations of public and private archives throughout the Pontifical States. Pius V continued the labors of his predecessor for the realization of this project. Much material was collated in this way, and where the ownership of the documents was pledged to remain intact, an inventory pointing out the nature and value of the respective papers, was procured. For the better conservation and arrangement of this material, Paul V (1605-1621) opened eleven rooms in the west side of the Vatican Palace. Many of the subsequent popes, such as Urban VIII and Benedict XIV added to this collection important documents of state, reports of nunciatures, etc., which had been kept in the private archives of families whose members belonged to the College of Cardinals, and to whom such documents had been originally consigned. Of the Archives and Library of the Barberini family, to which Urban VIII and two brother Cardinals belong, it is known that it possesses a rare collection of such documents even to this day.

During the reign of Clement XIV (1769-1774) the supervision of the Vatican Archives and the documents kept in the Castle of San Angelo, which had been separated since Clement VIII, were intrusted to a common director, and in 1798 all the documents of the Castle of San Angelo were transferred to the Vatican, where together with the Archives they occupied twenty-eight large rooms. The different Congregations of the Consistory, the Propaganda,¹ the Signatura, the Poenitentiaria, the S. Ufficio, the Dataria, and the Secretaria Brevium had since Pius V. maintained their separate Archives. All these were taken to Paris by Napoleon I. between the year 1809 and 1810, where they were placed in the State collection together with similar documents from other countries. After Bonaparte's fall they were returned to Rome, not without considerable loss suffered in the transportation. In this condition the Vatican Archives have remained, receiving in recent times considerable additions from the Lateran, such as the *registra* Bullarum, beginning with Pope Boniface IX, and belonging to the Archives of the Dataria;² also the *registra* of Supplicats, which had been kept in separate halls of the Vatican. The purchase of the Borghese Archives, and other more or less important acquisitions, such as the volume of *registra* of Innocent III from the celebrated library of Lord Ashburne, and presented to Leo XIII, have considerably increased the treasures of the Vatican Collection.³

It may interest the reader to have us mention here the names of those who, by their labors as custodians or prefects of the Archives, have contributed not only to the preservation and enlargement, but to the present orderly arrangement of the Vatican documents. During the seventeenth century it is Contelori, Garampi and Pistolesi who deserve special credit for their repertorial work and system of cataloguing the documents. In the following century, Gaetano Marini did

1 See an interesting essay on the Archives of the Propaganda, by Pieper, in the *Römische Quartalschrift* I, 80-99 and 259-265.

2 The *Registra* of Briefs have remained in the Lateran.

3 Cf. *Studie e Documenti di storia e diritto*, 1885, pp. 80-87.

valuable service in superintending the transportation of the documents from the Castle of San Angelo to the Vatican, and likewise the transport of the Archives from Rome to Paris, their safe keeping in the French capital, and subsequent return to the Holy City. To him we also owe the previously mentioned *Memorie degli Archivi della S. Sede*. Marino Marini, a nephew of Gaetano, distinguished himself in similar offices during the present century. He was followed by the well-known Oratorian, Augustine Theiner. Next came Balan, under whose prefecture the number of official attendants was increased and the Archives were thrown open to the learned world. The all too early death of Cardinal Hergenröther deprived the institution of one of its most eminent protectors and guides, who latterly held the position of Cardinal-archivist. This position has since been filled by Cardinal Galimberti, who has at his service a Vice-archivist, two sub-archivists, and two custodians. The animating spirit in the departments at the present time is the learned P. Heinrich Denifle, well known in the literary world. His efforts are ably seconded by Mgr. Wenzel. The learned Jesuit, P. Ehrle, holds the office of custodian.

II.

The opening of the Vatican Archives naturally led to a more systematic study of their contents than had hitherto been possible. An excellent summary of the results of recent inquiry is to be found in *Les Archives de l'histoire de France* III, 743-757 sq. by Langlois-Stein. The Benedictine Dom Gregorio Palmieri, one of the custodians of the Archives, has made a general index of the pontifical *registra* entitled *Ad Vaticanæ archivum Romanorum Pontificum regesta manuductio*. (Romæ 1884). According to his counting, the volumes of the *registra*, from Innocent III, to Sixtus V, amount to 2,019 (another enumeration gives 2,441). Since 1884, however, other *registra*, already mentioned, have been added so as to bring the whole up to more than 4,000 volumes. It must be remembered that a large number of the documents of the

Avignon period are duplicated, since the popes of that time, as well as their successors, caused many of the pieces which had been written on ordinary paper, to be copied upon parchment, so as to secure their preservation for future reference. These parchment copies have been placed in the principal collection of the *registra*, whilst the paper originals are kept in a separate department. Up to the time of the Avignon schism all the pontifical letters had been written upon parchment; after that, paper was frequently employed, and consequently we have two categories of Mss., the Reg. Vat., and the Reg. Avi., denoting the respective documents of the Vatican and Avignon collections. The Reg. Lateran., brought from the Lateran and also on paper, are likewise added to this collection. The volumes of the Avignon period, including the Pontificates of Clement VII, and Benedict XIII, amount to about five hundred, which gives us from four to five volumes annually, between the years 1305 and 1415. These volumes have no continuous numbering like the Vatican and Lateran documents; hence in citing them it is necessary to add the name of the Pontiff to whom they refer.¹

The same manner according to which copies of the pontifical Bulls were made in the *regesta* for the archives, was observed, at least from the time of the Avignon exile, with regard to the numerous petitions which came to the Holy See from all parts of the Catholic world. These petitions, together with some formula, such as "Fiat," to indicate their concession, were entered as supplicats. Of the Avig-

1 Up to the time of John XXII, the papal letters were simply divided into *Litterae Communes* and documents *De Curia*, the latter treating mainly of transactions with legates and the affairs of the Papal States. With John XXII, a new division of *Litterae Secretae* (referring mostly to ecclesiastical politics) was introduced. His successor, Benedict XII, created new departments by sub-dividing the *Litterae Communes* according to their subject matter, into: *Litterae Cardinalium*, *Provisiones Praelatorum*, *De Praebendis vacantibus et vacaturis*, *De Dignitatibus v. et. v.*, *De Beneficiis v. et. v.*, *De Regularibus*, *De Fructibus percipiendis in absentia*, *De Conservatoriis*, *De Diversis Formis*, *De Indultis et Privilegiis*, *De Licentia testandi*, *De Tabellionatus officio*, *De Altari portatili*, etc.

non period there are one hundred and three volumes which have always been in the Vatican Archives ; but besides these the Archives contain at present eight thousand volumes of *regesta* of supplicats, beginning with the pontificate of Martin V., which were recently brought hither from the Vatican chambers. Although the *registra Bullarum* contain for the most part the concessions, privileges, exemptions, etc., mentioned in the supplicats, nevertheless students of these documents prefer, as a rule, the volumes of supplicats, because they frequently give interesting details concerning the origin and occasion of the petitions, of which no mention is made in the grants.

The *regesta* and supplicats hitherto mentioned have their origin, properly speaking, in the Papal Chancery ; but there is a large category of documents which, whilst in some measure connected with these, are classed as belonging to the pontifical *Camera*. Such are the *Libri obligationum et solutionum*. Prelates who had been preferred by appointment (instead of election) to a bishopric or an abbacy, were, by what was at first a custom, but which became, in the fourteenth century, the rule, obliged to pay a fixed portion of their income to the Holy See, one-half of which went to the maintenance of the pontifical household, the other half to the College of Cardinals. The amount, equal to about one-third of the first annual income, was to be paid either at once, or by instalments, within two years from the time of appointment. The documents of preferment were entered in the *regesta* of the pontifical Chancery under the rubric *Provisiones Praelatorum*, whilst the obligations of the appointee were kept in the books of the *Camera*. The latter accounts are, with few exceptions, preserved from the time of Boniface VIII. In the same manner in which the Holy See exercised control over bishoprics and abbaties, it regulated the bestowal of other dignities, canonicates and ecclesiastical benefices. The applicants for preferment were, upon obtaining the benefice, taxed for about the half of one year's revenues from their office. The duty of collecting these taxes devolved upon regularly appointed *collectores Apostolici*

or *Apostolicae Sedis*, who looked also after the other customary rents and tithes due to the Roman See. Entries of these collections were made in volumes styled *Collectoriae*, of which there are some six hundred. There are, moreover, 378 volumes of Receipts and Expenses under the title *Introitus et Exitus Camerae Apostolicae*. These embrace the pontificate of the Avignon period, with the exception of that of Clement V, but including Clement VII and Benedict XIII. Another series of volumes contains matters which could not be strictly classed under the foregoing, and which are entitled *Diversa Cameralia*. These begin, if we except two volumes of the time from Urban VI to Gregory XII, with the reign of Martin V.¹

During the sixteenth century the Holy See agreed to appoint regular *nunciatures* in most of the Government centres; whilst resident embassies to Rome were created by the foreign courts. The nuncios as well as the official representatives of the different nations were obliged to make frequent reports to their respective governments, keeping them *au courant* with the affairs and tendencies of the courts to which they were accredited. The nuncios made their reports to the Cardinal Secretary of State, from whom they also received their instructions as to the method of action and general policy to be pursued in different circumstances. Although much valuable material belonging to this category has remained in the hands of the heirs of those members of the Roman Curia to whom the pontifical instructions had been originally addressed, a fact to which Ranke in his History of the Popes adverts with some bitterness, we have, thanks to the care of the Sovereign Pontiffs in procuring such documents for the Archives, some six thousand volumes

1 Through some unfortunate oversight seven hundred and fifty-nine volumes belonging to this category of the Archives, which were lodged in one of the municipal buildings at the time of the annexation by the Piedmontese government in 1870, were taken and incorporated in the newly-created Archives of the Italian government. However, they are accessible to the student. Cf *Zeitschrift für Geschichte des Oberrhein's*; Neue Folge VII, 104; and *Röm. Quartalschrift* 1894, pag. 451 sq.

of Reports of the nuncios, classified according to the different nunciatures.¹

The *Lettere de' Principi* and the *Lettere di diversi*, consisting of 356 volumes, form a separate department. The remaining documents of a political character, not classified with the preceding, have been incorporated in the series of *Varia Politicorum*, which contains 173 volumes.

The archives which were brought from the Castle of San Angelo consist of *Instrumenta miscellanea* and *Armaria*. They contain, in small wooden cases, various manuscripts, reports of notaries, inventories and the like, which throw important light upon the definite periods to which they belong. They are arranged in chronological order, and must not be overlooked by the student of the Archives for historical material.

There are also distinct, more or less extensive departments referring to the great Councils, particularly those of Constance, Bâle, Ferrara, Bologna and Trent.

III.

Previous to the opening by Leo XIII of the Secret Vatican Archives to the learned world of inquirers, exceptional admission had been allowed at times to properly accredited investigators. Through their labors a number of important works were published. Besides the various Bullaria, that is to say the Romanum, and those of separate pontiffs and of Religious Orders, we have from this source the *Annales Ecclesiastici* undertaken by Baronius, and continued, first by Raynaldus Loderchius, and later on by Augustine Theiner, prefect of the Archives, and like his predecessors in this work, a member of the Oratory. The last-mentioned writer added three volumes to the *Annales*, bringing the work up to the year 1585. To the untiring zeal of Theiner we owe likewise

¹ Much that is exaggerated and untrue has been written about the alienation of documents from the Archives, especially those which refer to the reign of Adrian VI. A writer in the *Hist. Jahrbuch der Görresgesellschaft* of last year has shown that such statements rest on mere gratuitous assumption.

a number of publications taken substantially from the Archives, notably from the *registra*. Among these must be mentioned: Monumenta Hungariae (2 vol., 1859); Monumenta Russia (1 vol., 1859); Monumenta Poloniae et Lithuania (4 vol., 1860); Monumenta Hiberniae et Scotiae (1 vol., 1860); Monumenta Slavorum Meridionalium (2 vol., 1863); and the Codex Diplomaticus Sanctae Sedis (3 vol., 1861-62).

The *registra* of Innocent III had already been published during the seventeenth century by the French savant Baluze.¹ In 1776 another French historian, Port du Theil, copied from the original documents in the Archives about one thousand pieces which related to the history of France. They have never been printed, but are preserved in the National Library of Paris. Besides the writers of the present century whom we have already mentioned as active in the departments of the Archives—Pertz, Bethmann, Munch and Dudik—a number of others must be mentioned who have published the results of their labors either in periodicals or in book form. They are Posse, Palacky, Hoffer, Lammer, de Lépinos, G. Amati, E. Müntz and E. Berger. The English Commission of Records had sent Mr. Bliss to the Archives, who subsequently published in several volumes the fruits of his researches, referring to England.

But these efforts which were more or less isolated and sporadic, have, since the opening of the Archives, given place to an organized method of investigation, the outcome of which has been the appearance, each year, of a series of publications, more or less comprehensive, regarding the general and special features of this great collection of documents. The student not familiar with the topography, methods and contents of the Archives, will do well to consult, besides the writings of Grisar, De Rossi, Löwenfeld, Dilkamp, and Gottlob, already mentioned, the dissertations of Ottenthal concerning the *registra* of the twelfth and thirteenth centuries, and the *registra Bullarum* of Martin V. and Eugene IV.; also Kaltenbrunner on the *registra* of the

1 These have been reprinted in the Migne edition of the Fathers.

thirteenth century and the fragments of the older *registra Brevium*; Werunsky's comments on the *registra* of Clement VI. and Innocent VI.¹ Mention should also be made of Rodenberg's dissertation on the *registra* of Honorius III., Gregory IX. and Innocent IV. in the *Neues Archiv für ältere deutsche Geschichtsforschung* 1885; Delisle's "Les registres d'Innocent III.," in the *Bibl. de l'école des Charts*, 1885; Digard's "La série des registres pontificaux du XIII. siècle," *ibid.* 1886. Finally, we must refer to Denifle's treatises on the pontifical *registra* of the XIII. century, the inventory of the same for the year 1339, and his dissertation upon the character of the documents and regesta of the XIII. and XIV. centuries, published in the *Archiv für Literatur und Kirchengeschichte* 1886 and 1887. On occasion of the sacerdotal jubilee of Leo XIII. P. Denifle published an excellent reproduction of some pages from the *registra* (Innocent III. to Urban V.) under the title *Specimina palaeographica*, which are of great practical use as schooling the student in the reading of documents.

Some of the volumes of the *registra* are published complete. Besides that of Innocent III., which we owe to Beluze, as mentioned above, Pressuti has undertaken to edit those of Honorius III., one volume of which, embracing the first five years of that pontiff's reign, has already appeared in print. The edition of the *registra* of Clement V. has been entrusted to a commission of Benedictines of different nationalities, who have completed their task up to the long expected Indices of names and places. The present writer has published the *registra* of the antipope Nicolas V.² A commission composed of members of the Ecole Française at Rome has undertaken to edit the *registra* of the pontificates between Honorius III. and Clement V. Several of these are already completed, and it is confidently hoped that within a few years we shall have the entire edition of *registra*, sixty-two volumes,

¹ All of these may be found in the *Mittheilungen des Instituts für österreich. Geschichtsforschung* for 1884 and 1885.

² *Archival. Zeitschrift*, Neue Folge IV., 123-212. A century later we find another pontiff who legitimately assumed the name of Nicolas V.

from Innocent III. to Clement V. inclusive. But the next succeeding *registra* will require a new system of editing, for the long pontificate of John XXII. places before the student an immense mass of material which must be dealt with in parts. There are for this single pontificate fifty-five volumes, each containing from a thousand to fifteen hundred documents. Hence they will have to be taken up separately and classified according to countries, ecclesiastical provinces, orders, etc. A similar method has already been followed in former instances, as exemplified by the *Acta Pontificum Helvetica* by Bernonilli; the papal documents and Regesta regarding the modern province of Saxony, by Kehr and Schmid;¹ the papal documents of Westphalia to the year 1378, by Finke;² documents concerning the province of Posen, by Ehrenberg; the "Bullarium Trajectense," by Brom; the "Livonica" mainly of the thirteenth century, by Hildebrand; the researches regarding the archdiocese of Salzburg to the year 1280, by Hauthaler; the "Monumenta Hungariae," by Franknoi; those concerning Hungary (Siebenbürgen), by Müller; the Vatican Acts as material for a history of Germany under Louis of Bavaria, by Riezler; the "Epistolae saec. XIII. e regestis Pontificum Romanorum selectae" (for a history of the German Empire), by Rodenberg; likewise the Acts furnishing material for a history of Kings Rodolph I. and Albrecht I., by Kaltenbrunner; a number of regesta from the *registra Vaticana* are to be found in Vol. V. of the *Archivum Komisji historycznej*, Cracow, by Wladylawa. Among the regesta which contribute to the local history of diocesan, monastic and parochial institutions, must be mentioned those published by Starzer for Nether-Austria. Likewise of great value are the "Chartularium Universitatis Parisiensis," by Denifle; the numerous monographs from the pen of the eminent Jesuit, P. Ehrle, recently

1 "Päpst. Urkunden und Regesten, die Gebiete d. heutigen Provinz Sachsen und Umlande betr." *Geschichtsquellen der Provinz Sachsen*. Vol. XXI. and XXII.

2 D. Papst-Urkunden Westphalen's bis 1378. *Westph. Urkundenbuch*, Vol. V.

appointed Custodian of the Vatican Archives.¹ Domarus, member of the Görres-Institute, is at present publishing the regesta of Adrian VI., last of the foreigners who have occupied the papal chair. Soon, too, we may look for a new "Gallia Christiana," by the author of "Problèmes d'histoire ecclesiastique concernant Avignon et le Comtat Venaissin," and of "Histoire des évêques de S. Paul-Trois-Châteaux." The author Albané is at present engaged in disposing the results of his researches for the press. In a similar way the writer of these lines is preparing to edit a series of the "Hierarchia Catholica medii aevi," which, it is hoped, will take the place of the rather unreliable "Series Episcoporum" published by Gams.² Various new data about the great schism have likewise been obtained from the Archives and published by Gayet, Valois, Sauerland and Eubel. The Roman 'Quartalschrift,' for 1892, has published fresh material concerning the founding of the first sees in America.³ The American, De Roo, published the Bull of erection of the first Apostolic Vicariat in America after its discovery by Columbus; and Eubel, the Bull of nomination of the first bishop in the Canary Islands.

Thus a number of valuable papers have been brought to light which in the main are drawn from the volumes of the *registra*. There is, moreover, a great deal of copied material which still awaits publication. Among such we may mention the labors of Wagner, Bippin and Grote about the ecclesiastical province of Bremen; the work of Hirsch and Baumgarten about the ecclesiastical province of Treves; the researches of Legras concerning the ecclesiastical province of Rheims; Kretschmar's work on the ecclesiastical province of Brandenburg; Schneider's on Würtemberg; Weech on Baden. Several Dominicans and Franciscans, including

1 "Die Spiritualen," "Vorgeschichte des Concil's von Vienne," "Inventar d. päpstl. Schatzes," "Neue Materialien zur Geschichte Peter's von Lune" (Benedict XIII.) See *Archiv. f. Litt. u. Kirchen-Geschichte*.

2 P. Eubel's work will for the present embrace the hierarchical series from 1198 to 1431. *Edit.*

3 Under the title "Aus den Consistorialakten von 1530-1534.

members of the Capuchin Order, have been active in completing copies of the Bullaria or Annals for their respective Orders.¹ We must not omit to mention here that the late Cardinal Hergenröther had undertaken the publication of the Regesta of Leo X., and had actually brought the work down to the 16th of October of 1515, completing 18,070 numbers, when death overtook him. Since then the work has remained untouched; but it will unquestionably be resumed at an early date by some competent scholar.

The researches made in the Archives, although mainly directed to the study of *registra*, has not been wholly confined to that department. The volume containing the supplicats have all been examined and prepared for publication. Thus the early portions referring to the Pontificate of Martin V., have been copied under the direction of Miltenberger, member of the Görres-Institute. P. Denifle has carefully gone over the 479 volumes of supplicats from Martin V. to Nicholas V., inclusive, for the purpose of utilizing the pertinent documents for his "Auctarium Chartularium Universitatis Parisiensis." Arnold, member of the Prussian Institute, has recently published a volume from the supplicats of Eugene IV. Among the Documents of the Camera Apostolica those which refer to the "Collectoriae" in Germany during the XIV. century have been published by Kirsch, who has also written upon the system of annual taxes.² Jangl has published a treatise on the system of taxation in the Pontifical Chancery from the XIII. to the XV. centuries,³ and another on the order of the Pontifical Chancery from 1200 to 1500. Special attention has been devoted to the reports of the nunciatures. Concerning the German nunciatures, Friedenbergh, of the Prussian Institute, has published four volumes including 1533 to 1559; Hansen two volumes, from 1572 to 1582; Kiewenig one volume, from 1628 to 1630; Dittrich, of the Görres Institute has edited

1 Compare for a general survey of the publications made from the Vatican Archives since 1881, an essay by Schmitz in the *Röm Quartalschrift*, 1893.

2 *Histor. Jahrb.* IX., 300 sq.

3 *Mitth. d. Instituts für östr. Geschichtsf.* XIII., 1-106.

the reports of Morone for 1539 and 1540. Ehses and Meister, of the same institute, have published one volume including the years 1585-1590. Besides this Ehses has printed the Roman documents regarding the divorce of Henry VIII. of England. At present Schnitzer is preparing the reports of the negotiations which preceded the Westphalian Peace. The Austrian Institute is about to publish the reports of the nunciatures during the second half of the sixteenth century.

The documents referring to the Councils have likewise been taken in hand. Haller, member of the Prussian Institute, is ready to publish the papers pertaining to the Council of Bâle, whilst Ehses, and Merkle, of the Görres Institute, are about to publish an edition of the Acts of the Council of Trent, which will be not only an advance upon Theiner's two volumes on the same subject, but is expected to present a basis for an entirely new history of the Council, taking the place of Sarpi's and Pallavicini's work which have been hitherto considered as unexceptional authorities.

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THE GENEALOGIES OF JESUS CHRIST.

EVERY one knows of the problems, intricate and many, involved in the two evangelical genealogies of our Lord, and it may easily be realized that within the limits of a single article, treatment of them must be of a summary, even incomplete kind. Withal such an imperfect review is not without its use, if it place within convenient call a digest of the work expended upon the subject. The order of our studies will be as follows: I. St. Matthew's Genealogy; II. St. Luke's; III. Comparison of both, and General Results.

I.

THE GENEALOGY OF ST. MATTHEW.

Between it and earlier Jewish records there are seeming contradictions: (a) Matthew says that Jechonias was the son

of King Josias (i, 11); in I Para. iii, 15, 16, we read that he was the son of Joakim, the second son of that King. (b) In i, 8 Matthew writes that Joram begot Ozias; but in I Para. iii, 11, 12, the record runs. . . . "Joram begot Ochozias, of whom was born Joas; and his son Amasias begot Azarias" (the same name as Ozias). (c) In Matth. v, 12, Salathiel begets Zorobabel; in I Para. iii, 16-19, Phadaia, the brother of Salathiel, is the father of Zorobabel. Zorobabel, therefore, was Salathiel's *nephew*—not his son. How can these omissions and differences on Matthew's part be accounted for? There is scarcely need of accounting for them. Such traits characterize many Jewish genealogies. Turn, for example, to I Para. vii, 6, 7: you read there that the patriarch Benjamin had three sons—Bale, Bechor and Jadhil; but in the same book—viii, 1, 2—he is represented as having *five*—Bale, Asbel, Abara, Nobaa and Rapha. In Numb. xxvi, 138, the names of the five sons are, Bale, Asbel, Abiram, Supham, and Hupham; and, finally, in Gen. xlv, 21, *ten* sons are assigned to Benjamin, and their names are Bale, Bechor, Asbel, Gara, Naaman, Eclia, Ros, Neophim, Ophim, and Aved. Again, there is the case of Zorobabel, mentioned above as one of Matthew's inconsistencies; the inconsistency is not on Matthew's part. He merely repeats I Esd. iii, 2; II Esdr. xii, 1, and Ags. i, 1. It is these documents which are at variance with I Para. iii, 16-19, where Zorobabel is described as the son of Phadaia, the brother of Salathiel. The loose use of the words "begot" "son," and the like, and a free hand in adding to or omitting from such tables can in nowise be considered as doing away with their authority or rendering them useless. In Hebrew lists certain crossings of relationship, often obscure and unexpected, had to occur owing (a) to the peculiar institution known as the *Levirate* law; a brother dying without issue, it fell upon a living brother to take his widow to wife and raise up seed to him, and children born of this union were to be credited to the dead man in the official lists, (Deut. xxv, 5, 6); and (b) to the law of heirship promulgated in Numb. xxv-xxvii, 8-11: "When a man dieth without a

son his inheritance shall pass to his daughter. If he have no daughter, his brethren shall succeed him. And if he have no brethren, you shall give his inheritance to his father's brethren. But if he have no uncles by the father, the inheritance shall be given to them that are the next akin ;" and (c) to the ordinary exclusion of women from the family records, (their names were inserted for special reason ; to secure right in property, etc.). Thus, on the basis of the Levirate law, the confusion in the record of Zorobabel might be explained in this wise : Salathiel dying without issue his brother Phadaia raised up seed to him, of which was Zorobabel. Or, if the enactment in Numbers be made the basis of our supposition, the explanation would be that the kingly prerogative of the childless Salathiel reverted to his next of kin, Phadaia's boy, who hence was officially—not Salathiel's nephew, but—his son, because his successor.¹ Another peculiarity of Jewish genealogists was their practice of distributing records into divisions, each containing some favorite or mystical number ; and in order to effect this generations were either repeated or left out. "Thus in Philo the generations from Adam to Moses are divided into two decades, and one hebdomad, by the repetition of Abraham. But in a Samaritan poem, the very same series is divided into two decades only, by the omission of six of the least important names."² In like manner St. Matthew himself starts out with an evidently arbitrary division of his table into fourteen generations between Abraham and David, between David and the Exile, between the Exile and Christ ; although the years between David and Abraham were probably more than the years of the other two periods added together.³

1 "In a record, when the direct line failed, the heir would naturally place his name next to his predecessor, though that predecessor was not his father, but only his kinsman."—Smith's Dict.

2 Smith's Dict. art. "Genealogy of Jesus Christ."—Am. Edit. Vol. I, p. 886.

3 One of Matthew's tessaradecades—the last—numbers but thirteen ; how explain this ? Alford would supply the omission in this way : 1st division. Abraham to David—inclusive—ἀπὸ Ἀβραὰμ ἕως Δαυὶδ : 2d. decade David—again included—to about the time when Josias begot Jechonias—ἀπὸ Δαυὶδ.

The confusion in the spelling of names, so glaring even in the few records we have seen, brings to mind St. Jerome's remark that these have been so corrupted by copyists as to appear more like barbarous Samaritan sounds than Hebrew patronymics (Intro. ad Paral.). As bad an example of this corruption as one could wish for are the names of the high-priests in Josephus; they are scarcely recognizable. An instance of misspelling, interesting to us, is Matthew's Abiud (i, 13) in Hebrew אֲבִיהוּד which in Luke (iii, 26) is shortened into Juda—the Hebrew יהוּד; both words being identical with the Oduia—Hebrew הוּדְיָהוּ of I Par. iii, 24; and this, in turn, in I Esdr. iii, 9, is written Juda—יהוּדָה.¹ So long as any of these differences between records do not interfere with the essential aim of a genealogical table, *i. e.*, the preservation of a family's genuine or official line—they are of small import, and in the genealogy presented in St. Matthew this main purpose is evidently guarded and attained.

II.

THE TABLE OF ST. LUKE.

This record, unlike St. Matthew's, is noticeable, not for

ἕως τῆς μετοικεσίας Βαβυλῶνος; 3d. ἀπὸ τῆς μετοικεσίας Βαβυλῶνος (*i. e.*, from Jechonias) ἕως τοῦ Χριστοῦ. Such an arrangement would not be exceptional. An explanation even more probable is that Jechonias stands in the eleventh verse for Jehoachim (Joakim, and in the thirteenth for Jehoiachin (Joakin); two names commonly considered as the same by Latin and Greek writers, *e. g.*, Clemens Alex., Ambrose, Africanus, Epiphanius, as well as the author of III Esdr. i, 37-43, and others. The mention of "brethren" in Matth. i, 11, shows us that there it is question of Jehoiachim—for he had brothers; cf. iv Kg. xxiii, 31, and xxiv, 18, and xxiii, 30 and 34. The omission of "brethren" in Matth. i, 12, is evidence in favor of the reading—Jehoiachin (Joakin), for in IV Kg. xxiv, 12, *no brothers* of this ill-fated ruler are mentioned. In early times, therefore, the two names became confused. Up to his day Irenaeus bears witness that Joseph's genealogy, as given by St. Matthew, expressed both Joiachim and Jechonias.—Smith's Dict. art. "Genealogy of Jesus Christ," par. 3. We may be sure that in St. Matthew's mind the tessaradecades were complete. An error could not escape his Jewish intellect, by education abnormally alive to such mistakes.

¹ Smith's Dict. art. "Genealogy of Jesus Christ," par. 3. Am. edit., Vol. I, p. 886.

omissions but, for a remarkable addition. In iii, 26, we find Cainan introduced as a son of Arphaxad—a name to be found neither in the Hebrew original, nor in the Samaritan version, nor yet in the Targums; it exists only in the Septuagint (Gen. xi, 12-13). Alford considers that its presence here furnishes a curious instance of one of two things: “either (1) the corruption of our present Hebrew text in these chronological passages; or (2) the incorrectness of the Septuagint, and notwithstanding that (incorrectness), the high reputation which it had obtained in so short a time. Lightfoot holds the latter alternative, but I own I think the former more probable.” Another explanation would be that offered in Kitto’s Cyclopaedia: “We may infer from the fact that neither Philo nor Josephus, who in other respects follow this version, receive this name as genuine, that it was not found in the earlier copies of the Septuagint. And it is clear, moreover, that Irenaeus, Africanus, Eusebius, and Jerome reject it as an interpolation,” (art. Genealogy). Whichever explanation one adopts, responsibility is removed from the Evangelist.

A second odd trait in Luke’s record, which may not be thought sufficiently explained by the general considerations already submitted, is that in I Para, iii, 18-24, the names of Zorobabel’s seven sons are recorded, but among them there is none named Reza (Luke iii, 27). Here we have simply a scribal error, introducing from the margin into the text a title, and turning it into a proper name. Reza is the Aramaic רִישָׁא meaning *prince* (afterwards evident in the term applied to the Jewish Patriarchs ראש אבות, a prefix in the unchanged original applied to Zorobabel, whose son, therefore in Luke (iii, 27) is Joanna, a Greek form of חַנָּה (I Para., iii, 19). The identity of Juda (Luke iii, 26) and Abiud (Math. i, 13) has been explained above (p. 24).

III.

COMPARISON OF BOTH TABLES, AND GENERAL RESULTS.

It is noteworthy that although genealogies are plentiful in the Old Testament, in the New, we have but our Lord’s. The reason is plain. In Him all such registers had their

climax, and, His fixed, their object in the Divine plan was attained. To account for the Evangelists' two genealogies, professing to be of the same person, yet differing in their contents, many means have been devised. The leading suggestions are as follows:

1. The lists are imaginary, intended to set forth the union of royal and priestly descent in Christ, a view about as worthy of consideration as this other one, that from the time of David all Jews had two names, and that in certain cases Matthew and Luke chose differently.

2. Africanus advanced an explanation, which, he claimed, had the authority of the *Δεσπόται*: those who claimed to be blood-connections of our Lord. It was that Mathan, in Matth. i, 15, and Mathat, in Luke iii, 23, married, successively, the same woman. By her Mathan begot Jacob, and Mathat, Heli. Heli dying childless, his maternal brother took his widow to wife, whence came Joseph, who, in accordance with Deut. xxv, 5 ff, was registered by Luke as the son of Heli, although naturally, as Matthew states, the son of Jacob. A weak point in this theory is that it assumes the extension of the Levirate law to *half-brothers*—an assumption without the warranty of known facts.

3. A theory favored by Grotius and other Protestant divines, took for granted the tradition that Heli and Jacob were both sons of the same mother, but of different fathers—Mathan and Mathat; and then goes on to assume that Matthew traces the *legal* pedigree of Jesus, and Luke, the *natural*. Grounds for the assumption are, on the one hand, the childless condition of Jechonias (Jer. xxii, 28-30), Salathiel, his *legal* son being the *born* child of Neri; and, on the other, Heli and Jacob being only half-brothers on the mother's side, and the Levirate law having in mind full-brothers, Jacob did *not* marry Heli's widow.

4. *Luke's genealogy is that of Mary.* The Jews, it is claimed, unless in extraordinary cases, such as that of Rahab, Thamar, and Ruth, reckoned wholly by males. Now, Mary

† In this point the theory differs from the preceding one of Africanus.

was certainly of David's kin, as we see from Luke, i, 32; moreover, in early Christian tradition her father's name is recorded as Joachim, which is interchanged with Eliachim in II Para. xxxvi, 4; and of this last word a shorter form is Eli or Heli. With this in mind it would seem allowable to read Luke, iii, 23, as follows: Ἰησοῦς . . . ὡς ἐνομί ζετο) υἱὸς Ἰωσήφ, τοῦ Ἡελεί, i. e., "Jesus being (as was supposed) the son of Joseph, but in reality the son of Heli"—or his grandson on the mother's side,—for so the ellipsis should be supplied. Another view would be that Heli having but one child, Mary, the fact that Joseph espoused her, made him Heli's son-in-law, a relationship that in the records counted as son. Mary's name is not mentioned by Luke, for the Jewish custom forbade its inscription upon the family records (documents always treated as public documents), from which he copied his table.

5. We can appreciate how the obscurities in each of these hypotheses drove a candid man like Alford to confess: "It is quite beside the purpose of the present commentary to reconcile the two [genealogies]. It has never yet been accomplished, and every endeavor to do it has violated either ingenuousness or common sense." If this was a fair estimate of the case when his Greek Testament was published in 1856, it is hardly such now; for since then a truly serious and reorganizing piece of work has been accomplished by the English churchman, Lord Arthur Charles Hervey. It is not that this scholar has originated so much, but by the discriminating use of old materials he managed to arrive at a consistent and clear exposition and harmony of the two genealogies. His opinion is that Matthew traced, not the *legal*, but the *royal* line of Jesus' descent; while Luke follows up the *actual blood connection*. What reasons can be urged in favor of this view?

(a) Other than merely natural genealogies were common among the Jews. The cursory reader of the Old Testament can see (1) how genealogy often broadens out into historical or ethnographical summary (Gen. v 21-24; x; xi 27-32, etc.) and (2) that birth is not the only ground of incorporation

into them (cf. Caleb, Joab, Segub, and the sons of Rephaia in I Para. iii, 21). Genealogical registers developing the line of passage for royalty or priesthood are common; rather the subservience of other details in pedigrees to the national and religious ideals, is the characteristic of such records; hence from Abraham's time it is the messianic expectation that gives importance to human tables of descent.

(b) The fundamental idea of Matthew, as far as it can be gathered from his book, was to present Jesus to the Jews as David's offspring, in whom the Old Covenant was fulfilled. His doctrine and life are presented as embodying the essence and principle of the Old Testament; and thus is He exhibited as the promised Christ. By Him the Theocracy is transformed into the everlasting kingdom of Heaven; and this He accomplishes in His capacity as Prophet, High Priest, and King. The notion of Messiahship is personified by Him in its most complete sense. If there be a genealogy in a book written with such a purpose, certainly it ought to be in harmony with the book's aim; and thus it should expose the *royal* line, by which the Messiah had to come did He wish to be acknowledged of the Jews. This table, then, of Matthew, is intended to establish Jesus as a rightful heir to the royalty of David.

(c) Of course the royal and natural line *can*, theoretically, coincide; and *per se* Matthew's register *could* stand for both. Nevertheless, this actual agreement rarely happens, owing to the extinction of stocks, and the necessity of introducing collateral or even affiunital stems. Among the Jews such an identity of records was rendered impossible for any length of time, owing to the laws already quoted, to wit, the Levirate enactment, the succession, regulations, etc. Consequently, in their kingly line, extending over one thousand years, blood-crossings occurred frequently. Every Jewish pedigree should be read in the light of that nation's genealogical customs and laws; and these ought, as matter of fact, solve all pressing difficulties. They serve this purpose well, although at times it may remain an open question as to

which particular regulation was applied in a case capable of a twofold solution. Examples are at hand to illustrate. Thus Jeremiah prophecies of Joakim, king of Juda: "He shall have none to sit on the throne of David" (xxvi 30); yet in the opening verse of the next chapter there is mention of Jechonias, the son of Joakim. One explanation might be, that good conduct on Joakim's part earned a reversal of the divine decree, and the prophecy, the conditions wanting, remained unfulfilled. But a more probable explanation is, that Joakim's line being extinct, the next of kin, becoming his successor, is reckoned his son. If there be room for an alternative in this first instance, there is not in the second—in the case of Jechonias himself. Jeremiah's words are: "As I live, saith the Lord, if Jechonias, the son of Joakim, the king of Juda, were a ring on my right hand I would pluck him hence write this man barren for there shall not be a man of his seed that shall sit upon the throne of David and have power any more in Juda" (Jer. xxii 24-30). That "his seed" means Jechonias' own issue, and not the extinction of David's royal line, is clear from the fact of Zorobabel's princeship and power in Juda afterwards. Now this prophecy, as far as it foretold other misfortunes, such as exile, etc., was fulfilled. We have no ground to assume that the detail of Jechonias' barrenness was not verified. But in I Para. iii, 17, 18, we find sons of Jechonias registered; no less than eight of them: Asir, Salathiel, Melchiram, Phadaia, Sumeser, Jecemia, Sama, and Nadabia. Knowing the laws of Jewish genealogies, there is but one conclusion possible—these were Jechonias' next of kin in the line of royal descent, probably the sons of his brother Sedecias (I Para iii 16), of whose progeny there is no mention.¹

(d) Since, then, Solomon's line became extinct, the interesting question arises—to what strain of David's blood did the prerogative of royal succession divert? St. Luke answers: To Nathan's, as of this stock was Neri, the father of Sala-

¹ At this point in Jewish history, crossings in the line of succession are naturally confusing, owing to the arbitrary actions of Pharaoh Necho and Nabuchodonosor.—Cf. IV Kings xxiii 30, to xxv.

thiel. Such a diversion is in accordance with Numbers xxvii, 8-11. What took place in the case of Salathiel also occurred in that of Zorobabel. No other explanation of his being the son of Phadaia (I Para. iii 19) and at the same time the son of Salathiel (I Esdr. iii 2) can be offered.

(e) After Zorobabel we find the records of Matthew and Luke coinciding for four generations (the seeming contrariety introduced by Reza and Abiud being explained above). Such an agreement could not long continue, and so, ere long, the royal and blood lines again separate to meet in Mathan or Mathat, to whom are assigned *two* sons: Jacob (Matth.) and Heli (Luke), but only *one* grandson—Joseph, who was espoused to Mary, the reputed father of Jesus who is called the Christ. "The simple and obvious explanation of this is, . . . that Joseph was descended from a previous Joseph (Luke iii 26), a younger son of Abiud (Juda in Luke iii 26), but that on the failure of the line of Abiud's eldest son in Eleazar (Matth. i. 15), Joseph's grandfather Mathan became the heir; that Mathan had two sons, Jacob and Heli; that Jacob had no son, and consequently that Joseph, the son of his younger brother Heli, became heir to his uncle and to the throne of David. Thus, the simple principle that one Evangelist exhibits the genealogy which contained the successive heirs to David's and Solomon's throne, while the other exhibits the paternal stem of him who was the heir, explains all the anomalies of the two pedigrees, their agreements as well as their discrepancies, and the circumstance of there being two at all. It must be added, that not only does this theory explain all the phenomena, but that that portion of it which asserts that Luke gives Joseph's paternal stem, receives a most remarkable confirmation from the names that compose the stem. For if we begin with Nathan, we find that his son Mathatha and four others, of whom the last was grandfather to Joseph, had names which are merely modifications of Nathan (Matthat twice and Matthatias twice). If we begin with Joseph, we shall find no less than three of his name between him and Nathan; an evidence of the most convincing kind that Joseph was lineally descended from

Nathan, as St. Luke represents him to be (Comp. Zach. xii 12)."¹

(f) An introductory question concerning St. Luke's Gospel has so far been passed over. Matthew's purpose in writing his gospel was put forward as the *raison d'être* of his table being a *royal* one; what purpose on the part of Luke justifies us in making up our minds that he presents a *natural* pedigree? Luke was the disciple and, in a sense, the reflection of St. Paul and his apostolic idea.² The instruction of a cultured convert became for him the occasion of putting into writing the Gospel of his master—i. e., to trace the life of the Saviour in its wide comprehensiveness as a message to all the nations, full of mercy and hope, announcing to a whole world salvation assured by the Sacrifice of the Cross. In presence of such a purpose, royal prerogative and national expectation and ties sink into a secondary place, and that which stands out, impressing itself on the reader from the outset, is Jesus as the Man related of all men. For this universal relationship there is but one basis—the blood-bond, possession of, and participation in, the one human nature. Hence Luke, writing the story of Our Lord as the Divine Man of the Race, Gentile and Jew, a genealogy from him would naturally be a record of this sole bond of universal connection—the line of actual descent.

(g) Granting that, theoretically, the records submitted by the Evangelists may be harmonized, the pertinent inquiry presents itself: Where could they get reliable data, each for

1 Lord Hervey in Smith's Dict.

2 "The earlier account of the origin of the gospel of St. Luke is strictly parallel to that of the origin of St. Mark's gospel, but less detailed. 'Luke the follower of Paul,' says Irenaeus, 'set down in a book the Gospel which he (Paul) used to preach' . . . Tertullian speaks of St. Paul as 'the illuminator of St. Luke,' and says that the summary (digestum) of Luke was generally assigned to Paul.' The allusions which St. Paul makes to 'his Gospel' (Rom. II, 16; XVI-25; 2 Tim., II-8; cf. 2 Cor., VIII-18) and to St. Luke soon gave rise to the supposition that he himself used the gospel of St. Luke. Even Origen speaks of 'the Gospel of Luke as that praised by Paul,' and the tradition assumed a more definite shape in the writings of Jerome and the Pseudo-Athanasius." Westcott's *Introd. to The Study of the Gospels*, p. 189; cf. also, p. 238-9.

his own purpose? Marriage and birth records are not a modern institution. In earlier times, and particularly among the Jews, family records were of much more practical importance than now; land and tribal rights depended on them; so did priestly privileges, powers of heirship, &c. Hence we find genealogy at the foundation of all Jewish organization. Every census, local or general, of a class or of all the people, meant a fresh examination of the tables of descent, connection, &c. Such words as those of I Para., IX, 1—"And all Israel were numbered and the sum of them written in the Books of the King of Juda and Israel"—taken in connection with the contents of the whole book, present a good example of the important place held by genealogical lists as public or private documents. Passing on from the days of the Kings to those of the Exile-Return we find much of the work of Esdras and Nehemias to be of a genealogical nature; and after their times incidents, implying the care of the people in preserving their registers, are not wanting—I Mach., II., 1-5; VIII, 17: XIV, 29; Judith, VIII, 1, &c. That Luke (III, 1) tells us of a census at the beginning of our period, based on genealogy—since each Israelite was to be numbered in the tribal city of his family—is simply what the student of Scripture would naturally anticipate. For the Evangelists to obtain authentic materials for the tables they give us, it was an easy matter to consult the genealogical documents which were public property, or the private copies of those which every orthodox Jewish family was careful to preserve.¹

(h) The most interesting aspect of the evangelistic genealogies is their bearing upon the descent of the Virgin Mary. After all, *her* pedigree is the important consideration. Let it be remembered, to start with, that the two evangelists who preserved the genealogies are also the two who in detail narrate the story of Mary's miraculous conception of Jesus and of her unbroken virginity. Matthew and Luke are they who give the tables as of Joseph *nominatim*; and Matthew

1 Cf. Josephus—De Vita Sua, §1; Cont. Apion., 1-27.

and Luke tell that Mary's *Messianic* parentage was unshared by him. The evangelists were surely cognizant of any real inconsistency involved in these seemingly discrepant facts; evidently for them no such real discrepancies existed. However, they are not with us to say just how their tables apply to the Virgin. We must, then, be satisfied with suppositions, possible or probable. Matthew's record can apply to Mary in this wise: Joseph, as we have seen, succeeded to the royal rights of his grandfather Mathan or Mathat. These rights, in turn, descended to his espoused wife's son, whose miraculous origin was publicly unknown, and who in the family record must be entered as his successor. Under this supposition it was through her espousals that Mary's Son had title to the Davidic succession. Nevertheless, St. Matthew implies that Mary herself was of the royal blood; for she, he tells us, is the Virgin in whom Isaiah's messianic prophecy of David's line was fulfilled. The bearing of St. Luke's table upon the Virgin seems to be even closer than St. Matthew's. In the very record itself he reminds us that Joseph was but the *reputed* father of Jesus, and yet it is of Jesus he gives the pedigree. Certainly in this paradox there is some excuse for the forced interpretation of the 23rd verse of his third chapter—presented in a previous paragraph. Candidly this 23rd verse will bear, however, a less strained arrangement which at the same time constitutes it *Mary's* record. The verse can be read: "And Jesus himself was beginning about the age of thirty years (being, as it was supposed, the son of Joseph), who was of Heli, who was of Mathat, &c. This construction would pass muster in Hebrew syntax, and St. Luke's original sources for his table, let it not be forgotten, were Hebraic. In this new reading Jesus would be of Heli, through his daughter Mary, whose father's name as preserved in early Christian tradition, can easily be made fit with this view.¹ That Luke knew Mary to be of David's line seems clear. He reports the Angel's words—"And the Lord God shall give unto him the throne of his

¹ Heli, a short form of Eliakim, which in turn exchanges with Joachim—cf. *supra*.

father David"—and in the same breath tells us that Mary's substance alone entered into the formation of Jesus (I, 26-38). After this manner the second part of a theory previously exposed might be reformed, and used to strengthen Lord Hervey's view. If such an addition be unacceptable it must be confessed that we have only the implications of the evangelists (v. s. Matth. i, 2, 3; Luke i, 32) and early tradition as evidence of consanguinity between Mary and Joseph.¹

However strange or far-fetched this interpretation of the Gospel genealogies may appear to us, the feeling should, in some degree, be attributed to our lack of familiarity with records of that nature. Had we the practical reasons of property, privileges, &c., as the Israelites had, to attract us to similar pedigree-keeping, no doubt we would be as devoted to its pursuit as they were, and as much at home in the inevitable obscurities and tangles inherent to the subject. To an adept in heraldry, problems akin to those presented by Our Lord's twofold genealogy, are, allowing for the differ-

1 Two notes of the Abbé Fouard are not out of place here . . . "Nowhere in the Gospels is it distinctly asserted that Mary was a descendant of David; nevertheless it leaves us to understand as much. For Jesus, indeed, was born of her, not by any human commerce, but by the operation of a Divine Mystery (Matth. i, 18, Luke i, 34); therefore, He is, properly speaking, her Son, and her's alone. Now, this her Son is called by St. Matthew the Son of David (Matth. i, 1; cp. St. Paul Rom. i, 3); very evidently this can only be understood to mean that Mary was likewise a daughter of the great King. The most ancient Fathers are unanimous upon this point, and the apocryphal Gospels take the same view (S. Justin *Adversus Tryphonem* 23, 45, 100; St. Irenaeus *Adversus Haereses* 2, 21, 5; Julius Africanus, *Epistola ad Aristidem*, etc.; *Proto evangelium Jacobi*, 10). *The Testament of the Twelve Fathers* is the only one which differs from the others; this last makes the Messiah born of Juda and Levi." "Mary was of the tribe of Juda (Luke i, 32), and Elizabeth was a daughter of Aaron (Luke i, 5). To understand how they could be cousins (Luke i, 36), although belonging to different tribes, we need only suppose that their mothers were sisters and of the tribe of Juda. Hence one might have married one of the Levites, whereas the other found a husband in her own family. There was no law to forbid the Levites to take wives from other tribes. The High Priest was the only one who could wed none but the daughters of a Levite (Philo, *De Monarchia*, ii, 11; Exod. vi, 23). "Life and Times of Jesus the Messiah," vol. 1, pp. 28, 29, notes 1, 2. Even Philo's exception may be questioned—cf. Schurer's Jewish People, II Div.

ences between European and Jewish codes, a common occurrence. The absence of them would appear somewhat extraordinary. Besides, it should be a comfort for us to remember that during the first century, in the days when the Hebrew genealogical system was still in existence¹ and when Jewish hatred left no stone unturned to impugn the messianic claims of Christianity, it was never thrown in the teeth of Christians that the pedigrees of their Founder destroyed each the trustworthiness of the other, and that, consequently, his claim to be of David's blood was fraudulent; there is no word of this, if true, fatal objection to His being the Messiah foretold of the Prophets. It remained for a western mind, unfamiliar with Jewish laws and customs, to make much of the difficulty; Julian the Apostate² was the first to attack the evangelists on the ground of discrepancy in their genealogical records.

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CLERICAL STUDIES.

XXVII.

HOMILETICS.

PREACHING, as all know, is one of the most ordinary, and at the same time one of the most important duties of the Catholic priest. His mission is primarily that of a teacher: *Euntes docete!* and, under the name of teaching, St. Paul, in his directions to Timothy, comprises all the forms of appeal which may be addressed to the feelings as well as to the minds of men: "Preach the word: be

¹ A safe assertion is that this system, as a reliable record, came to an end when Jerusalem and its archives were destroyed. The final complete collapse of David's kingdom, the loss of the nation's land and Temple, deprived such tables of much of their practical value and necessity.

² Jerome, In Matth. i.

instant, in season, out of season ; reprove, entreat, rebuke in all patience and doctrine." (II Tim. iv, 2.) And, indeed, it is in all these ways that a priest has unceasingly to appeal to his people,—not only from the pulpit, but in the confessional, in the Sunday school, by the sick bed, in nuptial and funeral ceremonies, in the familiar intercourse of daily life. Everywhere he is, actually or potentially, the bearer of a divine message. But he is principally so when he addresses the assembled faithful upon the vital interests of their eternal welfare. Then, indeed, may he say in all truth with St. Paul (II Cor. v. 20) "For Christ we are ambassadors, God, as it were, exhorting by us." He is the envoy of God ; he speaks the word of God, in the name of God. His purpose is the gravest, the most important and solemn that can be conceived of, the very purpose of all creation,—the glory of God and the eternal salvation of souls.

But although his power to promote these paramount interests is, in itself, unlimited, in reality it has for its measure his fitness for the duty. The sacraments of which he is the minister, have an efficacy of their own independent of his personal qualities, but it is otherwise with his work as a preacher. There, in the language of the schools, the fruit comes *ex opere operantis*, in proportion to the effort of the workman and the value of his work. Hence the necessity of a serious preparation.

By none, it must be said, is the need of a preparation more keenly felt than by aspirants to the priesthood in this country. All around them they notice how much the influence and usefulness of a priest are dependent on his qualities as a preacher, and, in the wider field of social life, how high the orator stands among his fellow men. They realize the fact that if in our day the pen is a tremendous power, that of the living voice is greater still, not only upon those whose ear it reaches and who are subdued by its charm, but on the public at large ; for whatever falls from eloquent lips is caught up at once, re-echoed by the thousand voices of the press, and carried instantaneously through the length and breadth of the land.

It is only natural, therefore, that as they look into the future, the prospect of their work as preachers should occupy a considerable share in their thoughts, and, at the same time, stir up and sustain their best energies. What they need, then, is not to be excited, but to be guided, and this will be our chief purpose in the following remarks.

Like all that fits a man for the abiding work of a life-time, the preparation of the preacher should begin early and never entirely cease. Yet it may be said that it belongs in an especial manner to the period of seminary life and to the early years of the priesthood. In the present paper we will confine ourselves to the consideration of what has to be done in the first stage of preparation.

When the young aspirant enters a seminary, much of what will one day make him an efficient preacher is already done. He is educated. His mind has been strengthened by the discipline of accurate, systematic teaching, sharpened by discussions, broadened by varied forms of knowledge. His imagination and his taste have been refined by contact with the most beautiful conceptions of ancient and modern literature. His early lessons of elocution have divested him of the stiffness and awkwardness of the beginner. He has learned to speak, to write, to order his thoughts. In a word, the foundations are laid and the structure begun: it only remains, while completing, to accommodate it to the particular end one has in view.

This implies special work in the threefold direction of knowledge, literary power and delivery. In other words, to preach a sermon in a fitting manner, the preacher has, first, to be sufficiently acquainted with his subject; next, he has to accommodate it to his hearers; thirdly, he has to speak the discourse thus prepared in a way to awaken their attention and sustain their interest. What still remains to be acquired under each of these aspects constitutes the object of his proximate preparation.

I.

First. As regards the knowledge to be acquired by the

future preacher, much has been already said in the foregoing papers. The study of theology in all its forms is, in a large measure, meant as a preparation for the pulpit. Theology is the very source from which religious instruction flows. Its dogmatic teachings supply the matter of doctrinal sermons; its moral principles are at the root of all practical advice and exhortation, while the counsels of Christian perfection are all embodied and systematized in ascetic theology. Not only by the definiteness and accuracy of its statements does theology prove helpful to the preacher, but by its developments, by its proofs, by its deductions, its philosophy, its history. They all have their legitimate place in the sermon; the mind of the average hearer demands them, now one, now another, and generally welcomes them all, provided they be accommodated to his capacity and culture. Once more, the sermon in itself is nothing but theology, dogmatic, ascetic or moral; the difference is only in the presentation.

It follows that, in his theological studies, the future preacher has to keep steadily in view the two aspects of the science; the one speculative and systematic, the other practical and popular. Neither can be neglected with impunity.

First of all to confine himself to what is directly serviceable in the instruction of the faithful would be to miss what gives its chief beauty, majesty and power to the science of theology. Its scientific character would disappear, and with it the strength and efficacy of the sermon itself. As we observed elsewhere, a teacher has always to possess much more knowledge than he imparts. He has to adapt his teachings to the ever varying requirements of his hearers, and is thus compelled, almost at every step, to go below the surface and beyond the traditional form. If his knowledge is confined to the latter, or is but one-sided or half realized, his manner of conveying it will be stiff, or obscure, or inaccurate. He will dread to expand the words of his text, and if he ventures beyond, it will be only to talk at random, or to wander about in a hesitating, helpless way. The preacher needs at every moment to rest his foot on solid

ground. Even in his exhortations he appeals chiefly to theological motives, as they are seen in the light of faith, heaven, hell, the claims of God, the ways of His providence, His infinite mercy, etc. etc. In short, there is no freedom of presentation in the preacher, no depth of doctrine, no true facility and felicity even of expression, if he has not begun by getting a solid, scientific, all-round conception of his subject. The greatest Theologians were not assuredly the most eloquent preachers; but no preacher has won abiding fame who, to his oratorical gifts, did not add a deep and accurate knowledge of theology.

A preacher, therefore, has to be, first of all, a theologian. But to know theology as it is taught in the schools is only part of the work. While studied scientifically and, as it were, for its own sake, it has also to be studied practically and in view of being imparted to others. The student must learn as one who is to teach; he must ever keep before his mind the people he will have one day to enlighten. For in the doctrines upon which he is engaged, there are many things unsuited to them, depths which his trained eye rejoices to fathom, but which to the uninitiated are impenetrable darkness. Almost at every step he notices relations and consequences useful only to himself, nice distinctions which would only puzzle and perplex his hearers. All these he has to set aside for his own uses, or keep in the background.

On the other hand, there are in these same doctrines, in their developments, their proofs, their applications, certain aspects accessible to the ordinary mind, and at the same time more attractive, more striking. There are analogies, points of contact with the facts of nature or of human experience, which make them more intelligible and more enjoyable. And, reciprocally, there are, as it were, parts of the soul upon which these truths may be more easily engrafted; certain accepted principles with which they are closely allied, certain feelings which they naturally awaken or by which they are welcomed, thus giving them a readier admission and a more abiding hold. All such things the future preacher must note as he goes along and contrive to remember, being

careful, at the same time, that this second point of view shall not overshadow the first, and that the brightness and charm of any conception shall never be considered as a substitute for its necessary truth and solidity.

Such, in brief, are the two aspects of divine doctrine which the student has to keep steadily in view. Without the first, his thought will be weak and faltering ; without the second, it will be stiff, unattractive, offering his hearers nothing but undigested theological knowledge—the abstract definitions, the dry arguments and the bewildering distinctions of his text-book ; a scholastic thesis but not a sermon.

II.

Second. This brings us to the second requisite of successful preaching : the power of presenting the subject in an effective way, or, as St. Augustine puts it after the rhetoricians of old, the gift of enlightening, of charming and of moving the hearers : *ut doceat, ut placeat, ut moveat*. But that is the very object of rhetoric itself which our aspirant is supposed to have studied ; why then revert to it here ?

For two reasons.

The first is that, while rhetoric in its elementary principles is accessible to all, and is doubtless not unknown to our candidate, in its perfection it is fully mastered only by the consummate orator. Of course, we speak of rhetoric, not as a collection of rules, but as the faculty of applying them, and as imparting literary power. Thus understood, it is clear that the student has still almost everything to learn. He knows, indeed, that eloquence rests on sympathy ; that a man can move the will of his fellowmen only in so far as he brings their thoughts and their feelings to vibrate in unison with his own. But this in turn implies a familiar knowledge of the complex mechanism of the human soul in all its various departments. To awaken with effect its intuitions, its emotions or its memories, the speaker must possess the same unerring instinct as that which guides the trained artist when he runs his fingers over the keyboard of an instrument and elicits from it a flow of harmony. But, just as the com-

mand of the instrument has been won by the musician, however naturally gifted, only by close study and incessant exercise, so the power of speech necessarily demands, and has invariably demanded, in the most successful, unceasing thought and sustained effort.

Not only must the future preacher note, as we have said, day after day, in his theological studies, those truths or aspects of truths which are best suited to the lay mind, but he has to keep looking round in every direction, in order to gather in all that can help to give a clearer conception of these same doctrines or to impress them more deeply on his hearers. Comparisons, analogies, illustrations of all kinds and from every available source ; images borrowed from history, from science, from nature, from art, all the elements of expression and beauty which he meets have to be carefully garnered in view of future use, so that when the time comes to address his fellow-men, he may be able to hide the rigid, uninviting forms of doctrine as taught in the schools, under the attractive garb of bright imagery and graceful diction.

All this is equally true of every subject of discourse. Oratory and its laws are always the same. There are not two kinds of rhetoric any more than there are two kinds of logic. Still the nature of ecclesiastical discourse involves differences and calls for special rules which have the name of Sacred Rhetoric, Sacred Oratory or Homiletics.

A course of Homiletics is part of the training of all our Seminaries. It comprises essentially two things : an explanation of the principles of Sacred Oratory, and a series of exercises in which they are sought to be applied. There are general principles which apply to sacred oratory in all its forms, and there are special rules for each particular form of discourse : the homily, the instruction, the exhortation, the panegyric, etc. Exercises are introduced in all these forms, sometimes in full, sometimes in mere outline, giving each student an occasion to develop his powers, while affording the teacher an opportunity of emphasizing the rules and principles and of showing how they should be carried out. These exercises, if done with care, are invaluable. They are an anticipated

experience of the real work. They reveal its difficulties and show how they may be overcome. They reveal the writer to himself and to those who can guide and correct him. The practice of constructing plans or outlines of sermons trains his mind to order and consecutiveness. In the careful development of single thoughts he learns to look more deeply into things, and to express them with more correctness, or delicacy, or power. It is much to be regretted that more time cannot be devoted to these exercises, as no other manner of training for the pulpit can compare with them when pursued intelligently and systematically.

III.

The last thing in which the future preacher has to fit himself for his work is delivery. Elocution or delivery comprises everything in a man that speaks to his fellow-men ; not only the voice with its endless variety of modulations, but the play and expression of the features, the look, the gesture, the general attitude of the whole body. All these, as is evident, add indefinitely to the mere utterance of the words. They emphasize, they qualify ; they convey with the thought all manner of emotions,—joy, sorrow, 'pleasure, solemnity, love, hatred, in short every feeling that can be awakened in the soul. Perfect elocution is the fullness of language, in that it conveys to his hearers all that a man thinks and all that he feels. Whatever is not conveyed is lost. If thoughts, however striking, are only half caught or can be followed only by painful effort, they lose almost all their energy. If their beauty or delicacy is missed ; if they come forth unaccompanied by any token of the feelings they are destined to awaken ; they fall to the ground inert and powerless. The disarranged wire fails to transmit the message : there is no delivery. Here lies the difference between listening to the address of an able speaker or merely reading it. The text of his discourse may give us his thought or his argument more distinctly than we could have caught it by listening, but that bright atmosphere of feeling which surrounded the spoken

word is gone, and we remain cold, whereas his hearers were moved to the depths of their souls.

Elocution is therefore a vital element in the work of the preacher, and consequently a part of the preparation. For, like all our other natural gifts, the elocutional powers need to be cultivated. The need varies, it is true, with individuals and with races. The Italian, for example, or the Frenchman, with his vivid impressions and his emotional, demonstrative temperament, requires comparatively little training. His nature and his surroundings do almost everything for him. Individuals similarly gifted are to be found everywhere; but the great majority, even of those who possess oratorical power, require for its full development a considerable amount of elocutional discipline. Natural eloquence alone no more fits a man for speaking than natural courage for fighting. The cultivation of delivery may indeed make a man artificial and conventional, but absence of cultivation does not make him natural. When untrained persons attempt to speak in public, besides many faults *natural* to them but very unnatural and unpleasant to their cultured hearers, they assume, as a rule, the most conventional of tones, an unconscious imitation of some speaker they have heard and whose manner impressed itself on their memory. The manner of the trained speaker may begin by being artificial. Improvement in any original faculty begins by being artificial. There is generally a stiffness in beginners unpleasant to themselves and to others, as we may observe in those who are learning to sing, to play, to speak grammatically, or even to walk with grace; but it gradually wears off with practice, and the new and improved manner becomes as natural as that to which it has succeeded. The evil of elocutional exercises, if otherwise judicious, is that they stop too soon, that is, before the speaker has reached that second stage of ease and spontaneity.

Not to extend these observations too far, we will conclude by remarking that there are two things in elocution so essential that they have to be secured at any cost: distinctness of utterance and a due regard to the connection of words.

Without the former, much of a discourse is fatally lost to the hearers ; without the latter, the words fail to convey their full meaning. It may be safely said that nothing helps more effectively the hearer, nothing gives more force to spoken language, than a grouping of the words in keeping with the sense, a judicious breaking up of the sentences by pauses, sometimes lengthened, sometimes almost imperceptible, a sort of intelligent punctuation in speech, appealing to the ear as the punctuation of writing appeals to the eye.

If, in addition to this, the imagination and the feelings are kept awake to the meaning of what is said, the other features of a good delivery will be sufficiently secured. Mannerism, on the contrary, a visible self-consciousness, an aiming at effect in the preacher, spoils everything. Better by far carry into the pulpit any number of uncorrected faults and imperfections than to discredit it by the exhibition of the preacher's moral weakness. The former may interfere more or less with the religious effect of the sermon : the latter is almost sure to be fatal to it.

We have considered in the preceding remarks nothing but the intellectual preparation of the preacher. It is scarce necessary to add that his moral and spiritual preparation for that special work is at least of equal importance. There is, in that regard, a vast difference between preaching a sermon and writing an article or a book. What appeals only to the intelligence stands on its own merits, and it matters little to what sort of man we are indebted for a new and valuable fact of history or science. But in a sermon which appeals to the whole soul, to the feelings and to the will as much as to the mind, it matters much who it is that preaches. The whole weight of the man is thrown in with his words, and the result is in proportion to the momentum thereby imparted to them. It is consequently the whole man that has to be fitted for the work, and every effort that lifts up the aspirant to a higher life will prove itself to have been the most effective preparation of all for the preaching of the Gospel.

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THE "AUDITOR CURIAE,"

OR EXAMINING JUDGE IN ECCLESIASTICAL CASES.

(First Article.)

I.

First. General notion of the office of Auditor. Is the Auditor absolutely necessary? His appointment left by Law to the Ordinary. Reasons and advantages urging the Bishop to have an Auditor who studies and reports on preliminary inquiry. If this charge is not given to a special official of the Bishop's court, it may advantageously be intrusted to Rural Deans.

Second. A few objections answered. Good common sense, though a strong factor in arranging disciplinary cases, is not always sufficient. . . . Familiarity with Canon Law—its principles and practice, desirable.

Third. Auditor's duty pointed out and defined. Judicial character of his functions. He has to search out the truth. Means to employ.

Fourth. The "Inspectio Ocularis," or "Visitatio Corporis Delicti" when practicable. Collection of evidence from witnesses, from documents, from presumptions, from the accused.

Fifth. The several means of reaching the truth, which differ from what is called in judicial language, proof. What is proof, its kinds, its value?

IN the XII. Article of the important document *Cum Magnopere* we read the following: "Complicatio processus comitti potest probo ac perito viro ecclesiastico." The official who is delegated for this "processus" is known as the *Auditor Curiae Episcopalis*.

The Auditor is a person appointed by an Ecclesiastical Magistrate and authorized by him to study the whole or part of a case, for the purpose of drawing up a report on it. The Auditor's duty consists, then, in collecting the essential points of information, in order to enable the judge to see clearly the merits of a case with the point at issue, so as to form his judgment in consequence. The Auditor's report is

not in any way a decision of the case, but it forms the basis of the judicial sentence.

Strictly speaking, the Bishop or Ecclesiastical Magistrate is not bound to name an Auditor, since the law does not make the appointment a necessity; but even apart from the material services which such a choice secures, there are reasons and advantages of a higher order which urge acceptance of the counsel given above in the instruction, *Cum Magnopere*.

We may easily imagine the state of mind and feelings of a judge who has disentangled a truth from a mass of doubt and uncertainty, and often from the misleading sophistry thrown round it by the implicated or guilty parties. How much time wasted groping in the dark, how many theories conceived, matured and abandoned, how many would-be solutions before arriving at anything tenable. And an opinion thus reached is afterwards often sustained and defended, and all forthcoming evidence is only seen in the light which strengthens and confirms it. Thus in the preliminary stages, it may happen that the judge's mind is already influenced, and in such case the chances are that his opinion regarding the guilt or innocence of the accused will prevail to the end, in spite of the best forensic arguments to the contrary.

This danger is avoided to a great extent when the judge has not personally to superintend the preliminary details of production. He has no preconceived opinion which would definitely influence his judgment of the true merits of the case. With only the data and results of careful study before him, he can weigh without bias the opposing and conflicting arguments, and preserve an independent position in the contest between the plaintiff and defendant.

The advantages, therefore, of employing an Auditor in the secret or introductory phase of the inquiry must be evident. Of course the Auditor is supposed to be perfectly conversant with the letter and the spirit of the law. And here we might well insist on a point which we touched upon some time ago in treating of the subject of Canon Law, namely, the all-importance of cultivating and fostering among our clergy

a taste for Canonical studies.¹ It is but reasonable to expect that, besides the ordinary officials of the Episcopal Court, such as the judge and his assessors, the diocesan Promotor and the Chancellor, etc., anyone of the prominent priests in a diocese would be capable of assuming the direction of a case of criminal inquiry.² Some one may say: "But what is the use of all this red tape? During my whole official connection with this diocese I never had occasion to summon my Episcopal Court." But what does this prove? It is not indeed desirable to see the ponderous machinery of the law set in motion without necessity, but it is essential that it should be ever ready to be brought into action at a moment's notice. Surely, the Church, in reducing all these matters to a legalized system, did not act at random and without a purpose. It is difficult to admit that in a diocese of any importance things should always be found so perfect that even in the course of years nothing turns up to call for at least a serious investigation, if not for a formal trial? . . . And when a difficulty of this kind occurs can we expect that the Bishop should collect the evidence himself? In cases where a priest's relations with his Superior happen to be strained or unpleasant, the Bishop's action might under such circumstances easily take on the appearance of revenge or even persecution. The fact is, that such a procedure is a never failing source of inextricable complications and useless enmities.

But when we hear it said that there are Superiors who avow that they never knew of a case in which even a formal investigation was needed, the passage of Sacred Writ, "*qui oculos habent et non vident*," occurs to us, or else we are inclined to envy the fortunate diocese where the weakness of fallen nature is unknown and the storm of human passion is never

¹ See AMERICAN ECCLESIASTICAL REVIEW, 1895, April and May. Vol. XII. pp. 284-293 and 388-395.

² Among the special powers commonly reserved to the *Vicarii Foranei*, is the "*officium instituendi inquisitiones et processus informativos postea ad curiam episcopalem transmittendos*." Cf. DESHAYES—*Memento Juris Ecclesiastici*, p. 237, n. 841.

felt so as to require legal interference. No doubt there are those who believe that they can always arrange matters without having recourse to judicial methods. They treat these difficult and often disagreeable things, as a father does the excesses of a wayward child whom he loves; and in the quiet seclusion of a personal interview rather than in the troubled atmosphere of a court, they try to win the erring back to submission and duty by acts of kindness, gentleness and patience. This is excellent, and very commendable, but it cannot, and we venture to say, should not in every case replace the inquiry, which would fix and determine the guilt of the accused, and so prevent all danger of undue severity against the innocent or immoderate indulgence or mistaken kindness, when the nature of the guilt demands just punishment.

Undoubtedly, in ordinary cases a prudent and experienced priest will be able to collect all the required evidence, and inform the chief pastor of the diocese of the exact condition of the accused; but even then, it is frequently necessary for a delegate to be well versed in the canonical principles and the method of procedure, so that if a legal process follows the necessary data for the trial may be at hand, to be used in regular order.

We now proceed to outline the special field of operation of the delegated judge or Auditor, as he is called; inquiring on what legal principles and on what traditional usage his action is based. The attentive reader will, we are sure, find the whole matter more interesting and more worthy of careful study, than may appear at first sight.

When an investigation is to be opened, the Diocesan Promotor, in a brief, terse statement to the appointed official, puts forward the various grounds of accusation which have to be sifted and verified. This declaration must not be confounded with the *libellus* containing the official accusation

which the same Promotor makes after the conclusion of the informative process.

As we said above, an Auditor is usually selected to perform the duties of examining judge. His work is to make a fearless and impartial investigation of the truth. He will conduct this inquiry as the instruction "*Cum Magnopere*,"¹ says "*eo consilio ut, omni studio ac prudentiâ veritas detegatur, ac, tùm de crimine, tùm de reitate vel innocentia accusati causa eliquetur.*"

To obtain that result, he will begin, unless prudence suggests the contrary, by examining the main proof or evidence—the *corpus delicti*. That is what is known as "*inspectio ocularis*." Thus, murder, arson and the like, leave permanent traces which can be verified and which often supply indications of the guilty party.² There are crimes such as blasphemy, obscene and insulting language, which are complete in the transitory act, and leave after them no sensible effects. In these cases the "*inspectio ocularis*" is out of the question. The first thing to do with regard to crimes of the first class, is to prove the *corpus delicti* by actual inspection, unless this be morally impracticable, and then, the nature and reasons of this impossibility must be set forth in the minutes of the case.

Having made this inspection, the Auditor next proceeds to the collection of evidence. This he will do—(1) by taking the testimony of the various witnesses, (2) by examining the writings, documents, etc. which he has been able to secure, finally, (3) by a direct examination of the accused, which may result in an avowal.

It is through these various stages of the inquiry that we propose to accompany the Auditor, but before doing so, it is necessary to get a clear idea of what is meant by judicial proof, since that is the end and aim of the investigation, and the term to which the Auditor tends.

¹ Art. XII.

² We merely selected these examples for their classical character, others may easily be imagined.

Jurists give different definitions of proof. Some tell us in a general way that it is "*rei dubiae aut controversae, per legitima argumenta facta, ostensio.*" Others give a more specific definition when they say that it is "*actus judicialis quo judici de re aut facto dubio et controverso fit fides.*" And, indeed, evidence does not become proof until it be presented in the public trial, *i. e.* post litem contestam, but the examining judge must have recognized the weight of evidence and used it for his own private guidance, otherwise no indictment could ever be presented.

Proof is twofold—plena et semiplena. Usually it is for the judge to weigh and determine the value of the proofs advanced; but there are cases in which the evidence is in itself clearly convincing and apodictical.¹ For instance, the following proofs which the Auditor may meet with in the course of his investigations are looked upon as clearly demonstrative.

1. The testimony of two witnesses who rank as "*omni exceptione majores.*"

2. Any public document or authentic written evidence of the same value.

3. A presumption *juris et de jure.*

4. The confession of the accused avowing his guilt.

5. Evidence arising from public notoriety.

There is semi-plena, *i. e.*, strong, but not demonstrative proof only, when the evidence is not weighty enough to produce conviction, but sufficiently reliable to found grave and serious presumptions: for instance,

1. The testimony of one or several witnesses not "*omni exceptione majores.*"

1 "Etiam," says Reiffenstuel, (ad tit. XIX *de Probat.* lib. II, Decret, no. 60) "ad quem modum probandum cuicumque rei argumenta in particularibus casibus adducta sufficiant, nullo certo modo definitum reperitur, neque ob infinitatem casuum diversarumque circumstantiarum definiri potest. Quanquam ejusmodi arbitrium non sit omnino liberum atque absolutum, sed regulatum, ut loquuntur doctores, debet enim regi secundum jura, rationem et aequitatem, non autem pro mera judicis voluntate haec vocari sufficiens probatio, illa veluti insufficiens rejici, quod utique foret absurdum et iniquissimum."

2. Private documents.
3. Manuscripts whose authenticity is not absolutely established.
4. A presumption only probable.
5. Public rumor.

No sentence of condemnation can be pronounced against a guilty party unless based upon formal proof, and this evidence must be ascertained by the Auditor in the course of his inquiry before the official is justified in introducing the case before the courts. As a general rule, the burden of proof lies with¹ the Plaintiff, unless there is a judicial presumption against the accused.² This principle should guide the Auditor in his preliminary inquiries, since his duty is to establish the point at issue raised by the prosecution.

II.

First. Testimony of witnesses, one of the strongest and most conclusive arguments for or against the accused. Why, in the earlier stages of Canon Law, the Auditor attached comparatively little importance to such evidence, and why it is so highly appreciated and necessary now? In the "*Corpus Juris*" we read: *ut lite non contesta non procedatur ad testium productionem*. The changed conditions of society account for the modification of the procedure. The evidence *ad informationem* which precedes the public trial, should, regularly, not need to be repeated; hence its importance and the necessity of making it thorough and exhaustive. Qualities required in a witness. Auditor's powers to summon witnesses . . .

1. Sciant cuncti accusatores eam se rem deferre in publicam notitiam, quae munita sit idoneis testibus, vel indicis indubitatis et luce clarioribus expedita. Caus. II. Q. XIII, Cap. 2.

2. Santi expresses this idea very clearly when he says: "ille tenetur probare contra quem militat praesumptio juris. Ratio regulae est, quia ubi militat praesumptio juris, leges offerunt suam protectionem et tutelam, ita ut, nisi validae probationes contra praesumptionem offerantur, sustineatur ipsa praesumptio. Hinc in genere actor probare debet, quia praesumptio juris est ei contraria et favorabilis reo. Sed si intentio actoris sit fundata in jure, ac proinde, pro eo militet praesumptio, statim onus probandi transfertur in reum" (ad tit. XIX., lib. II. Decret. no. 8, p. 135).

Second. How to examine a witness. Evidence should generally be taken before the Auditor, in a place set apart for ecclesiastical trials. Author's personal recollection of an exception to this rule. Special legislation of the Congregation for cases of "Sollicitatio."

Third. The oath, its necessity, how taken.

Fourth. Care with which the judge should remark how evidence is given. How witnesses should be classified according to the weight of their testimony. Value of evidence depends greatly on sources of information. Sources chiefly : (a) *Testes de scientia* ; (b) *Testes de credulitate* ; (c) *Testes de auditu* ; (d) *Testes de fama*. Difficulty of classification. Auditor must try to do so and report results.

One of the most efficacious means of proving the commission of a crime is from the testimony of witnesses. Formerly the Auditor did not give himself much trouble on the point, hurrying through their former examination as if it were of relatively little consequence; but now the evidence of witnesses has become so important that its careful handling is one of the Auditor's principal concerns, and one which has the greatest influence on the public trial, in case the investigations should lead thereto. The fact is, that we find in the *Corpus Juris* a title under the following rubric: "Ut lite non contestâ non procedatur ad testium productionem," from which one might reasonably infer that it is only after the judicial citation and arraignment of the accused that the depositions of witnesses are to be received. But practice has long since modified this procedure, and the document "*Cum Magnopere*" favors and sanctions this custom. It has become almost impossible to get witnesses to appear before the Ecclesiastical Courts, and if they do obey a summons once or twice, and answer the questions proposed to them by the examining judge, there is well-grounded danger of their refusing to appear again at the bar of the Episcopal Court. Hence arises the necessity of collecting their full and detailed evidence during the preliminary hearing of the matter. We see now how very important the Auditor's duty has become. Upon his work will rest the case, both for the prosecution and for the defense,

since this evidence, taken *ad informationem*, will be admitted as legal proof and allowed to replace the repetition of the depositions which it is often impossible to obtain. The nicest accuracy and most scrupulous precision should be brought into play here; which cannot be done unless the Auditor join to a ripe experience of human nature a thorough knowledge of the principles and practice of Canonical procedure; without this two-fold knowledge he exposes himself and the Court to most fatal blunders.

The Auditor has, in general, to obtain all the evidence that is considered pertinent to the case under consideration. He has, then, to search for witnesses who will be legally accepted as credible, *i. e.*, uniting well known veracity and integrity to a knowledge of the facts. It would lead us too far to give here the principles which control the law of evidence and regulate the credibility of witnesses; let it suffice for the present to note that frequently when unimpeachable testimony cannot be obtained, the evidence of those whose depositions would be of themselves useless is admissible, in as much as it may lead to a clue or indication of more reliable testimony.

By virtue of his delegation the Auditor is empowered to summon every witness from whom he expects to get any information. It is not customary in these days to employ the technical legal citation, in order to avoid unnecessary apprehensions on the part especially of lay-witnesses. He simply invites them, in a private letter, to call to see him at the Chancellor's office.¹ If this invitation is disregarded a formal summons may be resorted to. When the witness is an ecclesiastic and there is no reason to depart from the ordinary

¹ Bouix, in his "General Formulary," which has been added as an Appendix to the second volume of the treatise *De judiciis*, proposes some such forms as the following: (cap. xiii, §1, p. 521) "*Colendissime Domine (quae verba pro qualitate personae varientur). Salutem in Domino. Cum in quâdam causâ, quae coràm nobis in curiâ Episcopali vertitur, necessaria sit praesentia tua, ad dictam curiam de nonnullis informandâ; non graveris te à Nobis citari, ad comparendum diē . . . mensis proximi . . . hora . . . in praefatâ curiâ. Et interim, incolumen te Deus servet.—Datum in Cancellariâ Episcopali . . . diē . . . anno . . .*

course, the summons is made out in legal form and sent by registered letter.¹

When the witness resides in another diocese he is usually approached through the local authorities, who are also commissioned to take his evidence, in case he is unwilling to appear in the place where the trial is to be held. It sometimes happens that witnesses positively refuse to appear, either through personal regard for a friend who may be involved, or simply because they dislike to take part in lawsuits. Such a refusal is, of its nature, a very serious matter, and theologians are unanimous in considering the obligation of testifying, as a grave public duty, from which equally grave reasons alone can dispense.² The Auditor would be within his rights in enforcing the attendance of a reluctant witness by the infliction of canonical censures, but, as a rule, such measures are not resorted to in the case of lay-witnesses. The reason of this is plain. The faithful are, as a rule, not cognizant of the canonical sanctions. Hence their application would be to them a source of inconvenience out of all proportion with the desired advantages. This is not the case with regard to priests, and hence no difficulty could be raised to the appropriateness of using canonical censures as a means of punishing contumacy and of enforcing obedience. The infliction of a censure is, however, rarely advisable. Dr. Smith in his *New Procedure*³ says: "On general principles, he (the auditor) would seem to possess this power (of compelling witnesses, even by punishment, to testify). For, a person who is appointed to discharge certain functions has, by this very

1 Nos N— (judex delegatus a Reverendissimo N—Episcopo) requirimus, monemus et citamus . . . dominum N—ut die . . . hujus mensis, compareat personaliter coram me, juraturus et depositurus pro informandâ curiâ in causâ—Datum, etc. . . .

2 The law, however, specifies various reasons which excuse one from answering a summons. Thus, parents can never be obliged to appear as witnesses against their children, wives against their husbands, and *vice versa*. Again, when a crime is secret, and there is no stigma of infamy upon the accused, a witness may keep his knowledge to himself. When a witness, by testifying, would expose himself or his family to danger, he is not obliged to appear.

3 Op. cit., p. 117.

appointment, all that power and authority which are necessary to enable him to perform his duties properly, unless where the contrary is expressly stated. On the other hand, the infliction of censures and other punishments, upon refractory witnesses is such a grave and delicate matter, especially at the present time, that it seems safer to hold that the power in question is reserved to the Bishop, and becomes vested in the Auditor only when it is expressly delegated to him by the Bishop."

When a witness persistently refuses to appear, the only thing to do is to try to dispense with him. The *Instructio* of 1884 outlines a method to be followed in such eventualities. It tells us how an effort must be made to supply the missing testimony by a more careful examination of those present, but it desires that the failure to secure the attendance of all the witnesses should be noted in the Auditor's report.

Having referred to the summoning of the witnesses, we now proceed to point out the manner in which the examining judge is to receive their depositions. The following conditions should be carefully observed in the taking of the evidence:

Each witness should be examined separately.¹ If all those who have to give evidence were permitted to be present at each other's examination, there would be a great and almost necessary danger of undue influence. Truth would often be strained for the sake of conformity, or to secure an advantage for a friend, or to score a point against an enemy.

The evidence should be taken in a place specially set apart for the purpose; if possible, in the Bishop's house. In certain cases, however, depositions are taken on commission, and often at the residences of the witnesses: when their² position or dignity entitles them to such a privilege, or when

¹ "Personæ quæ examini subjiciendæ sunt, separatim audientur," art. 17.

² "Egregiæ vero personæ," says PELLEGRINI (*Praxis Vicariorum*, P. iv. sect. iv. p. 325 no. 56.) quoad hoc dicantur in primis Cardinales, Episcopi, . . . mulieres nobiles et honestæ. Quæ quidem personæ

there is a sufficient reason to excuse their absence. In this way men over seventy, pregnant women, nuns, etc., are looked upon as excused. Extreme poverty is also a sufficient reason for non-attendance. The writer remembers an example of this kind in connection with a matrimonial inquiry, in which he was appointed official advocate by the Archiepiscopal Court of Paris. There was question of proving the invalidity of a certain marriage. The party pleading *pro nullitate* was in the most abject misery, and of ill reputation; but these circumstances did not stand in the way of justice, and the case was treated upon its merits. Naturally the witnesses were of the same social conditions as the principals, squalid, filthy, miserable specimens of the lowest class of society, wholly incapable of rising to the dignity of an ecclesiastical procedure. The majority of those upon whom I had to rely for evidence bearing upon the case were either dead or scattered over the world, some in prison, some refugees from justice and in banishment, others unheard of for years, etc. Among the few witnesses who could be reached, only one or two showed any disposition to take the least interest in the case, or to put themselves to any inconvenience in furthering the process. One in particular, whose evidence was supposed to be most valuable, a wretched old woman, protested her willingness to testify, but, pointing to her ragged condition, pleaded that she had nothing decent to wear and no money to bring her to Court. In such cases an indemnity is usually furnished to these unfortunates, and would have been readily granted to the witness in question, but the old woman, besides being poor, was so enfeebled and wasted by want and misery, that she seemed incapable of any effort, and it appeared quite possible that she might die before the process could be well gotten under way. There was no time to be lost. In all haste I went to the officiality to ask for the ap-

privilegiatae possunt aliquando, non in perpetuum dicto earum privilegio renunciare et ad judicem accedere ut examinentur quando illis placuerit." This author mentions several other classes of persons as exempt, but our modern practice does not recognize these exceptions on this special point.

pointment of an Auditor to take her depositions at home. A Canon of the metropolis was designated, and, accompanied by a notary, he proceeded to the woman's lodgings. Under the most untoward circumstances the Canon and notary managed to collect what evidence was offered. After a searching and painstaking examination of fully two hours in a hovel, reeking with filth and swarming with vermin, the whole evidence turned out to be of very little practical value in the case. Yet it was our duty to go through all this for the purpose of arriving at an impartial judgment.

When the investigation is about a case of *sollicitatio*, the witnesses, if any, are not summoned to the place of the official trial. An instruction of the Holy Office, July 26th, 1890, regulates that the delegated judge should go to the parish where the witnesses reside, and hear the evidence either in the parochial house or in the sacristy, so as to facilitate a thorough inquiry, and at the same time obviate, as far as possible, all danger of useless and scandalous publicity.¹

The judge administers the oath to all the witnesses,² even when the case is to be dealt with summarily.³ In simple terms he explains the nature and gravity of the obligation under which they are to tell the whole truth, without any desire to injure or favor the accused by their answers.⁴ Laymen take the oath by placing the right hand on the Book of the Gospels,—priests by putting the hand on their breasts,

1 "Non semper opportunum erit eas ad publicum Cancellariae locum convenire, praesertim si examini subjiciendae sint vel puellae, vel uxoratae, aut famulatui addictae; tum enim consultum erit eas vel in sacrario vel alio juxta prudentem ordinarii seu judicis aestimationem caute convocare ad earum examen assumendum?"—Collectanea S. C. de Prop. Fide, no. 950.

2 Cf. Cap. 17, 20, 51, tit XX *De Testibus*: lib. II. Decret. Pirhing gives the reasons (lib. II ad h. t. n. CXV, 1.) quia in judiciis maxime curendum est ut de veritate constet, ne per sententiam alicui damnum injuste inferatur; ideo ad majorem certitudinem testimonii . . . a quocumque teste exigitur juramentum."

3 *Pirhing*, l. c. CXXIII.

4 A note is taken of the fulfilment of this duty, and mention is made of it in the minutes, "Judex illum gravibus verbis moneat de obligatione veritatem dicendi, et ab eo petat juramentum tactis sacrosanctis Evangeliiis."

the daily tabernacle of the God of truth. If the witness refuse to be sworn, his testimony, both in the preliminary¹ investigation and public trial, will not be considered as direct proof, but merely as presumptive evidence.² According to the letter of the law, the accused should be present when a witness takes the oath, otherwise the evidence tendered is of no legal value.³ But, for reasons too lengthy and numerous to discuss at present, the Church now-a-days is satisfied with the oath taken before the Auditor at the initial inquiry.⁴ Of course the administration of the oath should precede the evidence, because, as Pirhing justly observes, when a witness swears that he is about to tell the truth, he will feel himself under the influence of the obligation and refrain from false statements which he knows to be perjury; whilst, on the other hand, if he be first examined, and then takes the oath that he has spoken the truth, it may happen that he perjure himself, being unwilling to take back his statements.⁵

1 "Et quamvis . . . testis sine juramento receptus nullam probationem faciat . . . quoad condemnandum reum, facit tamen aliqualem praesumptionem ad inquirendum et informandum judicem super veritate facti."—*Pellegrini op. cit.* P. V., sec. IV, p. 319.

2 *Schmalzgrueber*, IV, p. 108, no. 89.

3 "Admonendus est semper adversarius ut ad audiendum testes veniat; quod quia hic omisum est, necesse est ut quod contra legem actum est, non habeat firmitatem." Cap. 2, "In nomine Domini," tit. xx, lib. II, Decret.

4 The following lines, taken from the excellent work *Praelectiones S. Sulpitii* (t. III, p. 98), will give a good idea of the matter: "Gravis est difficultas temporibus hodiernis, in obtinendo ut qui facta aut adjuncta utilia merito causae noverint, veniant ad Curiam, licet vocati; alii omnino renunt; alii nolunt deponere nisi sub lege secreti, ea scilicet conditione, ut reus penitus ignoret illorum nomina, nec ea legitime suspicari queat; unde impossibile est servari jura quibus praescribitur ut nomina testium communicentur praevento, imo, ut *iidem testes* stent in Curia, et juramentum praestent coram illo," etc.

5 "Ratio est, quia ante depositionem, ob juramenti religionem non praesumitur testis falsum dicere, sed postea, jussus jurare, forte ob verecundiam et metum infamiae, contrarium ei quod prius deposuerat dicere non audebit."—*Pirhing*, ad *h. l.* no. CXVII.

Skill and tact are especially required from the judge in noting the manner in which the witness testifies to the facts within his knowledge; hence the examination should be conducted orally and not by writing.¹ A gesture, a hesitation, a modification in the wording of an interrupted phrase, often help to a better understanding of the state of the question. The judge will remark whether the evidence is clear and to the point, or vague and uncertain, and he should especially insist on getting from the witness the sources of his information. This last point is so important, that we must consider its details for a moment.

"Scire est rem per causas cognoscere." The strength of the evidence will, then, be in keeping with the nature of the knowledge of the facts. This, as is well known, is derived from various sources, principally, (1) *de scientia*, (2) *de credulitate*, (3) *de auditu*, (4) *de fama*.

The witnesses who depose *de scientia* have personal acquaintance with the facts, through the ordinary channels of human knowledge—the external senses. Their evidence constitutes legal proof. The witnesses *de credulitate* ground their depositions on presumptions and indications. The value of such evidence is measured by the credibility of these presumptions. When there is question of secret crimes, such as criminal relations and the like, this is the only evidence that is usually available, and as such has to be accepted. Witnesses *de auditu* occasionally increase the presumptive or circumstantial evidence, when positive proof cannot be had; as, for example, when there be question of facts which occurred in time of war, during a pestilence, in shipwreck, etc., or again, in cases where the "testes *de scientia*" positively refuse to answer. The examining judge, while refusing to attach the same importance and credibility to ocular and hearsay evidence, will now be careful not to reject either of them. The *testes de fama* give expression to and afford proof

1. The only exception to this law is in favor of a reigning prince, Bishop, etc. Their exalted dignity forbids that they should be suspected of falsehood. A physical impossibility excuses oral evidence; thus a mute deposes by writing, unless the judge understands the language of signs.

of a rumor or report, but their evidence has no greater weight than the report had, or at most, gives rise to a mere surmise or presumption.

It is not always easy to determine in what category the witnesses are to be placed ; for it may happen that through self-deception, too great eagerness, enthusiasm, or a feeling of their own importance, they exaggerate the nature and value of their information ; and, if the judge who has them under examination is not perfectly conversant with judicial proceedings, he is in danger of being influenced by them and accepting their erroneous statements as legal evidence. Here again the Auditor's prudence and canonical science will be called into requisition. At first he will put a few direct questions in view of testing the witnesses' acquaintance with the case, then he will gradually pass to a detailed specific inquiry, yet avoiding everything savoring of trickery or captiousness, especially guarding against such personal questions and allusions as merely tend to embarrass and discredit the witness. Pelligrini, who is a standard authority in matters of procedure, advises a division of the direct examination according to the ten categories of Aristotle: Substantia, Quantitas, Qualitas, Relatio, Actio, Passio, Quando, Ubi, Positio, Habitus. It is certain that in viewing a fact from these various standpoints, the likelihood of discovering the truth is greatly increased in spite of the ignorance, timidity, prejudice or bad faith of a witness. The origin and extent of his acquaintance with the case will thus be clearly brought out.

During the investigation many things are to be remarked of which a note should appear on the minutes of the inquiry. Are the various depositions found to agree? Does a witness contradict himself or rebut the testimony of another? Is he mistaken in his assertions all through his examination? Did he give his evidence freely or reluctantly, with diffidence or with assurance? All these details are of material value in strengthening or in diminishing the worth of the testimony, and since they may have an important bearing on the public judgment, the Auditor should not reserve all this knowledge

for himself, but should place it at the disposal of the tribunal, so that the entire evidence appearing in its true light may command its proper value and importance.

In order to avoid all danger of collusion, or even as a maker of prudence, it will be often advisable to bind the witnesses, even by oath, to keep secret the proceedings of the examination.¹ The XVIII. Art. of the *Instructio*, refers to this: "Testes . . . audinatur praestito juramento de veritate dicendâ, et si res postulet, etiam de secreto servando. Itaque, antequam testificentur, cùm de veritate, tùm de secreto, jurent."

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A RECENT WORK ON FAITH AND SCIENCE.

FAITH AND SCIENCE ; OR, HOW REVELATION AGREES WITH
REASON AND ASSISTS IT. BY HENRY F. BROWNSON.
DETROIT: H. F. BROWNSON. 1895. PP. 220.

I.

HE is not necessarily a pessimist who pronounces this a shallow age. The intellectual life of our day is reflected in the prevailing literature, and that literature, whatever else it be—pleasant, bright, cheery, translucent, replete with wide and varied knowledge,—is certainly not profound. Truest is this of the literature that floats about in our English speech. There is little if any philosophy deserving the name given to the world in our mother tongue, and those subjects even which of their nature would seem to demand a philosophic treatment are presented mainly from the histori-

1. Mgr. Messmer, (*Canonical Procedure* p. 116) says: "This we suppose will generally be the case—with women, always, by the very nature of the inquisitorial procedure; it certainly will be advisable in all cases."

cal and empirical standpoint. On the subject, for instance, discussed in the work before us, quite a large number of books have been published during the past few decades. The main thesis in them all is that there is and can be no conflict between true faith and true science, between revelation and reason; and the line of their argument is based both on the *a priori* principle—a principle whose incessant repetition gives it somewhat of the platitude ring—that revelation and reason, having the same source, cannot be mutually opposed; and on a comparison of the beginning of Genesis with the established data of the physical sciences—a comparison which sometimes is made to prove too much by exhibiting the human author of the first chapter of the Bible as anticipating the systems of modern geology. The French and German languages are rich in works of this kind, and much of the wealth contained in these works has percolated into the kindred literature of our own language. Though we welcome works of this nature as desirable additions to our apologetical literature, yet we hail with genuine delight a book such as the one before us from the graceful yet more searching pen of Mr. Henry Brownson. The English reading world is already deeply indebted to Mr. Brownson for that treasure-house of many-sided wisdom, the complete works of Orestes A. Brownson. The same hand has given us the excellent translations of Balmes' Fundamental Philosophy, and of Tarducci's Lives of Columbus, and of John and Sebastian Cabot, to say nothing of the special works of Dr. Brownson, such as The American Republic, etc., which have reached a larger circle of readers by reason of the fact that Mr. Henry Brownson has published them apart from the complete edition of his father's writings. He now increases the indebtedness by the present solid contribution to our philosophical literature. We can hardly call it an original work. Mr. Brownson is so thoroughly familiar with the thought and the writings of his illustrious father that it would be doubtless practically impossible for him to divest himself of that which must have become all interwoven with the tissue of his mental life. As we read the pages of his present book we have to make an

effort to persuade ourselves that we are not following the articles of Brownson's *Quarterly*. The thought, the style so uniquely Brownsonian, the peculiar, somewhat lofty, use of the definite article in qualifying well-known classes, etc., all that marked mental coloring that comes to one only when reading Brownson, is reflected from these pages, and we determinedly take from our shelves the second volume of *Brownsoniana* to make sure that we are not re-reading the essays of the great reviewer. We do not know how to give the book a higher and a truer measure of praise than to say that it would be worthy to have Orestes A. Brownson for its father, and we would urge every one that has love or taste for solid thought, that wishes to invigorate his mind, to deepen his insight into fundamental truth, to enrich his consciousness with the wealth of the greatest thinkers of the ages, to fertilize the soil of his reason that his faith may increase and strengthen and produce the nutriment of genuine piety which grows only from faith naturally and supernaturally robust,—in a word, every one that would be edified mentally, morally, spiritually, to get this book and read, re-read and study it thoroughly. Never, perhaps, more than to-day has there been need to spread among our young men and women the vigorous, manly thought of Brownson. The mass of heterogeneous ideas and images that is so constantly and ubiquitously drifting into their minds from the current books and magazines and newspapers, is calculated to weaken or carry away the solid principles of reason on which alone faith securely rests, unless these principles be wedged in and firmly fastened in their minds by those definite, clearly-wrought convictions which works like the present tend to fashion. Apropos of this thought, Mr. Brownson has a paragraph which, notwithstanding its length, it may not be out of place to transcribe: "We see in our colleges," he says, "able, learned and pious professors who devote their lives to teaching for the love of God, and the good of souls, and our young men, the pride of the land, on leaving college, falling into contemporary rationalism and infidelity. While they remain at college under the care of these learned and revered profes-

sors, surrounded by all possible helps and appliances for the preservation of faith and the cultivation of pious affections, there seems to be little danger ; but when they come out, just at the period when the passions begin to unfold, and go forth into the world without any of the religious stimulants of the college, a large proportion of them wilt as the plant that has grown up in the shade wilts when exposed to the burning rays of a summer sun.

A serious defect in the education given is that too great a burden is imposed on the feeble faith of our age, and the reason of the pupil is not sufficiently pressed into its service ; or, in other words, the professors fail to show the relation between the great universal principles which underlie all the dogmas of faith and the universal principles of reason, of all science, of all knowledge, and of all human belief. The philosophy they teach is not an adequate exponent of human reason, and, therefore, does not harmonize it throughout with the principles of faith, and the harmony asserted is rather asserted than shown. The physical sciences taught are oftener theories, hypotheses, than sciences, and, when not antagonistic to revelation, are nowhere shown to be in dialectic harmony with it. So, in fact, the graduate goes forth into the world loving his religion, it may be, and determined to hold it fast, but with no reason for it but an external authority. *The moment he finds it questioned, he has no resource but to repeat the teachings of the very authority that is questioned and he is called upon to vindicate.*¹ His mind is distracted by an unpleasant dualism that bisects it, and he is unable to use the same universal principles in defending supernatural truth that he does in defending the truths of the natural or rational order. He may have been told, but he has never been made to see, that the natural and the supernatural reciprocally demand each the other, and are in reality but two parts of one dialectic whole. Christianity is teleological and does but complete, perfect, what is initial, inchoate, in nature.

"The religious education stops short with doctrines and

¹ Italics ours.

does not show the pupil by logical analysis that each doctrine of revelation, each proposition of faith, if you will, rests on a universal principle always and everywhere believed, and which cannot be denied without denying the reason common to all men, nor doubted without denying that doubt is doubt. It is this fact that is either not brought out at all, or not brought out with sufficient prominence by our colleges and universities. In former times this was hardly necessary. Doubt and denial were not then carried so far, a less inadequate philosophy was taught in our universities, and intellectual as well as moral and spiritual culture was far higher, not only in the educated classes, but in the community generally. To meet the new want the professor may need to be trained in a department of thought which he has not hitherto been required to master, a new branch of science which I may call the Philosophy of Religion." (Pp. 25-27.)

We may be pardoned this lengthy quotation on the ground that it shows us : first, what it is worse than folly for us to deny or to try to elude by the sneer implied in the epithet "pessimistic"—that much of our higher education lacks manly vigor, that by a consequence, more or less direct, many of our young men are lost to the faith : secondly, it illustrates what we have alluded to above, how the later Brownson's matter is colored by the thought and style of the elder ; thirdly, it brings us to the consideration of some opinions in which we differ from our author.

II.

Dr. Brownson complains somewhere in his works that, "Nobody till instructed by experience can conceive how hard it is to get the mind of a thoroughbred schoolman, accustomed to the subtile distinctions, sub-distinctions and abstractions of the schools, out of its grooves, and to induce him (said schoolman) to look at things in the simple light of common sense:" that he had "to labor for hours with a professor of philosophy to a post-graduate class in a renowned college to get him to admit the truism 'Nothing is

nothing,' and did not succeed even at last." The obtuse schoolman "seemed very much inclined to maintain that nothing is something, and was disposed to refine on the word, and could not see that the assertion, 'nothing is nothing,' is the English equivalent of the Latin assertion, 'nihil est nihil.'" At another time Dr. Brownson "spent half a day in the vain effort to prove that the ideal formula *Ens creat existentias* is not pantheistic," and unfortunately, too, still another half a day on some other futile attempt at persuading the obfuscated schoolman that Dr. Brownson's system was not the condemned ontologism. (Vol. II, p. 536). Now, no one acquainted with Dr. Brownson's works and the English literature of philosophy will deny that he has few peers, if he have one, amongst philosophers who have used our mother tongue as the vehicle of their thought. On the other hand, however, no one familiar at the same time with the Brownsonian and with scholastic philosophy, can fail to miss the perfecting discipline the latter would have given to the great synthetic mind that wrought out the former. If Dr. Brownson's apriorism, subjectivism, the impatient sweep of his synthetic tendency, had been tempered, checked, objectivized, if we may so speak, by the patient study of the scholastic philosophy, he would not have been so shocked at the thoroughly philosophical schoolman who refused to accept the unqualified statement that "nothing is nothing" even when Latinized into "nihil est nihil," or that "*ens creat existentias*" does not need the subtle distinctions of scholasticism to save it from pantheism. Elsewhere¹ Dr. Brownson had strongly protested against the making of "common sense" the light in which philosophical subjects are to be viewed, and, consistently with his own principles, he should not have urged the open-eyed schoolman to view so transcendental a proposition as "nothing is nothing"—a judgment the unqualified admission of which involves most weighty consequences in ontology, psychology, theology, and, therefore, too, in morals, and all that these sciences imply,—to view, I say, this abstruse metaphysical statement

in the *light of common sense*. Dr. Brownson tells us that his father "had studied St. Thomas perhaps with as much care and diligence as Fr. Kleutgen or Mein Herr Stöckl." (P. 68). We take it on faith that Mr. Brownson has been able to estimate the comparative amount of care and diligence these three eminent philosophers gave to the writings of St. Thomas, but the only gauge at the command of his readers is their respective works, and we do not hesitate to assert that the two volumes of *Die Philosophie der Vorzeit* show vastly more familiarity with the letter and spirit of St. Thomas' work than can be gleaned from the twenty volumes of Dr. Brownson's sen. writings. This is no exaggeration and may be readily verified by comparison.

We think we esteem as highly as any one the eminent philosophical gifts of Dr. Brownson, but we do not believe he *could study St. Thomas*. The very greatness of his mind was the principal obstacle to such study. His intellect was first and last synthetic. His genius was impatient. He saw too much at a glance to examine detail, and so we believe that those subjective currents that flow from almost untraceable sources in every man's mental life were often not noted and accounted for by him in his own mind, and that he projected them unconsciously into the genesis of his views and theories. Moreover, he took up the study of St. Thomas too late in life, at a time when his philosophical opinions and convictions had been already formed and settled. His theory, too, of how to approach the study of St. Thomas shows that he was unlikely to profit by the mental discipline of such study. "It has often struck us," he says, "that to understand or to grasp the meaning of St. Thomas, or of any other great mediæval philosopher, it is necessary to arrive at it in some sense *aliunde*, by original and independent investigation for one's self; or that in order to understand his solution of a problem, we must first solve it for ourselves." (Vol. II., p. 487.) May it not have been that Dr. Brownson had first made up his mind that the primary principle of thought and things, of the logical and of the ontological order, is *ens creat existentias* and that, therefore, he found a warrant for it in his after study of St. Thomas? The ontologists and Rosmini

found their systems together with the corresponding arguments in the writings of the Angelic Doctor, yet both have been condemned by the Holy See.

Mr. Brownson's mind, if we may judge of it by its present work, is either by nature or by cultivation like that of his father, chiefly synthetic, and enriched more by wide reading and broad speculation than by critical philosophical analysis. His large familiarity with philosophy, apparently of a Platonic and ontologistic character, has somewhat dimmed his appreciation of the keener dissection of psychological phenomena. His philosophy is that of Dr. Brownson, and shares its subjectivism. One realizes this from such expressions as these: "Abstractions are nullities," "abstractions have no objective existence," "the ideal, that which precedes experience, is creative and constitutive of the intellect," God affirms Himself in immediate intuition," etc. These, of course, may pass as figurative expressions, but they indicate a certain looseness of thought and are too vague to be given a place in philosophical science.

Mr. Brownson shows considerable acquaintance with the history of philosophy, but he fails to grasp the true meaning of the scholastic ontology and psychology. He has examined a dozen or more text-books of philosophy used in our colleges, but, though he finds special merits in them all, there is not one that he could unreservedly recommend—not one that is not more or less objectionable. (P. 29).

We are at a loss to know what text-books these could have been. Probably they were those that were written or compiled in the beginning of the revival of the scholastic philosophy, shortly before or about the middle of the present century. That philosophy has, in the meantime, especially since the publication of the great Encyclical of Leo XIII. *Æterni Patris*, reached a higher stage of development than it had in the forties and fifties. We can nowhere find in its text-books since that date, and, indeed, in but very few of its more generally used text-books before that date, that "some of them adopted the ontological principle and method, and some of them the psychological principle and method, and

others partly one and the other." (P.28.) Most of the text-books on scholastic philosophy with which many years of study of its literature has made us familiar, teach *ex professo* that the only true philosophical method is that which alone is in harmony with the composite nature of man—viz.: the analytico-synthetic method, or psychologico-rational—a method in which the mind advances analytically from the sensible order to the intelligible, and synthetically from one intelligible idea or judgment to another in the same order. We begin to suspect the carefulness of our author's examination when we come across paragraphs like the following: "The question raised by Hume [regarding the principle of causality] presents a like question with regard to the first or necessary principles of all science. . . . How do we come by them? Where in St. Thomas, and the whole range of Thomist philosophy, or any other philosophy taught in Catholic schools, are we to look for an answer?" We would answer at once: in the logic, ontology, and psychology of any of the ordinary text-books of philosophy. To mention just a few, and those the most generally known, in Pesch, Lahousse, Zigliara, Van der Aa, Stöckl, Frick, Gonzalez, Schiffini, Kleutgen, Lepidi, Urraburù, etc., etc. Rather would we ask where is the philosophy now taught in our Catholic schools in which the meaning and origin of first principles are not explained?

Our suspicion is just a little confirmed when we read the following: "What is real is either God or creature. . . . There is no middle term possible. This is plain common sense and excludes the intermediary world of ideas or abstractions which seems to have been asserted by Aristotle and revelled in by some of the scholastics and so effectually demolished (?) by Reid . . . The peripatetics seem to have imagined a *mundus logicus* distinct from the *mundus physicus* and intermediary between God and the creature and between real and unreal, which you can range neither in the category of being nor in that of existence." By the intermediary world of ideas "asserted by Aristotle, and revelled in by some (most?) of the scholastics—the intermediary *mundus logicus*,"

—we take it is here meant the *phantasma*, the *species intelligibilis* and the *species expressa* or complete *idea*. If Reid effectually demolished this world, it seems to have been pretty solidly put together again by neo-scholasticism. It surely still moves on in the philosophy taught in our Catholic schools, and there does not seem to be any fear in the world-builders of their little creation going to pieces. They might, indeed, well dread such a catastrophe if the sole entity of their logical world consisted in a something *between God and creature*, something *neither in the category of being nor in that of existence*. Surely any one even superficially acquainted with scholastic—peripatetic, if you will—psychology knows that they placed these *intermediaries* in the category of *accidents* as *real modifications*, *physical and psychical* of the *faculties*; the *phantasma* state, quality—act—of the organic faculty, imagination; the *species intelligibilis*, and the *species expressa*, spiritual states, *accidents* of the *intellect* . . . Are not such *accidents* in the category of *Being* (being in the scholastic not the Brownsonian sense) as well as in the category of *existence* (both in the Brownsonian and in the scholastic sense)?

On the page preceding our last citation, we find this: "The peripatetic categories are the forms of logic; but logic itself, what is that? *Is it real or unreal?* St. Thomas is the only one of the scholastics who probably, if the question had been asked him, would have given it a rational answer. (P. 182).

Now if there is one question in the scholastic logic more fully discussed than another, it is precisely this on the *nature of logic* as a mental science or art. We would refer Mr. Brownson to the first volume of Silvester Maurus, *Quaestiones Philosophicae*, to the first volume of Joannes a St. Thoma "Cursus Philosophicus," to Pesch's *Institutiones Logicales* (vol. II), &c. By each of these authors the nature of logical science is very thoroughly investigated.

Mr. Brownson remarks in another place (p. 29) that "Our professors nearly all profess to follow St. Thomas, but the difficulty is that they are unable to agree among themselves as to what is the philosophy St. Thomas actually taught."



We cannot help suspecting that Mr. Brownson is here writing according to a favorite opinion of his illustrious father rather than from direct acquaintance with the teaching of our professors. It is true that there is some disagreement amongst the latter regarding the mind of St. Thomas on some special questions. But the disagreement is much exaggerated by those who do not view the Thomistic philosophy taught in our schools *as a whole*. Outside the famous question in theology regarding the relation of man's free will to God's foreknowledge and *concursus*, the points of disagreement are comparatively few and count for little when balanced with the general concord.

III.

But what matter whether Mr. Brownson be thoroughly versed in or quite in touch with scholastic philosophy, provided his own system be true? There are more things in heaven and on earth than are dreamt of in our philosophy, and a share in these other things our author's philosophy may enjoy. Let us see.

Mr. Brownson bewails, as we have seen above, the lack of a universal principle in our philosophical and religious education, in which the objective and subjective, the natural and supernatural, may be viewed as the parts of one dialectic whole, the lack of which principle is so disastrous in its intellectual and moral consequences to our youth. To obviate these consequences "it becomes necessary to revise the generally received philosophy, correct its methods and principles, and supply its defects, so as to harmonize it with common sense and tradition and establish the identity of the knowable and the real—that is, to show that the order of science follows the order of being, and in their principles they are identical, whether the science be of the natural or of the supernatural." (p. 27.)

We presume the "generally received philosophy" here alluded to is that which is now, with little variation, taught in Catholic institutions of learning, as, outside of these, there

is no prevailing philosophy. We have been under the impression that Leo XIII had strongly insisted on the scholastic philosophy *ad mentem D. Thomae* being explained in these institutions, precisely because it claims to be and because he considers it to be *correct in its methods and principles* and in very close *harmony with tradition and common sense*; and moreover, we did suppose Leo XIII, for several sufficient reasons, a good judge of the merits of various systems of philosophy and quite able to decide which of them is best for Catholic teachers to follow.

But waiving all this, what does our author propose introducing, in order to *correct the methods and principles* and *supply the defects* of the old philosophy? What principle is that in which the real and the logical, the natural and the supernatural, are to receive their ultimate explanation and to stand forth in unbroken unity? The answer to the latter query answers substantially the former.

The principle is the Giobertian formula, *Ens creat existencias*—Being creates existences. Can this principle do what Mr. Brownson claims for it? To answer this question would carry us far beyond the limits allowed us here. We hope to recur to it on a future occasion.

In calling attention to some points wherein we do not agree with the author, we have no intention of finding fault with his book as a whole. It is true we regard his basal principle as false, inasmuch as it claims that the mind has an intuition of *Being creating existences*, but we believe that those of his readers who are informed in philosophy will see and discount the error, whilst those not thus informed will pass it by unnoticed or as beyond their reach. Both classes of readers will profit by the other excellences of the book. In the fairly extensive literature of its subject there is no other work like it—none that approaches it in breadth and depth and richness of thought, and in manly robustness of faith. Of this latter quality, let his closing page serve as illustration: "These investigations and discussions," he concludes, "have carried us far into the secret nature of things, of God, the human soul, human nature, of the uni-

verse, and the relation of man to the universe, and of man and the universe to God. Even the unbeliever, born in Christian lands and brought up in Christian schools, has a stronger and better developed reason than had the unbeliever under paganism, and an Augustus Comte is much in advance of old Epicurus or any of the herd from his sty. Eliminate from intellectual and moral science all that reason owes to its efforts to understand the mysteries in their relation with one another and with our natural powers, and our actual science would be reduced to the dimensions of that of the child or the savage. The difference between the child and the full-grown man, or between the savage, the North American Indian and the New Zealander, and the Italian, Frenchman, Englishman, German, or citizen of the United States, shows what reason owes to faith in the mysteries. It is easy, then, to understand the indirect aid rendered to reason, even in the order of the intelligible, and to show to those who regard faith as antagonistical to reason that they are not well read up in the facts of the case, and that the vision of the true believer extends over a wider horizon and is clearer and distincter than that of the infidel or rationalist." (p. 214).

Mr. Brownson declares his intention to treat hereafter, in detail, of all the dogmas and mysteries of faith. We shall look forward with interest for the promised volume, eager to see what light his primary principle sheds on the realm of faith.

F. P. SIEGFRIED.

Overbrook, Pa.

ANALECTA.

ALLOCUTIO

SS. D. N. LEONIS XIII.

Occasione Creationis Cardinalium in Consistorio

DIE XXIX NOV. AN. MDCCCXCV.

VENERABILES FRATRES.

Europa omnis, suspensis expectatione ac sollicitudine animis ad propiorem Orientis plagam contuetur, intestinis offensionibus et luctuosis fessam casibus. Acerbum revera dolendumque spectaculum, infecta sanguine oppida, civitates : ferro flammisque ingentes pervastati tractus.—Dum viri principes, quae eorum summa laus est, collatis invicem consiliis, modum cladibus et securam incolumitatem innoxii laborant exposcere, Nos quidem nequaquam omitimus, quantum est in Nobis, pro eadem causa nobilissima iustissimaeque contendere. Videlicet ante hos ipsos novissimos casus, niti pro gente Armenia animo libentissimo studuimus, implorataque excelsi Principis auctoritate, concordiam, mansuetudinem, aequitatem suasimus. Quae quidem consilia Nostra haud sane visa displicere. Coepta persequi, propositum est : nihil enim tam cupimus, quam ut in maximi imperii finibus sua cuique incolumitas, suaeque iura omnia salva, ut oportet et sancta sint. Interea Armenorum afflictis fortunis tempestivum solatium a Nobis ne deesset, opem ferre egenis maturavimus, quos maxime calamitas perculisset.

Nostra autem erga Armenos studia, testimonium et fructus amplissimae caritatis sunt, qua prosequimur gentes ex Oriente universas, quibuscum, ut probe nostis, adiumenta salutis sempiternae, quaecumque in potestate sunt Ecclesiae catholicae, communicare quidem et volumus et conamur. Idcirco, qui Nobiscum de fide discrepant, revocare ad concordiam ; qui conveniunt, devincere Nobiscum coniunctius, itemque iuvare omni ope atque ornare ingressi sumus.

Hac voluntate consilioque litteras Apostolicas nuperrime dedimus, ex quibus facile perspiciatur, quae mens Nobis erga Coptos, qui

animus. Nimirum cum eorum pietatem et rei catholicae per Aegyptum explorata incrementa haberemus, instaurandam Hierarchiam coptico ritu, dignitatemque pro Coptis patriarchalem Sedi Alexandrinae, quam Marcus evangelista nobilitavit auctor idemque pontifex, restituendam curavimus.

Amplissimum ordinem vestrum, venerabiles fratres, suppleturis, adlegere visum est ex Italia atque Imperio Austriaco, ex Gallia Hispaniaque viros egregios, quos Cardinalatus honore hodierna die augeremus. In dignitate episcopali sunt omnes; iidemque gravitate et integritate morum, doctrinae laude, rerum usu, muneribus sapienter gestis, de re christiana, de Sede Apostolica optime meriti. Hi autem sunt Adolfus Lvdivicus Albertus Perraud, Episcopus Augustodunensis, quem S. R. E. Cardinalem creavimus et in pectore reservavimus anno millesimo octingentesimo nonagesimo tertio, die decimosexto Januarii, in Consistorio :

Silvester Sembratowicz, Archiepiscopus Leopoliensis Ruthenorum :

Franciscus Satolli, Archiepiscopus Tit. Naupactensis, Legatus Apostolicus ad Foederatas Americae Septentrionalis Civitates :

Ioannes Haller, Archiepiscopus Salisburgensis :

Antonius Maria Cascajares y Azara, Archiepiscopus Vallisoletanus :

Hieronymus Maria Gotti, Archiepiscopus Tit. Petrensis, Internuntii Apostolici munere in Brasilia functus :

Ioannes Petrus Boyer, Archiepiscopus Bituricensis :

Achilles Manara, Episcopus Anconitanus et Humanus :

Salvator Casafias y Pagès, Episcopus Urgellensis.

Quid Vobis videtur ?

Itaque auctoritate omnipotentis Dei, Sanctorum Apostolorum Petri et Pauli et Nostra publicamus S. R. E. Presbyterum Cardinalem,

Adolfum Lvdivicum Albertum Perraud,

Insuper creamus et publicamus S. R. E. Presbyteros Cardinales, Silvestrum Sembratowicz,

Franciscum Satolli,

Ioannem Haller,

Antonium Mariam Cascajares y Azara,

Hieronymum Mariam Gotti,

Ioannem Petrum Boyer,

Achillem Manara,

Salvatorem Casanas y Pagès.

Cum dispensationibus, derogationibus et clausulis necessariis et opportunis. In Nomine Patris ✠ et Filii ✠ et Spiritus ✠ Sancti. Amen.

EX S. CONGREGATIONE RITUUM.

CONFIRMATIO CULTUS AB IMMORABILI TEMPORE PRAESTITI
SERVO DEI THADDAEO MACHAR EPISCOPO CORCAGIENSI
BEATO NUNCUPATO.

Ex nobilissima progenie medio circiter saecula decimoquinto in Hibernia ortus est Thaddaeus Machar, qui puerilem ac proVectiorem aetatem litterarum pietatisque studio excoluit, multasque ab invidis hominibus persecutiones forti animo tulit; donec ab Innocentio VIII, ad regimen et administrationem vacantium dioecesium invicem unitarum Corcagiensis et Clovensis anno millesimo quadringentesimo nonagesimo evectus fuit. Ab inimicis libertatis Ecclesiae, rapinam bonorum passus, prohibitus quoque fuit quominus ad suum gregem pervigil Pastor accederet. Quare Romam petiit, atque ad Pontificem Christi Vicarium, Petrique successorem, uti ad Supremum universi christiani gregis Custodem ac Vindicem, causam Ecclesiae suae detulit. Romanus Pontifex virum dignitate, doctrina ac virtute eximium, benignissime excepit, eique pro suo iure petenti Litteras dedit, quibus adversus iniquos bonorum possessores iniuriam repelleret et se suamque Ecclesiam vindicaret. Exulis ac peregrini forma assumpta, Christi pro nobis passi vestigia sequens, dum Roma profectus ad patriam remearet, Eporediae, quae olim Patritium Hibernorum Apostolum transeuntem viderat, constituit; ibique, ut pauper, humilis cunctisque ignotus, in publicum peregrinorum Hospitium receptus est. Verum longo itinere fessus gravique morbo correptus ante auroram diei 24. Octobris anno 1492 pientissime animam Deo reddidit atque extemplo, uti ferunt, mira lux lectum in quo eius exuviae iacebant circumfudit. Quare Episcopus Eporediensis Nicolaus Garigliatti, ad peregrinorum hospitium pergens Thaddaeum, vultu signis aliisque documentis in eius sarcinula repertis, statim recognovit. Insimul, coacto clero, sacras exquias ea qua decebat veste ornatas solemnem pompam ad Cathedralis Ecclesiam extulit, ibique, religioso funere rite absoluto, in ipsa urna quae sub altaris

principis mensa extabat, quaeque S. Eusebii reliquias custodiebat, addito titulo inscripto : "*Beati Thaddaei Episcopi*" sacrum corpus condidit, universo populo Beatum ipsum acclamante. Hisce auspiciatissimis publici et ecclesiastici cultus initiis mox accessit fama sanctitatis vitae, virtutum miraculorumque magis magisque in dies clara, quae ab obitu Servi Dei ad haec usque tempora perdurans firmissimum robur ac incrementum eidem cultui addidit. Quum tamen hic cultus Servo Dei Thaddaeo Machar ab eius obitu indecinerenter exhibitus, nondum ab Apostolica Sede recognitus atque approbatus fuisset, Revmus hodiernus Episcopus Eporediensis Processum hac de re instituit, ac favorem sententiam protulit. Quapropter Rmus D. Michâel Antonini huius Causae Postulator, nomine etiam Rmorum Antistitum Eporediensis et Corcagiensis necnon Rmi Capituli ac Cleri utriusque dioeceseos, eiusdem sententiae confirmationem a Sancta Sede humillime expetivit. Hinc ab Emo et Rmo Dno Cardinali Vincentio, Causae Ponente, in Ordinariis Sacrae Rituum Congregationis Comitibus, subsignata die ad Vaticanum habitis, sequens Dubium discutiendum propositum fuit, nimirum : "*An sententia praedicti Rmi Episcopi Eporediensis super casu excepto a Decretis fel. rec. Urbani Papae VIII, sit confirmanda in casu, et ad effectum, de quo agitur ?*" Atque Emi et Rmi Patres Sacris tuendis Ritibus praepositi, omnibus accurate perpensis, et audito voce et scripto R. P. D. Augustino Caprara, S. Fidei Promotore, rescribendum censuerunt : *Affirmative*, seu *sententiam esse confirmandam*. Die 13 Augusti 1895.

Facta postmodum de iis per subscriptum S. Rituum Congregationis Secretarium SSmo Domino Nostro Leoni Papae XIII relatione, Sanctitas Sua Rescriptum Sacrae ipsius Congregationis ratum habuit et confirmavit die 26 iisdem mense et anno.

LUCIDUS MA. Card. PAROCCHI.

L. ✠ S.

ALOISIUS TRIPEPI,
S. R. C. Secretarius.

QUAESITA CIRCA JURA ET PRIVILEGIA EPISCOPORUM.

Marianus Casanova Archiepiscopus S. Iacobi de Chile Sacrae Rituum Congregationi humiliter exposuit, per Decretum ab Ipsa editum die 16 Martii 1861, plures usus ritualibus Ecclesiae legibus adversos et praetextu longaevae consuetudinis retentos, e sua Arch-

idioecesi ac praesertim ab Ecclesia Metropolitana fuisse sublatos. Quum tamen ad Rmum Capitulum Metropolitanum unus Archiepiscopus et duo Episcopi titulares pertineant, aliquando dubia exoriantur circa eorum iura ac privilegia. Hinc idem obsequentissimus Archiepiscopus ab eadem Sacra Rituum Congregatione sequentium Dubiorum solutionem efflagitavit; nimirum:

I. An crux Archiepiscopalis possit esse duplici hasta transversali ac parallela cum alia verticali composita?

II. An Archiepiscopi uti possint chirothecis quum ad Ecclesiam accedunt vel ab ea recedunt ante et post Missam Pontificalem?

III. Utrum Archiepiscopus Missam celebraturus supra planetam gestare queat crucem pectoralem?

IV. An in aliena Dioecesi Episcopi suffraganei et titulares mozzetta uti possint?

V. Et adhibere Cappam Pontificalem?

VI. An iidem pariter in aliena Dioecesi baculum pastorem deferre valeant?

VII. Atque solemniter celebrantes sedere in sede Archiepiscopi vel Episcopi propria seu in throno, cum sola ipsius loci Ordinarii licentia?

VIII. Ac tandem adhibere biretum doctorale cum quatuor apicibus, quod sit coloris violacei, cum flosculo et funiculis rubri coloris?

IX. Canonici, etsi dignitate episcopali insigniti sint, debent ne associare Archiepiscopum cappa magna indutum ad Metropolitanam Ecclesiam accedentem, sive ut Missam Pontificalem celebret, sive ut Missae ab alio celebrandae assistat?

Et Sacra eadem Congregatio, referente subscripto Secretario, exquisito voto alterius ex Apostolicarum Caeremoniarum Magistris, omnibusque rite perpensis, rescribendum censuit:

Ad I Dilata.

Ad II et III Negative iuxta Caerem. Episcoporum et Decreta.

Ad IV Negative iuxta Decreta, praesertim in Liburnen. 23 Septembris 1848 ad 2^{um}.

Ad V detur Decretum in *Veliterna* 6 Septembris 1698.

Ad VI Affirmative ex permissione Archiepiscopi vel Episcopi Ordinarii loci, et quando tenuerint ordinationes, consecrationes aliasque functiones, in quibus iuxta regulas libri pontificalis baculo pastoralis uti debent et necesse est, iuxta Caerem. Episcoporum lib. 1, cap. 17, et Decret. *Bracharen.* 1 Septembris 1607.

Ad VII Dilata.

Ad VIII Negative, quoad biretum formae doctoralis, iuxta De-

cretum in *Venusina* 7 Decembris 1844. Affirmative quoad biretum formae ordinariae ac coloris violacei cum flosculo et funiculis eiusdem coloris, iuxta privilegium a Sanctissimo Domino Nostro Leone Papa XIII indistincte omnibus Episcopis concessum.

Ad IX Affirmative et servetur Decretum *Gnesnen. Posnanien.* 20 Martii 1895.

Atque ita rescripsit. Die 6 Septembris 1895.

L. M. Card. PAROCCHI.

L. ✠ S.

ALOISIUS TRIPEPI,
Secret.

E S. R. U. INQUISITIONE.

Clausulae quaedam in Dispensationibus matrimonialibus abhinc tollendae.

1. *Omittantur* abhinc sequentes clausulae : (a) "Si veniam a te petierit humiliter." (b) "Recepto prius ab eo juramento, quod non sub spe facilius habendi dispensationem huiusmodi incestum vel adulterium huiusmodi commiserint, quodque talia nunquam deinceps committant neque committentibus praestabunt auxilium vel favorem." (c) "Peractis ab iis duabus sacramentalibus confessionibus."

2. In iisdem litteris *tollantur* sequentia verba : "Volumus quod si tu aliquid muneris vel praemii exigere aut oblatum recipere praesumpseris, absolutio aut dispensatio nullius sit roboris aut momenti ;" et *dicatur* : "Vetito omnino ne aliquid muneris aut praemii exigere aut oblatum recipere praesumpseris."

3. *Tollatur* clausula : "Dummodo in praefata separatione permanserint," et *dicatur* ejus vice : "Remoto, quatenus adsit, scandalo, praesertim per separationem tempore tibi beneviso, si fieri potest."

4. Clausulae : "Si preces veritate niti repperis," *substituatur* haec alia : "Si vera sint exposita."

5. Ubi dicitur : "Absolvas sive per te, sive per alium in forma Ecclesiae consueta," *dicatur* : "Hac vice tantum per te sive per alium absolvas."—Die 28 Augusti 1895.

E S. CONGREGATIONE DE PROPAGANDA FIDE

CIRCA JURAMENTUM A MISSIONARIIS PRAESTANDUM.

Illme ac Rme Domine.

Cum in nonnullis missionibus super interpretatione et vi Bullarum "Ex quo" et "Omnium sollicitudinum," quas Benedictus XIV f. r. circa juramentum a Missionariis ad Sinenses et Indicas gentes emittendum edebat, sequens exorta fuerit quaesto: "utrum videlicet praeter sacerdotes Europaeos presbyteri quoque indigenae dictum juramentum praestare teneantur," Sacra Propagandae Fidei Congregatio, cui hujusmodi dubium propositum fuerat, rem totam ad S. Officium deferendam esse censuit. Jamvero, necessariis et opportunis exquisitis in themate informationibus, in Comitibus generalibus fer. IV diei 29 Maii nuper elapsi habitis praelaudatae Congregationis Emi ac Rmi Patres super relato dubio sequens dedere responsum, a SSmo D. N. LEONE P. P. XIII deinde confirmatum, videlicet "juxta noviter habitas informationes teneri." Quam quidem sententiam, cui in posterum singuli cujuslibet missionis presbyteri, sive Europaei sive Indigenae, fideliter adhaerere debebunt, dum Amplitudini Tuae communico, hac praeterea occasione utor, qua Tibi significem juramentum, de quo supra, cum semel penes quemlibet alicujus missionis Praesulem fuerit praestitum, semper in posterum fore in suo robore permansurum; adeo ut necessarium non sit ut renovetur, si Missionarius ad aliam transeat missionem, alteriusque Superioris fiat subditus: cui tamen testimonium de eodem juramento praestito exhibere debet.

Interea DEUM precor, ut Te diutissime sospitet.

Amplitudinis Tuae Addictissimus Servus.

M. Card. LEDOCHOWSKI, *Praefectus.*

✠ F. AUGUSTINUS Archiep. Larissen., *Secret.*

Datum Romae ex Aedibus S. C. Propagandae Fidei, die 21 Junii 1895.

CONFERENCES.

THE AMERICAN ECCLESIASTICAL REVIEW undertakes to answer in this Department questions of general, not of merely local or personal, interest. Our readers will understand that there are topics in moral theology which may not be discussed in public print, and also, that it is not our purpose to conduct purely private professional correspondence. We shall, however, accommodate ourselves as far as we prudently can to the numerous wants of the reverend clergy.

THE EDITOR.

MARRIAGE CEREMONY DURING THE FORTY HOURS DEVOTION.

Qu. Is the marriage rite ever performed in the Church in which the Blessed Sacrament is exposed for the Forty Hours Prayer? And, if so, what are the ceremonies peculiar to the Mass or nuptial benediction?

Resp. The *Instructio Clementina*, which regulates the order of the Forty Hours Devotion, plainly excludes not only the nuptial mass, but all rites and ceremonies which do not directly refer to or which detract from the attention and devotion due to the Blessed Sacrament. Marriage celebrations must, therefore, be anticipated or postponed, unless they are performed in a separate chapel.

There appears to be no objection, however, to having a nuptial mass before the mass of exposition, or the nuptial benediction after the Blessed Sacrament has been reposed in the tabernacle in the evening.

ABSOLUTION TO A MEMBER OF THE Y. M. C. A.

Qu. Kindly inform me through the REVIEW whether a confessor is bound to refuse absolution to a member of the "Young Men's Christian Association." If so, why?

Resp. That the "Young Men's Christian Association" is a distinctly Protestant organization may be easily ascertained

from the literature and other methods which they employ for propagating their religious principles. The avowed aim of the various founders of the Association (in English-speaking countries, and particularly) in the United States is, indeed, "the promotion of Christ's Gospel." This aim is worthy of the approbation and co-operation of every man. But since Christ has not only given us His Gospel, but also pointed out—by explicit directions and precepts—the manner of observing the principles contained in His Gospel, we are bound to discard all *private interpretation* of the same and follow out His instructions regulating religious discipline.

Now, the method adopted in the Bible classes (a regular and principal feature) of the Y. M. C. A. is that of Protestants in general, namely, the guidance of private judgment, which, although somewhat broader in its application than would be allowed in an individual sect, is nevertheless the leading feature of the religious instruction given to the members of the Y. M. C. A. Despite their attentive study of the Gospel, and their high aim to spread it, they are in a position analagous to that of a military cadet, who is well informed as to the regulations of his code and who loves his country and its service with the same enthusiasm that animates the Christian evangelist. But in carrying out the ordinances of his superiors, he follows his own judgment of what is useful or glorious to his country. Now, as a good soldier, whatever knowledge of military tactics and patriotism he may possess, follows without remonstrance or manifestation of self-will the directions of his officer, even when these seem to his own judgment less wise or reasonable, so the soldier of Christ must place himself under the direction of those to whom He said: "Who hears you, hears Me" (Luk. X, 16)—that is to say, the Apostles and their legitimate successors in the Apostolic Church. Without this discipline no uniformity of judgment concerning the meaning of the Divine Law is possible. Private interpretation frustrates the fundamental design of the Gospel, which is charity—and the uncharity of opposing sects, and their combined hostility to the Catholic Church, when they

know her doctrine but partially or under misrepresentation, is the best proof of the baneful results of the fatal principle.

If, then, it is unlawful, as well as inconsistent, to admit to the Sacraments of the Catholic Church one who adheres to a distinctly Protestant sect, it is equally unlawful to admit a member of the Y. M. C. A. Affiliation to that body may mean association with young men who cultivate moral and gentlemanly habits; it may mean promotion in employment, and preference in the social circle, but it means also, and principally a denial of the Catholic doctrine, that the Church is the God-appointed interpreter of the Gospel. A member of Y. M. C. A. may be a better man than many a Catholic, not only before men but before God, who judges each according to his apportioned graces and talents; but the religion of the Y. M. C. A. is not thereby proved to be superior to the Catholic Church, which aims at the *complete* fulfillment of the Divine Law. He who knows and professes that Law as found in the Catholic Church cannot deliberately adopt a path which leads him away from that Church without risking his eternal salvation. As an honest Catholic, he may fail and fall a hundred times, but he does not lose sight of the true way; as a member of the Y. M. C. A., he may fall less often, but he is in the wrong way.

THE SPONGE FOR THE ABLUTION OF THE FINGERS.

Qu. There is a custom in some churches of purifying the fingers (in case of duplicating or after distributing holy communion) by means of a moistened sponge, kept in a vessel on the altar. Is this a proper or legitimate method of purification?

Resp. The use of the sponge is entirely without warrant. The Ritual prescribes the manner of purifying the fingers in both instances: *admoto aquæ vasculo digitos lavat . . . et abstergat* (Append. de Eucharistia). Again: *Digitos quibus SS. Sacramentum tetigit in aliquo vase mundo ad hoc in altari preparato abluet.* (Ibid.).

The expressions "digitos lavat" and "abluet" signify a

washing of the fingers in the liquid water, so that the ablution may be consumed "per modum potus;" for in another part the Ritual says: "Postea sacerdos abluet digitos . . et infirmo detur ablutio." This liturgical sense of the word *ablution* is recognized even by the lexicographers in our own language: "A small quantity of wine and water which is used to wash the priest's thumb and index finger, and which then, as perhaps containing portions of the consecrated elements, is drunk." (Definition of "ablution" in Webster.)

The last words of the definition indicate likewise a reason which makes the use of the sponge—although very convenient—dangerous, inasmuch as it fosters irreverence and, perchance, desecration. The object of having a vessel with water is to dissolve the particles which may have clung to the fingers in distributing holy communion. It is supposed that this water will be frequently renewed, since the Ritual prescribes a *clean* vessel (*vas mundum*). Now a sponge will hide the dirt, but not lessen it. If it become dry, the sacred particles will not dissolve, and may even be caught and scattered by the fingers that touch it. The only proper way is to keep on the altar a vessel with wine or water frequently renewed, and a clean purificator, or, as Dr. Herdt (Praxis I n. 275) puts it: "Vasculum cum vino vel vino et aqua, vel saltem sola aqua ad digitos abluendos, et purificatorium ad eâdem abstergendos."

MISSA CORAM SS. SACRAMENTO EXPOSITO PRAESENTE CADAVERE.

Qu. Would it be permissible to perform the funeral service in the church during Forty Hours Exposition? I assume that a requiem mass could not be said, and that the funeral ceremony would take place after the regular Exposition mass, so as not to interfere with the functions of the Forty Hours.

Resp. The spirit as well as the general legislation of the Church is against permitting any liturgical function during

the Forty Hours Adoration which does not contribute to the object for which this devotion was instituted. Whilst we may privately pray for the dead, the public devotion of the Forty Hours is exclusive of everything but adoration of the Blessed Sacrament. It implies a festive spirit, although one of atonement, entered into by the entire community, and excludes for the time being all demonstration of private sorrow and affliction over the death of a brother or sister. For a reason akin to this the Church has forbidden the exposition of the Blessed Sacrament during the time when the solemn office of Requiem is being performed. A case in point is that of the Canons of Nocera, in Italy, who had a time-honored custom of singing the office for the dead whilst the Blessed Sacrament was exposed. The S. Congregation, asked as to the lawfulness of such a practice, answered that an abuse of this kind was to be abolished by the Bishop.

In Ecclesia Collegiata Dioec. Nuc. Pag. celebratur funerale cui additur Expositio SSmi, coram quo, ante suppedaneum altaris erigitur tumulus mortuorum. Durante interim expositione a canonicis officium defunctorum cantatur, absolutis Laudibus, exposito pariter SSmo, canitur missa propria diei currentis in paramentis albis, eaque absoluta, celebrans dat benedictionem cum SSmo.

S. C. resp. Assertam consuetudinem tamquam *rubricis et ritibus Ecclesiae contrariam sustineri non debere*, et Episcopus eandem omnino aboleri curet. (N. 4292; die 27 Mart. 1779).

CAN FATHER FRANCIS DUPLICATE?

Qu. Will you please give a solution in the REVIEW to the following doubt:—

Father Francis has a station—ten miles out from his residence—at which he says Mass every alternate Sunday and occasionally on weekdays. On Tuesday last, just as he has finished Mass, farmer F. comes to him and says: “My wife is very low; the doctor says she cannot live two hours. She wants you to come and bring her Holy Communion and also to anoint her. It is only a mile out.” Father Francis is in a quandary. He has not the Blessed Sacra-

ment and has already said Mass. The sick woman may be dead before he can drive home and back—twenty miles—for the Blessed Sacrament. He says to himself: "There is a soul at stake; I will say Mass again that I may get the Blessed Sacrament, even though it is a day on which I am not allowed to duplicate."

May he say Mass in this case? Or should he do so?

NEBRASCA.

Resp. He neither may nor should duplicate under the circumstances. The reason is that the administration of the Holy Viaticum is not essential to insure the salvation of the dying woman, although it confers great graces.

Nor is there any precept binding a person to receive the Blessed Sacrament, however desirable it may be. On the other hand, there are two precepts preventing Father Francis from duplicating: first that of the ecclesiastical fast, which the ablution of his Mass already said prevents him from observing in a second Mass. Secondly, the prohibition of duplicating for such a purpose at all. The privilege of bination is of strict interpretation, and for the definite purpose of giving a number of the faithful an opportunity of fulfilling a precept (that of hearing Mass on Sundays and holidays of *obligation*) which otherwise they cannot do.

What Father Francis should do in the given case is to go at once to the sick person, shrive her and *administer Extreme Unction*, then, if any time remains, go for the Holy Viaticum in the hope that she may live long enough to receive it. The doctor's "two hours" are not infallible, and the possibility of giving the consolation of the Viaticum to a dying person—whilst it is not a question of *saving* a soul—is worth much more than the inconvenience of a twenty miles' ride.

INSCRIPTION FOR A CORNER STONE.

Qu. Would you kindly give an example of a simple inscription to be placed in the corner stone of a church? I believe it is customary, besides mentioning the year, to add the names of the President, the Governor and the Mayor. What are the Latin forms for these dignitaries of our Republican land?

Resp. A simple inscription, embodying the names of the officials mentioned in the query, is the following :

TEMPLI
 IN. HONOREM. S. BIRGITTÆ
 LAPIS. SACER. AVSPICALIS
 JACTVS. FVIT*
 KAL. FEBR. A. D. MDCCCXCVI
 SYMMO. REIP. PRÆSID. GROVERO. CLEVELAND
 CAROLO . . . STAT . . . MODERATORE
 JOANNE . . . VRBIS. PRÆFECTO.
 PATRITIO . . . NOVI. TEMPLI
 CVRIONE. DESIGNATO

DISCREPANCIES OF SCRIPTURE TEXTS; IN THE BREVIARY, MISSAL AND BIBLE.

Qu. To-day (17 Dec.) the Antiphon *O Sapientia* of Vespers is punctuated in such a way as to give a somewhat different sense from what appears to be the same passage in the Vulgate edition of the Bible (Wisd., viii, 1). Thinking it a typographical error, I examined several editions, French and German, of the Breviary and find everywhere the same discrepancy. Is this accidental or designed? And what is the reason, if there be any, of the different punctuation?

Resp. The differences in form and punctuation between Biblical quotations in the Breviary and the Vulgate text is due to the fact that the liturgical books are on the whole older than the time of St. Jerome (†420), to whom we mainly owe the present form of the Vulgate text. Before his time an old Latin version, called the *Itala*, was in common use, and the Breviary and Missal for the public service of the churches were largely made up from portions of this Latin Bible. Frequently the

*The name of the Dignitary or delegated official who lays the corner stone follows here, with the preposition A or AB and full ecclesiastical title. A clause such as

MAGNA. SACERDOTVM. ET. CIVIVM.
FREQVENTIA

might be inserted before "jactus fuit."

words, were simply adapted to a definite liturgical purpose, by the system known in hermeneutics as verbal accommodation ; but the antiphons of the Breviary and the verses after the epistle in the Missal were as a rule taken literally from the *Itala*. Those portions remained unchanged even after the Latin Bible had been revised and adopted as the standard version under the name of Vulgate.

Thus the Breviary and Missal of to-day bear silent witness to the antiquity of the Catholic ritual. It is needless to say that the differences between the liturgical books of the Church and her authentic version of the Bible involve in no case a discord of doctrine ; on the contrary, the two versions often contribute to elucidate the deeper sense of the sacred words.

MEANING OF THE SIX CANDLES AT HIGH MASS.

Qu. What is the symbolic meaning of the six candles on the altar at solemn mass ?

Resp. According to the mediæval liturgists¹ the lights on each side of the crucifix upon the altar of our churches signify the light shed by the cross or the gospel of Christ upon the Jewish and Gentile nations. The three lights in the solemn service represent, on the one hand, the three patriarchs of the Jewish Church ; and on the other, the representatives of the Gentile cult who came to Bethlehem in search of the True Light.

From another point of view the triple light on each side is an expression of the triune source and action of the divinity which sheds its rays upon all mankind (Jew and Gentile) through Christianity.

When the Bishop celebrates the solemn mass a seventh light is added, immediately behind the crucifix, and raised above the other lights, in order to emphasize the superiority the Christian teaching (light), represented by the pontiff, to the wisdom of the Old Law and the natural law as found in the Pagan philosophy.

¹ See Gühr's work on "the Holy Sacrifice of the Mass," in German or French.

BOOK REVIEWS.

CHRIST IN TYPE AND PROPHECY. By Rev. A. J. Maas, S. J., Professor of Oriental Languages in Woodstock College, Md. Vol. II. New York, Cincinnati, Chicago: Benziger Bros., 1896. Pages, 500. Price, \$2.00.

When two years ago the first volume of *Christ in Type and Prophecy* appeared we pointed out the thoroughness and critical skill of which the work gave evidence. The second volume strengthens our conviction regarding these qualities, and it reveals fully the practical purpose which Father Maas, its learned author, had in mind when he projected the work upon the present lines. Catholics who make any pretensions to belonging to that thoughtful class of minds who occupy themselves with the serious problems of the day, and who are convinced that Christianity alone holds the key to their solution, will find in these two volumes a systematic development both historical and theological of the great argument on which all other reasoning of the Christian apologist is based, namely the divinity of Christ. Names such as Briggs, Elliott, Drummond, Stanton, Scott (not to mention the numerous translations of the works by the great Biblical scholars in Germany), all of whom have treated this subject of the Messianic prophecies from what has been styled the "conservative" Christian standpoint, are familiar to the educated Christian gentleman or lady of our land. Unfortunately these authors are not animated by the Catholic spirit and only partially informed in Catholic tradition. Now, these two factors are of immense importance in ascertaining the right and complete bearing of the Messianic prophecies. They create the Catholic temper which puts the interpreter in accord with the source whence the divine utterances proceed; and just as the characteristic sound of the metal is fully called forth by the stroke from a piece fashioned of the like material, so the prophecies of Christ are most fully and perfectly sounded by minds regenerated and formed in the school of the Messias. In such a school our author has received his training, and from it he takes his safer light. But saying this does not

imply that he ignores the labors of those who, as interpreters of the Messianic prophecies, are less favored than himself by reason of their position outside of the Church. On the contrary, there are few Catholic scholars, and perhaps none in our own country, who take so impartial an account of the concurrent non-Catholic literature in the department of Biblical studies. One need only examine the present work to become convinced of this.

The subject matter treated of in this second volume completes the aspect of the Messianic office in its accomplishment and in its results. It will be remembered that the first part of the work dealt with what might be called the preparatory elements which lead us to a right understanding and appreciation of the prophecy argument. This embraced a cursory glance over the history of the prophetic office, and the Messianic prophecies in particular. Next the author led us to the examination of the genealogy, birth and infancy of the Messianic person. In the present volume the "Offices of the Messias," as already indicated in the names given Him before His actual coming, are set forth in an analysis of the Scriptural places which foretell them. We see the Messias successively as prophet, as king, as priest, as the "Goel" who protects his people and avenges their injury, and, finally, as the mediator of the New Testament. The description of these offices is again but a preliminary study to the full understanding of the Messianic figure as presented to us in the public life of Christ. That life finds its supreme purpose in the sufferings and death of the Messias. Hence we are led to examine the successive phases through which passes the Messianic Victim, as foreseen by the prophets or foreshadowed in Old Testament types. The final act of this grand mystic representation is given us in the study of the prophecies regarding the Resurrection, the Ascension, the Pentecostal manifestation and the call of the nations into the Church. Here, too, the types of the Messianic kingdom play an important part in completing the scope of this unique book.

The student of apologetics, the theologian, the preacher, the ascetic—the intelligent inquirer of whatever class, seeking for truth on historic or on psychological ground, will find "Christ in Type and Prophecy" a deeply interesting and instructive work; one which it is important to study, especially now, when the champions of disbelief and those of faith in Christ are concentrating their forces, and show a disposition to eliminate those half-way beliefs and inconsistencies represented by Protestant Christianity.

PHILOSOPHIA MORALIS IN USUM SCHOLARUM.

Auctore V. Cathrein, S.J. Editio Altera Aucta et
Emendata. Friburgi Br. Herder. (St. Louis, Mo.) 1895.
Pp. xix. 457.

In this new edition Fr. Cathrein's volume on Ethics takes the place logically belonging to it in the course of philosophy of which it forms the concluding portion. When the first edition was published some two years ago, there was no indication of its relation to a series of corresponding texts designed to cover the entire field of philosophy. This relation was made apparent when shortly afterwards Fr. Frick announced in his logic the complete course under preparation by the Jesuit professors, at Stonyhurst and Exaeten. This course has now been finished and published, and in this second edition Fr. Cathrein's Ethics is given its proper place in the series. It is quite significant of the merit of the work that a new edition should be demanded within the comparatively short interval since the appearance of the former edition. Its author has evidently profited by the suggestions of the reviewers to make some improvements chiefly in the way of additions, which, while they increase somewhat the bulk of the book, considerably enhance its general usefulness. The first improvement meets the eye immediately after the table of contents. A complete list of the theses summing up the general doctrine of the work is there inserted. A similar feature is found in Fr. Boedder's Psychology and Natural Theology, and doubtless will be added in future editions of the other volumes of this series. The first Thesis is the second betterment of the present edition. The ultimate end of creation in general embodies a principle logically antecedent to the determination of the final end peculiar to man. Though it belongs either to Cosmology or to Natural Theology to establish what is the ultimate purpose of God in creation, the logical completeness of Ethics requires that the subject should occupy the first place in the development of this science. Accordingly our author has devoted to it his first thesis and some four pages of bookspace.

In our notice of the former edition we pointed out the desirability of seeing the true moral principles involved in the Social Question unfolded in so thorough a manual of Ethics. We are pleased to see that in the new edition this timely subject receives that solid treatment which characterizes the author's method throughout—just attention to fact and principle, to history and science being here markedly pronounced.

Another improvement is noticeable in the literary apparatus. To each of the more prominent theses are attached references to apposite authorities, especially to Aristotle, St. Thomas and recent larger works on Moral Philosophy. These references are of course valuable mainly to professors and students who wish to extend their reading beyond the more limited lines of this work.

Other improvements of minor importance there are, especially in the addition of some objections, the filling out of the index, etc.

These changes have necessitated the increase of the size of the volume by sixty-one pages, but they add greatly to the usefulness of the work.

SAINT JOSEPH, Epoux de Marie, Père nourricier de Jésus, Patron de l'Eglise, d'après l'écriture et la tradition. Par Rev. P. V. Mercier, S.J.—Paris: P. Lethielloux. 1895. Pp. xv, 407.

The last few years have witnessed a notable increase in the growth of that particular literature which illustrates the life of the foster-father of our Lord. It is a natural consequence of the development of devotion to that great Saint. This devotion is closely connected with—and intended as a remedy for—the spirit of the age, which is shown in a weakening of the bonds of domestic life on the one hand, and in the tendency to false emancipation of womanhood on the other. Leo XIII. in proposing St. Joseph as Special Protector of the Church of Christ, emphasizes the leading motive of this devotion, when, in instituting the Association of the Holy Family, he reminds us that the hope of a modern regeneration whence the Church is to rise triumphant, must come from the regeneration of the Christian family. It is well, then, that those who devote themselves to the propagation of this idea should be encouraged. And here France holds still the lead, as she does in all missionary work, which is perhaps the principal reason why the enemies of faith and virtue are nowhere so bitter and zealous as in that same fair Catholic land.

The present contribution to the literature on St. Joseph is quite an erudite work, although the erudition does not obtrude itself in any didactic form. The S. Scriptures, the Fathers, the devout traditions of a more or less historic character, and the sayings of recognized Catholic writers are brought together to illustrate the life and intercessory position of St. Joseph. The predestined

mission of the Saint, his character as spouse of our Bl. Lady, his relation as foster-father to our Lord, and the domestic life of the holy trio to the death of St. Joseph are sketched in engaging language. The remaining portion of the work is devoted to a study of the circumstances which give to the devotion its special significance in our day, as we suggested above.

There is at the end of the book a brief plan portioning out the matter for meditation, or rather for spiritual reading suitable during the month of March. The work could be easily translated, and would prove a good practical manual for home devotion.

ORGANUM AD GRADUALE ROMANUM. Pars Altera, continens omnia quae in Festis B. M. V., Dedicationis Ecclesiae, Angelorum, Apostolorum, Omnium Sanctorum, a choro cantanda sunt: Harmoniis exornata a C. Becker Rectore Chori in Salesiano, St. Francis, Wis.

If Gregorian Chant must be harmonized—and those who are most competent to judge think it should not—two interests ought to be consulted in the method adopted: these are, the interests of true art, and the interests of the congregation who are listeners willy-nilly to the performances on the organ. The interests of true art require that its most obvious dictates be respected. The modern major and minor modes should not be employed to accompany melodies whose whole being is in modes far removed from the genius and spirit of the modern. The chants, possessing a very well-defined melody in their own modes, are apt to become utterly tuneless, or, at best, but lifeless and insipid, if so harmonized as to lead to the impression that they are written in modern tonalities.

On the other hand, if accompanied in a too strictly scientific and, to "the general," utterly unintelligible manner of some theorists in the mediaeval modes, they are apt enough to appear quaint, even to grotesqueness, to an auditory which is quite unprepared, by either scientific or popular training, to appreciate the long-forgotten harmonies of the old polyphony. Here, indeed, the interests of the congregation are to be consulted,—interests which are confounded, in the last analysis, with the *interest* of the congregation.

The favorable notices of the First Part of the harmonized Graduale of the author, show that he conceives his province in a

correct spirit. He has had in view, also, the difficulties presented in the way of a flowing and genial style of accompaniment. He allows the Chant melodies to dominate the harmony, and has withal succeeded in producing a playable and interesting series of harmonizations. We felicitate him on his successful labors in the interests of Gregorian Chant.

FOUNDATION STUDIES IN LITERATURE. By Margaret S. Mooney, teacher of Literature and Rhetoric, State Normal College, Albany, N. Y. Boston, New York and Chicago: Silver, Burdett & Co.

The object of this volume is to present to advanced students in English Literature a compendious and well-classified selection of mythological and classical allusions. Some one has said that all the plots of all novels and dramas can be reduced to eight or ten fundamental stories. "There is nothing new under the sun,"—if we are only wise enough, like the old Sage of Jewry, thoroughly to scan the books of man and nature. And yet, who has not been perplexed, and at times quite baffled, by the allusive and elusive utterances as well of essayists as of poets? The average reader will not pause to consult books of reference. And so it happens that the finer shades of meaning, and sometimes even the essential import of an elegant piece of rhetoric, is but vaguely apprehended. This volume presents a clear and extremely interesting summary of the "foundation stones" underlying literature. By its careful perusal the reader is furnished with a literary apparatus such as the best poets of every literature have used in the construction of their masterpieces. The wide subject of mythologic and classical allusion is well illustrated with copious and suggestive excerpts from the works of English poets, both in their original verse and in translation. Additional light is thrown on the subject-matter by frequent allusion to both prose and poetry which the limits of the volume would not permit sufficient room for in the text. Really artistic full-page illustrations from the masterpieces of Art, add brilliancy to the book, and serve to connect literature with the other "Fine Arts." This volume of three hundred pages is thus a welcome companion for the student, the *littérateur*, and the man of broad culture. The typography merits more than a passing word of praise. It is clear, large, and in every way attractive.

STUDIES IN THE NEW TESTAMENT. Compiled by Rev. James H. O'Donnell, with an introduction by Very Rev. John A. Mulcahy, V. G. New York Catholic Protectory Print, Westchester, New York, 1895.

We wish to recommend this little volume to teachers in our schools, and to others who have no opportunities or leisure for special and independent Scriptural studies on the New Testament. It contains, in catechetical form of short questions and answers, all that is necessary for an intelligent appreciation of the Gospels and Epistles. The historical and biographical portions are full of interest and furnish a great deal which is apt to attract to the study of the sacred volumes.

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STUDIES IN THE NEW TESTAMENT. Compiled by Rev. James H. O'Donnell, With an Introduction by the Very Rev. John A. Mulcahy, V.G.—New York: Cath. Protectory Print. West Chester, N. Y. 1895. *Pr.* \$1.00.

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A CATHOLIC CATECHISM according to the system of Deharbe, S.J. Arranged and adapted for the United States of America by Rev. J. H. Hueser, D.D. No. 2.—Catholic Publishing Co., Huntingdon, Ind.

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AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. IV.—(XIV.)—FEB., 1896.—No. 2.

THE UNION OF THE CHURCHES.¹

I.

THE Sovereign Pontiff Leo XIII., feeling himself in duty bound to discharge faithfully all the offices of a Good Shepherd, and mindful of the injunction of Christ who wishes that the erring sheep should be sought out and brought back to the fold, addressed, in June, 1894, an Apostolic Letter² to the rulers and nations of the world, with a view of leading them to return to the unity of the Catholic faith. As charity instinctively turns first to those who are most in need, the Holy Father directed his thoughts and apostolic zeal primarily to those nations to whom the light of the Gospel had never fully penetrated or among whom the faith, having been kindled for a time, was subsequently extinguished. In the next place, he addressed those countries and peoples who enjoy the blessings of the Gospel and recog-

¹ The present article is the first part of a rejoinder to the arguments advanced by the Patriarch of Constantinople against the appeal of Leo XIII. to the Eastern schismatic churches, inviting them to return to the unity of faith with the Roman Catholic Church.

The papers are being simultaneously published in French, Greek and English translations from the Italian original which appears in the current issues of the *Civiltà Cattolica*. The version here given has been made with the authorization of Father Brandi, S.J., the writer, and Editor of the *Civiltà Cattolica*.

² *Praeclara gratulationis*. Epist. Apost., June 20, 1894.

nize the Christian name, yet who, being misled through distrust and animosities, have become separated from the Mother Church of Rome, the centre and source of Catholic unity.

Among the latter must be numbered those Churches of the East, the antiquity of whose faith and the glory of whose attachment to the Christian name is recognized alike by Latins and Greeks. It is easy to understand, therefore, why the Sovereign Pastor of the Faithful should, in an especial manner and repeatedly, have turned to these Christians, whether of the Greek or any other oriental rite which separates them from the Mother Church, conjuring them with earnest solicitude to come back to the path from which they have departed, and assuring them that nothing should be wanting on the part of the Holy See to remove the causes of dissension and to further every measure for bringing about a reconciliation.¹ In truth there is in that portion of the above-mentioned letter which refers to this subject in particular, a singularly touching tone which appeals directly to the heart. It is the language of divine charity which flows from the bosom of Christ into the heart of His Vicar, and it is consoling to think that it has found an echo in many parts of the eastern nations. This is evident from the way in which the appeal of the Sovereign Pontiff has been received, especially by the Copts, the Syrians, the Armenians and the Ruthenians; it is likewise apparent from the public interest which the subject has aroused in the principal religious centres of Constantinople, Alexandria, Athens and Philipopolis, everywhere giving a fresh and strong impulse to the desire for union and conquering the old prejudices of many of the Greek dissenters.

II.

But as the grain mentioned in the parable of the Gospel produces good fruit only when it falls upon good ground, that is to say, upon docile hearts who readily receive the truth,

¹ Litt. Apost. *Orientalium dignitas*. Nov. 30, 1894; and the Allocution of March 2, 1895.

whilst on the other hand it fails of a good harvest when the soil is arid or stony, such as hearts filled with pride and hardened by the habit of yielding to false doctrines—so the words of Leo XIII., whilst they found with many a ready acceptance promising to yield fruit thirty, sixty or a hundredfold, met in other parts only rocky ground and obstinate resistance which prevents their taking root and sprouting into fruitful growth.

An evidence of this resistance is the “Encyclical and Synodical Letter,” recently issued by the Patriarch of Constantinople, which he addresses to the *“Most holy and dear brothers in Christ, the Metropolitans and Bishops, to their holy and sacred clergy, and to the entire pious and orthodox flock of his most holy throne of Constantinople.”*¹ In it the Most Exalted Patriarch not only rejects in explicit and formal language the appeal made by the Roman Pontiff to himself and his subjects, but seeks to strengthen the prejudices and false position of the eastern schismatics by re-affirming the errors of Photius, and thus endeavors to prevent the people from returning to the bosom of the Mother Church which, in an evil hour, they had been led to abandon.

The Patriarch deemed it necessary to justify his conduct before the public and “for the safeguarding of faith and orthodoxy,” as he expresses it, desired to state in an official manner the motives of his refusal to meet the advances made by the Sovereign Pontiff, and to indicate the reasons why he advises his pious flock and holy clergy “to be on their guard against the false prophet who, coming in the clothing

¹ ΕΓΚΥΚΛΙΟΣ Πατριαρχική καὶ Συνοδική ἐπιστολὴ πρὸς τοὺς Ἱερωτάτους καὶ Θεοφιλεστάτους ἐν Χριστῷ ἀδελφοὺς Μητροπολίτας καὶ Ἐπισκόπους καὶ τὸν περὶ αὐτοὺς ἱερὸν καὶ εὐαγὴ κλήρον καὶ ἅπαν τὸ εὐσεβὲς καὶ ὀρθόδοξον πλῆρωμα τοῦ ἀγιωτάτου Ἀποστολικοῦ καὶ Πατριαρχικοῦ Θρόνου Κωνσταντινουπόλεως.

The text which we follow here was published in the “Neologos” of Constantinople under date of 12 October, 1895. We retain the reference to paragraphs as found in the original Greek.

of a lamb, seeks to seduce them by vain and deceitful promises."

Every sincere Catholic will have reason to be grateful to the Patriarch for his statement; for since it contains an *authoritative* declaration of the reasons of his dissent, it gives us not only a clear view of his position, but enables us to recognize and make known to our readers on which side, in reality, the unreasonableness is found, and whether the wrong is with the Pope of Rome, who, setting aside those reasons as unreal or of no weight, desires and proposes the union; or whether the wrong is on the side of the Patriarch of Constantinople who, under a fictitious plea, seeks to make such union impossible.

From the fact that the *Patriarchal Letter* appears to be subscribed to by twelve other Bishops, we may conclude that their judgment or opinion coincides with his own, but we need not infer that the *pious flock* and the inferior *holy clergy* by whom the flock is principally directed, is swayed by the same prejudices. Identity of belief found among the head and all the members is a prerogative of the Roman Catholic Church, in which alone, as a matter of fact, the unity of faith between the flock and its pastor has been preserved. For despite appearances to the contrary, there exists no real conformity of belief among the eastern schismatics on the subjects upon which the Patriarch insists. The separate Churches of the East are, in this respect, like the different sects of Protestantism. In the one as in the other, the bond which unites the lower order of pastors and their flocks to the one supreme and legitimate head, being broken, unity of doctrine becomes impossible, since the right of private judgment in matters of faith creates of necessity differences of view and dissension.

III.

The reasons advanced by the Patriarch for rejecting the offered proposal of union are not new but well known in the history of religious polemics, and, as we shall see in the course of this essay, have been a thousand times examined

and refuted, not only by the Latins but even by the Greeks themselves. They—nine in number—can be reduced to one, namely, to the so-called *anti-evangelical innovations* which the Bishops of Rome are said to have introduced into the Church. They are the addition of the *Filioque* to the Creed, aspersion used in Baptism instead of the three immersions, the use of unleavened bread instead of leavened for the Holy Sacrifice, the consecration of the Eucharist by the words of Christ, the forbidding of the laity to partake of the chalice, the existence of purgatory, and in fine, the proclamation of the Immaculate Conception, as well as the Primacy and Infallibility of the Pope. “These are” according to the Patriarch “the important and arbitrary innovations of the Papal Church concerning the faith and government of the Church, about which the Papal Encyclical, for its own purposes, maintains silence. These innovations, which have reference to the substantial foundation of faith and of ecclesiastical administration, and which are manifestly contrary to the conditions of the Church in the first nine centuries, are such as render the desired union of the Churches impossible.”¹

To proceed with order and clearness it will be well, before entering upon the discussion of the historical and theological aspect of these innovations, to point out two serious errors in the Patriarch's document, which are the foundation of all the others. The first has reference to a question *of fact*, namely, whether Leo XIII. in inviting the Eastern Churches to the union, has, by a species of self-contradiction, perverted the very notion of Catholic unity; the second is a question *of right*, namely, whether the Church, in order to remain unchanged and as instituted by Christ, such as she was during the first nine centuries, must continue stationary, so as to

¹ Τοιαῦται, συντόμως εἰπεῖν, αἱ περὶ τὴν πίστιν καὶ τὸ διοικητικὸν τῆς Ἐκκλησίας πολίτευμα σπουδαῖται καὶ ἀρθαίρετοι καινοτομίαι τῆς παπικῆς Ἐκκλησίας, ἃς πρόδηλον ὅτι σκοπίμως ἀποσιωπᾷ ἡ παπικὴ ἐγκύκλιος. Αἱ καινοτομίαι αὗται, ἀναφερόμεναι εἰς οὐσιώδη κεφάλαια τῆς πίστεως καὶ τοῦ διοικητικοῦ συστήματος τῆς Ἐκκλησίας καὶ προφανῶς ἀντικείμεναι εἰς τὸ ἐκκλησιαστικὸν καθεστὼς τῶν ἐννέα πρώτων αἰώνων, ποιοῦσιν ἀδύνατον τὴν ποθητὴν ἑνωσιν τῶν Ἐκκλησιῶν.—*Encyclic. Lett.*, § 21.

exclude all progress or development in her faith and discipline.

IV.

Speaking of the union, the Patriarch writes thus: "The sacred and vivid desire of the holy, catholic, apostolic, orthodox Church of Christ—thus he designates his own Church of Constantinople¹—is the union of all the separated Churches with her, in the canons of faith; but without the unity of faith the desired union is impossible. This being so, it has really surprised us to see that the Most Blessed Pope Leo XIII. who knows this truth, contradicts himself when he declares on the one side that the true union consists in the unity of faith, and on the other that each Church, even after the union, *can maintain her dogmatical and canonical maxims* although they be different from those of the Papal Church."

¹ Ποθος ἱερὸς καὶ ἐνδόμυχος τῆς ἀγίας καθολικῆς καὶ ὁρθοδόξου ἀποστολικῆς τοῦ Χριστοῦ Ἐκκλησίας ὑπάρχει, ὡς προεῖρηται, ἡ τῶν ἀπεσχισμένων Ἐκκλησῶν ἑνωσις μετ' αὐτῆς ἐν τῷ ἐνὶ κανόνι τῆς πίστεως ἀλλ' ἄνευ τοιαύτης ἐν τῇ πίστει ἐνότητος ἀδύνατος ἀποβαίνει ἡ ποθητὴ τῶν Ἐκκλησιῶν ἑνωσις. Τούτων δὲ οὕτως ἐχόντων, ἀποροῦμεν τῇ ἀληθείᾳ πῶς ὁ Μαχαρ. πᾶσας Λέγων ὁ ΙΓ', καίπερ ὁμολογῶν καὶ αὐτὸς τὴν ἀλήθειαν ταύτην, περιπίπτει εἰς προφανῇ πρὸς αὐτὸν ἀντίφασιν, διακηρύττων, ἀφ' ἐνὸς μὲν ὅτι ἡ ἀληθὴς ἐνότης ἔγκειται ἐν τῷ ἐνταίῳ τῆς πίστεως, ἀφ' ἑτέρου δὲ ὅτι πᾶσα Ἐκκλησία καὶ μετὰ τῶν ἑνωσιν δύναται κατέχειν τοὺς αὐτῆς δογματικοὺς καὶ κανονικοὺς ὅρους, ἔστωσαν οὗτοι καὶ διάφοροι τῶν τῆς πικτικῆς Ἐκκλησίας, ὡς ἀποφαινεται ἡ Αὐτοῦ Μαχαρίότης διὰ νεωτέρας ἐγκυκλίου ὑπὸ χρονολογίαν 30 νοεμβρ. 1894.—*Encycl. Lett.*, § 4.

[It must be noted that the Patriarch omits here to call the Greek Church *one*, as indeed he should have done throughout his Encyclical. The omission is important and must be rightly understood, for how can the Photian Church be called *one* since it is divided into four schismatical patriarchal churches, independent of one another? As they refuse subjection to the successors of St. Peter, they forfeit the right to command others in the name of Christ; and no one is obliged to obey them any longer. In fact what jurisdiction has the Greek Patriarch of Constantinople in Russia? In the kingdom of Greece? In the Ionian Islands or any place else? In none of these places his jurisdiction is recognized, notwithstanding Can. 28 of the Council of Chalcedon which the Patriarch cites in his answer to the Pope of Rome and to which we shall revert in the course of this article.]

The contradiction which the Patriarch here attributes to the Pope is wholly imaginary and is founded solely upon the falsification of the text, cited from the Sovereign Pontiff's Letter of November 30, 1894. The Most Holy Patriarch, or whoever is the translator, substituted for the words "customs" (*consuetudines*) and "liturgical forms" or "sacred rites" (*varia rituum genera*) used by the Pope; the words *dogmatical and canonical maxims*, which words the Pope does not use; thus a legitimate concession in liturgical and ritual matters is changed into an unlawful concession as to matters of dogma and canons. Let, therefore, the illustrious Patriarch himself read the text in the original Latin and he will be convinced of the serious and inexcusable error into which he has been led.

The true text of the Pontiff's letter is as follows: "Neque ultimum illud fuit vigilantiae officium, ut proprias cujusque orientalis gentis *consuetudines, sacrorumque rationes*, quas pro potestate et sapientia sua legitimas edixisset, integras in eis perpetuo custodiret ac tueretur . . . Siquidem in *rituum* orientalium conservatione plus inest quam credi possit momenti. Augusta enim, qua *varia ea rituum genera* nobilitantur, antiquitas et praeclaro est ornamento Ecclesiae omni, et fidei catholicae divinam unitatem affirmat." In the same way Leo XIII. speaks in his previous Letter of 20 June of the same year. "Neque est cur dubitetis, quidquam propterea vel Nos vel successores Nostros de iure vestro, de patriarchalibus privilegiis, *de rituali cuiusque Ecclesiae consuetudine detracturos*. Quippe hoc etiam fuit, idemque est perpetuo futurum in consilio, disciplinaque Apostolicae Sedis positum, propriis cuiusque populi originibus moribusque ex aequo et bono non parce tribuere."

That this difference in the legitimate sacred rites of the Orientals, which Leo XIII. wisely desires should be preserved in their integrity, in no way interferes with the unity and substantial integrity of faith, the Patriarch himself expressly attests in the fifth paragraph of his Encyclical where, in con-

firmation, he cites the authority of Photius whom he styles *The Holy*.¹

For the rest the Pope of Rome in that very same Apostolic Letter which the Patriarch of Constantinople proposes to reply to, had already with singular clearness and precision expressed his opinion on the nature of the union of Churches desired by him, positively excluding the idea "that it consisted only in some kind of commonalty or other of dogmas and an interchange of brotherly love." The union which Leo XIII. desires must be "*plena et perfecta*" and this, for Christians, cannot be any other than that which Christ the Founder of the Church instituted, and which consists in the unity of faith and in the unity of government. Here are his words: "*Conjunctionem intelligimus plenam ac perfectam: talis enim esse nullo modo potest ea quae nihil amplius inducat, quam certam aliquam dogmatum credendorum concordiam fraternaeque caritatis commutationem. Vera conjunctio inter christianos est, quam auctor Ecclesiae Jesus Christus instituit voluitque, in fidei et regiminis unitate consistens.*"

That which is to be especially regretted is the fact the Most Holy Patriarch, after having allowed himself to be misled by a false translation of the words of the Roman Pontiff takes occasion in his Encyclical "to his holy clergy and pious flock" to use irreverent and bitter language against the august Pope of Rome, who in recalling him to the Fold does not employ, and knows not how to employ other than words of peace and divine charity. Like Christ whose Vicar he is, he might justly repeat with the psalmist: "*Cum his qui oderunt pacem, eram pacificus: cum loquebar illis, impugnabant me gratis.*"

¹ Ἐν οἷς οὐκ ἔστι πίστις τὸ ἀθετούμενον, λέγει καὶ ὁ ἱερὸς Φῶτιος, οὐδὲ κοινὸν τε καὶ καθολικοῦ ψηφίσματος ἔκπτωσις, ἄλλων παρ' ἄλλοις ἐθῶν τε καὶ νομίμων φυλαττομένων, οὔτε τοὺς φύλακας ἀδικεῖν, οὔτε τοὺς μὴ παραδεξαμένους παρανομεῖν, ὁρθῶς ἂν τις κρίνειν εἰδὼς διορίσαιτο. ἐπιτοτ. γ', §. στ'.—*Encycl. Letter*, § 5. *The Migne edition gives the literal text of Photius in Epistolarum lib. I., epist. 2, P. G. Vol. 102, pag. 606.*

V.

Count G. De Maistre compares the Eastern Churches separated from the Holy See to frozen corpses, which, whilst deprived of life, are still preserved in their outward form by the icy cold. A similar form without vitality is being maintained in the false assumption which runs through the whole Encyclical of the Patriarch of Constantinople, namely that "the evangelical truths and ecclesiastical canons do not admit of any progress in the course of time" and that, therefore, the Church, which is the guardian of them, must be said to change her principles unless she continues a rigid adherence to the ancient forms. If this principle be admitted one can easily understand how the Patriarch succeeds in proving by a series of facts that the Oriental Church, which, according to his opinion, is to-day what it was centuries ago, is alone the true and legitimate Church, holy, catholic and apostolic, and that the Roman Church, since the tenth century, having introduced many and divers innovations, is "separated and cut off from the true and orthodox Church of Christ."

But is it true that the Church, in order that she be the same as that instituted by Christ, must remain in a perpetually stationary condition? If this were the case, we should have to argue that not only the Church of Rome but the Greek and Oriental Churches have ceased to be the Church of Christ, since what the Church of Rome did since the tenth century had been done from the first centuries by the Greek and all the oriental and western churches. The Greek Church, in 325, solemnly sanctioned the important innovation of the introduction of the Symbol of Nice after the one attributed to the Apostles had been in use. She sanctioned the innovations of the Athanasian and Constantinopolitan Creeds; she consented to the innovations of the formulas *ὁμοούσιος* and *θεοτόκος*; she approved all the innovations introduced by the sacred canons of the first seven Ecumenical Councils; she did not oppose the innovations in the exercise of her jurisdiction, by which certain Churches passed over

from the obedience of one patriarch to that of another. Now, if these and many other dogmatical and canonical innovations did not prevent the Church of the first nine centuries and of the first seven Ecumenical Councils from being the same as in Apostolic days, why, we ask the Patriarch, do they prevent it to-day? And if these innovations were legitimate because they were made by the legitimate authority of the Church, why should the later innovations sanctioned by the same authority, *e. g.* by the Council of Florence, with the consent of all the Latin and Greek Fathers, be illegitimate?

To explain this point, which will give the key to the solution of the proposed difficulties, we should say that we must distinguish two kinds of *sameness*; one which is proper of inanimate, the other of animate beings. Inanimate beings, *e. g.* a rock or a statue remain the same when for centuries they retain with rigid immutability the same form. Animate beings are said to be the same when they develop that principle of life which they received at their birth, without altering it, moving forward to perfection according to their nature by regulated operations. In this sense we call the being whose body is developing from childhood into adult and vigorous manhood the same person. Likewise we call that society the *same* which, bound together by a primitive principle of right, develops that principle by subsequent legislation, in accord with its growth and the vicissitudes, to which every living being is subject, which render necessary new applications of fundamental laws and a new adjustment of time-honored relations.

The fundamental error of the dissenters, as we have just noticed, is that they confound immobility with indefectibility, and progressive development of life with innovations in principle. They consider that their churches have remained unchanged and immovable; therefore they believe that they are a perfect continuation of those churches which flourished in the first ages. But a corpse, although to all external appearances it may seem to be alive, is not the same being as the person whom it represented in life. The very fact of its immobility is a manifest sign of death. The

Church is not immovable but indefectible. She is a body, actuated by a perennial principle of life, because the Holy Ghost, who is a vivifying spirit, informs her.

The sameness, therefore, which is characteristic of the Church of Christ, is that which is proper of living organisms. As Christ established in her a living, perennial, authentic and infallible teaching authority by means of which He continues His mission on earth, so He conferred upon her the right, and where necessity or utility demands it, He imposed upon her the duty to determine and expound, according to the exigencies of the times and the birth of errors, those principles of faith, of morals, of administration, the first seed of which was confided to her by her Divine Founder, not to bury or hide it in a napkin, or to develop it only during the first nine centuries of her existence, but rather to cultivate it and make it fructify all days even to the consummation of the world. When, therefore, the Catholic Church, the jealous guardian and mistress of the sacred deposit, introduces those disciplinary changes and those public and explicit professions of faith which the times demand, far from opposing the will of God or from removing herself from ancient discipline, she rather follows it, manifesting constantly her divine life, and doing exactly in these later centuries what she did in the first nine centuries as witnessed in the decrees of the Councils of Nice, Chalcedon, Ephesus and Constantinople.

To pretend, therefore, as the Patriarch does, that the Catholic Church of the Nineteenth Century cannot be said to be the same as that instituted by Christ, unless she maintain precisely and rigidly the state and condition in which she was a thousand years ago, or as in the days of Constantine she emerged from the catacombs, is as much as to say that the grown man must return to the form of a child in order to preserve his identity.

VI.

What appears most strange in the Letter of the Patriarch of Constantinople, is that to sustain his theory of the cadav-

erous immobility of the Church by which he excludes all religious progress, he cites our Vincent of Lerins, who, he says, "educated and raised with the milk of parental devotion in the Monastery of Lerins in France in the fifth century, with true wisdom and orthodoxy explains the catholicity of faith and of the Church." Now one must be very ignorant of the Latin theologians not to know that among all the Christian Fathers, after St. Hilary, Vincent of Lerins is just the one who better and more diffusely than any of the others defends the thesis opposed to that sustained by the Patriarch.

"Sed forsitan dicit aliquis: nullusne ergo in Ecclesia Christi profectus habebitur religionis? Habeatur plane et maximus. Nam quis ille est tam invidus hominibus, tam exosus Deo qui istud prohibere conetur? Sed ita tamen ut vere *profectus sit ille fidei*, non permutatio. . . Christi vero Ecclesia sedula et cauta depositorum apud se dogmatum custos, nihil in his unquam permutat, nihil minuit, nihil addit, non amputat necessaria, non apponit superflua, non amittit sua, non usurpat aliena; sed omni industria hoc unum studet ut omnia fideliter, sapienterque tractando, si qua sunt illa antiquitus informata et inchoata, *accuret et poliat*, si qua iam expressa et enucleata, *consolidet, firmet*; si qua iam confirmata et definita, *custodiat*. . . . Haereticorum novitatibus excitata, conciliorum suorum decretis catholica perfecit Ecclesia, ut quod prius a maioribus *sola* traditione susceperat, hoc deinde posteris *etiam per scripturae chirographum* consignaret, magnam rerum summam paucis literis comprehendendo, et plerumque propter intelligentiae lucem, non novum fidei sensum *novae appellationis* proprietate signando."¹

Quite differently from the latter did this holy Doctor in the fifth century understand the unity of the Church, always firmly upholding her principles, but progressive in admitting development and legitimate deductions and in the application of the old principles to newly arising conditions.

- 1 *Commonit.*, n. 23. MIGNE P. L. Vol. 50, pag. 666-669.

VII.

The Patriarch of Constantinople, whilst citing Vincent of Lerins against the Pope of Rome, omits precisely the text which we have cited, being content to cite the one which precedes it and which derives its natural and obvious explanation from what follows. The text cited by him is the following well known canon, which the Protestants have so much abused: "In ipsa item catholica Ecclesia magnopere curandum est, *ut id teneamus quod ubique, quod semper, quod ab omnibus creditum est.* Hoc est enim vere proprieque catholicum, quod ipsa vis nominis ratioque declarat, quae omnia fere universaliter comprehendit. Sed hoc ita demum fiet, si sequamur universitatem, antiquitatem, consensionem."

The Saint, in these words, says nothing else than that that doctrine which has always been believed in every place and by all as of faith, must be retained as Catholic dogma. Surely this proposition, in the clear sense given to it by its author, is unhesitatingly accepted by all our Catholic theologians; and when taken in this sense, it in no manner contradicts that genuine development in matters of faith, taught by the same Doctor. The afore-mentioned canon, in order to exclude all kinds of progress, should have been understood as the Patriarch, with most Protestants, would have us understand it, *in sensu exclusivo*, that is to say, as implying that no doctrine can be Catholic dogma, and as such be defined by the Church, unless before the definition it was everywhere and always accepted as *of faith*. Now this is certainly not said in the alleged treatise; on the contrary it is positively excluded as is plain from the context, from the very nature of the thing and from the practice constantly followed by the Church in the seven Ecumenical Councils which the Patriarch venerates as infallible interpreters of the Word of God.¹

¹ Vincent of Lerins does not leave to the judgment of others the use of his principle but explains it according to the various cases which are wont to occur. His intention was to suggest a certain means by which to separate true from false doctrine when we find ourselves confronted by discordant opinions. He says in the place cited (n. 3) if there be a universal sentiment

From this it follows that the *innovations* attributed by the Patriarch of Constantinople to the Roman Church, are not to be condemned, simply because they are or appear to be innovations, for they can be very well justified by reason of that constant progress which is characteristic of the doctrine and discipline of the Catholic Church. It is true, we admit, that when we speak of doctrine, the innovations must truly constitute a *progress* and not a *change* of faith, because as Vincent of Lerins teaches that *progress implies that the thing be amplified in itself, whilst change indicates that a thing be made another different from what it was before.*¹

The question, therefore, the answer to which either justifies or condemns the defence of the schism made by the Patriarch is very simple. It reduces itself to this, to determine whether the doctrinal innovations of the Roman Church, specified in the Constantinopolitan Encyclical impart a *change of faith* or rather mean simply *progressive development*. The Patriarch affirms, but does not prove, that they constitute a *change of faith*; and therefore he calls them anti-evangelical innovations (ἀντευαγγελικά νεωτερίσματα.) We on the contrary assert and shall demonstrate that they are the natural and legitimate development of faith committed to the Saints, and that therefore they indicate nothing else than a simple, but necessary and genuine progress.

Such is the assumption which, for the defence of truth and for the undeceiving of the simple we intend to make good in our next article. We shall try to be concise and simple in our exposition so as to give a perfectly clear view of the state of the question and its conclusions.

we must stand by it, if there be not, the case must be decided by reference to ancient tradition. If the ancient tradition likewise disagrees, we must have recourse to the decrees of Councils, to the opinions of the old approved doctors, etc. Among the Catholic theologians who have ex professo treated of the Lerins-Canon, the reader may consult Mazzella, *De Virtutibus Infusis*, Disp. II., Art. IX., n. 6, also the *Civiltà*, Serie VII., vol. 10, p. 683, etc.

1 ["Ad profectum pertinet ut in semetipsam unaquaque res amplifictur; ad permutationem vero, ut aliquid ex alio in aliud transvertatur." *Common*, l. c. 668.]

THE HEBREW BIBLE.

IN his remarkable Encyclical on "The Study of Holy Scripture," our Holy Father, Leo XIII., expresses the wish that the clergy should become more and more acquainted with the Hebrew language and the original text of the Old Testament. This is, indeed, no novel direction given to Catholics, but merely an expression of authoritative approval of the importance which has been attached to the Hebrew text in the Church for so many ages.

The father of Biblical learning, Origen, was not simply one of the most distinguished commentators of the Greek Church, he was also one of the greatest Hebrew scholars of the world. In the Latin Church, the name of St. Jerome is associated with a real mastery of the Hebrew language, and with an excellent Latin translation of the original text of the Old Testament, which he quaintly styles the "*Hebraica Veritas*."

Nor did the knowledge of the Oriental languages die out with these two great lights of the Church. St. Gregory of Tours tells us that when King Guntram entered Orleans in 540, he was met by a band of scholars from the bishop's school, who welcomed him in Hebrew and Syriac verses of their own composition. Bede, Alcuin, Scotus Erigena, certainly possessed a knowledge of Hebrew, and no doubt communicated it to some of their disciples. In fact, as we advance through the Middle Ages, notices become more frequent of scholars learned in Greek and Hebrew, and since they are named as engaged in the correction of manuscripts in those languages, it is evident that their learning was real and solid.

A more brilliant era, however, opens with the thirteenth century. St. Raymond Pennafort, with a view of promoting the critical study of the Scriptures, establishes Arabic and Hebrew courses in all the Dominican convents of Spain, and the school of the Sorbonne possesses among its seven chairs, one devoted to the "Interpretation of the Hebrew Text." At the beginning of the next century, Clement V. and the Council of Vienne give a new and more general impetus to

Oriental studies when they decree that Greek, Hebrew, Arabic and Chaldaic professorships shall be established in the universities of Paris, Oxford, Bologna and Salamanca ; and it is well known that ever since, these great seats of learning have possessed both elementary and advanced courses of Oriental literature.

The reason of attaching so much importance to the study of Hebrew is apparent. It is clear that although the Septuagint and Vulgate translations convey substantially what is contained in the original documents, yet the meaning of the Divine message can be derived in its fulness only from the study of the original. But here another question arises, namely : with what amount of accuracy does the Hebrew Text in its present condition reproduce the original document ; for, as we are reminded by Leo XIII., inspiration with its consequences attaches only to the Sacred Text as it came forth from the hand of the inspired writers. The main purpose of the following pages is to supply an answer to this important question, in the light of Christian traditions and of recent Biblical study.

I.

To students even faintly acquainted with Hebrew, a rapid examination of a page of the Hebrew Text as it has come down to us, cannot fail to prove interesting. There is first of all, the *Text* itself made up of the Hebrew letters and constellated with dots and signs of various descriptions. These letters are the consonants which formerly in Hebrew, as indeed in all the Oriental languages, were the only thing the reader had before his eyes. Of course, the bare consonants appear to us now but a very imperfect means for the correct reading of the Sacred Text, the more so because the same combination of consonants often admits of being supplied with divers sets of vowel sounds. But at the time when Hebrew was a living language, oral tradition and the context were deemed sufficient guides for the purpose. In fact, only several centuries after Hebrew had ceased to be spoken and had become unfamiliar to the Jews at large, were various

signs devised to secure the correct reading of the Original Text, and placed in or around the consonants. Many of the signs, like those in our pronouncing dictionaries, point out the correct way of articulating the consonants or indicate the exact vowel sounds with which the letters should be coupled. Other signs constitute a regular system of accents intended to regulate the modulated reading of the Sacred Text. They make known to the reader which syllable in each word must be pronounced with a special stress of the voice, which words in the sentence should be either separated from or connected with each other, and finally what is the musical cadence required by the various groups of words.

Such is the wonderful reading apparatus with which each single page of the Original Hebrew is actually supplied. Its origin is traced back to learned Jewish Rabbis who succeeded one another in the Schools of Palestine between the sixth and tenth centuries of our era. They busied themselves with writing down the oral traditions of their ancestors respecting the Sacred Text, and for this reason, they have been called the "Massoretes" from the Hebrew word "Massôrâh" which means "tradition." How truly faithful to tradition they were in introducing the vowel signs, is evinced by comparing the pronunciation which they indicate as the correct one, with the column of the "Hexapla" in which Origen gives in Greek letters the pronunciation of the Hebrew Text received at the beginning of the third century.

Nor were they less faithful to tradition in transcribing the consonants they had before their eyes. And for proof of this, we have only to consult the *margin* of the Hebrew Bible, whenever the reader is directed to do so by a small circle inserted in the Text. At times, we shall find that the margin bids the reader transpose, interchange, restore or remove a consonant, whilst at other times it directs him to omit or insert even an entire word. Now, this clearly implies that to the mind of our learned Jewish Rabbis, the traditional Text was actually wrong in all these cases, and

that consequently, if they had been less anxious to hand it down in the precise form in which it lay before their eyes, they would have themselves made the desired corrections instead of simply prescribing them to the reader. At other times, the margin calls attention to peculiarities of writing, such as the presence of some consonant of unusual size, of some letter written above the line, of dots placed over a letter, etc. And here again, had the Massoretes been less particular about transmitting even the least details of the traditional Text, they would most naturally have done away with these and similar irregularities: the consonant of unusual size would have assumed the ordinary dimensions, the letter written above the line because at first forgotten by the scribe, would have been inserted in its proper place in the word, etc.

But, the Massoretes were not satisfied with transmitting most faithfully the consonantal Text as they had received it; they also wished to secure its intact preservation through future ages. With this end in view, they furnished copyists with various means of avoiding or detecting errors of transcription. One of these means is still found at the end of each book in our Hebrew Bibles. Thus, for instance, at the end of Genesis, the copyist is told that the book contains 1,534 verses, that the total number of its letters is 4,395, that the exact middle of the book occurs in chapter xxvii, 40; and lest he should forget these details, mnemonic words are supplied. As another means to secure exact transcripts of the Original, we may mention marginal notes found in larger Hebrew Bibles and usually introduced in connection with passages where any error was to be feared. Thus regarding the phrase "the Spirit of God" (Elohim) the note says: "it occurs eight times" and indicates the places. In all other cases but these eight, it is "the Spirit of the Lord" (Jehovah); and the note keeps the copyist from dropping into this easy mistake of writing the more common phrase. Elsewhere, the Massoretes put the copyists on their guard against changing the proper place of some small and apparently insignificant word. This is the case for instance

with Josue ix, 1, where we read "When all the kings who were beyond Jordan, the Hethite *and* the Amorite, the Chanaanite, the Pherezite, the Hevite *and* the Jebusite." There, a marginal note warns, the transcriber to write the conjunction "*and*" (in Hebrew a single letter) only twice, and that before the second and before the sixth proper names.

The most powerful means, however, to prevent errors of transcription consists in the minute rules laid down for copying Synagogue manuscripts. The scribe must not write a single word from memory. He must attentively look upon each individual word in his exemplar and orally pronounce it before writing it down. In writing any of the Sacred Names of God, he must lift up his mind with devotion and reverence, etc. The copy must be examined within thirteen days. Some writers assert that a mistake of a single letter vitiates the entire codex; others, however, maintain that it is permitted to correct three in one sheet; if more are found, the copy is to be condemned as profane.

As might naturally be expected, these various precautions against possible errors of copyists have, at least to a great extent, produced their intended effect as is clearly shown by a comparison between the extant Hebrew manuscripts. The English Biblical scholar B. Kennicott (+ 1783) and the Italian professor de Rossi (+ 1831) have studied and compared about 1,600 copies, and the result of their examination is to the effect that each and all—as indeed do our ordinary Hebrew Bibles,—reproduce faithfully the Text of the Massoretes with its peculiarities of writing, its corrections and even its errors.

It is plain, therefore, that the Hebrew Text in its present condition goes back at least to the age of the Massoretes between the sixth and the tenth centuries of our era. But, when we bear in mind that these Jewish Rabbis did not tamper with the Original Hebrew, but simply transmitted it as they had received it from their ancestors, we may naturally suppose that the Text they had in hand went back itself to some centuries before. And positive grounds for this supposition are indeed forthcoming.

The Massoretic Text is the same as lay before St. Jerome four hundred years after Christ as the translation he made directly from the Hebrew proves beyond the possibility of doubt. It is the same as that which underlies certain translations into Aramaic called "Targums," which took shape about the third century of our era; the same as that which Origen used for his gigantic work of the "Hexapla"; indeed, the same as that which was received by the Jews early in the second century, when the Jewish proselyte Aquila made his translation into Greek, in which he renders and imitates the Original Text down to its minutest details.

Of course the comparison between our present Hebrew Bible and the ancient versions and manuscripts discloses many variations. But they are as a rule, very slight and do not affect the general state of the Text.

We are, therefore, in presence of this wonderful fact that for nearly eighteen hundred years, the form of the Hebrew Bible has been preserved practically unchanged. It bespeaks indeed the profound reverence of the Jews for the Word of God, their utmost care in carrying out the traditional rules laid down for its accurate transcription, and it has suggested to many scholars of past ages, and even of this century, a most natural inference. They have concluded from the deep reverence and successful care with which the Jews have handled the Original Hebrew ever since the coming of Christ, that a no less profound respect and no less successful care were exercised concerning it during the period which extends between the beginning of our era and the precise time at which the Sacred Books were composed.

To substantiate their position they have appealed to the assertion of Philo that "the Jews never altered a word of what was written by Moses," and to the far more explicit testimony of Josephus who in his treatise against Apion (Book 1, §8,) says: "*How firmly we have given credit to these books of our nation is evident by what we do. For during so many ages as have already past, no one has been so bold as either to add anything to them, to take anything from them, or to make any change in them.*"

Even making due allowance for the controversial tone and the exaggerated expressions of both these Jewish writers, it must be granted that their statements remain substantially true. The great care of the Jews in transcribing the Text of the Pentateuch or Law of Moses is made manifest by a comparison of the Septuagint Version of the Law with the Original Hebrew, and may be easily traced back to the memorable scene narrated in the second book of Esdras (chapt. viii), when Esdras "the Scribe," read to the assembled people the authoritative Text of the Mosaic Law, and when the returned exiles showed so much respect, not only for its general tenor, but even for its minute particulars. And it can hardly be doubted that under the long and powerful influence of the scribes whom Esdras had animated with his own zeal for the faithful preservation of the Sacred Text, a similar care was gradually extended to the transcription of the other books of the Hebrew Bible.

But besides these testimonies of Philo and Josephus, more reliable information has been derived from the books themselves to the effect that long centuries before Christ, the Original Hebrew was copied with great regard for its smallest particulars. The peculiarities of the different writers, books and times—archaisms, idioms, local shades of style, styles of writing, are preserved with wonderful fidelity. Nay more, even the smallest discrepancies between parallel passages were allowed to stand perfectly intact.¹

These and similar facts seemed all to point to the same conclusion, viz.: That long centuries before Christ, the Jews considered the Sacred Text as the Word of God and surrounded its very words with the greatest reverence, so that the comparatively few copies which ever were in circulation among the official classes—princes, levites and prophets,—must have been preserved with no less care and success than those which were written since the beginning of the Christian era.

Indeed there is something tempting in the very complete-

¹ Cfr. Ps. xiv (Vulgate Ps. xiii) with Ps. liii (Vulgate Ps. lii); and Ps. xviii (Vulgate Ps. xvii) with II Kings xxii.

ness of this theory. It would allow us to think that our Hebrew Bible not only presents the same text as existed about the time of our Lord, but even reproduces with perfect accuracy the Original Documents as they came forth from the hands of the Inspired Writers. But however tempting the theory, the following remarks will show that far from being supported, it is positively contradicted by a closer examination of the Hebrew Text itself, and has as a consequence to be considerably qualified.

II.

It is a well known fact that for the last hundred years, the Hebrew Bible has been the object of the most searching criticism. In numerous commentaries upon each one of its books, every sentence, almost every word of the Original Hebrew has been examined in its peculiar form and connection by the best trained scholars of Europe and America. The laws of Hebrew poetry hitherto unknown have been successfully applied as a means of testing the integrity of the poetical books or portions of books. Passages repeated in different places have served as a means of comparison to discover alterations, and Jewish traditions have been studied in their sources to testify to changes introduced into the very *consonants* composing the primitive Text. Finally, the ancient versions, more especially the Septuagint, have been carefully compared with the Original Hebrew, and many of the important variations discovered have been traced back to a text considerably different existing in Hebrew manuscripts of the second century before Christ.

The result of this immense labor has been to discover numberless alterations of various kinds; and a rapid examination of the most striking among them will be amply sufficient to convince the reader that the present Hebrew Text is far from reproducing perfectly the autographs of the Inspired Writers.

I. We may begin with some which are either *manifest* or *easily detected*.

Thus, all Biblical students are familiar with the alteration

in I Kings, xiii, 1, where in flagrant contradiction with all that we learn from the rest of the Sacred Narrative, it is said that "Saul was *one year old* when he began to reign, and he reigned *two years* in Israel." Evidently, some figures have dropped out of the Text.

An *omission* is no less manifest in Gen. iv 8, where we read in the Hebrew Text: "And Cain *said* to Abel his brother And when they were in the field, Cain rose up against his brother," whilst we should read with all the Ancient Versions: "And Cain said to Abel his brother: "*let us go into the field.* And when they were in the field," etc. Again, Gen. xiv, 10, is no less manifestly defective, for we find "the *King* of Sodom and Gomorrhah *turned their backs* and *were* overthrown," instead of "the King of Sodom *and the King* of Gomorrhah turned their backs," etc.

Additions of various kinds are also easily detected. Take, for instance, what is recorded about the removal of the Ark in II Kings, vi, 3, 4:

Ei imposuerunt arcam Dei super plaustrum
novum, et tulerunt eam de domo Aminadab in Gabaa,
 et Oza et Ahio, filii Aminadab ducebant plaustrum
novum, et tulerunt eam de domo Aminadab in Gabaa
 cum arca Dei et Oza præcedebat arcam.

The *fourth* line is plainly a mistaken repetition of the second: it interferes with the sense of the passage and was not found in the Hebrew manuscripts which the Septuagint rendered into Greek about two centuries before Christ. (For another example of a similar kind see Leviticus xx, 10).

Other manifest alterations through *substitution, transposition* of words, etc., might easily be pointed out,¹ so that in many cases, even without appealing to the Ancient Versions—the ordinary and safest means of verification,—a little reflection on each individual passage is all that is required to notice the alteration, and even to perceive the manner in which it happened.

¹ Cfr. for instance I Kings xii, 14-15; I Paralip, iv 3; Deuter. xxxiii, 4; etc.

II. In *poetical* passages, *additions* or *omissions* can often be detected by keeping in mind the characteristics and rules of Hebrew poetry. Thus, the fact that several Psalms are *alphabetical*, that is, in which each line or each series of lines begins with the successive letters of the Hebrew alphabet, has led to the discovery that some of these Psalms have been very imperfectly transcribed by copyists. This is particularly true of Ps. ix and Ps. x (counted as one in the Vulgate, Ps. ix), in which the pairs of verses begin with the successive letters of the alphabet, and in which the absence of several of these letters points to the absence of the distichs which opened with them in the original form of the poem. Moreover, the disturbances noticeable in the order of the letters with which the distichs should begin, prove beyond doubt that several lines are no longer in the right place (cfr. Ps. ix, 19, 20, 21). A careful examination of the alphabetical Psalms xxiv (Heb. xxv), xxxiii (Heb. xxxiv), cxliv (Heb. cxlv) discloses similar alterations of the Hebrew Text.¹

Among the elementary rules of Hebrew poetry there is one about which all Biblical scholars agree, and the careful application of which helps much to discover *omissions* and *additions*. It is the law of "Parallelism," in virtue of which one line must not stand alone in a Hebrew poem, but must be coupled with one or several others in such a way as to give to an idea its full and harmonious development. Take for instance, what Job says of the nether world which he describes as

*A land sombre like night,
(A Land) of darkness and chaos,
And it is sombre like night. (Job x, 22.)*

The *third* line is plainly an isolated line, all the rest of the poem being made up of distichs; and in consequence, we should consider it most likely with Dr. Gustavus Bickell, as

¹ In Ps. cxliv, for instance, the distich which should begin with the fourteenth letter of the Hebrew alphabet (NUN) is missing in the Hebrew Text, but found in the Ancient Versions.

a mistaken repetition of the first line to which it bears very great resemblance in the Hebrew Text.

Again, in Ps. xviii (Heb. xix) made up likewise of distichs there are two isolated lines (first line of verse 6, and last line of verse 7), and this points very probably to the omission of their respective parallel lines.

Dr. Bickell, the great Catholic professor of Oriental Literature in Vienna, has of late exposed an entire system of Hebrew Poetry which leads him to admit countless defects of detail in almost all the poetical parts of the Old Testament. According to him, Hebrew poetry is the same as Syriac in this respect, that in it, syllables are not measured but counted in regular order: and he gives samples of metres varying from five to twelve syllables. Moreover, the parallelism of verses and thought is strictly carried out. His theory is certainly attractive, and has allowed him to point out real defects of various kinds which hardly any other means would enable us to detect or to correct with the same amount of probability. So that, should his system prove correct at least in its main lines, it would certainly afford a most powerful means to determine the extent of the deviations which exist between the poetical parts of the Hebrew Text and the Autographs of the Inspired Writers.

Most of the alterations thus far referred to, may be considered, it is true, as changes due to accident, not to design; and as such, they are reconcilable with deep reverence and earnest care in the transcription of the Original Text. Nevertheless, when we bear in mind that recent Biblical scholars are able to point out scores of a similar kind which existed already in those manuscripts from which the ancient versions were made, we must certainly admit that the manner in which the Original Hebrew was transmitted before the second century of our era, does not exhibit that minute and scrupulous care with which it has been copied ever since.

III.—The comparison of *parallel passages*, that is of passages which are found two or three times in different Books, or in different parts of the same Book, leads to the same conclusion, for it discloses even *intentional* alterations of a

character certainly unsuspected by ordinary students of the Bible.

Thus, the variations in *numbers* to be noticed in comparing the vast amount of historical matter common to the Books of Kings on the one hand and to the Books of Paralipomenon on the other, are at times very striking. The tendency of the Books of Paralipomenon is to turn "hundreds" into "thousands" (cfr. II Kings viii, 4 with I Paralip. xviii, 4; II Kings x, 18 with Paralip. xix, 18, etc.), and the departures from the figures now found in the Books of Kings are such as are not to be explained by any theory of expressing numerals by letters (we find, for instance, 3 for 8, 6 for 3, 5 for 2, 50 for 20, 7 for 5, 5 for 7, etc.); they are most likely then to be referred to *intentional* changes. To the same source we must very probably refer the following contradictions presented by the Hebrew Text of the Books of Kings and of Paralipomenon:

III Kings ix, 11: *Solomon gave Hiram twenty cities in the land of Galilee.*

III Kings xv, 14: *But the High places were not taken away. Nevertheless the heart of Asa was perfect with Jehovah all his days.*

II Paralip. viii, 2: *The cities which Hiram gave Solomon, Solomon built (rebuilt) them and caused the children of Israel to dwell there.*

II Paralip. xiv, 3 (Vulgate verse 2): *For he (Asa) took away the altars of foreign worship and the High Places. (cfr. verse 5: Also he took away out of all the cities of Juda the High Places).*

These two discrepancies in the Hebrew Bible existed already in the manuscripts used by the Septuagint, and consequently go back to scribes who lived long before the Christian era.

In these same Books of Kings and Paralipomenon, the Text rendered into Greek by the Septuagint contained also the following divergence in which one can hardly fail to recognize an *intentional* alteration:

II Kings xxiv, 1: *And the anger of Jehovah was again kindled against Israel, and He moved David against them saying: Go, number Israel.*

I Paralip. xx, 1. *And Satan rose up against Israel, and he moved David to number Israel.*

A close examination of the parallel *poetical* passages found in the old Testament proves that *intentional* changes were made in the Text by the ancient copyists. Thus in Ps. liii (Vulg. Ps. lii) which is simply a repetition of Ps. xiv (Vulg. Ps. xiii), we may notice among other designed alterations, that the name of "Jehovah" (the Lord) is carefully avoided and the word "Elohim" (God) substituted in its place. Variations of a similar kind could easily be pointed out between other parallel Psalms; and again, between Ps. xviii (Vulg. xvii) and the parallel section in II Kings chapt. xxii, etc.

IV. The unquestionably *intentional* alterations discovered in parallel passages naturally lead us to inquire whether similar alterations have not been introduced by scribes into the other parts of the Old Testament which are not given to us in duplicate. And to this question, *Jewish tradition* helps us to give an affirmative answer. In a work of the second century of our era, the Jewish Rabbis mention two readings in connection with eleven passages: the first is identical with our present Hebrew Text, the other is said to have stood there before the ancient Scribes *corrected* it; hence the name of "the Corrections of the Scribes" given to these eleven passages. Now a careful examination of the two readings has proved two things: *first*, that *only* the reading which existed *before* the correction *harmonizes* with the context, and indeed harmonizes so well as to appear manifestly the *primitive* reading of the Original Document; and *secondly*, that the ancient Scribes altered it, because they thought it contained either expressions irreverent to God, or statements objectionable on other grounds.¹

There is evidence then to the effect that in passages which have no duplicate—for such are those included in the list of

² Here is one specimen of these "Corrections of the Scribes": in Habac. i, 12 where the present Hebrew Text has: "Art Thou not from everlasting Jehovah, my God, my holy One? *We* shall not die," the Rabbinical tradition says that the former reading was: "*Thou* canst not die," which is evidently the true reading, but it was changed because it seemed irreverent to mention *dying* in connection with *Jehovah*, even in order to deny it.

the "Correctious of the scribes,"—the early guardians of the Original Hebrew made intentional changes in the very consonants composing the Sacred Text. How often they altered the Text in their desire to remove expressions which they deemed disedifying or otherwise objectionable cannot of course be exactly determined. But it is beyond question, that such changes were introduced in many more cases than are put on record. Thus, when *Jero-Baal* the primitive surname of Gideon in Judges vi, 32 appears under the form of *Jero-Bosheth* in II Kings xi, 21, it is plain that the ending "*Baal*" which is the name of a false deity, has been altered to "*Bosheth*" ("the Shameful thing") as a euphemism for the hated name. Again there is very good ground to admit that in order to avoid the union of the word "curse" with the Divine Name, the Scribes have substituted the word "bless" for "curse" or "blaspheme" in III Kings xxi, 10, 13; Job. ii, 9. Finally, to the superstitious reverence of the Jews for the most Sacred Name of "Jehovah" which led them ultimately not to pronounce it at all in the reading of the Holy Scriptures, we must certainly ascribe the fact that instead of "Jehovah" we find at times substituted the name "Elohim" as in many Psalms, at other times that of "Adonai" as in Ps. lxviii, 12, 18, 22, etc., and even once simply the word "the Name" (Leviticus xxiv, 11).

V.—These alterations of the consonants in the early copies of the Hebrew Text, the reality of which can scarcely be questioned, are mostly of an unimportant kind; yet, they are suggestive of others going deeper into the Text, and of which positive proofs are supplied by a careful comparison between our Hebrew Bible and the Septuagint Version.

This comparison has disclosed the existence of so many and so important differences that most Biblical scholars hold now that a Text considerably different from our present Hebrew Text must have been in circulation when this Greek translation was made. For on the one hand, they have felt that a mere appeal to the ignorance or caprice of the translators could not account for all the differences of detail they noticed, and of course much less still for the *extensive* addi-

tions or omissions, etc., connected more particularly with the four Books of Kings and the prophecies of Jeremias. And on the other hand, it seemed to them very improbable that a Text so different from the Standard Text, as the one which underlies the Septuagint Version, should have been found in but one copy, for why then was so imperfect a copy taken as a basis for the Greek Version of the Old Testament? Thus have contemporary Biblical scholars been led to admit that about the second century before Christ, the Hebrew Text—in these very important portions of Holy Writ,—existed in a variety of forms, one of which is represented by the Septuagint, and another by the Massoretic Text.

But this suggests the further question: "*How does our Hebrew Bible compare with the Text which underlies the Septuagint; is it better or worse?*" A detailed examination of this important question must evidently be referred to a future "Essay" on "*the Septuagint.*" It must be said, however, just here, that in very many cases where it differs from the Massoretic Text,—and indeed in several of the most important divergences,—the Text rendered into Greek by the Septuagint is manifestly the correct one; and in so far, it proves corresponding ancient corruptions in our present Hebrew Text, whilst it suggests that many others of a similar kind might be detected had we equally sure means of comparison.

We are thus led to the conclusion that while our Hebrew Bible reproduces with almost perfect accuracy a Text belonging to the beginning of the Christian era, it can by no means be said to represent with the same faithfulness the original work of the inspired writers. Proofs abound that the early scribes were far less careful than transcribers of later ages, that not only accidental changes have crept into the consonants of the Text, but that even intentional alterations have been introduced.

Perhaps many of the readers of this article have found that

these alterations are more numerous and more important than they suspected. And yet, they are not really greater than one might naturally expect in documents so long preserved, so often transcribed by all manner of copyists. Besides, however numerous and important, neither any one of them in particular, nor all combined, can be said to impair in any way seriously the Sacred Deposit of Revelation contained in the Divine Scriptures of the Old Testament. But, they are certainly calculated to make us realize how judicious were the reflections of the founder of biblical criticism, the French oratorian Richard Simon, (1638-1712) when at the beginning of his "*Histoire Critique du Vieux Testament*," he says: "Catholics who are persuaded that their religion does not rest solely on the Text of Holy Writ, but also on the tradition of the Church, have no reason to be scandalized at seeing that the national calamities of the Jews and the negligence of copyists have caused the Text of the Sacred Books to be altered in the same way as ordinary human productions. Only Protestants blinded by prejudice or ignorance can be scandalized at this fact. I speak of prejudiced or unlearned Protestants, for the best informed among them do not make any difficulty to admit that such alterations have been introduced into both the Old and New Testaments." (*Histoire Critique*, tome I., p. 8.)

Finally, these alterations are also calculated to make us constantly bear in mind that when we wish to make a scientific study of any portions or passages of Holy Writ, our first duty is to ascertain whether the Text before us is correct, and if incorrect, how the true reading can be obtained. This was the rule promulgated by St. Augustine long centuries ago: "*Codicibus emendandis primitus invigilare debet solertia enrum qui Scripturas Divinas nosse desiderant*" (*de doctrina Christina*, lib. II., cap. xiv); and the rule holds good down to the present day.

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**SOME NOTES ON THE PROJECTED REFORM OF THE ROMAN
BREVIARY UNDER BENEDICT XIV.**

THE story of the Roman Breviary is not unlike the story of one of those ancient churches, which, scattered about all over Europe, are still the chief pride of the cities embellished by their loveliness.

At first they were mere hovels of mud and reeds put up by the unskilled hands of wandering priests, then timber took the place of turf, and yielded, in its turn, to brick or rugged stone, then came the glory of the thirteenth century—still ineffaced, and which, perchance, is ineffaceable,—then swiftly the efflorescence, the accretions, the debasement of the times which followed, then days of degradation, of mutilation, of white-wash, and then, at length, the dire ordeal of restoration.

So, too, the office of the Mother Church of Rome. Five centuries of archaism, one century of immediate preparation, and then the golden age—those two hundred years during which was developed beneath the vaults of the Vatican and the Lateran basilicas, and the basilica of St. Mary the Great, that Divine Cursus, which was afterwards destined to become the Cursus of Latin Christendom. There it was that the Roman sacrifice of song now moulded into that harmonious and poetic form, the main outlines of which it has ever since conserved, at length reached the acme of its perfection—a perfection which has nowhere at any time been surpassed, and which in the course of events it was found impossible to maintain.

Its downfall happened in this wise. The accretions which the next three hundred years had seen developed, like a cluster of Gothic chantries encumbering the grand simplicity of some old basilica—the creeds, we mean, and suffrages, and hymns, the daily recitation of the Lady Office, and the Office for the Dead, of the Gradual Psalms, and the Seven Psalms of Penitence, at length rendered choir-duty a task so irksome, that relief from it, in some direction had become a crying need, and in the curtailment of the lectionary, the

enrichment of the festal calendar, and the practical abolition of simple feasts a palliative was found.

At first this shortened office was only used by travelers. Before the end of the eleven hundreds it had been adopted by the Papal Court, ere another half century had passed, it became the official choir-book of the new order of Friars Minor, and with them, spread through Europe.

But the Franciscans did not make the Roman breviary their own without revision. Haymon of Faversham, an Englishman who at that time occupied the position of General of the Order, had first submitted it—we have it on the authority of John of Parma his immediate successor—to a “careful and pious correction,” and, unhappily, the modifications introduced were not, if we except the addition of the four post-compline antiphons—an embellishment to the great liturgical epic which would make amends for greater blemishes than those which at this period actually befell it,—of a nature to commend themselves to the hypercritical.

True the ancient structural form of office was still maintained, the old antiphonary and the old responsory remained untouched, psalm followed psalm, and lesson followed lesson in the traditional order which from time immemorial had been observed, but the lectionary came forth from the ordeal attenuated and corrupt. From the lessons of the sanctoral, scripture was altogether excluded. Pseudo-patristical homilies, apocryphal acts of Apostles, fabulous legends of saints, notices of the early popes from the *Liber Pontificalis* interpolated with false decretals, such was the spiritual pabulum which had taken its place. But the age was not critical, and the new office had received pontifical approbation and for two hundred and fifty years no one thought of changing it.

Then in the beginning of the fifteen hundreds, a reaction set in. Under Leo X. and Clement VII. came the tentatives of Zachari Ferreri, and, under Clement VII. and Paul III., of Cardinal Quignon, the former doomed to die still-born, the latter, to exercise no lasting influence on the Church's

liturgy, but to perpetuate itself in the morning and evening offices of the Anglican Prayer Book. Then came the projected revision of Paul IV.—a revision which he did not live to realize, and at last in 1568 that grand reform, correction and restoration, which endowed the Church of Rome with a breviary which has since become the common office-book of Western Christendom; for the Roman Breviary of St. Pius V. save for some slight revision by Clement VIII., a more serious amendment, chiefly touching the hymnary, by Urban VIII., and the lectional corrections and the calendrical and rubrical changes introduced by the pontiff now gloriously reigning, is the Roman Breviary of to-day.

Such, in a few words, is the tale of the Divine Office. Had it not been for untoward circumstances the ending would have been different.

We refer to a forgotten chapter of liturgical history, the projected reforms under Benedict XIV. What they were and why it was they were never carried out the Abbé Batiffol in his own brilliant way has told the French reader. The object of the present paper, following for the most part in his footsteps, is to do as much for Englishmen.

When in 1740 that great liturgical student and classical scholar, Prosper Lambertini, put on the triple crown, among the one hundred and one projects pictured by his restless brain, a fresh revision of the Roman Breviary, as might have been expected, held a foremost place.

That its beauty was still marred by grievous blemishes was a fact which few denied. St. Pius' reform, though probably the best that the age was ripe for, in some respects had not gone far enough, in others had gone too far; at his lectionary the critical still looked askance, while the action of succeeding pontiffs had in great measure nullified one of the chief boons which his modifications were intended to confer.

Moreover, towards the close of the Grand Monarch's reign, the Gallican bishops of France made these defects an excuse for casting aside altogether the ancient use of Rome, and introducing in its place new breviaries drawn up on untradi-

tional lines, and infected, many of them, with the heresy which at that time was drying up the religious life of France.

Lambertini's project, then, was three-fold in its scope, and, like all his schemes, a brilliant one. He would provide the Western Church with a breviary, as accurate and perfect as profound historical research, sound scholarship, and the keenest criticism of a very critical age could make it; by thus taking away from them all excuse for liturgical separation, he would cut the ground from under the feet of the Gallican bishops; and so wrench from Jansenism one of its most insidious weapons.

He lost no time in putting this plan into working order, and one of his first acts on ascending the papal throne was to appoint a congregation to study the question of reform. This congregation was made up of eight members: Louis Valenti Gonzaga, who, by the Pope's special request, took upon himself the duties of secretary. He was a nephew of Cardinal Silvio Valenti Gonzaga, Secretary of State under Benedict XIV., and was himself created Cardinal by Clement XII. in 1759. Filippo Monti, Secretary of Propaganda, Nicolas Antonelli, Secretary of the Sacred College, Dominico Giorgi, a papal chaplain, Tomasi Sergio, consultor of the Holy Office, Francesco Baldini, consultor of Rites, Antonio Galli, a canon regular of St. John Lateran's, and Antonio Azzoguedi of the Friars Minor.

The consultors were practically at one as to the necessity of reform, but what kind of reform? This was the crucial question.

Benedict XIV. had received two memorials on the subject, one in Italian and one in French. The latter deplored the presence of certain historical errors which still disfigured the breviary text, disapproved of the arrangement of the psalms, since some of them were repeated over and over again, others never said, while the longest clustered round the Dominical office and the offices of the saints, pointed out that too many of the antiphons were vapid or altogether out of harmony with the services of which they formed a part, that among the feasts which of late years had been added to the calendar,

too many were distinguished with double rank, while the festivals of venerable and time-honored saints were observed as simples or semi-doubles, that by reason of the undue number of double feasts, these frequently fell on Sundays, and thereby ousted the Sunday Office, and that the time had now come when it would be well to give to the Roman Breviary a form calculated to remedy these defects.

The Italian memorandum, bearing witness to a reverence for antiquity and conservative tone of thought wholly wanting in the French document, was couched in very different language: the ancient structural form of the Roman *Cursus*, the number, that is, the order and arrangement of the hours, of the psalms, of the antiphons, of the lessons, of the collects and so forth, was so essential to its integrity, that any change or modification of it, would mean the practical abolition of the ancient Roman rite, but the various constituent parts of the breviary afforded, in detail, legitimate scope for revision, and, where necessary, reformation.

In a word, what the French memorialists wanted was a brand new breviary, while the Italians, very jealous of their ancient use, would hear of nothing more than its correction.

The Pope submitted both these documents to his committee of reform. The first session of this body was held on July 14, 1741, at the house of Monsignor Valenti, and it at once became apparent that the members who took part in it held sentiments as divergent as the sentiments expressed in the memoranda.

Broadly speaking they seem to have been unequally split up into two parties,—a conservative majority, and a minority in favor of innovation. The latter advocated an arrangement of the Psalter similar to that which had lately been adopted by some French churches, appointing ferial psalms for almost all saint's days. The conservatives pointed out that the Church of Rome had always been very tenacious of her own traditions, that the present distribution of the psalms was undoubtedly most ancient; and ought not, therefore, to be lightly laid aside, that the Congregation had been appointed to correct, and not to remake the breviary, and for

the rest, that it would be far better to leave the Psalter aside for the present, and begin their labors with the calendar. This proposition was at length adopted unanimously.

The consultors having now satisfied themselves that Benedict would have them simply take up the work of reform where St. Pius had left it, it became important to know what had been the motives which had inspired the correction of Pius.

As luck would have it Valenti had discovered a document which shed considerable light on this matter; an Italian letter attributed to Leonardo Marini, himself one of the committee of reformation under St. Pius V. In this letter Marini says, in effect, that the Congregation of which he was a member, convinced that the old fashion of praying was in itself good, and had only become odious on account of the accretions which had gradually been added thereto, determined to restore it to just proportions, moreover, fully satisfied that the ferial office was the fundamental office, they considered it unseemly that it should be the most rare of all, and that the weekly recitation of the Psalter should be continually interrupted, as was now the case, by the interpolation of proper psalms.

This was a most important find, and Valenti at once laid it before his colleagues.

A word of explanation is perhaps necessary. In the fifteenth century as we have already seen, the ferial office had entailed the recitation of various extra offices—the Lady Office, the Office for the Dead, and so forth, and to avoid this burthen, double festivals had been multiplied without measure, and feasts of three lessons practically abolished. To remedy all this Pius V. had withdrawn from the feria the onus of extra office, restored to simple feasts their complement of ferial psalms, given to Sunday office precedence over semi-doubles, and cut down the calendar, abolishing several feasts entirely, lowering the dignity of others, and reducing some to simple memorials.

But during the two hundred years which elapsed between the publication of the Tridentine Breviary and 1741, the

number of fixed double and semi-double feasts had increased from one hundred and thirty-eight to two hundred and twenty-eight, so that as the year contained, at that time, no less than thirty-six movable feasts also, the days free for the celebration of Sunday and ferial office were barely a hundred, and even of this hundred, the greater number were occupied, in most dioceses, by local festivals.

The situation, then, in 1741, had again become what it was in 1568, before the reform of St. Pius, and the fault lay entirely with the calendar, hence the consultors showed their wisdom in deciding to commence the revision with that part of the Breviary.

The first session devoted to this important proceeding was held on the eleventh of August, 1741, and the consultors began with the feasts of our Lord. Amongst others, the question was broached of restoring to the festival of the Circumcision, the title which distinguishes it in the Gregorian Sacramentary—*Octava Domini*, but the motion was not carried. Then some one suggested the abolition of Trinity Sunday and the Feast of the Transfiguration, both of which were of recent origin; but this proposal found with most of the members no better favor than the last, and it was at length decided to retain both of them, provided, in the case of the former, the antiphons and responses were carefully revised.

The most heated discussion raged round the feasts of the Invention and Exaltation of the Holy Cross. Some wished to suppress the Invention, others to unite the two feasts together, others again to retain them both, and these last carried the day.

To make a long story short, the only feast abolished was the Feast of the Holy Name.

M. Batiffol observes, with regard to this festival, that it had been conceded to the Friars Minor in 1530, and extended to the whole Church by Innocent XIII., in 1721. It was certainly observed in England at a much earlier date, and if we may credit the account given in the office for this feast as contained in the Sarum Breviary, its origin goes back to at least the days of Alexander IV., (1254-1261): *Romanus*

igitur Pontifex Alexander quãrtus, hujus sacratissimi nominis affectu, suave ipsius officium comprobavit, et auctoritate apostolica confirmavit . . . De Dulcissimo Nomine Jesu. Lectio 1.

But to continue, the discussions concerning the festivals of our Lord were not finished until November 21, having continued more than three months, and, on the same date, began the discussions concerning the feasts of our Lady.

The Purification, the Annunciation, the Assumption and the Nativity were all ancient festivals, and no one suggested their abolition, but it was questioned whether it would not be well to substitute for the word *Assumptio*, the more ancient title of *Pausatio* or *Dormitio* or *Transitus*, lest by the liturgical consecration of the word *Assumptio*, the pious opinion that the body and soul of our Lady had been assumed into heaven, should at length come to be regarded as of Faith. It was finally, however, decided to retain the debated title.

After due discussion it was also determined to give octaves to the Nativity and the Assumption, but what rank these octaves should take was for the moment left undecided.

The festivals of the Visitation and the Conception were likewise retained, but, as to the advisability of retaining the octave of the latter, opinion was divided, those who supported the doctrine of the Immaculate Conception were in favor of retaining it, those who did not, voted for its abolition, and, as partisans and opponents were equally divided, it was ultimately decided to leave the question to the Holy Father's decision.

The festival of the Presentation had been eliminated by Pius V., and reinserted by Sixtus V., the Congregation, therefore, struck with the difficulty of determining what particular mystery was honored in this festival, at first resolved to abide by the decision of St. Pius, but afterwards, for some reason or other, they confirmed the action of Sixtus.

The festivals of the Holy Name of Mary, of the Rosary, of Our Lady of Mercy, of Our Lady of Mount Carmel, of the Seven Dolors, of the Espousals, of the Patronage, of the

Translation of the Holy House of Loretto, and of the Expectation, found but lukewarm support among the members of the Congregation, indeed, in favor of the retention of the last, not a single voice was raised. All of them were, therefore, abolished.

On the ninth of March, 1742, the feasts of the Angels were taken into consideration. Michaelmas Day, September 29th, was unanimously retained, but the other festival of St. Michael, May 8th, was unanimously struck out, for it was of interest only in the diocese of Siponto. There was a question, too, of abolishing the festival of the Guardian Angels, on the ground that it was but a repetition of the feast of the twenty-ninth of September, but, after some discussion, it was finally decided to retain it.

The consultors sat on April 20th, and again on May 1st, with the object of determining what Saints should hold their place in the calendar, but it was found impossible to come to any decision on this head, until Azzoguidi should have first drawn up a list of the feasts which, in the preceding reunions, they had decided to retain. Then matters came to a standstill. Giorgi, who was out of health, had gone to Castel-Gandolfo for rest and change of air, Galli to Bologna, to assist at the General Chapter of his Order, and it was impossible for the Congregation to meet.

Benedict, however, pressed the matter forward, and Valenti, who seems throughout to have been the moving spirit, agreed with Azzoguidi to prepare a project for a calendar, which should be submitted, when opportunity offered, to the assembled Congregation. In this list were to be inserted not only the feasts already decided on, but those also which, in his opinion, had the best chance of being admitted. When the calendar was drawn up, Valenti submitted it to Giorgi, for he had great hope, he said, that, if Giorgi approved, his other colleagues would follow suit. Meanwhile Monti, the president of the Congregation, and at whose house they had lately met, got a certain "learned man" to prepare for him a list of general rules to be observed in the redaction of the new calendar. Of these rules we know only one thing,—that

Valenti, Azzoguidi, Baldini and Galli were unanimous in their condemnation.

At length, on July 14th, 1742, the consultors once more assembled, and Valenti, who seems to have been a man of considerable tact and skill in the art of management, so working it that Monti should not speak of his rules, nor Azzoguidi of his calendar, himself proposed to retain only those feasts which, according to the Jesuit Guyet, were celebrated throughout the whole Church. After some discussion, it was agreed that it would be better to deal with each case separately, and in accordance with certain fixed principles. In other words, they determined

- (i) To retain all saints whose names appeared in the Canon of the Mass, or whose feasts were mentioned in the ancient sacramentaries and calendars of the Roman Church.
- (ii) Not to eliminate any saint whose *cultus* was ancient, provided his *acta* were reliable, or failing this, that there was extant a panegyric in his honor written by some Father of the Church.
- (iii) To retain, of canonized Popes, only those whose *cultus* was ancient.
- (iv) To retain all Doctors of the Church, and all founders of religious Orders, and one representative saint of each Christian nation.
- (v) That all saints who did not come under one or other of the above classes, should be eliminated from the calendar, unless some very urgent reason should decide the consultors to act otherwise.

To go into further detail would be wearisome, and out of place in a magazine article. Let it suffice to note the zeal of Azzoguidi and the other consultors in examining and comparing MSS.—calendars, sacramentaries, and so forth, and in carefully and critically weighing the merits of each name proposed for insertion in the new calendar.

Their labors in this field were not completed until the end of September, and even then there still remained the task of arranging in calendrical form, from the papers of the Con-

gregation, a list of the feasts which it had been decided to admit.

This work was confided to Galli, who proposed devoting to it the autumn vacation, and by the seventh of December his list was drawn up.

The exodus of saints was a long one, the number of suppressed feasts amounting, with those already noted, to no less than ninety-four.

Among them St. Louis of Gonzaga, St. Vincent Ferrer, St. Francis Borgia, St. Andrew of Avellini, St. John of the Cross, St. Denis, St. Margaret of Cortona, St. Elizabeth, and fifteen Popes including St. Gregory VII.

The motives which inspired this last exclusion are significant.

The office had been granted to the Benedictine Order and the patriarchal Basilicas of Rome, by Clement XI. in 1719, and extended to the whole Church by Benedict XIII. in 1729. The French parliaments took exception to the passage in the lessons which recounts the Saint's opposition to the Emperor Henry IV. "*Contra Henrici imperatoris impios conatus* etc."—the same we still read—Cardinal Fleury quashed their edicts, but more than one French Bishop supported them. On July 31, 1729, Benedict XIII. condemned alike the action of the French parliaments and of their episcopal abettors, and on February 23, 1730, the Parliament of Paris condemned, in its turn, the Pope's condemnation. Similar opposition was also met with in Naples and in Austria, and Lambertini's Congregation thought to cut the knot, by abolishing altogether the obnoxious festival.

By the seventh of December, as we have already said, Galli had completed his list, but it was still only a list, the liturgical rank to be assigned to each feast being as yet undetermined. The first work, then, which occupied the consultors on their reassembling after the autumn holidays, was the consideration of this matter, and after a lengthy discussion the following changes were decided on.

Ten feasts only were henceforth to hold the rank of double of the first class: Christmas, Epiphany, Easter, Ascension,

Pentecost, Corpus Christi, the Nativity of St. John the Baptist, St. Peter's Day, the Assumption and All Saints' Day. Twenty-seven, double of the second class,—the Circumcision, Trinity, the Purification, Annunciation, Nativity and Conception of Our Lady, St. Joseph's Day, St. Stephen's Day, and Innocents' Day, the Finding and Exaltation of the Holy Cross, St. Laurence's Day, Michaelmas Day and the feasts each of the Apostles and Evangelists; twelve, greater double, twenty-three, semi-double, and sixty-three, simple. Moreover, there were to be twenty-nine commemorations.

For the rest, with the exception of St. Peter's Chair, St. Joseph and the Annunciation, all feasts of nine lessons falling in Lent were to be either transferred or altogether omitted.

The calendar being the cardinal point of the whole reform, the consultors in order to make sure of their ground, unanimously resolved before going any further, to submit the work which they had already accomplished to the Holy Father for his inspection, and Valenti was commissioned to lay the various documents before him. Benedict, he assures us, received them with great kindness, and said that he would presently examine them.

Meanwhile some one suggested to the secretary that the better plan would have been to have maintained all the feasts of the *sanctorale*, but to have reduced them all to simple rank. Who this individual was Valenti does not mention, but that he was a person entitled to speak—probably an ecclesiastic of distinction, may be inferred from the fact that Valenti lost no time in making the Pontiff acquainted with his opinion.

Benedict desired to know why the consultors had not followed this plan, and they informed him in writing, that it was thought necessary to cut out certain festivals, and, as to the project itself, it was altogether untraditional, and, were it adopted, would entail difficulties without end.

At length, having kept the projected calendar by him for nearly two years, the Pope at the instance of Cardinal Tencin, Crescenzi, the nuncio at Paris, and Valenti himself,

consented to appoint a Congregation of Cardinals to examine it.

This Congregation included our old friend Monti, who meanwhile had received the red hat, and four others—Gentili, Tamburini, Besozzi and Valenti, the uncle of Monsignor Valenti, who himself filled the office of secretary.

The new Congregation met for the first time on March 3, 1744, at the Quirinal, and though no fault was found with the projected calendar, it was determined for the present to come to no definite decision. The fact was, Cardinal Monti, who, as having been a member of the original Congregation had great authority with his colleagues, thought it would be more prudent first to submit the new calendar to Cardinal de Tencin at Paris, and be guided by his views. He was known to be an ardent partisan of reform, and a man of great weight with the French clergy. If then he approved, there was good ground for hope that all France would accept the new breviary, and if France accepted it, the other nations of Europe would certainly follow suit. Thus argued Monti, but some of the Cardinals were of a different opinion, and among them Tamburini.

The revision, he said, was not yet ripe for inspection abroad, the first thing to be done was to settle the psalter question, the consultors must at once take that matter in hand. This view was adopted.

The original Congregation, however, had lost two of its members. Monti, as we have seen, had been created Cardinal, and Azzoguidi was laid up out of town, and there was no hope of his return. Benedict, therefore, named two new consultors—Orlandi the *Procureur General* of the Celestines, and the Jesuit Father Giuli, who was at that time professor of Canon Law.

On the 19th of March the new Congregation assembled for the first time, and at once proceeded to discuss the question of the psalms. All were of opinion that the Roman *cursus* was ancient and ought to be maintained, but to give more weight to this view, Antonelli, Giorgi and Giuli were commissioned to make research among the ancient MSS. of

Rome. They did so, and the result of their inquiry, which fully justified the opinion of the consultors, was drawn up in memorial form and presented to the Congregation on June 17, 1744.

During this session also, it was decided that double feasts which fell on Sundays should be transferred; as to whether semi-doubles which fell on encumbered days should be transferred or reduced to simple memorials, opinion was divided, and no decision was taken.

Meanwhile rumors were abroad that the Pope was lukewarm in his desire for reform. Some said he was even opposed to it, and only permitted the consultors to discuss the question at all, in order not to wound the susceptibilities of certain influential persons.

These reports having at last reached Benedict's own ears, he sent for Valenti and bade him tell his colleagues that the report was utterly false, and that he hoped shortly the Congregation would assemble in his presence.

Soon afterwards he appointed a new consultor—Nicolas Lucari, a diplomatist who had just fulfilled an important mission in France, and was now secretary of Propaganda; and having, meanwhile, made himself acquainted with the consultors' last report on the psalter question, arranged that a mixed session of both Congregations should be held in his presence on Michaelmas Day.

The speech which Benedict made on this occasion is most important. He first spoke of the need of reform, which, he said, was necessitated by the existence of the same blemishes which the Fathers of the Council of Trent had pointed out two hundred years before—the disorders which had been re-introduced into the recitation of the psalter, the presence among the *historiae sanctorum* of untrue or doubtful legends, and the general want of literary polish and elegance in the breviary text. He next indicated the lines on which, in his opinion, the reform should be carried out. While fully approving the resolutions of the consultors as to the maintenance of the traditional sequences of the psalms, he insisted on the conservation for the psalter of the Vulgate text; nor

was he opposed to the rules which had been formulated touching the calendar, but he would supplement them with another. It was important, he said, to remember that, of the saints, some had been declared such before the time of Alexander III.—by the consensus of the whole Church, others since, some by the rite of canonization, some by the simple fact that a Mass and Office had been decreed in their honor by Pontifical authority. In determining what liturgical honors should be decreed to each saint, these three classes should be kept distinct in the minds of the consultors.

For the rest, he exhorted his hearers, to set to work in right good earnest—examining, correcting, polishing, were it needed, even cutting out and replacing whole passages; to share the labor between them, but not to fail to discuss together the results obtained before arriving at any definite decision, and, in fine, to lay before himself all resolutions.

Valenti epitomized this discourse, and having first submitted it to the Sovereign Pontiff, on the second of October, distributed it to the Cardinals and consultors.

As soon as the autumn vacation was over, they again set to work. Sessions were held on November the twenty-seventh, and on December the thirtieth, for the purpose of discussing the *Temporale*. Lucari, Antonelli and Giorgi, taking in hand the lessons and chapters, Sergio, Baldini, Giuli and Valenti the antiphons, verses, responds and hymns. On the sixth of January, 1745, they began the Proper of Saints, and on July the ninth, they were still working at it. Then, suddenly, the sitting of the Congregation was suspended.

Rumors were again rife, and that in Rome itself, that Benedict was not in earnest. Men who were known to be in a position to be rightly informed, gave credit to them. The Pope himself made no sign, and his very silence was looked upon as proof positive that rumor had not this time lied. The consultors were disheartened, including Valenti himself, who certainly ought to have known better, and for nearly a year not a single session was held.

At length the Pope, astonished at the delay, questioned Va-

lenti as to its cause, and was frankly informed by him what every one was saying. Benedict was dumbfounded, utterly denied the rumors in question, begged Valenti to lose no time in renewing the work of revision, and gave him a written authority, stating that this was his desire, in order that he might show it to his colleagues and so convince them of the Pope's good faith. He said, too, that he should like to see each one of the Commissioners separately, and assure them in person of his sincere wish to have the work in hand completed, that he was moved thereto more especially by the letters which he was continually receiving from France, and from Cardinal Tencin in particular, which gave him great hope for believing that the Roman reform would be wholly successful in that country.

This was on June 20, 1746. Two days later the Congregation again resumed their labors, sitting once a week at the house of Valenti, until August 12.

The revision of the *Proprium Sanctorum* for the first six months of the year was now finished, and on September 10 Valenti was able to lay before the Pope the result of their labors so far—*Specimen Breviarii reformati pars hiemalis et pars verna*. Benedict was delighted, and begged the secretary to see to it that the good work begun was completed with as little delay as possible.

The Congregation again met immediately after the autumn holidays—December 2—and continued their sittings once a week until March 10, 1747, when the whole work was at length done—the revision had taken exactly five years and eight months—and Valenti was able to place the second portion of his *Specimen Breviarii Reformati* in the Pope's hands. "We now await with confidence," he writes about Easter, 1747, "the decision of the Supreme Pontiff."

In a succeeding paper we hope to give some account of the changes introduced into the breviary text, and of Benedict XIVth's estimation of his Commissioners' *Specimen Breviarii Reformati*.

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“ADORO TE DEVOTE.”

THE recent Indulgence granted to all the faithful for the devout recitation of this Hymn lifts into general prominence a fine example of the poetic art of the Angelic Doctor. The Rev. Dr. Neale, the great Anglican hymnologist and translator of the Latin hymns, prefixed to his translation of it an interesting note: “The following hymn of S. Thomas Aquinas to the Holy Eucharist was never in public use in the mediaeval Church; but it has been appended, as a private devotion, to most Missals. It is worthy of notice how the Angelic Doctor, as if afraid to employ any pomp of words on approaching so tremendous a Mystery, has used the very simplest expressions throughout.” (*Mediaeval Hymns and Sequences*, 3d Ed., p. 176.)

Another feature of its excellence will perhaps attract the attention of the student of St. Thomas' Eucharistic hymns. Its rhythm could not have been more happily constructed to suggest the sense of the utter humility with which the Mystery is to be approached. The simple iambic measure moving forward with slow steps into a complete hexameter in the first line, fills the rhythmic sense with a well-defined content, which, however, in all the succeeding verses, halts, as it were, with momentary fear ere another footfall echoes through the temple of the soul. It is as though resolution, clearly formed and expressed at first, grows suddenly timid at the thought of its own presumption, and would fain retrace its pathway. The selection of appropriate rhythms is one of the most delicate tests of a poetic instinct. That St. Thomas possessed such an instinct, no one who has once read his hymns can doubt. But if this further test of metres is applied, perhaps even a keener insight would be gained of a fine phase of that poetic power. Without entering here at any length into the question, it may be pointed out that the *Verbum Supernum Prodiens* is written in the ordinary iambic tetrameter (not quantitative, of course, but accentual)—a metre well adapted to simple narrative; that the *Sacris Solemniis* (written apparently in imitation of the classical metres—the first three verses being Lesser Ascle-

piads, and the fourth verse being Glyconic), has a splendid swing to it that can suggest triumph and festivity even without a text to interpret; that the *Lauda Sion*, in the force and strength of its joyous trochaics and in its favorite mediaeval stanza-form of six verses, sustains well the burden of the thought—the stanza becoming especially significant, however, towards the close of the hymn, where the singer, as if cramped within even ample bounds, must give his joyful thought still broader field for expansion, and must therefore lengthen his metric form by two additional lines in the stanza; that the *Pange Lingua* adopts the metre of those many mediaeval songs of triumph which had already stamped on that metre a characteristic feature—a feature first bestowed upon that form of stanza, we believe, by the great singer and true poet of the sixth century, St. Venantius Fortunatus, in his *Pange Lingua Gloriosi Proelium Certaminis*.

Like mediaeval Latin poetry in general, the Eucharistic hymns make up in rhyme or assonance what they lack in quantitative measure. The rhymes of this "Rhythmus Sancti Thomae" are, notwithstanding the objections urged against the employment of rhyme as puerile and especially unworthy of adoption in the treatment of sublime themes, a decided gain in beauty. Theories of versification and of its ornaments should be corrected always by the actual effects sought for, and sometimes notably attained, by such external beauties of poetry. Here the poetic ear must be the best judge. Certainly, in the hymns of the Angelic Doctor, as well as in most of our modern poetry, the rhymes could not well be omitted. In this Rhythmus they were unquestionably beautiful and satisfying to the musical sense.

It will be noticed that the "Adoro Te Devote" is divided into stanzas of four lines each. In some versions of the hymn, a prayer, somewhat in the nature of a refrain, is inserted between the stanzas. There are two versions of the refrain: *Ave Jesu verum manhu, Christe Jesu adauge fidem omnium credentium*, and *Bone Jesu, pastor fidelium adauge fidem omnium in te sperantium*. The Rev. Edward Caswall

gave an English rendering of the second one in his *Lyra Catholica*, as follows :

Jesu, eternal Shepherd ! hear our cry ;
Increase the faith of all whose souls on Thee rely.

The Rhythmus has been translated some fifteen times into English. The translations of Caswall and Neale have been made with great regard to literalness. Caswall admits, however, three crudenesses in metre ; Neale's version is melodious, but admits errors in the rhyming, such as *declared* as a rhyme with *Word*, and *God* with *blood*. The present writer has essayed a rendering which should seek to be as faithful as the limitations of rhyme and metre would permit, so that the translation might serve to gain the indulgence for those who should recite the hymn in English. In the following stanzas the metre has been divided at the cesura in order that both the original and the translation could be made to appear on the same page. The impression of sober solemnity has, it must be confessed, been not a little imperiled by this arrangement, which is meant to be one of convenience for the readers who may wish to satisfy themselves concerning the literalness of the translation.

ADORO TE DEVOTE.

Adoro te devote
latens Deitas,
Quae sub his figuris
vere latitas :
Tibi se cor meum
totum subjicit,
Quia te contemplan
totum deficit.
Visus, tactus, gustus
in te fallitur,
Sed auditu solo
tuto creditur.
Credo quidquid dixit
Dei Filius,
Nil hoc verbo veri-
tatis verius.

Devoutly I adore Thee
hidden Deity,
That beneath these figures
hidest verily :
Subject is my spirit
wholly to Thy sway,
For in contemplating
Thee it faints away.
Taste and touch and vision
are deceived in Thee,
And the hearing only
can safe witness be.
I believe whatever
of the Lord is heard—
Nothing can be truer
than Truth's very word.

In cruce latebat
 sola Deitas,
 At hic latet simul
 et humanitas :
 Ambo tamen credens
 atque confitens,
 Peto quod petivit
 latro poenitens.

On the cross was hidden
 but the Deity ;
 Yet Thy Manhood even
 here we may not see :
 Nathless, both confessing
 with the same belief,
 I will make petition
 like the dying Thief.

Plagas, sicut Thomas,
 non intueor :
 Deum tamen meum
 te confiteor :
 Fac me tibi semper
 magis credere,
 In te spem habere,
 te diligere.

Though Thy wounds as
 Thomas saw, I see not now :
 Thee my lips shall ever
 Lord and God avow.
 Grant that I may ever
 more and more believe,
 Hope in Thee and love Thee
 beyond all reprieve !

O memoriale
 mortis Domini,
 Panis vivus vitam
 praestans homini,
 praesta meae menti
 de te vivere,
 Et te illi semper
 dulce sapere.

O Memorial blessed
 of the Saviour's death !
 O true Bread that giveth
 man his vital breath !
 Let my longing bosom
 feed on Thee alone,
 And my heart forever
 but Thy sweetness own !

Pie pellicane,
 Jesu Domine,
 Me immundum munda
 tuo sanguine,
 Cujus una stilla
 salvum facere
 Totum mundum quit ab
 omni scelere.

Pelican most tender !
 Jesus, Lord and God !
 Wash my stained spirit
 in Thy Precious Blood :
 O a drop availeth
 all the world to win
 From its ban of bondage,
 and its weight of sin !

Jesu, quem velatum
nunc adspicio,
Oro fiat illud,
quod tam sitio :
Ut te revelata
cernens facie,
Visu sim beatus
tuae gloriae.

Amen.

Jesu, whom but veiled
see I here below,
Grant, I pray, the blessing
that I long for so !
That, the veil once riven,
in Thy fond embrace
I may see Thy glory
ever face to face.

Amen.

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THE "AUDITOR CURIAE,"

OR EXAMINING JUDGE IN ECCLESIASTICAL CASES.

(*Second Article.*)

III.

OTHER SOURCES OF INFORMATION.

First. Public and private documents, presumptions. How to use all this evidence.

Second. Auditor must have now reached an opinion about the fact of the crime and its author. "Semplena probatio" sufficient to justify the citation of the accused. Here a new source of information, and according to Pellegrini, the most important part of whole inquiry.

Third. The summons—its nature—how failure of accused to answer the summons affects his case.

Fourth. Examination of accused. Why is he not sworn as the witnesses are? Auditor's tact exercised in getting the accused to state facts—or even to plead guilty. Auditor's knowledge of the case from previous witnesses, helps him to make his examination effective. Wise and practical advice of an old Canonist. Dignity and responsibility of judicial functions.

Fifth. Is the accused bound in conscience to admit his guilt, or to incriminate himself? Importance of the answer to auditor.

Sixth. Precautions to be taken if examination of accused cannot be concluded in one sitting.

IV.

CONCLUSION.

Effect produced by comparing the various depositions. Practical steps to be taken as a result of inquiry. Is the case to be dropped—or is it to be taken into the public court?

The judge will find another very fertile field of inquiry in a close study of the documents of the case. First of all, there are Canonical records and documents which of themselves constitute proof. The public acts and official documents of the state may be looked upon as having similar authority, but to give them this weight a special authorization of the bishop is needed. The fact should be noted and mentioned on the minutes. The regulations followed by the officiality of Paris, regulations which are a model and type of clearness and precision, and a lasting monument to the genius and practical ability of their author, contain the following in the 62 art.: “Par une délégation expresse et un mandat special que nous déclarons être donnés dans et par cet article, nous accordons à l'Official ou au Vice-official qui le remplace, le pouvoir :

1. D'admettre pour la cause soumise à son tribunal, suivant la valeur que leur donne la loi civile, tous les actes publics auxquels elle reconnaît pleine force probante, jusqu'à inscription de faux, notamment les actes notariés, les jugements, les actes de l'état civil.

2. D'admettre également, pour la cause soumise à son tribunal, et suivant leur valeur légale respective les autres actes de l'autorité séculière comme les reconnaissances ou vérifications d'écritures, etc.

Le jugement d'admission sera soigneusement mentionné dans les actes.

Néanmoins, dans ce cas, la partie qui attaque, devant le tribunal ecclésiastique, l'acte ainsi admis, n'a pas besoin de recourir à la formalité civile de l'inscription de faux, il lui

suffit de donner . . . une preuve clairement et pleinement péremptoire.”

Again there are authentic private papers signed and sealed which custom puts on the same level with public documents ; and consequently admissible as evidence and as proof. In addition to this, may be mentioned private notes, not authentic, which have a legal weight against the writer, but are useless in his favor. The information drawn from these various notes and records is frequently of the greatest importance in helping to establish the existence and the true character of a crime : so that the auditor can never be too strongly impressed with the necessity of making a critical examination and attentive study of these various documents.

In all likelihood these different sources of information will produce conviction. It may be, however, that even after the most intelligent and searching examination, doubt and misgivings still remain, and that the weight of evidence does not go beyond establishing a well founded presumption¹ or arousing a mere conjecture. There is a certain kind of circumstantial evidence or presumption which is frequently admitted in law as full proof. Here we have not to discuss what is known as the doctrine of presumptions, but merely to call attention to those conjectures which in law constitute a *praesumptio hominis*. The auditor will carefully analyze his own impressions to determine exactly what judgment he has come to, after a detailed study of the case. If mere suspicions or groundless presumptions, he will at once reject them, remembering the words of Reiffenstuel : “ *Quia praesumptio levis, utpote ex insufficientibus causis temerè concepta, importat suspicionem temerariam. Atque omnis suspicio potius repellenda est quam approbanda vel recipienda, ut loquitur textus citatus.*”² Can. *Oves* 6, Q. 1.” If the conjec-

1. Blackstone writes : “ Next to positive proof, circumstantial evidence or the doctrine of presumptions must take place ; for when the fact cannot be demonstratively evinced, that which comes nearest to the proof of the fact is the proof of such circumstances as either necessarily or usually attend such facts. These are called *presumptions*.”

2 Reiffenstuel in tit. xxiii *De Praesumptionibus*, § II, No. 31.

tures are serious, *i. e.*, corroborated by the results of ordinary experience, they count as imperfect evidence, and even sometimes they are entitled to the full weight of positive proof, especially when there is a concurrence of several presumptions of equal importance. Lastly, whilst admitting that the strongest circumstantial evidence is not sufficient to justify a sentence of condemnation, still, when the auditor is brought in presence of presumptions so strong that not even a shadow of doubt remains in his mind, he may in all security proceed to the opening of the public trial.

At this stage of the proceedings the existence of the crime is usually well established. The mature deliberations of the judge, who has weighed and pondered over the various proofs brought out both in the oral and documentary evidence, generally determines him to some fixed opinion on the whole inquiry. He knows, now, how the cause stands with the accused, whose innocence perhaps is clearly brought out, or against whom a sufficient case is established to warrant bringing it into court. When the investigation points to a probability of guilt (*semi plena probatio*) the auditor may press on the inquiry and summon the accused to appear in person.¹

1 The judge has the following act drawn up by the notary. It counts among the official documents of the case. (We take the formula from *Bouix op. cit.* p. 548.)

"Cum ex actitatis hactenus ad minimum semi-plena habeatur probatio, de delicto . . . domino Andreae A.—objecto, nempè, quod . . . (et delictum vel delicta exprimantur) . . . cumque sic ex informatione summaria emergerint à jure requisita ut dictus Andreas N—possit reus constitui, et constitutus legitime examinari; decrevit Reverendus N—judex, praefatum Andream N—reum constituere et examinare, aliaque prout de jure prosecui. Acta sunt haec, die . . . mensis . . . anno . . . N. judex . . . N . . . actarius "

In case proceedings are not taken, the following act is drawn up instead of the one just given :

"Cum ex infortorio processu jam absoluto, ne semiplena quidem emergerit probatio de praetenso delicto à Domino Andrea N . . . perpetrato, nempè quod . . . (et ibi exprimitur delictum) . . . cumque hoc ipso desint à jure requisita ut dictus Andreas N—legitime possit reus constitui et examinari, decrevit Reverendus N—judex non esse contra eum ulterius procedendum. Acta sunt haec die . . . mensis . . . anno . . . N. judex . . . N. actarius."

This is the concluding part of the auditor's duty, and one which, if not the most laborious, is that which requires the most careful attention and most delicate handling. Let us follow the auditor attentively in this matter.

According to Pellegrini the most important feature of the investigation is the examination of the accused. "Cum fundamentum iudicii criminalis in examine reorum consistat, ceu basis edificiï judicialis in examine responsionibus eorum oritur, vel absolutio vel condemnatio super delictis de quibus per iudices inquiritur, idem cum summâ maturitate procedendum erit ad examen reorum delinquentium."¹ Convinced of the soundness of this principle, which is far from being exaggerated, we shall give a brief outline of the whole matter, dwelling chiefly upon the means to secure the attendance of the accused, then the line of conduct to be followed in his examination, and concluding by drawing attention to the final results of the inquiry as shown from a comparison between the depositions of the witnesses and the testimony of the accused.

The judge notifies the suspected party to appear before him, by serving him with a legal summons. When a trial follows the usual routine, the accused should receive three separate citations, the first for the preliminary inquiry, the second for the opening of the trial, and the third when judgment is to be pronounced. The summons is granted *auctoritate iudicis*, and contains in a general way the reasons for the convocation.² It fixes the date and assigns the place of trial. A copy of it is kept and deposited among the papers in the case. If the accused resides outside the limits of the jurisdiction which has to try the case, the summons should be sent to him through the Episcopal Court of the place where he is domiciled; but, now, when the address of the accused is known, the summons is sent to him directly, by registered

1 *Pellegrini: Praxis Vicariorum*, Pars iv, Sec. ix, No. 1.

2 "Quod si ob accusationum qualitatem, vel aliâ de causâ, haud expedit ut in intimatione exprimentur, in hoc satis erit innuere ipsum ad examen vocari, ut in causâ de quâ contra eum fit inquisito se se defendat." *Instr.* "Cum Magnopere" art. 23.

letter. A refusal to attend is looked upon as an act of contumacy and punished as a serious contempt of court. Some old authors regard this contumacy as an avowal of guilt, but the late Council of Baltimore¹ does not share this opinion, for it asserts positively that, even under these circumstances, the guilt of the accused must be proved judicially before proceeding to a condemnation. The unfavorable presumption created by the contempt of court justifies proceedings against the accused and authorizes the beginning of the trial. Usually the accused prefers to answer the charges urged against him, as he is anxious not to prejudice the tribunal against his case, by showing any want of deference to the Court. He answers the summons and the auditor proceeds to take depositions.²

Here the judge has to be, if possible, doubly attentive, since the *confessio rei* is the strongest evidence and it may be obtained either from a frank avowal, or the accused, seeing all concealment and subterfuge useless, may admit the facts and acknowledge his guilt.

The accused, like the witness, is examined before a notary of the court, who has to attest and sign the depositions. There is this difference between the procedure adopted in receiving the evidence of both, that the accused is not asked to testify upon oath. It is true that there is a law requiring the accused to swear to the truth of his evidence; and formerly this law was strictly enforced, but now custom sanctions, and we think very wisely, a different practice and does not exact an oath.³

1 Conc. Plen. Baltimoreense III, n. 313.

2 This interrogatory is called the "Constitutum" because the formula employed by the notary is conceived in these terms: "Constitutus personaliter in curia coram Rev. N. . . . etc. meque actuario . . . D. N. fuit per eundem interrogatus etc . . . "

3 Benedict XIII. in 1725 did away with the obligation of making the accused take an oath. He did this for all the tribunals of the Pontifical States (*Conc. Prov. Rom.* tit. xiii, cap. ii), experience showing the frequency of perjury in this practice. "Nec juramentum hujusmodi, ullatenus à reis in futurum per quoscunque judices et ministros, sub quocunque praetextu, causa, quaesito colore, volumus exigatur; aliàs examen sive constitutum, ac

It would be hard to fix with anything like precision the order to be followed in interrogating the accused. His social standing, the local habits and customs, the manifold circumstances surrounding the commission of the deed,—all tend to modify the line of examination to be followed and prevent anything like a fixed rule being adopted. To determine the form to be employed, the auditor will have to become penetrated, as it were, with the nature of the crime he has to bring out in evidence, and to forestall the probable methods to which the accused will have recourse in his efforts to baffle a searching inquiry. It is evident that an experienced judge will study beforehand all the wiles and shiftings; all the excuses and subterfuges which the circumstances of the accused and the nature of the crime may develop. The documents which he has in hand, and the information which he has gathered, put him in a most favorable position to guard against surprises. Pellegrini, whom we cannot quote too often, especially in connection with those matters of judicial procedure in which his long experience has given him undoubted weight and authority, formulates and insists upon the following points relative to this important matter.¹

The judge, he says, should be perfectly conversant with all the facts about which he has to question the accused. He must not, however, be content with that alone. His functions are so noble and so great, that before undertaking to penetrate into the hidden secrets of another's heart, he should see that his own conscience is at peace. He should

acta omnia nulla sint in eo ipso, et irrita, omnique careant contra reum effectum." Soon all the ecclesiastical courts adopted this rule, and now it is universal. The true interpretation of this point, and the one which the canonists should long since have adopted, is perhaps what Benedict XIII. gave in 1725. In fact Mr. *Paul Fournier (Officialités*, p. 275) says that the texts of the Decretals, from which certain authors drew arguments to oblige the accused to give his evidence on oath, were only for very special forms of inquiry "*super statu vel reformatione alicujus ecclesiae.*" Their application to other investigations would have come from a mistake of Durandus.—We cannot, however, deny that the Decretal, '*Qualiter et Quando*' was always understood in the sense of affirming the general rule. Roffredus long before Durandus held the same view.

¹ Cf. *Op. cit.* P. IV., sect. ix., p. 383, no. 27 et seq.

purge himself of his faults and failings, so that a salutary fear of God may inspire and actuate his work, and that an ardent striving for justice may be the sole aim and object of his efforts. We would fain see those old authors raise the minds of their readers far beyond the realms of dry texts and all the pettifogging minutiae of mere smartness and chicane, to recall in a striking and powerful appeal the greatness of the magistracy and the dignity of human justice, which holds here below the place of eternal justice. For, indeed, what right has any man, wilfully weak and erring, perhaps, like myself, to pry into the hidden secrets of my life and to unveil the failings and inconsistencies of my character, if he claims to do so as my equal? . . . but here, he who sits in judgment upon me, and with whom rests the equitable decision of my case, is not a mere man, another self, but he is God's own representative, and charged to exercise for the good and benefit of society, one of the Almighty's sovereign prerogatives. Hence must I not only respect the function, but also revere the one entrusted with its execution, and when to this exalted dignity of the judge is added the prestige of an innocent, blameless life, and of an unsullied reputation, respect follows naturally, truth is rendered easy, and submission becomes a fitting duty.

Developing another thought in the same order of ideas, Pellegrini goes on to say that the judge, being the minister of the God of Justice, should have no other aim than the discovery of truth. Like Him whose vice-regent he is, he becomes all to all, without prejudice and without passion. He will guard against discrimination and favoritism, and no matter with whom he has to deal, he will show the same gentle inflexible firmness to all—to the poor as well as to the rich, to the lowly and powerful alike, to the humble and unknown as well as to the great and lordly ones of the world. He will address the accused, whoever he may be, in a grave and serious tone, avoiding at the same time all condescendence which might lower his authority, and all coldness and severity of manner which might disconcert the one before him.

These lines, it is true, were intended by their author to apply to the judge, and especially to the presiding judge, but

seeing the intimate relations between the auditor and the accused, closer, if possible, than between the judge and the defendant, the application made is still more forceful and appropriate.

To discharge this duty properly, the auditor must, in addition, preserve his mind calm and free from all absorbing preoccupations. He should throw himself heart and soul into the matter, and put aside everything foreign to his work. Only in this way will he be able to give the accused that full and necessary attention which will enable him to see in his every feature, in every move and gesture, in the very tone and timbre of his voice, the inner sentiments he tries to express.

As to the nature of the questions to be put, we can only repeat what we mentioned before in connection with the examination of the witnesses. Any further discussion of the matter seems uncalled for. Care should be taken that promises of impunity be not held out as inducements to frank avowals and open confessions. Such a procedure, besides being irregular and *ultra vires*, would be an outrage on the Canons.

But is the accused obliged to answer the auditor, who, by a series of logical and closely connected questions, tries to arrive at a clear statement of facts and a thorough knowledge of the truth? At first sight the question seems more for the Moralist than for the Canonist, and in an article devoted solely to the *Auditor Curiae*, its place may seem questionable. A little reflection, however, will show how necessary for us is a solution of the question, for upon it will depend the personal conviction, the presumption of even certainty which the judge will draw from the mass of collected evidence.

An examining judge, exceeding his mandate, and as Canonists say, "non legitime interrogans," cannot oblige the accused to reply. If a direct answer can be avoided, or the question itself evaded without sacrificing truth, there is no obligation to make admissions to an unauthorized questioner. "Aliud enim est," says St. Thomas,¹ "veritatem tacere, aliud falsitatem proponere. Primum horum aliquando licet: non

¹ S. Th. 2a., 2ae. Q. 1xix a 2.

enim tenetur quis omnem veritatem confiteri, sed illam solum, quam ab eo requirit iudex secundum ordinem juris. Falsitatem autem proponere, in nullo casu licet alicui." But it is not always clear when the judge has overstepped his authority, or asked questions exceeding his rights. Hence doubts arise. Cajetan,¹ Lessius,² DeLugo,³ Layman,⁴ arguing from the double principle that the guilty party should have the benefit of any doubt arising, and again that no one is obliged to submit to grave hardships and inconveniences in obeying Superiors unless it be clear that their commands are just, conclude that the accused is not bound to answer. Bonacina,⁵ following the well known axiom that in case of doubt what Superiors say is final and authoritative, compels obedience and compliance. Reifferstuel⁶ seems to have got at the only true solution. His answer is in harmony with the best authority and grounded on the safest principles. The judge should be answered, he tells us, "quandò concessâ auctoritate legitimi Superioris seu judicis, dubium est an res praecepta sit licita necne; secus autem ubi dubitatur an is habeat potestatem praeciendi;" and consequently in practice, and to avoid all possible misunderstanding and confusion, he gives the following prudent advice: "Consultum erit ut iudex antea denuntiet reo quod delictum de quo interrogabitur adedò sit probatum, vel quod ipse reus tantâ labore deffamatione aut tam gravibus urgeatur indiciis, ut iudici competat jus eum juridice interrogandi, sicque is veridice respondere teneatur. Quod si reus, talia indicia, vel probationem semiplenam adesse negaverit, oportet ut iudex aperiat reo statum causae, probationes, indicia vel diffamationem jam probatam, ut videat se juridice interrogari, sicque respondere teneri." Looking only to the interest of the accused we would advise him to do all in his power to get the auditor to impart this information; but every one must see how shamefully these

1 2a. 2ae. Q. lxix, a. 1

2 Lib. ii de *justitia et jure*, Cap. xxxi, no. 10.

3 *De justitia* Disp. XI, n. 2 et 3.

4 Lib. III, sec. 3. tract iv, cap. v, n. 4.

5 *In Decalogum*, Disp. x, Q. iii, punct. ii, no. 4.

6 Lib. ii, Decret. tit. xviii, n. 162.

communications might be abused by a cunning scoundrel who would use them to baffle inquiry and turn the whole examination into a farce. It is, then, for the judge to see through such artifices and to impart the evidence very sparingly, unless it be of a nature that alone and uncorroborated it is conclusive.

Having said when it is permissible to evade answering the judge, we have now to state that there is a strict obligation to respond to every question lawfully proposed. The power to examine and the duty to reply are correlative: the measure of the one is the extent of the other.¹

Such is the principle, but authors are very lenient in its application and provided that there is no formal untruth, they often seem to favor the silence of the accused. The following saying has almost been accepted as a maxim: "nulli taquisse nocet, nocet esse locutum." Though neat and epigrammatic, this need not be universally true, nor generally applicable.²

No matter what the accused says, he must be heard patiently and without interruption to the end. If he advances evident mis-statements, or insists upon taking liberties with truth, he is only doing harm to himself, but it would be out of place to inveigh against him or to upbraid him with his falsehood and deceit. The tact of the judge will be exercised here, in not being satisfied with evasive answers and shuffling replies, but in firmly insisting upon

1 Santi upholds this view: "Ratio conclusionis est, quia judex legitime interrogans, exercet jurisdictionem suam circa rei personam et jure suo utitur, quod habet inquirendi veritatem ut justitiam tueatur, ac proinde ex parte rei viget obligatio obediendi judici legitime interroganti." *Santi*, t. II. p. 125.

2 On this point the *Praelectiones S. Sulpitii* have (iii. p. 67): "Cum de curiâ ecclesiasticâ in praesenti tantum agamus et potissimum de causis clericorum, nihil praetermittendun est confessario ut reus suum delictum de quo juridice fuit interrogatus, fateatur (saltem quandò sententia condemnationis lata jam fuerit); alioquin de duobus alteruibum sequetur, vel erit apud clerum et fideles suspicio de injustitiâ sententiae, cum gravi detrimento auctoritatis Ecclesiasticae, vel erit suspicio impœnitentiae et pervicaciae cum publico scandalo. Religio et caritas suadent utrumque praecaveri."

facts; without, however, going the length of browbeating or abusing the accused if he is persistently bent on concealing or distorting them.

As a general rule the examinations should not occupy more than one sitting, otherwise time would be given the accused to plan new lines of defence, based on the imperfect knowledge which he sees the auditor has of the case. This would be a new and fertile source of trouble and difficulty. If more than one sitting is necessary, the evidence should be signed at the close of each examination, and when it is practicable, instead of allowing the accused to go free and to return to his ordinary avocations, it is desirable that he should be obliged to reside in some religious community or monastery, where his communications with the outside world would be restricted, and so his opportunities to deceive and act in bad faith would be singularly lessened.

After the final interrogatory the accused signs his entire evidence and the documents henceforth acceptable as legal proof.¹

The *confessio rei* thus obtained is considered the strongest argument and most convincing proof. When there is question of a crime committed by several, the evidence of one of the accomplices is not a conclusive proof against the others. This is in keeping with the words of the Glossa "nulli de confesso super crimine aliorum creditur."² This is fitting, for the avowal of a crime places the culprit in the condition of an "infamis," and so, except for a few extraordinary cases,³ specially determined in law, the evidence of the

1 "Quae quidem subscriptio operatur mirabilem effectum, ut ea omnia quae reus deposuit pro veris, et ab ipsomet doctis habeant, quia subscribens consentire videtur omnibus his quae in scripturâ quam subscribit continentur, et si in aliquo ipsorum quae dixit, deceptum fuisse vel non legisse aut notitiam non habuisse allegaverit, deberet ipse totum probare, quum aliâs praesumatur quod legerit et notitiam habuerit." *Pellegrini, op. cit.*, p. 389, no. 52.

2 Glossa in Cap. 1, tit. xviii lib. II Decret. V, "Confessi"—cf. et Cap. 10 de Testibus tit. xx, lib. II.

3 Authors generally group these crimes under two headings: A)—Quoad societatem civilem: Crimen laesae majestatis, perduellionis, latrocinii et crassationis per vias publicas. B)—Quoad societatem religiosam—Crimen haeresis et simoniae.

informer is justly branded with suspicion. The auditor may, however, use this knowledge to institute proceedings against the parties implicated in a crime thus discovered; for such information gives rise to serious presumption, from which the alleged accomplices will have to free themselves.

The examining judge is now in possession of the results of his twofold investigation. The first part of the inquiry took place independently of the accused, perhaps even unknown to him; in the second, his assistance is necessary, and whether he wills it or not, he must be present. After comparing the evidence elicited during both stages of the inquiry, the auditor has, as a result, a few well authenticated points, henceforth fixed and irrefutable; again, some facts still vague, doubtful and uncertain; and, finally, according to the nature of the case, a more or less ponderous mass of circumstantial evidence, unjust suspicions, false presumptions, etc. The explanations of the facts given by the accused from his own standpoint, may have given rise to reflections which have to be seriously considered, or, perhaps, may have completely unravelled the carefully constructed web of evidence prepared by the prosecution in the primary stage of the inquiry.¹

Again, the defendant may, from the very beginning, offer such legal obstruction or establish such precedents and exceptions as to delay indefinitely or render impossible all judicial proceedings against him.

The auditor's task is nearly over; he has now only to draw up the report of the inquiry and from it the Bishop (or the official acting in his name), will decide whether there is matter to go before the Ecclesiastical Courts. Let us now,

¹ The compiler of the *Acta Sanctae Sedis* V. p. XV. gives several examples.—“*Fac enim accusari clericum tali die atque horâ cum tali personâ peccasse. Fac tales inductiones ab ipso fieri, documentis confirmatis quae incontinenti probent eum illâ ipsâ die atque horâ in loco penitus dissito moratum fuissis (cujus quidem probationis tantum est pondus, ut sub coarctatae nomine veniat penes criminalis juris doctores); vel tales ab eo indicari rerum personarumque circumstantias, quae ipsam facti existentiam in dubium revocent. . . Fac existere quidem factum, sed alium imputabilem designari, testes indicari; vel quae culpae ei opponuntur, morbi alicujus probati effectus esse, aliaque ejusmodi. . .*”

in concluding this article, resume in a summary statement the various conclusions and results to which the whole investigation may have led.

I.—If the the defendant explains away satisfactorily all the points at issue and proves the falsity of the proffered charges, the acts of the inquest carefully collected by the auditor are deposited in the secret archives of the diocese.

II.—If the charge has neither been sufficiently proved nor the innocence of the accused sufficiently manifested, the Bishop may have recourse to what is known as the "*purgatio canonica*:" and though Dr. Smith seems to think this procedure has become obsolete, still Dr. Pierantonelli maintains that it can, strictly speaking, be employed nowadays. As this method is not always prudent, or at least in many cases not practicable,¹ the only alternative remaining is between the *praeceptum* and a formal judicial trial. Again, the accused, while protesting his innocence, may refuse to abide by the *praeceptum*, so nothing remains but to institute regular legal proceedings; justice is for all, and the poorest and the most humble have a strict right to it when they appeal to its tribunal.

No matter whether the trial is to take place at the Bishop's instigation or because the accused asks for a public means of clearing and justifying himself, a tribunal has to be formed, and citations sent out. Now the officiality takes up the case and the auditor's task is over; but the report of his investigations remains. Upon it will be based everything both for the prosecution and the defence, from the opening statement to the judge's sentence; and if the case is tried again before a higher tribunal, or even if an appeal be lodged and the matter carried before the Roman Congregations, the auditor's report retains its value and importance, and continues to be one of the most useful documents, in the whole trial.

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¹ As a general rule this method cannot be recommended. It is positively forbidden in matrimonial cases "*de nullitate*," and on account of the almost certain danger of perjury its use is scarcely feasible in any criminal case.

ANALECTA.

LITTERAE APOSTOLICAE—DE CONSTITUTIONE PATRIARCHATUS
ALEXANDRINI PRO COPTIS.

SANCTISSIMI DOMINI NOSTRI

LEONIS

DIVINA PROVIDENTIA

PAPAE XIII

LITTERAE APOSTOLICAE

DE PATRIARCHATU ALEXANDRINO COPTORUM

LEO EPISCOPUS

SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM.

Christi Domini, Redemptoris humani generis, auctoris conservatorisque Ecclesiae, assidue Nos et caritatem divinam intueri et salutare provehere opus pro muneris Nostri sanctitate contendimus. Gratiamque ei debemus plurimam atque ex animo profitemur, quod Nobis in eas incumbentibus curas quae ad nomen catholicum sive inferendum reducendumve in populos sive stabiliendum in illis augendumque attinerent, suis ipse auspiciis praesentique ope tam benignus adfuerit. Cui etiam acceptum singulari modo referimus, quasdam biennio proximo oblatas esse temporum maturitates, quibus instituta catholici nominis incrementa licuerit Nobis studio impensiore atque opera persequi. Providentiae autem rationes quas in eam rem adhibere visum est, datis praesertim qua universe qua singillatim epistolis apostolicis, haud vacuae sane fructu, divina fovente gratia, cesserunt; atque adeo Nos eundem insistentes cursum, laetiolem quotidie votorum eventum fidenti cogitatione prospicimus. Nunc inter ceteras nationem atque ecclesiam Coptorum complectimur peramanter, destinatumque habemus peculiaria quaedam in eius bonum et ornamentum ex apostolica potestate decernere.

Copticam gentem paucis ante mensibus allocuti sumus epistola

propria, et vetera ecclesiae Alexandrinae monumenta commemorando excitavimus ; idque duplici consilio, ut nimirum ex benevolentia atque hortatione Nostra quum catholici confirmarentur in coniunctione et fide erga Apostolicam Sedem, tum vero dissidentes ad eandem coniunctionem invitarentur quaerendam et renovandam. Utraque ex parte fuit Nobis quod caperemus concepta spei solatium.

Catholici in primis, ut aequum erat, maximum Nobis obsequium ac pietatem in morem filiorum testati sunt, iidem praeterea grati quod episcopum e gente sua, Vicarii apostolici munere, secundum vota dedissemus Venerabilem Fratrem Cyrillum, titulo Caesareae, Paneadis. Quin etiam suae voluntatis apertius declarandae causà, id propositum susceperunt ut publicam ad Nos mitterent legationem : quo nihil certe poterat neque ipsis honestius esse neque Nobis iucundius.—Septembri igitur mense coram fuit legatio Coptorum, ex variis nationis ordinibus, ipso Venerabili Fratre praeunte, delecta. Ab ea perlibentes cognovimus praeclare affirmatum quo studio, qua reverentia, qua obtemperazione erga hanc beatissimi Petri Cathedram, nomine etiam suorum civium, affecti essent : permovitque intimos paternae caritatis sensus, qua ipsi fiducia suis item rebus ac dissidentium fratrum exposcerent a Nobis et expectarent ampliora praesidia. Atque illud praecipuum fore significaverunt, magnisque et humillimis precibus flagitarunt, si decreto auctoritatis Nostrae Hierarchia catholica et Patriarchalis dignitas apud Aegyptios instaurata resurgeret.—Aequam afferri et non inopportunam postulationem plus una persuasit causa. Constat enim rei catholicae progressus non exiguos quotidie per Aegyptum haberi ; clericos et sacerdotes nativos, quod plurimum interest, numero augeri ; scholas iuventutis similiaque rectae institutionis subsidia multiplicari ; vigere acrius in animis religionis amorem et cultum, atque fructus consentaneos largius provenire. In quo alacrem cleri operam valde quidem iuvant et sustinent nonnullae Religiosorum Familiae ; ac sua debetur laus Franciscanibus, qui iam diu per ea loca elaborant, suaque debetur Alumnis Societatis Iesu et Missionalibus Lugdunensibus, quos Nosmetipsi auxilio submittendos curavimus.—Iamvero si Hierarchia in eis vel partim renovetur certique praeficiantur pastores, ex maiore ipsa atque expeditiore vigilandi providendique facultate, multiplex profecto utilitas in clerum ac populum dimanabit. Patriarchalis porro dignitas optime valitura est, tum amplitudine sua ad decus ecclesiae Coptae catholicae in opinione relevandum, tum ingenita vi ad vincula

fidei et fraternitatis in omni natione obstringenda.—Nos autem re tota meditate perpensa eademque deliberata cum Consilio seu *Commissione* Cardinalium S. R. E., quam ad reconciliationem dissidentium cum Ecclesia fovendam iussimus Nobis adesse, ei ipsi Coptorum postulationi obsecundare censuimus.

Itaque ad maiorem divini Nominis gloriam, ad fidei sanctae et communionis catholicae incrementum, Nos ex certa scientia motuque proprio ac de plenitudine apostolicae potestatis, Patriarchatum Alexandrinum catholicum restituimus et pro Coptis constituimus; eique ac singulis qui ipsum obtenturi sint, honores omnes, privilegia, praerogativas, nomina, omnemque potestatem tribuimus, eâdem ratione qua generatim ea nunc a Patriarchis orientalibus rite exercetur: qua super re pecuniaria praescripta ab Apostolica auctoritate tempore et loco impertientur. Sedi autem patriarchali sedes episcopales duas, in praesens, decernimus, suffraganeas; alteram in urbe Hermopoli maiore, vulgo *Minieh*, alteram Thebis seu Diospoli magna, ad urbem *Luksor*: ita ut Patriarchatus tribus interea dioecesibus constet, videlicet patriarchali Alexandrina, Hermopolitana, Thebana: integro tamen Nobis et successoribus Nostris pleno ac privativo iure sedes alias vel archiepiscopales vel episcopales excitandi, easque pro necessitate vel utilitate Ecclesiae immutandi.

Alexandrinum Coptorum Patriarchatum ita constitutum, eatenus patere qua patet proregnum seu *Kedivatus* Aegypti proprie dictae ac provincia *praedicationis sancti Marci*, statuimus atque sancimus.—Limites autem singularum diocesum quas supra diximus, hoc modo definire placet. Patriarchalis Alexandrina Aegyptum inferiorem et urbem Cairum complectitur. Ad aquilonem habet mare Internum seu Mediterraneum; ad orientem, canalem Suesii; ad austrum, latitudinis borealis gradum trigesimum; ad occasum, Tripolitanam Orthomanici imperii provinciam.—Dioecesis Hermopolitana in Aegyptum media profertur. Ad septentrionem finitima est dioecesi patriarchali; ad orientem, attingit sinum Hermopoliticum; ad meridiem, continetur circulo fere medio inter gradus vigesimum septimum et vigesimum octavum latitudinis borealis, ubi scilicet locus iacet *Sacci-t-moussé* ad Nilum flumen, qui pariter locus in ditione esto eiusdem dioecesis; ad occidentem habet desertum Libycum.—Dioecesis Thebana, in Aegyptum superiorem porrecta, circumscribitur ad aquilonem Hermopolitana; ad orientem, sinu Arabico; ad austrum, vigesimo secundo gradu latitudinis borealis; ad occasum, deserto Libyco.

Designationis primae tum Patriarchae tum suffraganeorum Episcoporum Apostolicae huic Sedi ius reservamus. Interim quoadusque ea designatio fiat, mandamus et catholicorum Coptici ritus, quotquot tota Aegyptus versantur, penes eundem Venerabilem Fratrem Cyrillum, nomine et auctoritate apostolica, administratio permaneat.

Ita posse Nos de Patriarchatu Alexandrino pro Coptis restituendo providere, vehementer laetamur in Domino; eoque magis quia eius recordatio ecclesiae tam grata accidit quam quae gratissima. Nam propterea quod eam Marcus, beatissimi Petri discipulus et interpres, auspicato constituit sancteque gubernavit, arctior quaedam et precarior necessitudo exorta est, quam alias commemoravimus, ipsa inter et Romanam ecclesiam; cuius potissimum coniunctionis beneficio extitit illa pernobilis, floruitque diu et splendore virtutum et doctrinae excellentia. Quare Nobis est optatissimum ut dissentientes Copti Hierarchiam catholicam ex veritate coram Deo considerent; eam nimirum, quae ob communionem cum Cathedra Principis Apostolorum et successoribus eius, sola potest ecclesiam a Marco conditam legitime referre, solaque heres est memoriae omnis quaecumque Patriarchatui Alexandrino a priscis illis maioribus est fideliter tradita. Ex eo fiat, id quod rectus ipsorum animus et divinae gratiae benignitas sperare admodum iubent, ut dimissis tandem compositisque dissidiis quae consequutae intulere aetates, ad unitatem redire velint Romanae ecclesiae, quae permagno eos desiderio caritatis expectat.

Has litteras Nostras et quaecumque in ipsis habentur nullo unquam tempore de subreptionis aut obreptionis vitio sive intentionis Nostrae aliove quovis defectu notari vel impugnari posse, et semper validas ac firmas fore, suosque effectus in omnibus obtinere atque ab omnibus cuiusvis praeeminentiae inviolabiliter observari debere decernimus. Non obstantibus Apostolicis atque in synodalibus, provincialibus, universalibus Conciliis editis generalibus vel specialibus sanctionibus, caeterisque contrariis quibuscumque, peculiari etiam mentione dignis: quibus omnibus, quatenus opus sit, amplissime derogamus: irritumque et inane decernimus si secus super his a quoquam quavis auctoritate scienter vel ignoranter contigerit attentari.

Volumus autem ut harum litterarum exemplis etiam impressis, manu tamen Notarii subscriptis et per constitutum in ecclesiastica dignitate virum sigillo munitis, eadem habeatur fides quae Nostrae voluntatis significationi his praesentibus ostensis haberetur.

Datum Romae apud Sanctum Petrum anno Incarnationis Dominicae millesimo octingentesimo nonagesimo quinto, sexto Calendas Decembres, Pontificatus Nostri anno decimo octavo.

A., Card. BIANCHI, *Pro-Datarius*.

C., Card. DE RUGGIERO.

VISA

DE CURIA. I. DE AQUILA E VICECOMITIBUS

Loco ✠ *Plumbi*

Reg. in Secret. Brevium

I. CUGNONI.

E. S. CONGREGATIONE INDULGENTIARUM.

I.

CONCESSIO INDULGENTIARUM PIIS OBJECTIS QUAE TERRAE SANCTAE LOCA TETIGERUNT.

Beatissime Pater,

Fr. Raphaël ab Aureliaco, Procurator Generalis Ordinis Minorum, ad pedes Sanctitatis Tuae provolutus, sequentia exponit :

Summus Pontifex Innocentius XI. s. m. Constit. Unigeniti de die 28 Januarii 1688 plures indulgentias adnectere dignatus est crucibus, coronis aut rosariis, quae loca Terrae Sanctae, sacrasque reliquias ibi existentes, tetigerint. In hac tamen benigna concessione non inveniuntur comprehensa aliqua pia objecta, ut numismata, statucae etc., quorum usus apud Christifideles, qui Palaestinam incolunt, vel peregrinationis gratia ad eam se conferunt, frequentissimus est, ea praecipue de causa, quod ex tactu Locorum Sanctorum, ditata putent praefata objecta thesauro indulgentiarum. Id praesertim accidit de simulacris seu statuis Pueri Jesu, quae in Bethlehem continuo afferuntur vel mittuntur, ut locum Nativitatis divini Salvatoris tangerant.

Ut igitur fidelium devotioni fiat satis, neve in falsa persuasione quoad lucrum indulgentiarum amplius sint, humilis Orator Sanctitatem Tuam exorat, ut eadem indulgentiae, quae coronis, crucibus, crucifixis jam concessae sunt, concedantur etiam numismatibus, statuis aliisque piis objectis, quae dicta Loca Sancta tetigerint.

Quam gratiam, etc.

S. Congr. Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a SSmo Domino Nostro Leone PP. XIII sibi specialiter

tributis, benigne annuit pro gratia juxta preces, ita ut non cruces tantum, aut coronae, rosaria prouti huc usque, verum etiam numismata, parvae statuæ aliaque pia devotionis objecta, quæ Terræ Sanctæ loca aut reliquias ibidem existentes tetigerint, in posterum ditata maneant Indulgentiis juxta tenorem et formam Constitutionis S. M. Innocentii XI., quæ incipit Unigeniti data sub die 30 Januarii 1688. Praesenti in perpetuum valituro absque ulla Brevis expeditione, contrariis quibuscumque non obstantibus.

Datum Romæ ex Secretaria ejusdem S. Congregationis, die 18 Augusti 1895.

L. Card. BONAPARTE.

✠ A. ARCHIEP. NICOPOLIT., *Secret.*

II.

ABSOLUTION GENERALIS IN VIGILIA FESTI.

Beatissime Pater,

Fr. Raphaël ad Aureliaco, Proc. Glis Ordinis Minorum, ad pedes Sanctitatis Vestrae humiliter provolutus, sequentia exponit; Ex benigna concessione Apostolicæ Sedis Fratres et Moniales Ordinis Minorum gaudent privilegio recipiendi quibusdam anni diebus Absolutionem Generalem cui adnexa est Indulgentia plenaria. Verum tempus ad eam impertiendam et recipiendam videtur limitatum ad spatium unius diei. Cum autem ob varia ministeria et officia quibus Fratres incumbunt, difficulter possint omnes Religiosi in decursu diei insimul congregari ad recipiendam dictam Absolutionem Generalem, quæ a Superiore impertitur, facilius autem id obtineri si in sero diei præcedentis tribuatur, Orator enixe rogat S. V. ut concedere dignetur, quatenus prædicta Absolutio Generalis impertiri et recipi possit in pervigilio, seu die eas festivitates præcedente, quibus illa est concessa.

Quam gratiam etc.

S. Congregatio Indulgentiis Sacrisque Reliquiis preposita, utendo facultatibus a SSmo Dno Nostro Leone PP. XIII sibi specialiter tributis benigne annuit pro gratia juxta preces. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romæ ex Secretaria ejusdem S. Congregationis, die 28 Augusti 1895.

L. Card. BONAPARTE.

✠ A. ARCHIEP. NICOPOLIT., *Secret.*

III.

INDULGENTIA PRO RECITATIONE

Rithmi Eucharistici "Adoro te," etc.

According to a former Rescript of the S. Congr. Indulg. an Indulgence of 100 days was granted to priests who, after the celebration of Mass, recited the Eucharistic hymn, "Adoro te devote" (by St. Thomas Aquinas), found in the Roman Missal (In gratiarum actione post missam).

By a recent decree of the same Congregation this Indulgence is extended to all the faithful who recite the hymn after receiving Holy Communion.

The petition for the Indulgence was presented by the Dominican Prior of S. Maria Novella, of Florence, and was granted on the 15th of June, 1895, by the following Rescript. [See Acta S. Sedis Fasc. III., Oct., 1895]:

Ex Audientia Sanctissimi.

SS. D. N. Leo Papa XIII. referente me infrascripto Secretario S. Indicis Congregationis, benigne annuit pro gratia in terminis concessionis pro Sacerdotibus.

F. MARCOLINUS CICOGNANI,

Proc. gen. Ord. Praed.

S. Indicis Congr. a Secretis.

Praesens Rescriptum exhibitum fuit huic S. Congregationi Indulgentiis Sacrisque Reliquiis praepositae: die 17 Jun., 1895.

L. ✠ S.

ALEXANDER ARCHIEP. NICOP., *Secretarius.*

IV.

INDULTUM QUO CONCEDITUR DISPENSATIO A NOVA BENEDICTIONE
PRO SCAPULARIBUS SSMAE TRINITATIS.

Beatissime Pater.

Fr. Stephanus a S. Corde Mariae, Ordinis SSmae Trinitatis Congregationis Hispanicae Commissarius Apostolicus, ad pedes S. V. humiliter provolutus exponit adscriptos sodalitati SSmae Trinitatis parvum habitum seu Scapulare ex lana alba confectum cruce rubra

et caerulea decoratum ab aliquo Ordinis Superiore benedictum sumere et super se gestare ; verum quum scapulare huiusmodi attritum vel consumptum, fuerit et aliud assumatur de novo benedici debet, prouti expresse edicitur in Summario Indulgentiarum concessarum sodalibus SSmae Trinitatis sub poena amissionis indulgentiarum.

Id tamen causa est, ut plures Christifideles praedictae sodalitati adscripti saepe saepius priventur Indulgentiis eidem concessis. Nam non semper praesto sunt cuique fidei indigenti novo Scapulari superiores Ordinis SSmae Trinitatis aut alii Sacerdotes etiam saeculares de eorumdem Superiorum licentia, qui illud benedicere queant. Quare, ut bono spirituali adscriptorum provideatur Orator supplex adit S. V. quatenus huic legi iterum benedicendi novum Scapulare post primum a Sodalibus assumptum, benigne derogare dignetur, ita ut in posterum quicumque eorum primum Scapulare suscepit benedictum, si hoc ita attritum vel consumptum fuerit, ut primam formam amiserit, aliud ipsis assumere detur etiam non benedictum absque amissione Indulgentiarum ; et ita etiam uniformitas habebitur quoad hoc Scapulare, cum omnia aliarum diversarum Confraternitatum Scapularia non benedicantur nisi prima vice tantum, idest quando primitus imponuntur, facta cuilibet adscriptorum potestate aliud postea assumendi absque nova benedictione.

Et Deus etc.

S. C. Indulgentiis sacrisque Reliquiis praeposita, utendo facultatibus, a SS. D. N. PP. Leone XIII. sibi specialiter tributis, attentis expositis, et praesertim, ut etiam quoad Scapulare Sanctissimae Trinitatis inducatur uniformitas pro aliis, et in primis pro Carmelitico, existens, quae nonnisi prima vice benedicuntur, idest quando primitus Christifidelibus imponuntur, benigne annuit pro gratia iuxta preces. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem S. Congregationis die 24 Augusti 1895.

Fr. IGNATIUS Card. PERSICO Praef.

ALEX. Archiep. Nicopol. Secretarius.

E. S. CONGREGATIONE RITUUM.

I.

DECRETUM.

URBIS ET ORBIS.

Quilibet Sacerdos tum Saecularis quum Regularis semper Missam celebrare debet iuxta Calendarium Ecclesiae cuiuscumque, in quam celebraturus advenit.

Quod Benedictus XIV. diserte docet (*Op. de Beat et Can. Lib. IV. part. II. C. II. n. 5*), Missas nempe in honorem Beatorum, vel etiam Sanctorum nonnullis Ordinibus Regularibus ex indulto concessas, ab aliis Presbyteris sive Saecularibus, sive Regularibus, celebrari non posse; Sacrorum Rituum Congregatio iampridem declaraverat, ac postea quampluribus particularibus seu generalibus Decretis retinuit confirmavitque.

Cum nihilominus, eodem Benedicto XIV. fatente, incongruum videretur, ut exteri Sacerdotes ad Regularium Ecclesias, die profesto statuta, confluentes, aliam celebrarent Missam ab illa, iisdem Regularibus concessa; hinc factum est, ut Summi Pontifices, in ipso Beatificationis Brevi, Indultum pro Regularibus datum, ad omnes et singulos Sacerdotes in praefatis Ecclesiis celebrantes extenderet.

Id autem progressu temporis consultius ac prope necessarium indicatum est, cum novae pluresque Missae, iisdem Regularibus, seu etiam permultis particularibus Ecclesiis, quum Sanctorum, tum Beatorum indultae sint; ne videlicet, latae super celebratione Missarum leges, aut confusionem aut facilem transgressionem paterentur; nisi et forte earumden observantia fere impossibilis fieret.

Quae quidem omnia cum pluries, ac praesertim, in una *Romana, Lubiorum*, in conventu habito die 23 Augusti 1890, perpensa fuissent; Sacra Rituum Congregatio, dilata resolutione, decrevit, ut ad omnem difficultatem penitus amputandam, certae normae hac in re universis Sacerdotibus in singulis casibus constituerentur. Idcirco in Ordinariis Comitibus ad Vaticanum subsignata die, habitis, hanc generalem regulam ab omnibus servandan constituit:

Omnes et singuli Sacerdotes, tam Saeculares quam Regulares, ad Ecclesiam confluentes, vel ad Oratorium publicum, Missas quum Sanctorum tum Beatorum, etsi Regularium proprias, omnino celebrent Officio eiusdem Ecclesiae vel Oratorii conformes, sive illae in

Romano, sive in Regularium Missali contineantur ; exclusis tamen peculiaribus ritibus Ordinum propriis.

Si vero in dicta Ecclesia, vel Oratorio, Officium ritus duplici inferioris agatur, unicuique ex Celebrantibus liberum sit Missam de requie peragere, vel votivam, vel etiam de occurrenti feria ; iis tamen exceptis diebus, in quibus praefatas Missas Rubricae Missalis Romani, vel S. R. C. Decreta prohibent. Die 9 Julii 1895.

Super quibus omnibus facta postmodum Sanctissimo Domino nostro LEONI PAPAE XIII. per me subscriptum Secretarium relatione, Sanctitas Sua sententiam eiusdem Sacrae Congregationis ratam habuit et confirmavit ; Rescripta seu Decreta, tum particularia tum etiam generalia, in contrarium facientia, suprema auctoritate sua penitus abrogando. Die 9 mensis Decembris eodem anno.

CAIETANUS *Card.* ALOISI-MASELLA *S. R. C. Praef.*
L. ✠ S.

ALOISIUS TRIPEPI, *S. R. C. Secretarius.*

II.

DE CONCURRENTIA OFFICII VOTIVI CUM FESTO PRIMARIO EJUSDEM RITUS.

R. D. Alph. Mart. Larue, Episcopus Lingonensis humiliter petiit, ut S. R. C. sequentia dubia enodare dignaretur, nimirum :

Utrum officia votiva concurrentia cum aliquo festo primario eiusdem ritus : et, vice versa, an festum primarium concurrens cum officiis votivis, dimidient Vesperas? . . .

Et S. C., exquisito voto alterius ex Apostol. Caeremoniarum Magistris, reque mature perpensa, respondendum censuit : *Totum de festo primario cum commemoratione officii votivi.*

Ita rescripsit die 23 Aug. 1895.

CAI. *Card.* ALOISI-MASELLA, *S. C. R. Praef.*
L. ✠ S. A. TRIPEPI, *Secretarius.*

E. S. R. U. INQUISITIONE.

DECRETUM DE ABORTU MEDICALI.

Beatissime Pater :

Stephanus Maria Alphonsus Sonnis, Archiepiscopus Cameracensis ad pedes Sanctitatis Tuae devotissime provolutus, quae sequuntur humiliter exponit.

Titius medicus cum ad praegnantem graviter decumbentem vocabatur, passim animadvertibat lethalis morbi causam aliam non subesse praeter ipsam praegnationem, hoc est, foetus in utero praesentiam. Una igitur, ut matrem a certa atque imminente morte salvaret, praesto ipsi erat via, procurandi scilicet abortum seu foetus ejectionem. Viam hanc consueto ipse inibat, adhibitis tamen mediis et operationibus, per se atque immediate non quidem ad id tendentibus ut in materno sinu foetum occiderent, sed solummodo ut vivus, si fieri posset, ad lucem ederetur ; quamvis proxime moriturus, utpote qui immaturus omnino adhuc esset.

Jamvero lectis quae die 19 augusti 1889 Sancta Sedes ad Cameracensem Archiepiscopum rescripsit : “ tuto doceri non posse licitam esse quamcumque operationem directe occisivam foetus, etiamsi hoc necessarium foret ad matrem salvandam,” dubius haeret Titius circa liceitatem operationum chirurgicarum quibus non raro ipse abortum hucusque procurabat, ut praegnantem graviter aegrotantes salvaret.

Quare, ut conscientiae suae consulat, supplex Titius petit utrum enuntiatis operationes in repetitis dictis circumstantiis instaurare tuto possit.

Feria IV die 24 Julii 1895.

In Congr. gener. S. R. et Univ. Inquisitionis, proposita superscripta instantia, Em. ac Rever. Domini Cardinales in rebus fidei et morum Inquisitores generales, praehabito Rev. D. Consultorum voto, respondendum decreverunt : Negative, iuxta alia Decreta, diei scilicet 28 Maii 1884 et 19 Augusti 1888.

Sequenti vero feria V die 25 Julii, in audientia R. G. P. Adessori impertita, SSmus D. N. relatam Sibi Em. Patrum resolutionem adprobavit.

L. ✠ S.

J. MANCINI CAN. MAGNONI,
S. R. et Univ. Inquisitionis Not.

CONFERENCES.

DUPLICATING IN ORDER TO GIVE THE VIATICUM.

Qu. As regards an answer given in the January number, p. 85, "*Can Father Francis duplicate?*" I object to it. Please read the following, taken *verbatim* from the *Moral Theology* of H. Noldin, S. J., of Innsbruck University.

He enumerates the *causae excusantes a jejunio naturali* :

I. Necessitas integrandi sacrificium.

II. Necessitas vitandi irreverentiam.

III. Necessitas vitandi scandalum publicum.

IV. Necessitas sumendi viaticum.

V. *Necessitas ministrandi viaticum*, and then he continues :

"Sunt, qui quintum hunc casum prioribus addant : si nimirum non adsit hostia consecrata pro viatico, potest sacerdos non jejunus celebrare, etsi illo die jam celebraverit. Et hoc quidem certum est, si agatur de viatico sibimetipsi ministrando : si enim dispensatus est a jejunio, ut possit communicare, dispensatus est etiam, ut possit celebrare. Si autem agatur de viatico alteri ministrando, id pariter certum est, ubi aegrotus aliud sacramentum (poenitentiam, extremam unctionem) suscipere (certo) nequit : salus enim moribundi legi ecclesiasticae praeferenda est. Quod si aegrotus aliud sacramentum suscipere possit, multi auctores aut absolute (Major, Diana) aut saltem probabiliter (Lugo, Suarez, Tamburini, Filliucci, Dicastillo, Laymann, Lacroix) id concedunt. Nec immerito. Obligatio enim suscipiendi viaticum non est quidem absoluta, sed conditionata, si nimirum sine magna indecentia fieri possit ; atque indecentia, quae in celebrando sine jejunio reperitur, non videtur esse tanta, ut praeceptum viatici propterea sit negligendum, praesertim cum lex jejunii ante communionem alias etiam exceptiones patiat."—H. Noldin, S. J., *Quaest. Mor. de Sac.*, p. 76.

OENIPONTE.

Resp. We have no mind to contradict P. Noldin, who represents a weighty school of theologians. There are, indeed, circumstances when a priest might venture—relying

on the opinion of respectable authors—to duplicate (non jejunos) in order to administer the holy Eucharist. Whether, and how far, the case of F. Francis would be supported by such authors may be gathered from the following, which will also throw some light on the sources referred to by P. Noldin.

Palmieri in his grand edition of Ballerini's *Opus Morale*, which is practically a commentary on Busenbaum, or, we might say, on St. Alphonsus, who followed the older Jesuit very closely, cites first the words of the text as follows: "Licet probabile videatur Fill. t. i. tr. 4. n. 142, et Card. de Lugo id quod docet Mai. in 4 d. 9. c. 3. Fern. de *Haered.*, etc. (*Layman vero* L. v. t. 4. c. 6. n. 21 *limitat ad casum necessitatis quo moriturus aliud Sacramentum suscipere non posset et scandalum cessaret*), posse non jejunum celebrare ad dandum alteri viaticum; eo quod hoc sit juris divini, jejunium vero Ecclesiastici tantum: ideoque non tantum posse, sed etiam teneri, dicant Gran. in 3 p. c. 6. t. 19. d. 8. n. 12.: id tamen merito communiter rejicitur; tum quia contrarium probat praxis, tum quia major est habenda ratio Sacramenti quam aliqualis necessitatis proximi, tum quia praeceptum viatici non obligat, quando non potest rite dari. Ita Bon. ex Con. Hurt. de *Euch.* d. 9. diff. 17. *Suarez, Vasquez*, etc., comm. docetque Card. de Lugo esse probabilius." (Op. Theol. Mor. Vol. IV, edit. 1891, pag. 672.)

St. Alphonsus thinks that the expression *communiter rejicitur* is too strong, and mentions some authors who hold the contrary opinion, or allow it, "vel probabilem vocant, licet non praeeligant." But while he admits the opinion as having some weight, he, himself, embraces the more probable one, which does not sanction the saying of a second mass under the circumstances, unless (as Laymann, Viva and Escobar, to whom he refers, affirm) the dying person could not receive the Sacraments of Absolution or Extreme Unction, "nam eo casu eucharistia poterit esse sacramentum necessitatis, ut ille ex attrito fiat contritus." (Loc. cit., pag. 674.)

Taking the practical point of view, we believe that a priest

in the given case should not duplicate, and if we expressed that opinion with an emphasis which seemed to exclude the distinctions of theologians, we did so rather from a wish to be safe and definite in a practical case, than from any supposition that there was no contrary opinion.

THE SELF-CULTURE CLUB.

Qu. Will you please answer in your "Conferences" to the following :

What is the history, object and aim of the "Self-Culture Club"? Is there any danger to the faith of Catholics who attend these clubs, visit their reading rooms, listen to the lectures, etc?

Here in the city (St. Louis) there are three or four such club rooms. There are free libraries (containing such books as Zola's *Lourdes*, and others of a similar kind) attached to them, and occasionally Protestant ministers are invited to give lectures, not necessarily on distinctly religious subjects.

Resp. We do not know the history and professed aim of the "Self-Culture Club". The probability is that under a typical name it represents but one variety of countless other clubs for young people who wish to improve their minds and manners by reading and social intercourse. As true culture consists in the training of the heart, principally, and as this is best effected by religion, which suggests the highest motives of action, the "ministers" find very naturally a place in such organizations.

Nevertheless we should advise Catholics, and especially the young, to keep aloof from such clubs, and to look upon the advantages of "culture" offered as a positive danger to their faith, and hence to their morals. It is impossible to enter here upon a detailed exposition of the reasons, but every intelligent leader of Catholic youth must realize, first, that errors of the intellect and of fact are necessarily a source of corruption of the true man. Now the food that is offered to the mind in these clubs, more or less under the influence

of self-appointed teachers, is indiscriminately true and false—and therefore dangerous.

On the other hand, we have in the Catholic doctrine the best possible medium of true culture both for the mind and the heart. But, of course, our young must be fed upon it, and be invited to enjoy its advantages. Hence we should say, dissuade Catholics from joining or supporting these doubtful methods and places, *but supply them at the same time with something better*. There are abundant resources in the Catholic field. We can make our young people gentlemen and ladies of the truest type—but we must practice what we preach, and preach (open and discreetly) what we have ourselves set our minds and hearts to acquire from those rich treasure houses of Catholic thought and teaching, the Sacred Scriptures, the Christian Fathers, the Catholic literature of our own language, which can always be adapted to become a living source of action, if interpreted by a true priest who lives for his people.

PRIVATE EXPOSITION OF THE BLESSED SACRAMENT.

In a former number of the REVIEW (Vol. II, 321) we explained the usual method of the so-called *Private Exposition of the Blessed Sacrament*, in which a priest may dispense with the ordinary solemn ceremonial prescribed for the liturgical "Benediction." The privilege of thus satisfying private devotion has, it appears, led to a misinterpretation of the same. The last number of the *Analecta Ecclesiastica* (Revue Romaine) brings a declaration from the *substitutus* of the S. Congregation of Rites saying that there is no authority for the assertion (made in some French ecclesiastical journal) that a priest may open the Tabernacle for the purpose of his own personal devotion. Private exposition (*i. e.* of the pyxis containing the Blessed Sacrament) as understood by the S. Congregation, is intended for the benefit of the people at large, and not for the individual priest. We quote the passage in point from the *Analecta*:

“In quadam Ephemeride gallica legitur, Sacerdotem posse pro sua privata devotione sacrum Tabernaculum aperire, pro Sacramenti adoratione, preces ad libitum fundere, ac deinde illud claudere. Idque dicitur legitime inferri a quibusdam S. R. Congnis Decretis. Nomine et auctoritate Sacri Tribunalis Rituum, omnes lectores nostros certiores facimus, quod Ephemeris gallica vulgavit, esse *simpliciter* falsum, et illationem esse prorsus *illegitimam*. Expositio privata differt a solemnī quod illa fit cum Pyxide, ista cum Ostensorio; sed utraque instituta est ad bonum publicum, nullo pacto privatae personae.”

WOMEN AS SACRISTANS.

Qu. Does the permission of touching the sacred vessels, which is usually given by the Ordinary to religious women and others who act as sacristans, authorize the latter to prepare the chalice for Mass? Have they the right to handle the purificator after it has been once used in the Holy Sacrifice? I never let anyone except a priest or deacon do this, but I may be too severe. What is the sanctioned or authorized practice of liturgical observance?

Resp. The privilege, usually given to sacristans, of touching the sacred vessels, includes the preparation of the chalice. In the *Decreta authentica* under the rubric “Vasa sacra, a quibus tangenda,” we find the following: “Hinc moniales sacristanae possunt licite tangere calices, corporalia et hujusmodi. In ipsis enim adest rationabilis causa supradicta tangendi, cum ratione sui officii debeant calices, patenas, corporalia et similia praeparare, ministrare, mutare et hujusmodi, quae sine tactu praestare non possunt.”

It is plain that this liberty is restricted to sacred vessels (and linens) not containing the consecrated Host, and that a necessity or “rationabilis causa” calls for its exercise, although not in each individual case, and that with due reverence. Hence we find in most cases that religious who realize these limitations of reverence, only handle the sacred vessel with gloves especially used for the purpose.

As to preparing the chalice for the celebration of the Mass, the rubrics of the missal prescribe that the priest perform this duty himself: “Deinde praeparat calicem;

super ejus os ponit purificatorium mundum," etc. (De Praepar. sacerdot. celebraturi. Rit. Missal. n. 1.) This rubric, although it indicates what is the proper method, is, however, not preceptive, and hence does not bind in such a way as to exclude the preparation of the chalice by the sacristan, who having permission to touch the sacred vessels and linens may do so also for the purpose of dressing the chalice.

The purificatorium is included in this permission just as is the corporal which has touched the Sacred Host. Vessels and linens ostensibly containing the Sacred Species can only be handled by priests and deacons.

THE FACULTY FOR BLESSING THE CROSIER BEADS.

Qu. 1. Can the faculty for blessing the so-called Crosier Beads (500 ds. toties quoties) be obtained from the Propaganda?

2. If not, can secular priests obtain the same from the Superior General of the Crosier monks?

3. Where would a priest have to apply for such a faculty?

Resp. The faculty of blessing the so-called Crosier Beads is exclusively restricted to the members of the Order of Crosier Fathers. This is explicitly stated in a decree of the S. Congregation of Indulgences, 15 March, 1884, in which the question "*Utrum expediat aliis etiam sacerdotibus concedi privilegium benedicendi Rosaria cum applicatione indulgentiae quo gaudent Sodales Crucigeri*," was answered *Negative*. (Cf. Acta S. Sedis xvi, 404.)

Hence neither secular nor religious of any order besides the Crosier Fathers can endow the said Beads with the exceptional indulgences attached to their blessing.

The Beads may be obtained by addressing any one of the houses of the Crosier Order in Holland or Belgium (writing in Latin or French). We give the directions:

*A très Rev. Maître General des Pères Croisières,
Uden, Hollande, Europe.*

or also:

*Au Rev. Prieur des Pères Croisières,
Convent de S. Agathe près Cuyk,
Hollande, Europe.*

IS THE LENTEN SERMON TO PRECEDE OR TO FOLLOW THE EXERCISE OF THE "VIA CRUCIS?"

Qu. Kindly pardon me for asking your opinion on the following point : In many churches it is customary during Lent to have Stations of the Cross and a sermon on Friday evenings,—some churches have only the Stations. I have never met with any decree or decision of the Sacred Congregation of Rites with regard to which,—the sermon or the Stations, should come first; but so far as I have had opportunities of observing, the Stations are commonly first recited. Now, while a custom of this kind is deserving of respect, I have always felt that the sermon should come first. The only argument I have heard for putting the Stations first is, that they prepare the people for hearing the sermon with greater spiritual profit. This is true; and we can never attach too much importance to hearing the word of God, especially in such sermons as are commonly preached during the holy season of Lent: and besides, there are indulgences granted to those who are present at religious instruction. But, on the other hand, it appears to me that the sermon should come first for this principal reason, that, however meritorious it certainly is to hear the word of God with the proper dispositions, it is more meritorious to assist at the Stations. The chief purpose of Lenten devotions is to bring sinners to repentance; and the *Raccolta* says: "Among the devotional exercises which have for their object meditation on the Passion, Cross and Death of our Lord and Saviour Jesus Christ, the sovereign means for the conversion of sinners, for the renovation of the tepid and for the sanctification of the just, one of the chief has ever been the exercise of the Way of the Cross." And the Way of the Cross is more richly endowed with indulgences than any other devotional exercise of the Church. Hence it would seem that the sermon should be the preparation for the Stations, not the Stations for the sermon. Besides, if a person is absent from, or omits a certain part of a devotional exercise to which indulgences are attached, he forfeits the indulgences; and it goes for the saying that many persons come late to the Lenten devotions, and, if the Stations were first, would be in danger of losing the indulgences. It is true that people should be on time, but we must take the world as it is, and not as it should be; and forfeiting the indulgences of the Stations would be a greater spiritual loss than missing those of the sermon. Would you kindly give any decision, if there is any, and, if not, express

your opinion ; it will doubtless benefit more of your readers than myself.

INQUIRER.

Resp. There are certainly excellent reasons for having the Stations of the Cross *after* the sermon, as suggested by our reverend correspondent. But the order is not determined by precept or rule of liturgical observance. The original conception of the stations, which consisted of a series of short exhortations on the fourteen scenes of the Passion of our Lord, seems wholly to preclude the question of a distinct sermon before or after the exercise. Hence many churches have the Stations *only* on certain days of the week in Lent, and the sermon with Benediction of the Blessed Sacrament on others.

Where both exercises are performed successively, we should, for the reasons given by "Inquirer," take the order suggested by him. Nevertheless, it must be remembered that the important gain of the indulgences of the Via Crucis, may by force of circumstances, become of less value to a congregation than the advantages derived from a sermon at an opportune time. In many cases the Lenten sermons are preached by invited guests who, coming from a distance, are apt to be late, or, if not late, long. Thus the devotion of the Stations would be delayed to a time when the energy of the people is more or less spent, and they wish to get home. Again there are, especially in parishes where the pastor has not full control of his flock, people who will be disposed to come to the sermon, but who like to escape the making of the Stations. They won't mind coming late, but they would not want to be seen going out earlier. Hence they will drop in after the Stations are over, which they might not do if they know the Stations are before them ; and though their lukewarmness cannot be commended as a virtue, they are apt to reap some benefit from hearing the sermon, and thus be gradually led to attendance in future at the exercise of the Stations.

We mention these motives merely because they seem to have some practical force, and we must certainly assume that the actually prevailing custom of having the sermon after

the recital of the Stations, whilst in itself not the best method, is the result of the actual experience that it is for the greater advantage of all concerned in the matter.

MAY A CATHOLIC TAKE PART IN THE PROTESTANT SERVICE?

(CASUS MORALIS.)

Cecilia, a Catholic young lady, whose family was once in comfortable circumstances and who has been nicely educated, by the reverses her father met in business and his subsequent death is reduced to poverty, with a mother in feeble health and herself to provide for. For a time some relatives and friends assist her, but her dependence upon their charity only makes her feel all the more keenly the necessity of going to work to earn a livelihood for herself and her sick mother. Accordingly she tries various places of employment, such as stores, milliners' and dressmakers' shops, but can get no work, or at best can get the offer of only such small wages as are utterly inadequate to meet her needs. However, among Cecilia's gifts is a beautiful voice and a cultivated talent for music. Now, as if by a providential disposition, some of her Protestant acquaintances, pitying her distress, procure for her the offer of a large salary to become a singer in a leading Protestant church, which offer she accepts, without having the least suspicion that there was anything wrong in so doing. She is, however, a devout and practical Catholic, and has constantly frequented the sacraments in the church of a distinguished religious Order in her native city. Here she had the advantage of the direction of one of the Fathers of the Order, whom she had every reason to regard as a pious and learned priest. To him she had already disclosed the reverses in her family's fortune, the sorrows she experienced and the straits to which she was reduced. She found in him a sincere sympathizer and comforter, and, accordingly, as soon as she received the offer of so large a salary, she sought her confessor and joyfully informed him of the bright prospect which promised such needed relief.

Whether it was that he dreaded to disturb her good faith and utterly discourage her or did not realize himself that the occupation of a Catholic singer at Protestant church services was of questionable morality, he said not a word to hinder her from accepting the

offer and making the engagement. He contented himself with approving the resolution she had already formed, to be a more fervent Catholic than ever, to pray better, come to the Sacraments no less frequently and never fail to hear an early Mass on Sundays before the hour appointed for the Protestant service at which she was to sing.

This first engagement she served out and at its expiration received a still more flattering offer, at the same species of employment, but in another city and different diocese. The second offer she accepts all the more readily because it would be accompanied by a change of climate desirable both for herself and her feeble mother. She resolves that in the new field she will relax none of her religious practices, and no sooner reaches the place than she makes the acquaintance of the rector of the nearest Catholic Church, and inquires about the hour of Masses, services and confessions. She of course tells the employment she is to engage in, how she has been so long in the like employment already, and how it did not in any way interfere with all her duties of a Catholic.

But lo ! what is her astonishment and distress when the first time she goes to confession she is told that her occupation is unlawful and scandalous and that the pastor could not admit her to the Sacraments so long as she was engaged in it ! Hence the following questions :

I. Is it lawful for Catholics to sing psalms, hymns, and other musical compositions at Protestant worship or services ?

II. Under what form of law, the divine or ecclesiastical, does the prohibition exist ?

III. Is there any ground or probability for the practice of confessors, if there are any such, in permitting or not forbidding, their penitents to take such part in the worship conducted in Protestant churches ?

IV. Will even such distressing circumstances as Cecelia was in, safeguarded as she was by such precautions, justify an opinion favoring her occupation ?

V. Could she not have been left in her good faith and admitted to Sacraments at least so long as she manifested no doubt in regard to the practice ?

Resp. The question here proposed is, whether a Catholic may, from an entirely honest motive, and compelled by moral necessity, co-operate in heretical worship. Theologians are

quite at one in their judgment that so-called *formal* (as distinguished from *material*) co-operation in non-Catholic religious worship is sinful, because it implies an explicit approbation and conscious promotion of a cult which is contrary to the ordinances of God as expressed in the worship of the one true Church. False worship must be essentially displeasing to God so long as He has given us the means of ascertaining the true faith by sincere inquiry. It is not at all necessary to suppose that the people worshiping in the Protestant church are in bad faith, but they are in the *wrong*, and a Catholic being convinced of this by the very terms of his creed, cannot ignore the fact, that in assisting his erring brethren in the carrying out of their wrong pursuit, he himself is doing a wrong. If he did it unconsciously or unknowingly by a mere material act, he would not be guilty of sin. Thus a person in a strange place may be asked to play or sing in a public hall in order to fill an unexpected vacancy, and may do so through courtesy, without knowing at the time that the proceeds of the concert are for a purpose which his conscience could not approve. In this case we should have a mere material co-operation which is certainly no sin. The given case, however, is wholly different.

But does the severe logic of the maxim that it can never be right consciously to foster error, receive any mitigation from the circumstances in the case given, in which Cecilia

(1) Does not approve—nay, expressly disapproves the false worship in the church where she sings ; for her devout adherence to the practice of the Catholic faith is a proof of her position in this regard.

(2) Furthermore she acts under a sort of compulsion—a (moral) necessity to support her mother as well as herself.

(3) Lastly, until she meets her second confessor she is in good faith, believing that her circumstances create a sufficient moral sanction for her action. We answer :

(1) As to the fact that Cecilia does not approve the false worship in which she co-operates, it cannot undo the direct result flowing from her action by which she notably encour-

ages and sustains false worship. She is in the position of one who kindles a dangerous fire for some private purpose, and foreseeing the inevitable result of an explosion, says to himself: "I surely do not wish to do any one injury by this," and as a proof of his sincerity appeals to his constant habit of charity to beggars. In other words, the motive here cannot change the nature of an action essentially wrong.

(2) Is the necessity under which Cecilia accepts the engagement as a breadwinner, such as to sanction the act?

We should say no. A necessity, to justify an act, ordinarily, as contrary to divine law, must be grave and absolute; a necessity such as would make every reasonable looker on say: He could not help life otherwise. A man may steal a piece of bread to save himself from starvation, he may kill another rather than yield his own life in a conflict; but there is in these cases no alternative. This could hardly, we fancy, be said in the case of Cecilia. Her necessity is a moral one (the weakest kind of necessity) though she may have difficulty in finding employment for a good voice in other ways, perhaps less respectable, yet also less wrong. "*Imo etsi constaret,*" says Lehmkuhl, "*haec (i. e. pulsare organa cantumve dirigere in templo haeretico) coacte fieri: nihilominus quando in ritu religioso acatholico fiunt, ab ipso illo ritu, cujus ornamentum sunt, non possunt separari, ac proin tamquam formalem cooperationem intrinsecus mala esse puto.*"—Theol. Mor. Vol. I, n. 656.

(3) But how, under these circumstances, could Cecilia be left in "good faith," or was there any reason why the second confessor might have accepted the action of the first confessor?

We must confess that we should have been inclined to withhold for the moment the decision which reversed the indulgence of the previous confessor and now forces Cecilia at once to give up her position. Our reason for this more lenient interpretation lies—not in any desire to eliminate, by practically ignoring, the lines of demarcation which separate the true Church from the false religions,—but in the fact that in recent times and especially in the United States, non-

Catholic houses of worship are often nothing more than assemblies of moral culture without any distinctly religious or anti-Catholic (*i. e.* Protestant) bias. If there be no wrong in meeting non-Catholic friends in the lecture hall for the discussion of moral or social problems, we may accept the attendance in many so-called houses of non-Catholic worship, practically harmless; in as much as it presents to the Catholic neither danger that he may lose his faith, nor does it give scandal to those who realize this condition of things. Hence the question might arise what kind of place of so-called worship does Cecilia attend? Is it distinctly Protestant? Is she likely to suffer in her faith? Is she likely to be looked upon as disloyal to her own faith, or to scandalize her fellow Catholics? A building with a Protestant name or a Masonic hall often through necessity serve for assembly of Catholic worshippers. It is not the building, therefore, but the character of the place which must determine our attitude in this case.

And it must be well understood, too, that this condition of a neutral moral worship exists more especially in this New World among the people of the United States. It can hardly be understood or realized in Europe where the distinction of sects and their antagonism to the true Church is pronounced and recognized. Americans go to church more often to hear a lecture than to hear a sermon, and beyond the lecture there is little exterior worship. People meet often as they meet in a hall or at a reception, exchanging courtesies, hearing Doctor so and so speak on the moral aspect of the Monroe Doctrine, or on the dangerous tendencies of Democratic (Republican) majorities, etc. The singing is choice bits from oratorios, or the better class of operas or gems of one kind or another which it may be said without irreverence, suit equally well for love making as for declaring one's attachment to God.

Whilst, therefore, it might greatly shock a European, or South American Catholic to witness at all the practice of singing in a non-Catholic place of worship, Americans are less sensitive to this and hence less easily scandalized by it.

And Rome, indeed, wiser in her legislation than appears always on the surface, recognizes these differences. In an Instruction of the Cardinal Vicar, issued under the sanction of Leo XIII. (12 July, 1878), the co-operation of Catholics in Protestant service is, of course, distinctly forbidden, "*graviter peccant*," says the document, "*qui etiam solius lucri causa cantant aut instrumenta musica pulsan in templis protestantium.*" But in issuing the Instruction, the Cardinal says of its injunctions: "*Quorum aliqua valere attendas, quaeso, pro loci circumstantiis, non pro omni loco eadem ratione.*" And we have an Instruction of a previous date addressed to an American prelate in the days when the Catholic Church was taking its foothold in Kentucky. The question was asked whether Catholics might help in building Protestant churches and Jewish synagogues, and the then Vicar Apostolic stated that many Catholics were actually engaged in thus making a livelihood. The following is the answer of the Propaganda:

"Non esse inquietandos dummodo non adsit scandalum, nec sit in contemptum religionis. Curet autem Episcopus ut artifices per missionarios et confessarios opportune instruantur, quando a propria praestanda opera in ecclesiis seu synagogis aedificandis se abstinere debeant. Tenentur scilicet ab opere se abstinere: 1. Ubi hujusmodi opus communiter habeatur pro signo protestativo falsae religionis; 2. Vel aliquid in ipso contineatur quod per se directe ac unice exprimat reprobationem damnati cultus haereticorum; 3. Aut constet artifices Catholicos ad opus adigi vel vocari ab haereticis in contemptum catholicae religionis. Caeterum quamvis extra hos casus relinquendi sint in bona fide, semper tamen monendi sunt ne haereticorum cultui co-operari intendant."—(Instruct. 14 Jan., 1818, Vicario Apost. Kentuck.).

Every word of the preceding Instruction is of weight. In conformity with the letter and spirit shown in the declaration and applied to the present case as far as need be, we would answer the questions from our Rt. Rev. correspondent as follows.

I. It is unlawful for Catholics to sing in Protestant

churches whatever the character of the music, so long as it is an integral part of the distinctly Protestant worship.

II. This by reason of the positive divine law forbidding false worship, and the positive ecclesiastical law forbidding formal participation in such worship.

III. and IV. In view of the endless variety outside of the Catholic Church of so-called "churches" in America, many of which pretend to nothing more than being assemblies of moral culture, the distinct character of false or heretical worship (which is forbidden) being more or less uncertain, a confessor may be justified to leave a person in such a position for the time being, especially when there is no danger of perversion or scandal, which would oblige him to condemn the action categorically.

He might even adopt this reserve where he is not certain from the circumstances that there is such danger, whilst the penitent is in good faith. But in every case it would be his duty of true charity to withdraw the person gradually from so dangerous a position. And this is done, as the foregoing document inculcates, by instruction and admonition, since there is question not so much of an evident and positive wrong as of a danger to commit wrong.

We give this opinion without being able to support it by any positive *authority* bearing on the precise question, and are, therefore, quite willing to have the matter discussed with reason, if there be any exception taken to our view.

THE CHURCH AND THE TEACHING OF THE MEDICAL PROFESSION ON THE SUBJECT OF CRANIOTOMY.

We call attention to a Decree of the Inquisition published in the present number of the REVIEW (*Analecta* pag. 171) which declares illicit the performance of certain surgical operations intended to save the life of a mother at the sacrifice of her unborn child.

By a happy coincidence we receive at the same time two

brochures from representative physicians, dealing with the practical aspect of this important question. Dr. C. P. Harrigan, of Chicago, in a paper entitled "A Plea for Modern Cesarean Section," read before the Illinois State Medical Society last May, points out that the practice of craniotomy, in view of its operative technique and the consequences which it entails under nearly all conditions, "*is the greatest error which has ever disgraced*" the medical profession; and he concludes that the experience of reputable practitioners everywhere makes it incumbent upon the members of the profession "to raise modern Cesarean section from the plane of an optional measure to rank as *the universally accredited procedure, from both the scientific and moral standpoint.*" (Pag. 5.)

Dr. George M. Boyd, of Philadelphia, makes important suggestions under the same head in a paper on "Recognition of Position in Labor," which appeared in the University Medical Magazine for October. Opportunities for a proper diagnosis being given, Dr. Boyd holds that "either the Cesarean operation of to-day or the induction of premature labor will give us a *nil* mortality, *while the selection of craniotomy of the living child must mean death to the infant*, the physician, with two lives placed under his charge, causing the loss of the one in order to save the other." (Pg. 7.)

BOOK REVIEW.

**THE TEACHING OF ST. JOHN THE APOSTLE TO
THE CHURCHES OF ASIA AND THE WORLD.**

By Augustine Francis Hewit, D.D., Cong. St. Paul.
New York: The Catholic Book Exchange, 120 W. 60th
st. 1895. Small quart., pp. 163.

The writings of St. John offer to the ecclesiastical historian of early Christianity a more fruitful field of information than either the synoptic Evangelists or the Epistles of St. Paul. They represent the pastoral life of the Church, after the national dissensions between Jewish and Pagan converts had largely passed away. They were almost from the first accepted as canonical, which fact adds to their weight as historic evidence. If we regard them from the theological point of view they are equally important as defining the most crucial of dogmas upon which Christianity, so to say, rests—the divine personality of Christ. St. John himself, as a figure in the group of early saints, occupies an exceptional position. His own kindred and friends somehow looked upon him as an angelic, a spiritual being, so that they took the words of our Lord about him literally, and believed that he was never to die, but that his gentle form should ever walk the earth diffusing sweet odors of virginal piety.

To find any book which illumines for us this fair form is therefore a gain to Christian science; but when it comes in the present shape, and from one so well seasoned in the atmosphere of devout study as the venerable Paulist P. Hewit, we have reason to be grateful not only for the addition to our biblical literature, but even more so for the impulse which his initiative has given in the direction of refining the English of our present Catholic version. It has been the pronounced aim of the author to put into good old English the text corrected by Archbishop Kenrick, who revised with great care and critical acumen the old Douay and Rheims version. "I hope it may awaken attention," says Fr. Hewit, "to an acknowledged want,

and suggest to our bishops the importance of taking sufficient measure to supply it. I will add, also, the remark : that all those portions of holy Scripture which are contained in the Marquis of Bute's English Breviary come up so close to the desirable standard, in my opinion, that a similar version of the whole Bible would be precisely what is wanted for the common use of our Catholic laity." The text of St. John's writing, that is the Encyclical Letter to the Bishops and Churches of Asia Minor; the holy Gospel; the Epistle to the Seven Churches of Asia, is introduced by a brief survey of the doctrinal and historic characteristics of the sublime inspired words, the practical influence of which is thus rendered better understood, although they are in themselves perfectly clear.

The volume is handsomely published, with half tone illustrations, and is sure to be treasured by those who feel any attraction for the ennobling theme treated in its pages.

THE CHRISTIAN'S MODEL; or Sermons on the Life and Death of Christ, the Example and Virtues of Mary, and Other Chosen Saints of God in Seventy-four Panegyrics and Moral Discourses Adapted to all the Sundays and Holy Days of the Year, etc. By the Rev. Francis Hunolt, S.J. Translated by the Rev. J. Allen, D.D. Vol. I and II, (second edition.)—New York, Cincinnati, Chicago. Benziger Bros. Large Octavo. Pp. 484 and 529.

These are the last two of twelve volumes (in their second edition) of a preacher's library which is in some sense unique. Fr. Hunolt's sermons have always been recognized as thoroughly practical and thoughtful. They cover all the phases of Christian life; all the points and seasons of the liturgical year, and, what is most to be valued, they allow a great variety of choice for the selection of these topics. The admirable system of marginal notes which are placed along the pages permits the average preacher to fix the points and divisions of his sermon, and becomes suggestive of the material from which, at short notice, might be made up an outline and illustration of any given topic for a sermon.

An excellent feature of the last volume—because very helpful to the working preacher—is the exhaustive analysis of contents. There is, first of all, an "Alphabetical Index of Subjects," treated

in the volume or volumes of the set, separately named "The Christian's Model," which is a common feature of all the sets. Next we have a "General Index of all the Sermons of the whole Work for all the Sundays and Festivals of the Year." The number of sermons for each Sunday or Holyday varies from seven or eight to a dozen or more. This index is followed by another of "The Subjects Treated in the Whole Work." This index alone covers over sixty pages and is in substance a dictionary of topics for sermons with the added facilities of analysis, so that a person may use either the outline only, filling it in with his own material; or else he will find the whole sermon ready for his use by a discreet application of memory.

Hunolt's sermons are thus a publication of decided value for the clergy, and if we consider the expense and the incidental risk of issuing such a work, we have reason to be beholden to the Benziger's for the undertaking. The price of such works is sometimes made a cause of objection to them. This is hardly reasonable when we remember that the value to us personally of a book lies not in the amount of paper and ink or binding material expended, but in the contents; and similar considerations must affect the publishers who cannot sell a volume intended for a limited class of readers at the same price for which a novel or romance of equal size is sold to millions of the public.

"ÆTHIOPUM SERVUS," a study in Christian Altruism.

By M. D. Petre.—London: Osgood, McIlvaine & Co., 1896. (Benziger Bros.) Pp. 226.

This is a valuable contribution to the solution of an important problem of the day. The question which agitates the philanthropic mind is: how are we to raise the masses to a level of contentment and thus to improve the general state of society? The answer comes in countless schemes by which the resources at the disposal of the poor man are to be increased; he is to get a better environment and as a consequence he is expected to elevate himself to that intellectual plain of self-sufficiency which will enable him to get the most enjoyment out of life without robbing or scandalizing his fellows.

Our author contrasts the methods and results of modern philan-

thropic agitation in behalf of the abandoned masses with the spirit of Christian charity and self-denial. He shows how human misery is effectually overcome, not by giving the poor man better wages, or an exaggerated sense of his rights and dignity as king of creation and equal of his fellow-men, but by teaching him to appreciate the Christian virtues of humility, meekness, self-denial and voluntary sacrifice. It is an error to attempt to eliminate suffering from the life of earth, for it plays an *essential* part of our human existence in view of the reward held out to man in the next world. "Modern philanthropy has for its aim to remove the load ; Christian charity seeks rather to sweeten it" whilst it strengthens man to bear it with hopeful equanimity.

This view is illustrated by a charming relation of the activity of St. Peter Claver, the story of whose life forms, so to say, the frame work upon which the author places his argument. This fact will give a peculiar interest to the volume in the eyes of Americans, and its lesson is perhaps nowhere more needed than in this generous land where altruism and philanthropy grow so naturally and are therefore easily confounded with that true Christian charity which alone can safeguard us against socialistic tendencies apt to undermine our great commonwealth.

The handsome style of book making of which the volume is a sample, readily invites to the reading of a work somewhat original in its conception but wholly devoted to the demonstration of a good theory.

INSTITUTIONES THEOLOGIAE Dogmaticae Specialis.

—Tractatus de Gratia. Auctore Bernardo Jungmann.
Editio sexta.—Ratisbonae, Neo Eboraci et Cincinnati:
Fr. Pustet & Co., 1896.

It will suffice to have called attention to this new edition of P. Jungmann's theological treatise "De Gratia." Of his numerous works on the subject of special Dogma, none has proved so popular and has therefore been so frequently reprinted as this. This is probably due to the analytical faculty which the author displays to a remarkable degree, and which is most helpful in the interpretation and illustration of so difficult and profound a subject as that of grace. Is he Thomist or Augustinian, Molinist or Congruist? He explains them all very fairly.

BOOKS RECEIVED.

"ÆTHIOPUM SERVUS." A Study in Christian Altruism. By M. D. Petre.—London: Osgood, McIlvaine & Co., 45 Albemarle St., West. 1896. (Benziger Bros.)

HUNOLT'S SERMONS. Vol's. XI. and XII., the Christian's Model. (Second Edition.)—New York, Cincinnati, Chicago: Benziger Bros. 1896. Pg. 484 and 529.

THE IMITATION OF CHRIST, in four books. By Thomas à Kempis. Translated from the Latin.—Dublin: M. H. Gill & Son. 1896.

THE SAME, with Illustrations by G. Doré. This is a pretty little volume in broad, clear type of Challoner's translation slightly improved in odd places, but preserving the rustic flavor of the original.

IN THE COURT CIRCLE. A Tale of Washington Life. By James A. Edwards.—The Columbian Publishing Co., Washington, D.C. Pg. 167. Pr. 25 cts.

SCIENCE OF THE SOUL. A scientific demonstration of the existence of the soul of man, etc. By Loren Albert Sherman.—The Sherman Co., Publishers, Port Huron, Mich. 1895. We hope to review this strange book in our next issue.

YOUNG MEN'S MANUAL OF ST. ALOYSIUS. Containing short devotions suitable for young men's sodalities, students, etc. Compiled by a Father of the Society of Jesus. New Edition.—New York: J. Schaefer, 14 Barclay Street.

INSTITUTIONES THEOLOGICAE Dogmaticae Specialis. Tractatus de Gratia. Auctore Bernardo Jungmann, S. Th. D., etc. Editio sexta. —Ratisbonae, Neo-Eboraci et Cincinnati: Fr. Pustet. 1896. Pp. 312. Pr. \$1.25.

SPIRITUAL BOUQUET. A Collection of Devotions from Approved Sources.—Hunter, Rose & Co., Toronto. (Benziger Bros.) Pr. 35 cents.

PROGRESS IN SPIRITUAL KNOWLEDGE. By the Rev. Chauncey Giles. (Memorial Volume.)—Philadelphia: American New Church Tract and Publication Society. 1895.

AN HOUR WITH A SINCERE PROTESTANT. By Rev. J. P. M. Schleuter, S. J.—New York: Christ. Press Association Co. 1895.

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. IV.—(XIV.)—MARCH, 1896.—No. 3.

MATINS AND LAUDS.

(STUDIES IN THE BREVIARY.)

IN a paper I had the privilege lately of writing for the AMERICAN ECCLESIASTICAL REVIEW,¹ I mentioned that the Divine Office should be studied in connection with the Mass. In this paper I propose briefly to consider how this may be done ; and for practical purposes I shall divide the Office into three parts—the Night Office, the Day Office and the Evening incense of prayer.

The Night Office, or matins and lauds, are full of thoughts of the Mass and of the Victim we are about to offer. They are a most valuable preparation for the Sacrifice ; and are considered so by Holy Church, who lays it upon her priests as an obligation² that they should have said at least these parts of the Office before celebrating : *Saltem Matutino cum Laudibus absoluto*. If the Psalms are full of Our Lord and show us *the mind that is in Jesus*, what better means could there be of filling our hearts, too, with the same mind than the recital of these Psalms ? For, as we share in Our Lord's Priesthood, we have to share in its fullness. He was not only the Offerer, but also the Victim ; and we, too, are called

¹ September, 1895.

² I do not here consider the extent of the obligation, that I leave to the moral theologians. That there *is* an obligation is sufficiently clear from the fact that the Church legislates about it.

upon to make a pleasing sacrifice of ourselves in union with Him. Since, then, the Psalms of Matins and Lauds help us to penetrate our souls with Our Lord's own disposition, what better preparation for Mass can we have than the Matins and Lauds said *attente et devote*?

We will briefly run through Matins and Lauds, say, of a confessor-pontiff, and just glance at the help this particular office gives us in attuning our heart for celebrating Mass. After the introductory prayer *Aperi Domine os meum*, which puts us at once both at the disposal of Our Lord and unites us with Him, we are met in the first prayer of the Office, the *Pater Noster*, with that beautiful reference to the Blessed Sacrament, *Panem nostrum quotidianum da nobis hodie*, and the thought of the gracious answer to that prayer which awaits us as the moment of Communion fills our soul with a great longing for the Bread to be given us this day. Then, we who are to do Mary's work ask her help, and we make a profession of faith before we approach the great Mystery of faith. Again, what can better recall to us the Mass than the Sign of the Cross we make on our mouth, which is so soon to receive the Food of Life: *Lord, open Thou my lips* which will have to speak the awful Words of Consecration; *and my mouth shall show forth Thy praise*, even the Eucharist, which is Thy highest praise and which shall bless my mouth with Its presence. The thought of the tremendous Sacrifice fills us with dread; and we implore God's assistance. Our confidence is in His name and we throw ourselves upon His omnipotence which made Heaven and Earth.

The Invitatory then comes to mark more clearly the connection between our Mass and Office. *The King of Confessors, the Lord* whom we are going to offer in sacrifice to the Eternal Father, *oh, come let us adore*. The whole of the Psalm is one of encouragement to us to prepare well for the Sacrifice. It fills us with reverence and awe; for it is to *God the great Lord and the mighty King over all Gods* that we are going to sacrifice. He will not refuse to accept our offering: *for the Lord will not repel His people*. He is our Maker, the maker of the sea and of the dry land; but He is

also *the Lord our God*; we are *His people and the sheep of His pasture*, therefore we need not fear to come and adore and fall down in worship before the Lord and to weep before Him for the sins of the world. To-day we shall hear His voice speaking by our lips. *This is my Body*; we must not harden our hearts against His coming, for we are not like the fathers in the desert who saw only the manna; we see the real Bread of Heaven, the great work of His omnipotence and love. Then, He is nigher to us than ever He was to our forefathers. How much more terrible will be our punishment if we know not His ways? And so on throughout this wonderful Psalm of preparation for the Great Mystery.

The hymn *Iste confessor* puts us under the patronage of the saint whose feast we keep and in honor of whom we are going to offer Mass. To be worthy of our high office we, too, ought to be *pious, prudent*; for those who have to deal with the Lord must be wary lest they abuse His infinite Holiness. For as an old English anchoress says:

"Our courteous Lord willeth we be as homely with Him as heart may think or soul may desire. But be we ware that we take not so recklessly this homely heed for to leave courtesy; for our Lord Himself is sovereign homelihood, and so homely as He is, as courteous He is; for He is very courteous."¹

Humble, too, must we be, and *chaste* and *sober* in our use of bodily pleasures, for we are victims dying daily in the sacrifice and having here below no abiding city.

We can do no more than just indicate in certain verses the line to be taken with the Psalms that are written of, or in the person of the Victim we are going to offer. Most of the thoughts are from the Fathers.

1. Psalm, *Beatus vir*: Concerning the coming Christ, the Tree of Life.

2. *Sed in lege Domini voluntas ejus et in lege ejus meditabitur die ac nocte*: The law of God is the law of sacrifice;

¹ Mother Julian, a Benedictine anchoress, at Norwich (1343-1443). Her "Revelations of Divine Love" are exquisite reading and full of deep and tender thoughts.

and our thoughts ought ever to be fixed upon our Mass. Our first thought in the morning, our most joyful remembrance in the day, and our last at night.

3. *Et erit tamquam lignum quod plantatum est secus decursus aquarum*: The Blessed Man—Jesus—is planted on the tree of the cross—the altar of sacrifice—beside the torrent of grace which comes from that sacrifice.

II. Psalm, *Quare fremuerunt gentes*: Concerning Christ, His Passion and Power.

2. *Adversus Dominum et adversus Christum ejus*: The world strives against the God to whom we are going to sacrifice, and against the anointed Priest and Victim.

6. *Ego autem constitutus sum Rex ab eo super Sion montem sanctum ejus*: Christ's Priesthood, in which we share, is a royal one. In and by Him we are kings and rule at the altar.¹

7. *Dominus dixit ad me: Filius meus es tu, ego hodie genui te*: Compare this with the *Tu es sacerdos in aeternum* of the Mass. God says this also to each one of us *hodie*: our vocation to the Eternal Priesthood.

8. . . . *dabo tibi gentes haereditatem tuam* . . . The Mass is the world's sacrifice, and is offered for the whole heritage of God.

10. *Et nunc reges intelligite*: Now the High Priest, the King, speaks to us who share in his regal priesthood.

11. . . . *Et exultate ei cum tremore*: Rejoice because of our dignity; but tremble lest we come short of it.

III. *Domine quid multiplicati*: Concerning Christ in His passion.

3. *Tu autem Domine susceptor meus es gloria mea et exaltans caput meum*: The Father has now taken to Himself a priest after His own heart; and this is the glory of our vocation: that we are priests to our God. The Father was the lifter-up of the Son in two ways. By the lifting-up on

¹ Mystical writers always consider Sion as meaning the Church Militant, while Jerusalem signifies Heaven. We can take Sion here as meaning the Church's altar, which as the Holy Hill is lifted up in sight of God and men.

the Cross, and by exalting Him in glory. In this we also share.

4. *De monte sancto suo*: That holy Hill, the altar, to which we pray God at the beginning of Mass to send forth His light so as to lead and bring us.

5. *Ego dormivi . . . et exurrexi*: This, spoken of the sleep of death and of the Resurrection, may be taken of the mystical sleep of the Eucharist and Our Lord's life within us after Holy Communion.

7. . . . *Dentes peccatorum contrivisti*: The sacred Food breaks the teeth of the ungodly in the sense of St. Thomas's *Mors est malis, vita bonis*.

In the lessons of the First Nocturn we get either extracts from the Epistle we are to read in the Mass; or in the responsories many of the versicles come again to us in the *Graduale*. These show us Christ, the eternal High Priest; and lead us to think of ourselves as sharing in His Office.

IV. Psalm, *Cum invocarem*: Concerning Christ after His passion glorified by the Father.

1. *Cum invocarem exaudivit me Deus justitiæ meæ*: Our prayer in the Mass is always heard. The God of our righteousness cannot turn a deaf ear to the Victim we offer.

2. . . . *Orationem meam*: The prayer of prayers—the Mass—the prayer of Jesus, Who is always heard on account of His reverence.

34. *Mirificavit sanctum suum*: God has made His Holy One, Christ, to be wonderful in the eyes of the world, and in no way more wonderful than in His priesthood, which is eternal, and in this mystery of mysteries, the Mass.

6. *Sacrificate sacrificium justitiæ . . . Quis ostendit nobis bona*: The sacrifice of Him who is our righteousness, and our means of paying our debts to the Most High. The world has no good thing of its own that can be offered as worthy of God's acceptance.

7. *Signatum est super nos lumen vultus tui Domine: dedisti lætitiā in corde meo*: The priestly character imprinted in our souls is the light of God's face turned in a mercy towards

us ; and in that light we see the light of His love and our heart is filled with joy.

8. *A fructu frumenti, vini et olei sui* : The Bread and the Wine of sacrifice and the holy Unction of ordination which multiplies priests in the Church.

V. Psalm, *Verba mea* : Concerning Christ, the habitation of Saints.

1. . . . *clamorem meum* : The strong cry that went up from the Cross.

3. . . . *Mane exaudies vocem meam* : The Morning Sacrifice is heard because it is most pleasing to the All-Holy.

4. *Mane astabo tibi* : At the hour of the Morning Sacrifice we stand before God ; and we see His spotless sanctity which cannot abide sin.

8. *Introibo in domum tuam : adorabo ad templum sanctum tuum*, etc. : Compare with the *Introibo ad altare Dei*.

15. . . . *Ut scuto bonæ voluntatis . . . coronasti nos* : Our vocation, which is our crown, is not the result of our own will, but of the will of Him who says : *You have not chosen Me, but I have chosen you.*

VIII. Psalm, *Domine dominus noster* : Concerning Christ in the glory of His priesthood.

1. . . . *Quam admirabile est nomen tuum in universa terra* : By the sacrifice which is offered to His name from the rising of the sun to the going down of the same.

2. *Magnificentia tua* : Nothing shows the glory of God so well as the Eucharistic sacrifice wherein one divine person pays homage in his human nature to the eternal Godhead.

5. *Quid est homo, etc.* : What is man that Thou shouldst take him up from the dunghill of his misery and put him among the princes of Thy people by associating him with Thyself in Thy own royal priesthood ?

6. *Gloria et honore coronasti eum* : A little lower than the angels by nature, by ordination we are crowned with the eternal glory and honor of our Office which is far above that of angels.

7. *Omnia subjecisti sub pedibus ejus* : In giving us power over Himself, God has put all things under our feet.

The lessons of the Second Nocturn give us the example of a saint who used his priesthood to form himself upon the model of the eternal High Priest. All his sanctity came from his vocation ; and we are reminded of the abundant means the priesthood affords for growing in holiness. The responsaries, which we find also in the Mass, are comments upon what we have read.

Oleo sancto meo unxi eum : the anointing at ordination ; *Manus mea auxiliabitur ei* ; the imposition of hands which gives us the Holy Ghost. *Electum* : the chosen one ; *ipse intercedat pro peccatis omnium populorum* : the very work of a priest to offer sacrifice for the sins of the living and the dead.

VII. Psalm *Domine quis habitabit* : Concerning Christ, the example of His saints.

1. *Quis habitabit in tabernaculo tuo aut quis requiescet in monte sancto tuo ?* Am I worthy to be in the House of God, or to stand before His holy altar ?

2. *Sine macula* : Purity of heart is required of him who would offer the sacrifice.

3. *Veritatem in corde suo* : Truth teaches us the humility so necessary if we would perform our priestly duty well.

6. *Munera super innocentem non accepit* : We accept a gift against the innocent one when we take pleasure in what offends Him. Compare at the Mass : *In quorum manibus iniquitates sunt : dextera eorum repleta est muneribus*.

VIII. Psalm, *Domine in virtute tua* : Concerning Christ the King and His inheritance.

1. *In virtute tua* : The priestly power is from God.

Desiderium cordis ejus : This reminds us of our longing and the fervor of our early days.

3. *In benedictionibus dulcedinis* : In a faithful priest his Mass is the one fount of sweetness which is never exhausted and which grows sweeter day by day.

Coronam de lapide pretioso : a crown of glory made up of that Precious Stone, the Blessed Sacrament, that White Stone given in the Apocalypse (Chapter 2-17) to him that overcomes.

6. *Benedictionem in saeculum saeculi*: The priesthood the source of all the blessings is eternal.

IX. Psalm, *Domini est terra*: Concerning Christ and His priest.

3. *Quis ascendet in montem Domini*: Again the going up to God's altar.

4. *Innocens manibus et mundo corde*: Compare the *Lavabo inter innocentes manus meas*, and the *munda cor meum*.

6. *Hæc est generatio quærentium eum*: Priests, above all, must seek the Face of the Lord; for their Office calls them to stand before Him day by day.

7. *Attollite portas, etc.*: A call to us to open our heart to Him who comes in Communion—the Lord of Hosts, the King of Kings.

The lessons of the Third Nocturn are always on the Gospel we shall read in the Mass. They prepare us to take to heart the Words of the Lord upon our vocation. In the *Te Deum* we find much to remind us of our Mass and the disposition in which we should celebrate. The *triple Sanctus* at once reminds us of that glorious hymn of adoration which we sing, "together with the angels," just before we enter within the Sacred Veil of Silence that enshrouds the Canon. Again, if it is such marvel that our Lord did not abhor the Virgin's womb, when she was all pure, is it not a greater marvel that He does not shrink from putting Himself into the power of sinful weak men like those He has chosen to be His priests? *Die ista*: This day, the day of our sacrifice—should be free from sin. Sin upon any day is an evil too terrible to think of, but how inexpressibly awful in being committed while the rays of the brightness of the Sacrifice are still on our soul.

LAUDS.

I. Psalm, *Dominus regnavit*: Concerning Christ who is to be our Guest.

I. *Indutus est Dominus fortitudinem et præcinxit se*: We

must manfully set about preparing ourselves and gird up our loins for the Guest we are awaiting. He is the God strong and mighty; and we must be strong and mighty in His place to receive Him worthily.

3. *Parata sedes tua ex tunc*: The preparation of our heart ought to have been completed from the day of our ordination (*tunc*)—Alas, our fervor has decreased!

5. *Elevaverunt flumina fluctus suos*: The waves of love and of hope and of faith ought now to be welling up in our heart.

7. *Domum tuam decet sanctitudo*: Our heart must be sanctified, for it is the Home of the Lord, wherein He delights to dwell.

II. Psalm, *Jubilate Deo*: Concerning Christ our joy.

1. *Servite Domino in lætitia*: The sacrifice of the man is *sonus tanquam epulantis*. Compare: *Qui lætificat juventutem meam*.

2. *Introite in conspectu ejus in exultatione*: Ezechiel says: *They shall enter into My Sanctuary and they shall come near to My Table* (44, 16).

4. *Oves pascuæ ejus*: The love of the Good Shepherd is here unfolded. *He hath set me in a place of pasture. Thou hast prepared a table for me . . . and Thy Cup . . . how goodly it is!* (Ps. 21).

5. *Quoniam suavis*: Three reasons for joy at our approaching sacrifice. The Victim is so sweet, so merciful, and so true.

III. Psalm, *Deus Deus meus* and *Deus misereatur*: Concerning Christ our Food and Refuge.

1. *Ad te de luce vigilo*: Our Mass ought to be our first and earliest thought. We look forward to it from our first awaking.

6. *Sicut adipe et pinguedine repleatur anima mea*: The Blessed Sacrament is the fatness of wheat and royal dainties.

8. *Me suscepit dextera tua*: We are the instruments in the hands of the High Priest, by which he worships his Father.

2. *In terra viam tuam*: The way of the altar, that is the life of sacrifice.

6. *Terra dedit fructum suum*: The fruit of the earth is the Blessed Sacrament, the fruit of the Tree of Life.

Benedicite: Concerning Christ the First-born of every creature.

In this Canticle we call upon all creation to bless God for having called us to be His priests, and for having given to us such great power. The Eucharistic Sacrifice is offered in the name of all creation; and all the works of God's hands, therefore, enter into and take part in our great act of worship. Therefore they ought all to join with us in returning thanks, blessing and praising Him for having given such power to men.

V. Psalms, *Laudate, Cantate, Laudate*: Concerning Christ the Head of the Mystical Body.

In the first Psalm we have the voice of the Church Militant, praising God for the "Precept" of sacrificing. We are the sons of Israel. We are the people that are nigh Him, for we share in His own ineffable Priesthood.

The second Psalm is the voice of the Church Suffering. The "new song" is the Mass which brings daily a new relief to the Holy Souls, therefore they say His Land, the land of Purgatory, is the assembly of Holy ones, *i. e.*, made holy by the power of the Sacrifice. They think of and praise His mercy in choosing men to be His priests, exalting the meek into the worker of the miracle of consecration, and giving them the power of the keys whereby they can bind "the strong in bonds" and "in iron chains the mighty," or loosen them on earth or help them in purgatory.

In the third Psalm we get the voice of the Church Triumphant. For the Mass sends a thrill of joy among all the saints and they assist at it in wondering rapt adoration. For is it not said *cum angelis at archangelis cumque omni militia coelestis exercitus*?

All creation thus is called upon by our Lord through our means, acting as His mouthpiece, to enter into the Eucharistic Sacrifice and share in His worship of the Eternal Father.

The Little Chapter is from the Epistle. In the Hymn our

thoughts turn to the great High Priest Himself, and to His servant we honor on his feast day. The *Benedictus* is full of teaching about the Sacrifice we are going to offer. By it we prepare the Way of the Lord for His coming into the hearts of His children. By it we give the knowledge of salvation to them for the remission of sins. By it we show them the mercy of God and give light to those in darkness and set their feet in the way of peace. Thus the priest's whole duty, his whole life is summed up in one word: The Mass.

The Prayer is the same one we shall use later on as the Collect at Mass; and in it we ask that the ends of the Sacrifice may be granted. We refer again to the Mass in the words: *Per Dominum nostrum*, for He is the Victim on account of whose reverence we are heard.

As a last preparation we turn to our Lady in the anthem proper for the season, and put ourselves under her keeping. As she brought forth her Divine Son in Bethlehem, so are we going to do a like work, and bring Him forth in the new Bethlehem—the House of Bread—and lay Him upon the Manger of the Altar; and give Him to the adoration of the Sacrifice, wrapped in the swaddling clothes of the sacred species. Meet then is it that we should seek her aid and offer our Sacrifice through her most pure hands and add thus to its acceptance.

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THE EDUCATION OF OUR CLERICAL STUDENTS.

FIRST ARTICLE.

THE importance of a sound clerical education cannot be overrated. The clergy are the leaders of men.

From the oak-crowned Druid of the idolatrous forest tribes to the painted Medicine Man of the Spirit-awed savages, from the stolid Bonze of the Buddhist to the cymbaling Salvation Army lass, from the "called" preacher of Christian sects to the money-getting lecturer on Agnosticism, from the Levite-born priest of the Old Law to the priest elected of God in the New, all ministers of religion, whether true or false, necessarily exercise a powerful influence over their co-religionists, little affected by the blatant declamations against so-called priest-ridden communities and minister-worship.

Religion, worship of God, how unknown soever He may be, is still the ruling passion of man. It is still the great concern of life, if not during the short span of its care-worn days, then at least at the supreme moment of its sudden ending. Hence the man who consecrates his life to minister to the spiritual needs of his fellow-creatures is sure to dominate and fashion to a greater or less extent the inner life and outward actions, not only of the individual but of the community in which he lives.

If this is true in general, it is especially so with regard to the One Church of God, whose priesthood rely not on their personal ability and knowledge but on the grace and power of God, committed to them as dispensers for the sanctification of souls.

It is, therefore, not to be wondered at that, from the very beginning of Christianity, the Church has laid especial stress upon the fitness of her priests for the great work to which they are elected. Indeed, Christ Himself emphasized the sublimity of the priestly office and required every Christian virtue of the Apostles and Disciples who went to preach in His name. No Bishop of the Church could be more exacting in his demands as to the qualifications of candidates for Holy Orders than was St. Paul towards those upon whom he

imposed hands. If amid the growth of material prosperity the clergy has at times lost sight of the ideals which must ever inspire those who enter its ranks, the Church always recalled them to a sense of their duties by exhortation, legislation, and if necessary by penalties.

For a thousand years the Church, faithful to a policy which had been inaugurated by the Apostles wherever practicable,¹ induced the faithful of each congregation or diocese to select their pastors and clerics from amidst their own ranks. It has been the custom of Popes and Bishops at all times to foster the formation of a native clergy as soon as possible ; and it is the approved policy of the Bishops of the United States to-day. True, in the building up of new Congregations or Dioceses the ideal missionary priest is the one who, like Melchisedec, knows not father or mother, brother or sister, or any one who can claim relationship. The very fact of his being free from all entanglements of nationality, sectionalism or clan gives him, in a mixed community, an influence, as a rule, beyond the suspicion of partiality. Nevertheless it is desirable, when communities become homogeneous and when ecclesiastical matters can be regulated in conformity with Canon Law, that we should have priests racy of the soil. The Catholic people resident for any length of time in the States are more attracted to them, more apt to accept their arguments and admonitions. Native priests find it on the whole easier to disarm the prejudices of their non-Catholic fellow-citizens. The broad relationship and national sympathy which exist between the priest and the larger portion of the Church not only prevents frictions arising from a lack of such sympathy, but it also becomes an incentive to work for the young priest, who realizes that, whilst he is subject to the criticism of those who are not in harmony with the local methods, he will be supported by that more numerous class of the faithful who understand and feel with him.

¹ Witness the warning of St. Paul (I Tim., iii, 6), not to admit a neophyte to the Episcopal office.

However, like all good things, this state of affairs has its drawbacks, and must in the course of time breed abuses. Centuries of forbearance will harden customs into law, and make evils appear necessities.

After the Apostolic times, young men aspiring to the priesthood were attached to the churches of their native cities in various capacities. Love for the Church and its ministers, many of whom were their blood relations, prompted people of means to endow the house of God with permanent incomes. As generation after generation passed away, pious people established permanent benefices for the clergy, and it was but natural and perfectly legitimate that their own relatives or friends should become the preferred beneficiaries of their generosity. And thus, in the long run, it came to pass that the selection of that privileged clergy was dictated more by affection and interest than by learning and vocation. Less strictly held to accountability by the pastor—often a relative or one beholden to the parents of the candidates for promotion—these paid less attention to the requirements of science and virtue than to the claims of gratitude or patronage. The young clerics thus became more anxious to get a benefice than to become good priests, hence less learned and pious. The example of this worldliness became in turn the pattern of life for the younger aspirants to the Holy Orders who were mostly educated in or near the parochial houses, and thus became witnesses to the disorders of the elder clergy. Hence the gradual lowering of the high standard of priestly life. At the end of the Middle Ages the priesthood had in many parts become more an official position of honor than a dreaded responsibility for the salvation of souls.

Alarmed at such a state of affairs which, now that the so-called Reformation had reared its restless head and turned its tentacles on the plague spots of the human side of the Church, became a real danger to the faith of the nations, the Popes determined to apply an effective remedy. A general Council was called, which would reform without destroying. The Council of Trent stands to this day, not only for absolute purity of doctrine, but for perfection of discipline as well.

In its XXIII Session held July 15th, 1563, the Fathers decreed¹ that special colleges be established for the education of youths destined for the ministry of the altar. Thus young clerics were to be removed from the influence of a worldly and ambitious clergy and given an opportunity to prepare themselves worthily for the reception of the Sacrament of Holy Orders. Here we have the origin of the permanent establishment of Catholic Colleges for clerics: "Into this college shall be received such as are at least twelve years of age, born in lawful wedlock, and who know how to read and write competently, and whose character and inclination afford a hope that they will always serve in the ecclesiastical ministry."²

Ere we pass to a consideration of the character of these colleges, let us briefly inquire to whom belongs in the first instance the responsibility of watching over the vocation of boys destined for the priesthood before they have reached the age required for entrance into the seminary, or, as the Council puts it, before they are twelve years old. A further question is how that duty is to be performed.

It is a truth which has passed into a Catholic axiom that the duty as well as the right of early education belongs to the parents of the child. However, the child must be instructed; and most parents have neither the time nor inclination, even if they had the means and ability, to give instruction to their children. Hence the necessity of the school, so that these young boys "may know how to read and write competently," as the Council of Trent directs. The forming of the mind and heart, the fashioning of the character and will of the child thus passes into the hands of school teachers; and who does not know how deep and abiding is the influence of the teachers of our early years upon our own future lives. The awakening, the growth and blossoming of the ecclesiastical vocation are thus left to the influence of the school, of its officers and of its teachers. Hence, the necessity of the Catholic school for the right and perfect development

¹ Sess. XXIII, cap. 18.

² Conc. Trid. loc. cit.

of ecclesiastical vocations. Indeed the Catholic school plays a much more important factor in the education of our clergy than the Catholic college ; for the fostering or undoing of a vocation lies within the power of the teachers of early youth. Thence follows the direct responsibility of the parish priest in the matter of ecclesiastical vocation. To a priest who defended the neutral system of public instruction, by saying that he had been to a school " where there was neither cross nor holy picture, and he did not see the necessity of the Catholic school," a bishop made the pertinent answer : " Sir, that accounts for your opinions in the matter of education." The dearth of priests in France at the beginning of this century, and in Germany at the present day, supplies the historical proof, if any were needed for what we have just said ; and if Ireland kept the Faith, it is due not only to the courage evoked by persecution, but in large measure to her own Catholic hedge-schools and to the Catholic schools of Belgium and France, where many of her clergy received their early training. In our own country within the last fifteen years vocations to the priesthood have increased to a percentage far in excess of the growth of the Catholic population, thanks to our parochial schools, and I have the word of a venerable Superior of a Seminary for it that these vocations are far more decided and reliable than in the past.

The duty of giving the first ecclesiastical training to candidates for the priesthood devolves, therefore, upon the rector of the parish inasmuch as he is the responsible director of the parochial school. In cases where he finds it impossible, owing to circumstances of a special nature, to have a Catholic school, and thus lacks the powerful help which Catholic teachers supply, his responsibility in the matter of guarding probable vocations to the priesthood is increased. The boys of his parish who aspire to the sacred ministry necessarily look up to the pastor for guidance and encouragement, and even, perhaps unconsciously yet effectually, pattern the idea of their future career after his own manner of living. His zeal, his self-denial, his orderly life, his devotedness to duty, his clerical spirit, influence their daily conduct and

often decide a vocation which the contrary habits would wreck. We need not here insist on the duty of a boy's confessor in a matter of such importance; the priest who neglects to be a zealous and wise director of such a youth evidently appreciates not the gift of God bestowed upon himself.

In every school, and in almost every First Communion class, one or more lads may be found whose bright eyes, honest looks, natural aptitude for learning and sunny disposition attracts the attention of the priest who has the future of the Church and the honor of the priesthood of his diocese at heart. They may be mischievous, but somehow they are always honest in acknowledging their faults; they are warm-hearted and impulsive yet modest, and ready to help their fellows without seeming mindful of the credit due to unselfishness. When you see a boy with such dispositions, who is moreover studious and conscientious in the school-room, reserved and as if instinctively reverent when in church, mark him, for such are the very elect of God. Only the teaching and care of the Catholic school is calculated to keep such souls in their native state of innocence; only daily observation of them in the school will reveal their generous nature to the zealous eye of the priest. They make good altar boys, provided the pastor exercises strict control over them and knows how to draw the line between the school-yard and the sacristy! They are certain to grow in the love of the sanctuary if only the priest enforces exterior reverence of demeanor as well as intelligent performance of church functions! Happy the priest who by timely sympathy can gain the friendship of such lads and become their trusted counselor; it makes him feel young again to foster their half-revealed ambition to become priests of God. And how helpful he will be to them when the inevitable struggle between the interested opposition of the parents and the generous aspirations of the youth makes the college step a difficult one to take! But—

What kind of a college shall the boy be sent to? . . .

Legislating for the needs of the times, the Council of Trent thus describes the "*Method of establishing seminaries for clerics and of educating the same therein*. Whereas the age of youth, unless it be rightly trained, is prone to pursue the pleasures of the world; and, unless it be formed from its tender years unto piety and religion, before habits of vice have taken possession of the whole man, it never will perfectly and without the greatest, and we may say exceptional help of Almighty God, persevere in ecclesiastical discipline; the holy Synod ordains that all cathedral, metropolitan, and all other greater churches, shall be bound, each according to its means and the extent of the diocese, to maintain, to educate religiously, and to train in ecclesiastical discipline, a certain number of youths of their city and diocese, or—if that number cannot be found there—of that province, in a college to be chosen by the bishop for this purpose, near the said churches, or in some other suitable place. Into this college shall be received such as have reached at least their twelfth year, who are born in lawful wedlock, are familiar with the arts of reading and writing, and whose character and inclination afford a hope that they will always serve in the ecclesiastical ministry. The Council wishes, moreover, that the children of the poor be principally selected, though it does not indeed exclude those of the more wealthy, provided that they be maintained at their own expense, and clearly manifest the desire of serving God and the Church."¹ Seminaries, that is colleges wherein candidates devote themselves exclusively to the ecclesiastical state, not admitting students of the more liberal professions, but such only as pursue their clerical studies including the philosophical and theological courses, are the result of that radical legislation.

From what we have already said, there is no doubt that the establishment of such schools, where young men who aspired to the priesthood were secluded from the world and its then almost unavoidable corruption, was a necessity of the times. For some generations previous to the time of the

holding of the Council of Trent, (1542-1564) there were more seekers of benefices than candidates for the priesthood, and to secure a working clergy imbued with a noble desire for the salvation of souls, it became necessary to separate them from the beneficiaries whose houses they frequented and whose influence they sought to the neglect of study and of preparation for their sacred calling. On the other hand, the priests who did the actual work of the ministry, who received from the beneficiaries a mere living pittance for the fulfilment of the ecclesiastical obligations annexed to the enjoyment of the benefice, had come to look upon that ministry without responsibility as a perfunctory service requiring little knowledge and less exertion to accomplish the material performance of it. It will, therefore, be readily understood that radical measures were to be taken to effect a salutary and lasting reformation in the ranks of the clergy.

How effectually this was done is apparent from the methods which the Fathers of the Council of Trent prescribed for the training of the newly selected clerics. "The Bishop—having divided these youths into as many classes as he may judge proper, according to their number, age, and progress in ecclesiastical discipline—shall, when it seems to him expedient, assign some of them to the ministry of the churches, the others he shall keep in the college to be instructed; and he shall supply the places thus made vacant by others, that so this college may be a perpetual nursery of ministers of God. And in order that the youths may be more advantageously trained in the aforesaid ecclesiastical discipline, they shall from the first be obliged to wear the tonsure and the clerical dress; they shall give themselves to the study of grammar, chant, ecclesiastical computation, and the other liberal arts; they shall be instructed in Sacred Scripture, in the works of the Fathers, the homilies of the Saints, the manner of administering the Sacraments, and especially in those things which would seem adapted to enable them to hear confessions, and in the forms of the rites and ceremonies. The Bishop shall take care that they be present every day at the Sacrifice of the Mass; that they approach the confessional

at least once a month ; and that they receive the Body of Our Lord Jesus Christ as the judgment of their confessors shall direct ; on festivals they are to assist in the services of the Cathedral and other churches of the place.”¹

Nor did the Fathers of Trent neglect the necessary sanctions, without which the new legislation would soon have fallen into disuse. They guarded against misconduct and abuses by prescribing that the unruly and ill-disposed be summarily dismissed from the Seminary. After having laid down the duties of the pupils, they enact that “all these, and other things advantageous and necessary to promote the efficient training of clerics, should be enforced by each bishop, who is to take counsel of two of the senior and most experienced canons chosen by him, under the guidance of the Holy Ghost. These shall make it their care, by frequent visitations, to secure that their prescriptions and regulations be faithfully observed. The forward and incorrigible, and the disseminators of evil morals, they shall punish severely, and, if need be, exile them from the Seminary, so that, by removing all obstacles to good discipline, they foster whatsoever tends to the preservation and advancement of piety and holiness in the institution.”²

The fact that the seminaries became fruitful nurseries of ecclesiastical vocations and of learned and pious priests, proves that the Fathers of the Council of Trent built wisely and well.

(To be continued.)

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¹ Conc. Trid. Sess. xxiii. Chap. xviii, de Reform.

² Conc. Trid. Sess. xxiii. Cap. xviii, de Reform.

THE "EVER" AND "NEVER" OF PREACHING.

PREACHING is to speak in the name of Christ as His ambassador; it is to offer salvation to men by announcing the Gospel of truth and peace to those who are "of good will." It is a sublime function: "How beautiful are the feet of them that preach the gospel of peace, of them that bring the glad tidings of good things." Rom. x, 15). To the people the preacher, the "*sacerdos, sacra docens*", appears as the "alter Christus"; for, marked with the sacerdotal character he comes "in nomine Domini." That character gives him the right and duty to preach the Word of God. St. Gregory says: "Praeconis officium suscipit quisquam ad sacerdotium accedit." This does not imply that every priest is chosen to be an orator, a Bossuet or a Burke, but every priest who has the care of souls is bound in conscience to use all his energy, to employ his knowledge, his industry and all the other gifts which the Lord granted him, to announce the Gospel with power, dignity and fruit. The orator is not born nor does he fall from the sky; history tells us that our great pulpit orators became masters of sacred eloquence by long years of prayer and mortification, by deep and continued study of the sacred sciences, especially the study of the Bible. Every priest may become a good and effective preacher if, trusting in God's assistance, he use rightly the faculties of his soul and body; and thus he may accomplish for his own generation what the Fathers and Doctors of old did for theirs. But hard work is necessary, work that can not be dispensed with despite years or a long practice. "Etenim cum eloquentiam non natura, sed disciplina pariat, licet ad summum ejus apicem quis pervenerit, ab illa certe destituetur, nisi *assidue* studio et exercitatione illam excoluerit¹." These are the words of that magnificent pulpit orator, St. John Chrysostom. Even for one possessed of the best powers as a natural orator the adage will hold good: "Qui ascendit sine labore, descendit sine honore." No matter how learned and experienced a

¹ St. Chrysostomus, *De Sacerdotio*, V, 5.

man may be, if he attempts to preach without preparation, he may *talk* well and use fine gestures, but he will say little or nothing of any permanent value to his hearers. Whilst an overweening confidence in their natural gifts misleads many to dispense with the hard labor of careful preparation, we find others prevented from accomplishing much by a lack of courage. We should remember that the possible is within our reach. If a young priest convinces himself that he has the necessary talent, if he will only try, difficulties will gradually vanish before his energy, he may be sure to succeed in announcing the word of God in a manner which will attract, not only by its plain, good language, but frequently by a certain originality which comes from sincere effort. Truth is old, the manner of preaching may be ever new, as God gives new gifts to every individual preacher.

No man is creative in the strict sense of the word. The material of our thoughts are our knowledge of self, our experience, all we have ever thought, felt, read and heard. That which gives originality to our speech is simply conception and combination. The work of a musical composer consists in combination, not in the invention of new scales or sounds. Others have said the same that we have to say, but they have not said it in the same way. Let the young preacher realize that it does not require genius to become a good preacher, but that zeal, charity and piety are qualifications absolutely necessary. We would say to him: do not slavishly copy the sermons of any man, but use your intelligence in meditating on your subject, dividing it, looking for arguments and illustrations to support its thesis. After you have thought the subject over and digested the matter, then, we should suggest the reading of a good sermon on the same subject, nor is there any reason why we should not make the thoughts and expressions of another our own when they are calculated to impress the hearer forcibly. But it must be remembered that, on the whole, our own sermons, however deficient and poor they may be, will have a better effect on our people than the sermons of Bourdaloue, or other great orators, because these will never suit our habits of

thought nor those of our people. A man is always eloquent on what he knows thoroughly and what he has thought and felt himself. We will always preach a good sermon if our minds and hearts be full of our subject, if we can forget ourselves entirely, and only think of Him in whose name we are speaking. Mistakes in grammar, pronunciation and gestures are easily overlooked if the preacher be a man of God and fully conscious of his sublime mission. Brownson tells us that the sermon that effected him more and provoked more rigid self examination than almost any other to which he had ever listened, was one on "the sign of the cross," preached by a man who mispronounced almost every other word, and had hardly a sentence of correct English from beginning to end. And he goes on to say that "the most effective preachers are not your most learned and accomplished pulpit orators who never transgress a single propriety or deviate from a single conventional rule, but the meek and humble minded, who think only of Christ and Him crucified." But it must not be inferred that a preacher is dispensed from the duty of perfecting himself with regard to those things which are usually deemed externals in preaching. He is bound to avoid everything that mars the beauty of the divine message. He is bound to set it forth, as far as may be, in the choicest language. The Gospel is the "pearl of heaven" which should be set in a neat and precious casing to show off its beauty and make it all the more attractive. As on the altar, so in the pulpit, the priest's outward bearing should be faultless. Even the poor and uncultivated expect good manners in one whose rule of life and constant preaching is the charity of Christ. There are certain defects in manner and voice that become offensive in the pulpit; and it is in most cases comparatively easy to overcome these by attention and persistent effort to correct them.

There are, however, other defects which arise, not so much from a faulty manner, as perhaps from a lack of judgment and reflection, or else from a want of experience in

dealing with men. They may be referred principally to the treatment or mention in the pulpit of certain topics, some of which should never be heard from the lips of the preacher, while others should be so handled as to make them subservient or contributory to the enforcement of truth and virtue, subjects which are to be forever the themes of the minister of truth and guardian of innocence. For the purpose of bringing home more directly our meaning and aim, we have put our argument in form of cautions indicating the "never," and, by implication, the "ever" of preaching:

1.—*Never* make money the subject of your sermon. You may have to speak about a collection or pew rent, or some other revenue of the church. It is the sacred duty of most priests in the United States to do so; it is a serious and important part of his ministry. Nevertheless, leave it out of your sermons or instructions. This matter belongs to the "announcements," which should be made in an earnest and dignified, though kind and fatherly manner, before the reading of the Sunday Gospel. Even then the words used should show forth consideration and prudence. The Third Council of Baltimore is clear on the money question: "*De stipendiorum aut reddituum tenuitate saepe saepius verba facere, praesertim asperiori modo, summopere dedecet ministrum Christi et locum sacrum.*"

2.—*Never* preach on vice, that is, never make any vice directly and nominally the subject of your preaching. Graphic descriptions of vice destroy the shy tenderness of conscience, and disturb the peace and tranquillity of innocent souls. Therefore, never preach on drunkenness, impurity, theft, cursing a. s. f., but preach on temperance, purity, honesty, the sacredness of God's name. What do the people gain from those formidable sermons on vice? Some will imitate the Pharisee, and thank God that they are not like those "painted red" by the preacher; others will feel guilty, ashamed and embittered on account of having been exposed; others may even be taught the "mystery of iniquity," perhaps be enticed to sin; others will again wonder and

ask, where did the preacher get his knowledge of vice? Generally speaking, the audience is not composed of great sinners, but of weak, lukewarm Christians, who realize their short-comings, and need encouragement rather than condemnation.

3.—*Never* mention persons nor allude to individuals, censuring them or finding fault with them. It could not produce any good, but cause injury to others and yourself. "Nomina semper sint odiosa." "Concionator neminem adstantium, quae intolerabilis audacia foret, nominatim reprehendat, aut insidiosa verborum circuitione ita notet designetque ut ab omnibus nosci facile possit." (Conc. Balt. III, 215).

4.—*Never* resent in the pulpit any personal injury. You are in God's place; forget yourself completely. Erase the letter "I" from your vocabulary. Do not profane the sacred office with personal grievances. The Second Council of Baltimore warns the preacher: "ad privatam injuriam ulciscendam sacro loco et tempore abuti nequaquam audeat."

5.—*Never* scold nor speak in anger; rather praise on every lawful opportunity. It does not require much skill or any extraordinary talent to scold people or use harsh language for the purpose of correcting them. Do not interrupt your sermon to rebuke people who cough, laugh, talk or come late; such comments are sure to spoil the good effect of your preaching.

6.—*Never* ridicule people or imitate their peculiarities in manner or language. The "Irish brogue," the "German accent," the "Canadian dialect" may amuse people at a "variety show;" they should never be the cause of merriment or disapprobation in the house of the Lord.

7.—*Never* attack any profession as such. Remarks like the following are unchristian: "Doctors are all quacks; they kill more people than they cure. Lawyers are rogues who cheat the people; they have no conscience, but are only looking for their own interests. Beware of school teachers," etc.

8.—*Never* blame people for their nationality; never ascribe

to them *national* sins, saying, the Germans are misers, the Irish are drunkards, the Italians are murderers. The preacher must be above nationalism; he must hate and detest it as a vice which he has the duty to root out if it exist in his congregation. "There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him." (Rom. x, 12.)

9.—*Never* speak against American institutions or customs; nor belittle them by praising foreign laws, habits and practices. Love the land that protects you, and the great government which never interferes with the free and bold announcement of Christ's holy religion.

10.—*Never* attack Protestants as such, though you may have occasion to show that Protestantism is inconsistent and untrue. Attacking Protestants does not convert them; on the contrary, it irritates and often prevents conversion. Speak always kindly of Protestants as our "dissenting brethren," our "Protestant friends;"—and real friends they often are and show themselves. "Non sinet ut heterodoxis, si qui forte concioni adsint, justa detur offensae causa." (Conc. Balt. III, 215).

11.—*Never* use irony or sarcasm or words of contempt in the pulpit when speaking of persons. Such methods of speech inflict wounds that rarely or never heal. Christ sent us to cure and not to wound, to offer the soothing balm and the healing and strengthening oil of His doctrine; He gave us the "*ministerium reconciliationis*."

12.—*Never* make use of silly jokes or vulgar stories in the Church to produce merriment. If you find that some great preachers have told funny and amusing things in the pulpit and caused roars of laughter in the audience, kindly remember, "*Quod licet Iovi, non licet bovi*." People do not attend church to be amused by the priest.

"He that negotiates between God and man,
As God's ambassador, the great concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin, when one should woo a soul."

—Cowper..

13.—*Never* speak about local politics or the political parties of the country, neither in praise or condemnation. We are working for Christ's kingdom, not for political influence; wherefore the Third Council of Baltimore gives preachers the "*caveant ne temere de rebus politicis aut aliis quae minime ad eorum ministerium pertinent sermones ad populum faciant.*" In church, our Catholic people seek rest from the noise and bustle of every day life, from the discordant sounds of human strife and warring politics. They come to church to free their minds from the disagreeable scenes of the world; they have no desire to be reminded of political discussions and sensational newspaper talk.

14.—*Never* preach on any subject which is purely secular. The end of all preaching must be the salvation of souls. Temporal prosperity, national progress and the like, are not the proper subjects for sermons. "Seek ye first the kingdom of God, and all other things will be added unto you." (Matth. vi, 33.)

15.—*Never* introduce in your sermon interpretations of Holy Scripture which are contrary to the received sense of the Church and the Holy Fathers. "*Evangelium ergo illibatam diligenter et absque ullius erroris suspicione concionator sacer exponat.*" (Conc. Balt. III.) Do not use Protestant Commentaries. Why go to the turbid fountain when the limpid stream of Catholic science is flowing by your side? Protestant writers may throw a natural charm on the sacred page, but we are thirsting for the beauty supernatural.

16.—*Never* relate doubtful stories in your sermons, no matter how applicable they appear. Not even the shadow of untruth must ever darken the Catholic pulpit, the chair of truth. "*Ineptae autem et aniles fabulae ne e suggesto enarrentur ipsa ratio suadet. Hoc modo doctrina Catholica non illustratur, sed acatholicorum ludibrio exponitur cum rubore et scandalo fidelium.*" (Conc. Balt. I. c.)

17.—*Never* speak about new revelations, visions, miracles that have no solid foundation or that have not been investigated and approved by the bishop of the diocese or the Holy See. "*Carissimi, nolite omni spiritui credere, sed probate*

spiritus si a Deo sint: quoniam multi pseudoprophetae exierunt in mundum," (I Joan, iv, 1.) The preacher's field is sufficiently large to offer him abundance of matter. Why leave the solid territory of divine revelation?

18.—*Never* discuss theological opinions or advert to controversies among Catholic theologians. Theological opinions belong to the school of Theology and not to the pulpit, where no question should ever be treated so as to suggest doubts regarding a Catholic doctrine. People would be scandalized to hear that learned men in the Church cannot agree in matters of religion, even though their disagreement be about non-essentials.

19.—*Never* speak about the particular time of the Last Judgment, or the time of Antichrist's arrival, similar declarations resting upon some private prophecies, though ascribed to holy men. Ad quid bonum? What good effect have such questions on your people? St. Paul calls them "inutiles et vanae." God does not want us to inquire about the time which He has reserved to Himself.

20.—*Never* exaggerate the truth in the pulpit, especially in its application to every day life. Follow the golden "via media." Sermons, "ex professo," on the small number of the elect, on the narrow road that leads to heaven, etc., seldom produce conversions, but very frequently discouragement.

21.—*Never* minimize the Catholic Faith for fear of offending people. Give the full truth, no matter how harsh it may sound at first and how bitter it may taste. Elegant phrases will not create any happiness in hell, nor will they save people wilfully dwelling outside of the one saving Church. Faith is truth, and truth is life. Our Lord assures us that His truth shall make us free. It will give us the true liberty of the children of God, by freeing the mind from ignorance and the heart from sin. Banish timidity by invoking the mighty Spirit of God. "Melius est laudabile bellum pace a Deo dijungente: ob eamque causam lenem et mansuetum hominem Spiritus ad pugnam armat, ut qui bellum recte gerere queat."—(St. Greg. Naz. De Fuga, n. 82.)

22.—*Never* speak on subjects the knowledge of which came to you solely through the confessional. Never say: "I heard in confession," or "a man told me in confession one day," etc. People would surely be scandalized, as they consider (erroneously) such expressions a revelation of sins, a breaking of the sigillum.

23.—*Never* speak against civil or spiritual authority. "Honor to whom honor is due," says the Apostle. "There is no authority," either civil or spiritual, "which is not from God." Therefore, authority is something divine. Never speak against the President of the Union, the Governor of the State, the Mayor of the City, etc. Foster respect for authority; all the more since thoughtful men remark that this respect is decreasing in the United States. Above all, cultivate a sincere reverence in the people for the ecclesiastical authority. Never say a disrespectful word of a priest, bishop or the Pope. You are not constituted a judge. The priest is to be judged by his bishop, the bishop by the Pope, the Pope by God alone. This is the God-given order which we must preach to the people. The famous Savonarola would deserve a place on our altars had he but observed this rule.

24.—*Never* attack the Public Schools, condemning them in a wholesale manner, calling them sinks of iniquity, hotbeds of vice, schools for paupers. The American Public School is an excellent institution, as far as it goes. Nothing prevents you from often insisting on the necessity of religious education for Catholic children; proving that the Public Schools are defective or insufficient for the education of the whole man.

25.—*Never* preach on fashion, condemning certain styles of dress, headgear of ladies, bangs, etc. "Praeterit enim figura hujus mundi." Fashion, like the world itself, continually changes, and you will not stop the changing. Preaching against fashion will produce either amusement or irritation, but no good whatsoever. Americans have little to complain of on the score of modesty in dress. Nowhere in the world is Christian decorum better ob-

served in this respect than in America, especially with ladies.

These are some of the shoals and rocks of which the preacher must steer clear that his words may not lose their intended effect.

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THE UNION OF THE CHURCHES.

REJOINDER TO THE PATRIARCH OF CONSTANTINOPLE.

VIII.

THE reasons which moved the Most Excellent Patriarch of Constantinople to reject the appeal for union, made to him and his subjects by the Roman Pontiff, may be reduced, as has been shown in a previous paragraph (III) of these papers, to one head, namely, to the *anti-evangelical innovations* which the Bishops of Rome are said to have introduced into their church.

The first of the alleged reasons has reference to the procession of the Holy Ghost from the Father and Son, and is perhaps the most important, since to it the origin of the schism is falsely attributed.¹ Let us hear what the Patriarch says of it in his *Encyclical letter*: "The one, holy, catholic

¹ P. Michel, in his recent work *L'Orient et Rome* (Paris, Lecoffre, 1895), very well demonstrates that "the schism of the Churches was not the result of a theological difference, but rather that the latter was a consequence of the former." Further information on this point may be gained by consulting Cardinal Hergenröther's classic work, *Photius, Patriarch von Constantinopel* (Regensburg, 1867); Bottalla, *The Papacy and Schism* (London, 1869); Tosti, *Storia dello Scisma Greco* (Florence 1856); De Luise, *Lo Scisma Greco al tribunale della verità* (Naples, 1869), and in general the more important historians of the Church.

and apostolic Church of the seven *Ecumenical Councils*, according to the Gospel precepts, believed and taught that the *Holy Ghost proceeds from the Father*; but in the West, from the ninth century, the holy symbol of faith composed and approved by the *Ecumenical Councils* was gradually falsified, and the idea that the Holy Ghost proceeds from the Son also began to be spread *arbitrarily*. Certainly Pope Leo XIII is not ignorant of the fact that his orthodox predecessor and namesake, a defender of orthodoxy, Leo III, in 809, by a synodical decree *rejected and condemned* the anti-evangelical and ill-advised addition *Filioque*.”¹

Before showing that the reason here advanced by the Patriarch is not of any theological value, let us briefly point out the principal errors upon which it is based. The Patriarch asserts that the Church of the seven *Ecumenical Councils* taught that the Holy Ghost proceeds from the Father. Now it is an historical fact that the procession of the Holy Ghost from the Father was not taught by the seven Councils, but it was so taught only by the Council of Constantinople towards the end of the fourth century. It was this Council which, in 381, first altered the public and explicit profession of the Catholic faith on the subject, by an addition to the symbol composed and approved by the preceding *Ecumenical Council* of Nice.

Furthermore, the Patriarch asserts that the doctrine of the procession of the Holy Ghost from the Father and the Son was not known in the West before the IX century, at which

I “Ἡ μία λοιπὸν, ἀγία, καθολικὴ καὶ ἀποστολικὴ Ἑκκλησία τῶν ἐπὶ Οἰκουμενικῶν Συνόδων ἐπίστευε καὶ ἐδογματίζεε συνψῶν τοῖς εὐαγγελικοῖς ρήμασιν, ὅτι τὸ Πνεῦμα τὸ Ἅγιον ἐκπορεύεται ἐκ τοῦ Πατρὸς· ἀλλ’ ἐν τῇ Λύσει ἀπὸ τοῦ Θ’ ἤδη αἰῶνος ἤρξατο παραχαράττεσθαι τὸ ἱερὸν τῆς πίστεως σύμβολον τὸ συνταχθὲν καὶ κυρωθὲν ὑπὸ Συνόδων Οἰκουμενικῶν, καὶ διαδίδοσθαι ἀσθαίρτως ἢ ἰδέα, ὅτι τὸ Πνεῦμα τὸ Ἅγιον ἐκπορεύεται καὶ ἐκ τοῦ Υἱοῦ. Ὡστόσος δὲ ἀγνοεῖ βεβαίως ὁ πάπας Λέων δ’ ΙΓ’, ὅτι ὁ ὀρθόδοξος προκάτοχος καὶ συνώνυμος αὐτῷ καὶ τῆς ὀρθοδοξίας πρόμαχος Λέων δ’ Ι’, τῷ 809 συνοδικῶς ἀπεκήρυξε τὴν ἀντευαγγελικὴν καὶ πανάθεσμον ταύτην προσθήκην “καὶ ἐκ τοῦ Υἱοῦ (filioque.)” *Encyclical Letter*. §. 7.

time, he says, it began to be spread arbitrarily in the Latin Church. This statement is likewise contradicted by the irrefragable evidence of documents, such as, for example, the authentic Acts of the Councils of Galicia (447), of Toledo (589 and 633), of Frankfort (794),¹ besides numerous other documents which attest that the above mentioned doctrine was known and publicly professed in Spain, in Gaul and in Germany before the ninth century.² Photius himself, despite his bold assumptions, did not dare to deny that SS. Ambrose, Hilary, Augustine, Jerome and other Latin Fathers knew and publicly taught in the West that the Holy Ghost proceeded from the Father and from the Son. Now all these Fathers flourished in the fourth and fifth centuries of the Church. In any case the Patriarch ought not to have been ignorant of the declaration made by his own illustrious predecessor in the patriarchal see of Constantinople, Metrophanus II. The latter, writing in June, 1441, "to the holy monks and spiritual fathers, priests and religious, nobles and all the rest of the Christian people of the Lord living in Modone," affirms that "after many researches and disputes which took place in the holy Council of Florence, it appeared clear to many and great saints of the West, especially to those whom we also recognize and venerate as holy and acknowledge as our masters, that the very same opinion which the Latins of to-day hold concerning the procession of the Holy Ghost was and is the formula and time-honored belief of those blessed holy men and leaders."³

IX.

Much might also be said of the false accusation which the Patriarch makes against Leo III in his *Encyclical*. He al-

¹ See Denzinger, *Enchiridion Symbolorum et Definitionum*, Edit. 6; Wirceburgi, 1888, p. 14, *El Concilio III de Toledo*, Edizione Poliglotta, Madrid, 1891, p. 14; Labbe, *Coll. Conciliorum*, Tom. 5, p. 1009 e segg., Hefele, *Conciliengeschichte*, Freiburg, 1873.

² *Liber de S. Spiritus Mystagogia* nn. 66-72. Migne, P. G. vol. 102, pp. 343-351.

³ The codex which contains this letter is preserved in the Marciana Library of Venice under No. cvii, 5. See Secchi Sen, *La Cattedra Alessandrina di S. Marco*. (Venice, 1853, pp. 294-297)

leges that the Pontiff "in 809 by a synodal decree rejects and condemns the anti-evangelical and ill-omened addition of the *Filioque*." This is an old calumny which has been copied from a letter of Photius to the Metropolitan of Aquileja,¹ and afterwards *blindly*² copied by others, among whom, in 1848, we find the namesake and predecessor of the present Patriarch.³

In the solution of this difficulty we must take account of three distinct questions; i. e., the teaching of the dogma; the simple fact of the addition, to the creed of the word *Filioque*; the recitation or *chanting* of the creed with the addition of the *Filioque*, in the sacred Liturgy.⁴ Has the action of Leo III any reference to the definition of the dogma? Certainly not. Or does it prohibit the simple addition of the *Filioque* at a time when there was as yet no necessity for making it? Even this cannot be said with certainty. What Leo III wished to impress upon the legates of the Council of Aix-la-Chapelle was that they had no authority to make the addition in the *public chant* of the creed. It was a question merely of liturgical observance. This is evident from the authentic account which Abbot Smaragdus, who was present at the Conference held by the Pope with the aforementioned legates, has left us.⁵ The answer of Leo

1 See Migne, P. G. Vol. 102. p. 799; Jager, *Histoire de Photius*, p. 452; Hergenröther, op. cit.

2 We say *blindly* because none of the copyists ever thought of correcting the date (809) of the supposed "synodical decree" of Leo III. The Conference concerning the *Filioque* with the Legates of Aix-la Chapelle was held in Rome not in 809, but in 810. See Jaffé, *Regesta Roman. Pontif.* 2 ed. Leipzig. 1885, Tom I, p. 313; Hefele, *Conciliengeschichte*, Freiburg, 1873, vol. 3, p. 754.

3 *Encyclical Letter of Anthimos*, published in 1848 from the Patriarchal printing office. For a brief refutation of this document see the *Civillà Cattolica* of 1852 (Ser. II, vol. VI, pag. 423.)

4 See Benedict XIV, *Bullarium*, Const, 47, § 30, Ed. Prati 1847, Tom. III, part 2, p. 263.

5 Smaragdi, *Abbatis Monasterii S. Michaelis Viridunensis*, Opera Omnia. Ed Migne, 1851, P. L. vol. 102, p. 976. See also the *Annales Ecclesiastici* of Baronius, Ed. Venturini, Lucae, 1743, Tom. xiii, p. 456; Grisar, *Leo III*,

III was couched in the following words: *Quod iam nunc a quibusque prius nescientibus recte creditur, (i. e. The Holy Ghost proceeds from the Father and from the Son) credatur; et tamen illicita cantandi consuetudo, sine cuiusque fidei laesione tollatur.* Surely this is very plain. Leo III had to sustain, on the one hand, the dogmatic truth of the procession of the Holy Ghost also from the Son; and, on the other hand, he was obliged to guard the integrity of the public liturgy of the Church by reason of his supreme authority. In giving the above answer, which was by no means a *synodical decree*, as the Patriarch falsely asserts, the Pontiff far from posing as a partisan or precursor of Photius, as the Patriarch of Constantinople would have us believe from his *Encyclical*, declares himself one of his strenuous opposers.

With regard to the *falsification* of the creed with which the Patriarch charges the Roman Church, because she added the *Filioque*, it suffices to observe that the Church in making this addition for the purpose of explaining to the faithful more clearly the truth implicitly contained in it, has exercised the same authority which she is allowed to have had in the Council of Constantinople.¹ The simple addition, therefore, of the *Filioque* made to the Constantinopolitan Symbol, like the other *qui a Patre procedit* made before to the Nicene Symbol by the Fathers of Constantinople, cannot be said to be a *falsification*, unless it be proven to be opposed to Catholic doctrine, which the Patriarch neither does nor can do.

in the *Kirchenlexicon*, Ed. 2, Freiburg, 1891, pp. 1771 and fol. The same is admitted by the anti-Catholic Langen, *Die Trinitarische Lehrdifferenz*, Bonn, 1876, p. 122.

¹ In regard to this question it will be well to observe what St. Thomas says: "Processio Spiritûs Sancti a Filio implicite in Symbolo Constantinopolitano continetur, in quantum continetur ibi quod procedit a Patre; quia quod de Patre intelligitur, oportet et de Filio intelligi, cum in nullo differant, nisi quia hic est Filius et ille Pater. Sed propter insurgentes errores eorum qui Spiritum a Filio esse negabant, conveniens fuit ut in Symbolo poneretur, non quasi aliquid additum, sed *explicite interpretatum quod implicite continebatur*. Sicut si insurgeret haeresis quae negaret Spiritum Sanctum esse factorem coeli et terrae, oporteret hoc explicite poni, cum in praedicto Symbolo hoc non dicatur nisi de Patre." (De Potent. q. 10, Art. 4.)

Bessarion understood this well. In the Council of Florence he asked the Greeks to ascertain first if the addition of the *Filioque* to the Symbol were or were not conformable to divine revelation; for, said he, *ostensa falsitate dogmatis, quaestio de illo non addendo non habebit deinceps locum*. If, on the other hand, the truth of the *Filioque* is established, we need not ask if it be permissible to add it to the creed, for, said he, *ridiculum est existimare non oportere veritatem Symbolo addere*. Afterwards, the Greeks, remaining obstinate in their false view, were reduced to such straits *ut non habentes quod responderent, obmutuerint; quid enim aliquis contra tantam veritatem impudens responderet?*¹

X.

But the Patriarch, and with him all the followers of Photius, seek to assail Catholic doctrine with the Gospel, by having recourse to that celebrated passage, in which Christ, speaking of the Holy Ghost, says: *Qui a Patre procedit—* ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται.² But they neglect to observe: first, that the text of St. John, even in its mutilated form, does not prove the contention of the Photian party; and, secondly, that, read as it should be, with the context, it plainly proves the Catholic doctrine. Let us see what the text quoted says. That *the Holy Ghost proceeds from the Father*. No Catholic in the Church of Rome ventures to deny this; on the contrary, the Church of Rome teaches it. What the Latins deny is this: that the Holy Ghost proceeds from the Father *only*, and this the text does not say. Our adversaries mistake a simple *affirmative* proposition for an *exclusive* one. To prove that the doctrine of the Roman Church is *anti-evangelical* the Greeks would have to show that this or any other text of the Gospel which treats of the procession of the Holy Ghost from the Father contains some

¹ Bessarion, *De Processione Spiritus Sancti*. Ed. Migne, P. G. Vol. 161, pp. 338 and fol.

² John xv, 26. In citing the Greek text of the Gospels we shall follow the critical edition of Tischendorf, *Novum Testamentum Graece*, Ed. critica minor ex viii maiore desumpta, Leipzig, 1872.

element of exclusion, such as the particles *alone, only*. But since they neither do nor can do this, because such a text is not to be found in any of the four Gospels, they lose their time and labor in repeating the aforementioned text, for we must answer them, as has been done a thousand times before, that the affirmation of one truth does not destroy the affirmation of another, unless it be in contradiction to the former; and that one truth cannot lessen the force of another which is implicitly contained in it. We shall see that this is verified in the present case, whence we conclude that the statement of the Holy Ghost proceeding from the Father does not exclude the fact that He proceeds from the Son *also*.

Thus when Christ says of Himself that He is the Son of man, *Filius hominis*, does He exclude the fact that He is *also* the Son of God? And when, in the vi. chapter of St. John, He says: *Pater meus dat vobis panem de coelo verum* does He exclude the fact that He *also* gives that bread? Must it not be said rather that by saying that the Father is the principle of the Holy Ghost the same is affirmed of the Son, as we know from the testimony of Christ that whatsoever the Father has the Son has also: *omnia, quaecumque habet Pater, mea sunt*.¹ If this testimony of Christ is true, without doubt it follows that the text which affirms that the Holy Ghost proceeds from the Father, *implicitly* teaches that He proceeds from the Son *also*, as from one breathing principle, since all things are common to both, if we except paternity and sonship, the distinctive essential quality of each: *in divinis omnia sunt unum, ubi non obviat relationis oppositio*.²

We said in the second place that the above-cited words of St. John with their context, prove rather the Catholic dogma. Here is the text: *Cum autem venerit Paracletus, quem Ego mittam vobis a Patre, Spiritus veritatis qui a Patre procedit, ille testimonium perhibebit de me*.³ Here Christ frankly

¹ John xvi, 15.

² Eugenii iv. *Decretum pro Iacobitis*, Denzinger, op. cit. p. 165.

³ ὅταν ἔλθῃ ὁ παράκλητος ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ.

declares that the Spirit, who proceeds from the Father, is sent by Him. Now the idea of sending in *divinis* includes the idea of origin and procession of the person sent from the person sending, and although this sending, with reference to the external operation, manifests itself in time, yet with reference to the internal principle it has its origin in eternity. Whence it is that Christ, when He explained His mission from the Father, adduced as its reason His procession from the Father: *Ego ex Deo processi et veni; neque enim a meipso veni, sed ille me misit.*¹ This same theology, taught by Christ Himself, was taught after Him by the Fathers. As an example we shall cite St. Gregory the Great, who in his XXVI homily² declares that the sending of the Holy Ghost is one and the same thing as His procession from the Father and the Son. *Eius missio ipsa processio est, qua de Patre procedit et Filio.* Hence in the Gospel at one time the Holy Ghost is said to be sent by the Son in the name of the Father, and at another time by the Father in the name of the Son, to indicate His origin from both.

St. Gregory flourished three centuries before Photius, and is honored by the Greeks themselves as a Doctor of the Church. Will the Patriarch reprove the Church of Rome for following his doctrine?

XI.

The gravest of all the charges made by the Patriarch against the Church of Rome is certainly that in which he calls her "the corrupter of the writings of the Fathers of the Church." ἡ δὲ νῦν ρωμαϊκὴ ἐστὶν Ἑκκλησία τῶν καινοτομιῶν, τῆς νοθεύσεως τῶν συγγραμμάτων τῶν ἐκκλησιαστικῶν Πατέρων. It is an accusation made as if by chance, which offers no shadow of proof so as to allow us, even remotely, to ascertain its truth. The intelligent reader will readily understand its polemical value. The Patriarch knows very well that the Church of Rome has repeatedly convinced the separated Eastern Churches that they have receded from the teaching of the

¹ IOANN. VIII, 42. ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἦκω, οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἕκενός με ἀπέστειλεν.

² Migne, P. L. vol. 76, p. 1198.

ancient Fathers, especially with regard to the Procession of the Holy Ghost "from the Son also," and in general with regard to those doctrines concerning which they accuse the Church of Rome of innovations. The works of these Fathers are not hidden treasures; critical edition of them, published by the best ancient and modern Catholic and anti-Catholic authorities, are accessible to everybody, and, it will be easy, therefore, to verify the testimonies cited by the Church of Rome. Being unable to deny this incontestable fact the Patriarch was constrained to have recourse to the gratuitous, and we may say absurd subterfuge of rejecting these witnesses *a priori* as "falsifications" of Rome.

Certain followers of Photius had attempted to do the same in the Council of Florence, but they were confounded and silenced, by the celebrated Bessarion, who showed them how puerile and absurd was the assumption (for which no justification was offered) that so many and different books and autographs, held in the greatest veneration, could be interpolated or corrupted in all parts of the world where they were to be found.

But in our days, and especially in Europe, such gratuitous accusations carry no weight among learned men. They want critical and solid proofs, and we respectfully ask the Patriarch to give us such. We would even facilitate this task for him by noting that in a preceding paragraph we have cited against the cause which he defends the authorities of SS. Hilary, Ambrose, Augustin, Jerome, Vincent of Lerins and Gregory the Great. To these let us add a few of the best known Greek Fathers, such as SS. Athanasius,¹ Gregory of Nyssa,² Epiphanius,³ Cyril of Alexandria,⁴ all

¹ *Epist. I ad Serap*, nn. 21 and 22. Migne, P. G. vol. 26, pp. 576 and 579.

² *De Oratione Dominica*, Sermo III. Mai, *Script. Veler. Nova Collectio*. Tom. vii, p. ii, p. 39.

³ *Ancor.* nn. 6, 7, 8, 11. Of all these passages of St. Epiphanius, which could be increased indefinitely, we must quote the following eloquent, though short extract: *Τολμῶ λέγειν, οὐδὲ τὸ Πνεῦμά τις οἶδεν, εἰ μὴ ὁ Πατήρ καὶ ὁ Υἱὸς παρ' οὗ ἐκπορεύεται, καὶ παρ' οὗ λαμβάνει.* (n. 11.). Migne, P. G. vol. 43, p. 13.

⁴ *Thesaurus*, Ass. 34. Migne, P. G. vol. 75. p. 586.

of whom, with one accord, confirm the antiquity and truth of the doctrine taught by the Church of Rome, i. e., that the Holy Ghost proceeds from the Father and from the Son, or from the Father through the Son: ἐκ τοῦ Πατρὸς, διὰ τοῦ Υἱοῦ.¹

Now all these testimonies have been accurately examined by us and verified *in fonte*. We were not satisfied to collate them only with the Migne edition, which we have cited for the convenience of our readers, because it is most in use, but we have consulted also other critical editions, among them the most recent, *Corpus Scriptorum*, which is in course of publication in Vienna. We were anxious, moreover, to compare them with the ancient manuscript codices, preserved in the Vatican Library, which were accessible to us, and will be to all who are desirous of ascertaining the truth. One of these, containing the magnificent testimony of St. Gregory of Nyssa, in these words: τὸ δὲ ἅγιον πνεῦμα καὶ ἐκ τοῦ πατρὸς λέγεται, καὶ ἐκ τοῦ υἱοῦ εἶναι προσμαρτυρεῖται,² goes back to the end of the eighth, or rather to the seventh century, that is, about two hundred years before the time of Photius, when there was not as yet any controversy concerning this dogma.

If, therefore, the illustrious Patriarch would justify the grave accusation made by him against the Church of Rome of "falsifying the works of the Fathers" let him prove it at least by an equally precise and accurate reference to testimonies such as we have cited, and let him do it by similar evidence to that which we have offered in the preceding number, by showing that he *falsified* in his, "Encyclical"

1 These two formulas, corresponding to the Latin *ex Filio, per Filium*, were received by the Greeks in the Council of Florence as equivalent and orthodox expressions. S. Thomas Aquinas, who wrote his *Summa Theologica* two centuries before this Council had already observed: "Quia Filius habet a Patre quod ab eo procedat Spiritus Sanctus, potest dici quod Pater *per* Filium spiret Spiritum Sanctum, vel quod Spiritus Sanctus procedat a Patre *per* Filium, quod *idem est*" (Quaest. xxxvi, art. 3.) See Langen, op. cit. p. 125.

2 "Sanctus autem Spiritus et e Patre dicitur et ex Filio esse, testimonio probatur." For access to these sources we are indebted to the co-operation of the erudite P. Ehrle, acting custodian of the Vatican Library.

the text of the *Apostolic Letter* of Leo XIII, in substituting for the words *liturgical practices and sacred rites* used by the Pontiff, the words *dogmatical and canonical maxims* which are never once mentioned by him.

XII.

But let us return to our task. The stability of Christian belief, whilst it does not admit any change of dogma, as we have shown in the preceding article, nevertheless not only admits, but distinctly requires a certain development and varied application of the same. This it is and nothing else that the Roman Church has done in defining the procession of the Holy Ghost from the Son also. Far from destroying the old dogma of the procession of the Holy Ghost from the Father, this definition only confirmed it, by declaring explicitly that which, according to the teaching of Catholic tradition, is implicitly contained in it. Hence we have here not a change but a progressive *development* of dogma.

The same must be said of the other so called dogmatic *innovation* to which the Patriarch of Constantinople refers in his charge against the Church of Rome. "She," he says, "some forty years ago, made another innovation by establishing a *new dogma* of the Immaculate Conception of the Mother of God and ever Virgin Mary."¹ Our readers know well in what this dogma consists; nevertheless it may be useful to recall the precise words of Pope Pius IX. who on the morning of December 8, 1854, seconding the desires of the entire episcopate and of the faithful throughout the world, declared and defined in the Vatican Basilica *inter Missarum solemnities* that "the doctrine which teaches that the Most Blessed Virgin Mary was by a singular grace and privilege of Almighty God, in view of the merits of Jesus Christ the Redeemer of the human race, preserved intact from the stain of original sin from the first moment of her conception, is a

1 ἡ παπικὴ Ἐκκλησία ἐκαινοτόμησε πάλιν μάλιστα πρὸ τεσσαράκονταετίας, δογματίσασα καινόφραδες δόγμα περὶ ἀσπίλου συλλήψεως τῆς Θεοτόκου καὶ ἀειπαρθένου Μαρίας. Encyclica Letter § 19.

doctrine revealed by God and therefore to be firmly and constantly believed by all the faithful."

The mere reading of these words is sufficient to show that the Pope does not intend by this *new dogmatic decree* to establish a *new doctrine*, but simply declares and defines that this doctrine regarding the preeminent sanctity and purity of the Most Holy Virgin, being comprehended in the universal belief of the Church, is a doctrine revealed by God and *for this reason* to be firmly believed by all the members of the Catholic Church: *atque idcirco ab omnibus fidelibus firmiter constanterque credendam.*

When, therefore, we come to inquire whether the immunity from original sin in Mary is or is not an *anti-evangelical innovation*, we inquire simply whether or not it is so contained in the universal belief which the Church always professed with regard to the sanctity of Mary. Now there is no intelligent person who in view of the present state of ecclesiastical erudition can have the least doubt on this point. The idea of this conception which is drawn from the writings of the Christian Fathers, from the most ancient liturgies, from the hymns and canticles with which the pastors of the churches were wont to make their people honor Mary, implies a sanctity which outruns all the ordinary ways of Providence, a sanctity in which everything is new and unusual, a sanctity greater than that of the cherubim and seraphim, a sanctity which transcends our imagination, and, is therefore, incapable of being honored in a worthy manner. The idea of her purity as understood in the Church was that she was exempt from every stain of guilt: *ab omni integra labe peccati* according to St. Ambrose¹; that she was spotless and without any sin, *immaculata, intemerata, incorrupta et prorsus pudica, ab omni sorde et labe peccati alienissima*, as St. Ephraim expresses himself²; it implied an innocence and integrity exceeding by far that of all creatures, and greater

¹ *Serm. xxii*, in Ps. 118 n. 30 Migne P. L. vol. 15, p. 1521.

² *Orat ad SS. Dei Genitricem*, ed. Rom. 1598, tom. 3, p. 210.

than which after God we cannot conceive: *qua maior sub Deo nequit intelligi* as St. Anselm beautifully expresses it¹.

Now let the illustrious Patriarch tell us if this idea of the sanctity and purity of the Virgin is reconcilable with original sin. How could the Christian world at all times have believed Mary to be entirely holy and acceptable to God, if we are to assume that at the moment of her conception, at least, she was opposed to Him? How could Christian antiquity declare her more pure than the angels, if it believed that the angels had been created in innocence, whilst she was conceived in the state of sin? How could it have declared her without qualification absolutely intact and full of grace, if her soul at the beginning of her existence was without grace and sanctity?

If the Patriarch desires to examine in detail the testimonies by which the Latin and Greek Fathers, commenting on Gen. iii, 15, and Luke i, 28, 42, express their common belief in this doctrine, let him examine on this subject the *Sylloge Monumentorum*, published by Ballerini,² or the erudite work *De Immaculato Deiparae semper Virginis Conceptu* by Passaglia.³ There he will find a complete and well ordered digest of the testimonies of Christian antiquity in the West and East on this subject. This will convince him of two important things: 1.—That he has seriously erred in asserting that the *dogma* (that is the *definite belief*, although not its *definition*, in the theological sense) “was entirely unknown to the ancient Church;” and 2.—That they who believe that the Most Holy Virgin Mother of God was preserved from original sin must not be accused of novelty and change of faith, but that the imputation of change is due rather to those, who, having professed that doctrine at one time, and still proposing it daily in their liturgy, teach the opposite since December 8, 1854.

1 *De Conceptu Virginali*, cap. 18, Migne, P. L. vol. 158, p. 451.

2 *Sylloge Monumentorum ad Mysterium Conceptionis Immaculatae illustrandum*, Romae, 1854, typis Civilitatis Catholicae.

3 *De Immaculato Deiparae semper Virginis Conceptu, Commentarius*, Romae, Typis De Propaganda Fide, 1854.

In this case, as in the preceding one, it is well to repeat that the Church, the legitimate interpreter of Christian tradition, has not changed the common and ancient faith, but has confirmed and developed it ; that it has not made an addition, but only given an explanation. In other words, to use the term of Vincent of Lerins, by means of *new words* she has expressed an *ancient* sentiment of faith, in order thereby to make its meaning clearer to our understanding.

XIII.

With even less reason does the Patriarch, in the eighth paragraph of his *Encyclical*, censure as a departure from orthodox practice the manner of ablution adopted by the Church of Rome in the administration of the Sacrament of Baptism.

"The Church of the Seven Ecumenical Councils," he says, "was accustomed to baptize *by three immersions*, and even during the thirteenth century in the Western Church they baptized by three immersions. But in more recent times the Papal Church has adopted *aspersion*, an innovation which she now maintains." In reply, we ask: Was the triple immersion the *only* manner of ablution used by the Church "of the Seven Ecumenical Councils," and in using it did she consider it as the method absolutely prescribed by the Gospels for the valid administration of Baptism? If the triple immersion, although commonly adopted in early times, was not the *only* manner used by the Church and was not considered as absolutely demanded by divine revelation for the valid administration of the sacrament, then the accusation of *anti-evangelical innovation*, which the Patriarch makes against the Church of Rome for having abandoned the triple immersion, lacks all just foundation.

What, in fact, has the Church of Rome done? To conform herself to the exigencies of the times and of the changed customs of the nations without changing anything in the matter or form of the sacrament, she has substituted *infusion* for *immersion*, by pouring the water on the head of the person

to be baptized. She has, therefore, adopted *another* mode of ablution, a mode used also from the beginning of the Church and recognized as *valid* at all times and everywhere.

This is a well known historical fact, proofs of which may be found in numberless works, unknown, it appears, only to the Patriarch of Constantinople. We find records of baptism by *infusion*, such as is used at present in the Church of Rome, showing that it was one of the modes constantly followed from the first centuries, for example, in the baptism of the sick stretched on their beds who asked for baptism, and likewise when baptism was conferred upon the confessors of faith, confined in prisons. Among other witnesses of this fact we may cite St. Cyprian, who having been asked: "Quid ipsi de illis videatur qui in infirmitate et languore gratiam Dei consequuntur, an habendi sint legitimi christiani, eo quod *aqua salutaris non loti sint sed perfusi*," answered: "Nos, quantam concipit mediocritas nostra, aestimamus in nullo mutilari et debilitari posse beneficia divina. . . .

. . . Unde apparet *aspersione quoque aquae instar salutaris lavacri obtinere*."¹

In this answer St. Cyprian conforms himself to the ancient faith and to the primitive practice of the Church, recorded in the *Αἰδασή*, "the most ancient of literary monument of Christianity after the Sacred Scriptures."²

Having declared that Baptism must be conferred in the name of the Father and of the Son and of the Holy Ghost with water from a spring, the *Αἰδασή* adds: "But if you have

1 *Ad Magnum*, Epist. 76. Migne, P. L. vol. 3, p. 1147.

2 Such Bardenhewer calls it in his *Patrologie* (Freiburg in Breisgau, Herder, 1894 p. 23.) The *Αἰδασή* was discovered by Philoteus Bryennios in 1883. The most ancient and explicit account of it was found, it appears in the *Stromata* I, 20 of Clement of Alexandria (Migne., P. G. vol. 8 p. 817). Bryennios places the *Αἰδασή* between 120 and 160; Funk, in the last decade of the first century; so do Zahn, Schaff and others to whom we may add Bardenhewer, (page 24.) Minasi in his erudite work published in the *Civiltà Cattolica* shows from various parts of the *Αἰδασή* that it was written after the first Gospel and before the other three Gospels. This work was published under the title: *La dottrina del Signore pe' dodici Apostoli bandita alle genti*. (Roma, Tipografia Befani, 1891.)

no spring water, immerse in other water ; and if you cannot in cold water, then in warm. And in case you have neither, *pour some water thrice on the head* in the name of the Father and of the Son and of the Holy Ghost."¹

This belief and this practice were never wanting in the Church. Notable is the testimony of Walafrid Strabo who wrote in the ninth century : "Notandum est *non solum mergendo, verum etiam desuper fundendo* multos baptizatos fuisse, et adhuc posse ita baptizari si necessitas sit, sicut in passione Beati Laurentii quemdam urceo allato legimus baptizatum. Hoc etiam solet evenire cum perfectiorum granditas corporum in minoribus vasibus hominem tingi non patitur."² And in the thirteenth century, when, according to the Patriarch, ablution by triple immersion was in common use in the Church, St. Thomas Aquinas, making a compendium of the whole Catholic traditional doctrine, publicly taught and wrote : "Quod aqua assumitur in sacramento baptismi ad usum ablutionis corporalis per quam significatur interior ablutio peccatorum. Ablutio autem fieri potest per aquam, *non solum per modum immersionis, sed etiam per modum aspersionis vel effusionis*. Et ideo dicendum est quod *immersio non est de necessitate baptismi*."³

XIV.

The illustrious Patriarch of Constantinople firmly believes that he has convinced the Pope of Rome and his Church that not only an innovation, but even a *change of faith* has taken place with regard to Baptism. He opposes to Leo XIII the incontestable authority of one of the Pontiff's illustrious predecessors in the Apostolic See of Rome. He says : *Pope Pelagius declared Baptism by triple immersion a precept of Christ* :
 δ δὲ πάσας Πελάγιος ἀποχαλεῖ διαταγὴν τοῦ Κυρίου τὴν τριττὴν χατάθεισιν.

1 *Eάν δὲ μὴ ἔχῃς ὕδωρ ζῶν, εἰς ἄλλο ὕδωρ βάπτισον, εἰ δ' οὐ δύνασαι ἐν ψυχρῷ ἐν θερμῷ. Ἐάν δὲ ἀμφοτέρω μὴ ἔχῃς, ἔχχεον εἰς τὴν κεφαλὴν τρις ὕδωρ εἰς ὄνομα πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος.* (Cap. VII, nn. 3,4).

2 *De Rebus Ecclesiasticis*, cap. 26, Migne, P. L. vol. 114, p. 959.

3 *Summa Theologica*, P. III, quaest. 66, art. 7. Edit. Romae, 1887, p. 561.

We do not know from what source the Patriarch derives the singular ecclesiastical erudition, which he displays in his *Encyclical*. But we know that the quotation of Pope Gelasius II, although *not mutilated*, was cited in the thirteenth century by St. Thomas Aquinas, and proposed among the objections against the doctrine which he develops in the above-mentioned passage.¹ The Patriarch in all simplicity takes the *objection* made by the Holy Doctor, assuming that it is unknown to the Latins, but unfortunately he ignores the *solution* given of it *six hundred years ago*.

But the illustrious Patriarch has gone farther and fared worse. The text of Pope Pelagius, as it is cited by him, is substantially falsified. Here is the authentic text in its entirety : *Evangelicum praeceptum, ipso Domino Deo, et Salvatore nostro Jesu Christo tradente, nos admonet, in nomine Trinitatis, trina immersione sanctum baptismum unicuique tribuere.*² The Patriarch omits the three words *in nomine Trinitatis*³ and thus makes us believe that the *evangelicum*

1 See *Art. VII* of the above-mentioned question, 2°. *Praeterea*, "Sacramenta ex mandato Christi efficaciam habent: sed trina immersio est ex mandato Christi: *Scribit enim Pelagius papa Gaudenzio Episcopo: Evangelicum praeceptum, &c.*

2 *Epist. ad Gaudentium Episc.* In cap. *Multi*. Dist. 4, De Consecratione.

3 The Patriarch does not appear to have suspected the absurd consequences which must be logically admitted, if the doctrine which he maintains and which he falsely attributes to Pope Gelasius were true. If we suppose that the *evangelicum praeceptum* refers not only to the form *in nomine Trinitatis* but also to the mode *triplici immersione*, it would follow that just as the form is of divine institution so would also be the mode, and therefore just as Baptism not conferred *in nomine Trinitatis* would be invalid so would Baptism not conferred *triplici immersione* be likewise invalid. Hence not only the sick and confessors of faith of whom we have spoken above, but also millions of the faithful in the Western Church where the rites of the Eastern Churches are not observed, would have been baptized invalidly and would, therefore, be deprived of the true title of Christians! Now the Patriarch knows well that neither the one nor the other corollary can be held; for the former is opposed to the ancient and constant practice of the Church, the latter contradicts also the recent canons of the Oriental Churches with regard to the Baptism of the Latins. Thus, for example, the Russian Church with the Patriarch acknowledges as *orthodox*, conform-

praeceptum, of which Pope Gelasius speaks in his letter to Gaudentius, refers not to the *form* of Baptism, but rather to the *manner* in which at that time it was commonly administered. Now it is clear from the whole context that Pelagius refers the *evangelicum praeceptum* to the *form* and not to the *manner*, since he is writing against the followers of the School of Photinus, or as others will have it, of Bonosus,⁴ who admitted triple immersion, but denied the necessity of administering Baptism *in nomine Trinitatis*.

If the Most Excellent Patriarch examines this doctrine, he will, we are sure, deplore, not less than we do, the grave error into which he has allowed himself to fall, perhaps by an inveterate prejudice which makes him accept, without sufficient discrimination, as true whatever seems opposed to the Church of Rome. Such errors, always indecorous and deplorable, become more so, when they are found in an authoritative and official document like the present *Patriarchal and Synodical Encyclical Letter*. The falsification just alluded to is not the only one; we have already mentioned three in the preceding paragraphs; we shall be obliged to point out others in the remaining paragraphs of our reply.

S. M. BRANDI, S.J.

(*To be continued.*)

ing itself to the canons of the Synod of Moscow in 1665, admits the validity of the Baptism of the Latins, and holds that Latins who pass from the Western to the Eastern rite, must *not be rebaptized*. See on this point the recent work *Russia and the English Church* published by Birkbeck (London, 1895,) vol. I, p. 63.

4 See De Augustinis, *De Re Sacramentaria* Lib. I Tr. II, art.^o 3.

A PAGE OF CONTEMPORARY HISTORY ON BIBLICAL INSPIRATION.

ON October 16, 1895, the Rev. Brook Herford delivered in Harvard University a lecture on Liberalism and Roman Catholicism¹. The "Dudleian Lecture" was intended by the will of Judge Paul Dudley (1750) "to be for detecting, convicting, and exposing the idolatry of the Romish Church, their tyranny, usurpations, damnable heresies, fatal errors, abominable superstitions and other crying wickedness in their high places; and finally that the Church of Rome is that mystical Babylon, that man of sin, that apostate Church, spoken of in the New Testament."

Dr. Herford did his best to apologize in behalf of this all too zealous founder, and to eulogize the Catholic Church, whose "claim is rarely understood by Protestants and but imperfectly by many of its own adherents." And afterwards, "from that calm and dispassionate standpoint which Harvard occupies to-day", as he says, he tried to give "the answer of Liberalism to the claims of the Roman Catholic Church." Of course, the name of Galileo was pronounced in the very beginning. From "the claim of infallibility in regard to that matter of Science" he was led to speak of "her decrees on the canon and inspiration of Scripture."

"The fatal mistake of Rome which is coming every year into stronger light, was when at the Fourth Session of the Council of Trent, she undertook to show that she revered the Bible just as much as Protestants did, by decreeing its absolute verbal inspiration. True, Protestants were affirming the same thing . . . but the Council of Trent decreed, authoritatively and finally, the divine authorship of every part of the Bible, even of what we call the Apocrypha, and this so absolutely as to make the writers simply inspired amanuenses. She thus raises up against her all the real Biblical criticism of the world, for, it is every day becoming more evident to scholars of all sects, Catholics included, that, that older claim of absolute verbal inspiration for the whole

¹ An abstract of this lecture appeared in *The Christian Register* (Boston) Oct. 1895, and was reproduced in *Christian Literature*, Nov.—Dec. 1895.

Bible is simply contrary to fact. Catholic scholars are very quiet upon the subject, few books are published about it, and many people are quiet unaware of it; for, the chief emphasis of the Catholic appeal to the world is not the Bible, but the Church. Efforts have been made to obtain from Rome some distinct permission to give up verbal inspiration, but in vain."

Our purpose is not to write here a full refutation of these curious statements; but without any polemical spirit, and from a merely historical point of view, to give a brief account of the Catholic thought during the last few years on what is commonly called *verbal inspiration*.

It is a current opinion among many, even learned persons, that the question of verbal inspiration was settled long ago. Hence, according to them, this problem has no actual importance for thinkers of our day. And, as a consequence, the mere possibility of a writer still seriously maintaining verbal inspiration is hardly entertained.

Such would seem to be the import of the following declaration found in a recent number of "La Science Catholique," by Rev. Fr. Ermoni, a scholar of subtle metaphysical genius: "The hypothesis which is nowadays the current opinion of Exegetists is ours also. Nobody, we may say it without much exaggeration, admits in our days the verbal inspiration of Sacred Scripture."¹

This statement, reproducing the theory current in the "Outre-Mer" circles, receives its confirmation from Rev. Fr. A. J. Maas, S. J. In one of his interesting articles on the Synoptic Problem, published in this REVIEW, not long ago, he says: "No Scripture student, unless he admit *the generally abandoned theory of verbal inspiration*, can escape the question concerning the sources of the three Evangelists."²

The reverend writer shows clearly that he himself does not believe in this antiquated theory, although he speaks elsewhere of "God's seemingly useless action of *inspiring* material and *expressions* in the second and third evangelist that

¹ La Science Catholique, May, 1895, p. 494.

² AMERICAN ECCLESIASTICAL REVIEW, August, 1895, p. 87.

had been inspired in the first." Another Jesuit Father, Rev. P. J. Cormican, published some months ago a paper in the *Catholic World* [Easter Number, 1895], entitled, "The Inerency of Scripture in Light of the Encyclical Providentissimus Deus." One of the subdivisions of this article was: *Verbal inspiration*. And here again we find a condemnation of this theory which is qualified as "an error by excess." "This opinion," says the writer, "was defended to some extent in Catholic schools and was held by the first reformers. I must add in justice their successors have made amends for this bit of strictness by going to the other extreme."¹ Naturally one expects some reasons for rejecting so dangerous an opinion. And the Rev. Fr. Cormican indicates why this doctrine is *no more accepted* in Catholic schools. The proofs are, first of all, drawn from the passage of the Encyclical *Providentissimus* which requires "apt words and nothing more to convey God's message to mankind." After that, we read a full page of reasons such as are usually advanced by Catholic authors, *v. g.* Cornély,² Vigouroux,³ Pesch.⁴

Since "miracles are not to be assumed without proof," these writers are afraid of "multiplying miracles without necessity," by upholding verbal inspiration. Again, they think it would necessitate charging the Holy Ghost with having committed "faults against taste, solecisms in gram-

¹ Here is the latest statement of these successors: "The believers in verbal inspiration, of which some still remain, desperate as are the difficulties with which they have to contend, stand *comparatively on firm ground*. Verbal inspiration is at all events a consecrated tradition." (Goldwin Smith—Christianity's Millstone, *North American Review*, Dec., 1895, p. 719.)

² Commentariolus de Inspiratione.

³ Manuel Biblique.

⁴ *Institutiones ad Sacram Theologiam*, 1894, I 1, p. 384-86. *Inspiratio verbalis non requiritur . . . non plus requiritur quam ut Deus assistentia sua provideat, ut scriptor ea omnia et sola scribat, quae secundum voluntatem Dei scribenda sunt, et ut hoc apto et sincero modo scribantur.*

And from this he deduces a consequence in the very words of Card. Franzelin: "Et hoc autem ipso *praesumi* debet, ubi non demonstratur oppositum, revera ita factum esse et Deum qui disponit omnia *suaviter*, permisisse ut homines . . . sub divina assistentia . . . *seligerent* idearum inspiratarum *signa*."—De Scriptura, p. 352.

mar,"¹ or, it would deny the personal work of the writers. Such, according to them, are the necessary consequences² of verbal inspiration. Moreover, how can we escape the objection taken from the contradictions met with in the Bible if the words are inspired? How "could the words of Christ be differently related by different evangelists?" Why does "the same writer, Moses, give the Decalogue which was written by God's own hand, in different words and varied style in different places?"

Alluding to these and some other arguments, the author of the "Chapters of Bible Study" could say, when exposing, at the Catholic Summer School, the usual doctrine on the subject: "There are many reasons why we need not feel bound to accept the theory of literal or verbal inspiration of the Bible, although such opinion has been advanced by eminent theologians who wished thereby to defend the integrity of the sacred volume against the wanton interference with the received text on the part of innovators, so-called religious reformers."³

In the Catholic University, the same opinion is held as at Woodstock College and the Summer School. In an article entitled "The Higher Criticism and the Bible,"⁴ which is qualified by Fr. Cormican as of "rare merit," Dr. Ch. Granan reproduces the classical notion of inspiration given by St. Thomas:⁵ "The primary cause of the book is God, the instrumental cause is man." But he concludes—not exactly as the Angelic Doctor did—"There are, therefore, in Scripture, many accidental properties of a *purely human* origin."⁶ Some pages further on he pays a tribute of praise to the

1 "*Peccata contra grammaticam—in Spiritum sanctum velle refundere . . . in opinione verbalis inspirationis fieri oportet. Dicunt quidem Spiritum Sanctum in hac re se singulorum indoli accommodasse; at hoc est prorsus improbabile, quia Deus nihil agit frustra.*—Pesch, p. 385.

2 "*Ita scriptor secundi libri Macchabaeorum dicit—se fuisse quantum potuerit et se ex industria stilum variasse ne lectorem taedio officiat.*—Ibid.

3 *Chapters of Bible Study*, p. 44.

4 *American Catholic Quarterly Review*, July, 1894.

5 Quodl. vii, art 14 ad 15um.

6 *Am. Cath. Quart. Review*, loc. cit. p. 567.

"destructive criticism," because "it did good work, when it discredited the once prevalent belief in the verbal inspiration of Scripture."¹

We must note, however, what Dr. Grannan means by the verbal inspiration so destroyed. "Every word, every syllable, every letter, every punctuation mark and every vowel point was said to have been *revealed* to the sacred penman while in a trance or ecstasy during which he committed all to writing as mechanically as a type-writer."

One thing is clear from what has been quoted thus far. To admit verbal inspiration would imply an excessive strictness, exaggerated orthodoxy and narrow-minded views². Nobody, here, would consider the sacred penman merely as a type-writer.

What is felt in America, was also felt in Italy two years ago by a young Barnabite, Padre Semeria. Writing in the International magazine "*La Revue Biblique*," on the synoptic problem, he makes a vehement attack upon Mr. Ceresto and Fr. Fernandez, a Spanish theologian, because they still maintained this absolute opinion. Such stickling for antiquated doctrine rouses his indignation to so great a pitch that the famous classical "*Quousque tandem*" is the only expression that can describe his state of mind. However, he tries to trace the causes of this revival which, strange to say, "is not an exceptional case do-day." He suggests the following explanation: "The error consists in putting the question thus: Are the words inspired? The book is inspired. The book is, so to say, a multiple production, like the construction of a house. To ask whether the action which terminates in the whole does not act equally upon the parts is *absurd*; we might as well ask whether the architect of the house has fashioned the bricks."³

¹ Ibid., p. 573.

² Cf. Ubaldi: *Propositio quae negat inspirationem singulorum verborum S. Scripturae a pluribus theologis recepta est, quorum numerus magis magisque in dies crevit ita ut nunc ab omnibus fere defendatur, relicta rigidiiori illa sententia inspirationis verbalis.* (Introd. in S. Script. 2, 23.)

³ *Revue Biblique* 1893.

So according to the learned Barnabite, if you maintain verbal inspiration, your expression is perfectly correct ; if you deny it, your thought is all right. The formula : *the words are inspired* is a good one, but it does not convey the truth. You have to ask : What did God—the author of the book—have to do with the words ? And the answer must be : God, the primary author of Scripture, *allowed* the writer to choose the words ; but He *did not make him choose* them ; otherwise we would find no imperfection at all.

Possibly, the best thing Padre Semeria did, was to point out the ambiguity of the word : verbal inspiration. Did he give the complete solution ? This could be questioned. It is well to insist on the fact that the words are but a part of the inspired book, and the part must partake of the conditions of the whole.

And this is done by Dr. Schell, in the following passage : “ Inspiration does not formally signify a shifting in the relations between the divine and human causality to the disadvantage of the latter, but a heightening both of the divine influence and spontaneous activity. Materially it extends as far as the human authorship, including the *will*, the plan or *thought*, and the execution or *words* ; for these three activities are not only synchronous, but conditional, and influence each other mutually, so that no one or no two of them would suffice as the sole vehicle of Inspiration. In all limiting schemes the spontaneous share of the sacred writer falls short of the origination which we find in other writers, whilst God on His part cannot be said fully to speak to us.¹ ”

After the Italian and German exegetists, let us hear what the prominent biblical scholar, Abbé Loisy, replies to Padre Semeria, in his unfortunately discontinued magazine *L'Enseignement biblique*. Logical, clear, even “ piquant ” is the

¹ Schell : Dogmatik, I, 103-104 — Let us compare this evident reason with the refined terminology of Fr. Pesch : “ Scriptura per versionem accidentia liter tantum mutata est, manet autem essentialiter Scriptura. Scriptura autem præcise ut Scriptura Spiritui Sancto adscribitur ; ergo (?) non secundum accidentia verborum et styli. — Loc. cit. p. 386.

answer: "Yes, Reverend Father, you are perfectly right. Quousque tandem? How long will theologians quarrel over words? How long will they make so copious a use of exclamation points? How long will they call one another "fogies" (that is about what you say to Fr. Fernandez) or "heretics" (that is what Fernandez will reply to you)? How long will they speak at random of the inspiration of the Scripture, and bring it into questions with which it has no concern? This will likely keep up for yet a long time. It would be well if some of us were to agree to give a better example. A mutual understanding, as to the point at issue and a precise knowledge of what the man whom you take to be your adversary really holds—this will be a very useful precaution which would put an end to many controversies. Coarse words are always disagreeable. So, Reverend Father, I fancy I see you smile, and am almost ashamed to confess it, but all the same *I admit verbal inspiration* and the perversity of my mind goes even to the length of finding that the modern opinion, that of the "remarkable men" whom you quote, and your own, is less just, less rational, less worthy of God and of man, even less broad—be not angry if I say it—than the opinion of the ancients. I could never understand how the Sacred Books were inspired as to the substance and not as to the form; how, the ideas being furnished to the sacred writer by inspiration, he had only to cast about for words. . True it is, I do not understand any better how the ideas expressed by the inspired author cannot but belong to him. They have become his *own* since he expresses them.

"The ancient tradition down to Suarez¹ is rather favor-

¹ Fr. Pesch denies the fact in the following manner: Nonnulli inter scholasticos specie tenus tantum statuunt inspirationem verbalem, sed rem ita explicant ut a nostra sententia non recedant. Ita Suarez: "Est Scriptura instinctu Spiritus Sancti scripta dictantis non tantum sensum sed etiam verba." Nihilominus ait: quando auctor canonicus scribit aliquid quod secundum se humanum est, . . . satis videtur, quod Spiritus Sanctus . . . custodiat . . . ab omnibus verbis quae non expediunt vel decent.—Loc. cit. p. 386.

able to verbal inspiration. Why has it begun to be abandoned? It seems to me—I make the suggestion with reserve—it seems to me that for the Vulgate the same inspiration was desired as for the original texts of Scripture; once verbal inspiration is done away with, a version may be as divine as the primitive book. The Bible, so to speak, only changed its cover. Do you take this to be a happy solution? Is this admission necessary or even useful? The aim of the Bible's inspiration is obtained as perfectly by the version as by the original: and no other reason is necessary to make the use of the Vulgate legitimate. Granted that the sacred writers were inspired not only as to the thought of writing, but also for the execution of this thought, then, your theory which excludes verbal inspiration seems less tenable from a psychological point of view. Nor do I see that any serious difficulty presents itself. It serves, we are told, to explain the individuality of the style. Just as if this individuality did not pertain as well to the thought as to the style! As if grace overthrew nature! I grant willingly that the partisans of verbal inspiration have often confounded inspiration with revelation, conceiving both as something quite mechanical; but I believe, too, that the upholders of limited inspiration have fallen into the same confusion. Both the one and the other seems always to look upon the inspired writers as automatons, and their writings as simply the mechanical results of their pens, without any trouble of thought on the part of the authors.”¹

The Abbé Loisy had previously endorsed the opinion of P. Dausch in the following manner: “The Bible contains both a divine and human element. But these two elements are so intimately connected that they constitute a work in which it is impossible to distinguish what is due exclusively to human agency from what is exclusively divine. These two agencies have acted *per modum unius* as the scholastics say. The inspired book is all of it the work of God, but it is at the same time no less the work of man. God is its

primary, while man is its secondary author, subordinate to God. To say that God is the author of the ideas and man the author of the words, that we are indebted to God for the substance and to man for the form ; that God is the author of the passages bearing on faith or morals, and man the author of the historical parts, or merely of the 'obiter dicta ;' to do this is, according to Mr. Dausch, to practice '*vivisection*.' Both God and man have (but in a widely different manner) a right to be called authors of the Bible in its entirety—of its ideas and words—substance and form, religious truths and historical or cosmological data. Neither ancient tradition, properly interpreted, nor reason, sanction the divisions which modern writers under the influence of polemical bias, have tried to effect in the Bible. The composition of the Sacred Books has been a supernatural work which the divine concursus has penetrated through and through so that not a wit of it can be said to be due exclusively either to God or man."¹

Abbé Loisy's doctrine is not an isolated exception. In 1892 a valuable contribution to Apologetics was given by a Dominican, Fr. de Groot, who is now Rector of the State University of Holland. He attempted to give an Apologetic Summa *De Ecclesia*, according to St. Thomas. Now, when treating the question of verbal inspiration, every one feels that the learned Dominican is likely to be overwhelmed by the torrent of modern theologians who evidently do not wish to support this error of the ancients. However, the fervent disciple of St. Thomas does not see clearly that the Angelic Doctor supports their theory of non-verbal inspiration ; he but modestly says : others are qualified to end this question ; but the verbal inspiration system was the opinion of our ancient doctors, and really the recent theologians who follow the opposite opinion do not give any satisfactory reply to the reasons advanced for the former theory. The proofs which the latter give are more specious than solid."² And then

¹ L'Enseignement biblique, 1892. Histoire du dogme de l'inspiration. Reprint. Les Études Bibliques, 1894, p. 69.

² De Groot : Summa Apologetica de Ecclesia, II p. 206.

the Reverend Dominican appends a very good refutation thereof.¹

A few month ago, a member of the same Order had in the new but already famous magazine *La Revue Thomiste* a thorough exposition and commentary on the definition of inspiration as set forth by St. Thomas.² Perhaps the author of the article has an over-weening confidence in the sufficiency of St. Thomas to clear up all modern problems, as well as in the virtue of some material and old-fashioned comparisons unsuited for disentangling psychological and supernatural phenomena. This does, however, in no way affect the legitimacy of the conclusion which the writer deduces from the Thomistic notion of inspiration. "Why," he asks, "do you make a distinction between verbal and non-verbal inspiration, between inspiration of the substance and inspiration of the words? In this way you separate some of the elements of Scripture from God's action, some from the writer's action. Nothing in the Scripture has remained uninfluenced by the action of God, even the material and physical act of writing."

The usual cause of this error appeared quite evident to the young writer. "Almost always," says he, "theologians seem to have reduced the rôle of God in the composition of the Scriptures to a previous action whose result was to give to the sacred penman the thoughts or the words which he used afterwards in his book." That such a conception is erroneous both by *excess* and *defect* must become evident after some reflection.

1 Inspirationem ad omnia et singula etiam verba extendi contra recentiores non paucos multi veteres docent. Veterum illa assertio ex eo certe impugnari nequit. 1°. Quod sit magna in variis Libris styli diversitas. Divinitus scilicet influxus sacrorum auctorum indoli sese accomodat, quemadmodum Deus generatim causas creatas secundum naturam earum capacitatemque movet. 2°. Posita inspiratione verbali non sequitur ut versiones jam S. Scriptura vocari nequeant. Namque verba originalium, in alium sermonem conversa, modo versio sincera sit, non nisi materialiter mutari videantur. (*Ibid.*)

1 Une pensée de St. Thomas sur l'inspiration scripturaire—by Fr. Pégues, O. P.

No one denies that to neglect the distinction between revelation and inspiration is certainly "*an error of excess.*" But unfortunately this confusion is very prevalent. Recently Fr. E. Lévêque, professor of exegesis at St. Sulpice, in Paris, writing a criticism of Rev. Fr. Brucker's, S. J. *Questions actuelles d'Ecriture Sainte*, took occasion from the chapter on Inspiration to explain his own view on our subject in the following words: "Inspiration is a help given to convey truth. It is not given to know, to receive, but to transmit. On the contrary, in Revelation, the mind is passive, so that it may receive a manifestation of truth; while with Inspiration the mind is active. For example, the prophets frequently received revelations of the future, and either then or afterwards committed such revelations to writing. But this revelation was never an element of inspiration. Inspiration was ever the action of God upon the penman, guiding his mind, without dispensing with his personal work, as in ordinary composition. There was only one difference, but that a capital one: all these operations were moved and directed by God who knows how to operate on a free instrument without taking away its liberty or its personal characteristics."¹

Such confusion involves something more than a question of words.² It is easy now to explain how the idea of a *revelation* of each word—so-called *verbal inspiration*—was rejected by Dr. Grannan. The conception of it, taken to mean this, disfigures the nature of inspiration, for God would not be the principal, but the exclusive author of Scripture.

And what are the consequences of this confusion? Our Protestant friends will answer: "During the last six years (1871-77) . . . I have heard not less than one hundred addresses made by unbelievers. . . . Taking their objections as a whole, I feel convinced that two kinds at least of them

¹ *Revue Biblique*, July, 1895, p. 421-422.

² "If any one likes to talk of verbal inspiration, if that phrase conveys some substantial meaning to his mind, by all means let him keep it. He cannot go further than I should . . . in denouncing the *unreasonable* notion that thoughts and words can be separated, that the life which is in one must not penetrate the other." (F. D. Maurice, *Theological Essays*—quoted by *The Thinker* June, 1895, p. 526.)

owe their entire plausibility to their *identification* of that particular form of inspiration which is *usually designated as verbal or mechanical*, with a Divine Revelation."¹

At the same time this conception is "*an error by defect*," because from another point of view Inspiration—which does not require a revelation—implies something more than Revelation. St. Teresa, for instance, received some revelations; but she was not inspired to write the visions she enjoyed; and no divine help was given her to convey these revelations to paper. If inspiration were a mere revelation, this only would follow: The sacred writers *received* divine thoughts. But we would not have divine Scriptures, because we could not know whether they relate truly and without any change or adulteration the message as they received it from God. A revelation comes always from God, and never supposes a personal work in him who received it; but this manifestation of truth is not destined necessarily to be communicated. Inspiration is a motion from God, which directs the writer to express what God wants, and nothing more; but nothing less. Therefore there is no single element which is withdrawn from the action of God; *especially words*, which by their very nature are to express thoughts.

So we cannot help wondering at the vain efforts of the Anglican divines, when they try to acquit their theologians of having "imposed upon men such burden too grievous to be borne" as mechanical dictation. Nor do we understand their indignation against "the well-known American secularist Colonel Robert Ingersoll, who said: "If the words are not inspired, what is?"² Really, "if the words are not inspired, what is?"

The latest essay bearing on the subject appeared in *La Revue Biblique*,³ where Fr. Lagrange, O. P., the president of the

¹ Prebendary Row, Bampton Lectures, 1878.

² Rev. E. Harding. *The Thinker*, June, 1895, p. 523.

³ October, 1895, p. 563. At the same date, in the *Dublin Review*, Baron von Hügel, in his last article on *The Church and the Bible*, agrees fully with Dr. Loisy; and he sums up the actual opinion in these words: "Inspiration is omnipresent," p. 292.

Biblical School of Jerusalem, and the chief editor of its international magazine, strongly opposes the non-verbal inspiration theory as "an administrative compromise, a kind of *congruism*, but not at all a theological distinction." He insists that "such a theory is modern," and, tracing its origin, he says: "This theory was created by men who, wrongly imagining inspiration to be a mechanical pressure, attempted to resolve some difficulties in referring to the writer *at least* the choice of words. So they came to the strange conception that the sacred penman received passively all the thoughts but became entirely active—'a total cause'—when it was a question of choosing expressions." And the prudent Dominican points out a dangerous but necessary deduction from such a theory: "If its arguments were good at all, they would *deny the inspiration of thoughts, when not necessarily revealed.*"

Really, I do not see how they can escape this conclusion, and I feel confident that each reader will realize the strength of the following words of Fr. Lagrange: "Once more it will be demonstrated that modern studies but come to re-establish some ancient systems on a more scientific basis. The science of apologetics will have nothing to suffer from this; on the contrary, it will feel more comfortable in the large edifices of traditional theology, than in the modern halls, hastily built up, as a provisional refuge by Cardinal Franzelin."

The "provisional refuge" was good for a while. Its rôle had been certainly useful. Now the absurd idea of mechanical pressure can no longer be admitted. The Protestants confess this openly. "At a certain moment certain situations seem untenable, certain modes of speech are suddenly confessed to be obsolete, . . . the sin of usury as interest for money, . . . or *verbal inspiration*; slavery, torture, etc., are at last widely admitted to be untrue, unjust, barbarous, or urgently requiring some modification."¹

Both higher criticism and this particular doctrine of some Catholic theologians have killed this so-called verbal inspira-

¹ *Contemporary Review* October, 1895. The new Clergy, by H. R. Haweis.

tion. No name was more improper, since, first of all, it was not an *inspiration*, but a mechanical dictation; nor is the word *verbal* apt to convey the idea that even vowel points were dictated.¹ "Hypnotic type-writing" would be far more suitable, as a modern expression, for this antiquated idea.

And so confusion would be avoided. No one would interpret the "*Lingua mea calamus scribe velociter scribentis*" as describing the condition of the Psalmist under inspiration. No one would defend this mechanical theory. On the other hand, no one would be longer deceived by the word *verbal inspiration* and attempt to withdraw anything from the divine action.

So misunderstandings would be prevented and subtle arguments would no longer be directed against imaginary opponents. All the difficulties would not be settled *ipso facto*. For, it is question of a psychological, supernatural action. And it is not an easy matter to understand how God can act upon an instrument such as man, who by his nature is free, so that everything in Scripture comes from God, everything from man. Here is involved that profound question, the *divine concursus*, one pregnant of mysteries. The difficulty would be in some measure diminished, had we in all nature any analogy of such a powerful, yet delicate action. To the Infinite Being, and to Him alone, does it belong so to influence a second cause, whilst at the same time respecting his precious boon of liberty. Neither do we, on our part, understand how we act freely under a necessary and efficacious impulse given by God; still we cannot deny either our liberty, or the almighty action of the Creator. As an adjunct

¹ Nowadays everyone knows that the Hebrew Old Testament was written purely in consonants without vowels, these were added in the VIth or VIIth century A. D. This was first made out by the French Calvinist, L. Cappellus, in 1624. But the set of opinion throughout the reformed Churches was so strong that a later work by Cappellus could only be published (1650) by the help of his son, who had joined the Church of Rome.—Sundry Oracles of God, 1891, p. 20-21. For details see Bernus. Richard Simon—La critique biblique au siècle de Louis XIV, 1869, p. 61-62. These would have been useful readings for both Judge Dudley and Dr. B. Herford.

to the study of inspiration, the study of the controversy concerning premotion and concursus would be of some value.

It seems, then, that the question of verbal inspiration is not rejected *universally*. Exegetists of undoubted authority in the biblical world deduce this theory either by the scholastic treatment of the Catholic doctrine, or from historical and patristic studies. These men, however, do not conceive it as distorted by some modern theologians under Protestant influences; but as exposed by the solemn and authorized voice of Catholic Tradition. Such a conception as theirs carries with it weight not alone by reason of its tradition, but also by its soundness and philosophical profundity. They see its naturalness. It is not repugnant either on the part of Providence with its gentle action, respecting in man his nature and faculties, never destroying, but elevating and conserving in the admirable unity of religious purpose, the beautiful variety of human genius—*fortiter et suaviter*.

At the end of the century, it is our privilege to welcome an evolution on this point. It is gratifying to see that the most recent opinion turns out to be but the teaching of the Fathers. Some few centuries past, this teaching was obscured and narrowed. Would it be inexact to point out as one of the causes the lack in the men of those times of exegetical knowledge? It is necessary, indeed, for a professor of Scripture to be a theologian. But would it be to misinterpret the spirit of the Encyclical "Providentissimus Deus," to say that in questions of Biblical theology, only those authors should be taken into serious account who have made a deep and thorough study of the traditional doctrine of the Church together with the criticism of the Sacred Books?

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ANALECTA.

SUMMARY OF DECREES REGARDING THE EXPOSITION OF THE
M. BL. SACRAMENT.¹*Permission of the Ordinary.*

Illud in primis certissimum est, in quibuscumque Ecclesiis, etiam privilegio immunibus, sive Saecularibus sive Regularibus, non licere exponi publice divinam Eucharistiam, nisi causa publica et Episcopi facultas intervenerit; solius autem Episcopi partes esse, ut causae publicae meritum expendat ac declaret.²

Confraternitates, vigore aggregationis cuicumque Archi-confraternitati, non possunt exponere SS. Sacramentum sine licentia Ordinarii.³ cum sola autem licentia Ordinarii possunt, etiam renuente et contradicente Parocho.⁴ SS. vero Sacramenti Expositio in Ecclesiis Confraternitatum laicalium permitti potest ab Episcopo pro sua prudentia; sed non item eiusdem Sacramenti retentio.⁵

An dicta Expositio in Ecclesiis non parochialibus, illis diebus quibus fit Expositio in Ecclesia parochiali, fieri possit, arbitrio Ordinarii remittitur.⁶

On Various Feast Days.

Retineri potest inveterata consuetudo exponendi per totam diem SS. Sacramentum in iis solemnitatibus, quae scopum habent sive mysterium aliud ab Eucharistia, sicut festum B. M. V. aut alicuius Sancti.⁷

Servari potest consuetudo, quod, expleto Officio vespertino in die Commemorationis omnium fidelium Defunctorum, et etiam per subsequentem ocatvam, benedicatur populo cum SS. Sacramento.⁸

1 Adone : Synopsis Canonico-Liturgica.

2 Benedictus XIV, Const. *Accepimus*.

3 S. C. Rit. Decr. 13 Septembr, 1642.

4 S. C. Rit. Decr. 18 Martii, 1679.

5 S. C. Rit. Decr. 22 Septembr, 1703.

6 S. C. Conc. Decr. 16 Maii, 1705.

7 S. C. Rit. Decr. 1 Octobr, 1864.

8 S. C. Rit. Decr. 11 Augusti, 1853.

Exposition at the Side Altar.

Non prohibetur quominus SS. Sacramentum, si opus sit, exponatur in aliquo Altari laterali.¹

The Ostensorium.

Quum agatur de SS. Eucharistia in Ostensorio exponendo, non decet sacras Species inter vitreas laminas includere, quarum superficies illas immediate tangant.²

Non licet in Expositione SS. Sacramenti lumen aliquod eo artificio collocare e parte postica Ostensorii, ut directe illuceat in ipsam Sacratissimam Hostiam, quae exinde lucida appareat.³

Quum a Secretario S. R. C. proposita fuerit petitio artificis Ioseph Rua "utrum admitti possit usus cuiusdam machinae ab ipso constructae, cuius ope elevaretur ac deponeretur Ostensorium, dum salutaris Hostia populo adoranda exponitur;" Emi et Revmi Patres, re accurate perpensa, unanimi suffragio responderunt, *Negative*.⁴

Consuetudo exponendi SS. Sacramentum, praevisio quodam machinismo ad hoc specialiter constructo, vel in manu alicuius Statuae B. M. V., vel iuxta latus vulneratum sculptae Imaginis D. N. I. C. e Cruce pendentis, est omnino abolenda: siquidem Instructio Clementina iubet Statuas non esse apponendas in Altari, in quo SS. Sacramentum est expositum, et Sacramentum ipsum exponendum esse sub Throno eminentiori in loco; quae praescriptiones consuetudini expositae sunt omnino contrariae.⁵

Reprobatur item pulvini usus sub Ostensorio alicubi inductus in SS. Sacramenti expositione.⁶

Indulgeded Prayers.

In plurimis Dioecibus recitari solent coram SS. Sacramento exposito vulgari sermone quaedam laudes, quibus adnexae sunt nonnullae Indulgentiae, *Dio sia benedetto* etc. Quum autem in aliquibus Ecclesiis dictae laudes recitentur immediate post Orationem, *Deus, qui nobis sub Sacramento mirabili*, etc., antequam

¹ S. C. Rit. Decr. 21 Aprilis, 1873.

² S. C. Rit. Decr. 4 Februarii, 1871.

³ S. C. Rit. Decr. 3 Aprilis, 1821.

⁴ S. C. Rit. Decr. 7 Iulii, 1877.

⁵ S. C. Rit. Decr. 23 Aprilis, 1875.

⁶ S. C. Rit. Decr. 31 Augusti, 1867.

impertiatur populo Benedictio, in aliis vero post Benedictionem cum Venerabili, sed priusquam reponatur SS. Sacramentum in Tabernaculo; utraque consuetudo potest ad libitum continuari.¹

Suffrages for the Dead.

Toleranda est consuetudo, si adsit, recitandi in expositione SS. Sacramenti Orationes pro defuncto vel defunctis.²

In actu Benedictionis cum SS. Sacramento populo elargiendae, quando illud exponitur in suffragium fidelium Defunctorum, Sacerdos utatur Stola et Pluviali coloris albi, et non nigri.³ Post expositum Sacramentum, Pallium et Conopaeum item colore albo esse debent, et nunquam colore nigro utendum in Expositione et Processione Sacramenti.⁴ Hinc non licet Expositionem Sacramenti facere in Missa et Officio Defunctorum, cum apparatu nigri coloris, neque illud exponere cum paramentis nigris, et in Processione deferre cum vexillis nigri coloris.⁵

The Color.

Pallium coloris rubri retineri nequit in Altari, in quo exponitur SS. Sacramentum Dominica Pentecostes et duabus sequentibus Feriis, quum obstant Decreta.⁶ In festis SS. Eucharistiae Sacramenti nullo modo potest celebrari cum paramentis rubeis, sed tantum in paramentis albis, juxta ritum Romanum, quibuscumque in contrarium non obstantibus.⁷

Occasione concionum, utendum est colore albo quoad exedron, seu cathedram, in SS. Sacramenti Expositione.⁸

The Light.

Luminum quantitas pietati facientis Expositionem est remittenda; et in Altari super candelabris ad minus sex candelae accensae sunt retinendae.⁹

1 S. C. Rit. Decr. 11 Martii 1871.

2 S. C. Rit. Decr. 16 Decembr, 1828.

3 S. C. Rit. Decr. 7 Iunii, 1681.

4 S. C. Rit. Decr. 9 Iulii, 1678.

5 S. C. Rit. Decr. 10 Februarii, 1685.

6 S. C. Rit. Decr. 19 Decembr, 1829.

7 S. C. Rit. Decr. 23 Ianuarii, 1683.

8 S. C. Rit. Decr. 9 Aprilis, 1808.

9 S. C. Rit. Decr. 15 Martii, 1698.

In expositione SS. Sacramenti, etiam in casu deficientiae redituum, lumina *ad olio* nullatenus substitui possunt luminibus cereis.¹

The Deacon.

In exponendo tantum et recondendo SS. Sacramento extra Missam, Diaconus solus potest vicem gerere Sacerdotis.²

In SS. Sacramenti Expositione vel Repositione, Diaconus, sive alter qui illud ex Altari defert ad Thronum, vel e Throno ad Altare, non adhibeat velum humerale nec umbellam, licet accedendum sit post Altare;³ si vero diverso in Altari exstet Tabernaculum, seu Thronus, velum humerale est adhibendum.⁴

The Bishop.

Quum SS. Sacramentum in Ara maiori Cathedralis Ecclesiae publice solemniterque exponitur, removendum non est Baldachinum de Throno Episcopali, sed retineri potest ad ornamentum Ecclesiae.⁵

In Expositione SS. Sacramenti, Praesente Episcopo genuflexo, Celebrans, dum pervenit ad Altare, nullam ei debet reverentiam praestare; nec dum ascendit ad impertiendam populo Benedictionem, facultatem cum actu obsequii eodem petere.⁶

In Benedictione SS. Sacramenti, Episcopus praesens imponere debet thus in thuribulo, atque ipsemet thurificare,⁷ quatenus assistat saltem Cappa indutus: sin minus, id pertinet ad Celebrantem.⁸

Episcopo non licet dare Benedictionem cum SS. Sacramento, assumptis Chyrothecis loco Veli humeralis: Chyrothecis autem in huiusmodi functione uti non debet.⁹

Episcopus, in impertienda populo Benedictione cum SS. Sacramento, decantare non debet, *Sit Nomen Domini benedictum*, quin valeat contraria consuetudo.¹⁰

1 S. C. Rit. Decr. 27 Ianurii, 1868.

2 S. C. Rit. Decr. 11 Septembr, 1847.

3 S. C. Rit. Decr. 7 Decembr, 1844.

4 S. C. Rit. Decr. 16 Decembr, 1828.

5 S. C. Rit. Decr. 19 Iunii, 1875.

6 S. C. Rit. Decr. 27 Februarii, 1847.

7 S. C. Rit. Decr. 21 Iulii, 1855.

8 S. C. Rit. Decr. 31 Martii. 1703.

9 S. C. Rit. Decr. 21 Iulii, 1855.

10 S. R. C. Decr. 21 Jul, 1855.

SS. Sacramento adorationi exposito, potest Episcopus cauda uti, quatenus solemniter celebret.¹

The Preacher.

Nullo modo convenit ut caput tegant Concionatores, quando praedicant vel sermonem habent in Ecclesia, ubi super Altare SS. Sacramentum in Tabernaculo crystallino publice, ut a Christi-fidelibus veneretur et adoretur, exponitur, prout fieri solet infra octavam festivitatis Corporis Christi, et quando per annum Oratio continua quadraginta horarum indicitur; sed ipsi semper capite detecto, dum concionem habent coram SS. Sacramento, stare debent,² licet SS. Sacramentum sit velo serico obductum.³

Covering the Altar Picture.

Quum SS. Sacramentum exponitur, solum tegenda est Imago quae exstat in Altari, in quo fit Expositio.⁴

Statues.

Non est toleranda consuetudo exponendi Sacram Imaginem Iesu Infantis super Altare, in quo fidelium venerationi SS. Sacramentum exponitur; sed exponi poterit Imago divini Infantis in alio Altari.⁵

Relics.

In Ecclesiis, ubi alicuius Sancti Reliquia sit exposita, exponi nequit sacra Pyxis per breve temporis spatium, ad recitandas nonnullas preces quae cum Benedictione SS. Sacramenti absolvuntur, non remota eadem Reliquia.⁶

Private Exposition.

In Expositionibus minus solemnibus non est collocanda in Throno sacra Pyxis, contraria consuetudine non obstante.⁷

Eucharistiae Tabernaculum solum aperiatur, et sacra Pyxis clausa

1 S. C. Rit. Decr. 18 Augusti, 1877.

2 S. C. Rit. Decr. 28 Aprilis, 1607.

3 S. C. Rit. Decr. 22 Septembr, 1837.

4 S. C. Rit. Decr. 11 Martii, 1871.

5 S. C. Rit. Decr. 7 Februarii, 1874.

6 S. C. Rit. Decr. 19 Maii, 1838.

7 S. C. Rit. Decr. 23 Maii, 1835.

suoque velamine oblecta populi oculis obiiciatur. Verum penitus interdicatur sacram Pyxidem extra Tabernaculum efferri, ac velatam sub umbella collocari, quum nullum huius ritus vestigium apud scriptores, nullaque Sedis Apostolicae consuetudo deprehendatur, quam sequi omnino debemus.¹ Genuflexiones autem utroque genu sunt faciendae a transeuntibus ante SS. Sacramentum, etiamsi fuerit in Pyxide patenter expositum.²

Amplexa est Ecclesia pium usum exponendi Venerabile Sacramentum omnibus conspicuum, utpote duobus crystallis inclusum in Ostensorio, dummodo id de licentia Ordinarii, publicamque ob causam aliquam fiat. Adiecit et illud Ecclesia, quod si privata tantum, non autem publica causa subsit, Sacramentum exponatur; ita tanem ut, reserato Tabernaculo, inde Sacrum Christi Corpus minime educatur, sed vel sacra Pyxide sit inclusum, aut velo obtectum, ita ut videri non possit. Casum denique prospexit Ecclesia instantis alicuius nimbi, procellae alteriusve ingentis periculi, cavitque ut, si populus excitari velit ad Deum Optimum Maximum deprecandum, quo ab ingruenti malo praestetur immunis, adaperiatui Tabernaculum, minime educto Sacramento; sed ante ipsum sacra Pyxide inclusum, preces religioso affectu recitentur. Si autem Sacramentum non debet e Tabernaculo educi, facile intelligitur, in designatis casibus non esse illud afferendum ad Ecclesiae ianuam, nec cum eodem Benedictionem impertiendam.³

Quum nimbi, procellae, turbines aut grandines impendent, ne Sacerdos, ad tempestatis procellam arcendam, Vasculum adhibeat, in quo SS. Eucharistiae Sacramentum asservatur; sed Tabernaculum, ubi illud in Altari reconditur, patefaciat licet, tumque in eius conspectu Litanias aliasque religiosas preces, eius rei causa institutas, pie sancteque pronunciet.⁴

Si quandocumque privata ex causa Sacrosancta Eucharistia exponenda videbitur, e Tabernaculo nunquam extrahatur, sed in Pyxide velata, in aperto eiusdem Tabernaculi ostiolo, cum assistentia alicuius Sacerdotis Stola et Superpelliceo induti, et cum sex saltem luminibus cereis, collocetur: quod idem in Ecclesiis Regularium servari mandatur.⁵

1 S. C. Rit. Decr. 16 Martii, 1876.

2 S. C. Rit. Decr. 7 Maii, 1746.

3 Benedictus XIV, Const. *Quum, ut recte nosti. Synopsis canonico-liturgica.*

4 Conc. Mediolan. III.

5 S. C. Ep. et Reg. Decr. 9 Decembr, 1602.

Generatim permittendus non est usus palam exponendi SS. Sacramentum antequam Illucescat aurora, et illud reponendi tempore nocturno.¹

Canon Tablets Removed.

In expositione SS. Sacramenti, sive pro Oratione quadraginta Horarum, sive alia quavis de causa, amovendae omnino sunt tres tabellae ab Altari Expositionis, quas Rubricae ad Celebrantis commoditatem exigunt in Missae celebratione.²

Collections.

Sustineri potest praxis pias pecuniae collectiones agendi in Ecclesiis, in quibus SS. Sacramentum est publicae adorationi expositum, iuxta tamen Ecclesiae ianuam, et absque rumore.³

Sitting.

Secluso scandalo aut irreverentia, tolerari potest consuetudo, quod Clerus et populus, dum Sacramentum expositum manet, sedeant.⁴

Blessing with Pyxis.

Quoties nil inconueniens deprehendat Revmus Ordinarius, permittat continuationem consuetudinis dimittendi populum fidelem cum Benedictione SS. Sacramenti in sacra Pyxide oclusi, ac in festis cum Ostensorio.⁵

Vestments.

Nequent Canonici Benedictionem cum SS. Sacramento populo impertiri, simplici Stola imposita super habitu canonicali;⁶ neque Episcopus ipse id potest, non obstante immemorabili suae Cathedralis consuetudine:⁷ Canonicus autem, Officium faciens in Expositione vel in Repositione SS. Sacramenti, assumere debet Pluviale vel super Rocchetto et Cotta, vel super Rocchetto et Alba.⁸

In benedicendo populo cum sacra Pyxide, extremitatibus Veli

- 1 S. C. Rit. Decr. 1 Octobr, 1864.
- 2 S. C. Rit. Decr. 20 Decembr, 1865.
- 3 S. C. Rit. Decr. 31 Augusti, 1867.
- 4 S. C. Rit. Decr. 38 Iulii, 1876.
- 5 S. C. Rit. Decr. 16 Martii, 1876.
- 6 S. C. Rit. Decr. 23 Ianuarii, 1700.
- 7 S. C. Rit. Decr. 29 Martii, 1851.
- 8 S. C. Rit. Decr. 25 Septembr., 1852.

oblongi humeralis illa tota cooperiri debet;¹ neque tolerari potest consuetudo benedicendi populum cum Pyxide, parvo conopeo con-
tecto, absque usu Veli humeralis.²

In Benedictionibus, quae dantur sive cum SS. Sacramento sive cum Ligno SS. Crucis, Sacerdos uti potest supra Rocchettum, si eius habeat usum, Amictu, Stola et Pluviali, si Ministri sacri parati non adsint : secus, negative.³

Incensing.

Sacerdos, dum in Expositione SS. Sacramenti incensum ponit in thuribulo, stare debet : ab eodem vero SS. Eucharistiae Sacramentum thurificandum est triplici tantum ductu, sed genibus flexis, et tam ante quam post incensationem profunda facta capitis inclinatione.⁴

Quod Thuriferarius incenset SS. Sacramentum in actu Benedictionis, uti fit in Elevatione eiusdem SS. Sacramenti in Missa solemni, non praescribitur,⁵ et servanda est consuetudo locorum.⁶

Omissio incensationis conformior est Ecclesiae praxi in Benedictione cum sacra Pyxide : requiritur tamen omnino, quum imperitur Benedictio cum Ostensorio.⁷

Chanting.

In Ecclesiis, in quibus invaluit consuetudo canendi ante Benedictionem SS. Sacramenti alteram ex Antiphonis finalibus divini Officii de tempore occurrente, nempe *Ave Regina Coelorum*, *Regina Coeli*, *Salve Regina*, *Alma Redemptoris*, *Antiphonae* praedictae cantentur immediate post Litanias, cum Oratione de B. M. V. congruente : si vero non cantentur Litaniae, praemittantur eadem Antiphonae Hymno *Tantum ergo*.⁸

Cantatis Versiculis *Panem de Coelo*, etc., Sacerdos benedicturus insurgens, reiterare non debet genuflexionem antequam recitet Orationes.⁹

1 S. C. Rit. Decr. 23 Februarii, 1839.

2 S. C. Rit. Decr. 13 Iulii, 1883.

3 S. C. Rit. Decr. 20 Martii, 1869.

4 S. C. Rit. Decr. 26 Martii, 1859.

5 S. C. Rit. Decr. 11 Septembr., 1847.

6 S. C. Rit. Decr. 7 Septembr., 1861.

7 S. C. Rit. Decr. 11 Septembr., 1847.

8 S. C. Rit. Decr. 23 Martii, 1881.

9 S. C. Rit. Decr. 2 Augusti, 1698.

Servanda est dispositio Caeremon, Episcopor. l. 2 c. 33, ubi nulla fit mentio de Versu *Dominus Vobiscum*; sed iubetur tantum, post *Panem de Coelo* etc. et R. *Omne delectamentum* etc. cantari Orationem. Et sic servat in Urbe SS. Dominus Noster, et observetur ab omnibus, quidquid alii in contrarium asserant.¹

In benedicendo populum cum SS. Sacramento, Celebrans nihil dicere, cantores et musici nihil quoque canere interim debent, ad praescriptum Ritualis Romani et Caeremonialis Episcoporum, non obstante quacumque contraria consuetudine.² Peracta vero Benedictione, permitti potest cantus alicuius Versiculi, etiam vernacula lingua concepti.³

Orationes.

Oratio, *Deus, qui nobis sub Sacramento mirabili* etc., concludi debet uti in ultima editione Ritualis Romani anni 1874,⁴ scilicet per verba *Qui vivis et regnas in saecula saeculorum*, non, *per omnia saecula saeculorum*.⁵

In Oratione quadraginta horarum et duplicibus primae et secundae classis, quum populo benedicitur, addi potest aliqua Collecta : negative vero in festo et per octavam SS. Corporis Christi.⁶

Quando in Benedictionibus cum SS. Sacramento plures dicuntur Orationes, in conclusione servandae sunt Rubricae :⁷ conclusio autem debet esse brevis, et concordare cum ultima Oratione, iuxta Rubricas.⁸

Benedictio cum SS. Sacramento impertienda est, expletis Hymno *Pange lingua* et Oratione, non quando cantatur Versus, *Sit et benedictio* : contraria consuetudo non est servanda.⁹

Confraternities.

Quum Clerus in aliqua Confraternitate e Sacristia procedit ad Altare ad exponendum SS. Sacramentum, possunt Sodales, laici se Clericis cum luminaribus sociare ; sed procedere debent ante Clerum.¹⁰

1 S. C. Rit. Decr. 16 iunii, 1663.

2 S. C. Rit. Decr. 9 Februarii, 1762.

3 S. C. Rit. Decr. 3 Augusti, 1839.

4 S. C. Rit. Decr. 11 Iunii, 1880.

5 S. C. Rit. Decr. 29 Martii, 1851.

6 S. C. Rit. Decr. 22 Septembr., 1837.

7 S. C. Rit. Decr. eod.

8 S. C. Rit. Decr. 8 Aprilis, 1865.

9 S. C. Rit. Decr. 23 Maii, 1835.

10 S. C. Rit. Decr. 22 Ianuarii, 1876.

Salutations.

Coram SS. Sacramento publicae venerationi exposito, nemini debetur reverentia.¹

Reciting the Office.

Clerus, recitans Horas canonicas ante SS. Sacramentum velo coopertum in loco eminenti, poterit sedere, tecto etiam capite cum bireto ; sed laudandus esset, si sederet detecto capite.²

S. CONGREGATIO CONCILII.

De abusibus circa Missarum eleemosynas reprimendis.

DECRETUM.

Vigilanti studio convellendis eradicandisque abusibus missarum celebrationem spectantibus jugiter incubuit S. C., pluraque edidit decreta, quibus omne hac in re damnable lucrum removeri voluit, piasque testantium voluntates et obstrictam benefactoribus fidem ad amussim servari religioseque custodiri mandavit.

Quapropter ad cohibendam pravam quorundam licentiam qui ad ephemerides, libros, aliasque merces facilius cum clero commutanda missarum ope utebantur, nonnulla constituit, eaque, Pio PP. IX fel. rec. approbante, edi et Ordinariis nota fieri curavit ut ab omnibus servarentur. Propositis namque inter alia sequentibus dubiis :

“ I. An turpe mercimonium sapiat, ideoque improbanda et poenis etiam ecclesiasticis, si opus fuerit, coercenda sit ab Episcopis eorum bibliopolarum vel mercatorum agendi ratio, qui adhibitis publicis invitamentis et praemiis, vel alio quocumque modo missarum eleemosynas colligunt, et sacerdotibus, quibus eas celebrandas committunt, non pecuniam, sed libros aliasve merces rependunt ?

“ II. An haec agendi ratio ideo cohonestari valeat, vel quia, nulla facta imminutione, tot Missae a memoratis collectoribus celebrandae committuntur, quot collectis eleemosynis respondeant, vel quia per eam pauperibus sacerdotibus eleemosynis missarum carentibus subvenitur ?

“ III. An hujusmodi eleemosynarum collectiones et erogationes

1 S. C. Rit. Decr 31 Augusti, 1793.

2 S. C. Rit. Decr. 10 September, 1796.

tunc etiam]improbandae et coercendae, ut supra, sint ab Episcopis, quando lucrum, quod ex mercium cum eleemosynis permutatione hauritur, [non]in proprium colligentium commodum, sed in piarum institutionum, et bonorum operum usum vel incrementum impenditur?

“IV. An turpi mercimonio concurrant, ideoque improbandi atque etiam”coercendi, ut supra, sint ii, qui acceptas a fidelibus vel locis, piis eleemosynas missarum tradunt bibliopolis, mercatoribus, aliisque earum collectoribus, sive recipiant, sive non recipiant quidquam ab iisdem praemii nomine?

“V. An turpi mercimonio concurrant, ideoque improbandi et coercendi, ut supra, sint ii qui a dictis bibliopolis, et mercatoribus recipiunt pro missis celebrandis libros aliasve merces, harum pretio sive imminuto sive integro?

“VII. An liceat Episcopis sine speciali S. Sedis venia ex eleemosynis missarum, quas fideles celebrioribus Sanctuariis tradere solent, aliquid detrahere, ut eorum decori et ornamento consulatur, quando praesertim ea propriis redditibus careant.”

In peculiari conventu anni 1874 S. C. resolvit :

“Ad I. *Affirmative.*

“Ad II. *Negative.*

“Ad III. IV et V. *Affirmative.*

“Ad VII. *Negative, nisi de consensu oblatorum.*”

Sed cum postremis hisce annis constiterit, salutare hujusmodi dispositiones ignorantia aut malitia saepius neglectas fuisse, et abusus hac in re valde lateque invaluisse, Eminentissimi Patres S. C. Tridentini interpretes ac vindices, rebus omnibus in duplici generali conventu mature perpensis, officii sui esse duxerunt, quod pridem decretum erat in memoriam plenamque observantiam denuo apud omnes revocare, et opportuna insuper sanctione munire.

Praesenti itaque decreto statuunt, ut in posterum si quis ex sacerdotali ordine contra enunciata decreta deliquerit, suspensioni a divinis S. Sedi reservatae et ipso facto incurrendae obnoxius sit : clericus autem sacerdotio nondum initiatus eidem suspensioni quoad susceptos ordines similiter subiaceat, et inhabilis praeterea fiat ad superiores ordines recipiendos : laici demum excommunicatione latae sententiae Episcopis reservata obstringantur.

Praeterea cum experientia docuerit, mala quae deplorantur ex eo potissimum originem viresque ducere, quod in quorundam privatorum manus major missarum numerus congeritur quam justa necessitas exigit, ideo iidem Eminentissimi Patres, inhaerentes dispositionibus a Romanis Pontificibus, ac praesertim ab Urbano VIII

et Innocentio XII in Const. *Nuper . . . Cum saepe contingat*, alias datis sub gravi obedientiae praecepto decernunt ac mandant, ut in posterum omnes in singuli ubique locorum beneficiati et administratores piarum causarum aut utcumque ad missarum onera implenda obligati, sive ecclesiastici sive laici in fine cujuslibet anni missarum onera, quae reliqua sunt, et quibus nondum satisfecerint, propriis Ordinariis tradant juxta modum ab iis definiendum. Ordinarii autem acceptas missarum intentiones cum adnexo stipendio primum distribuent inter sacerdotes sibi subjectos qui eis indigere noverint: alias deinde aut S. Sedi, aut aliis Ordinariis committent, aut etiam, si velint, sacerdotibus aliarum dioeceseon, dummodo sibi noti sint, omnique exceptione majores, et legitima documenta edant inter praefixum congruum tempus quibus de exacta earundem satisfactione constet.

Denique, revocatis quibuscumque indultis et privilegiis usque nunc concessis quae praesentis decreti dispositionibus utcumque adversentur, S. Congregatio curae et officio singulorum Ordinariorum committit, ut praesens decretum omnibus ecclesiasticis suae jurisdictioni subjectis, aliisque quorum ex praescriptis interest, notum sollicitè faciant, ne quis in posterum ignorantiam allegare, aut ab hujus decreti observantia se excusare quomodolibet possit: et insuper ut sive in sacra visitatione sive extra sedulo vigilent, ne abusus hac in re iterum inolescant.

Facta autem de his omnibus relatione Sanctissimo D. N. Leoni PP. XIII per infrascriptum S. Congregationis Praefectum, Sanctitas Sua hoc Eminentissimorum Patrum decretum ratum habuit, confirmavit atque edi mandavit, contrariis quibuscumque minime obstantibus.

Datum Romae, die 25 Maii 1893.

ALOYSIUS Card. EP. SABINENSIS Praef.

L. SALVATI Secret.

CONFERENCES.

THE AMERICAN ECCLESIASTICAL REVIEW undertakes to answer in this Department questions of general, not of merely local or personal, interest. Our readers will understand that there are topics in moral theology which may not be discussed in public print, and also, that it is not our purpose to conduct purely private professional correspondence. We shall, however, accommodate ourselves as far as we prudently can to the numerous wants of the reverend clergy.

THE EDITOR.

PLANCHETTE AND OUIJA.

Qu. What are we to think of the "Ouija" boards?

Resp. Discourage their use among all persons for whose virtue you are concerned. These boards are often used as innocent pastimes and without doing any harm; but they are also, and very frequently, the insidious means of destroying Christian faith and virtue. We need neither ignore nor deny the often strange results of the experiments produced by the aid of these mechanical contrivances.

If the phenomena are, as some believe, the effects of the imagination they are dangerous on that very account, because of the vagaries to which they lead weak natures, by over-exciting that faculty of our mind which affects the nervous system more than any other.

If, on the other hand, the phenomena are the effect of some physical energy, a sort of magnetism drawn from the bodies of the sitters, we must determine their moral influence from the attendant circumstances which they exhibit in each case. These circumstances may give to the experiments a character varying from innocent amusement of children, to the artifice of dangerous suggestion. In the latter case the practice derives its malice from the fact that persons may be led to manifest thoughts without assuming the responsibility

for them which otherwise renders their expression criminal. This danger exists practically in the case of most young persons who would be apt to make use of such amusements.

If, finally, the acts of the Ouija board are under the control of preternatural influences, then their use is positively against the law of God, in the same way as soothsaying, divination, spiritualistic conferences and the like, which come from evil. "Observation convinces me," says a well known and presumably honest, though misguided, exponent of the occult art, "that in a majority of cases Ouija boards, when they move intelligently, do so under the guidance of the thought of one or more of the sitters and not under the spirit influence. But mediumship may be developed through Ouija, so that spirits will guide the board whenever it moves at all."

Thus, whatever view we take of the matter, it is plain that the use of such diversions as Ouija and Planchette should be discountenanced; for whilst an innocent intention may exclude positive sin for the time, it cannot undo the dangerous power of irresponsible suggestion with its consequent temptations, not to speak of deeper and more destructive effects upon the mind, heart and body when wrought upon by nervous excitement.

What we think of the "spirit" influences, which are sometimes assumed to be active in these contrivances, we hope to show on some future occasion in a review of some recent psychological works.

MANIFESTATIONS OF CONSCIENCE.

Qu. How far is the Master of Novices (when not a priest) or the Mistress of Novices, allowed to enter into the cognizance of the soul whom he or she has to direct towards the religious profession?

Resp. Just so far as the Master or Mistress of Novices may be capable of understanding and influencing that soul. That

is to say, the Superior gleans by observation what he can regarding the person whom he is to direct toward religious perfection. The knowledge thus gained he is expected to use for the benefit of the novice, who *is free* to manifest his inner life to the Master of Novices, without having any distinct obligation. It follows that the superior has no right or duty to *exact such manifestation of conscience*.

In a document on this subject published by the S. Congregation of Bishops and Regulars in 1860, we read: "It is not at all customary for the S. Congregation to approve manifestations of conscience to the Superior; but this only is permitted, that the religious, *if they wish*, may make known their defects in the observance of the rules, and their progress in virtue; for, as to other points they are to leave them to the confessor." *Analecta Jur. Pontif.*, May and June, 1860. See also Cotel "The Religious Life," Transl. by Reilly, 1894, pag. 238.

The same principle is inculcated in the more recent decree of the Holy See "De Aperitione Conscientiae," Jan. 1891, in which we read as follows:

"Superiors and Superioresses of whatever rank and eminence, are strictly forbidden to induce their subjects, directly or indirectly, whether by precept, counsel, fear, threats or persuasion, to lay open to them the secrets of their conscience.

"This does not, however, prevent the religious from manifesting, *of their own accord and freely* their souls to the Superiors for the purpose of obtaining from their prudence the necessary counsel and direction, in order that, amid doubts and anxieties of conscience, they may attain to virtue and make progress in perfection."

THE MOTTO IN THE ESCUTCHEON OF CARDINAL SATOLLI.

Qu. Could you explain the meaning of those four isolated letters, Q. E. I. S., in the coat of arms of His Eminence Cardinal Satolli? I hear the question frequently asked, without any satisfactory answer, and as the escutcheon is likely to play an important part

not only in receptions of the Cardinal, but in the historic records of our day for future times, there ought to be some authentic explanation.

Resp. We are at liberty to state that the letters Q. E. I. S. stand for the beatitude announced by our Lord on the Mount : *Qui Esuriunt Iustitiam Saturabuntur.* (St. Math. v, 6.)

It will be noticed that these words contain a delicate and ingenious allusion to the office and name of the Cardinal. In the capacity of Apostolic Delegate he represents justice and judgment—"Justitiam," which is furthermore illustrated by the *sword* in the left field right below the letters I and S. The S, as we said, stands for "Saturabuntur," that is, "they will be satiated." Now in the Italian language the plural form of the perfect participle "satiated" is *satolli*, whence results the combination of the office of "justice" and "Satolli," which is both symbolical and historical. We may add that, as the expression is put in the form of a divine beatitude, it indicates in the happiest possible manner the name, the office and the blessed results of the activity of our illustrious Delegate.

The figure of the dexter field below the "chief point" refers, we believe, to the family arms of the Cardinal, whilst the above mottoes, with the sword of the sinister field, are his cardinalitial choice.

COLOR OF THE STOLE IN THE BLESSING OF ST. BLASE.

Qu. Permit me to propose a doubt in regard to the color to be used in giving the Blessing of St. Blase.

Some hold that the proper color is *red*, as belonging to the office of martyrs, by which the Saint is honored. Others refer to De Herdt, *Praxis*, Vol. I, n. 152, and to Wapelhorst, *Compendium* n. 311, as authority for using the color of the office of the day, which, this year, happened to be white. Which is correct?

Resp. The color to be used in giving the Blessing of St. Blase is that of the mass of the day. This may be any color except black. This year it happened to be *white*, owing to

the fact that the feast of the Purification was transferred to the third of February on account of Septuagesima Sunday occurring on the second.

The *general* rubric of the Ritual, as to color, for all blessings is: "Stola pro ratione temporis utatur, nisi aliter in Missali notetur."

As to this particular Blessing of St. Blase, the rubric of the Missal reads: "Terminata missa, deposita casula et manipulo, accensis duobus cereis . . dicat: Per intercessionem," &c.

This is plain. The celebrant of the Mass is to take off his chasuble and maniple, keep on the *stole of the mass*, and proceed to give the blessing.

MANNER OF WEARING SEVERAL SCAPULARS.

Qu. What are the regulations in regard to the making of the Five Scapulars?

Should they be made separately, or may they be joined together in the manner of the white and purple stoles commonly used in Baptism?

What material and color should be used for the *string* of the Brown Scapular?

What other regulations are considered essential in the making of the Scapulars?

Resp. The proper making of several Scapulars to be worn together requires attention to the following points defined by the S. Congregation, from whose decrees we cite the pertinent passages.

1. Each Scapular must be complete in itself, *i. e.*, consisting of two square or oblong pieces of cloth (one to hang in front, the other in the back,) joined by two strings.

2. Several Scapulars may be stitched together *at the top*, and all the Scapulars may be joined *by one pair of strings*.

"Variorum scapularium panniculi alii aliis superpositi duobus tantum funiculis assuuntur, ita tamen, *ut singulorum*

Scapularium panniculi dependeant tam a pectore, quam ab humeris." (Decret. auth. n. 423 ad. VI.)

By decree of June 14, 1879, (Gardellini App. V, n. 15783) the S. Congregation refuses to approve Scapulars in which several pieces are sewn together into one, notwithstanding the fact that the images and colors of the different Scapulars are distinctly visible.

P. Beringer, consultor of the S. Congregation, thinks that sewing the Scapulars together at the top, which leaves the pieces still pendent and separate, is not contrary to the spirit of the decrees, the object being to preserve the form and distinctness of the garb worn by the religious orders, which the Scapulars represent.

3. The strings may be of any color, material, thickness or length. The "Instructio" of the Carmelite Order says on this subject :

"Vincula quibus conjunguntur binæ sacri habitus partes, cum sacrum Scapulare non constituent . . . possunt fieri ex lino, serico etc. cujuscumque coloris," etc.

4. If, however, the *red* Scapular of the Passion is among the several Scapulars, the *strings* fastening them all together *must be of red wool*, as is prescribed for that particular Scapular.

5. In sewing the Scapulars together at the top, the red Scapular (with the images of the crucifix and the SS. Hearts of Jesus and Mary) should make one of the outsides.

The other outside Scapular is that of the Holy Trinity (white), showing the red and blue cross. (See Beringer—"Die Ablässe," edit. 1895, pag. 396.)

ON THE VATICAN COUNCIL.

Qu. I am studying in a special manner the Vatican Council, and have (1) the documents published by R. F. Martin ; (2) the VII tome of the *Collectio Lacensis* ; (3) the book of Fr. Granderath on the dogmatical constitutions of the Council ; (4) the theological studies on the constitution of the Council by the Abbé Vacant. I

should like to get a work of an historical and artistical character giving an account of the *external* aspect of the Council. Could you indicate any such work to me ?

Resp. There exists upon this subject, a very interesting and artistically illustrated book. It was published in 1887 by Rothschild (Rue des Sts Pères, Paris.) The author of the work, Mr. Charles Yriarte, is well known by his studies on Italian art. He has published an excellent work on Italian sculpture in the XV century, also admirable studies on Florence and the Medici, on Francisca di Rimini, on the Borgias, etc., all of which gained the attention of the literary and artistic world in Europe.

The book we refer to especially as probably meeting the desires of your correspondent, is entitled "Autour du Concile." It contains an artist's souvenirs and sketches of Rome, and is enhanced by numerous illustrations from the pens of Detaille, Geoffrey Durand, Lix, Bocourt, Wallet, etc., and some aqua fortis engravings after Heilbuth. The author leads you pleasantly through the halls of the Vatican and the chapels of Saint Peter's, presenting you with a sort of resurrection of Rome under Pius IX.

But I must warn your inquirer that Charles Yriarte is not a theologian or even a scholastic philosopher. Indeed he is occasionally guilty of queer errors of judgment when it comes to the discussion of dogmatical or disciplinary questions ; but he is a close observer and quickly snatches for the use of his art the momentary changes of a scene, whether revealed in costume, or gesture, or attitude, or some of those strangely sudden and rare manifestations of human nature which puzzle the ordinary mind by reason of their very evasiveness. His literary style and thought are supplemented by this art which prevents us from becoming absorbed in the recitation of facts.

Whilst the documents which the theologian and historian present to us enact the drama of thought, if we may say so, Yriarte aims rather at impressing us with the brilliant effects, the magnificent externals of the scene in which the important historic actors move. He occupies himself with the sights

and persons that give a picturesque background to the grand act, and we learn much from these rambles through quaint and beautiful bypaths. He leads us along with the procession of the members of the Council, to the rooms where the diplomats meet, to the pontifical chapels, introducing us everywhere to illustrious and memorable personages. He takes us to the halls of the Quirinal, the poetical groves and walks up the Pincian hill where we breathe the atmosphere of 1870. . . . How much Rome has changed since then ; how true has become the strange prophecy of Edmond About, which the author cites in his first chapter !

G. PÉRIES.

IS MILK PERMITTED OUTSIDE OF MEALS IN LENT ?

Qu. Does the Lenten precept forbid the use (*per modum potûs*) of "skimmed," "sour" or "butter" milk, when taken outside of meals ?

Resp. The Lenten law, in prohibiting *lacticinia*, includes milk as *food*, because of its nutritive qualities and its being derived from animals which are considered flesh-meat. "Par est" says the text of the Decretum Gratiani, "ut nos, qui his diebus a carnibus animalium abstinemus, ab omnibus quoque quae sementinam trahunt originem carnis, jejunemus, a lacte videlicet, caseo et ovis." (Decr. p. 1, d. 4, c. 6.) As the law does not distinguish the different kinds or grades of the product which comes under the appellation of *lacticinia*, we must conclude that milk in all its forms is included in the prohibition—except in so far as the *parvitas materiae* would of itself exempt from violation of the law persons who take a small quantity merely to allay violent thirst, or for other good and urgent reasons.

LITANIES PROHIBITED BY THE SACRED CONGREGATION.

It is well understood that there may be certain forms of devotion acceptable to God because of the sincerity and simplicity of the heart whence they proceed, which nevertheless, owing to the peculiarities in form or matter, may not be uni-

versally suitable for public and common prayer. Hence the Church limits her express sanction of forms of public devotion, and prohibits the indiscriminate use, in the liturgy, of any but such prayers as are formulated in the text books of her public functions. The following Decree aims at enforcing the observance of this caution. It may be a rude shock to many who have introduced practices of an excellent character in themselves. But a good practice is not always a wise or a legitimate practice when its effect is measured by the common good to be obtained through a uniform discipline.

DECRETUM.

A Sacra Rituum Congregatione expetitur fuit, utrum Litaniae SS Cordis Jesu, quae per Decretum *Pinerolien*, quod circumfertur, quamvis a Sancta Sede approbatae non fuerint, permissae dicuntur. saltem extra functiones stricte liturgicas, recitari aut cantari possint in Ecclesiis vel Oratoriis publicis.

Eadem vero S. Ritum Congregatio ad relationem infrascripti Secretarii, re mature perpensa, respondendum censuit : —“ *Negative, etc ; cuilibet Decreto contrario derogatum esse per subsequens General. Decretum datum die 6 Martii, 1894, quo prohibentur Litaniae quaecunque nisi exsint in Breviario aut in recentioribus editionibus Ritualis Romani ab Apostolica Sede approbatis.*” Atque ita servari mandavit. Die 28 Novembris, 1895.

Caj. Card. ALOISI MASELLA, *Praef.*

A. TRIPEPI, S. R C., *Secretarius.*

The Decree of March 6, 1894, referred to, answers the question “utrum invocationes ad normam Litaniarum, in honorem Sacrae Familiae, Sacratissimi Cordis Jesu, Mariae Perdolentis, S. Joseph, aliorumque Sanctorum in ecclesiis vel oratoriis publicis recitari possint?” by *Negative* simply. The document bears the above date (March 6, 1894) but was not made public until January 15, 1895. (cf. *Revue Nouv. Theol.* xxvii, p. 142.)

CELEBRATING MASS WITH ONLY ONE ARM.

Some time ago the following case was brought before the S. Congregation of the Council with a request for dispensation “ab irregularitate defectus corporis.”

A priest had received a serious injury in his left hand from the bite of a cat. Mortification set in, and the doctors were

obliged to amputate the lower arm, several inches above the wrist. When the wound had healed the defect of the limb was supplied by an artificial hand, which, being of supple material, created hardly any suspicion that it was not real.

In applying for the privilege of saying Mass, from which, according to the ecclesiastical canons, the defect of the left hand debarred him, the priest brought the testimony of his physicians and two witnesses delegated by his archbishop, to prove that he could perform the sacred act without danger of irreverence to the Blessed Sacrament, and likewise without attracting notable attention to his defect, so as not to create surprise or scandal to the faithful.

The argument of the physicians stated that, although the forearm was partly removed, the articulation of the elbow remained perfect, so that the arm could be managed at will by the petitioner without the aid of the right hand.

The two priests who had been delegated to report upon the ability of the petitioner to perform the act of the Mass, stated that by dint of practice he had gained a certain facility of action which enabled him to observe all the ceremonies without any notable deviation or omission; that the only difficulty observable happened when he arrived at the breaking of the Sacred Host, which he did in the following manner :

“*Quum nequiret fractionem perficere super calicem, super patenam faciebat eam ; porro potuisset quidem in fractione hostiae aliquod auxilium ei ferre manus artificiosa, detinendo paullulum hostiam, ne ipsa durante fractione super patenam nimis moveretur ; quod tamen adiutorium ut modicum ita quoque minus dignum videbatur : atque ob id ipsum solam dexteram adhibere maluit sacerdos noster.*”

As the motive of reverence prompted him not to use the artificial left hand for the breaking of the sacred particle, he made use of a Host in which the lines indicating the break to be made were previously indented. This is a common practice and quite licit. Then, by means of his right hand, gently pressing the Sacred Host to and fro against the paten he gradually separated the parts. When he came to the

"Domine non sum dignus," without attempting to place the Sacred Host in his left hand, he let it remain on the paten, whilst he struck his breast thrice with the right hand, "deinde sola manu dextera unam hostiae partem alteri parti super imposuit, ut Sacramentum sumere posset." Then, instead of immediately cleansing the paten of the particles which might be on it, he carefully purified the corporal, with the paten in his right, holding up the edge of the corporal with the artificial hand. Having gathered all the fragments, he carefully placed the paten on the corporal and then took up and carried the gathered particles with the forefinger and thumb of his right hand into the chalice. He took the Precious Blood without lifting the paten under his chin.

The Archbishop recommended the priest to the good graces of the S. Congregation, but suggested that for the sake of avoiding the danger of irreverence, he be obliged to have some priest or deacon to assist him during the latter part of the Mass.

The S. Congregation answered: *Pro gratia dispensationis, dummodo celebret cum assistentia alterius sacerdotis vel diaconi, prudenti judicio Emi Archiepiscopi* (E. S. C. C. 31 Maii, 1891).

ARE SURPLUS STIPENDS FOR MASSES TO BE TURNED OVER TO THE ORDINARY?

Qu. I have somewhere seen mention of a decree of the S. Congregation which obliges Superiors of religious houses to turn over, at the end of each year, to the Ordinaries of their respective dioceses, the stipends for masses which have not been said up to that time.

Is the decree, if authentic, binding in all cases where stipends for masses unsaid at the end of the year remain in the hands of the Superior?

Resp. In 1893 (May 25), the S. Congregation of the Council published a decree reinforcing the standing censures of the Church against all kinds of direct or indirect traffic in masses. To forestall abuses arising from an accumulation of stipends, even where they had been legitimately obtained,

the S. Congregation added to the previous laws on the subject, certain restrictions, among which occurs the following :¹

“Omnes et singuli ubique locorum beneficiati et administratores piarum causarum aut utcumque ad missarum onera adimplenda obligati, sive ecclesiastici sive laici, in fine cujuslibet anni missarum onera, quae reliqua sunt, et quibus nondum satisfecerint, propriis Ordinariis tradant juxta modum ab iis definiendum. Ordinarii autem acceptas missarum intentiones cum adnexo stipendio primum distribuent inter sacerdotes sibi subjectos qui eis indigere noverint . . .”

According to the terms of this prescription, which is meant to bind under a grave obligation, the stipends for masses not said by the end of the year are to be given to the Bishop, who is expected to distribute them among the poor priests of his diocese, who may be in need of such assistance.

The Decree makes no distinction between individuals and communities, seculars and religious. So far as it is binding, therefore, it obliges alike all clerics who receive stipends for Masses.

But does it actually mean that a priest is to surrender all the “intentions” for Masses unsaid at the end of the year to the Bishop, thus leaving himself without such number as he can conveniently say, or have said, within a reasonable time? We think not. The decree can hardly be intended to overthrow the established legislation of the Church on this subject. That legislation has always sanctioned the retaining of such a number of “intentions” as may be said “*intra praescriptum seu breve tempus.*” Moreover, the very terms of the decree, by which the object of the S. Congregation is set forth seem to exclude the narrower and more rigorously literal interpretation. The purpose is to prevent that “major missarum numerus congeratur quam justa necessitas exigit,”² hence the “justa necessitas” is the true measure of the title, by which a priest retains a certain number of intentions legitimately received.

¹ The entire Document will be found in the *Analecta*, p. 264.

² See the text of the Decree in the *Analecta*, pag. 265.

It is true the S. Congregation wishes the above mentioned decree enforced "revocatis quibuscunque indultis et privilegiis usque nunc concessis;" but then ancient custom, according to which a priest may accept stipends for Masses to be said within a reasonable time (or according to the intention of the person who offers the stipend), is not an "indult" or a "privilege," but a practice resting on permanent principles of natural right and justice.

Moreover, it is well understood that the faithful who offer stipends for Masses frequently desire that the latter be said either in their own parish church, where they may be announced, or by some individual priest, in whose devotion they have special confidence. Catholics are, as a rule, well aware that when the time for the Mass is not specified, it will be said as soon as the priest is free to do so; and they tacitly agree to this arrangement. And to this understanding the S. Congregation has given its express sanction on previous occasions. "Caeterum quamvis onera suscepta infra modicum tempus adimpleri nequeant, si tamen tribuens eleemosynam pro aliarum missarum celebratione id sciat, et consentiat, ut illae tunc demum celebrentur, cum susceptis oneribus satisfactum fuerit, id non prohibetur." (Cf. Gury-Ballerini, Vol. II, Tract. de Euchar. P. II, cap. III, art. III.)

The decree of the S. Congregation is, therefore, of unquestionable application only in cases where a number of stipends have accumulated at the end of the year which cannot be said within reasonable time, according to the tacit or expressed intention of those who made the offering.

It is within the duties of the Episcopal visitation to ascertain the facts, and dispose of the surplus intentions according to the prescriptions of the S. Congregation. For a full discussion of this subject consult the *Nouvelle Revue Theologique*, tom XXV, 1893, pag. 354-364.

THE RECENT DECISION OF THE S. CONGREGATION "DE ABORTU MEDICALI."

In view of the recent decision of the S. Congregation "De Abortu Medicali" (the text of which we published with a brief reference in the last number of the REVIEW), the grave question has arisen how far its restrictions practically extend.

Does it cover (as prohibiting) operations "procurantes abortum," which if omitted are sure to leave both mother and child to die, while if performed will as a rule save the life of the mother and give a fair opportunity to the child to be baptized, although it cannot continue to live.

We are constrained to discuss the question with the least possible show of scholastic embarrassment, because it is a vital matter with every conscientious physician and because there are theologians who claim that the case submitted for decision to the S. Congregation proves that the direct procuring of the abortus is under all circumstances illicit.

There are reasons for everything, good or bad; some are founded on the nature of things and some on circumstances. As circumstances are variable, it becomes the duty of the moral theologian to apply fundamental principles with due regard to the changes, and not to assume that a traditional rule of action, because it emanates from reputable theologians will retain its virtue irrespective of the subject to which it is applied.

Let us take the case which embodies the problem in its most critical phases, and which according to the testimony of experienced physicians occurs not unfrequently.

A mother, owing to certain deformities or obstructions of

1 According to an interpretation of the recent decree, given in the January number of *La Ciudad di Dios* (Madrid), physicians are henceforth prevented from performing operations or giving medicines which tend *per se* "ad ejectionem foetus," even though there is hope that the child may be born alive and receive baptism. At the same time the writer in *La Ciudad* admits that these were circumstances which appeared to render such practice heretofore licit, and hence he holds physicians who formerly used this method of saving life, excusable—but believes that they are so no longer.

organism, is unable to give birth in the normal way. The diagnosis of the doctor reveals that if nature is allowed to have its course, both mother and child will die in the effort of birth, whether this occur prematurely or not.

There is one way of saving the mother's life, and that is by means of an operation which anticipates natural birth at a time when the foetus is still living—and under ordinary circumstances may receive baptism, although it is not yet viable, *i. e.*, it cannot continue to live when exposed.

Can the conscientious physician, having assured himself that the time of deciding between two alternatives has come, perform an operation or take the direct means of procuring an abortus, so as to save the temporal life of the mother, with the probability of his being able also to baptize the unborn child?—whereas otherwise both mother and child are doomed to die.

We feel no doubt on the subject. What the Church as interpreter of the divine law forbids is the killing of a child, however imperfectly formed, even when by this act the mother's life can be saved ; for the physician is indeed a preserver of life as an instrument in God's hand, but he is not master of any life and therefore cannot take it, no matter what the consequence.

But in the given case there is no question of killing (*directa occisio*) such as the terms of the S. Congregation express or imply. The death of the child is indeed accelerated by an inconsiderable time, because it is not viable at the period when we assume the operation must be performed. But are there not countless persons, who shorten their lives for the sake of a legitimate or higher gain. The laborers in the lead-mines, the missionary in the fever penetrated districts of West Africa, or the leper-nurses of Molokai, in various ways sacrifice some part of their lives for the needs of this or the hope a better existence. It is not their principal purpose, nor their purpose at all, but they do it, and do it legitimately. And the superiors who employ the workers in the hospitals, or who send their subjects to the dangerous missions are not to be blamed for counseling and assisting in this self-sacrifice,

which is foreseen and may be even desired for the gain attached to its accomplishment.

Such is the position of the doctor, who saving the mother's life affords at the same time an opportunity to the child of being baptized. This object, we are assured, is kept in view even by those physicians who, although not Catholics, have received their education in our better medical schools, such as at the University of Pennsylvania, where the professors have for many years shown great conservatism and inculcated as a first principle of medical ethics respect for the religious feelings and desires of the patient.

But is this view excluded by the recent decision of the S. Congregation, which is accompanied by a practical case illustrating the bearing of the ecclesiastical prohibition?

Let us see. In the case presented to the S. Congregation we have the *mother* threatened with sure death unless her child is removed *before it is viable*. The infant too is likely to live long enough after the operation, so as to receive baptism—but, we are constrained to ask, *might it not have lived, and been baptized, and grown to maturity if the operation had not been performed?* This we are not told; but it makes a very decided difference. In the case which we submitted above *both mother and child are sure to die* if nature is allowed to take her course. In the case submitted to the S. Congregation, the mother is sure to die if nature is allowed to take her course, but the child may be born and live, and be useful according to the designs of God. To force the premature birth of this child at a time when it is not yet viable (that is when it can not continue to live after being exposed), is to kill it—and this is not within the right of any physician to do, even if he can save thereby the life of a mother.

Assuming then the case in which, if the full period of gestation be allowed to pass, the child would be born and live, perhaps for years, though the mother must surely die—the doctor who operates for the “*procuratio abortûs*” is taking the life of the child, and that directly, although his intention or preference may be merely to save the mother. The law “*thou shalt not kill*” admits of no mitigation except

in case of unjust aggression or absolute necessity. But the child is not an unjust aggressor, nor has the doctor the duty or the right of taking its life in order to restore his patient.

The case which we proposed at the beginning is wholly different in this respect. It is a question of saving two lives, one temporal, the other eternal, both of which are declared forfeited unless the doctor interfere.

THE PLENARY INDULGENCE "IN ARTICULO MORTIS."

Qu. Called to administer the last Sacraments recently to a prominent member of the parish, I noticed over his bed a framed copy of the Plenary Indulgence for the hour of death, given to him and his family personally by Pope Pius IX. I thought it needless, therefore, to give the ordinary indulgence "*pro articulo mortis*" found in our missionary faculties.

Later on it occurred to me that I should have disposed the dying man for obtaining the indulgence by inducing him to comply with the usual conditions prescribed, namely : 1. To accept with resignation the death which awaits him ; 2. To pronounce with contrite heart the holy name of *Jesus*. Although these requisites, were not mentioned in the pontifical document, am I right in assuming that they are always to be understood as *conditiones sine qua non* for gaining the Plenary Indulgence "*in articulo mortis*?"

Resp. The Indulgence "*pro articulo mortis*" granted directly by the Pontiff requires, by common interpretation, (See Melata, *De Bened. Papali*, p. 193.) nothing more than the at least virtual desire to gain it, and that disposition of sorrow for sin, which is always demanded for obtaining an Indulgence. We assume, of course, that the pontifical privilege, whether written or verbal, does not expressly mention any other conditions.

As to the Indulgence "*in articulo mortis*" granted by special faculty to missionary priests and others (Ex concess. Bened. XIV et Clement XIV.) it requires as a *conditio sine qua non* the invocation (at least mentally) of the holy name

of *Jesus*. This has been declared by the S. Congregation (Decr. 23 Sept. 1775; and again on 22 Sept. 1892, in answer to a question proposed by the Archbishop of Dublin).

It is clear that the difference in the manner in which the Indulgence is communicated to the dying person in the two given cases implies a difference in the conditions to be performed.

We take this opportunity to advert to the case in which the dying person is altogether incapable of invoking the holy name, for example, in cases of unconsciousness, or delirium, or inability of any kind to comprehend? Does such a person gain the Indulgence?

Presumably, yes; inasmuch as the Church dispenses in such cases from the obligation otherwise imposed. That she does so actually appears from the rubric of the Ritual, which enjoins that the Apostolic Benediction be given, not only to the dying who have the use of their senses, but also to such as are destitute of consciousness, or out of their mind, provided the priest can reasonably presume that they desired such a blessing when in the full possession of their mental faculties. (See *Rituale Rom.* Tit. V, cap. 6.)

Such a provision would be useless if it were understood that the Indulgence could not be gained in the given cases. Hence it is clear that the Church means to dispense from the otherwise requisite condition.

BOOK REVIEW.

ROMAN LIFE IN LATIN PROSE AND VERSE. Illustrative Readings from Latin Literature, Selected and Edited by Harry T. Peck, Ph. D., and Robert Arrow-smith, Ph. D. American Book Co. New York. Pp. 256. Pr. \$1.50.

We have here a work that will go far to supply a want in the average college curriculum. Ordinarily the course of study in the Latin Humanities is based on Cæsar and Cicero, Virgil and Horace, with a few other authors of prose and verse. The student is thus apt to acquire some familiarity with the greater classics, with their general thought and style, but he gains little acquaintance with the development of Latin literature, and perhaps still less with the everyday language of the ancient Romans. A work, therefore, which shall present a general survey of the history of Latin letters, illustrated by typical extracts, and exhibiting somewhat of the living speech of the old Romans, cannot but be a desirable adjunct to our college text books. Such a work is the one here under review.

Its authors have gleaned from many fields, and have gathered not of course all the best, but much, very much, that is excellent, and have directed their readers to still ampler harvests. The student may here learn how the Roman mother sang the little one to sleep, and how the little one in turn sang and prattled when awake; how the farmer gauged the weather, and how the lover serenaded his lady; what charm cured a sprain, and what a footache; how a ball game was advertised and an election-appeal put forth; what Quintilian thought of whipping the small school boy; some jokes at which the Romans are supposed to have laughed, and many of the old saws and maxims in which they chrystalized their practical wisdom.

The representative Latin writers are taken up chronologically, a biographical sketch is given of each, and some typical extracts pre-

sented. These extracts are not fragments torn off from the text, but each has a certain completeness, and embodies some literary gems.

This feature extends the usefulness of the work beyond the school room, and adapts it to the tastes of the general reader as well as to the service of the literateur.

Lastly, the material setting of the book is worthy of its contents. Binding, letter-press, illustration are such as to make one desirous of reliving his college days if only for the joy and the advantage of studying his classics through such beautiful media.

F. P. S.

A TUSCAN MAGDALEN, and other Legends and Poems.

By Eleanor C. Donnelly, Philadelphia: H. L. Kilner & Co.

Poetry has been called, as it really is, the essence of art. Art is the expression (sensible) of the beautiful; and the beautiful is the splendor of truth. Hence it follows that the highest results of poetic genius may be reached by those who habitually dwell in, as they love, the domain of truth. On the other hand there is no medium that can more aptly convey truth in its profoundest and most subtle aspects than art, and poetry in particular. It combines that strange virtue which demonstrates and reveals, which convinces and by some mysterious influence renders the conviction a prominent and living motive of action. Hence the study, the cultivation of poetry is in reality a much more important factor in the education of both mind and heart than we ordinarily take it to be. For this reason, if for no other, we should make much of our poets. They should be listened to whilst we have them about us, rather than read when they are dead; for it is a fact that an attentive audience hightens the powers of real genius, and thus appreciation becomes productive anew of that which is highest within the reach of an artist.

Miss Donnelly's poems are the products of a truly poetic soul. They inspire because they are inspired by affection for what is pure and holy. There is a hallowed peace about the scenes which she creates about us of

Prophets and patriarchs, saints, heroes, sages,
And virgins chaste as snow,

who teach us lessons of life—life truest, because it deals not with the phantom ladder of vanities, but with the rock-hewn way that leads

to our eternal home. The rythm of her verse is simple, and the sounds of the words sweetly catch each other like children at innocent play. Sometimes you fancy to hear echoes from readings of "Evangeline," but the thought that there could be anything borrowed never comes to you, and you repeat, without growing weary, the same lines, and muse over the same fair thoughts until they sink deep into the heart.

We recommend this volume, as all Miss Donnelly's writings, because she is a sterling Catholic and a gifted poet, both qualities making her an apt teacher of what can only tend to ennoble and what must always please those who aim at truth through the beautiful.

LIFE OF CARDINAL MANNING, Archbishop of Westminster. By Edmund Sheridan Purcell. In two volumes. Vol. I, Manning as an Anglican. Vol. II, Manning as a Catholic.—New York and London: Macmillan & Co. 1896.

Perhaps the less said about this "Life" of the great Archbishop of Westminster, the better. It is an elaborate but altogether distorted portrait, not because Mr. Purcell wished to wrong the Cardinal, but because he attempted to rear a monument with ill-matched and insufficient material. He is guilty of serious, if not criminal, indiscretion in publishing from the private letters to which he had been allowed access, such as concern the affairs of persons who entrusted their private and personal difficulties to the Cardinal as a discreet guide, and whom Mr. Purcell had no right to drag into the public. As he did not have all the letters and diaries of the man whom he depicts, he is led to place in prominence certain clues to Manning's character which, interpreted without the light of attendant circumstances and of the principal motives of his life, cast an unbecoming shadow upon the noble form. It is as if one painted a portrait of a typical hero in the act of performing his morning ablution. The form of the man is there, but it gives us no idea of the true figure or of the characteristic qualities which render him admirable as he was. A biography which fails to do this fails in its main purpose.

We advise all admirers of the great Cardinal, and indeed all impartial students of the history of which Manning is an integral part, to wait for the *complete* "Life" which is promised to appear at an early date from more judicious and competent hands.

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Archbishop of Santa Fé. (With Spanish text.) Santa Fé: New Mexican
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AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. IV.—(XIV.)—APRIL, 1896.—No. 4.

THE EDUCATION OF CATHOLIC DEAF-MUTES IN THE UNITED STATES.

THE condition of the *uneducated* deaf-mute is pitiful. Walled in by silence, solitary, ignorant, unable to communicate with his kind except by signs and harsh cries, treated as a pariah that is a shame and burden to his family, shut out from the enjoyments of refined society, incompetent to earn a decent living, hopeless of a career of distinction, untaught by religion, he grows up little better than an animal, dwarfed in soul, stunted in intellect, caring only for physical comforts, envious of more fortunate men, malicious, spiteful, bitter and consumed with silent discontent for the fate that has made him as he is. His lot is hard to bear.

Even when his mind is instructed in the rudiments of knowledge and his hand is trained to some useful employment, his state is still deplorable, for, unless religion brings to his aid fortitude to bear his cross in patience, and grace to make a virtue of necessity, his affliction is apt to be a hindrance to the attainment of his end here and hereafter.

Now, what is the Church in the United States doing for its deaf-mutes?

The United States census of 1890 reported that the total number of deaf and dumb in the country then was 40,562. Of these 15,371 were between five and twenty years of age,

of whom 6,153 were in the fifty-five institutions which had sent in statistics to the Government. At present there are 10,679 deaf-mutes collected in the fifty-five public and thirty-four private¹ schools in operation, and of them only about 800 are in Catholic institutions, although the number of our afflicted ones must be between 8,000 and 10,000, and the number of those between the ages of five and twenty must be nearly 2,500.

Thousands of Catholic deaf children have been trained in the State institutions, for the first school for mutes in this country was opened at Hartford, Conn., in 1817, whereas no Catholic school was organized until 1836, in St. Louis, and this was done in a small way, while already there were five public or distinctively Protestant asylums in operation. At present we have only ten out of eighty-two institutions, and half of these are insignificant, struggling and poorly attended.

It is no exaggeration to say that a majority of the thousands of Catholic children who have been educated in the State institutions during the past eighty years, have lost the faith, and the thousand and odd now in our "non-sectarian" public institutions, are in almost certain danger of being lost to the Church. For they have gone from home uninstructed in religion, and in those establishments they have found few Catholic teachers and no influence that is in favor of the Church. They have had no opportunity to go to Mass on Sunday, no encouragement to observe the laws of abstinence as prescribed by their religion, no preparation for the reception of the Sacraments. They are often surrounded by non-Catholic companions who have ridiculed the sign of the cross. Many of them have studied in their text books of history and in the volumes of their library misrepresentations of Catholic doctrines and doings. They have lived, frequently, in an atmosphere of prejudice against Catholics, and they have been infected with its malaria. It is but natural that these children, having no other instructors, should have accepted as the indisputable truth whatever has

¹ This is the latest account as given in the *American Annals of the Deaf*, January 1896, published at Washington, D. C.

been taught them ; while their teachers in many cases have endeavored to proselyte them.

The principal of St. Joseph's Institute testifies on this point :

"We endeavor to give our pupils all the advantages that are offered them in other institutions, but in spite of this it is probable that no less than one-third of our Catholic deaf-mutes enter Protestant institutions, from which in the course of a few years they return, Catholics in name only and often not even this. The number of deaf-mutes there educated is very large.—A Sunday school has been opened for their instruction at St. Francis Xavier's, New York City. The classes are well attended, but it is almost impossible to remove the prejudices which they have imbibed in these institutions and it is no unusual thing for them to disavow all belief in the Real Presence."

Referring to a case of apostacy of which he had heard, Mr. P. M. Whelan, of Philadelphia, a cleric who has dedicated his life to work for deaf-mutes, states :

"I could enumerate many similar instances. On the present occasion I shall content myself with one. A class was in preparation for First Communion. One boy, somewhat bolder than the rest, said he didn't want to go to Holy Communion, but that, if he did go, it would only be to cast the sacred particle on the ground as soon as he had received it. This threat he followed up by saying that the Catholics were liars and deceivers. When asked where he had learned all this, he replied, in a book which he had read at school."

The Rev. P. Fallon, of Alton, Illinois, declares :

"If we cannot trust to the home training of those among our children who have all their senses and who may be corrected at home if they have any false ideas concerning religion, how infinitely less can we trust these poor deaf-mutes who cannot imbibe their religion with their mother's milk ; who cannot hear a word of religion or perceive any idea of God till they receive instruction from their teachers. These poor children of the silent world receive all their intellectual knowledge from the teachers who instruct them, and no doubt the heart of many a Catholic mother has been rent with grief when her son or daughter, returning from a State institution, has announced that he or she is opposed to the Catholic Church."

Similar testimony can be had from teachers in all Catholic deaf-mute institutions, and their unanimous opinion, to put it in one sentence, is that to send a Catholic child to a State institution is, as a rule, to condemn it to the loss of its faith.

Our Protestant neighbors have been most zealous in their care of the deaf. Not content with their evangelizing operations conducted through State institutions, they support

clergymen who go from place to place ministering to the afflicted. The Rev. Mr. Gallaudet and his two clerical assistants do their utmost to make their Church in the city of New York, the resort of the deaf-mutes of that city, and they have provided a library, a reading room and other attractions of a similar character for their exclusive use. The Rev. E. O. Dantzer, a deaf-mute, once himself a Catholic, now a parson, visits central New York. The Rev. Job Turner, also a deaf-mute, takes charge of his fellow sufferers throughout Virginia and adjacent regions. The Rev. J. H. Cloud, a deaf-mute, holds religious services in Missouri. Mr. Moylon, a deaf-mute, formerly a Catholic, now a lay reader among the Episcopalians, works for his kind in Maryland. The Rev. J. M. Keohler is pastor of a deaf-mute congregation in Philadelphia and makes regular missionary excursions throughout Pennsylvania. These are only some of the more zealous Protestants who are at work in this field. They keep track of all deaf-mutes within their respective territories. They invite all of them to re-unions of deaf-mutes conducted by them. They sympathize with them, aid them, find them employment, hold religious services for them, keep in touch with them—no wonder that they hold all their own to Protestantism and draw some Catholics from the faith !

We Catholics have neglected our deaf-mutes. If we had not, there should be in our schools more than 800 out of our 8,000 to 10,000. Only in eight out of forty-five States have we as much as one school for them. Only a handful of our 10,000 priests know the sign language. And the very few schools that we have, are treated by the Catholic public with cruel indifference and suffered to sink or swim as best they can. In New York they have State aid ; outside of that commonwealth, God only knows how they get along. In the Ephpheta School, in Chicago, during the winter of 1893-94, the Sisters were so destitute that they had to sell various articles of their convent furniture to obtain money for current expenses, and, when they had disposed of everything they could spare, they were forced by absolute want to go out into the city every day after their exhausting labors

in the class-rooms, to beg for food in order that they might keep their pupils and themselves from starvation. They thought of themselves last, and some of them, stinting themselves to save the children from hunger and cold, broke down in health under the strain of labor, anxiety and privation.

In a private letter, one of the nuns devoted to this work in another locality writes :

"It is certainly a great pity that Catholics show so little regard for these afflicted children and have allowed the work to pass almost entirely from their hands ; while the name of Gallaudet is honored throughout the land for his labors among the deaf, the name of the devoted Abbé de l'Epée (who kindly imparted to Gallaudet the method of instruction he himself had invented, and even furnished the latter with a teacher, one of his own pupils) is almost unknown in America." Another Sister says : "I sincerely hope that your article will stir up some interest in deaf-mutes and induce generously-disposed persons to turn their attention towards this afflicted portion of the community and aid the Catholic schools which are struggling to give them an education."

Now, where are these Catholic deaf-mute schools, and what are they doing ?

1. To Bishop Rosati, of St. Louis, and to the Sisters of St. Joseph belongs the credit of starting the first Catholic institution for deaf-mutes in the United States. In 1836, at the invitation of that apostolic prelate, Sister St. John and Sister Celestine came from Lyons, France, where they had been trained for the work, and opened a school in the city of Carondelet.¹ It was transferred to St. Louis in 1861, and

¹ The following pertinent passage is taken from the "*Life of Mother St. John Fontbonne*," foundress of the Order of Sisters of St. Joseph :

"In 1837, the little Community had the inexpressible consolation of welcoming two additional Sisters from Lyons, Sister Celestine, afterwards Superior of Carondelet, and Sister St. John, the foundress, some years later, of the Congregation of Philadelphia. These two religious, who, in 1836, had been sent to Saint-Étienne to prepare themselves for the instruction of the deaf-mutes on the American mission, had been long and anxiously expected. The Bishop was informed of their departure from Brest on the 17th of April, 1837 ; but as months rolled by, bringing no tidings of the travellers, both he and the Sisters gave them up as lost. The vessel, meanwhile, had put in at the West Indies ; and it was only in September that the two Sisters, having reached St. Louis by way of New Orleans, presented themselves to the Bishop. He, however, would not, at first, believe they were the Sisters of whose coming he had despaired ; and to assure himself of their identity, he

was known as St. Brigid's Deaf Mute Institute, having from thirty to forty pupils. But as the school was in connection with St. Brigid's Orphan Asylum, the building became too small for both purposes. So, in 1883, the mutes were sent to Hannibal, where ample accommodations awaited them. Shortly afterwards the community purchased the site of the present *Mariae Consilia* Institute, on Cass avenue, St. Louis, and enlarged the building then on the ground so as to furnish plenty of room for the girls. These, in 1885, were brought back to the chief city of Missouri, to the joy of the parents of those among them who resided in and near it, who had objected to the rearing of their little ones where they could rarely see them.

Two years later, the boys were also brought back to St. Louis, and the Hannibal deaf-mute school was permanently closed.

But as the pupils increased in number, the accommodations of the St. Louis institution again became insufficient, and the boys were removed to a boarding and day school at Longwood Place, in the southern part of the city. This school was named St. Joseph's Institute for Deaf-Mutes. The *Mariae Consilia* School is for girl boarders, of whom it has now thirty-eight, and for boy day-scholars, of whom it has four. St. Joseph's Institute has fifteen pupils.

bade them converse before him in the sign-language. Whether or not they had their letter of obedience the Annals do not say ; if they had, probably the Bishop feared its authenticity. This reception, serious though it was, had its ludicrous aspect, and the tired and, it would seem, hungry travellers, were somewhat at a loss for a subject on which to converse. But there was no alternative. Prove themselves to be the deaf-mute teachers they must, so Sister Celestine, turning to Sister St. John, asked in signs, "What are you thinking of, Sister?" to which the latter in all the simplicity of truth, replied: "I am thinking of the bread we ate in France." So unexpected and evidently so candid an acknowledgement overset Sister Celestine's gravity, and she could not restrain a laugh. The Bishop insisted on knowing what had been said, and whether or not hunger was a sufficient proof of their being the expected travellers, it would appear they had to undergo no further examination. Going to a closet in the room, the Bishop took therefrom a piece of brown bread, which he gave to Sister St. John with the injunction to eat it."

In both schools the combined system of instruction is used. The manual alphabet, pantomime, writing, speech and lip-reading are all employed. Thirteen of the *Mariae Consilia* pupils and a few of the boys in St. Joseph's receive special training in articulation and lip-reading, and have attained a notable degree of proficiency.

Last summer Dr. M. A. Goldstein introduced a system of training for the auditory nerve. This system has achieved astonishing results by developing in persons apparently altogether deaf not only the sense of perception, but also that of differentiation of sound.

The girls are taught plain and fancy needle-work, drawing and painting, cooking and house work. They attend Mass every morning in the chapel. The older girls belong to a Sodality which brings them together every Sunday afternoon for a special instruction by the Rev. Chaplain. A library is also at their disposal to render useful their hours of leisure.

The two schools receive no aid from City or State. They are supported mainly by the endeavors of the Community in charge of them, for, although a tuition fee is exacted from those who are able to pay it, no pupil of good morals, capable of being instructed, is rejected for want of means.

Over 300 deaf-mutes have been educated by the Sisters of St. Joseph in these schools, since the beginning was made sixty years ago.

The Catholic inmates of the Illinois State Institution for Deaf-Mutes, at Jacksonville, receive instruction in their catechism from Mr. Edward Cleary, who is himself a deaf-mute, and one of the regular teachers of the institution. But this is done outside of school hours and on Sundays, without remuneration, as it is strictly forbidden to any instructor to broach religious subjects during the ordinary school hours. He took this extra work upon himself at the request of the Rev. Father Crowe, and has deserved the gratitude of parents and pupils by this service done them for God's sake.

2. *Le Couteulx St. Mary's Institute*.—In the autumn of the year 1853, an association was incorporated in the city of

Buffalo, N. Y., called "Le Couteulx St. Mary's Benevolent Society for the Deaf and Dumb," to aid and instruct the Catholic mutes of that region. It was named after its first treasurer, Mr. Louis Le Couteulx de Caumont, who was in his day a distinguished benefactor to charity. Its first president was Bishop Timon. An acre lot was given to the new institution by the former and three small frame cottages by the latter. In 1857, three Sisters of St. Joseph, who had acquired a knowledge of the sign language and methods of instruction at Caen in France, and who were then in St. Louis, were invited to Buffalo to take charge of the school. But they had to start a regular day-school for children who were not deaf-mutes, to enable them to support the house and to equip it for the care of the deaf. In 1859, they began their real life-work with four deaf-mute girls as boarders and a few boys as day-scholars. But they did not, it appears, receive sufficient support and had to suspend their classes for a while, although through the encouragement and help given them by the Bishop, they were enabled, in 1862, to resume their instruction. From that time onward their institution steadily developed until it reached its present grand proportions. Besides its city property, it has a branch place with twenty-three acres, for the smaller boys, about two miles and a half from its main structure. It has spent \$110,000 for buildings and grounds. In 1871, it was allowed by the Legislature to receive deaf-mute children under twelve years of age as county beneficiaries, and the next year it was authorized to receive State pupils.

The whole number of pupils so far admitted to the school is about 600. It has now some 150, of whom about 70 are supported by the State of New York, about 50 by counties, 20 by parents and friends, and 10 by the institution.

The system of instruction used is the combined—sign and oral. Articulation or "improved instruction" was introduced in 1870, after two of the teachers had been trained in "visible speech" by Professor A. G. Bell. But his method of symbols was gradually dropped and the German plan, or method of imitation, was adopted in its stead.

In 1874, industrial training was introduced. It began with chair-caning and needlework. Now the boys are taught printing, tailoring, shoemaking, chair-caning and wood-carving, and the girls are instructed in sewing, dressmaking, cooking fancy work and household duties. All the clothing and shoes required by the pupils are now made in the institution. A weekly magazine, *Le Couteulx Leader*, was founded in 1875, which is set up and printed by pupils, and to which some of them contribute.

The institution sent three exhibits to the World's Fair in Chicago. The first, which was presented to the Department of Public Instruction, consisted of one memory sketch of Bishop Timon's three cottages, twelve photographic views of the present buildings, four water-color pictures, two volumes of exercises in grade work, seven volumes of *Le Couteulx Leader*, and a suit of clothes for a boy. The second, sent to the Collective Exhibit of Schools for the Deaf, consisted of twelve photographic views, two volumes of grade work, and the Columbian edition of the *Leader*. This exhibit, at the request of the U. S. Commissioner of Education, has been presented to the National Pedagogic Museum at Washington, D. C. The third exhibit was made up of three photographic views, one oil painting, ten water-colors, two volumes of grade work, a complete file of the *Leader*, and several specimens of chair-caning and wood-carving. This constituted part of the Buffalo diocesan exhibit.

By experience gained through their own efforts and by frequent visitations to other schools, the Sisters keep St. Mary's among the most successful institutions of its kind in the country.

3. St. Joseph's Institute.—In the year 1869, St. Joseph's Institute for the Improved Instruction of Deaf Mutes was founded in New York by the Ladies of the Sacred Heart of Mary. It has three departments. The original institution is at No. 772 East 188th street (Fordham). It was opened as an academy for young ladies to supply the means to establish a school for the deaf. It had a difficult beginning. Often the Sisters were tempted to despair of gaining a support, and

were it not for the State and county aid that they have received since 1875, they would be unable to take care of the hundreds of children whom they now educate.

A branch house was inaugurated in Brooklyn in 1874 for the purpose of offering to the deaf-mute girls of that city the advantages of a day-school.

A branch school for boys was begun in a rented dwelling in Fordham in 1875, and filled up so rapidly that a commodious villa at Throgg's Neck, West Chester, was purchased for their proper housing.

The number of children attending the three schools in 1894, was 375, of whom 184 were State pupils, 156 county pupils, and 32 private pupils.

The same Sisters conduct St. Elizabeth's Industrial School at 235 East 14th street, New York, which is for speaking children who are destitutes or orphans, but it also receives homeless deaf-mute girls after they leave school. It finds work for them, and, if they so desire, it allows them to live with them, while working out by the day.

Beginning with a Kindergarten, the Sisters go on to instruct the pupils in their three schools the branches usually imparted in primary and grammar classes, equip them for life-work by industrial training, and teach them to be virtuous Christians by the knowledge and practice of religion.

In the early days of the institution, the manual method was followed, but it was soon discarded for the combined, and this was used for several years with a gradual approach to the purely oral. Since 1888, when two of the Sisters visited the model school for the deaf at Bordeaux, France, the oral method has been taken as the standard of the institute. At present about 230 pupils use it, while only 68 employ the combined method.

The boys are taught printing, shoemaking, tailoring, mechanical drawing and wood-working. The girls are instructed in dressmaking, sewing, fancy needlework and household duties.

4. In New York City the Rev. Alfred Belanger, of the Order of St. Viator, labored for several years among our

deaf-mutes until growing ailments obliged him to retire. Since his withdrawal, the Rev. Father Stadelman, S. J., has taken up the work. Every Sunday afternoon he gives an instruction in the College of St. Francis Xavier and then imparts the Benediction of the Blessed Sacrament. The Xavier Deaf Mute Union, organized about five years ago, offers literary and social advantages. The young men meet every Thursday evening at the College. Last winter they produced a drama, "Judas Maccabaeus," in the sign language. The young women meet twice a week in the rooms of the Notre Dame Club at 71 Seventh avenue. So popular are these reunions, that they attract regular attendants from Brooklyn, Jersey City and other points. It is to be regretted that circumstances prevent their spiritual director from devoting himself to them exclusively. He can give them only a few brief moments after his exacting duties in the College are fulfilled, leaving him no time to visit them in their homes, to inquire into their surroundings, to stir them up to the regular practice of their religious duties, to promote their temporal welfare.

The Society of St. Vincent de Paul, at the last General Convention of its "Conferences" in New York, considered the question of taking up the work for deaf-mutes, and we are sure it will find in that field opportunities for the exercise of its most zealous charity.

5. The Ephpheta School. One day in the year 1884 a poor woman employed as a laundress by Mrs. N. Jones, of Chicago, happened to mention to the latter that there was no Catholic school to which she could send her deaf-mute daughter. The worry of that mother for the soul-training of her afflicted child so affected Mrs. Jones, that, in conjunction with Miss Eliza Allen Starr, she called together a number of prominent Catholic ladies of the city to consider the subject. The meeting was presided over by the Rev. Henry Meurer, C.S.S.R., who was deeply interested in its object, having become familiar with the sad fate of several deaf-mutes who had lost the faith because they had not been properly instructed. At this meeting it was first proposed to

establish a fund to send poor Catholic deaf-mutes to some approved school in the country. But it was subsequently resolved to open in Chicago an institution for their moral, mental, physical and industrial training. Accordingly an organization, called the Ephpheta Society, was formed. It was appropriately named from the word Ephpheta, "Be thou opened," used by our Lord when He cured the deaf and dumb person mentioned by St. Mark (vii, 34).

In the autumn of that same year, the school was begun. It was placed in the charge of Ladies of the Sacred Heart of Mary. It started with only 2 pupils. At the end of the first year it had 15; at the close of the second, it had 28. It was at first a day school, and for two terms it was located at 433 W. 12th St., where a room was placed at its disposal, rent free, by the Jesuit Fathers of St. Ignatius' College. But soon applications for admission came in behalf of children at a distance from town, even from beyond the borders of the State of Illinois. Thus the urgent need of a boarding school became apparent. In the fall of 1886, a move was made to St. Joseph's Home, 409 S. May St., where accommodations for girl boarders had been procured, and, during the next year, a cottage on the grounds was made ready for the reception of boys. From that time forward, the number of pupils constantly increased, until it reached its present annual average of 105, of whom about 75 are boarders.

Besides the ordinary branches of a common school education, all of the pupils are instructed in free-hand drawing from objects, casts and life. Mechanical drawing, wood carving and modeling in clay, are likewise taught, and the girls are trained in sewing, fancy needlework, embroidery, lace making, dress-making, cooking and house-keeping. The students also write for, illustrate, set up and print the *Ephpheta Paper*, \$1.00 a year which is published for the benefit of the institution.

Although the school has no other industrial features than those just mentioned, it has managed to place its graduates, on leaving it, in a position to learn a good trade, and some of

its pupils are now good printers, stone cutters, marble workers, wood carvers, dressmakers, etc.

The school sent an exhibit to the World's Fair that was highly praised. It consisted of class exercises, bound copies of the *Ephpheta Paper*; drawings in pencil and charcoal, modelings from casts and life. A cabinet, designed by a teacher and carved by pupils, was honored with the award of a gold medal, and a diploma was given "for neat habits and good workmanship of the students, and benevolence and good methods of training practiced by the teachers."

The Ephpheta Society disbanded in December, 1892, and the whole responsibility of supporting and conducting the institution devolved on the Sisters in charge. They have struggled along valiantly, but they are still without a building and without a certain income. They receive no aid from City or State, and have to depend on voluntary offerings and on the contributions paid by the parents of the pupils.

What they derive from the latter source is soon told. They charge for board and tuition one hundred dollars a year, two dollars a week. This sum provides for a primary and grammar school education, art and industrial training, food, fuel, light, medical attendance, and, in some cases, clothing. For two years, lately, when they had an average of 72 boarders, they should have received, even at this low rate charged for their support, the sum of \$14,400, but the amount that they did get was \$2,346, about one-third of a dollar a week per pupil. It is evident that they cannot support the children and themselves and keep up the institution on such terms, and it is easy to believe the report that they have gone hungry themselves more than once for want of the means to buy the commonest necessities of life. Yet, trusting to Divine Providence and considering the perils of uninstructed souls, they have managed to procure the necessities of life without turning one deaf-mute from their door, pay or no pay.

The school has ten classes. Speech and speech-reading are taught all the children, although signs and the manual alpha-

bet are not excluded. Recitations are conducted by speech or by writing. Some of the pupils communicate with the teachers and hearing friends almost wholly by speech. Aural training is practiced for those only partially deaf. The *Audigène Verrier*, an invention of Mgr. Verrier, is used for this purpose and with most gratifying results.

If wealthy Catholics in Illinois are concerned to find an object of charity worthy of help, they need look no farther than the Ephpheta School.

6. St. John's Institute.—The Rev. Theo. Bruener, of the Catholic Normal School and Pio Nono College, at St. Francis, Wisconsin, opened there in 1876 a school for deaf mutes. For want of a suitable building he used the second floor of the college gymnasium for three years. Then a three-story brick structure was put up. The institution can accommodate 80 pupils. It has three departments—school, industrial and domestic.

In the school department the children receive a primary and grammar education. The sign language is used principally, although articulation is practised. Professor L. W. Mihm has charge of the boys and some Sisters of St. Francis instruct the girls. The younger children spend half of the day in classes and half in the shops.

In the industrial department the boys are taught various trades—carving, carpentering, painting, gilding, frescoing and shoemaking. The institution was once about to fail for lack of means, in 1889, when the then Rev. Director, Father M. M. Gerend, appealed to the late Archbishop Heiss to build workshops for the manufacture of church furniture. It has now the best plant in the Northwest for the making of altars, confessionals, baptismal fonts, pulpits, pews, statues, stations of the cross, and other cabinet and carved work used in ecclesiastical edifices. It turns out \$30,000 worth of work a year, and has executed orders for Catholic churches in Wisconsin, Iowa, Illinois, Nebraska, Indiana, Michigan and North Dakota, to the pastors of which it refers for guarantees of its artistic productions. The boys not only help to support themselves and the school, but they also acquire skill in

a handicraft at which they can make their way in the world. Father Gerend says :

"Since the establishment of our industrial department six years have elapsed, and we are now in a condition to form an idea of its merits. It has been a decided success ; it has wrought a wonderful change in our boys ; it has made men of them. Pupils who have not finished the elementary branches of study spend only a portion of each day in the shops, whilst those who have finished, no longer go to school, but work in the shops only. It is surprising to see how expert these boys become at carving, etc., after working in the shops under efficient teachers for a few years. In order to complete the education of these boys, those that work in the shops only are set free and watched, as it were, from a distance. They have but few rules to comply with, and receive a small compensation for their work, sufficient to make them self-sustaining. With this they pay their board at the Institute, buy their clothes and whatever else they may need. This goes to make them independent, teaches them the value of time and money, and fits them peculiarly to get along when they leave the Institute and are placed on their own responsibility. Boys who know their trade sufficiently well and desire to leave are furnished places in shops, factories, etc. There is always a great demand for good carvers, and we could place any number of them if we only had them. Such boys as have been working away from the Institute have been a credit to us, have given satisfaction to their employers, and have behaved as gentlemen. Graduates desiring to return are welcome. Our Institute will always have its doors open for these unfortunates, and be a home for them."

In the domestic department the girls learn sewing, dress-making, needlework, baking, cooking, etc.

The tuition, including board, washing and medical attendance is \$10 a month. But as the school is a diocesan establishment, deaf-mutes of the Archdiocese of Milwaukee who are not able to pay this fee are received, on a certificate from their pastor, for whatever they can afford to give.

Deaf-mutes are admitted between the ages of 8 and 25, and about forty of them are now in the Institute.

7. In Philadelphia.—About sixteen years ago, the Rev. Daniel A. Brennan, pastor of the Church of the Assumption, at that time Chancellor to Archbishop Wood, was induced to interest himself personally in the spiritual care of the Catholic pupils in the Pennsylvania Institution for Deaf and Dumb. The Archbishop gladly seconded his efforts, and the matter was broached to Rev. Mother Mary John, Superior of the Sisters of St. Joseph, who showed herself at

once willing to engage in the work. With this view she sent two of her best teachers to study the sign language and methods of teaching at the Pennsylvania Institute for Deaf Mutes, where they received every attention that liberality and courtesy could dictate. Professor Crouter now Principal of the Institution at Mount Airy, gave his personal attention to the Sisters and promoted by every way in his power, the end they had in view. And here it may be said with grateful acknowledgment, that from that time to the present the same course has been followed by the officers of the State Institution.

The Course begun at the Pennsylvania Institute was continued by one of the Sisters at the Le Couteulx Deaf-Mute Institute of Buffalo under the care of the Sisters of St. Joseph.

Negotiations had in the meantime been entered into with the officers of the Pennsylvania Institute, and it was agreed that the deaf-mutes should be allowed to attend the Cathedral for Mass and religious instruction.¹

The following is an extract from the Annals of the Congregation of the Sisters of St. Joseph, written at that time :

"On Friday, October 14, 1881, Rev. Mother Mary John received a letter from Rev. Father Brennan informing her that the Board had given consent to the Deaf Mutes attending Sunday School. In his letter he said:—Let us all pray hard that God Himself may guide and abundantly bless and aid the venture. I am sure he will bless you, dear Mother, for your warm, earnest efforts to afford means of salvation to his afflicted children. May the blessings be abundant and great indeed !

"On the morning of the fifteenth, Rev. Mother had the Community offer Communion for the success of the work, and urged the Sisters to beg St. Teresa to take under her special protection this undertaking as she had taken the Congregation when on October 15, 1650, the first Sisters of our Order had received the habit and been placed in charge of the Orphan Asylum at Montferrand. All the Community felt it to be a blessed and happy omen that the work should be inaugurated under the patronage of her who had been from the first a patroness of the Congregation and felt there was a special providence in the letter's having been written on the eve of her feast.

"On Sunday, October 17, the Community again offered Communion for its success and on that day Sisters Arsenia and Patricia began the Sunday School with seventeen pupils."

During all this time the Most Rev. Archbishop Wood and Father Brennan continued to take the liveliest interest in the welfare of these children. His Grace often visited the classes and encouraged them by little rewards in their studies and the observance of discipline. A touching instance of this charity on the part of the noble Archbishop may be here recorded. He was in the habit of spending a few hours with his deaf-mute children every year at Christmas. On the last feast before his death, being unable to leave his room, he sent for the children and made them come into him one after another, distributing to each a little gift of candies. Among those of the Philadelphia clergy who at this time befriended the little deaf-mutes were Father Jordan, S.J., who, whenever he divided his rewards to the Sunday-school children under his special care, never forgot to set apart a share for the deaf-mutes. Rev. Father Lane of St. Theresa's and Rev. Father O'Reilly of St. John's likewise showed them many kindnesses in their church ministration. In 1883 the classes numbering about 70 girls, were transferred to St. Joseph's Convent, Locust street above Fourth. The boys were placed in charge of the Rev. Fr. Lebreton who taught them at 715 Pine street.

The interest shown in the care of the deaf-mutes by His Grace Archbishop Wood was continued under his beloved successor. The Most Reverend Archbishop Ryan has on several occasions visited the children at St. Joseph's. In 1890 he appointed Rev. Father Broughal of St. Patrick's to act as their Director. On this account the classes began to be held from that time at St. Patrick's Hall, and there also the mutes attended Mass with the children of the parish, until the removal of the State Institution to Mt. Airy in 1892.

From that time the children boys and girls, have assembled at the Church of the Holy Cross, the use of which was kindly given by Rev. J. O'Keefe. Since September, 1895, there being two priests now at Mt. Airy, the mutes have had not only the blessed privilege of assisting at Mass, but Rev. Father Elcock, the new Rector, has every Sunday, as far as possible, given them a special instruction, this being

interpreted in sign language by Mr. Whelan who comes over from the Seminary for this purpose.

Since the opening at Mt. Airy, four Sisters from the Convent at Chestnut Hill teach Christian Doctrine to the classes which now number one hundred and thirty, boys and girls, whose ages range from five to over twenty-two years.

The adult deaf-mutes of the city have formed the "De L'Épée Catholic Deaf-Mute Association," which has a club-room in the Philopatrian Institute, where they meet at regular times, and where they "listen" to lectures in the sign language.

Little as can be done to teach religion in the space of two hours a week,—from 2 to 4 P. M.—even this is something of an improvement on their once neglected condition.

It may not be amiss to say here that, from the time the Sisters of St. Joseph engaged in the work, sixteen years ago, up to the present, that Community has cheerfully defrayed all the expenses attendant on their part of the work, there being no provision, public or private, made for it.

While again bearing witness to the liberality of the State Institution, we cannot but deplore the loss of souls to the Catholic Church. It is impossible in the short time given them on Sunday to give all adequate instruction in even the essentials of Christian Doctrine, and however liberal their educators may be, they cannot but give erroneous ideas of Catholic topics. If some of our Catholic philanthropists would but devote to these afflicted ones of Christ a little of their superfluity, what a harvest of souls might be saved from destruction! Here, sad to say, it is not those "who are not of the fold" that one seeks to bring in; it is souls born to the inheritance of the faith who are, as it were, defrauded of their rights by a misfortune for which they are not accountable. Surely of those whose charity is exerted in their behalf will our Lord say: "Inasmuch as ye have done it unto these, ye have done it unto me."

8. In Cincinnati.—The Sisters of Notre Dame have in Cincinnati a school for deaf-mute girls. It was opened in 1890. It has only about fifteen pupils.

Archbishop Elder, like a good shepherd, is concerned for the deaf lambs of his flock. In May, of last year, he addressed a Circular Letter to all the pastors of the diocese, as follows :

“ More than once I have expressed my solicitude in regard to the spiritual care of the deaf-mutes in our diocese, both children and adults. We are doing what we can for the children living in Cincinnati. The Sisters of Notre Dame, on Sixth street, have been for several years instructing all whom they could gather, teaching them both by the sign language and by vocal sounds and lip reading. But there are, no doubt, many of the afflicted in other parts of the diocese and probably not a few in Cincinnati who are unknown to us. Natural delicacy disposes both the children and their families rather to conceal their misfortune than to make it known beyond their own immediate circle. Too many, I fear, for want of better opportunity, send their children to public institutions where they are in certain danger of losing their faith. Teaching a deaf-mute to read and write, opens its understanding to an entirely new world. And it is but natural that the person who first awakens it to this new life, should be looked upon as its safe guide and have all its confidence. Whatever idea that first guide may communicate concerning God and the duties to God and the teachings of religion, are seized upon as absolutely true. And experience certainly proves that if these first notions are erroneous, it is humanly impossible to have them effectually corrected. Hence the paramount necessity of having deaf-mutes to receive their very first instructions from persons who have themselves a correct knowledge of religion. How we may effectually provide for this, is a problem yet to be studied. And the first step towards examining this, is to ascertain the number of such afflicted children, where they live, how many of them belong to families with means sufficient to provide for their education, how many must be provided for by the help of charity.”

The Archbishop requested the pastors to get the names, etc., of the deaf-mute children within their respective parishes and to send the information to him. He himself conjectured

that the number was about 250. What will be done for them, remains to be seen. But, at present, besides the little school of the Sisters of Notre Dame, a Franciscan Father, the Rev. F. Vincent, gives instructions to the adults of the city as often as his other duties allow.

9. In St. Paul.—The Ladies of the Sacred Heart of Mary, opened in 1886 in St. Paul, Minnesota, St. Mary's Institute for Deaf-Mutes. It has about fifty pupils.

10. In Louisiana.—The Deaf-Mute Institution of the Holy Rosary is situated in one of the healthiest localities of Louisiana, in a pretty rural district called Chinchuba, about thirty miles northeast from New Orleans. This house is the first Catholic institution of its kind in the South, and by its erection a long felt want has been supplied and the hearts of Catholic parents are gladdened as an opportunity is afforded them to give their deaf-mute children a religious education as well as their speaking and hearing children. Very Rev. Canon H. C. Mignot, Rector of the Cathedral at New Orleans, is the founder and director of this institution, which was opened for the admission of deaf and dumb children, on the 1st of October, 1890. The school began with two girls and one boy, but the number steadily increased, and at present fifty-two children, thirty-one boys and twenty-one girls are sheltered under its hospitable roof. Girls of all ages are admitted and boys under the age of fifteen years. Pupils receive board and tuition free of charge. The institution is supported by its founder, the kind and generous hearted Abbé Mignot, aided by the charitably disposed and sympathizing friends of the poor unfortunate mutes, the majority of these being from the poorer class of the people. The children remain here during the ten months of the scholastic year and spend the vacation months, July and August, at home with their parents. The manual and sign methods are used as well as the oral. The institution has a bakery, a carpenter and shoe shop, and printing room, etc., where these industries are studied with success.

The mutes are also instructed in garden and field-work. The total number of pupils instructed since the opening of

the school is 74. The estimated number of deaf-mutes in the Diocese of New Orleans is about 400.

11. In Baltimore.—Maryland has a State school for the Deaf and Dumb, located at Frederick, which was opened about the year 1870. It has upward of 120 pupils. Fifteen years ago, the Rev. Francis Barnum, S. J., then a scholastic, now a brave missionary in Alaska, undertook to visit the Catholic inmates of that institution. Like the Abbé de l'Épée, he began with one pupil, for he had to learn himself before he could teach. As soon as he had attained some proficiency in the sign language, the five Catholic boys, who were in the institution then, went every Sunday to St. John's Church to be instructed by him. Later permission was obtained to visit the children in the school. Shortly afterwards (1882-83) a class for the girls was started, which also consisted of five members. Ever since this last class was formed two catechists from the Novitiate have visited the school on Thursdays to instruct the girls, and on Sundays to instruct the boys. Those who have held the office of catechist, whenever they visited the school, have been treated with the greatest respect, and time and again received much assistance from the Principal, Mr. Charles W. Ely. The work with these children has grown and prospered with the school, so that now four catechists visit it every Sunday. They teach the children the catechism. The hours are so arranged that the Catholic children are receiving their instructions while the other children are attending the Bible lesson in the chapel. For some time past the Catholic children are allowed a certain appointed time during which they can prepare their catechism. The number of Catholic pupils during the last five years has averaged twenty, but, owing to the large graduating class last year, there are only seventeen this year. Five of these have been confirmed, and seven others have received their first Communion; three have made their first Confession, and the others are preparing for the same act. The ages of these pupils range from six years to eighteen.

Those who have made their first Confession approach this sacrament every month, while the older ones receive Com-

munion also. This little mission has on the whole been successful beyond expectation when it is considered that for a teacher of the deaf it is of the utmost importance to be thoroughly acquainted with his pupils, to know their peculiar wants, and above all to have their confidence. This is a difficult matter, in as much as the many duties of the scholastic limit the time and opportunities of the members upon whom the work of teaching the deaf-mutes devolves. Letters are frequently received by the catechists from graduates, which not seldom bring the good news that their former pupils still remain faithfully attached to the performance of the duties of their religion.

The very Rev. Rector of the Novitiate writes :

"It may be well for you to know that what work is done by us for the deaf is only a side-issue. The main work of the young men here being study, they have very little time to give to active works of zeal. However what time they can spare is given willingly and cheerfully.

"I have one consolation now however in this work and that is, altho' on account of studies they are precluded from spending much time at it just at present—many of them learn, to a certain extent the language, so that in later life very many will be able, at least, to do something for this sadly neglected class of Catholics."

II. A few months ago a correspondent wrote to the San Francisco *Monitor*: "The necessity of Catholic instruction and education is shown by the fact that many of the Catholic children attending the Deaf and Dumb and Blind Institution at Berkeley, rapidly give up their faith altogether, for some reason, after entering the institution. Although it is a State institution, there is some influence which causes the children to neglect their religion. Time was when the children were driven to church in the carriage belonging to the institution, but that has been done away with ; consequently the children do not go to church, nor do they receive any instruction to keep alive their faith. Now a Home for deaf-mutes has been established by the Sisters at Temescal. It is unfortunate, however, that the innumerable advantages which years of study and experience and a great income have secured to the Berkeley asylum, should be denied to Catholics who bear their share of taxes for it."

To remedy the forlorn condition of the Catholic deaf-mutes of the Pacific coast, the Sisters of St. Joseph have started a "Catholic Deaf and Dumb College" at Fortieth street and Telegraph avenue, Oakland, California. It is under the patronage of the Archdiocese of San Francisco. It is conducted by Sisters from Carondelet, Missouri, especially trained for the work, and the only Catholic institution of the sort west of the Rocky Mountains.

12. In Boston.—Massachusetts has no Catholic school for deaf-mutes, although Chancellor Nagle says: "A corporation has been formed for the purpose of establishing an asylum for the deaf and dumb, but the institution is not yet in operation." The State itself has no school for them, but the Protestants have the New England Industrial School for Deaf-Mutes at Beverly, some of the pupils of which are or ought to be Catholics.

To sum up, therefore: for the Catholic deaf-mutes in the United States, who now number between 8,000 and 10,000, we have one priest who devotes to some fifty of them his whole time, three other priests who give regular instructions at weekly intervals, no Brotherhood, members of four Sisterhoods—the Sisters of St. Joseph, the Ladies of the Sacred Heart of Mary, the Sisters of St. Francis, and the Sisters of Notre Dame—and seven young men—five clerics and two lay—who teach in three Sunday schools.

The Ladies of the Sacred Heart of Mary offer to establish at least one school for the deaf and dumb in every State or in every ecclesiastical province in the Union, and to conduct it without pay. If any bishop does not desire to introduce their Sisterhood into his diocese, they agree to train, free of charge, a limited number of members of other communities for this special work.

With this multitude of from eight to ten thousand to care for, with the very limited provision made for their religious instruction, and with the offer of this Sisterhood to conduct more institutions, the problem is—Can nothing further be done for this generation of the deaf and dumb?

Hanoverville, Md.

L. W. REILLY.

PREPARATORY SEMINARIES FOR CLERICAL STUDENTS.

(SECOND ARTICLE ON "CLERICAL EDUCATION").

THE legislation of the Council of Trent has, in the course of years, shown wonderful vitality and unmistakable signs of the special assistance of God the Holy Ghost. Considering the evils which it was called upon to extirpate and the heresies it had to grapple with, it was very necessary indeed. Its enactments have stood the test of three centuries and are to this day a vital and most important part of the Canon Law of the Catholic Church.

From a rapid sketch of the situation into which the clergy had drifted, we have learned how very important immediate legislation for ecclesiastical education had become. Add to this that the universities, which have supplied up to this day most eminent prelates of the Church, were being rapidly infected with the new ideas spread broadcast by the innovators who thus hoped to vindicate their zeal for science and reason; thus vocations to the priesthood had gradually disappeared in these centres of secular and religious learning. It is a matter of record that, for nearly twenty years, not a single graduate of the University of Vienna had taken Orders; Cologne had just elected a new regent for its Catholic University who was found to favor the so-called reformers; the University of Dilligen, founded in Germany for the express purpose of combating the erroneous doctrines of Protestantism, could not find enough able priests to fill its most necessary chairs. France and the Netherlands had reason to suspect the doctrines of some of their most illustrious representatives of their seats of learning. Hence the necessity of providing schools where the pure Catholic doctrine might be taught without the dangerous leaven of error.

Soundness of doctrine, a certain amount of seclusion, so as to withdraw the young candidates for the priesthood from the danger to their faith and from the corrupting influences of worldly ambition and pleasure, became therefore the keynote of Seminary legislation. The youth destined for the

Church were to be trained for the service of the sanctuary under the very eye of the Bishop.

Hence we find the famous Archbishop of Braza, Dom Bartholomew of the Martyrs, emulating the zeal of his holy friend the Cardinal of Milan, and establishing his seminary within six months after his return from the Council of Trent. "He selected himself, out of all the youth of his diocese, those who appeared to him the most likely to be good and pious, and set over them professors whose charity and prudence equaled their ability. And he ordered them to watch over the habits and morals of the boys more carefully than over their studies, saying that science and cleverness, without piety and virtue, would be useless for his purpose, which was to train students for the service of God and the good of souls, and not men who looked upon Holy Orders as a means of raising themselves in station in order to satisfy their pride, a detestible abuse from which his diocese had already suffered too much."¹

The Trentan Decrees regulating clerical education are still in force and are the pattern of discipline in every Catholic diocese of the world which can command financial means for the support of a seminary. But these decrees are not like the laws of the Persians and Medes. Being disciplinary laws they are subject to the necessary changes of time and place somewhat infringing upon the letter of the law, in order to enable the Church to better maintain its spirit.

We have already seen that the seminaries, the establishment of which was ordered by the Council, were for the education of all clerics from twelve years of age up to the day they were sufficiently educated to be elevated to the priesthood. The first change for the better, sanctioned by ecclesiastical authority, was the separation of the younger boys, say from twelve to eighteen, pursuing their classical studies, from the older and more advanced clerics. Hence the founding of *petit* or preparatory seminaries, so called to distinguish them from the *grand* or theological seminaries

¹ Life of Dom Bartholomew of the Martyrs, by Lewis da Granada, translated by Lady Herbert.

wherein the young men of mature years enter upon the study of the nobler sciences of philosophy and theology. As early as 1567, St. Charles, the guiding spirit of the Council of Trent, saw the necessity of such separation and acted upon it in the metropolitan city of Milan of which he was the Archbishop. He first established a great seminary of most magnificent proportions, endowed it with a princely revenue and personally superintended its government. He visited it frequently, assisted at the public examinations, gave to its inmates conferences full of the fire of divine love wherewith his soul was consumed, and assiduously exhorted them to acquire that zeal for the salvation of souls which was the only object of their ecclesiastical vocation. The higher studies being pursued in it, he established another great seminary, called *La Canonica*, for the training of those who took the simple course of moral theology and were immediately needed for the work of the ministry. These two seminaries not supplying a sufficient number of priests for the many parishes of his immense diocese, he established outside of the city of Milan three colleges for clerics, which were in time to become the feeders of the larger seminaries, and in which the youths intended for the ecclesiastical state were instructed in grammar and rhetoric and in the ministry of the lower clerical functions. By this wise step, St. Charles Borromeo, grafted the improved methods of the Council of Trent upon the ancient discipline of the Church, which as early as the sixth century had established *rural* or sacerdotal schools near the country churches under the direction of priests, and episcopal or *Cathedral* schools near the city residences of the Bishops. Among the latter institutions those of Poitiers, Treves, and Tours were celebrated for the learning of their professors and the efficiency of their numerous scholars.

The example of the great churchman was eagerly followed by his contemporaries. The separation of the preparatory from the theological seminary became henceforth the rule in all well regulated dioceses as soon as their income justified the Bishop in taking this wise and laudable step.

These seminaries had, from the very nature of the reasons

which had caused the Trentan legislation, far more of the character of cloisters than of colleges. The young men trained in them never left the precincts of the institution—if we except the vacation time usually spent in a country annex or villa—from the day on which they took the momentous first step in their ecclesiastical vocation, at the tender age of twelve, until the Bishop ordained them priests of God, and sent them forth into the world to preach the Gospel and to labor for the salvation of souls. The same spirit which called these boarding schools into being is still ruling to a great extent in the ecclesiastical seminaries of Italy and other southern countries. This system of total retirement from the world bore magnificent fruits: to it the Church is indebted for those giants of intellect and those models of pastoral vigilance, the names of whom adorn the ecclesiastical annals of the seventeenth and eighteenth centuries. But it may also be candidly admitted that the system offered serious drawbacks to efficiency, inasmuch as it tended to estrange the inferior clergy somewhat from the people, and thus lessened its influence over the homes and daily lives of the individual members of the flock. The sad results of this separation grew apace in the course of a hundred years; and those who know the religious situation of France and Italy will readily understand that the times we live in and the nature of the missionary and reform work expected of the priest to-day, necessitate a change of discipline which we deem advantageous to a solid ecclesiastical training.

Whilst there are times when, in order to rule the world, you must retire from it; there are also times when one must live in the world to exert a great influence over it.

To-day, the priest who is anxious to do good and to exert a salutary influence over his own people as well as over non-Catholics must live in the world, though he may not be of it. This is especially true of our own country. Pius IX is said to have expressed his conviction that there is more merit in being a good secular priest in America than to be a religious, and the fact that those religious who are nearest to the people are the ones who do the most good seems to confirm the papal

dictum. Doing good to others is a greater source of merit and a greater safeguard to virtue in the world than the state which makes the ministry of the Word subservient to personal sanctification. Not that the latter ought to be neglected ; far from it. Indeed our religious clergy have grafted upon their respective Orders in America the duties of the American secular priest, as the only means of reaching the people and working efficaciously for the salvation of souls. Will the young man who from his tenderest years has been kept entirely away from the world, who has never known its temptations, has never had occasion to test the solidity of his virtue by a temporary sojourn at home—will he do effective work under the modern conditions in which his life is cast, and will he protect himself as effectively as he should against its tendencies and its baneful influences? We doubt it.

There is no question here of keeping the clerical student away from Church influences ; no desire to have young men destined for the Church exposed before their time to the temptations of a world which might allure them away from their vocation before they are mature enough to be able to resist. We are seeking the best conditions of education which will fit the young ecclesiastic for the active life which he has to lead in this country, and to enable him readily to withstand the allurements of a life of ease, the danger of which to priestly sanctity can only be avoided by the one who is aware of it. We plead, therefore, for less seclusion from the world than that which obtained in the preparatory seminary of olden times, with the understanding that the temporary commerce with the world, to which the young student is exposed, be carefully guarded and well ordered.

A virtuous home life during which the young man keeps aloof from worldly amusements, learning to do so from his own free will without fear or constraint, is, in our opinion, the best preparation for a thorough, solid ecclesiastical vocation. Hence we advocate the Catholic college day-school where it can be had, provided always that the home is such as not to be a drawback to vocation. Country boys must

necessarily avail themselves of the boarding school, and so must city boys whose home surroundings would force them too much into society, bring them too much in contact with worldly amusements or exert a weakening influence upon their piety and retard the growth of a serious and unselfish character. But even students so situated are not denied the advantages of training which we advocate for the family circle, since they avail themselves twice a year of the vacation, which is long enough to test their resolution and their moral strength. We do not believe in keeping young men away from their homes for an uninterrupted period of years; we contend that it is not healthy either for the mind, heart or body. Too often a negative virtue, very fervent and admirable when protected by the safeguards of constant supervision and by the absence of temptation, will become a positive danger when confronted, unsupported, with the world-life which sooner or later the priest has to face. But for the more advanced students of the Ecclesiastical Seminary we would insist that they spend their two years philosophy in the boarding school of the seminary. At this stage of his studies we must assume that the young man's character is already in a measure formed. Two years spent away from home will test his endurance in being deprived of family enjoyment, whilst teaching him the merit of self-denial, a virtue more necessary to the priest than even to the monk, and far more difficult of observance in the world than in the cloister. For it is never to be forgotten that sacrifice is the essential condition of the secular priest's life, the kernel of an ecclesiastical vocation.

With regard to Catholic Colleges, we think it wisely provided that there are more mixed colleges¹ than preparatory seminaries properly so-called. The latter no doubt are necessary, and the fact that their superiors insist on the students spending their vacations away from them makes away with

¹ By *mixed colleges* we mean colleges the classical course of which is followed by all students who aim at a liberal education, and attendance at which does not necessarily imply an ecclesiastical vocation, but includes the ordinary preparation for studies in law, medicine, and even business.

whatever objection we might raise against them from the point of view just developed. Besides, they secure many excellent vocations which might be lost in more secular institutions. But the existence of mixed colleges is a blessing to the Church. The vocations which have matured in the latter always act in the seminary as an additional safeguard and incentive to those of the former, whilst the more accentuated ecclesiastical training of the students educated in the preparatory seminary exerts a beneficial influence upon the students coming from mixed colleges. True, some vocations are lost in them, but as a rule they are weak ones. Many advantages counterbalance the disadvantages which may be found in the mixed colleges. The ecclesiastical vocations therein are apt to be more solid because they represent, so to say, the survival of the fittest, they come out of the fight of contradiction. The youths educated in them are better able to cope with the world, the dangers of which they know better although they should not have experienced its vices. Their experience at second hand is most valuable to them. Professors of such colleges, if they understand their mission and do their duty, know how to enliven their lessons with admonitions and counsel to prepare the majority of the pupils for the good fight in the world. Thus, the students whose ecclesiastical vocation develops and matures there, are all the better informed and equipped to be leaders in that fight. Again, they form life-long friendships with companions who are to crowd every walk of life, the commercial and the scientific, the legal and the medical professions; and their priestly influence among the people is all the greater from the fact that they are on terms of friendship with the foremost citizens, the brightest and most respected men of the community in which they live.

It may be objected that this is world-wisdom, that the sacred character of the priesthood ought to be all sufficient to command the respect of the Catholic community for its pastor. But let us not forget that the good will of the whole community is a ministerial help not to be despised. Let us not forget that social conditions must, of necessity, govern

every community; its every member is influenced by position and social standing, and that the priest who makes all earthly things available to bring about the salvation of souls, is best seconding the designs of Providence.

But our partiality for mixed colleges does not extend to institutions having the collegiate and theological course in the same building. Seminarians ought to live under a discipline of far greater elasticity than that which can be admitted by the constraint necessarily put upon college boys. Where both are together, the younger students will be apt to resent the seeming severity exercised toward them, and fret under it; nor will the separation of grades remedy the apparently partial system of discipline. Spiritual exercises, public reading, free days, company keeping, etc., are all items which suggest necessary distinctions, the details of which must not delay us. We deem a change of school, such as is implied in the transition from the college to the seminary, a very desirable factor to impress upon the mind of the ecclesiastical student the sublimity of the sacred calling to which he aspires. To remain in the same college with only a change of class-room, even if it implies the donning of the cassock, is not enough of an event for this most important and decisive step of his youthful life. Let the entrance day upon strict seminary life be to the clerical student what the entering into the monastery and the taking of the religious habit means to the religious; not a matter-of-course promotion from one division to another. Then again, it is better for the theological student to be on less hail-fellow-well-met terms with those of the undergraduate course; too often, familiarity breeds contempt. Say you: the objection holds good for mixed colleges? Not at all! They who have ecclesiastical vocations graduate from the college to enter upon a four or five years' seminary course, and that withdrawal to a higher school of learning secures the respect of their former associates without loss of their confidence and friendship. Nor should the fact that in such seminaries the theological students have a chance to teach the classical branches dispose us to favor the system of one house for both departments.

On the contrary, we find that our candidates for the priesthood have no time to spare for teaching collegians, and that the four years' course is all too short and too well filled with necessary study to allow extra duties, which imply needed preparation, to the detriment of the study of their theological branches. We fancy, moreover, that where professors have to do all the teaching, the mixing of classical and theological classes is felt as an unbecoming strain upon their faculties, and not very conducive to a professor's thoroughness and efficiency.

Speaking of teachers, we venture to offer *en passant*, to professors of preparatory seminaries and colleges, a suggestion which experience has taught us to deem very important for the future work of the priest. It is well to have a five minutes' recitation from memory at the beginning of every morning and every afternoon class, and not to confine one's selection of matter to Latin or even English classics. In these United States, controversy has made the textual correctness of Bible quotations of primary importance. As a rule, theological students dealing with Scripture and dogma in the Latin tongue, readily remember the Latin text which stands them in good stead when preaching in any language but the English, as custom with foreigners, permits a free translation. But in an English sermon, priests are expected, indeed obliged, to cite the Sacred Word textually. To supply facility of expression to the future preacher and give him the incalculable benefit of a ready memory recalling Scripture texts adapted to his subject, the teacher will find it useful to make the student of the classical course memorize every day a few select verses of the New Testament, especially of the Gospels and of the Epistles of St. Paul. The text learned in boyhood will ever cling to the mind with a distinctive correctness which surprises us as we grow older, and makes the recitation of a classical passage memorized thirty or forty years ago an ever recurring delight. To be able to recall, instead of the threadbare beauties of old pagan literature, the inspired words of Jesus Christ, with faultless accuracy in his pleadings for truth and virtue, will be of

incalculable benefit to the priest and of the greatest profit to his hearers.

CAMILLUS P. MAES,
Bishop of Covington.

(To be continued.)

THE UNION OF THE CHURCHES.

XV.

THE Roman Church is quite willing that the Oriental Churches should retain their liturgies and their traditional customs; nay, she protects and safeguards such of them as are commendable, whilst she tolerates those which have something objectionable, so long as they do not prejudice the purity of doctrine or the sanctity of morals: *In una fide nihil officit sanctae Ecclesiae consuetudo diversa*. Thus did Gregory the Great¹ write in the sixth century, and in the same spirit, as we saw in preceding paragraphs, does Leo XIII write:² *Vera Christi Ecclesia, sicut magnopere studet ea custodire inviolata quae, utpote divina, immutabilia accepit, ita in usurpandis eorum formis nonnunquam concedit novi aliquid vel indulget, in iis praesertim quaecum venerabili antiquitate conveniant.*

The Patriarch does not, however, seem to be animated by a like spirit. Persuaded that outside his Constantinopolitan Church of the "first seven ecumenical Councils" nothing good or right can be found, he views with suspicion the different rites and certain historical customs of the Church of Rome, and since he does not find them conformable to those used in his patriarchate before the ninth century, he brands them without further thought as *anti-evangelical innovations*. One of these traditions of Rome, condemned by him, is that of using *unleavened bread* in the celebration of the Holy Eucharist. It may be well to state this accusa-

¹ Epistola ad Leandrum, I, I, 43, Migne, P. L. vol. 77, p. 497.

² Litt. Apost., *Orientalium dignitas*, Nov. 30, 1894.

tion, also, in the very terms which the Patriarch uses in his *Encyclical*. As we read them it appears to us that he had before him the writings of some old compiler of a thousand years ago, who withal shows himself but meagerly conversant with the ecclesiastical affairs of his own times.

The accusation of the Patriarch, copied from the letter of Michael Cerularius written in 1053 to John, Bishop of Trani,¹ is couched in the following terms: "The one, holy, catholic and apostolic Church of the seven ecumenical Councils, *following the example of our Divine Saviour*, celebrated the Holy Eucharist *for more than a thousand years*, in the East and West, with leavened bread, as also the Papal theologians, who are lovers of truth, know; but the Papal Church from the eleventh century has made innovations and introduced *unleavened* bread in the Sacrament of the Holy Eucharist."²

A few observations will suffice to show the futility of this accusation. In the first place the Patriarch assumes, as proved and unquestioned, that Christ our Lord in instituting the Holy Eucharist made use of *leavened bread*. Now this is a statement for which we have not only no proof, much less is it undoubted, but it appears rather that the very opposite is proved and undoubted. According to the testimony of the Evangelists (Math. xxvi, 17; Mark xiv, 12; Luke xxii, 7), Christ instituted the Holy Eucharist *on the first day of the unleavened bread*, τῇ δὲ πρώτῃ τῶν ἀζύμων, that is, at a time when the Jews were strictly forbidden to use leavened bread. "Septem diebus *azyma* comedetis; *in die primo non erit fermentum* in domibus vestris; quicumque comederit fermentum, peribit anima illa de Israel,

1 *Epistola ad Joannem Tranensem in Apuli a Episc.* Migne, P. L. vol. 143, pp. 793-798.

2 Ἡ μία ἁγία, καθολικὴ καὶ ἀποστολικὴ Ἐκκλησία τῶν ἐπὶ τὰ Οἰκουμενικῶν, Συνόδων κατὰ τὸ παράδειγμα τοῦ Σωτῆρος ἡμῶν ἐτέλει τὴν θείαν εὐχαριστίαν ἐπὶ πλεον τῶν χιλίων ετών κατὰ τε τὴν Ἀνατολήν καὶ τὴν Λάσιν δι' ἐνζύμου ἄρτου ὡς μαρτυροῦσι καὶ αὐτοὶ οἱ φιλαλήθεις ἐκ τῶν παπικῶν θεολογῶν ἄλλ' ἢ παπικὴ Ἐκκλησία ἀπὸ τοῦ ἐνδεκάτου αἰῶνος ἐκαινοτόμησε καὶ ἐν τῇ μυστηρίῳ τῆς θ. Εὐχαριστίας εἰσαγαγούσα τὰ ἀζύμα. *Litterae Encyclicae*. §. 9.

a primo die, usque ad septimum.”¹ The writer of the patriarchal *Encyclical*, copying and repeating the gratuitous assertion of Cerularius, passed over and ignored the refutation of it made in 1054 by Leo IX, who wrote thus to Cerularius: “Qui non venerat solvere legem sed adimplere, juxta ipsius legis praeceptum, ex azymis et vino vetus pascha adimplevit, et protinus ex azymis et vino novum pascha, sicut aperte Lucas narrat, discipulis tradidit. . . . Quod si in Coena Domini Jesu fermentatum apparuisset, aut ipse seu discipuli eius quoquo modo gustassent, juste sicut praevaricatores legis perirent, nec ipse Dominus diceret suis insidiatoribus: *Quis ex vobis arguet me de peccato?* Nec esset opus falsos testes ad perdendum eum quaerere, cum hoc solo perderetur iuste.”²

Let it not be argued that, according to the opinion of some writers, Christ anticipated the celebration of the Pasch one day, for even if this be admitted, logically speaking, it would follow only that Christ *could have* made use of leavened bread, not that he *de facto* did make use of it.³ For it is clear that even if He had anticipated the day, it was but natural that Christ would celebrate the Pasch with His disciples by observing the rite prescribed by the law and using unleavened bread rather than the leavened. Therefore, not not even according to this opinion, whatever may be its value,⁴ could the Patriarch appeal *with certitude* to the example of our Divine Saviour, against the Church of Rome.

XVI.

Cerularius, who completed the Oriental schism, reproached the Latins of the *eleventh century* because “they shaved the

¹ Exodi xii, 15.

² *Ep. ad Michael Cer.* Migne, P. L. vol. 143, p. 775.

³ See Estius. In lib. IV Sent., dist. 8, § 8; De Augustinis, *De Re Sacramentaria* P. 2, Art. 2; Hurter, *Theologia Specialis*, P. 2, vol. 3, trac. IX. n. 483.

⁴ A full and learned refutation of this theory has been written by Knabenbauer, *Cursus Scripturae Sacrae, Comment. in Evang. secundum Matthaeum*, Paris, Lethielleux, 1893, vol. 2, pp. 405-424.

beard, abstained on Saturdays and used unleavened bread in the Consecration."¹ This statement seems to have been sufficient authority in the eyes of the Patriarch to assert that the Church of Rome *for more than a thousand years* consecrated with leavened bread, and that she in the eleventh century introduced unleavened bread in the Sacrament of the Holy Eucharist! The accusation of Cerularius is cited in the letter of 1053 to which, as we have said, Pope Leo IX made reply in January 1054. The introduction, therefore, of unleavened bread, during the eleventh century, must have been made some years after the year 1000, but prior to 1053, since in that year the use of unleavened bread, according to the testimony of Cerularius² was already *common* in the West. How, therefore, the churches of Italy, Gaul, Spain, England and Germany, after having consecrated, as the Patriarch says, *for more than a thousand years* with leavened bread, in the short space of a few years conspired to use unleavened bread, without our being able to indicate a decree, or motive, or incident which might have caused such a change, is a problem, the solution of which we should seek in vain from the Patriarch.

It is an historical fact that the use of unleavened bread was *not* introduced into the West in the eleventh century, and that as it was common in the Latin Church at that epoch, so it had been used *ab immemorabili* in preceding centuries. Here are a few apodictic proofs. Dominic, Patriarch of Grado and of Aquileja, a contemporary of Cerularius, wrote thus in 1050 to the Patriarch of Antioch: "Nos paternitati vestrae tacere non possumus, quod a clero Constantinopolitano sanctam Romanam Ecclesiam vituperari audivimus. Reprehendunt igitur sacratissima azyma, quae in Corpore Christi sanctificamus et sumimus. . . . Ubi nos unitatem catholicae Ecclesiae servare, sine quolibet schismate, cupien-

¹ "Latini azymo pane in sacrificio utuntur, sabbato ieiunant, barbam radunt." *Epist. ad Petrum Antiochenum*. Migne P. L. vol. 143, p. 557.

² *Epistola ad Joannem Tran.* n. 1. Ibid. p. 929.

tes, maxime azymorum consuetudinem, non solum apostolica sed etiam ipsam et Domini retinemus traditione.¹

Rabanus Maurus, Archbishop of Mayence, at the beginning of the ninth century, consequently more than two centuries before Cerularius, treating of the rites to be used in the Sacrifice of the Mass, speaks of unleavened bread, which, he says, *in sacramentum corporis Christi sanctificari oportet*, and he declares that "*Istum ordinem ab Apostolis et Apostolicis viris traditum Romana tenet Ecclesia et per totum pene occidentem omnes Ecclesiae eandem traditionem servant.*"² The same is attested by Alcuin in the eighth century. He says: "*Audivimus aliquos in illis partibus (Hispaniae) affirmare salem esse in sacrificium corporis Christi mittendum. Quam consuetudinem nec universalis observat Ecclesia nec Romana custodit auctoritas. Tria sunt quae in sacrificio huius testimonii offerenda sunt, panis, aqua et vinum. . . . Panis, qui in Christi corpus consecratur absque fermento ullius alterius infectionis debet esse mundissimus.*"³

We shall not add any comment to these testimonies since they clearly prove the historical falsity of the two assertions of the Patriarch, that is, that the Latins for more than a thousand years used leavened bread, and that in the eleventh century the use of unleavened bread was introduced into the West.⁴

But we wish to note another grave historical inaccuracy of

¹ *Epist. Dominici Patriarchae Venetiarum*, n. 3, Migne P. G. vol. 120, p. 754.

² *De Clericorum Institutione*, lib. I, cap. 31. Migne, P. L. vol. 107, pp. 318 and 324.

³ *Epist. ad Lugdunenses*, 90. Migne, P. L. vol. 100, p. 289.

⁴ For other proofs consult *the Papal Theologians friends of truth*: Umberto di Selva Candida; *Adv. Graecorum calumnias*, Migne, P. L. vol. 143, p. 931; Mabillon, *De Pane Eucharistico Vetera Analecta*. Edit. Montalant. Paris, 1723, p. 525; Bona. *Rev. Liturg.*, 1. I, c. 23, Antverpiae, 1739, pp. 262, etc. Hergenröther, *Photius, Patriarch von Constantinopel*. Regensburg, 1869, vol. 3, p. 787, and the *Kirchenlexikon* of Freiburg, Article on the *Azimes*, Nilles, *Kalendarium manuale utriusque Ecclesiae*, t. II, c. I. § 2. Oeniponte, 1881, pp. 221-229.

the illustrious Patriarch with regard to the use of leavened bread in the East. For it is historically false to say that for more than one thousand years leavened bread was always and everywhere used in the Churches of the East. Bickell¹ and Thalhoffer² find an undoubted proof of the use of unleavened bread, at least in the provinces of Osrhoenia and of Euphratesia, in the letter which Rabula of Edessa wrote in the fifth century to Gemellino, Bishop of Perra. In it Rabula expressly attests that *Sacramentum corporis Christi azymo repræsentatur*. Whatsoever may be said of this document³ it is certain that the use of unleavened bread was known very well and is very ancient among the Maronites and Armenians. We read in the Acts of the Synod of the Maronites of Mount Libanus.⁴ *Qui mos et in Ecclesia nostra et apud Armenos quoque in Oriente, ab immemorabili tempore obtinuit, et authentica etiam huius rei documenta proferre possumus*. Nor are indications wanting of the use of unleavened bread in the celebration of the Holy Eucharist in the first century of the Church. Philo, the historian, describing, as Eusebius, Jerome and Epiphanius attest,⁵ the customs of the primitive Christians of Alexandria, mentions their suppers and two species of bread, leavened and unleavened; and he affirms that the *unleavened bread* was preserved in the *portico of the holy table*,⁶ ἐν τῷ ἁγίῳ προνάῳ ἱερῶς τραπεζῆς.... ἄζυμοι μὲν οἱ ἄρτοι, κ. τ. λ.

1 *Angewählte Schriften der Syrischen Kirchenväter*, Kempten, 1874, p. 251.

2 *Handbuch der Katholischen Liturgik*, Freiburg, 1890, vol. II, p. 137.

3 See the *Revue de l'Eglise grecque unie*. 1888, p. 188: Hurter, *Theologia Specialis*, Ed. VII, Oeniponte, 1891, P. II, p. 378.

4 *Collectio Conc. Lacensis*, vol. II, p. 180: Benedict XIV, *Bullarium*, Const. XLVII, *Allatae nobis*, n. 23, Prati, 1867, vol. III, P. II, p. 258.

5 See Giampetro Secchi, *La Cattedra Alessandrina*, Venezia, 1853, p. 142.

6 In the edition of the works of Philo made by Gelenius at Frankfurt, 1691, the text is given in the *Treatise on the Contemplative Life*, p. 902. In the edition before us is also found an introduction by Photius in which he relates that Philo knew St. Peter and "makes mention of and praises the disciples of St. Mark" in the Church of Alexandria.

He is not mistaken when he thinks that this fact finds a counterpart in the words of St. Paul to the Corinthians: "Epulemur, non in fermento veteri, neque in fermento malitiae et nequitiae; sed in azymis sinceritatis et veritatis."¹

Thus going back from century to century even to the beginning of Christianity, we find in the use of both kinds of bread the full justification of the doctrine of the Church defined with the consent of the Latins and Greeks in the Council of Florence,² that is, that the Body of Christ can be truly consecrated both in unleavened and leavened bread; and that priests are to consecrate it in the one or the other according to the rite of their Church, be it the Eastern or the Western.

Pope Gregory VII had already in 1080 declared: "Graecium suum fermentum commendantes, reprehensionis in nos levisima verba contumaciter iaculari non desinunt. Nos vero azymum nostrum inexpugnabili secundum Dominum ratione defendentes, ipsorum fermentum nec vituperamus nec reprobamus."³

Let us conclude this paragraph by citing the beautiful words which Leo Allatius ascribes to the monk Hilarion: "Et haec scripsi vobis, Graeci amicissimi, non panem vestrum, quem adorans aequae ac nostra azyma revereor, incusans; sed exponens, *neque probe, neque ut Christianum addecet*, vos gerere, dum Latinorum azyma dicto factoque laeditis, iniuriæque afficitis."⁴

XVII.

Another *anti-evangelical innovation*, of which the Patriarch accuses the Church of Rome, refers to the *consecration* of the Eucharist. The accusation is very grave, since, if it were true, we should have to say that the Church of Rome, since the ninth century, did not have the Sacrifice of the Mass nor the Sacrament of the Eucharist.

1 I. Corinthians, V. 8.

2 *Decretum unionis*, Denzinger, *Enchiridion*, p. 158.

3 Migne, P. 4, vol. 148, p. 579.

4 *Graecia Orthodoxa*, Romae, Edit. Propag., 1656, Tom. I, p. 762.

The Patriarch declares that "the one, holy, catholic and apostolic Church of the seven ecumenical Councils (that is, of the first nine centuries), admitted that the sacred oblation is consecrated *after* the prayer of the invocation of the Holy Spirit, by means of the blessing of the priest, as the ancient sacramentaries of Rome and Gaul give testimony. Later, the Papal Church made an innovation by admitting arbitrarily that the consecration of the sacred oblation takes place at the moment when the words of Our Lord are pronounced: *Accipite et comedite: hoc est Corpus meum*, and *Bibite ex hoc omnes: Hic est enim sanguis meus*.¹

By a singular antithesis frequently to be remarked in the writings of those who undertake to attack the Church of Rome, the illustrious Patriarch manages, by this accusation, to defeat his own argument. Whilst apparently fulminating an anathema against the Pontiff and the Church of Rome, he actually anathematizes himself and his Church. For *who* indeed has brought about an innovation in this important matter? Was it the Western or the protesting Eastern Church? That the consecration of the Sacred Species is effected *by the words of Christ* pronounced by the priest, and not by the invocation of the Holy Spirit, which in *some* liturgies follows the words of consecration, is a doctrine strictly catholic and conformable to the Gospel narrative regarding the institution of the Holy Eucharist.

In the history of this institution which the Evangelists² and St. Paul³ have left us, not a word is found about an invocation of the Holy Spirit, or that Christ demanded to be

1 'Η μία ἁγία, καθολικὴ καὶ ἀποστολικὴ Ἐκκλησία τῶν ἐπὶ τὰ Οἰκουμέναιων Συνόδων παρεδέχετο, ὅτι τὰ τίμια δῶρα καθαγιάζονται μετὰ τὴν εὐχὴν τῆς ἐπικλησεως τοῦ Ἁγίου Πνεύματος διὰ τῆς εὐλογίας τοῦ ἱερέως, ὡς μαρτυροῦσι τὰ ἀρχαῖα τυπικά τῆς Ρώμης καὶ τῶν Γαλλίων, ὕστερον ὁμῶς ἐκαινοτόμησε καὶ ἐν τοῦτῃ ἡ παπικὴ Ἐκκλησία, ἀποδεξαμένη αὐθαιρέτως τὴν καθαγίασιν τῶν τιμίων δώρων γινομένην σὺν τῇ ἐκφωνήσει τῶν Κυριακῶν λογίων: "Λάβετε φάγετε. τοῦτό ἐστι τὸ σῶμά μου." καὶ "Πίετε ἐξ αὐτοῦ πάντες. τοῦτο γὰρ ἐστι τὸ αἷμά μου."—*Litterae Encyclicae*, § 10.

2 Matth. xxvi, 26-29; Mark xiv, 22-25; Luke xxii, 14-20.

3 1 Cor. xi, 23-25.

used or used such in the institution of the Sacrament of His Body and most precious Blood. On the contrary, the entire account plainly attests that Christ caused His Body and Blood to be present under the species of bread and wine solely by the words cited by the sacred writers, words which literally signify their actual presence. If it were otherwise, we should be obliged to say that these writers inspired by God, wishing to narrate to us, and in fact narrating to us with so many particulars the institution of the Eucharist, neglected to mention the most important part of it, which, without doubt, the invocation of the Holy Spirit would be, if from it, as the Patriarch pretends, the consecration of the sacred gifts depended.

And that the consecration is effected *solely by the words of Christ* pronounced by the priest, is likewise a very old and constant opinion held by the Fathers of the Church. Thus taught *among the Greeks*, Justin, Irenæus, Gregory of Nyssa, John Chrysostom, John Damascene; *among the Syrians*, James of Saruga, Isaac the Great, Maruta; *among the Latins*, Ambrose, Augustine, Isidore, and all who from the beginning of the Church wrote on this subject.¹ We shall quote as examples the testimonies of two very ancient and eminent Doctors of the Church. St. Ambrose, explaining the Gospel text which relates to the consecration, says: "Qui (Christus) pridie quam pateretur, in sanctis manibus suis accepit panem. Antequam consecratur, panis est; ubi autem *verba Christi accesserint*, corpus est Christi . . . Et *ante verba Christi* calix est vini et aquae plenus: ubi *verba Christi operata fuerint*, ibi sanguis Christi efficitur, qui plebem redemit."²

1 The exact quotations of the Fathers are found in the work of Cardinal Franzelin *De SS. Eucharistiae Sacramento et Sacrificio*, Rome, 1868, pp. 70-78. His Eminence establishes and in a masterly manner develops the following thesis: "Quae in orientalibus et aliquot occidentalibus liturgiis post verba consecratoria occurrunt Spiritus Sancti invocationes super dona proposita, non pertinent ad corporis Christi praesentiam vel efficiendam vel impetrandam . . . sed ad effectae iam realis praesentiae declarationem et ad fructus salutaris in corpore Christi morali, quod est Ecclesia, implorationem."

2 *De Sacramentis* l. IV, c. 5, nn. 22, 23. Migne, P. L. vol. 16, p. 444.

St. John Chrysostom repeats the same: "Non enim homo est, qui facit ut proposita efficiantur corpus et sanguis Christi: sed ipse Christus qui pro nobis crucifixus est. Figuram implens stat Sacerdos verba proferens, virtus autem et gratia est Dei. *Hoc est corpus meum*, inquit *Hoc verbum transformat ea quae proposita sunt*.

Florus of Lyons, well versed in ecclesiastical learning, in his work *De Expositione Missae*, written about 840, after examining all the liturgies, explains that of Rome, taking the words of the Canon—*Qui pridie quam pateretur* down to *in mei memoriam facietis*: "In his verbis, sine quibus nulla lingua, nulla regio, nulla civitas, id est nulla pars Ecclesiae catholicae conficere potest, id est consecrare sacramentum corporis et sanguinis Domini, ipse Dominus tradidit Apostolis, unde universalis Ecclesia iugem memoriam sui Redemptoris celebret, et Apostoli generaliter omni Ecclesiae. *Christi ergo virtute et verbis semper consecratur et consecrabitur.*"²

XVIII.

After all it will hardly be necessary for us to refute the *dogmatic error* which the Patriarch presents to us as the unadulterated doctrine of his so-called "orthodox" Church. The Greeks themselves, predecessors of the Patriarch in the government of the Eastern Churches, have many times confuted and solemnly rejected it. Thus, at the Council of Florence, the Greek Fathers declared in a document, drawn up by a notary, that with regard to the consecration of the Eucharist the Churches which they represented believed the same as the Roman Church, and they rejected the doctrine of Nicholas Cabasila, which is precisely the one advocated by the present Patriarch. It may be well to reproduce this document:

1 τοῦτο τὸ βῆμα μεταρρυθμίζει τὰ προκείμενα. *De proditiōne Judae*, Hom. I, nn. 5, 6. Migne, P. G. vol. 48, p. 380.

2 *De Expositione Missae*, n. 60. Migne, P. L. vol. 119, p. 52.

“On Sunday, July 5, 1438, in the general congregation, presided over by our Most Holy Lord, Eugene IV by divine Providence Pope, the Most Reverend Fathers and Lords of the Holy Roman Church, Cardinals, Patriarchs, Archbishops, Abbots, Doctors and Masters both Latin and Greek, being present, the Reverend Father and Lord the Archbishop of Nicaea, in his own name and in the name of the other Fathers representing the Eastern Churches, publicly in a loud and intelligible voice, made use of these words or similar ones of the same import:—Most Holy Father and You Most Reverend Fathers and Lords here present: In the preceding meetings, there arose, among other differences between us, a doubt concerning the consecration of the Most Holy Sacrament of the Eucharist, and *some have suspected that we and our Church do not believe that that most precious Sacrament is effected by the words of the Saviour Our Lord Jesus Christ*; for this reason we have come here in the presence of Your Holiness and of all the others here present who are of the Holy Roman Church, to give assurance to Your Holiness and the other Fathers and Lords here present concerning this doubt and we say briefly: . . . *We have heard from all the Holy Doctors of the Church, and especially from the most blessed John Chrysostom, who is best known to us, that the words of the Lord are those which change and transsubstantiate the bread and the wine into the true Body and Blood of Christ; and that those divine words of the Saviour have all the virtue to operate this transsubstantiation; hence, we of necessity follow that same most holy Doctor and his opinion.*”¹

The assertion, therefore, of the Patriarch and of the twelve Bishops who with him signed the *Encyclical Letter* of Constantinople against the Pope of Rome, stands plainly contradicted by Greek Bishops, their own predecessors. More recently it was also refuted by the “orthodox”

¹ The autograph of this version, signed by *Arnold, notary, etc.*, is preserved in the Archives of the Grand Duke of Tuscany. See Labbé, tom. xxxi, of the *Collection of Councils*, col. 1006. Edit. of Venice with the additions of *Mansi*.

Russians of the school of Kyjev, and by the Bishops of White Russia and Lithuania.¹ Even the celebrated Photian theologian, George Coressio, often mentioned by Allatius and Goar, testifies on this subject in favor of Rome and against Constantinople. He says: *The novelty of the opinions introduced into the Church (of Constantinople) by Nicholas Cabasila, who attributes (as the present Patriarch does) the consecration of the sacred oblation to the prayers, is certainly condemned. For this opinion is not expressed by any of the holy Fathers, nor ordained by any canon, nor is it in accord with the belief of the Church.*²

If the Most Holy Patriarch will deign to ponder over what we have hitherto said, he will perceive that, far from confuting the *Apostolic Letter* of Pope Leo XIII he has, on the contrary, strengthened its arguments, although quite against his will. The accusation of *anti-evangelical innovation*, falls back in this case, against the Church of Constantinople, and has no force against the Church of Rome.

XIX.

Let us pass next to the examination of another accusation with regard to the administration of the Sacrament of the Eucharist, which the Patriarch makes against the Church of Rome. He alleges that she "denies to the laity the use of the sacred chalice, contrary to the command of the Lord, to the Catholic practice of the ancient Church and also to the express prohibition of many ancient orthodox Bishops of Rome."³

¹ See the work of Haxthausen, *Le interne condizioni della Russia*, Hanover, 1847, P. I., p. 364.

² Maffei, *Istoria Teologica*, Trento, 1742, App. Frammenti Greci, p. 31.

³ Ἡ παπικὴ Ἐκκλησία ἀπὸ τοῦ θ' αἰῶνος καὶ ἐντεῦθεν ἐκαινοτόμησε καὶ ἐν τούτῳ ἀποστερήσασα τοὺς λαικοὺς τοῦ ἱεροῦ ποτηρίου παρὰ τὴν διαταγὴν τοῦ Κυρίου καὶ τὴν καθολικὴν πρᾶξιν τῆς ἀρχαίας Ἐκκλησίας καὶ τὴν ῥητὴν ἀπαγόρευσιν πολλῶν ἀρχαίων ὀρθοδόξων τῆς Ρώμης ἐπισκόπων. *Litterae Encyclicae*. §. 11.

Our answer will be very short. We deny that there is a command of the Lord which obliges not only priests who offer the Sacrifice, but also the laity of both sexes to receive the Eucharist under the twofold species of bread and wine. The words of Christ: *Bibite ex hoc omnes*,¹ quoted by the Patriarch in proof of his assertion, were not directed indiscriminately to all the faithful, but to the Apostles *only*, to whom He also said: *Hoc facite in meam commemorationem*,² and, therefore, they have reference *only* to those priests who offer the Sacrifice, represented on that occasion by the Apostles.

In vain does the Patriarch appeal to the Catholic practice of the ancient Church. This practice, instead of being in opposition to the Church of Rome, shows most clearly that the Church has always believed that it was sufficient for the laity to receive Communion under one species. This may be deduced from the Communion of the *sick*, of *infants* and of the *confessors of faith*. Everywhere from the beginning the Church administered the Holy Eucharist to the sick under only one species; to infants she gave Communion under the species of wine only; in time of persecution she permitted the confessors of faith to take the Holy Eucharist under the species of bread to their homes that they might fortify themselves with it in case of necessity. All these facts are well known and vouched for by Tertullian, Cyprian, Basil, Ambrose and many others whom the Patriarch will find quoted in every reputable author of Dogmatic Theology.³

And what shall we think of the "many orthodox Bishops of Rome who expressly prohibited Communion under one species? Although the Patriarch tells us that they were *many*, he takes good care in this place not to mention even one. From the familiarity which, as we have seen in the

¹ Matth. xxvi, 27.

² Luke xxii, 19.

³ See for ex. Franzelin, *Tract. de SS. Eucharistiae Sacramento et Sacrificio*, Thesis III. Ed. Romae, 1868; De Augustinis, *De Re Sacramentaria*, P. II, Art. VI, Ed. IIa., Romae 1879; Billot, *De Ecclesiae Sacramentis*, T. I, q. 80, Romae, 1895, p. 511.

preceding article, he shows that he has with the objections proposed in the XIII century by St. Thomas, we argue that one of the "many orthodox Popes" to whom he alludes, must be Pope Gelasius who governed the Church from 492 to 496. St. Thomas treating the question "*Utram liceat sumere Corpus Christi sine sanguine*,"¹ in his first objection writes thus: Videtur quod liceat: dicit enim *Gelasius Papa* et habetur De Consecr. (Dist. 2, c. 12): *Comperimus, quod quidam, sumpta tantummodo corporis sacri portione, a calice sacrati cruoris abstinere; qui procul dubio, quoniam nescio qua superstitione docentur adstringi, aut integra sacramenta percipiant, aut ab integris arceantur; non ergo licet sumere Corpus Christi sine eius sanguine.*"

Fortunately St. Thomas is not satisfied with merely proposing the objection; he also solves it, saying: "Ad primum ergo dicendum, quod Gelasius loquitur *quantum ad sacerdotes*, qui sicut totum consecrant sacramentum, ita etiam toti communicare debent: ut enim legitur in Conc. Toletano: *Quale erit sacrificium, cui nec ipse sacrificans particeps esse dignoscitur?*" Just as the Angelic Doctor defends Pope Gelasius, so will we be able to defend the other "many orthodox Popes," if the Patriarch gives us their names and their acts.

The illustrious Patriarch will certainly not deny that the Church has been constituted by Christ the dispenser of the divine mysteries: *Sic nos existimet homo ut ministros Christi et dispensatores mysteriorum Dei.*² Christ confiding to her this office conferred upon her consequently the authority of establishing such regulations as, under varying circumstances of the times, places and persons, would guarantee the reverence due to the sacred act, and which would most conduce to the spiritual advantage of the faithful. Thus, we see that St. Paul writing to the Corinthians ordains how they are to conduct themselves when partaking

¹ *Summa Theologica*, P. III, quaest. 80, art. 12. Ed. Romae, 1887, p. 737.

² I Cor. iv, 7.

of the Eucharist, and promises to regulate the rest at his coming to them.¹ What wonder then that the Church, making use of this authority given to her by Christ, does not permit the laity under present circumstances to use the chalice, since on the one hand there is no necessity for it, whilst on the other she thus guards the reverence towards this Sacrament? We say that necessity does not demand it; because we hold that under the species of bread Christ is received entirely, and hence the laity truly receive the Body and Blood of the Lord. The reverence due to this Sacrament is also safeguarded, for it is morally impossible that, when a great multitude of communicants, men and women, of every age and condition, approaches the sacred table, as it is customary in our Latin churches, the Precious Blood should not be spilt, or at least be exposed to the danger of being profaned. Moreover, many would abstain from communicating on account of the natural repugnance which they have to drink from a chalice which had touched the lips of others. If the Patriarch would successfully combat the practice of the Church of Rome, *a practice, however, which she does not prescribe for the Orientals*,² he must prove either the one or the other of these two things, namely, that the use of the chalice for the laity is necessary for eternal salvation, or that the Church has no authority to determine the manner of administering the sacraments. As long as he does not prove this,—and he will find it impossible to do so—his gratuitous accusations against the Church of Rome remain idle and vain words.

¹ I Cor. xi, 34.

² Benedict XIV in his Constitution *Allatae sunt*, n. 25, says of the Greeks living in Rome: "In Graecorum Collegio, quod Romae erectum fuit a Gregorio XIII, ea indicta lege, ut Graecus in eo Ritus servetur . . . iubentur Alumni in festis solemnioribus, videlicet diebus Paschatis, Pentecostes, et Nativitatis Domini, Eucharistiam *sub utraque specie* ritu graeco suscipere . . . Idemque ritus servatur cum reliquis Graecis omnibus, qui praedictis diebus ad solemne Missae Sacrificium conveniunt, aut qui aliis per annum diebus in Ecclesia Graeci Collegii, sibi Eucharistiam ritu graeco administrari deprecant. *Ibid.* p. 259.

XX.

This is the case in a very special manner with regard to the seventh accusation of *innovation* launched by the Patriarch against the Church of Rome. It has reference to *Purgatory*, and is founded on a false conception of the doctrine held by the Church of Rome as of Catholic faith. This doctrine is reduced to two points, namely, to the existence of Purgatory and to the benefit which the souls detained there receive from the suffrages of the faithful here: "Definimus, si vere poenitentes in Dei caritate decesserint, antequam dignis poenitentiae fructibus de commissis satisfecerint et omissis, eorum animas poenis Purgatorii post mortem purgari: et ut a poenis huiusmodi releventur, prodesse eis fidelium vivorum suffragia, Missarum scilicet sacrificia, orationes et eleemosynas, et alia pietatis officia, quae a fidelibus pro aliis fidelibus fieri consueverunt secundum Ecclesiae instituta."¹ Now with regard to these two points of faith, there never was,² nor is there at present, a dissension between the Western and Eastern Churches. In fact, the separated Greek Churches have always professed these points in their Liturgies,³ and in their Synod, held at Jerusalem in 1672, they expressly decreed: "Quos vero lethaliū peccatorum desperatio non interceptit, sed ante mortem poenituit, at nulum fecerunt fructum poenitentiae semetipsos afflicto . . . suamque tum in Deum, tum in proximum caritatem operibus demonstrando, quae et catholica Ecclesia recte ab initio satisfactiones appellavit, *horum animas credimus ad inferos deduci*, ibique iustas pro iis peccatis poenas sustinere, ac suae tamen futurae liberationis esse conscias, et a summa bonitate *per sacerdotum orationes suorumque parentum eleemosynas*

¹ It was thus defined in the Council of Florence, *Decretum Unionis*, and in the Council of Trent, *Sess. 25*. See Denziger, *Enchiridion Symbol. et Definit.* Ed. VI. Wirceburgi, 1888, pp. 158 and 231.

² Leo Allatius, *De utriusque Ecclesiae perpetua in dogmate de Purgatorio consensione*. Romae, Tip. Maronita, 1655.

³ See Nilles, *Kalendarium Manuale utriusque Ecclesiae*. Tom. II, c. 2, § 2. Oeniponte, 1881, pp. 379-387.

liberari. Ad hoc vero potissime valet incruentum missae sacrificium."¹

Restricting, therefore, the question to that only which has been authentically defined, it is clear that the accusation of *anti-evangelical innovation* made against the Church of Rome is false and unjust. But, the Patriarch will perhaps say that there are theologians in the Church of Rome, who not only admit these two points, but have opinions concerning the place of Purgatory and the nature of the pains which are endured there, which Greek theologians will not admit. Let it be so. But this would not constitute a difference of *belief* between us and the separated Eastern Churches, but rather a difference of *opinions* among theologians of the Western and Eastern Churches; a difference which is of such a nature that, we are sure, the *common consent* of all these theologians would declare it incapable of constituting a valid impediment to the desired union of the Churches, so far as the canons of faith are concerned.

But it is time to pass on to the last point of the present controversy, that is, to that which is the *true* point of dissension between the Church of Rome and the Oriental Churches separated from her. With this point, which has reference to the Primacy of jurisdiction of the Roman Pontiff over the whole Church, we shall in the next issue conclude our answer to the Patriarchal *Encyclical* of Constantinople.

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¹ Can. 18. Himmel, *Monumenta Fidei Orientalis*, p. 1.

THE JURISDICTION OF LATIN BISHOPS OVER CATHOLICS OF THE GREEK RITE.¹

THE question regarding the relative position of the Latin and Greek Clergy is becoming daily more important in the United States, owing to the constantly increasing immigration from countries of the East, where what is commonly called the Greek rite prevails.

These immigrants belong in reality to many races differing in origin, in language, in traditions and customs. They come not only from the Greek peninsula, but from Sicily, where they have settled from time immemorial, from Hungary and Transylvania, from Galicia, Bulgaria, Turkey, Syria, Egypt, Aethiopia and Abyssinia.

They are all one in faith, that is to say, they believe the doctrines of the One, Holy, Apostolic Church, and recognize the Sovereign Pontiff at Rome as the successor of St. Peter and chief of all the Churches, to whose decisions they conform in all matters. On this account they are called *Uniates* or *United Greeks*, to distinguish them from the *schismatic* Greek Christians who have separated from the true Church and the Roman Pontiff, although they call themselves the *orthodox Church*. Such are the great mass of the Russian people, who, whilst they have many Catholic doctrines, recognize only the Czar as their supreme head in ecclesiastical matters. In other parts of the East, similar schismatic bodies maintain separate Churches under Patriarchs who are partly religious and partly political heads of the nationalities which they represent.²

But the United Greeks Catholics (*Uniates*), those, namely, who maintain their union with the Holy See of Rome, retain their ancient liturgy, rites, discipline and distinctive usages. This difference, like their difference of languages or archi-

¹ Cf. De Rituum Relatione juridica, auctore Aug. Arndt, S. J. Off. Analecta. Via dei Coronari 181, Romae. Pr. I Fr. 25c.

² It is these to whom the Holy Father has addressed his Encyclical, inviting them to return to the unity of faith with the Apostolic Church. See the articles on the "Union of the Churches," by P. Brandi, S. J., in this and two preceding numbers of the REVIEW.

ture, does not imply a difference of faith, but only a difference in the *expression* of that faith. We find the same in the Latin Church, where the Roman rite is distinct from the Ambrosian (in the Church of Milan), or from the Mozarabic (Spain), or from the rites of various religious Orders, like the Dominicans, who celebrate the mass and divine office in a different way, without professing a different creed.

In like manner, speaking of the Greek or Oriental rite, we distinguish actually four different classes of that rite, namely the *Greek proper*, the *Armenian*, the *Syrian*, and the *Coptic*.

For a better understanding of these relations, we group them in the following table, which indicates the variety of Catholic rite practiced by the different Oriental (including Asiatic and African) races.

The Oriental (Greek) rite comprises :

GREEK.	ARMENIAN.	SYRIAN.	COPTIC.
Greeks proper.	Armenians.	Syrians.	Copts of Egypt.
Melchites.	(In parts of Galicia, Turkey and Western Asia.)	Syr. Maron- ites.	(Under the re- cently restored hierarchy.)
Rumanians. (Hungary and Transylvania.)		Syr. Chal- deans and Malabares.	Abyssinians.
Slavs. (Ruthenia and Bulgaria.)			

The Holy See has always insisted that these external differences of rite, to which long usage has made the people accustomed and attached, should be maintained intact in each of the Churches ; although in particular circumstances the Sovereign Pontiff has found it necessary to ordain certain changes calculated to prevent abuses.

Since the Roman Church is the "Mother and Mistress of all the Churches," her observances are, according to the

expression of Benedict XIV, to be regarded as of superior rank when there is question of comparison. Hence it is customary to give jurisdiction to bishops of the Latin rite over subjects who follow the Greek rite ; but the contrary is never done, so that a Greek bishop is not placed over Catholics of the Latin rite. (Pius VII, Const. *Imposita humilitatis*. Jul. 1823).

According to a decree of the S. Congregation of Propaganda (13 June 1891) a Greek priest wishing to emigrate to America must first make application to the Holy See and state definitely to what part of the United States he intends to go, so that the bishop of the locality to which he goes may be notified in advance. On his arrival in the new diocese the Greek priest has to present himself with his credentials from the Propaganda, to the bishop, who gives him the necessary faculties and to whose immediate jurisdiction he becomes for the time being subject. (S. C. Prop. 10 Mai. 1892.¹)

The Latin bishops in whose dioceses there are a number of Greek priests administering separate congregations are advised to appoint, each, a *Vicarius* who is to have charge of the ecclesiastical affairs of these Catholics. "Generatim quoad jurisdictionem episcoporum latinorum super sacerdotes et fideles rituum orientalium versantes extra limites propriæ dioeceseos ea valent quæ can. IX Conc. Later. IV statuta sunt." This canon reads as follows :

"Quoniam in plerisque partibus intra eandem civitatem atque dioecesim permixti sunt populi diversarum linguarum, habentes sub una fide varios ritus et modos: districte præcipimus, ut pontifices hujusmodi civitatum sive dioecesum provideant viros idoneos, qui secundum diversitates rituum et linguarum divina officia illis celebrent, et ecclesiastica sacramenta ministrent, instruendo eos verbo pariter et exemplo. Prohibemus autem omnino, ne una eademque civitas sive dioecesis diversos pontifices habeat, tanquam unum corpus diversa capita, quasi monstrum.—Sed si propter prædictas causas urgens necessitas postulaverit, pontifex loci catholicum præsulem nationibus illis conformem provida deliberatione constituat sibi vicarium in prædictis, qui ei per omnia sit obediens et subjectus."

1 The Holy See has for the present acceded to the request of the American bishops, not to send married priests to administer to the Greek churches in the United States.

The Holy See here expressly states that these Catholics, though of a different rite, are to be cared for, as regards the administration of the sacraments and the general direction of their clergy, by the Latin bishop in whose diocese they live.

In view of the protection which is to be extended to the Greek Catholics in our dioceses, the question arises what is the relation of the priests of both rites to each other—first, in point of rank ; secondly, in regard to supplementing each other's jurisdiction in cases of contact.

(1.) In point of dignity there is no distinction between priests of the Latin and Greek rites. In assemblies where both meet, each priest takes his position according to the date of his ordination. The same holds good with regard to prelates, who, of course, precede simple priests.¹ This suggests the advisability of keeping in the Episcopal chancery the list of dates of ordinations and promotion for the Greek clergy of the diocese, who, when they have mastered the English language, are qualified to participate in the retreats and other gatherings of the diocesan clergy for the promotion of a common cause.

(2.) As to interference in the missionary jurisdiction, between the Latin and Greek clergy, it is to be observed that, as no priest of either rite is allowed to adopt the liturgical practices and ecclesiastical discipline of the other, so the priests of both rites are also prohibited from making converts to their own ritual discipline among the faithful. This prohibition is so strict that a priest who attempts to induce a Catholic of a different rite to change in favor of his own, is *ipso facto* suspended in the exercise of his ecclesiastical functions.²

The promiscuous union of the two rites is likewise for-

1 S. R. C. Decr. 16 Feb. 1650 ; S. Congr. Prop. 6 Oct. 1863.

2 Missionarius quilibet latinus e clero seculari vel regulari, qui orientalem quempiam ad latinum ritum consilio auxiliove inducat, praeter suspensionem a divinis, quam ipso facto incurret, ceterasque paenas per constitutionem *Demandatam* inflictas officio suo privetur et excludatur.—SS. D. Leo XIII Bulla: *Orientalium dignitas Ecclesiarum*.

bidden by the provisions of Canon law. Hence a Latin bishop or priest cannot lawfully adopt the vestments of the Greek Church, nor a Greek bishop or priest use those of the Latin Church.¹ The Holy See, when asked whether a Latin priest might make use of the Holy Oils blessed by a Greek bishop answered: *non expedire*.² Nevertheless, the practice of Latin priests celebrating Mass in churches of the Greek rite, and the reverse, has been sanctioned by the Holy See, provided the churches do not belong to the schismatic Greeks. In these cases the priest must, however, observe his own rite in celebrating.³

As regards the *Sacrament of Penance* the Holy See has declared that any Latin or Greek Catholic may receive absolution from a priest of either rite who enjoys proper jurisdiction in the diocese. Hence, Greek Catholics may go to confession to a priest of the Latin rite in his own church and be absolved; and in the same manner Latin Catholics may confess to a Greek priest who can understand them, and receive absolution from him. Nor can a bishop forbid the faithful to do so, except there be other special reasons besides those arising from the difference of rites.⁴

1 Bened. XIV. *Allatae sunt*. n. 33.

2 S. C. S. Off. 16 jun. 1831.

3 According to St. Alphonsus (Theol. mor. VI n. 203 dub. 2) a Latin priest traveling in a country where a church of his own rite cannot be found, may celebrate in leavened bread; whilst a Greek in a country, where there is no church of his own rite, may use unleavened bread.

4 Potestne Orientalis latinum confessarium adire et vice versa Latinus orientalem? Responsum offerunt S. Cong. de Prop. Fide 2 jun. 1835 ad Archiep. Alepp. Graeco-Melchit. "S. Sedes semper hoc principium tenuit, non debere ullo modo libertatem christianorum coarctari in re adeo delicata ut est sacramentalis confessio, semperque voluit, ut cuivis licitum esset culpas suas ei inter sacros ministros approbatos manifestare qui ipsi esset gratior. Similiter nunquam prohibuit, ne confessarius approbatus in propria ecclesia confessiones cujusvis catholici exciperet, qui ipsi se ad s. tribunal sisteret. Sic non est christianis interdictum ab una dioecesi in alteram se pro confessione peragenda conferre. Insuper etsi pro implendo praecepto paschali christianus debeat in propria parochia S. Communionem percipere, non obligatur tamen hac occasione apud parochum confiteri. Haec fuit semper et est maxima et praxis servata a S. Sede. Numquam porro ulla ritus distinctio facta est, cum praesertim administratio huius

As regards the administration of the Bl. Eucharist, the general principle is to be observed: Every one is to receive the Holy Communion in his own rite.¹

There are two exceptions. If a Latin priest find himself among Catholics of the Armenian rite who receive Holy Communion under one form, he may distribute Holy Communion consecrated according the Armenian rite; and an Armenian priest in the same place may distribute Holy Communion consecrated according to the Latin rite. Each is, however, obliged to use his own ritual language and form of administering the Sacred Species.²

The second case is that in which Catholics of a particular rite have no church or priest of their own rite. Here they can receive not only the Viaticum, but the Holy Communion as often as they are prompted through devotion to approach, from a priest of any rite.³

From this it is easy to infer what the mind of the Holy See is with regard to the *obligation of hearing Mass* in the churches of either rite. A Greek Catholic may attend the Latin Church and satisfy the obligation of the ecclesiastical precept; and a Latin Catholic may do the same in a Greek church. But in neither case can the pastor induce the faithful of a different rite who attend his church, to abandon their

sacramenti non feret secum mutationem ritus, imo S. Sedes ipsa, quoties dubium super particulari hac re mota est, declaravit, non debere in tali genere ullam limitationem poni. Unde anno 1626 die 5 jun. severe prohibuit aliquibus episcopis latinis, ne subditos suos impedirent a confessione apud sacerdotes ruthenos instituenda et vice versa."

1 S. C. off. 4 Sept. 1721.

2 S. C. Prop. 30 Apr. 1866 ad 2.

3 "Quo utilius frequentia promoveatur SS. Sacramentorum, quae efficacissima sunt media a Christo Domino instituta ad procurandam salutem animarum, et quo opportunius duplex illud praedictum inconveniens de medio tollatur, omnibus fidelibus cuiuscumque ritus, sive latini, sive orientalis, degentibus in locis, in quibus non sit ecclesia aut sacerdos proprii ritus, facultas in posterum a S. Sede conceditur SS. Communionem non modo in articulo mortis et pro paschali praecepto adimplendo, sed etiam quovis tempore devotionis gratia iuxta ritum ecclesiae existentis praedictis locis dummodo catholica sit recipiendi." S. C. Prop. 2 Jul.—18 Aug. 1893.

proper rite, nor claim them as his parishoners if they have a priest of their own.⁴

In regard to the jurisdiction exercised by our Bishops over the clergy of the Greek rite, it must be borne in mind that this jurisdiction is in all cases only *temporary*. If the subject returns to his home or places himself subsequently under the jurisdiction (having obtained the necessary permission) of a bishop of his own rite, he is at perfect liberty from the Latin jurisdiction to which he belonged for the time of his ministration in the diocese. "*Quicumque orientalis extra patriarchale territorium commorans sub administratione sit cleri latini, ritui suo permanebit adscriptus, ita ut nihil diuturnitate aliave causa ulla suffragante recadat in ditio-nem Patriarchae, simul ac in ejus territorium revererit.*" (Leo XIII Litt. Apost. *Orientalium dignitas* n. 9.)

For this reason the bestowal of faculties by our Bishops upon the Greek clergy is limited, that is to say it excludes the dispensing power from the essential observances of the Greek discipline, such as the peculiar feasts, fasts, ceremonial, etc., of the Eastern Church.

In places where the Greek Catholics have no priest or church of their own, it may be laid down as a general principle, that the Latin priest is authorized to administer to them all the sacraments, provided he do so in his own rite, and with-

4 Circa dubium, num orientales possint frequentare ecclesias latinas, duo principia sunt notanda: Prius libertatem et devotionem individuorum in tuto ponit, secundum favet ritui quin laedat alterum principium, Unum stabilit, non esse prohibitum nec posse prohiberi fidelibus ritus orientalis, ne frequentent ecclesias Latinorum sive alterius cuiusvis ritus orientalis catholici. Alterum inculcat, non solum non debere orientales ab ecclesiis proprii ritus abstrahi, verum etiam ab ipsis missionariis latinis adhortandos esse, ut eas frequentent maxime diebus festis. In hoc sensu semper S. Congregatio mentem suam expressit, ita tamen ut insimul episcopis orientalibus indicaret, eos non posse prohibere fideles sui ritus, ne Latinorum ecclesias frequentent, et decideret, ad satisfaciendum praecepto auscultandi missam non obligari fideles illi proprio ritu celebratae adsistere. Eadem vero non omisit missionarios Europaeicos adhortari, ut orientales monerent, ut suas ecclesias, maxime diebus festis frequentarent." (Epist S. C. ad Deleg. Ap. Egypt. 30 Apr. 1862.)

out, obliging them to change their allegiance permanently from the Greek to the Latin observance.¹

From what has been said, it must plainly appear how necessary it is, in order to secure the salvation of the numerous Catholics belonging to the Greek rite in the United States, that our clergy as well as the hierarchy endeavor to facilitate friendly relations and a proper understanding of the mutual relations to which we are bound. Our own people need to be instructed that these strangers are brothers, adopted to the same inheritance with ourselves and claiming participation in the mysteries of our Holy Faith by a just right. On the other hand means should be adopted to enlighten those Catholics of the Greek rite who have no priests of their own, that they may seek the sacraments and graces of the Eucharistic Sacrifice in the house of their Latin brethren.

H. J. HEUSER. .

**DE FACULTATE BENEDICENDI ET IMPONENDI SCAPULARE B. M. V.
DE MONTE CARMELO**

VI ARTICULI 9ni FORMULAE C.

Res notissima est, inter Sacerdotes harum regionum de facultate praedicta diversas ortas esse dubietates.² Ad hanc

¹ Catholici orientales morantes in loco, ubi parochus proprii ritus non existit, possunt in omnibus sequi ritum latinum. Id confirmavit S. Congreg. 29 mart. 1824 addens: Durante absentia episcopi vel parochi proprii ritus et ad formam Constitutionum Benedicti XIV *Demandatam et Allatae*. Item 4 februarii 1837 respondit Vic. Apost. Babyl. in omnibus sequendam esse regulam 22 augusti 1769 statutam: Quatenus (orientales) careant ecclesia et parochia, permitti posse, ut a Latinis accipiant quae respiciunt participationem Sacramentorum et functiones ecclesiasticas, servato in reliquis proprio ritu.—Ubi vero missionarius latinus parochi fungitur officio in ecclesia orientali, fideles orientales licite ab eo Sacramenta Baptismi, Extremae Unionis ac Matrimonii ritu latino recipiunt —S. C. Prop. 11 dec. 1838 ad I. (Conf. *De Rit. Relatione Juridica*. pag. 66.)

² Cfr. Pastoralblatt für Nordamerika 1891 pag. 132 et 1895 pag. 23.—Commentarium in Facultates Apostolicas concinnatum a P. Konings ed 2. pag. 96. Idem ed. 3. curante Jos. Putzer, pag. 314.

rem solide et pro omni tempore componendam in supplicatione scripta puncta hinc illinc prolata. Excellentissimo Domino Delegato Apostolico proposui in hunc fere modum.

In *Formula C. Art. 9.* Episcopis Statuum foederatorum Americae Septemtrionalis conceditur facultas erigendi Confraternitatem B. M. V. de Monte Carmelo . . . cum applicatione omnium indulgentiarum et privilegiorum, quae Summi Pontifices eidem Confraternitati impertiti sunt: addita potestate hanc facultatem communicandi presbyteris sacro ministerio fungentibus.

Jam circa quaestionem, an hac in facultate etiam contenta sit facultas, non quidem omnibus fidelibus, sed membris tantum confraternitatis ab Episcopo erectae benedicendi et imponendi Scapulare B. M. V. de Monte Carmelo, non una est inter sacerdotes hujus regionis sententia.

Communiis quidem (ni fallor) affirmant ex eo, quod in facultate Articuli erectio confraternitatis conceditur cum *applicatione omnium privilegiorum*, quae Summi Pontifices huic confraternitati impertiti sunt; principale autem ejusdem privilegium in eo consistit, ut per gestationem Scapularis hujus confraternitatis insignes praerogativae et gratiae eidem adnexae percipiantur.

E contra alii non pauci hoc omnino negant et semel atque iterum in foliis publicis praefatam sententiam tanquam erroream denunciaverunt.

Insistunt nempe praesertim responso cuidam a S. Congregatione Indulgentiarum Eminentissimo Archiepiscopo Cameracensi (Petro Cardinali Giraud) dato, vi cujus cum facultate erigendi confraternitatem B. M. V. de Monte Carmelo, a *Sede Apostolica* obtenta, minime conjuncta est facultas benedicendi et imponendi Scapulare B. M. V. de Monte Carmelo. Praefatus scil. Archiepiscopus Cardinalis praeter alia proposuit dubium:

“Utrum moderatores Sodalitatum B. M. V. de Rosario et de Monte Carmelo valeant benedicere rosaria et scapularia cum applicatione indulgentiarum assuetarum eo ipso quod supradictos moderatores instituerit in erigendo praelaudatas Societates cum assuetis indulgentiis, etc. Apostolica dele-

gatione sibi concessa, etsi Breve illi impertitum non mentionem faciat de indulta facultate moderatoribus ad effectum benedicendi hujusmodi rosaria et Scapularia " . . . ?

Sac. Congregatio . . . die 22 Febr. 1847 respondendum duxit: "Affirmative juxta Votum, *i. e.*, consulendum SSmo pro sanatione quoad praeteritum et pro facultate eidem Eminentissimo Archiepiscopo Cameracensi, ut per se vel per sacerdotes a se deputandos benedicat rosaria et scapularia, illaque respective impouat fidelibus ad lucrandas indulgentias unicuique ex confraternitatibus praedictis ab Apostolica Sede concessas."

"Facta autem . . . relatione in Audientia habita die 12 Julii 1847 . . . Sanctitas Sua . . . benigne annuit pro sanatione quoad praeteritum et quoad futurum concessit facultatem Archiepiscopo Eminentissimo Cameracensi, ejus vita naturali durante, prout in dicto dubio responsum est." (Decreta authentica S. Congr. Indulg. et Reliq. edita jussu et auctoritate SSmi D. N. Leonis XIII. n. 343 ad 1^{um} et in fine.)

Unde cum in dicto Articulo 9. Formulae C. tantum facultas erigendi confraternitatem B. M. V. de Monte Carmelo concessa, de altera autem facultate, scil. benedicendi et imponendi Scapularia nulla fiat mentio, haec ultima facultas, ad amussim Responsi ad Eminentissimum Archiepiscopum Cameracensem dati, neque in Articulo 9. dictae Formulae erit contenta, id autem, quod de applicatione omnium privilegiorum in eo additur, ad alia privilegia magis cum dicta confraternitate connexa conferri debebit. Caeterum confraternitates a Sede Apostolica erectae non iisdem privilegiis fruuntur, ac illae, quae ordinario modo, *i. e.*, per aggregationem ad Archiconfraternitates a religiosis Ordinibus vi specialium concessionum eriguntur, prout ad dubium Episcopi Limovacensis:

"Confraternitates ab Episcopo auctoritate a S. Sede delegata erectae, fruuntur necne eadem bonorum operum et orationum communionem cum Archiconfraternitate et *iisdem privilegiis* et indulgentiis ac illae, quae aggregatae ordinario more fuerunt?" S. Congr. Indulg. die 22 Aug. 1842 re-

spondit: "*Affirmative*, si agitur de Confraternitate SS. Corporis Christi, si vero de Doctrina Christiana, quoties in Diocesi aggregata est una ex his Confraternitatibus, caeterae etiam erectae aut erigendae, aggregatae censentur;—*Negative*, quoad alias Confraternitates in genere." (Decr. auth. n. 308 ad 4.) Quare in Confraternitate B. M. V. de Monte Carmelo, si erigitur a Generali PP. Carmelitarum, conceditur facultas benedicendi membris scapulare de Monte Carmelo, non item si erigitur vi facultatis a S. Sede obtentae.

Quaeritur ergo et cum agatur de re valde practica, enixe petitur responsum decisivum in dubio:

An in facultate Articuli 9, Form. C. erigendi Contrafraternitatem B. M. V. de Monte Carmelo etiam contenta sit facultas benedicendi et et imponendi Scapulare membris dictae Confraternitatis?

Responsum ex Delegatione Apostolica sub Nro. 2159, die 22 Sept. 1895 transmissum ita sonat:

VERY REV. DEAR FATHER:

In reply to the *dubium* sent to the Propaganda concerning the faculty to bless and impose the scapular of the B. V. M. del Carmine, whether the faculty, Formula C., Art. 9, to erect the Confraternity includes the faculty to bless and impose said scapular, the Cardinal Prefect, by letter of Sept. 11, 1895, declares that: "The S. C. has answered negatively, since they are two distinct faculties. And in fact, as in Formula C., Art. 9, is given the faculty to erect the Confraternities of the Most Holy Rosary, of M. SS. del Carmine, etc., so, in another and distinct formula is granted the faculty of enrolling the faithful in those Confraternities, and of blessing and imposing the scapulars. This is in full conformity with the decree of the S. Congr. of Indulgences, of 1847, cited in the presentation of the *dubium*, which decree resolves clearly the proposed question."

With sentiments of highest esteem and fraternal charity,
I remain, most faithfully yours in Christ,

✠ FR. Archp. SATOLLI, *Del. Apost.*

VERY REV. JOSEPH PUTZER, C. SS. R.

Ex hoc responso jam liquet, facultate Articuli 9. Formulae C. qua conceditur Episcopis nostris erectio confraternitatis B. M. V. de Monte Carmelo ("del Carmine"), non comprehendi alteram facultatem, scil. benedicendi et imponendi membris hujus confraternitatis scapulare correspondens huic confraternitati, sed speciale ad hoc requiri indultum, ideoque id quod hucusque in Commentario facultatum l. c. hac de re propositum fuit, esse emendandum; idemque tenendum esse etiam de benedictione rosariorum, quatenus ea facienda esset pro membris Confraternitatis SS. Rosarii vi facultatis praedicti articuli.

Ratio responsi, prout eam Emus Cardinalis Praefectus addere dignatus est, duplex est.

I. Stylus seu mos, apud S. Sedem vicens, facultates, quas concedit, ita specificandi, ut ea, quae non est expresse concessa, pro non concessa sit habenda. Hanc regulam in formulis, a S. Congregatione S. Officii compositis et per S. Congregationem de Propaganda Fide pro regionum necessitate Episcopis Vicariisque Apostolicis communicari solitis, quod punctum hujus quaestionis attinet, revera observari, ex tenore plurium formularum,¹ quarum unam Eminentissimus Cardinalis Praefectus prae oculis habuit, plane evidens fit.

Etenim in Formula F. Episcopis Novae Scotiae, in Formula P. Episcopis Angliae, in formula S. in Africa, et in formula R. Vicariis Apostolicis Indiarum Orientalium (nunc Episcopis?) concedi solitis Articulus praesens ita sonat:

"Erigendi intra fines suae Dioecesis, exceptis locis, ubi adsunt (*seu* in locis sui Vicariatus, in quibus non existunt) Regulares ex privilegio sui Ordinis ejusmodi facultate gaudentes, quascumque pias Sodalitates, a S. Sede approbatas, iisque adscribendi utriusque sexus Christifideles, ac benedicendi coronas et scapularia earundem Sodalitatum propria cum applicatione omnium indulgentiarum, quas Summi Pontifices praedictis Sodalitatibus, coronis et scapularibus impertiti sunt." In formula B., quae in Sinis, Cochinchina, Japonia et Tonkin communicatur, haec verba occurrunt:

¹ Cfr. *Nouv. Revue Théol.* vol. xxi, pag. 487.

"Erigendi in iisdem locis (sibi subjectis) sodalitates Ssmi Cordis Jesu, Ssmi Rosarii, et Scapularis B. M. V. de Monte Carmelo et omnes alias confraternitates ab hac S. Sede approbatas cum facultate eisdem adscribendi utriusque sexus fideles, ac benedicendi coronas et scapularia earundem confraternitatum propria cum applicatione omnium indulgentiarum et privilegiorum, quae Summi Pontifices tum confraternitatibus, tum coronis et scapularibus impertiti sunt." In hisce ergo formulis praeter facultatem erigendi confraternitates SS. Rosarii et Scapularis B. M. V. de M. Carm. expresse additur facultas pro Rosario et Scapulari eis correspondentibus. Sed quare? Quia S. Sedes etiam hanc facultatem addere *voluit*; et quia juxta commune adagium facultates tantum valent, quantum verba, quibus conceduntur, sonant, ideo eam expresse addere debuit, ut indultarii scire possent, quid eis esset concessum. Ex quo demum necessario concludendum est, in illis facultatum articulis, quibus concessio erigendi confraternitates SS. Rosarii et Scapularis de Monte Carmelo fit, quin expresse addatur facultas benedicendi ipsum Rosarium et Scapulare, hanc facultatem minime esse concessam. Hujusmodi articulus non tantum in Formula C invenitur, quae Episcopis nostris communicatur, sed etiam in Formula O pro Nova Zealandia destinata, in qua Articulus Confraternitates spectans tenoris est, qui sequitur: "Erigendi Confraternitates Sanctissimi Rosarii et Scapularis B. M. V., Ssmi Cordis Jesu, Propagationis Fidei nec non alias confraternitates pietatis ab Apostolica Sede jam approbatas cum applicatione omnium et singularum indulgentiarum et privilegiorum, quae Summi Pontifices praedictis confraternitatibus impertiti sunt." Ex praedictis sequitur, neque in hoc articulo facultatem contineri benedicendi Rosaria et Scapularia ad confraternitates in eo contentas pertinentia, licet illae erigi possint cum applicatione omnium privilegiorum a SS. Pontificibus impertitorum, ut in Formula C.

2. Altera ratio ab Emo. Card. Praefecto inducta pro vindicatione responsi negativi, desumitur ex responso S. Congr. Indulg. supra exposito. Profecto hoc responsum ab auctore "Commentarii in facultates apostolicas" antequam editi-

onem hujus opusculi compararet, bene fuit perpensum, et cum res notissima alioquin semper fuerit, facultatem erigendi confraternitatem B. M. V. de M. Carm. ab altera benedicendi et imponendi Scapulare ejusdem nominis non tantum separari posse, sed hanc cum illa reapse non concedi, nisi concessio aliquo modo exprimatur, facile istud responsum tanquam concessio *juxta petita* explicatum fuit. Supponi enim potuit, Archiepiscopum Cameracensem, qui tunc Cardinalis S. R. E. creatus fuit, simplici supplicatione Summum Pontificem adiisse, ut sibi facultatem concedere dignaretur, praeter alias confraternitates etiam illam SSmi. Rosarii et Scapularis B. M. V. de Monte Carm. erigendi, nihil dicendo de Rosario et Scapulari ipsis; Summum vero Pontificem, cum Rescriptum in forma Brevis reddi jusserit, id quidem, quod in supplica petatum fuit, scil. facultatem pro erectione confraternitatum praefatarum indulsisse, non autem facultatem pro benedictione Rosariorum et Scapularium, eo quod haec in supplicatione non petebatur. Responso ita considerato vix perspicere potuit, quomodo ex eo vis probandi pro parte contraria derivaretur. At vero S. Congregatio de Propaganda Fide, prout ex responso de anno 1895 patet, stat pro parte contraria, scil. in Form. C. Art. 9. non esse contentam facultatem benedicendi et imponendi scapulare de Monte Carmelo et hoc quidem ea de causa, quod facultas in Art. praedicto ad hoc non est concessa, allegatque Emus Congregationis Praefectus ad decisionem confirmandam responsum de anno 1847. ad Emum Archiep. Cameracensem, ideo reverenter, uti par est, S. Congregationi ejusque Emo Praefecto deferendum est.

Quaestio, quae remanet enucleanda, haec est :

Quid illis nunc faciendum, qui erronee hucusque, vi art. 9. Formulae C. confraternitate Scapularis erecta, membrorum ejus scapularia benedixerunt iisque imposuerunt?

Respondeo breviter :

I. Confraternitas Scapularis B. M. V. de Monte Carmelo, supposito, quod conditiones ad ejus erectionem requisitae fuerint observatae, valida remanet, cum simus in regione S. Congregationi de Propaganda Fide subjecta, ad quam Decre-

tum S. Congr. Indulg. de 6 Julii 1887¹ se non extendit, prout hoc Scitissimus Dominus in audientia Emi Card. Praefecti S. Congr. de Propaganda Fide expresse declaravit.² Investitiones vero in Scapulare B. M. V. de Monte Carmelo vi art. 9. Form. C. factae, invalidae sunt.

2. Pro reconvalidatione praeteritorum necnon pro facultate benedicendi et imponendi dicta Scapularia optimum erit, re sincere exposita supplicando recurrere ad Emum Praefectum S. C. de Prop. Fide. Caeterum haec facultas obtineri etiam potest Romae a Reverendissimo P. Generali Ord. Carmelitarum et quidem sive ab illo calceatorum in S. Maria Traspontina sive ab illo discalceatorum in Via della Panetteria, 45. Consultius autem esset (ob decretum S. C. Indulg. 22 Aug. 1842 supra allegatum), consensu et litteris testimonialibus Episcopi Dioecesani praevis obtentis, petere confraternitatis aggregationem in Archiconfraternitatem Romanam.

3. Quod impositiones praeteritas Scapularium attinet, videndum etiam est, an non ea revalidatae sint e. gr. tempore Missionum a PP. Redemptoristis habitarum. Prouti notum est, hi Patres ex indulto S. Rit. Congr. de 8 Jan 1803³ et variis aliis concessionibus, investire possunt etiam multitudinem fidelium, singulis Scapulare sibi imponentibus, ita ut sic investiti hoc ipso in confraternitatem S. Scapularis sint recepti omnibusque ejus indulgentiis et gratiis fruantur, quin inscriptio nominum stricte necessaria sit.⁴

JOS. PUTZER, C.SS.R.

Baltimore, Md.

1 Ap. Act. S. Sed. XX, 253 et Beringer: Die Ablässe, ed. 10, pag. 524.

2 Cfr. AM. ECCL. REVIEW de anno 1889, p. 465. Pastoralblatt 1895, p. 80. Beringer l. c. p. 525.

3 Cfr. Decr. auth. S. Congr. Ind. n. 350.

4 Singula documenta cfr. ap. Ulrich: Trésor spirituel. Paris 1863, p. 137-144.

ANALECTA.

LITTERAE APOSTOLICAE.

I.

DE INSTITUTIONE COMMISSIONIS PONTIFICIAE AD RECONCILIATIONEM DISSIDENTIUM CUM ECCLESIA FOVENDAM.

LEO PP. XIII

MOTV PROPRIO

Optatissimae in una fide reconciliationis earum gentium, quae a romana Ecclesia matre non uno tempore nec una de causa secesse-
runt, nova quodammodo Nos ponere initia et plena caritatis admo-
vere invitamenta, iam inde ab apostolica epistola *Praeclara*
studiose contendimus.—Ad rem quidem eam sumus aggressi, quae,
ut alias monuimus, diuturni sit laboriosique operis, eademque utili-
tatis non ita proxime eventurae. At vero, praeter summam divinae
opis fiduciam qua maxime sustentamur, optima quaeque sunt Nobis,
adiumenta in id quaesita; in primisque visum est pro gravitate et
amplitudine causae opportunum, aliquot ex Dilectis Filiis Nostris
S. R. E. Cardinalibus in communionem consiliorum adsciscere.
Tales reapse institutas apud Nos congressiones, principio ad ra-
tiones ecclesiarum orientalium spectare volumus; placuitque prop-
terea advocare et audire praesentes Venerabiles quoque Fratres,
earumdem nationum vario ritu Patriarchas. Ita factum feliciter, ut
quaedam rerum capita sint a Nobis edita haud multo ante constitu-
tione *Orientalium dignitas ecclesiarum* definita et decreta: quae
tametsi per se ad veterem catholicorum legitimam per Orientem di-
sciplinam conservandam tuendamque proprius pertinent, aequae tamen
unitati aliis in gentibus redintegrandae posse conducere manifestum
est.—Iamvero hunc Nos primum reputantes initarum congressionum
fructum, eisque continuandis probe intelligentes quantum prae-
sidii ad ceteras etiam propositorum partes iure liceat expectari,
idcirco induximus animum illud providere ut huiusmodi institutum
certiore quodam pacto certaue constantia, quamdiu ipsa postula-
verit res, permaneat vigeatque secundum vota perutile.

Itaque sententiam Nostram litteris hisce tradentes, peculiare esse

ac stabile Consilium, sive, uti loquuntur, *Commissionem* decernimus atque edicimus, proprio munere et cura deditam reconciliationi dissidentium fovendae. Ea constabit ex nonnullis S. R. E. Cardinalibus, quos Pontifex nominatim designet, quibus ipse praesit, quique coram eo statos habeant conventus. Primosque ex instituto nominamus :

MIECISLAVM LEDOCHOWSKI
BENEDICTVM MARIAM LANGÉNIEVX
MARIANVM RAMPOLLA DEL TINDARO
VINCENTIVM VANNVTELLI
ALOISIVM GALIMBERTI
HERIBERTVM VAVGHAN
IOSEPHVM MARIAM GRANNIELLO
CAMILLVM MAZZELLA.

Erunt praeterea, ut sacris in Consiliis urbanis assolet, convenienti numero Consultores, item a Pontifice designandi : in quibus pari loco ii habebuntur quos Patriarchae catholici orientales, tamquam legatos suos in Urbe consistentes, singuli singulos, destinaverint. Consultorum sit, doctrinam suam, prudentiam, rerum usum naviter conferre cognoscendis instruendisque causis quae in deliberationem Pontificis et Cardinalium, quos supra diximus, deferantur : deferet autem ille ex Consultoribus, cui Pontifex mandaverit eiusdem Commissionis esse ab actis ; cui propterea licebit eis ipsis pontificiis congressionibus ex officio interesse.

Haec vero consilia et decreta, quorum exitum auspiciis providentissimi Dei praecipue commendamus, rata firmaque consistere auctoritate Nostra volumus et iubemus.

Datum Romae apud Sanctum Petrum die XIX martii anno MDCCCVC, Pontificatus Nostri decimo octavo.

LEO PP, XIII.

II.

BREVE DE AGGREGATIONE AD ARCHICONFRATERNITATEM S. MICHAELIS, SANATO PRAETERITO.

LEO PP. XIII.

Ad perpetuam rei memoriam.

Romanorum Pontificum Praedecessorum Nostrorum vestigiis inhaerentes, pias sodalitates ad pietatis opera exercenda institutas

peculiaribus privilegiis et facultatibus ornare ac ditare solemus. Iamvero cum dilecti filii curatores et sodales Archiconfraternitatis in Ecclesia loci Montis Sancti Michaelis dicti Dioecesis Constantiensis, sub invocatione ejusdem Beati Archangeli canonice erectae, supplices ad Nos preces admoverint ut sibi officialibus et sodalibus nunc et pro tempore existentibus facultatem aggregandi ubique terrarum concedere velimus; Nos hisce precibus benigne obsecundandum censuimus. Nos igitur exponentes et omnes ac singulos quibus hae litterae Nostrae favent a quibusvis excommunicationis et interdicti, aliisque ecclesiasticis sententiis, censuris et poenis, si quas forte incurrerint, hujus tantum rei gratia absolventes et absolutos fore censentes, Archisodalitatis supradictae officialibus et sodalibus praesentibus et futuris, ut ipsi alias quascumque sodalitates ejusdem nominis et instituti extra Urbem ubique terrarum existentes, eidem Archisodalitati servata tamen forma Constitutionis fe. me. Clementis PP. VIII, Praed. Nostri aliisque Apostolicis ordinationibus desuper editis, aggregare, illisque omnes et singulas indulgentias, peccatorum remissiones ac poenitentiarum relaxationes ipsi Archisodalitati ab h. S. Sede concessas et aliis communicabiles communicare licite possint et valeant, Auctoritate Nostra Apostolica harum litterarum vi in perpetuum concedimus. Quidquid vero a memoratis officialibus circa hujusmodi aggregationes tempore praeterito non legitime neque rite actum est, id Apostolica Nostra auctoritate sanamus et ratum habemus. Decernentes praesentes litteras semper firmas, validas et efficaces existere ac fore, suosque plenarios et integros effectus sortiri et obtinere, illisque ad quos spectat et in futurum spectabit in omnibus et per omnia plenissime suffragari, sicque in praemissis per quoscumque judices ordinarios et delegatos judicari ac definiri debere, atque irritum et inane si secus super his a quoquam quavis auctoritate scienter aut ignoranter contigerit attentari. Non obstantibus Constitutionibus et Ordinationibus Apostolicis et, quatenus opus sit, dictae Archisodalitatis etiam juramento, confirmatione Apostolica aut alia quavis firmitate roboratis, statutis, ceterisque contrariis quibuscumque.

Datum Romae, apud S. Petrum, sub annulo Piscatoris, die XXIX martii MDCCCXCV, Pontificatus Nostri anno decimo octavo.

SSMUS LAUDAT OPUS PHILOSOPHICUM RMI BENEDICTI

LORENZELLI.

LEO PP. XIII.

Dilecto Filio Benedicto Lorenzelli,

PRELATO NOSTRO DOMESTICO.

Dilecte Fili, Salutem et Apostolicam Benedictionem. Tuum illud munus *Philosophiae Theoreticae Institutiones*, opus a te curis alteris castigatum et auctum, omnino gratum habuimus. In eo praeter ampliorem erga Nos pietatis tuae significationem, testatius quidem agnovimus quam tu religiose obtemperare studueris Nostris de philosophia christiana colenda et docenda praescriptis. Nam disciplinae magni Aquinatis te jampridem dedidisti totum ; id praecipue contendens ut admirabilem, qua ille excellit, philosophandi rationem et viam tractando illustrares. Quae mens et sollertia debuit certe, ut factum est, laboribus tuis ubertatem afferre, tibi quoque opinionem ac laudem prudentiorum hominum conciliare.

Et quoniam Nos hoc etiam crebro inculcavimus, ut christianus philosophus et novitates errorum armis sapientiae veteris profligare nitatur, et recentiora doctrinarum incrementa demonstret nihil sane cum ea sapientia pugnare apteque potius congruere ; gratum idcirco est, utrique te muneri operam peculiarem fidelemque dedisse.

Itaque tibi commendatio Nostra jam tum non defuit, cum in Urbe lectas clericorum coronas ad hanc disciplinam frugifera sedulitate institueres. eamdem nunc libenti animo impertimus, quum te, gravibus curis pro Apostolica Sede distentum, par movet studium ut illorum bono editis scriptis prospicias.

Volens autem faveat propositis Deus, omnis sapientiae auctor et dux, idem qui eam rite tradentes donat insigni praemio. Quorum votorum omniumque coelestium munerum auspice, Apostolicam habe benedictionem, quam tibi paterne largimur.

Datum Roman apud S. Petrum die III Decembris anno MDCCCVC, Pontificatus Nostri decimo octavo.

LEO PP. XIII.

E. S. CONGREGATIONE RITUUM.

I.

DE USU MATERIAE "NIPIS" DICTAE PRO ALBIS, AMICTIS, MAPPIS
ETC. CONFICIENDIS.

Iosephus, Magister Scholarum Ecclesiae Cathedralis Placentinae in Hispania, iussit ex tela subtilissima vulgo "Nipis" nitiditate tenacitateque linum aemulante et aequante (quamvis colore plerumque inferior sit lino accuratissime dealbato) albas confici. Attente tamen inspecto Huius Sacrae Rituum Congregationis Decreto 15 Maii 1819, non est ausus eis uti, quia ex lino vel cannabe non essent confectae. Cum vero dicta tela longe pretiosior sit lino, nec materia, ex qua conficitur, ex arboris fructibus, sicut gossypium, proveniat, sed ex ipsius plantae filis, ut linum; et aliunde in laudato Huius Congnis Decreto expresse prohibeatur tantummodo ex gossypio componi, dubitans, utrum ei liceat praedictis albis uti, Sacrorum Rituum Congregationi humiliter subiecit sequentium Dubiorum solutionem: nimirum:

I.—Utrum ex tela, sive panno, vulgo "Nipis" possint confici corporalia, pallae, aut saltem amictus et mappae?

II.—Quatenus negative ad Primum: Utrum uti liceat iis iam confectis?

Et eadem Sacra Congregatio, exquisito etiam voto alterius scientiarum naturalium peritis, reque mature perpensa, in Ordinariis Comitibus, subsignata die ad Vaticanum habitis, rescribendum censuit:

Ad I^{um} Negative ad utramque partem.

Ad II^{um} Affirmative, tantum quoad albas, amictus et mappas, usquedum consumentur.

Atque ita rescripsit et servari mandavit. Die 13 Augusti 1895.

II.

DE RECITATIONE PSALMI "DE PROFUNDIS" POST OFFICUM DEFUNCTORUM.

Sacra Rituum Congregatio, ad relationem subscripti secretarii, attentis expositis a Priore et Consilio secreto Archiconfraternitatis Sanctissimi Cordis Iesu erectae in Ecclesias Theodori de Urbe, reque mature perpensa, respondendum censuit:

Ad dubium: Utrum in anniversariis aliisque diebus, praeter dies commemorationis omnium fidelium defunctorum, et depositionis de-

functi, si totum officium defunctorum ritu duplici recitetur, omitendus sit post Laudes psalmus *De profundis*?

Negative: iuxta Rubricas Breviarii, Missalis. et Ritualis Romani ac Decreta praesertim in 2^a *Einsidlen*. 4044 ad 29; die 23 Iulii 1736 ubi legitur: servetur Rubrica Breviarii Romani et Ritualis itidem Romani, et post Vesperas, et Laudes in Officio defunctorum omitantur psalmi: *De profundis* et *Lauda anima mea Dominum*, tantum in die omnium fidelium defunctorum, et in die depositionis defuncti; et in altera *Ordin. Erem. Camald. montis Coronae* 4085 ad II^m die 9 Maii 1739. Atque ita servari mandavit die 10 Ianuarii 1896.

III.

DUBIA CIRCA SSMUM EUCHARISTIAE SACRAMENTUM.

Rmus Procurator Generalis Congregationis SSmi Sacramenti a Sacra Rituum Congregatione postulavit, ut sequentia Dubia declarare dignaretur nimirum:

I. An in Ecclesia dicata SSmo Eucharistiae Sacramento, quando fit officium de feria, debeat inf suffragiis fieri commemoratio de SSmo Sacramento, omissa commemoratione de Cruce, vel potius commemoratio de Cruce omissa commemoratio de Smo Eucharistiae Sacramento?

II. Sacra Rituum Congregatio, decreto 3 Aprilis 1884, benigne indulsit Congregationi SSmi Sacramenti, ut feria V quae prima quolibet mense occurrit, recoli valeat sub ritu duplici maiori Commemoratio sollemnis de SSmo Eucharistiae Sacramento, dummodo in eam feriam non incidat festum aequalis vel potioris ritus seu dignitatis.

Quaeritur 1. An haec sollemnis Commemoratio habeat praecedentiam super festum secundarium eiusdem ritus,* sed non eiusdem dignitatis cuiusmodi esset festum B. M. V. tam in concurrentia quam in concurrentia.

2. An eiusmodi sollemnis commemorationis in concurrentia cum festo secundario eiusdem ritus et eiusdem dignitatis, Vesperae esse debeant de SSmo Sacramento vel de sequenti?

3. An post expositionem privatam SSmi Sacramenti, scilicet, aperto ostiolo tabernaculi, dari possit Benedictio cum eodem Venerabili Sacramento in pyxide recondito?

4. Sacerdos celebrans coram SSmo Sacramento patenter exposito dum in Evangelio dicit: "Et verbum caro factum est" genuflectit aliquantulum versus SSmum Sacramentum;

Quaeritur: An debeat versus idem Venerabile Sacramentum

inclinationem facere quotiescumque in lectione Evangelii pronuntiat nomen *Iesu* ?

Et Sacra eadem Congregatio ad relationem infrascripti Secretarii, exquisito voto alterius ex Apostolicarum Caeremoniarum Magistris, dubiis mature diligenterque perpensis, respondendum censuit :

Ad I. *Affirmative* ad primam partem : *Negative* ad secundam.

Ad II. *Negative* ad primam quaestionem : Quoad alteram, totum de Festo cum commemoratione Officii votivi.

Ad III. *Affirmative*.

Ad IV. *Affirmative*. Atque ita recripit. Die 30 Novembris 1895.

CAI. Card. ALOISI-MASELLA S. R. C. Praef.

A. TRIPEPI, Secretarius.

IV.

PLURA SOLVUNTUR DUBIA.

Rmus Dnus Ludovicus Hazarius Begin, Archiepiscopus Cyrenensis, Administrator Dioecesis Quebecensis, S. R. Congregationi sequentia Dubia diluenda humiliter proposuit, nimirum :

I. An Titulare Festum alicuius Ecclesiae, a die 31 Decembris ad 5 Ianuarii occurrens, habeat octavam ?

II. Utrum dies 30 Dec. assignari possit S. Anastasiae Mart. in Ecclesia propria ?

III. Utrum in Ecclesia propria Festum S. Titi celebrandum sit die 4^a. Ian. an 6^a. Februarii ?

IV. Quomodo in Ecclesia S. Adriani Mart. cuius festum occurrit die octava Septembris, ordinari debeat officium Nativitatis B. M. V. et dies eius octava, cum dies 9^a. et 10^a. Sept. a festis duplicibus minoribus sint impeditae ?

V. An valide possit Episcopus pro Titulari alicuius novae Ecclesiae designare festum, quod neque in Martyrologio, neque in Supplemento Dioecesis reperitur ?

VI. Quonam tempore duodecim cerei ardere debeant in Anniversario Ecclesiae consecratae ?

VII. Utrum die octava eiusdem Anniversarii Ecclesiae consecratae, cerei pariter accendi debeant, aut possint ?

VIII. Utrum Decretum in Alifaxien. editum die 16^a. Aprilis, 1886, ad 3^{um}, iuxta quod dies electionis Episcopi, quoad anniversarium in Dioecesi celebrandum, non ea est qua Bullae datae fuerunt, sed illa qua fuit in Consistorio proclamatus, spectet etiam ad Episcopos per Sacram Congregationem de Propaganda Fide institutos, qui fre-

quenter Bullas receperunt, Dioecesis possessionem acceperunt, imo consecrati fuerunt aliquo tempore ante Consistorium, in quo proclamantur?

IX. Utrum lectiones II Nocturni, die octava alicuius Sancti, quae non reperiuntur in Breviario, debeant, deficiente Octavario, sumi de Communi primo loco, an vero de die festo iuxta Decretum in una Provinciae ecclesiasticae Quebecen., die 15 Apr. 1880 ad 4^{um}?

X. An Solemnitas SSmi Cordis Iesu possit iuxta regulas ceteris Solemnitatibus communes peragi?

XI. Utrum Ordinario liceat, ubi ad fovendam devotionem expedit, quibusdam Titularium Ecclesiarum parochialium Solemnitatibus assignare certas per annum Dominicas, etiam ab ipso die festo distantes?

XII. An Solemnitati Annuntiationis B. M. V. iam concessae, valeat assignari in perpetuum Dominica II^a post Pascha, nisi occurrat festum dup. primae classis?

Et Sacra eadem Congregatio, exquisito voto alterius ex Apostolicarum Caeremoniarum Magistris, reque mature perpensa, rescribendum censuit:

Ad I. *Affirmative*, iuxta Rubricas.

Ad II. *Affirmative*, non omissa commemoratione S. Anastasiae in secunda Missa Nativitatis, ratione Stationis.

Ad III. *Negative* ad primam partem, *affirmative* ad secundam, iuxta Martyrologium Romanum.

Ad IV. Quum die 8^a. Sept. faciendum sit de S. Adriaano Mart. Ecclesiae Titulo, die 9 eiusdem mensis fiat de Nativitate B. M. V. absque integra octava, prout Romae fit in Diaconia S. Adriani Mart., translato festo duplici illa die occurrente, in primam aliam liberam iuxta Rubricas.

Ad V. *Negative*.

Ad VI. Per integrum et solum diem, incipiendo a primis Vesperis.

Ad VII. *Negative* ad primam partem, *affirmative* ad secundam.

Ad VIII. *Affirmative*.

Ad IX. *Negative* ad primam partem, *affirmative* ad secundam.

Ad X. *Negative*, nisi sit festum de praecepto.

Ad XI et XII. *Negative*.

Atque ita rescripsit et servari mandavit.

Die 13 Decembris 1895.

CAI. Card. ALOISI-MASELLA, S. R. C. Praef.

L. ✠ S.

A. TRIPEPI, Secretarius.

E. S. C. INDICIS.

DUBIUM.

Utrum qui habent generalem facultatem legendi libros in Indice Librorum prohibitorum contentos, legere licite possint etiam libros ab Ordinario proscriptos, sine speciali Ordinarii licentia?

• *Resp.* (Episcopo Placentino) *Negative.*

E. CONGREGATIONE S. OFFICII.

DUBIUM DE SOCIETATIBUS OCCULTIS DEFINITIVE VETITIS.

Eme ac Rme Domine :

Postquam Societates occultae, quae istis in regionibus coaluerunt diversis nominibus *Equitum Pythiae, Sociorum Singularium, Filiarum Temperantiae*, definitive Sanctae Sedis decreto universis istarum regionum Ordinariis, ut probe novit Eminentia Tua, significato, utpote intrinseca pravitate laborantes, reprobatae ac vetitae fuerunt, nulli catholicorum veri nominis dubium superesse potest eas esse graviter illicitas. Ex quo recte consequitur illos omnes et singulos, qui se catholicos profitentur, teneri, nisi gravissimum animae suae damnum subire velint, easdem societates, quibus quomodocumque sese adscripserunt, deserere, et ab illis et ab earum unaquaque sese plene ac perfecte separare, quavis participatione exclusa: illos vero, qui id praestare recusent, recipiendorum sacramentorum esse et habendos esse indignos tanquam in peccato obfirmatos.

Quae cum probata sint omnibus et esse debeant, ex parte plurium Episcoporum singulares casus huic Sanctae Sedi propositi sunt, ut decernatur an aliquid hac in re permitti possit, causa damni materialis vitandi. Cum enim statuta illarum societatum singulis sociis indulgeant ut, erogata modica pecuniae summa ad instar taxae statis temporibus solvandae, jus adquirant socii ad longe maiora subsidia sive pro se in casibus infirmitatis aut necessitatis, sive pro familia mortis casu, si societati (nuncio misso et quavis participatione remota, cessent quoque a praescripta taxa solvenda, illud unum consequetur, non societati sed sibi ipsis nocivum, ut et amittant omne id, quod vel pluribus abhinc annis solvisse constabit, et

omni spe excidant subsidia ea ratione pacta sibi vel familiae percipiendi. Etiam quandoque contingit ut quis, obligatione in forma juris valida, societati sic damnatae teneatur de aere alieno statis pensionibus solvendo, quin totum in praesens restituere possit. Ad haec igitur incommoda vitanda quaesitum fuit an semota quavis alia earundem sectarum participatione, hoc saltem liceat, nomen proprium in sociorum catalogis retinere, necnon in praefatae taxae vel aeris alieni solutione stato tempore perseverare.

Quod dubium sane gravissimum, cum SSmus D. N. Sacrae huic Supremae Congni commiserit enucleandum, eadem S. Congregatio, re mature perpensa respondendum censuit: "Generatim loquendo non licere: et ad mentem. Mens est quod ea res tolerari possit sequentibus conditionibus et adjunctis, simul in casu concurrentibus, scilicet: lo. Si bona fide sectae primitus nomen dederit antequam sibi innotuisset societatem fuisse damnatam. 20. Si absit scandalum vel oportuna removeatur declaratione, id a se fieri ne jus ad emolumenta vel beneficium temporis in aere alieno solvendo amittat; a quavis interim sectae communione et a quocumque interventu, etiam materiali, ut praemittitur, abstinendo. 30. Si grave damnum sibi aut familiae ex renunciatione obveniat. 40. Tandem ut non adsit vel homini illi vel familiae ejus periculum ullum perversionis ex parte sectariorum, spectato praecipue casu vel infirmitatis vel mortis; neve similiter adsit periculum funeris peragendi a ritibus catholicis alieni."

Quae SSmo Dno et Papae Leoni XIII relata fuerint, in totum approbata et confirmata fuerunt. Verum cum de re gravissima atque periculorum et difficultatum plena agatur, quae plurimas non modo dioeceses, sed et provincias ecclesiasticas respicit, idem SSmus Dnus jussit ut uniformis regulae servandae causa, impletis omnibus quae hoc decreto statuuntur, casibus particularibus Eminentia Tua et in Apostolica Delegatione successores providere possint.

Quae cuncta et singula pro munere meo significaverim, universa Tibi fausta ac laeta a D. O. M. adprecor.

Eminentiae Tuae

addictissimus, obsequus fam. verus

L. M. Card. PAROCCHI.

Romae ex S. O. die 18 Januarii, 1896.

Delegato Apostolico ad catholicos in Foederatis Americae Septentrionalis Statibus.

CONFERENCES.

THE AMERICAN ECCLESIASTICAL REVIEW undertakes to answer in this Department questions of general, not of merely local or personal, interest. Our readers will understand that there are topics in moral theology which may not be discussed in public print, and also, that it is not our purpose to conduct purely private professional correspondence. We shall, however, accommodate ourselves as far as we prudently can to the numerous wants of the reverend clergy.

THE EDITOR.

ANTICIPATING AN "INTENTION" FOR MASS.

Qu. Usually I have a stipend for my daily Mass. Sometime ago I had none and in vesting for Mass the thought came to me: Make the application of this Mass according to the intention of the person who will give you the next stipend. Could this be lawfully done?

Resp. No. Positive law is against it, and for obvious reasons, since the intention of the celebrant to offer to God a request *not yet definitely formed* by a person not known, is no intention, at least, in the sense that it answers the wish of one who desires to have a Mass said for a special object. Hence Clement VIII in a Decree, 15 Nov. 1605, prohibits such anticipation of vague intentions. "Non potest Missa anticipare celebrari et applicari pro eo, qui primo stipendium seu eleemosynam dedit." (Cf. Adone Lib. iii n. 834.)

CESAREAN SECTION AFTER DEATH.

Those to whom the care of souls is entrusted are sometimes brought to the sick-bed simultaneously with a physician who whilst perhaps without religion himself, would be disposed to accept the suggestion of the priest to perform an operation which admits of a chance to administer baptism.

The case is not infrequent when a mother dies in her sixth,

seventh, or eighth month of pregnancy. The dead body of the mother often encloses the living infant. If Cæsarean section is at once performed, the child may be saved and even grow up. In most cases it can receive baptism. St. Raymond Nonnatus was so produced from the body of his dead mother, whence he received the name *non-natus* that is "not born," though he lived a very useful life to the age of 37. But it requires sometimes, as we said, the suggestion of the priest or some member of the family, because many physicians are averse to perform such operations, partly because as a rule the child dies soon after being exposed, partly because the mother may not be really dead, and, as has sometimes happened, come to life under the cut of the knife, which complicates matters and generally results in her death from fright or bleeding, etc.

We reprint therefore the following case to show the practical possibility and use of the operation, at the same time mindful of the caution that the priest should not go beyond the mere suggestion of a means the practical feasibility of which must be left to the judgment and discretion of the physician.

The case is reprinted in the January issue, No. 4, of the *Medical and Surgical Reporter* from a German periodical on Gynaecology. We give it in the exact words of the report :

CÆSAREAN SECTION AFTER DEATH.

Hoffmann (*Centralbl. f. Gynäk.* No. 50, 1895) was called in consultation last summer about moribund patient, aged thirty-six, in the eighth month of her fourth pregnancy. She had previously been in good health. Over an hour before Hoffmann attended her, sudden and violent eclampsia occurred, and deep coma followed. Morphine injections, inhalations of chloroform, and ice-bags to the head were tried. Hoffmann found the coma complete; an hour after his arrival the breathing ceased and the pulse rapidly disappeared; artificial respiration proved useless. Ten minutes after the last respiration Cæsarean section was undertaken. The incision into the uterus passed through placenta along its whole length. The uterine cavity was then laid open above the placental insertion, close to the fundus, and the fetus delivered. It was a male, nearly fifteen inches long. For a few minutes it did not breathe, then respiration set in spontaneously, and it cried out. The child was fed with a spoon, but could only swallow a very little milk. It died when twenty-five hours old. Hoffmann agrees

with von Winckel that it is a duty to do Cæsarean section under the above circumstances. Of thirty-two children thus delivered after the mother's death eleven lived over a fortnight. Considering that they must already have shown great resisting power and that after all they were saved, when without operation all the thirty-two would have been sacrificed, Hoffmann holds that similar attempts to save the foetus in future will be more than justifiable.

MEMBERS OF PROHIBITED MASONIC SOCIETIES.

We have on previous occasions pointed out in the REVIEW the attitude of procedure which a priest should take in regard to enforcing and applying the Decrees of the Sacred Congregation on the subject of condemned Secret Societies. For whilst such Associations are wrong in principle and a positive danger alike to Church and State, many of their members have joined them in good faith and for the mere purpose of deriving legitimate temporal advantages from the association. In such cases it is within the province of Apostolic Delegation to use discretion in enforcing the law—not, indeed, by yielding the principle of Catholic truth and its sincere profession, but without needlessly sacrificing those temporal advantages to which equity entitles a member of Mutual Beneficial Societies. The following answer to an important *Quaesitum* proposed to the Holy See gives us the true view to be taken of the matter :

“*Quaesitum fuit an Semota quavis alia participatione sectarum, earundem hoc saltem liceat, nomen proprium in sociorum catalogis retinere, necnon in praefatae taxae vel aeris alieni solutione stato tempore perseverare.*”

The answer was : “*Generatim loquendo non licere : et ad mentem.* Mens est quod ea res tolerari possit sequentibus conditionibus et adjunctis simul in casu concurrentibus, scilicet . 1. Si bona fide sectae primitus nomen dederit antequam sibi innotuisset societatem fuisse damnatam. 2. Si absit scandalum vel opportuna removeatur declaratione, id a se fieri ne jus ad emolumenta vel beneficium temporis in aere alieno solvendo amittat ; a quavis interim communione et a quocumque sectae interventu, etiam materiali, ut praemittitur, abstinendo. 3. Si grave damnum sibi aut familiae in renunciatione obveniat. 4. Tandem ut non adsit vel homini illi vel familiae ejus periculum ullum perversionis ex parte sectariorum, spectato praecipue casu vel infirmitatis vel mortis ; neve similiter adsit periculum funeris peragendi a ritibus catholicis alieni.”

"Quae cum Ssmo. Dmno. N. Papae Leoni XIII relata fuerint, in totum approbata et confirmata fuerunt. Verum cum de re gravissima atque periculorum et difficultatum plena agatur, quae plurimas non modo dioceses sed et provincias ecclesiasticas respicit, idem Ssmus Dmus jussit ut uniformis regulae servandae causa, casibus particularibus Eminentia Tua et in Apostolica Delegatione successores providere possint."

See the full text of the Document on page 361.

THE OFFICES OF THE PASSION "AD LIBITUM."

Qu. The *Baltimore Ordo* states that the Offices of the Passion on Fridays in Lent (dupl. maj.) are "ad libitum." Please inform your readers whether the "ad libitum" means that we are free to choose the Ferial Office on such days and accordingly say a votive or requiem Mass.

If not, what does the "ad libitum" mean?

Resp. The Offices of the Passion assigned for the different Fridays in Lent are obligatory where they have been inserted in the Kalendarium by order, or with the approbation, of the Ordinary. The phrase "ad libitum" means that the Holy See does not place them on the general Kalendar as obligatory, but that they may be adopted, for a time or permanently, in the local *Ordos*.

In the case of the Baltimore province these offices were granted at the special request of the bishops in the fourth Provincial Council, who desired to change somewhat the order of the offices from that which is found in the Roman Breviary (See AMERICAN ECCL. REVIEW Vol. VIII pag 378).

By this act the offices became obligatory, so that they could be transferred in case a feast of higher rite occurred on such Fridays, provided the transfer could be made within the Lenten season. (AMERICAN ECCL. REVIEW. l. c.)

Hence these offices *ad libitum* are obligatory being adopted into the Kalendarium, and they rank above any feast of lower rite occurring on the same day. A Carpo¹ says of the offices which are granted by Apostolic indult "quamvis

¹ Compendium Bibl. Liturg. P. ii, c. xiii, n. 179.

porro sunt *ad libitum*, Clerici tamen (sive saeculares sive regulares) qui ad horas canonicas oligantur, *tenentur recitare* Officia votiva ex indulto Apostolico concessa, si jussu Ordinarii (vel superioris regularis) apponuntur in Kalendario diebus non impeditis."

Such is not the case with the other Offices *ad libitum* found in the Breviary. These can not be transferred nor is their recitation obligatory unless the Bishop prescribe it so.

CIVIL MARRIAGES AND THE NUPTIAL BLESSING.

Qu. 1. Are we permitted to give the Nuptial Blessing to Catholics after they have contracted marriage before a justice of the peace?

2. Is it advisable to do so publicly?

3. Should we induce them to receive this blessing, or is it obligatory?

4. Is the mutual consent to be renewed on such occasions?

Resp. Since marriage, in the New Law, is a Sacrament, Catholics who, without necessity, contract it before a civil magistrate offend against religion.

This offense increases in gravity when the act gives public scandal.

In both cases Catholics, before being admitted to the solemn privileges of the Church, must make good the offense committed. Thus far they are to be treated like all sinners (private or public, according to the circumstances) against religion.

Where, as in some dioceses, special censures are attached to the offense, these must be removed. Witness the following for example: "*Quod si qui, in iis missionibus ubi sacerdos invenitur, coram ministello protestantico, vel etiam magistratu civili matrimonium inire audeant, poenae excommunicationis se subjiciunt: et in nullo casu ad sacramenta permittantur appropinquare, nisi prius facta poenitentia aliqua publica, vel saltem post culpae confessionem in scriptis*

obtentam. et coram populo ab ipsis, vel a sacerdote, ipsorum nomine lectam." (Cf. AMERICAN ECCL. REVIEW, vol. viii, page 303.)

The renewal of mutual consent is natural and advisable but not necessary, unless where it had been conditionally given, or in places where the Tridentine law against clandestinity is in force, or also in cases where by reason of some other canonical impediment the marriage consent was null and void.

For the rest, the S. Congregation of the *Poenitentiaria* has laid down explicit directions on this subject, for the guidance of pastors, in an Instruction of 15 Jan. 1866 (Collectan. Cap. P. II, tit. I, Cap. VIII, n. 1406).

According to this Instruction persons who may be obliged by the law of their locality, or who, for good and valid reasons deem it expedient to ratify their marriage contract before the civil tribunal, are to be *first married in the church*. If the reason of force on the part of civil law, or some other equally urgent necessity obliges parties who wish to marry to present themselves first before the civil magistrate, and then only in the church, the two acts are to be, as far as possible, in immediate succession.

"Quod si opportunum est ac expedit ut fideles, sistentes se ad actum civilem peragendum, se probent legitimos conjuges coram lege, hunc tamen actum, antequam matrimonium coram Ecclesia celebraverint, peragere nequaquam debent. Et si qua coactio, aut absoluta necessitas, quae facile admittenda non est, ejusmodi ordinis invertendi causa esset, tunc omni diligentia utendum erit ut matrimonium coram Ecclesia quamprimum contrahatur, atque interim contrahentes sejuncti consistent."

With us, therefore, persons who contract marriage before a justice of the peace in places where they can have the ministrations of the Church, are to be treated like all other contumacious offenders against the laws of the Church. They are to be persuaded to become reconciled, that is, to confess and accept the proportionate penance according to the gravity of their sin.

If the law requires that they present themselves before the justice of the peace, they can do so, ordinarily, only *after*

having received the nuptial blessing. Where the civil tribunal insists, under penalty, on an inversion of this order, the nuptial blessing should follow without delay, and the civil act is to be regarded in the light of "sponsalia."

In such cases the Holy See enjoins prudence on the part of pastors: *Hac in re multa uti debebunt cautela ac prudentia, et Ordinarii consilium exposcere; atque hic facilis ne sit ad annuendum, sed in gravioribus casibus hoc Sacrum Tribunal consulat.*—(Collectan. l. c. n. 6.)

THE CORRECT PRONUNCIATION OF "ELEISON."

Allow me to say a few words in the ECCLESIASTICAL REVIEW concerning the common pronunciation of the "Eleison," in which the two vowels *e* and *i* are contracted into one syllable.

Considered from a grammatical and etymological point of view this pronunciation appears to be false. It is unnecessary to enter here into the old discussion lately revived by the French Minister of Instruction, whether in the pronunciation of Greek the Etacism of Erasmus or the Itacism of Reuchlin is the more correct. "Eleison" (ἐλεῖσον), being the imperative aorist of the verb ἐλεέω, has four distinct syllables. There is no verb ἐλεῖω. According to Etacism which is adopted in the liturgical books the *η* in ἐλεῖσον is written and pronounced in Latin as *i*. The union of the two vowels *e* and *i* into a diphthong is, however, shown to be wrong, from the derivation of the word.

Of greater moment than the philological argument is the uniformity of liturgical observance, especially in regard to the "tremendum mysterium." The remarks of Pope Pius IX, addressed on one occasion to the singers in the pontifical chapel, is noteworthy in this connection. After the services of the solemn mass they presented themselves and he greatly praised them for their excellent performance, "but," he added, "we know no *eleison*; only an *ele-i-son*; pronounce it thus henceforth."

All the new editions of the Missal, Gradual, Vespéral, approved by the Holy See emphasize this pronunciation, which should be reason enough to induce us to adopt the *ele-i-son* in place of the ordinarily but wrongly pronounced *eleison*.

E. P.

BURIAL OF NON-CATHOLICS IN CATHOLIC CEMETERIES.

Qu. There are in this section of the country a great many cemeteries which are not consecrated, although they are owned by Catholic congregations and destined for Catholic burials only. Each grave is blessed separately at the time of burial.

The question has been raised here lately whether there is any law or rule of the Church which would prevent a Protestant, infidel, or public sinner from being buried in such a cemetery? The question is most practical. Cases not unfrequently occur in which persons, entitled by deed or certificate to be buried in a certain lot of such a cemetery, die outside of the Church and deprived of her sacraments. They could not legally be buried in consecrated ground. But must the burial of such persons be admitted in what is to all intents and purposes, and in public estimation, a *Catholic* cemetery, simply because it happens not to be consecrated? The civil law will, I believe, follow in this the rule of the Church.

Resp. We are not aware that there is any ecclesiastical law or rule against burying the bodies of non-Catholics in cemeteries owned by Catholic congregations, so long as such cemeteries have not been consecrated for the exclusive use of Catholics who die in communion with the Church. The only way in which the property of a Catholic cemetery, whether it be consecrated or not, can be vindicated for the exclusive use of the faithful, is the drawing up of certain regulations in which are made absolute conditions for the legitimate sale or transfer of burial-places. Where this precaution has been neglected, no redress can be looked for if those who have purchased a lot claim it when they mean to use it for burial. The late Bishop Baltes in one of his Pastoral Instructions called attention to the wisdom of con-

veying only *Licenses to bury* instead of giving *Deeds* which convey the ownership of property in the lots of a cemetery. A license to bury may always be refused where the conditions laid down for a proper ruling and management of the cemetery are not complied with ; whereas a deed of ownership is an instrument that ignores such conditions as are required by the Church.

**OBJECTIONABLE CUSTOMS IN THE EXPOSITION OF THE BL.
SACRAMENT.**

We take pleasure in publishing the following letter from a prelate whose efficient care for the honor of God's House may be recognized in the splendor and decorum of many churches in his diocese as well as in the perfect observance of rubrical requirements in his Cathedral.

I beg to call your attention to a decree of the Sacred Congregation of Rites, with regard to the exposition of the Blessed Sacrament, in the hope that if the matter commends itself to your judgment, attention may be called to it at some convenient time in the *ECCLESIASTICAL REVIEW*. The enclosed decrees show that the practice commonly followed in this country is not in accordance with the Rubrics.

Attention also might be called to another custom, which prevails rather extensively, namely, of placing on an altar a Thabor for the exposition of the Blessed Sacrament. If you have at hand the work of Barbier de Montault, Vol. I, on the construction of churches, you will find very severe criticism of this modern French device.

Dubium.

Utrum tolerari possit usus statuendi crucem super throno, et in eo praeclise loco, super quo publicae adoratioui in ostensorio exponitur SS. Eucharistia ?

Resp. Negative. Die 2 Junii 1883, (Cuneen, n. 5874.)

In connection with the above *Dubium* the Bishop of Cuneo (Prov. Turin) had asked the S. Congregation whether the crucifix might be placed upon the corporal which serves for

the Ostensorium when the Bl. Sacrament is exposed. "Num tolerari possit crucem ipsam superimponendi corporali?" To this the answer was likewise: *Negative*. (Id Cuneen.)

A writer in the "Ephenurides Liturgical" (Vol. Vi, Dub. Liturg. solutio pag. 695) comments upon this answer of the S. Congregation as follows:

"Ergo usus praedictus dammandus est atque eliminandus, prout abusus et corruptela. Eo ipso quod simplex Crux collocatur super thronum, in quo cum baldachino exponitur SS. Sacramentum, thronus eum Caldachino non am, plius tribuit SSo. Eucharistiae honorem omnino specialem, extraordinarium, qui deberet comitari ac manifestare ipsius expositionem. Baldachinum reservatur specialiter SSo. Sacramento publice exposito, rei ipsi contentae sub sacris speciebus, non vero figurae, id est tamquam Regi, Christo publice exponendo sen exposito. Consuetudo non est invocanda, prout manifeste repugnans ac contradicens Caerem. Ep. et pluribus Decre Sis S. R. C. quae damnat Falem consuetudinem ut abusum."

It follows that the proper place for the cross is not in the place where the Bl. Sacrament is usually exposed, but either above or back of the same or, although less appropriately, in front of the tabernacle.

As for the artificial supports placed upon the table of the altar, or the awkward arrangements called Thabors, they are unrubrical. The Clementine Instruction expressly ordains "ut Tabernaculum seu *Thronus cum superimposito Baldachino* in quo Ostensorium collocandum est, *in eminentiori Altaris parte assurgat* velisque sit instructus albi coloris" (Instr. Clem. § V n. 1). The altar of the Bl. Sacrament is supposed to have a *covered* throne constructed of stone, wood, or metal, above or back of the Tabernacle. This applies to all public expositions of the Bl. Sacrament. (Cf. Commentar. ad Inst. PP. Clementis XI, § xxxvi).

BOOK REVIEW.

PHILOSOPHIAE THEORETICAE INSTITUTIONES
 secundum doctrinam Aristotelis et S. Thomae Aquinatis.
 A Benedicto Lorenzelli, Phil. S. Theol., utriusque Juris
 Doctore. Editio altera notabiliter aucta et emendata.—
 Two Vol. 8vo XXVIII, 332; XX, 528.—Romae: Typogr.
 S. Propagand. Fid. 1896.

It is a noteworthy fact that the Sovereign Pontiff has by a special Brief given his approbation to the above work in its second edition. This naturally suggests the question: What is the particular feature of Mgr. Lorenzelli's book which merits so high a distinction? In the numerous works on mental philosophy published within recent years, the authors, whether Jesuits, Dominicans, Benedictines or Seculars have been careful to follow out the lines indicated by Leo XIII, and they have moulded their texts and comments "ad mentem" or "secundum doctrinam" of St. Thomas. They have also taken account of the progress of science and analyzed modern errors with a view to refute them by the approved weapons of Aristotelian reasoning. In this direction Mgr. Lorenzelli among the rest deserves indeed particularly well. His *Psychologia generalis*, which he aptly subterms *Biologia*, is full of arguments directed against recent developments of the so-called Darwinian and Spencerian schools whose disciples are not content with the conclusions of their masters, although their psychology is a misnomer, since it ignores the essential element of human life, and deals only with its corruptible phases.

But a much more distinctive characteristic of the learned author's work is to be found in the fact that, apart from his "up to date" methods, he closely adheres to the commentary on the *Summa* by the great Dominican Fr. Thomas de Vio, afterwards known as Cardinal Cajetano. Well has Ughelli (*Italia sacra* I, 544) said of this wondrous genius, whom not the reasoning but only the perverse will of the German so-called reformers could baffle: "Hic ille est alter Thomas, ingeniorum extrema linea, doctorum virorum miraculum,

haereticae pravitatis terror . . . Thomisticae doctrinae galeatus defensor . . . cujus adeo immortalia scripta sunt ut tamdin videantur perennatura, quamdin divinam sapientiam scholastica subsellia personabunt." This work which constitutes the first of complete commentaries to the *Summa* of the Angelic Doctor is of a truly classical type. Pius V caused a revised edition to be published, and this has become the text of subsequent editions. It is well known with what singular partiality Leo XIII has regarded Cajetan's splendid work, causing it to be printed in the grand edition begun some fifteen years ago by the late Cardinal Zigliara.

To those who are familiar with the history of philosophy, going back to pre-Tridentine days, the name of Cajetano links itself at once with the famous controversial issues regarding the *scientia divina*. We shall not enter here upon a discussion of the subject, but wish merely to refer to the attitude which our author takes toward it in following Cajetano, who, whilst he does not speak of a *praedeterminatio* such as his successors evolved, does nevertheless, we believe, claim a larger interpretation for his *cooperatio intrinseca Dei* than would be admitted by the *concursus simultaneus* of Duns Scotus or the Molinists. Our author, in reasoning on this intricate subject of the union of the divine cognition with the divine will, holds that the conditioned act of the "liberum futurum" which will never happen, is the object of the divine cognition *only in so far as it is considered in union with the divine will*. The proposition which makes for the *scientia media* as standing midway between the *scientia simplicis intelligentiae* and the *scientia visionis* consists of two disjunctive members one asserting possibility, the other asserting reality :

"In contradictoriis singularibus de futuro in materia contingenti non datur determinate veritas in una parte, et determinate falsitas in altera parte, sed datur veritas et falsitas vel in una vel in alia parte, seu sub disjunctione, sane omnis enuntiatio affirmativa eo modo est vera, quo modo est id quod dicit esse, etc. . . . Sed singulare futurum contingens nec est determinate, neque non est determinate, sed potest esse et potest etiam non esse, et solummodo necesse est ut sit vel non sit." He then demonstrates how the *singulare futurum contingens non sit determinate, neque determinate non sit*, and thence concludes that it is impossible to obtain sure and definite cognition concerning future contingent events (singularibus) because such knowledge can be derived neither from the events themselves—as they have not come to pass—nor from their con-

tingent cause, which is not yet determined (*ad unum*); such knowledge then can be derived only from a cause transcending all necessary and contingent cause. But this cause is God Himself, who in the conscious knowledge of Himself sees from all eternity and throughout all time whatever exists.

Cardinal Satolli in his previously published tract "*De Operationibus Divinis*" (p. 71) practically enunciates the same doctrine, when he writes: "*scientia media dicatur in Deo, quatenus connotatione terminum habeat ad alterutram contradictionis partem circa contingentia futura, v. g. si Petrus constitueretur in his adjunctis peccaret aut non peccaret, ante actum divinae voluntatis tamquam primae universalissimae causae, caret objecto suo.*"

Thus Mgr. Lorenzelli's work comes to us with high sanction. No serious student of philosophy can afford to set aside the considerations which this preference awakens. Wisdom is a vital requisite to real progress in these days, as much at least as it was in those of a wise ruler who whilst he followed a right philosophy could say to us: "*Si intraverit sapientia cor tuum, et scientia animae tuae placuerit; consilium custodiet te, ut eruaris a via mala, et ab homine qui perversa loquitur.*" (Prov. II., 10-12).

THE MONASTIC LIFE, being the 8th volume of the **FORMATION OF CHRISTENDOM**, by T. W. Allies, K.C.S.G.—Kegan Paul, Trench & Trübner, London, 1896.

This is the 8th volume of a work, which has gained the author great distinction, if not readers. By reason of its very excellence, it appeals chiefly to the few who are at once scholars, readers and thinkers. The "*Formation of Christendom*," of which *Monastic Life* forms a part, might as truly be called the "*Philosophy of History*." Mr. Allies' key-note, during the forty-five years of his Catholic life, has been the Papacy. He has been the champion of Peter's Primacy ever since the day when he discovered that the allegiance to the Holy See was transferred by Act of Parliament to the Crown of England. In the course of seven volumes, which are truly *pièces justificatives* of St. Peter's claims, he sets forth the origin of the Apostolic See, its fortunes and its inner life. No chain of evidence is wanting. The third volume treats exhaustively

of Greek philosophy ; the seventh of Mahommet and his system, the most deadly enemy of the Christian name. The title sufficiently indicates a new triumph for the Papacy. It is called "*Peter's Rock in Mahommet's Flood.*" The eighth volume completes a certain aspect of what we may call Papal Philosophy, without necessarily closing the whole work. It treats of the monastic life with the detail peculiar to Mr. Allies. Here, as everywhere else, he grounds himself upon the philosophy of history. The East was the cradle of monasticism. St. Athanasius, himself a disciple of St. Anthony, proclaimed the tidings in the West ; Rome heard him, and approved, (340). It was a critical time. Constantine had just restored peace to the Church, and removed the fear of a bloody persecution. On the other hand, reaction produced its special dangers, which did not allow Christians to lay down their arms. St. Gregory could say of his own time, *habet pax nostra martyrium serum*. The secret of Egyptian deserts met the hidden need of souls, which was rather felt than expressed. From the beginning Rome had witnessed individual calls to the perfect life. St. Athanasius gave it force of law, by making it into an institution, which took root between the year 340 and the birth of St. Benedict in 480. First there was the monk ; then the rule, which was to communicate unity to the whole institution. Mr. Allies sees another deep reason in monastic vows. God has His house as He has His designs. The life of Benedict offered the most perfect contrast to the life of Mahommed. The false prophet inaugurated sensuality as a principle, and preached a gospel of the flesh, which would have destroyed society to its foundations. Over against Mahommed's harem the Church set forth not only the ideal Christian marriage, but also the soul's mystical union with our Lord, the renunciation of the world and of legitimate affection. According to the Master's words, the crucified have found happiness. Mr. Allies has ingeniously put together the monks' own testimony, speaking in the titles of their monastic houses. The chosen retreats called the "Fair Place," the "Good Place," the "Beautiful Place," the "Gate of Heaven," the "Crown of Heaven," "God's Portion," the "Harbour of Sweetness," the "Joy," (p. 203,) reveal in their names a well-spring of joy in those who had renounced all earthly delights. Monks have also contributed largely to the happiness of the world, for, if the rule of St. Benedict has made saints, it first civilized the barbarian. The monk prepared the way for that Empire of the West, which the Pope crowned in

the person of Charlemagne. The glorious past of the Church offers the best guarantee for the future in the lasting aristocracy of holiness, *casta generatio cum claritate*.

’ΑΔΗΘΗΣ.

ESSAI SUR LA NATURE DE L'INSPIRATION des Livres Saints par E. Levesque. Extrait de la Revue des Facultés Catholiques de l'Ouest.—Angers: Imprimerie Lachèse et Cie. 1896.

The author believes that the prevailing view regarding biblical inspiration is at fault in as much as it confuses the ideas of *inspiration* and *revelation*. He is quite familiar with the views of our later writers, who in the manner of Cardinal Frauzelin pretend to distinguish between the two divine actions of inspiration and revelation, whilst, in reality, he says, they confound the two notions: “après avoir distingué entre l'inspiration et la révélation dans les notions préliminaires, tous ou presque tous, je ne sais par quel oubli ou par quelle pente fatale, en arrivent, dans l'analyse du mode d'action de l'inspiration, à les confondre” (pag. 4).

The analysis of the distinction is interesting and will be somewhat new to many students. Revelation, says M. Levesque, is a gift by means of which we *come to know a truth* which lies outside of the reach of our intelligence (qui échappe à l'intelligence); inspiration on the other hand is a gift bestowed not for the purpose of making us receive or know a truth, but for *transmitting it faithfully*. In revelation the intelligence is passive, it receives truth; in inspiration, on the contrary, it is active, it sets forth and transmits that which it has naturally or supernaturally acquired. The sacred writers transmit many truths, some of which were revealed to them and others they could have known naturally, but in either case this knowledge which they received or already possessed, was independent of inspiration. In inspiration God acts upon the mind, not by revealing anything, but by *directing the intelligence toward such truths or facts*—whether they be known by revelation or otherwise—and urging the writer to set them forth. Hence it is plain that revealed truth as well as natural truths may become the object of the divine inspiration; but the revelation as well as the acquisition of the truths and facts set forth under the present influence of inspiration might have taken place long before and wholly independently of the impulse which caused the sacred writer to commit them to paper.

Thus God dominates the action of the inspired writer toward choosing, arranging, disposing the material already in his possession (either directly or otherwise acquired), and thus becomes the principal author, the first cause dominating the second. M. Levesque does not hesitate, with the above distinction in mind, to declare for verbal inspiration. But his verbal inspiration does not mean the same thing as that which is rejected by most modern writers on the subject. What they reject is the notion of an inspiration in which the very words were *revealed*.

We see at once how useful the distinction between revelation and inspiration, as maintained by our author, becomes, for, although it leaves us practically where we were before, we have certainly an additional reason for not accepting verbal inspiration in the usually received sense. If that sense is faulty, it must be charged to the prevalent conception of inspiration commonly defined as an impulse, which, whilst it moved the writer, also illuminated his mind by setting before him the truths which he was to communicate. This naturally included revelation in the conception of inspiration, although the former might exist without the latter. Father Bruneau's contention in his article on Inspiration in the last number of the REVIEW, receives some light from this essay of the learned Frenchman, which comes quite opportunely.

DELL' UNIONE DELLE CHIESE. Risposta al Patriarca Greco di Costantinopoli.—Salvatore M. Brandi, S.J.—Roma: A. Befani, 1896. 16°, pp. 80.

Our readers are familiar with the famous Encyclical Letter [See AMERICAN ECCLESIASTICAL REVIEW, vol. xi, pag. 143] in which Leo XIII somewhat over a year ago invited the separated Christian communities throughout the world, to return to the unity of Faith.

The Patriarch (schismatic) of Constantinople thought it his duty to oppose the plea of the Sovereign Pontiff who had addressed himself in a special manner to the Eastern churches, because, though alienated from the central head of the one Catholic Church they still represent in their form of worship, and in many of their dogmatic beliefs, the oldest form of Christianity. The letter of the Patriarch advising the Greek clergy and laity not to listen to the voice of Leo, XIII bears throughout the tone of haughty denunciation, which reveals to some extent the motive of his opposition. It is in

fact nothing more or less, than an appeal to those old prejudices which have kept the Western and Eastern peoples apart on religious as on national grounds. And in pursuing his policy the Patriarch finds it necessary to weave a tissue of erroneous statements, supported by garbled quotations concerning Catholic doctrine and historic fact. Thus by devious reasoning he succeeds to conclusions which are misleading in principle and slanderous in their application.

It may have pleased and satisfied the schismatic clergy and the people who felt that they ought to assent to what their Patriarch says :—

“Ay, he spoke Greek ;”

but no doubt those who “understood him smiled at one another and shook their head.” One cannot help regretting, that some Protestants amongst us who could so easily have verified the untruthfulness of the Greek churchman, both as to facts and reasoning, should have thought it good policy to approve the letter. The *Independent* gives us a fine specimen of its critical acumen in matters that concern the Roman Catholic Church, when it speaks of this piece of ill-disguised Greek diplomacy as a document of which “in vigor and directness of statement it would be hard to find its superior in encyclical literature. With merciless logic (*sic* !), with caustic words and with a severity of tone which suggests indignant challenge, it proceeds to show that the Church of Rome itself broke the bond of unity between the East and the West, that the innovations in the Latin Church since the Seven Ecumenical Councils are numerous and divisive, and that its assumptions of superior authority are baseless,” etc., etc.

Indeed ! Such statements may be taken in good faith by a clergy not recognized as very superior in learning, and by those generally who depend for their light and guidance on the Patriarch of Constantinople, but they cannot be accepted by any one who has read the Christian Fathers (even in Protestant editions and with annotations that show an absolute anti-Catholic bias), unless he be grossly ignorant of early Christian history, or prejudiced. Some of the facts (!) which the Patriarch alleges do not only admit of a diversity of interpretation, but are discredited by every honest historian of the Greek Church itself.

Fr. Brandi has, with accustomed readiness and unquestionable erudition, analyzed the spurious logic and laid bare the falsifica-

tions of this truly *Greek* Encyclical. He shows how the Patriarch, at the very outset, confounds the idea of immutability in the Church with the notion of immobility, and points out that development of doctrine far from being a change, is an essential element of vitality in the divine organism of the Church. He then taking up argument after argument, statement after statement, convicts the Greek Patriarch of garbling citations from Greek and Latin ecclesiastical writers, of misreading and misinterpreting the sources to which he refers, even in S. Scripture, by quoting without reference to the integral context, of repeating threadbare historic falsehoods often refuted by the Greek historians and sometimes by the testimony of his own predecessors on the patriarchal throne.

Through all this network of misleading argument, faulty citations and shameless insinuations Fr. Brandi traces the old evil of jealousy regarding the prerogatives of the Eastern churchmen, which have kept up perpetual intrigues for maintaining the old prejudices and ignorant views among the people.

The reader may convince himself of the truth of our statements by carefully reading the translation of Fr. Brandi's Rejoinder, which appears in the current numbers of the REVIEW.

PONTIFICALIA. A Description of the Things, Persons and Principal Actions Employed in Pontifical Functions.
By the Rev. Patrick O'Leary, Dean, Maynooth College.
 —Dublin : Browne & Nolan, 1895,

We have here in convenient form the contents, substantially, of the *Ceremoniale Episcoporum*, with references mainly drawn from Martinucci's Commentary on the rubrics. The title itself, which Father O'Leary has given his book, sufficiently indicates its practical value. Since it was meant for English readers, and does not pretend to be a mere translation, we are of opinion that it would have been better to omit some parts and fill the space with some answers directly practical, instead of referring us to other sources for complementary information. Thus, to cite but one example, in the Chapter on "Masters of Ceremonies," we read (n. 18) : *that they may have such food and clothing as becomes their position, and that their minds should not be fatigued and distracted by many cares, and that, removed from all other concerns, they may the more easily apply themselves, etc., etc.* Of this sort of information we find a

good deal in the comparatively small volume of 264 pages, whilst for many obvious duties of the Master of Ceremonies we are referred to special instructions. Some of the rules given are so remote from the conditions of actual practice that their observance would be more fault than virtue, as "*when the Ordinary preaches, no sermon is allowed in any church of the Episcopal city at the same hour, without the consent (at least, tacit) of the Bishop.*" There is no noticeable attempt to render the reading of translated parts smooth and at the same time intelligible. With attention, in a new edition, to these features of a manual designed for practical use, the "*Pontificalia*" will prove a valuable addition to the liturgical library of the English speaking clergy.

HOMILETICAL SERMON SKETCHED ON THE SUNDAY EPISTLES. Drawn up by a committee of priests and edited by the Rev. W. M. Cunningham.—London: St. Anselm's Society. 1895. Pp. 149.

These sketches have their principal worth in the fact that they deal with the Sunday *Epistles*. There are numerous expositions of the Gospels, and our people naturally become familiar with the various aspects of the topics suggested in the readings from the evangelists. But there are comparatively few helps which explain the Epistles; although these are often really difficult to be understood without the special help of a well informed exegete. In the booklet before us we find lessons drawn from the Sunday Epistles which without being in each case a complete analysis of the same, are suggestive of the motive, and can easily be worked into a complete and rounded sermon. It is a fresh addition to the work of Sermon Sketches carried on in the ECCLESIASTICAL REVIEW for several years, and to the recently published work in two volumes by Fr. Howe ("*The Catechist.*")

OUTLINES OF DOGMATIC THEOLOGY. By Sylvester Joseph Hunter, S.J. Vol. III.—London: Longmans, Green & Co. 1896.

With this volume the Course of Dogmatic Theology, belonging to the excellent Stonyhurst series, concludes. The work of Father

Hunter possesses the special merit of completeness as an outline of Catholic Doctrine. We see the teaching of the Church as the bearer and interpreter of divine revelation in its systematic coherency. The large field of free theological opinions regarding doctrines and traditions within the Church could not, of course, have been covered in a manner to satisfy the specialist student in theology, but the reader obtains something like a bird's eye view which is apt to fix upon his mind the distinctive landmarks that separate truth from its semblance and controversialist encumbrances. Each chapter begins with a prospectus, in which the plan of the treatise and the state of the question under discussion is clearly defined; and each chapter ends with a brief recapitulation of the preceding argument separating the principle under defense from the differences of views which may be taken of it in its application.

This method is, as we have intimated in reviewing the two former volumes of the present work, eminently satisfactory; and the theological reader realizes the fact particularly in the treatment of topics contained in the chapters on "Grace" and "Justification" with which the present volume opens. The freedom of the human will and the foreseeing dispensation of grace which creates a strong impulse in the soul, have aroused the speculation of keen minds endeavoring to explain the divine action without contradiction. Thus numerous schools of theologians have been formed, among whom are the so-called Thomists, with Billuart as their principal champion; the interpreters of St. Augustine; the Molinists who hold a *scientia media*; the Congruists who follow Suarez, and the compromise school of the Syncretists who have likewise a Jesuit, Petavius, among their foremost defenders. All these, though they differ in the method by which they would explain the divine influence upon the human soul, agree without exception on the fundamental doctrine of the Catholic Church, namely, that the will remains free in the performance of meritorious (salutary) acts, whilst at the same time grace is an essential requisite for the performance of such acts. Thus the different theologians employ only different weapons, weapons which will not match with each other, to confute the common error of the two extremes maintained by the Pilagians and Calvinists respectively. Our own author adopts with preference the system of Molina, as do indeed most Jesuit authors; but he gives us also an honest indication of the real value of the dissenting opinions.

The chapters on the "Sacraments" and the "Last Things" with which the work ends, are written in a like spirit and form. A good Index makes the book doubly useful not only to the young theological student but to the intelligent lay reader who would possess himself of a comprehensive and systematic view of Catholic teaching.

We notice some slight errors in the paging of the "Contents" in front, pp. 107 for 111; 108 for 112.

QUESTIONS OF HONOR IN THE CHRISTIAN LIFE.

By Katharine E. Conway, Boston: Pilot Publishing Company, 1896. Pr. 50 cents.

This is the third volume of Miss Conway's "Family Sitting Room Series," and we cannot let it pass without a word of comment which may appeal to the clergy. To suggest that this little book represents an important chapter in pastoral theology must seem exaggeration. Yet to know what goes on in the home and society where those of our flock hold converse, who, as the dedication words say, have "in a special way the honor of our holy Faith in their keeping"—this is worth more to the missionary priest than the mastery of scholastic categories. It is true that "Questions of Honor" gives us but a very brief and limited glimpse into ordinary home-life; but that glimpse is given in the flash-light of Catholic truth which perpetuates the impression received from its everlasting source. Thus the priest who in a more special way than any "Child of Mary," has in his "keeping the honor of our holy Faith" is made to feel more correctly and strongly the sympathy of views and aims which animates the choicer elements of Catholic society.

Can we do anything better than take up, and keep up, in sermon or conference the judicious treatment of the subjects which possess the thoughts of those among the laity who love virtue and would compel its diffusion? Here are, in familiar form, practical religious topics as they fashion themselves in the minds of intelligent Catholics—"The Courtesies of God's House"—"The Letter and Spirit of Sacred Seasons"—"Snobbery in Religion"—"Refinement and Beauty in the External of Religion"—"The Liturgy and the S. Scriptures"; such are the main themes touched lightly with a woman's knowinghand, but pointing to a thousand resources of musical development in the pastoral sphere.

BOOKS RECEIVED.

PHILOSOPHIAE THEORETICAE INSTITUTIONES secundum doctrinam Aristotelis et S. Thomae Aquinatis quas Pontif. Collegio de Prop. Fide tradebat Benedictus Lorenzelli, Antistes Urbanus etc. Editio Altera notabiliter, aucta et emendata. Vol. I Logica et Metaphysica Generalis. Vol. II Philosophia Naturalis et Metaphysica Specialis.—Romae apud Officin. Libr. S. C. de Prop. Fide. (Ratisbonae et Neoboraci: Fr. Pustet & Co.) Bd. in 1 vol. \$3.50.

SCHATTENBILDER zu d. Streiflichtern des P. W. Wilmers, S.J. über d. neuen Katechismus v. W. Faerber.—B. Herder: St. Louis, Mo.

RECORDS OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY of Philadelphia. (With Supplement.) Published by the Society. 1895. Pr. \$2.00 annually.

HOMILETICAL SERMON SKETCHES on the Sunday Epistles. Edited by the Rev. W. M. Cunningham.—London: St. Anselm's Society. 1895. Pp. 149.

THE FOLLOWING OF CHRIST. New edit., with Reflections and Prayers.—New York, Cincinnati, Chicago: Benziger Bro. Sm. 32 mo. Cloth. Pr. 50 cts.

GERMANIZATION AND AMERICANIZATION COMPARED. By Charles F. St. Laurent.—Montreal: Published by C. F. St. Laurent. 1896.

THE CIRCUS RIDER'S DAUGHTER. Translated by Mary A. Mitchell.—Benziger Bros. Pp. 317 Bd. Pr. \$1.25.

COLLECTIO OMNIUM CONCLUSIONUM ET RESOLUTIONUM quae in causis propositis apud sacram Congregationem Cardinalium S. Concilii Tridentini interpretum prodierunt ab eius institutione anno MDLXIV ad annum MDCCCLX, distinctis titulis alphabetico ordine per materias digesta, cura et studio Salvatoris Pallottini, S. Th. D., etc., etc. Rome. The Polyglot Printing press of the S. C. of Propaganda Fide.

CATALOGUS EDITIONUM quae prodierunt ex Typographia Polyglotta S. C. de Propaganda Fide.—Romae. 1896.

OUTLINES OF DOGMATIC THEOLOGY. By Sylvester Joseph Hunter, S.J. Vol. iii. London: Longmans, Green & Co. 1896.

HOFFMANN'S CATHOLIC DIRECTORY, Almanac and Clergy List—Quarterly, for the year of Our Lord, 1896. Containing complete reports of all Dioceses in the United States, Canada and Newfoundland, and the Prefecture-Apostolic of St. Pierre and Miquelon Islands. Milwaukee: Hoffmann Brothers Co.

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. IV.—(XIV.)—MAY, 1896.—No. 5.

THE GRADUAL PSALMS.

ONE of the noteworthy events in the history of recent Biblical criticism has been the publication of Professor Wellhausen's critical edition of the Hebrew text of the Book of Psalms.¹ A scholarly edition of this most interesting book has long been desired. The Psalter, considered as a whole, is indeed more free from textual corruptions than almost any other book in the Old Testament, yet some verses needed reconstruction, and many words correction. This has been done to a limited extent by Professor Wellhausen. Few, if any, arbitrary changes have been made, the readings adopted having been generally derived either from the Septuagint, Syriac or Vulgate Versions. The notes are hardly satisfying. They are meagre, and, as Professor Cheyne wrote in the *Academy*, do not indicate sufficiently the conclusions arrived at by the large number of eminent scholars who have done very much to make many obscure passages in the Psalter clear and intelligible.

This absence of needed notes is felt in a special manner when the collection of connected songs in the fifth book is to be examined. It has for a long time occupied the attention of critics, and although many strange and forced as well as plausible interpretations have in the past been given

¹ Part 14 of "The Sacred Books of the Old Testament" under the editorial direction of Prof. Paul Haupt.

forth, yet some new light has been thrown upon it since the time of Olshausen.

The Songs of Degrees or Gradual Canticles are, historically viewed, the most important, and poetically, the most interesting part of the Fifth Book of the Psalter. From a very early date they have occupied a prominent place in the services of both the Jewish and Christian Churches. During the winter months on every Sabbath afternoon the entire group of fifteen psalms is said. And, according to later Jewish writers, at the feast of Tabernacles, or Arbours, as it is sometimes called, when the people came in from the neighboring provinces, and Jerusalem bore the appearance of a city of flowers, the Levites,¹ standing upon the fifteen steps that led from the Women's Court to the Court of Israel, sang the songs accompanied by the music of the cymbal, the psalter, and the harp.²

The Christian Church also has adopted the Songs of Degrees in her liturgies. "So varied are the doctrines contained in them, so useful are they, and set forth with such marvelous sweetness and elegance and brevity, that the Church has commanded them to be assiduously read and in choir chanted, in order that everyone might become familiar with them."³ In the primitive Church the singing of psalms had an important part in divine worship; and, if we may draw the inference from the Roman Breviary which has preserved so many ancient traditions, the Songs of Degrees were made use of more frequently than any other in the Psalter. They have formed from an early time the *ferial* Vesper service; day after day all the year round a Gradual Psalm terminated Complin; and the night prayer of nearly every Christian has been the De Profundis. Parts of this collection of psalms were used also in blessings, and other forms of prayer, and made up almost the entire Officium Parvum of the Blessed Virgin. In the Greek Church "they are said or sung from September to Christmas. They are also said

1 Armfield: The Gradual Psalms.

2 Schurer: Hist. of Jews, Vol. I.

3 Pole: Synop. Crit. Scripturae Interpret. (1684,) Vol. II.

or sung in the Russian Church during the special services for Thursday in the first week of Lent."¹

The title² prefixed to these psalms (cxx-cxxxv) has often been examined by critics. The old Latin Version and the Vulgate have "Canticum Graduum;" whence their common name of Gradual Psalms. In the Septuagint every psalm of this collection begins: Ὠδὴ τῶν ἀναβαθμῶν. The sense, however, is obscure. The Syriac version interprets the title: The Psalms of the Ascent from Babylon; and the Targum, basing its assertion upon a popular legend, explains it as:³ שירא דאתאמר על מסוקין. It is plain that no certain knowledge on this subject can be acquired from the Versions. In consequence, various opinions have been held by scholars. This diversity of opinion has arisen from the uncommon substantive מעלות. The stem from which it is derived means to go up, to ascend; and hence the most obvious meaning of the plural substantive form is: goings up, ascents. When, however, this word is placed in connection with שיר the interpretation to be given to it is not immediately apparent. Aben Ezra held that the word then meant a certain kind of rising and falling music to which the songs were sung, and Rabbi Qimchi that the meaning is not ascent, but end, because at the termination of the sacred services the people were dismissed when the psalms were sung. Later Jewish writers render it:⁴ the Song of the Steps,⁵ from a misinterpretation of a passage in Talm. Bab., Succa, 51b.⁶ Ewald, in his "Poetical Books of the Old Covenant," following the explanation of the Syriac Version, and of many of the Fathers, translated it: Songs of the Pilgrimages; and maintained that this collection of psalms was composed of old and new traveling songs sung by those who were

¹ S. C. Malan, quoted by Armfield, o. c.

² שיר המעלות.

³ "The songs that were spoken upon the steps (of the abyss)."

⁴ According to Card. Bellarmine, St. Augustine also held this opinion. Com. ad Psal. cxix.

⁵ Graetz.

⁶ Delitzsch: Psalms, Vol. iii. Cheyne: Orig. of Psal. p. 59.

returning from the exile. Eichhorn, Hengstenberg, Keil and Ewald, in the second edition of the work referred to, considered that the songs were sung by the people going up to Jerusalem to attend the three great festivals. Thenius understood מעלות as referring to the stations along the road to the Holy City. Gesenius,¹ followed by Delitzsch,² "taught that the fifteen psalms derived their name from the step-like rhythm of their thoughts, and that, consequently, the name, like triolet (rounded) in western poetics, does not refer to the liturgical usage, but to the technical structure. The songs are called Songs of Degrees as being songs that move onwards climactically, and that, too, by means of *πλοσγή* (*ἐπιπλοσγή*) in Latin anastrophe, to use the terminology of rhetoric, *i. e.*, by means of the resumption of the immediately preceding word; and they are so placed because of this common characteristic"

But all these explanations are unsatisfactory. The Jewish view, according to Olshausen, quoted by Wellhausen,³ "must be rejected as untenable for external as well as internal reasons. The explanation of Gesenius . . . is equally improbable. So much is certain that this supposed peculiarity is by no means common to all the songs, and, moreover, that it reappears quite frequently in poems not in this collection." The idea implied in "Pilgrim Songs" is inferred from Psalm cxxi, i, and arises from a misconception of the real force of the title. From a grammatical point of view as well as exegetical, the meaning of the title prefixed to the Psalms is the one which has been adopted by Prof. Haupt:⁴ Songs of the Ascent, or, as is suggested by Ezra vii, 9, Songs of the Return. Prof. Haupt has indicated that the plural does not refer to various ascents, but should be rendered according to a peculiar Semitic construction,⁵ as if it were שירי תעלות after the analogy of בית האבות. The title, therefore,

1 Hallesche Literatur-Zeitung, 1812.

2 Del. o. c. p. 259.

3 Note on Ps. cxx.

4 Hebraica, Vol. II, Jan., 1886.

5 Gesenius-Mitchell: Heb. Gram. sec. 124, 2. J. H. U. Circ. Jul. '94. Profs. Cheyne and Robertson Smith explain the title correctly; but adopt the meaning: Pilgrim Songs.

belongs to the collection and not to any member in particular; thus it indicates also the period of Jewish history in which the fifteen songs belong.

The "Return" can mean no other than the return from captivity in Babylon. The position of the Songs in the fifth book of the Psalter, the liturgical additions characteristic of the hymns sung in the services of the Second Temple preclude the possibility of a pre-Exilic date; and the references to incidents narrated by Zechariah and Haggai, and by Ezra and Nehemiah, indicate plainly that the Songs were composed after the decree of Cyrus (536).¹

During the years that had elapsed from the time of Nebuchadnezzar to the capture of Babylon by the Persians, the Jews had established themselves as flourishing and wealthy communities in the capital and the principal cities of the Empire. They entered actively into the commercial affairs of the peoples among whom they lived, and soon, although they were foreigners and captives, acquired an influential position. But as in all communities, so among the Jews also, many were poor; and others were still filled with love for their native land and longed to look upon its holy hills, and dwell within the ancient city of their fathers. The decree of Cyrus, therefore, stirred up very different emotions among those for whose benefit it had been promulgated.

The wealthy classes preferred to remain where all their interests were centered; then the Holy City was a long distance away, a city no more, a heap of ruins only; a dreary desert intervened, a desert inhabited by wild marauding tribes; the chances of succeeding were doubtful, and, in consequence, many were sceptical as to the outcome. They looked indeed toward the mountains of Zion; but whence would come their help to go to them?² Still, there were some who listened to the call of their ruler. They were for

¹ For an explanation of the title לָרִיחַ prefixed to Ps. cxxii, cxxiv, cxxx, cxxxiii, and of לְשִׁירָה, Ps. cxxvii, cf. Driver; *Introd. to the Lit of the O. T.*; Vigouroux: *Manuel Bib.*, Vol. II, p. 244.

² Ps. cxxi.

the most part from the poorer class, although the son of Shealthiel, Zerubbabel, and a few other chiefs of celebrated families were among them. A universal cry of joy, however, went up from all. The harp that had hung soundless by the waters of Babylon was seized, and gave forth its music again :

Like a bird have our lives escaped from the net of the fowler,
The net has been broken, and we have escaped.¹

Those then who had resolved to go, went forth from Babylon, praising Jahveh, who had delivered them from their foes, from the mighty torrent that had seemed about to roll over them,² and blessing the Lord because He had not forgotten His people.

The desert across which they had to go was dreary enough and dangerous to make the Israelites fearful.³ Then, as now, it "was infested by bands of Bedouins, who, combining for the purpose of plunder, leave their tents in the Syrian plain, and undertake journeys of two or three months merely to intercept and plunder caravans."⁴ There were no towering mountains to relieve the sight, only here and there walled stations, and occasional wells of water, while beneath their feet, if they traveled in the spring time, was the close desert shrubbery which soon withered and left the hard gravel-covered land bare. However, they were returning home, and went forth bravely into the desert, encouraging one another with the beautiful words :

Jahveh is thy guardian, Jahveh is thy shelter upon thy right hand.
By day the sun shall not smite thee, nor the moon by night.
Jahveh shall protect thee from every danger ;
He shall save thy life.⁵

After the long and weary march across the desert, the condition of the Jews was deplorable. The majority of them had been poor in Babylonia ; but now they were almost

1 Ps. cxxiv.

2 Ps. cxxiv.

3 Ezra viii. 21.

4 Layard : Nineveh and Babylon.

5 Ps. cxxi. It seems to me somewhat probable that verses 5-7 of Ps. cxxi were composed by the musicians accompanying the returning Israelites, during the journey across the desert, and were added to the preceding verses by a late redactor, who appended the liturgical verse 8.

destitute. Their misery was increased by the drought which afflicted the land. Corn and vines had been planted, but the earth did not yield to the labor bestowed upon it.¹ The seed was scattered about in the long furrows,² but the green shoots did not spring forth. In looking back over the past, when they were filled with joy at the news of the decree of Cyrus, and even over the toilsome desert journey when, although tired out, hope prompted them to sing songs of gladness, and compared those times with the present, it seemed as if they had been dreaming,³ and now were awake and in sorrow. But the Jewish people had suffered too much in the past to lose courage soon. A prophet⁴ was in their midst, and he aroused them. It was no time for them to mourn over their own troubles, no time to think of themselves, sitting idle in their houses while the house of God was not built.⁵ Stirred up by him who had wept over the ruins of the stately Temple of Solomon, the building of the second Temple began, and in 516 was finished. The once powerful nation, humbled now and few in number, assembled to dedicate the new House of Jahveh. All the Jews around Jerusalem went there, for the joyous news had been heard in the fertile fields and in the forests.⁶ The desire of Zerubbabel was attained now. The House of the Lord was standing again. A great enthusiasm and hope filled all. Dreams of an independent king were entertained; and in the minds of all, Zerubbabel was to be king. "The Lord of Hosts has solemnly declared, O Zerubbabel, son of Shealthiel, I will take thee, Jahveh has solemnly declared, and I will make thee like a signet; for thee have I chosen, saith the Lord of Hosts."⁷ Around his head the Messianic hopes of the nation played.⁸ It is not strange, then, that the Chasidim sang:

¹ Haggai i, 1-11.

² Ps. cxxvi.

³ Ps. cxxvi.

⁴ Haggai ii, 19.

⁵ Ibid i, 4.

⁶ Ps. cxxxii, 6; although cf. 2 Chron. vi, 41-42.

⁷ Haggai ii, 23.

⁸ Cheyne; Origin of the Psalter, lec. ii.

Jahveh has sworn by David a truth,
 And he will not turn from it;
 Thy children I will place upon thy throne;
 And if thy children keep my covenant
 And my law which I will teach them;
 Their children also
 Shall sit upon thy throne forever.¹

Even to this day the olden Jewish prince "stands forth in history as the example of the sure success of a lofty purpose, secured by the reverse of the Fabian policy—not by prudently waiting for results, but by boldly acting at the moment."² And after times have seen in the song sung in his honor a Messianic strain foretelling the everlasting rule of one greater than Zerubbabel.

Although the Lord seemed now to have returned to Zion, and the mountain of the Lord a holy mount, still the sceptre of the stranger was strong; and as time went on the hopes of independence faded away. Distress and poverty increased among the people. The provisions of Jerusalem were still unblest, and her poor had not sufficient food. Then, too, the Samaritans who had been refused permission to assist in building the Temple,³ were endeavoring to break up the new settlement. Its position was critical, and with difficulty did it succeed in securing protection.⁴ But during those dark years of trouble and suffering that intervened between the governorship of Zechariah and Nehemiah, trust in Jahveh had not been lost. The mournful though trustful songs of the minstrels place vividly before us the thoughts of the Israelites:

Those trusting in Jahveh are like Mount Zion
 Which is not shaken, which stands forever.

—
 The sceptre of the ungodly shall not rest⁵
 Upon the lot of the righteous.⁶

¹ Ps. cxxxii, 11–12.

² Stanley: *Lect. on the Jewish Church*, lec. 43.

³ Ezra iv, 3

⁴ Rawlinson: *Ezra and Neh.*, p. 19.

⁵ Wellhausen has יָנִי following the LXX with Jahveh as subject.

⁶ Ps. cxxv; although cf. Cheyne: *Orig. of the Psalter*, p. 54.

In the earlier years of Nehemiah the opposition of the Samaritans was very great. They were continually endeavoring to prevent the rebuilding of the walls and strengthening of the city. From the time when Israel was in bondage, affliction seemed hovering round always; and now, when trodden down by all there was no respite.¹ Contempt and ridicule were heaped upon the weary builders of the walls.² "Even that which they build, if a fox go up he shall even break down their walls."

As the building went on, the enemies of Jerusalem sent letters containing false charges³ to the king, and although Israel could call upon the Lord to witness that the hope of rising again as an independent nation had died out,⁴ yet the prospect for a while was dark. The deceitful tongue of the Samaritans seemed successful for a time. Peace was longed for by the Jews; but as soon as they endeavored to build themselves a city and a home, their enemies cried out against them.⁵ They were in the depths of trouble.⁶ Many were discouraged and weary from the long continuous work day and night⁷, and incited by the nobles⁸, complained of the excessive labors imposed on them by Nehemiah. A stricter party, too, arose and opposed the governor. Walls were not needed, but trustfulness in Jahveh; without the help of the Lord all labor is vain; those who serve Him, even though they labor not, shall receive abundantly.⁹ This, however, was a passing phase only. The walls and towers and houses were built. Jews from the neighboring villages were induced to make their home in Jerusalem, and it became again a

1 Ps. cxxix.

2 Neh. iv, 4; Ps. cxxiii.

3 Neh. vi, 5; Ps. cxxxi.

4 Neh. vi, 8-9.

5 Ps. cxx.

6 Neh. iv, 7; Ps. cxxx.

7 Ps. cxxxiv may have been sung by those guarding the walls at night.

8 Neh. iii, 5.

9 Ps. cxxvii. Although according to Graetz, Haupt and Cheyne this beautiful song was written by some one not in sympathy with Nehemiah, yet it was incorporated into the Psalter on account of the deep spiritual meaning contained within it.

compact town.¹ Above all the Temple stood. The priests and Levites, arrayed in their holy vestments, daily offered to God sacrifices according to the ancient traditions. The dark cloud which had cast a gloom upon the City was fading away. The Lord was dwelling with His people again.

I rejoice with those who say to me
Let us enter into the house of the Lord.
Our feet are standing again
In thy gates, O Jerusalem;
Jerusalem which is built like a city
Closely compacted together.²

Thus the Gradual Psalms are truly historical songs. In the arrangement of them,³ which, with the exception of the new interpretation I have given of Ps. cxxi, and the position of Ps. cxxii, has been adopted from the chronological order of the Songs of the Return suggested by Prof. Haupt, the allusions to the events of the time are clearly seen. Those were years filled with anxieties and sufferings, as well as with hope, for the returned Israelites. At times the future seemed gloomier than the present. The nations around were hostile; Nature herself was ungrateful for awhile; everything was desolate and dreary, and the lamentations of those who had seen the olden city in all its beauty, and remembered the marvelous Temple of Solomon added to the general feeling of despondency. The Songs of the Return reflect these varied emotions. They are a mirror of the fluctuating fortunes and feelings of Israel.⁴ "Their freshness, their brilliant color, their allusions, their reflection of the homely phrase and surrounding of the folk, show them to have no other author than the mouth of the people."⁵ Israel had always been a

1 Neh. xi, 1; Ps. cxxiii.

2 Ps. cxxii; I call the attention of those who are interested in the revision of the Vulgate to "*cuius participatio eius in idipsum*," "*fili ex-cussorum*" of Ps. cxxvi: and of "*obligationes*" in Ps. cxxiv.

3 The Psalms were arranged originally for practical purposes, and for the purpose of teaching moral lessons; not chronologically.

4 Cheyne: o. c. p. 55.

5 Murray: *Orig. and Growth of Ps.*

lover of song. The music of the cymbal and the harp had ever found an echo in the Jewish heart. We can easily believe, then, that these ballads helped to make life happier and less hard to bear. For the modern world, also, apart from their historical value, they are priceless. They manifest the great truths that should regulate life, and their lessons of trustfulness, when deeply impressed on the mind, seem to bring God nearer and make the heart His very sanctuary. As Card. Bellarmine said long ago: "*Certe Psalmi (isti) sunt pleni affectibus in Deum, et proprii eorum, qui se peregrinos, atque exules, in terra inimicorum intelligunt, et nunc aerumnas exilii deflent, nunc ad requiem patriae suspirant; semper autem se ad ascendendum, et in via Domini proficiendum accendunt.*"¹

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THE UNION OF THE CHURCHES.

CONCLUSION OF THE REJOINER TO THE GREEK PATRIARCH
OF CONSTANTINOPLE.

XXI.

IN the *Patriarchal and Synodical Encyclical*, which we have discussed in the preceding articles, we find a declaration which reflects honor on the Patriarch and the twelve Bishops who have subscribed to that important document. It is as follows: "In order to promote this sacred purpose of union, the Oriental orthodox and Catholic Church of Christ is willing to cordially accept any changes or observances which she does not perchance admit, provided it can be shown that these changes and observances were unanimously received by the Eastern and Western Churches previous to the ninth century."

Such language is encouraging and leads us readily to undertake the examination of the actual and principal issue of that lamentable separation which the Patriarch, it would seem, regrets no less than Leo XIII himself. That issue culminated, as is well known, in the primacy of jurisdiction of the Roman Pontiff over the entire Church. Leo XIII expressly states in his Apostolic letter: *Praecipuum dissidii caput est de Romani Pontificis primatu*, and the Patriarch confirms it in his Encyclical, in which, leaving out of sight all minor points, he purposely and diffusely treats of this theme only.

If the aforesaid declaration is sincere, our duty is clear and defined. The illustrious Patriarch "will accept with his whole soul" the doctrine of the primacy which he now denies, if only it be proven to him that "it was unanimously professed before the ninth century by the Eastern and Western

¹ Καὶ δὴ ἐπὶ τῷ Ιερῷ σκοπῷ τῆς ἐνώσεως ἡ ἀνατολικὴ ὀρθόδοξος καὶ καθολικὴ τοῦ Χριστοῦ Ἐκκλησία ἐστὶν ἐτοιμὴ ἀποδέξασθαι ὁλοψύχως, εἰ τυχόν παρέφθιρην ἢ μὴ κατέχοι, πᾶν, ὅτι πρὸ τοῦ ἐνάτου αἰῶνος ὁμολόγουν ὁμοφώνως ἢ τε Ἀνατολικὴ καὶ ἡ Δυτικὴ Ἐκκλησία.—*Litterae Encycli- cae*, § 6.

Churches." Leo XIII in his appeal to the Oriental Churches suggests this proof for their thoughtful examination: "Respiciant ad initia, videant quid maiores senserint sui, quid proxima originibus aetas tradiderit. Inde enimvero illud Christi divinum testimonium, *Tu es Petrus et super hanc petram aedificabo Ecclesiam meam*, luculenter exstat de Romanis Pontificibus comprobatum."

Let us briefly develop this proof and at the same time endeavor to solve the difficulties which the Patriarch makes against it. In the first place we have the Scriptural text of the Gospel according to St. Matthew.¹ In it we find related the discourse which Christ addressed to St. Peter in answer to the sublime confession which the latter made of Christ's divinity: *Blessed art thou, Simon, son of John; because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: that thou art a rock; and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.*

And here it will be well to note two very important particu-

¹ Matt. XVI, 17-19.

² We have translated *a rock* and not *Peter* because Christ spoke not in Greek or in Latin, but in Syro-Chaldaic and because this Gospel was written by St. Matthew in Syro-Chaldaic, or rather Aramaic. Now *Kepha* in the Chaldaic and *Kipho* in the Syriac, the word used by Christ, signifies *a rock*. Hence St. Jerome in Chapt. 2 of his first book on the Epistle to the Galatians says: *Modo Cephas et modo Petrus scribitur, non quod aliud significet Petrus, aliud Cephas, sed quod, quam nos latine et graece petram vocamus, hanc hebraei et syri propter linguae inter se viciniam, Cepham nuncupent*. Theodore Beza also understood it thus. For commenting on this passage of St. Matthew he says: *Dominus syriace loquens, nulla usus est agnominatione, sed utrobique dixit Cepha: quemadmodum et vernaculum nomen Pierre tam de proprio, quam de appellatione dicitur*. In graeco quoque sermone *πέτρος* et *πέτρα* non *re* sed *terminatione* tantum differunt. See CORNELY, *Cursus Scripturae Sacrae*, Vol. III. *Introductio Specialis*. Parisiis, Lethielleux, 1886. Pp. 38-52; PATRIZI, *De Evangeliiis*. Friburgi, 1853; CLARKE, *The New Testament*. Preface. Baltimore, 1836; HORNE, *Introduction*, Philadelphia, Vol. II, p. 298.

lars which St. John relates in his Gospel, and which are intimately connected with this argument. The one precedes and the other follows the fact narrated by St. Matthew. In the one¹ St. John assures us that when Andrew had conducted his brother Simon to Jesus, the latter looked at him, and foretelling the future, said to him: "*Thou shalt be called Cephas, that is, a rock, and upon this rock I will build my Church.*" In the other² St. John explains the sense in which Christ *built* His Church upon Peter, namely, by constituting him His Vicar and committing to him the duty of feeding on earth all His lambs and sheep: *Pasce agnos meos; pasce oves meas*, that is, all those of whom He in heaven is the eternal and good Shepherd,³ the *Pastor magnus ovium*⁴ and the *Princeps pastorum omnium*.⁵

That the words recorded by St. Matthew were addressed by Christ to Peter *only* is evident from the whole discourse and from the change made of his name. Thus, in the writings of St. Paul and in the Acts of the Apostles, whilst all the other Apostles are called by their old Jewish names, he is never called *Simon*, but designated by the name of *Cephas* or Peter. If, therefore, to Simon, son of John, alone the appellation was given by Christ, it is evident that the Apostles and the first disciples believed that to him *only* the words of our Lord were addressed.

The fathers and doctors of the Eastern and Western Churches *before the ninth century* unanimously confess their adherence to this interpretation. Thus St. Cyprian says: "The Lord speaks to *Peter* these words: *I say to thee, that thou art Peter, etc. . . . Upon him alone* He built His Church and to him He committed the charge of feeding His sheep."⁶ "For the sake of unity," says St. Optatus, "St. Peter was deemed worthy to be preferred to all the Apostles,

¹ I, 42.

² xxii, 15-17.

³ John xi, 14.

⁴ Hebr. xiii, 20.

⁵ I Pet. v, 4.

⁶ "Loquitur Dominus ad Petrum: *Ego dico tibi*, inquit, *quia tu es Petrus . . . Super illum unum* aedificat Ecclesiam suam et *illi* pascendas mandavit oves suas." *De Unitate Ecclesiae*, num. iv; Migne, P. L. Vol. IV, p. 499.

and to receive *alone* the keys of the kingdom of heaven that he might impart them afterwards to the others.”¹ St. Pacianus of Spain uses the same argument against his Donatist adversary. “The Lord spoke to Peter *alone* that through *one* he might establish unity.”² Among the Orientals such great luminaries as St. Basil,³ St. Gregory Nazianzen⁴ and many others⁵ have taught the same. The first writes: “To St. Peter, who *alone* was the recipient of more evidences of favors and blessings than the other Apostles, were committed the keys of the kingdom of heaven.” The second says that: “Among the disciples of Christ, although all were elevated and deemed worthy of being chosen, yet this one (that is, Peter *alone*) was called a *rock* and was destined to be the foundation of the Church.

XXII.

Now, among the privileges granted to Peter alone is precisely that one contained in the promise to which Leo XIII calls in particular the attention of the dissenting Orientals: *Thou art Peter, and upon this rock I will build my Church*. In these words Christ, like a wise architect, promises to His disciple to erect upon him, as upon a solid foundation, the wonderful edifice of the earthly Jerusalem, a figure of heaven; thus, by a beautiful and simple metaphor, He reveals to us

1 “Bono unitatis beatus Petrus . . . et praeferri Apostolis omnibus meruit, et claves regni coelorum communicandas caeteris, *solum* accepit.” *De Schismate Donat.* Lib. vi, c. 3; Migne, P. L. Vol. XI, p. 1c87.

2 “Ad Petrum locutus est Dominus; ad *unum* ideo ut unitatem fundaret *ex uno*.” *Ad Sempron.* Epist. iii, n. 12; Migne, P. L. Vol. XIII, p. 1071.

3 ‘Ο μακάριος Πέτρος, ὁ πάντων μὲν τῶν μαθητῶν προκρίθεις, μόνος δὲ πλεῖον τῶν ἄλλων μαρτυρηθεὶς καὶ μακαρισθεὶς. *De Iudicio Dei*, n. 7; Migne, P. G. Vol. XXXI, p. 671.

4 ‘Ο ρῆς τῶν Χριστοῦ μαθητῶν, πάντων ὄντων ὑψηλῶν, καὶ τῆς ἐκλογῆς ἀζίων ὁ μὲν Πέτρα καλεῖται, καὶ τοὺς θεμελίους τῆς Ἐκκλησίας πιστεύεται. *Orat.* xxxii, n. 18; Migne, P. G. Vol. XXXVI, p. 194.

5 See KNABENBAUER, *Commentarius in Evang. secundum Matthaeum*, Vol. II. Parisiis, Lethielleux, 1893, pp. 58 and fol.

that, according to the design of God, Peter was to stand in the same relation to the Church as a true and perfect society, in which a foundation stands to its edifice, namely, to be the principle of its unity and stability. But this principle of a social organism is not and cannot be anything else than the *supreme authority*, which alone is capable to direct the members of the society in the efficient use of the means, and by which it exists and acts, and which alone, like a soul in the living body, can give to it unity, motion and continuous existence. Hence, it necessarily follows that he who in a society represents and exercises supreme authority, should possess a primacy not only of honor, but also of true and proper jurisdiction.

But granted, the Patriarch resumes, that the discourse of Christ recorded by St. Matthew is addressed to Peter alone; nevertheless, the words *super hanc petram* must not be understood to refer to Peter, as *Leo XIII erroneously understands* them, but rather to his confession. The error of Leo XIII appears, in the opinion of the Patriarch, all the more disgraceful since "it is well known, even to the followers of the Pope, that in the first centuries of the Church that passage of the Gospel to which the Pope of Rome refers us, was, according to the orthodox interpretation, understood *otherwise* by tradition and by *all* the holy fathers; these took the fundamental and firm rock upon which the Lord built His Church to be meant in a metaphorical sense and to signify the confession of Peter with regard to our Lord."¹

And the Patriarch concludes by stating that the interpretation of Leo XIII according to which the *rock* signified the Apostle Peter himself, *was entirely unknown in the Church.*

¹ Καὶ αὐτὸ δὲ τὸ εὐαγγελικὸν χωρίον, εἰς ὃ παραπέμπει ὁ ποντίφηξ τῆς Ῥώμης : " Σὺ εἶ Πέτρος καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν Ἐκκλησίαν ", γνωστὸν καὶ αὐτοῖς τοῖς παπισταῖς τυγχάνει, ὅτι κατὰ τοὺς πρώτους τῆς Ἐκκλησίας αἰῶνας ἢ τε παράδοσις καὶ πάντες ἀνεξαίρετως οἱ θεῖοι καὶ ἱεροὶ Πατέρες πάντῃ ἀλλοίως καὶ ἐν πνεύματι ὀρθοδόξῃ ἐρμηνεύουσι, πέτραν θεμελιώδη καὶ ἀσάλευτον, ἐφ' ἣ ὁ Κύριος ὡκοδόμησε τὴν ἑαυτοῦ Ἐκκλησίαν, ἣς πύλαι ἄδου οὐ κατισχύουσιν, ἐννοοῦντες μεταφορικῶς τὴν ὀρθὴν τοῦ Πέτρου ὁμολογίαν περὶ τοῦ Κυρίου, ὅτι " Αὐτός ἐστιν ὁ Χριστός, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος." *Litterae Encyclicae*, § 14.

Our readers will pardon us if, since we feel reluctant to show any disrespect towards the Patriarch, we do not qualify this bold assertion as it deserves. Suffice it to say that it is not the Pope of Rome, but rather someone else who commits "a disgraceful error" in this matter. In fact, were we to collect all the passages of the Fathers of the Church who understood these words in the same sense as Leo XIII understands them, we could fill a volume. Let us cite but a few. To SS. Cyprian and Gregory Nazianzen, whom we quoted in the preceding paragraph, we shall add St. Ambrose among the Western and St. Cyril of Alexandria among the Eastern Fathers. The former, in his Treatise of Faith, says: "Since Christ, by His own authority, gave the *kingdom* to Peter, could He not confirm the faith of this man, *whom in calling a rock He declared to be the foundation of the Church?*"¹ The latter in his Commentaries says that Christ "no longer permits him to be called Simon . . . but adapting the name to the thing, from a rock He calls him Peter, *because He was about to build upon him His Church.*"²

XXIII.

Among the Roman Pontiffs who flourished during "the first nine centuries of the Church," one of the most esteemed and respected by the Orientals even in our own days, is St. Leo the Great. They celebrate his feast on February 18th, and in their Liturgy call him a great doctor inspired by God to proclaim the doctrines of religion : ὑπὸ θεοῦ κινούμενος εὐσεβείας διδάγματα ὡς ἐν θεοχαράτοις πλαστὶ ἐτυπώσας.³

The following is the short but pithy commentary which this great doctor has left us of these words of Christ: "*And*

1 "Cui propria auctoritate *regnum* dabat, huius fidem firmare non poterat; quem cum *petram* dicit, firmamentum Ecclesiae indicavit?" *De Fide*, lib. IV, n. 56, Migne, P. L. Vol. XVI, p. 628.

2 Ἀπὸ τῆς πέτρας μετωνόμαζε Πέτρον· ἐπ' αὐτῷ γὰρ ἔμελλε τὴν αὐτοῦ θεμελιῶν Ἐκκλησίαν. *Comm. in Evang. Ioan.* lib. II. Migne, P. G. Vol. LXXIII, p. 219.

3 See NILLES, *Kalendarium manuale utriusque Ecclesiae*. Oeniponte, 1879, Vol. I, p. 107.

I, said Christ to Simon son of John, *say to thee*; that is, as my Father hath manifested to thee my divinity, so do I make known to thee thy superiority: *That thou art Peter*; that is to say, although I am the firm rock, the corner-stone, the foundation besides which no one can lay any other; nevertheless, *thou also art a rock rendered firm in my strength*, so that what belongs to me by my nature *I desire thee to possess by participation in me.*"¹

These words should convince the Patriarch that the interpretation which says that Peter is the *rock* upon which Christ promised to build His Church was not, as he asserts, "*entirely unknown* in the Church of the first nine centuries;" and he will also understand how Christ being *by nature the corner-stone*, does not prevent St. Peter from becoming a sharer in the strength of Christ, so that *by participation* he may be called and truly is the foundation rock of the Church. Whence St. Jerome, whose knowledge of the Oriental languages and of the sacred books is recognized by the whole Church, writes: *Non solum Christus petra, sed Petro Apostolo donavit ut vocaretur petra.*² For the rest, the Patriarch would have done well to consult on this point Theophylactus, who was never suspected of being an adherent of Rome. He makes Christ speak thus to Peter: *Te habeo ut principem discipulorum . . . qui post me Ecclesiae petra es et firmamentum.*³

It is evident that the assertion of the Patriarch that "*all the Fathers of the first nine centuries unanimously* interpreted the cited passage of St. Matthew *entirely differently* from the

¹ *Et ego, inquit, dico tibi; hoc est, sicut Pater meus tibi manifestavit divinitatem meam, ita et ego tibi notam facio excellentiam tuam: quia tu es Petrus; idest, cum ego sim inviolabilis petra, ego lapis angularis qui facio utraque unum, ego fundamentum praeter quod nemo potest aliud ponere* (Ephes. 11, 14 and 20); tamen *tu quoque petra es* quia mea virtute solidaris, ut quae mihi potestate sunt propria, sint tibi mecum participatione communia LEO MAGNUS, Serm. IV, cap. 2, Migne, P. L. Vol. LIV, p. 149.

² *Comm. in Jerem.* lib. III, cap. 16, Migne, P. L. Vol. XXIV, p. 786.

³ *Ὅτι ἐπειδὴ σε τῶν μαθητῶν ἑξάρχον ἔχω, . . . Τοῦτο γὰρ προσήκει σοι ὡς μετ' ἐμὲ ὄντι τῇς Ἐκκλησίας πέτρα καὶ στηρίγματι.* *Comm. in Lucam.* XXII, MIGNE, P. G. Vol. CXXIII, p. 1074.

interpretation given to it by Leo XIII," is grossly false. Equally false is his other assertion concerning the *tradition* of the Church, so far as it is expressed in the Liturgy and considered distinct from the teaching of the Fathers. This matter has been clearly explained, with regard to the Greek Liturgy, by Pitra,¹ and with regard to the Syriac Liturgy, by Martin;² hence it will suffice to enumerate here some of the titles given in the offices of the Orientals to St. Peter, and which plainly confirm the interpretation given by Leo XIII. St. Peter is called πέτρα καὶ χρηπὶς *rock and foundation* (Vespers); ἡ πέτρα τῆς πίστεως, *rock of faith* (Matins); ἡ χρηπὶς τῆς πίστεως, *foundation of faith* (Lauds); τῶν ἀποστόλων προεξάρχων *first prince of the Apostles* (Vespers).³

XXIV.

Let it not be said that the Pontiff's argument will not stand since the words of Christ *super hanc petram* may be understood of the confession of Peter, since many, though not all, of the holy Fathers understand them in this sense; for such an interpretation is not opposed to the one given by us, but rather confirms it, since both mean the same thing. If Peter is the foundation of the Church he is such by virtue of his confession, and if this confession is the foundation of the Church it is such not merely because it is a confession, but precisely because it is the *Confession of Peter*. Suppose it true what the Patriarch understands by the words *super hanc petram*, namely, that they refer to the confession of

1 PITRA, Card. I. B. *Hymnographie de l'Eglise grecque, dissertation accompagnée des offices du 16 Janvier du 29 et 30 Juin en l'honneur de Saint Pierre et des Apôtres*. In the "Analecta sacra Spicilegio Solesmensi parata" Parigi. 1876. Cf. COZZA-LUZZI, *De Rom. Pont. auctoritate doctr. testimonia lit. eccles. graecae*. Romae, 1876.

2 MARTIN, *Revue des sciences ecclésiastiques*, an. 1877, pp. 97-131.

3 See NILLES, *op. cit.* Vol. I, pp. 193, 194. Gregory XVI wrote in 1841 to Cardinal Lewicki concerning some *innovations* introduced by the modern Greeks into their Liturgy: "Nec refert si recens apud hos aliqua in libris liturgicis *resecta* forsán hoc in genere, aut *subdole immutata* fuerint, quum immo ex mutationibus hujusmodi nedum ipsarum auctores inexcusabiles fierent, sed ipsa quoque illorum testimoniorum vis illustrior per eam *fraudem* ac manifestior evaderet."

Peter; surely this interpretation does not destroy, but, on the contrary, proves the very primacy of Peter and of his successors, which he persistently inveighs against. We cannot otherwise understand this confession than to allow that it is an *authoritative* confession, for in this sense only can it make the Church firm and be *the principle of her unity and stability*. In other words, we must understand that the profession of faith and the teaching of Peter must be the *infallible norm* of the belief of all Christians.¹ And since the Church of Christ was not to cease with Peter, but was to continue to the end of time, it was necessary that this confession should be perpetuated in his successors, in whom he, teaching the nations, continues to be the foundation of the Church.

In this sense the Council of Ephesus, the third "of the seven Ecumenical Councils," to which the Patriarch so persistently appeals, expressed with the consent of the two hundred Oriental Fathers present, its approbation of the declaration made by Philip, priest and legate of the Apostolic See: "No one doubts, and it has been acknowledged in all ages, that the holy and most blessed Peter, ὁ ἑξάρχος κεφαλὴ τῶν ἀποστόλων, the prince and chief of the Apostles, *the column of faith* καὶ θεμέλιος τῆς καθολικῆς ἐκκλησίας, the *foundation* of the Catholic Church, received from Our Lord Jesus Christ, the Saviour and Redeemer of the human race, the keys of the kingdom of heaven, and that the power of loosing and

1 Among all the strange statements in which the Encyclical of Constantinople abounds, the most remarkable seems to us the one which concerns the *fallibility* of St. Peter. That St. Peter was not infallible is proved, according to the Patriarch, from the fact that this Apostle thrice denied our Lord and was twice rebuked by St. Paul. This pretended proof is based on two erroneous assumptions. The first is that St. Peter, when he denied Christ, *non novi hominem*, was acting in the capacity of *Sovereign Pontiff*. Now St. Peter was appointed *Pope*, that is, *rock* of the Church, *after* the resurrection of Christ (John xxi). The second false assumption is that the *Cephas*, of whom St. Paul speaks, is identical with St. Peter, which is denied by some of the Fathers of the first nine centuries; or that even if it were Peter, the controversy was concerning a point of doctrine, instead of being the occasion of a temporary concession to draw the Jews and Gentiles more easily to the true faith.

retaining sins was given to him ; *who down to this time and to the end of time lives and judges in his successors.*"¹

Accordingly, we find that the same Fathers, who occasionally explain the words *super hanc petram* as referring to the confession of St. Peter, do not fail in other places to call him the foundation of the Church and the groundwork of its faith. Among these we may mention St. John Chrysostom, whom the Greeks deservedly venerate as the *most holy and ecumenical doctor* of the Church. In one passage he gives to St. Peter the title of foundation of faith : τὸν Πέτρον τὴν κρηπίδα τῆς πίστεως ;² in another, after calling him the column of the Church and the foundation of truth, he adds that he is the chief of the assembly, the mouth-piece of all the Apostles, the head of the family, the ruler of the world : τὸ στόμα τῶν Ἀποστόλων, ὁ στῆλος τῆς ἐκκλησίας, τὸ στερέωμα τῆς πίστεως, ὁ τῆς ὁμολογίας θεμέλιος, ὁ τῆς οἰκουμένης ἁγίους. . . ἡ κεφαλὴ τῆς φατρίας ἐκείνης, ὁ τῆς οἰκουμένης ἀπάσης προστάτης.³

XXV.

If the Patriarch, before writing his patriarchal and synodical Encyclical, had followed the counsel of the Pope of Rome "to consider this question in its origin, to ascertain the views of their ancestors and to consult the traditions of the early Church," he would not now be placed in the light of bad faith, or at least of inexcusable ignorance, since what he asserts is contradicted by the very testimonies to which he appeals. Had he followed that counsel he would have been at least more cautious and circumspect in declaring *erroneous* the interpretation of the text of St. Matthew, given by Pope Leo XIII, and would, no doubt, not have rejected as a *palpable error*, προφανὴς πλάνη,⁴ the fact maintained by the Pontiff in his *Apostolic Letter*, viz : "Ante illud tempus, quo

1 Act. III, MANSI, Edit Florentiae 1760, Vol. IV, p. 1295.

2 *Hom. contra ludos et theatra*. Migne, P. G. Vol. LVI, p. 265.

3 *Hom. De Talent.*, n. 3, Migne, P. G., Vol. LI, p. 20. See also *Hom. VI in Act. Apost.* Ibid. Vol LX, p. 56.

4 Encyclical Letter, § 16.

tempore homo separavit quod Deus coniunxerat, sanctum erat apud omnes Christiani orbis gentes Sedis Apostolicæ nomen, Romanoque Pontifici, ut Beati Petri successori legitimo, ob eamque rem Iesu Christi in terris Vicario, Oriens pariter atque Occidens consentientibus sententiis sine ulla dubitatione parebant."

The Patriarch will understand how much the East and West venerated the Apostolic See of Rome and pledged its united obedience to the Roman Pontiff, before the Photian schism took place, when we cite for him a few of the declarations made by the most authoritative and best known doctors that flourished in the Church during those first nine centuries, to whom he refers us with so much assurance in order to convince us of the *evident error* of Leo XIII. Among the ancient Fathers, one of the most esteemed in the East and West is St. Irenæus. He was born in Greece and was taught by the disciples of St. John the Apostle. Afterwards he went to Gaul where he died in 202, illustrious for the care with which he governed the churches confided to him, for the books he wrote against heretics, and for the martyrdom which he sustained for Christ. This Saint, after calling the Church of Rome *a gloriosissimis duobus Apostolis Petro et Paulo fundata et constituta*, the greatest, most ancient and most celebrated of all the churches: *Ecclesia maxima, antiquissima et omnibus cognita*, declares that she has *potiorem principalitatem* over all the churches of the world. From this, according to St. Irenæus, follow two effects. First, that not only has the Church of Rome herself preserved intact the doctrine of the Apostles, but that through her instrumentality this doctrine has been preserved among all the faithful of the world: *In qua semper ab his, qui sunt undique, conservata est ea quæ est ab Apostolis traditio*. Secondly—and this is directly to the point, inasmuch as it supports the contention of Leo XIII which is denied by the Patriarch—all the individual churches, or in other words, all who desire to belong to the one true Church of Christ must necessarily communicate with and concur with the Church of Rome: *Ad hanc Ecclesiam propter potiorem princi-*

*palitatem necesse est omnem convenire ecclesiam, hoc est eos qui sunt undique fideles.*¹

In this manner St. Irenaeus argued, after having enumerated the twelve Popes who held the See of Rome after the martyrdom of St. Peter, beginning with St. Linus and ending with St. Eleutherius (A. D. 174-189),² who was governing the Church when Irenaeus wrote these things. And it is important to remember that this was written about the end of the second century of the Church, that is, *seven centuries* before "man (Photius and his followers) separated the Churches which God had joined together."

St. Cyprian, that illustrious defender of Catholic unity, flourished a few years after St. Irenaeus (A. D. 248). Writing of the Church of Rome governed by the Pope, he calls her *locum Petri*,³ *Petri Cathedram atque Ecclesiam principalem, unde unitas sacerdotalis exorta est*,⁴ *Ecclesiae catholicae radicem et matricem*,⁵ and adds that to be in communion with the Pope of Rome is the same as to be a member of the Catholic Church: *Communicare cum Cornelio, hoc est, cum catholica Ecclesia communicare.*⁶

Similar to the argument of Irenaeus and like the teaching of Cyprian is the reasoning of Optatus of Mileve against Parmenian and the Donatist schismatics of his time: *Negare non potes, he says, scire te in urbe Roma Petro primo cathedram episcopalem esse collatam, in qua sederit omnium Apostolorum caput Petrus, unde et Cephias appellatus est: IN QUA UNA CATHEDRA UNITAS AB OMNIBUS SERVARETUR.* And having drawn up a list of Roman Pontiffs from St. Peter, *cui successit Linus*, down to Siricius (A. D. 384-398), as Irenaeus

1 *Contra haereses, Lib. III, cap 3.* Migne, P. G Vol. VII, pp. 848-851. We have treated this notable testimony in the *Civiltà Catt.* n. 1061, pp. 525-527. An excellent critical work on this passage by DON CHAPMAN was published in the *Revue Bénédictine*, February, 1895, pp. 49-64.

2 Cf. JAFFÉ, *Regesta Pontificum Romanorum.* Ed. 2^a, Lipsiae, 1885, tom. I, p. 10.

3 *Epist. 52 ad Antonianum*, Migne, P. L. Vol. IV, p. 345, and Vol. III, in which the history of the schism of Novatus is recorded.

4 *Epist. 59 al. 55.* Ibid.

5 *Epist. 48 al. 45.* Ibid.

6 *Epist. 55 al. 52.* Ibid.

had done down to Eleutherius, he affirms that in the Church Pope Siricius is the person *cum quo nobiscum TOTUS ORBIS commercio formatarum in una communionis societate concordat*.¹

St. Ambrose, whose praises were sung in the Oriental Church by St. Basil the Great,² speaking in the name of the Council of Aquileja, at which almost all the provinces of the West were represented, recommended to the Emperors, Gratian, Valentinian and Theodosius, the Church of Rome governed by the Pope as the *source* from which arises all authority: *Inde enim in omnes venerandae communionis iura dimanant*.³ That is to him, without any restriction, the Church and house of God, whose supreme ruler is the Roman Pontiff: *Cum totus mundus Dei sit, tamen domus eius Ecclesia dicitur cuius hodie Rector est Damasus*.⁴ Moreover, Peter and the Church founded upon him are regarded by this holy doctor as being identical: *Ubi Petrus, ibi Ecclesia*.⁵ Peter, therefore, *cui Christus propria auctoritate Regnum dedit*⁶ lives and will live in his successors as long as the Church will last. Hence, it is easy to understand how in the opinion of St. Ambrose, as well as in that of St. Cyprian already quoted, no one can belong to the Catholic Church unless he belong to the Roman Church: *Convenire cum episcopis catholicis, hoc est, cum Romana Ecclesia convenire*.⁷

St. Cyril of Alexandria, honored by the Fathers of Chal-

¹ *De Schism. Donatist.*, lib. II, n. 2. Migne, P. L. Vol. XI, p. 947.

² *Epist. 197*. Migne, P. G. Vol. XXXII, pp. 709-712. With regard to St. Basil, the Patriarch seems to know that letter only in which the Saint speaks of the people of the West with a kind of disdain. The passage is not new, since it is found in identical words in the Encyclical which his predecessor and namesake published in 1848 against Pius IX. The true sentiments of St. Basil towards the Pope of Rome are expressed in his letters to Pope Damasus, to St. Athanasius and to the Council of Rome. See Migne, P. G. Vol. XXXII, pp. 431, 433, 483.

³ *Epist. XI*, n. 4, Migne, P. L. Vol. XVI, p. 946.

⁴ *In I Epist. ad Tim.* cap. 3. *Ibid.* Vol. XVII, p. 471.

⁵ *Enarratio in Psalmum XL*. *Ibid.* Vol. XIV, p. 1082.

⁶ *De Fide* IV, n. 56. *Ibid.* Vol. XVI, p. 628.

⁷ *De Excessu Fratris sui Satyri*, lib. I, n. 47. *Ibid.* Vol. XVI, p. 1306.

cedon (Act. III) with the title of *Defender of the right and immaculate faith*, and praised by the Greeks in their *Menei*,¹ because *he was found worthy to take the place of Pope Celestine at the Council of Ephesus*, was the first in that Council to subscribe to the declaration that "Peter, the foundation of the Catholic Church, lives and judges to the end of time in the Roman Pontiffs his successors."² Though an ardent admirer of the rights of the Oriental Church, he counseled the Fathers that "since they had accomplished all that Pope Celestine had *ordained*, all should subscribe to the deposition of Nestorius."³ This regard for position of the Roman Pontiffs and their infallible teaching is especially evident from the memorable letter written by St. Cyril in 430 to Pope Celestine, in which he begs the Pontiff to define the true doctrine of the Incarnation and to make known his authoritative decision to the Bishops of Macedonia and of the whole East.⁴ Another testimony of this esteem and belief was given by the Fathers of the Third Council of Constantinople, who in their letter to Pope Agatho call him the *Pastor of the first See of the universal Church*, and accept and revere his definitions *as if they had been written by the supreme Head of the Apostles*.⁵

XXVI.

If the testimonies given in the preceding paragraphs are not sufficient to convince the Patriarch that a *manifest error* has been committed, not by Leo XIII, but rather by the Patriarch himself, we may add the no less explicit and applicable testimonies of St. Jerome, who at his arrival in the East having been solicited by each of the three parties in the Church of Antioch to join their communion, answered that the safety of the Church depends on the Roman Pontiff

¹ NILLES, *Kalendarium manuale utriusque Ecclesia*, Oeniponte, 1879, Vol. I. p. 75.

² See paragr. XXIV.

³ *Act. III.* Mansi, Ed. Florentiae, 1760, Vol. XIV, p. 1302 and fol.

⁴ Migne, P. G. Vol. LXXXVII, p. 79-86.

⁵ MANSI, Ed. Florentiae, 1765. Vol. XI, 683.

and unless we accept his authority as independent and supreme over all, there will be as many divisions in the Church as there are priests : *Ecclesiae salus in summi Sacerdotis dignitate pendet, cui si non exsors quaedam et ab omnibus eminens detur potestas, tot in Ecclesia efficiuntur schismata, quot sunt sacerdotes.*¹ Then, addressing Pope Damasus, among other important expressions, he uses this one : *Mihi Cathedram Petri et Fidem, apostolico ore laudatam censui consulendam.*² His principle was that above all we must adhere to the Chair of St. Peter, which is the Chair of the Roman Pontiff, and that everyone who is separated from the Church and does not gather with the Pope, must be looked upon as scattering the grain of truth : *Cum successore Piscatoris* (so he calls the Pope of Rome) *et discipulo crucis loquor. Ego nullum primum, nisi Christum, sequens, Beatitudini tuae idest Cathedrae Petri communione consocior. Super illam Petram aedificatam Ecclesiam scio . . . Non novi Vitalem, Meletium respuo, ignoro Paulinum, quicumque tecum non colligit, spargit : h. e qui Christi non est, Antichristi est.*³ For him, just as in the case of the other Fathers whom we have cited, the mark of a true Catholic is adhesion to the Roman See of Peter : *SI QUIS CATHEDRAE PETRI IUNGITUR MEUS EST.*⁴

St. Maximus, at one time first secretary of the Emperor Heraclius and afterward monk and abbot of the monastery of Chrysopolis, was regarded in the East as a celebrated *theologian and confessor of faith.*⁵ For him, as for St. Jerome, the touchstone of orthodoxy is communion with the See of Rome, which "ab ipso incarnato Dei Verbo, sed et omnibus sanctis synodis, secundum sacros canones et terminos, universarum quae in toto terrarum orbe sunt, sanctarum Dei Ecclesiarum *in omnibus et per omnia percepit et habet imperium, auctoritatem et potestatem ligandi et solvendi.*"⁶

With the above-mentioned Fathers St. Augustine agrees

1 *Dialog contra Lucif.* n. 9. Migne, P. L. Vol. XXXIII, p. 165.

2 *Epist. I, ad Damasum Papam.* Migne, P. L. Vol. XXII, p. 355.

3 *Ibid.*

4 *Epist. II ad eundem,* I. c. p. 359.

5 NILLES, I. c. p. 78.

6 Migne, P. G. Vol. XCI, p. 144.

in testifying to the veneration of the first centuries for the See of Rome and the Roman Pontiff. We need only consult his works and we shall see that he, like Irenaeus and Optatus, making a catalogue of the Bishops who down to his time had held the See of Rome, considers *all* of them the successors of that Peter in whom alone the unity of all the pastors was prefigured: *Petro enim successit Linus; Lino, Clemens; Clementi, Anacletus,*¹ and so forth. Speaking next of Pope Anastasius, who ruled the Church of Rome when he wrote, he declared that *in illo ordine episcoporum qui ducitur ab ipso Petro, Anastasius nunc eandem Cathedram tenet.*² In the book composed by him *contra Epistolam Fundamenti*, giving the reasons which keep him in the Catholic Church, he writes: *Tenet ab ipsa Sede Petri Apostoli, cui pascendas oves suas post resurrectionem Dominus commendavit, usque ad praesentem episcopatum successio sacerdotum.*³ In another place, treating of the See of Rome, he designates it the solid and indestructible *foundation* of the Church.⁴ For this reason, as he recognized in the Roman Pontiffs the supreme and infallible authority of the whole Church from which there is no appeal: *A sede Apostolica rescripta venerunt: causa finita est;*⁵ so with St. Irenaeus, St. Cyprian, St. Ambrose and St. Jerome he would not acknowledge as a Catholic anyone who did not hold the faith of Rome: *Non crederis veram fidem tenere catholicam qui fidem non doces esse servandam romanam.*⁶

What more can the Patriarch desire, in order that he might be convinced of his grave mistake in accusing the

¹ *Epist. LIII*, n. 2., Migne, P. L. Vol. XXXIII, p. 196. In one of the Vatican codices of this letter of St. Augustine, Clement is put in the third place. It reads thus: *Petro, Linus; Lino, Cletus; Cleto, Clemens*. For the order of succession consult Funk, *Opera Patrum Apostolicorum*, Tubingae, 1878, *Proleg.* pp. 19-21.

² *Ibid.* p. 197.

³ *Contra Epistolam Fundamenti*, cap. iv. Migne, P. L. Vol. XLII, p. 175.

⁴ *Psalmus contra partem Donati*, Migne, P. L. Vol. XLIII, p. 30.

⁵ *Sermo 131*, cap. 10. Migne, P. L. Vol. XXXVIII, p. 734.

⁶ *Sermo 120*, n. 13. Mai, *Nova PP. Bibliotheca*. Tom. i. Ed. Romae, 1852, p. 273.

Fathers of the East and West before the ninth century of *never* having recognized the supremacy of the Roman See? Does he perhaps want a still more explicit and formal declaration of their belief in the doctrine? Very well, since he has not as yet, as is evident, read the works of those venerable Fathers, let him turn to the famous Letter¹ of St. Augustine in which the saint reprimands the impudence of the Donatists. There he will find under No. 7 that that belief was expressed by him in the fourth century in exactly the same words which were used fifteen centuries later by the Vatican Council:² *In Romana Ecclesia*, he says, *semper Apostolicae Cathedrae viguit principatus*.

XXVII.

Distinguished among all the Eastern and Western Fathers on account of his veneration for the See of Rome and the Roman Pontiff, was the Greek St. Theodore, the Studite, who governed the celebrated monastery of Studio in Constantinople for almost thirty years (797–826). No one belied the false accusation of the present Patriarch better than he, by conferring on the Church of Rome the most honorable titles. He calls the Roman See *the Head of the other Churches; the support of the universal Church on earth; the first Apostolic See; the Church whose judgment must be sought for and accepted by the whole Church according to ancient tradition; the See of Peter; the first among the Churches of God*, Ἀὕτη ἡ χορυφαϊοτάτη τῶν ἐκκλησιῶν τοῦ Θεοῦ ἥς Πέτρος προτύπος, &c. τ. λ.³ The Roman Pontiff is called by him *the supreme Father of the Fathers; the first Apostolic Head of the Universal Church; the Ruler of the first See; the Prince of the Pastors of the Church; the Source of orthodox truth; the one who through Peter received the keys*, "Ἐχρῆς τὸ ἰσχυεῖν παρὰ Θεοῦ ἐκ τοῦ πάντων πρωτεύειν"⁴ . . . Ὑμεῖς οὖν

¹ Migne, Vol. XXXIII, p. 163, Ep. XLIII.

² Sess. IV, cap. 3.

³ *Epist. lib. II*, 86. Migne, P. G. Vol. XCIX, p. 1331; *Ibid. Epistolae* 63, 74, 129, p. 1281, 1309, 1419.

⁴ *Ibid. Epist. 13*, p. 1153.

ὡς ἀληθῶς ἡ ἀδόλωτος καὶ ἀχαπλήευτος πηγὴ ἐξ ἀρχῆς τῆς ὁρθοδοξίας, x. τ. λ.¹ St. Theodore wrote and taught these things at Constantinople when the name of Photius was not yet known. His doctrine, therefore, perfectly conformable to that of Pope Nicholas I,² could not have been drawn, as the Patriarch³ believes with regard to the latter, from the "Pseudo-Isidorean Decretals," since these did not exist at that time.⁴

The true and only source of the teaching of Pope Nicholas, of Theodore and of the other Fathers of the East and West whom we have cited, were the words of Christ recorded in the Gospels (Matt. XVI, 18, 19; Luke XXII, 32; John XXI, 14, 17). At this fountain all the Liturgies of the East, *the venerable antiquity of which* Leo XIII remarks, *stamps them as a splendid ornament to the whole Church*⁵ and *furnishes us with testimonies and proofs for the defence of Catholic doctrine*,⁶ have received their inspiration. Read, for example, the "Ecclesiastical Offices," which are celebrated in the East in honor of the holy Pontiffs Clement, Sylvester, Leo I, Gregory the Great, Martin I,⁷ the Chains of

1 *Ibid* Epist 13, p. 1155, 1156.

2 The Letters of this Pontiff to Photius are found in Migne, P. L. Vol. CXIX, p. 780, 785, 1045.

3 Encyclical Letter, § 17.

4 HINSCHIUS and the most erudite critics hold that the compilation of these decrees could not have been made before 853. It is an historic fact that Photius usurped the See of Constantinople in 863. Cf. BOTTALLA. *The Papacy and Schism*, London, 1869, p. 101.

5 Litterae Apostolicae, Nov. 30, 1894.

6 *Epistola Apostolica*, June 20, 1894.

7 It is rather strange that the Patriarch (Encyclical, § 18), in his anxiety to prove that the Pope is not infallible, should call Pope Liberius, who is honored in his church with the title of *Saint*, and whose feast the Orientals celebrate August 27th, a heretic! Of this heretical saint, the Copts in their *Synaxario* of October 9th, say that he was *acerrimus catholicae fidei adversus Arianos propugnator*! (See NILLES, op. cit. Vol. I, p. 260 and Vol. II, p. 647). We would remind the Patriarch that, according to the Vatican Council the Pope is infallible only "Cum ex cathedra loquitur, idest, cum omnium Christianorum Pastoris et Doctoris munere fungens pro suprema sua apostolica auctoritate doctrinam de fide vel moribus ab universa Ecclesia tenendam definit." If our illustrious adversary is able to prove that in the

St. Peter and SS. Peter and Paul.¹ We shall only transcribe a few short passages as a sample of many others which repeat the same truth. Thus in the Vespers of St. Sylvester, whose feast the Greeks celebrate January 2d, we read: "Silvester pater, visus est veluti columna ignis, SACRO MORE *ducem agens sacri conventus* (that is, of the Council of Nice), et veluti nubes obumbrans, eripiens fideles ab Aegyptio errore (namely of Arius) et *semper infallibilibus doctrinis* transferens ad divinam lucem."² Of St. Leo the Greeks sing in their Hymnology that "PETRI SUCCESSOR, ὁ Πέτρον διάδοχος, *eius primatum cum obtinuisset* et fervidum zelum haberet, Dei impulsu tomum (that is, the Dogmatic Letter to the Council of Chalcedon), conscribit."³ Still more forcible is the following testimony of the ancient Oriental Church, which is found in the Office of St. Gregory, March 12th: "Sacratissime Pastor factus es SUCCESSOR IN SEDE et zelo CORYPHAEI (that is, of Peter), . . . *Successor in sede Principis chori discipulorum*, unde verba veluti fulgores, o Gregori, proferens face illuminas fideles, διάδοχος τοῦ θρόνου τοῦ χόρου τῶν μαθητῶν τοῦ ἐξάρχοντος χρηματίζεις."⁴

With these testimonies of the Fathers, of the Councils and of the Oriental Liturgy before our eyes, let the reader form his own estimate of the extravagant assertion of the Patriarch of Constantinople, that *the Church of Rome was not founded by St. Peter, and that neither in the canons nor in the writings of the Fathers is there even an allusion to the fact that the Bishop of Rome is the Head of the Catholic Church, or the successor of St. Peter!*⁵ In truth, if the Patriarch is to be declared free from the charge of bad faith, we must assume that he has never read the Acts of the

cases of Liberius, Zosimus and Honorius, cited by him, provided the historical truth of the facts regarding them be maintained, the conditions prescribed by the Vatican Council are verified, we should readily declare him victor in this case.

1 See NILLES, *Kalendarium manuale utriusque Ecclesiae*. Oeniponte, 1879, Vol. I, pp. 51, 72, 107, 121, 137, 193.

2 *Ibid.* p. 51.

3 *Ibid.* p. 107.

4 *Ibid.* p. 121.

5 Encyclical Letter, §§ 14 and 15.

Councils, nor the writings of the Fathers, and that he is wholly unacquainted with the liturgical teaching of his own Church.

XXVIII.

There are, furthermore, abundant facts which go to establish our assertion. Everyone familiar with the data of ecclesiastical history knows how the Roman Pontiffs have always, even before the ninth century, exercised the authority of supreme judges in affairs both of dogma and of discipline. For what else is the meaning of the constantly recurring evidence that the canons of ecumenical or even of particular councils, in grave affairs, are to be held as of no value unless they have been confirmed by the authority of the Popes of Rome,¹ as the two Greek historians Socrates² and Sozomenus³ amply attest.

Did not St. Clement exercise his supreme authority over the whole Church when, in the case of the Corinthians⁴ by a formal decree, he canonically restored the ecclesiastics, who had been expelled by them, and compelled the partisans of the sedition in the Church of Corinth to submit to the jurisdiction of their legitimate pastors, and to accept the penance due to their transgression? And did not Pope Julius exercise supreme jurisdiction when taking into his hands the

1 Thus the 28th Canon of the Council of Chalcedon, quoted by the Patriarch (§ 15) for the purpose of demonstrating that his authority is equal to that of Leo XIII, was never recognized in the Church. It was formally rejected by St. Leo the Great in answer to a request to sanction it, made by the ambitious abettors of the pretences of New Rome. See CARD. MAZZELLA, *De Religione et Ecclesia*, Disp. VI, a 2, § 4.

2 "The ecclesiastical law demands that the Churches cannot establish canons without the consent of the Roman Pontiff." *Historia Ecclesiastica*, lib. II, c. 17. An excellent *monograph* on this text of Socrates was published in Constantinople in 1879, by P. Rubian, in answer to the neo-schismatical monk P. Malachia Ormanian, who denied its authenticity. The copy of it before us is from the Armenian Press of G. Aramian.

3 "It is an episcopal law to consider invalid whatever is done against the decision of the Bishop of the Romans." *Historia Ecclesiastica*, lib. VIII, c. 10.

4 See FUNK, *Opera PP. Apostolicorum*. Tubingae, 1878, pp. 60 and 116-120.

cause of St. Athanasius, Patriarch of Alexandria, who had been condemned by a Council convened at Tyre, the pontiff, finding him innocent, annulled their judgment, replaced him in his See and bitterly reproached the Bishops who had condemned him? The same may be said of the cause of St. John Chrysostom and of St. Flavian, both Patriarchs of Constantinople who were condemned and deposed by Synods, the first of which was held under the presidency of Theophilus, Patriarch of Alexandria, the second under that of Dioscorous, Patriarch of Alexandria. Both appealed to the Roman Pontiff, and when he absolved them the Greek Church accepted his decision. In the same way Theodoret, who had been condemned by a Council, was readmitted to the communion of the Church in the Synod of Chalcedon, despite the protest of the Egyptian Bishops. And when the latter complained of the pardon accorded to Theodoret, the Fathers of the Council gave no other answer to their remonstrance than that he had been absolved by the Roman Pontiff. Such a reply would hardly have been deemed sufficient, if, indeed, as the Patriarch maintains, the supreme authority of the Pope over the whole Church had been invented during the pontificate of Nicholas I with the aid of the pseudo-Isidorean Decretals of the ninth century? And when this same Pontiff called to him at Rome the two brothers of Thessalonica, the holy apostles Cyril and Methodius, and they, obedient to his command, went to render an account of their faith; and when later they received from his successor, Adrian II, the episcopal consecration with the mission of preaching the Gospel and establishing the Church in Moravia and Pannonia, did not their action plainly involve that they recognized the supremacy of the Pope and their own obligation to submit to the Church of Rome?¹

¹ The genuine history of these Saints is sadly perverted by the Patriarch in his *Encyclical* (§ 22). Those who desire to ascertain the true history will find an excellent account in MARTINOV, *Ann. Eccles. graec. slav.* under July 5th, or GINZEL, *Geschichte der Slavenapostel Cyril u. Method.* or NILLES in his above-mentioned work, *Kalendarium*, p. 103. These contain useful biographical notices on the subject.

But passing over these and other examples with which the history of the Oriental Church abounds, we shall content ourselves in noticing one, alluded to by Leo XIII in his *Apostolic Letter*, and which concerns the Patriarch more directly. It is the series of events which have reference to Photius, and which bring into strong relief the supreme power which the whole Church of the East recognized in the Roman Pontiffs. When Photius, through intrigue and violence, had taken possession of the See of Constantinople after having expelled its legitimate possessor, he himself had at once recourse to the Pope, in order to obtain from him confirmation of the usurped dignity; although he did so by means of hypocrisy, lying protestations and false accounts of facts. And was it not, on the other hand, to this same Pope Nicholas I that St. Ignatius appealed when he found himself unjustly deposed by a conventicle held by the usurper? When Photius was expelled the first time at the beginning of the reign of Basil the Macedonian, both the Emperor and the Patriarch St. Ignatius had recourse to the Pope, and under the presidency of the Legates, sent by the Pope, *ut Ignatii Patriarchae causam diligenter investigarent et Sedi Apostolicæ referrent judiciis plenius ac veracibus*, a Council was held in Constantinople in which Photius was solemnly anathematized and deposed. In this connection we must mention the beautiful letter of St. Ignatius, in which he calls the Roman Pontiff the physician appointed by God to heal the wounds of the Church; he attests that to him were committed by Christ the keys of the kingdom of heaven; and adds that in virtue of this supreme authority he who was guilty has been punished, whilst the innocent has been restored, and he concludes that the Emperor had simply carried out the decrees and submitted to the judgment of His Holiness.¹

To deny, therefore, that St. Peter had by the institution of Jesus Christ, or by divine right, continual successors in the primacy over the whole Church, and that these successors are

¹ See NICETA DAVIDE PAPHLAGONE, *Vita S. Ignatii Cp.* Migne, P. G. Vol. CV, pp. 487-582.

the Bishops of Rome, is equivalent to ignoring the organization of the Church as it was instituted by its divine founder ; it is equivalent to closing one's eyes not only to the evidence of the Gospel and of tradition, but to the irrefutable argument of a solemn and historic fact perpetuated during nineteen centuries, and confirmed by innumerable documents.

XXIX.

Our purpose of giving as brief and clear a *Rejoinder* to the Encyclical of the Greek Patriarch of Constantinople as was possible under the circumstances, has been accomplished. What fruit is to be derived from this contention ? It appears to us that this examination into the pretended reasons of the Patriarch is capable of producing a sense both of satisfaction and of stimulating zeal ; satisfaction and gratitude on the part of the Eastern Catholics who are united to the See of Rome, and zeal to bring about such union on the part of our separated brethren. If the doctrine of the Roman Church sheds such brilliancy that its adversaries, with all their efforts, instead of obscuring it, cause its light to shine more vividly, it is the duty of everyone who has received the inestimable grace of belonging to this legitimate offspring of Heaven to render thanks to God. And, above all, should this great gift be acknowledged by the faithful of the East, who, having withstood the allurements to dissension and having endured persecution, are confirmed in the grace of remaining united to the See of Peter, the See of Rome ; they have reason to rejoice for having remained steadfast in the sincerity of that faith, which, as a precious treasure, they have inherited from their forefathers.

In like manner will an examination of the futility of the arguments brought against the Church of Rome by the Patriarch stimulate the separated members of the Church to finally become wise and break the thongs that have hitherto bound them to error.

Let them regard the sad failure which their Patriarch and their Bishops have made before the world in attempting

to speak authoritatively in the Encyclical which we have examined. Is this the kind of men whom the Orientals have for their leaders? Are these the doctrines which they teach? Is this the chair of truth around which the faithful are to assemble to hear those words of life which Our Lord Jesus Christ committed to the Apostles and their legitimate successors?

Let them rather look with an impartial mind to the Chair of Peter, as Leo XIII, inspired by divine charity, bids them to do, and there they will recognize the centre of light, the fountain of life, the bond of Catholic unity, which the Founder of the Church desired for his flock. Viewing her aright they will perceive that "she, intrepid and serene, comes out victorious from the tempests and, secure in the virtue which is derived from heaven, she holds out her sceptre for the safeguarding of nations and the edification of the faithful in the purity of her doctrines and the safeguarding of the divine precepts. She is that standard which God, by the prophetic voice of Isaias, foretold would one day be set up before the nations, around which the fugitives of Israel and the dispersed of Judea, from all the quarters of the earth, were to gather: *Levabit signum in nationes et congregabit profugos Israel, et dispersos Iuda colliget a quatuor plagis terrae.*"¹ These words to our separated brethren of the East are not our own, but those of their holy and great Doctor, St. Maximus,² whose voice ought to find to-day in the hearts of his fellow-countrymen that powerful echo which it found in the seventh century when he confessed the Roman Faith against the heresy of the Monothelites.

In conclusion, let us address to these our brethren the beautiful words which St. Augustine, in the form of a psalm addressed to the separated brethren of his day :

¹ Isaias XI, 12.

² This testimony of the great Confessor of Christ was republished on the Codex of Bessarion DLXXXIX of the Marciana Library of Venice, by P. PETER SECCHI in his work mentioned above: *La Cattedra Alessandrina*, ecc. ecc. p. 336.

*Venite, fratres, si vultis ut inseramini in vite.
 Dolor est cum vos videmus praecisos ita iacere.
 Numerate sacerdotes vel ab ipsa Petri sede.
 Et in ordine illo patrum quis cui successit, videte.
 Ipsa est Petra, quam non vincunt superbae inferorum portae.
 Omnes qui gaudetis de pace, modo verum iudicate.¹*

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NEW LIGHTS FROM ARCHÆOLOGY ON THE CANON OF THE MASS.

AS the rosebud unfolds but by degrees its beauty in the full bloom of its flower, so the ritual of the Mass has grown from the simple rite of "Breaking the Bread," used by the Apostles, to its present wondrous wealth of significant ceremonial. This development, since the early days of Christianity, has assumed various forms, and we find, accordingly, a diversity of rites, all of which, however, are only different expressions of certain essential elements constituting the great liturgical act of the Mass.² Apart from the accounts preserved to us by the older liturgists, we are greatly indebted for much accurate information on this subject, to the more recent investigations of men like Bickell, De Rossi, Probst, Duchesne, Fleury, Franz and others. But although these have succeeded in satisfactorily solving many long standing problems regarding ancient usages in the Church, there are still some questions on which authorities, like Probst and Duchesne, not to speak of others, greatly differ. It is safe to say, however, that among the learned inquirers in this

¹ Psalmus contra partem Donati, Migne, P. L. Vol. XLIII, p. 30.

² That which all the mass formularies have in common is: the offertory, the consecration and the communion. The thanksgiving (*gratias agamus*) with the *trisagion* (*sanctus*) is also found in all the liturgies, and likewise, in nearly all, the Lord's Prayer.

domain of ecclesiastical study, those have been most successful who have brought to the task of investigation a more or less thorough acquaintance with archæology. The habitual intercourse, if we may say so, with the monuments of the past, begets in the student a certain familiarity with ancient liturgical customs which sharpen the power of observation, and impart to him a ready instinct by which he is enabled clearly to interpret what cannot be gleaned from a mere study of books. Thus the liturgist, who is at the same time an archæologist, is likely to obtain much light, in his scientific search, from the obscure recesses of the Catacombs.

In the following pages I offer some suggestions gained in this manner, regarding the meaning of certain portions of the mass-canon, which have hitherto received no adequate explanation from liturgical writers. Whatever contributes to shed light upon the sublime mystery of our holy religion, which we daily celebrate, is worthy of our thoughtful consideration, all the more when it serves to lead us to a deeper sense of our participation in the mediatorship of our Redeemer. Besides, such inquiry is likely to promote further investigation and thus open new fields of knowledge in line with this ever interesting subject.

I.

ORIGIN AND MEANING OF THE WORDS "HAEC COMMUNICATIO ET CONSECRATIO."

During the first centuries the Holy Sacrifice was solemnly offered by the bishop on Sundays and holidays, on the anniversaries of the martyrs, and on the so-called "station" days. In these celebrations the pontiff was assisted by his priests who took part in the act much in the manner which is still observed in the ordination service. But when, in time, the congregations of the faithful grew larger, so that, especially in the cities, it was found impossible to admit all to the celebration of this one mass, the priests had to carry out the liturgical functions in separate churches, where such of the

faithful as were placed under their parochial charge attended.¹ Naturally, the mass service in these churches, which were called *tituli*, was not as solemn and protracted as that in which the bishop officiated.²

But although in the course of time each *presbyter* celebrated the sacred mysteries in his own titular church, there continued to exist that close inter-communion, that identity—we might say—of participation in the Holy Sacrifice which had from the beginning bound together the bishop and his clergy at the altar, and which was to indicate that characteristic bond of peace and harmony which united them in the Lord. Hence dates the ordinance of Pope Zephyrinus, renewed by Urban I, Milziades, Siricius, and Innocent I, which obliged the presbyters of the titular churches to receive from the bishop at his mass some portion of the Host consecrated by him (*corona consecrata*), which each was to place in the chalice and commingle with the Precious Blood in his own mass subsequently celebrated in his parochial church. The priest, as he placed the consecrated Particle obtained from the bishop in the chalice, said the words, almost identical with those still used in the liturgy of the Western Church: "*Commixtio et consecratio*," etc.³

1 The chapels in the Roman Catacombs formerly used for the divine service, as also the oratories and ancient cemeterial basilicas are, as a rule, hardly large enough to accommodate more than a hundred persons. Hence, it cannot be assumed that the whole Roman community of Christians could have attended the pontifical service held in these places. Cf. KRAUS, *Real Encyclop.* II, p. 782 "Stations-Tage."

2 The difference between "high" and "low" masses can thus be traced back to very remote times. There are many evidences to be found in the Catacombs to show that, whilst solemn mass was celebrated on the anniversaries of the martyrs in the cemeterial basilicas, the more simple rites were carried out in the *hypogaeum* "ad corpus," where the limited space of a single *cubiculum* permitted no other celebration.

3 DE ROSSI, *Bulletino di Archæologia Christiana*, 1864, pp. 89-91; 1867, pp. 20 and 59. According to the *Liber Pontificalis*, Pope Zephyrinus (202-219) ordained that the presbyters were to receive the *corona consecrata* or *fermentum*, i. e., the Blessed Sacrament, from the hands of the bishop. Some twenty years later we read of Pope Urban I: *fecit ministeria sacralia omnia argentea, et patenas argenteas viginti quinque posuit*. At this time

Thus it becomes evident in what sense the word *consecratio* is to be understood in this particular place ; for it is needless to point out that the *commixtio corporis et sanguinis* does not necessarily belong to the act of consecration which is completed in the words of Our Lord: *Hoc est corpus meum ; hic est sanguis meus*. The act of consecration and the consecrated species in the mass of the presbyter are simply represented as combining with the act of consecration and also with the sacred Species brought from the solemn mass celebrated by the bishop. In this wise the *commixtio consecrationis*, which indicates the intimate union between the sacrificing priests and their bishop, is symbolically expressed in the *commixtio corporis et sanguinis* when the priest at the altar places a part of the sacred Host in the chalice.

It was customary for the bishop to hand the sacred Particles intended for the titular churches to the presbyters or their ministers with the words: *Pax Domini*, etc. This made the *commixtio* an explicit expression of that solemn *communio in sacris* which was to keep bishop and priests together in the unity of peace and faith ; just as the bishops were in the habit of sending to each other the sacred Host as a pledge of their common faith and doctrine. From a desire to harmonize the liturgical functions of the low mass with those of the pontifical mass, the essential features of the latter were retained even after the practice of transmitting the sacred Particle to the titular churches had gone into disuse. Hence, this rite was not wholly eliminated, but merely modified, so that each presbyter as he celebrated the Holy Mysteries, broke a part from the Host consecrated by himself and dropped it into the chalice. For the same reason the words *Pax Domini*, formerly pronounced only by

Rome had twenty-five *tituli* or parochial churches, and the presbyteri of these churches had hitherto received the *corona consecrata* upon plates or patens made of glass or some other suitable material. But Urban had these twenty-five patens made of silver, as also the other vessels used in the sacred service. (De Rossi describes in detail one of the glass patens belonging to the fourth century, which was found at Cologne.) See also DUCHESNE'S "*Fractio panis*" in *Origines du Culte Chrétien*, pp. 176, 177.

the bishop, were now repeated, in the spirit of union, by each celebrant at his mass.

Accordingly, we have at this part of the Holy Sacrifice a constant renewal of the mystical compact between the bishop and his clergy, who become mutually identified in the bond of peace and faith. Each daily celebration of the mass strengthens this tie and confirms the hierarchical order, binding the priests to their bishop, the members to their head, and infusing perpetual life into the entire mystical body through the sacramental Body of Christ.

II.

MEANING OF THE CHEIROTONIA AT THE "HANC IGITUR."¹

It is evident from the construction of the "choir" in several of the ancient basilicas of Rome, such as S. Clemente, SS. Nereo ed Achilleo, S. Caecilia, that the Sacred Mysteries were formerly celebrated, as was said above, by the bishop together with the presbyters. The episcopal throne (cathedra) in these churches is at the back of the apse, somewhat elevated by several steps. At the right and left of the bishop's seat, in a semicircle, are the marble benches for the priests who participated in the liturgical function of the mass. Fronting these is the main altar, which stands entirely free beneath the baldachino. Still further front, between the altar and the nave, is the place reserved for the chanters (schola cantorum) which is separated from the body of the church by a screen, at the right and left side of which are the *ambos* for the reading of the Epistles and Gospels. The four columns which support the baldachino over the altar are connected at the top by four rods which hold the movable rings to which formerly the *vela* or curtains were attached. These curtains when drawn served to conceal the altar from the faithful, leaving

¹ Consult on this subject KRAUS, *Real Encyclopedie* I, p. 425 and 646; THALHOFER, *Handb. d. Kath. Liturgie* (first edit.) II—I p. 233.

open the one side opposite the bishop's throne, from which the latter and his assistant ministers approached for the performance of the sacred rite.¹ The assistants who took immediate part in the sacred functions were, besides the minor clerics, the deacons, chief of whom was the arch-deacon. These, accompanying the bishop as his *ministri sacrae actionis*, performed the rites of the mass, whilst the *presbyteri*, who retained their seats in the semicircle of the apse, took part as *concelebrantes* in the act of consecration itself. We have seen that they received from the bishop's hand the consecrated Particle which was to be mingled with the Precious Blood in the mass subsequently celebrated by themselves in their respective titular churches. But this could hardly be called a direct participation in the act of consecration.

How, then, did the *presbyteri* become *concelebrantes* in the real sense of the word, that is to say, as consecrators with the bishop? The direct answer to this question came to the writer when for the first time he witnessed at Rome the celebration of a solemn pontifical mass in the Slavic rite, on the occasion of the centenary festivals of SS. Cyril and Methodius, the Apostles of the Slavic nations, in the ancient church of San Clemente. Here, as has been mentioned above, the architectural arrangement of the choir is still that of the early Christian times; for when, during the twelfth century, the present church was built upon the foundations of the ancient basilica which dated back to the sixth century, the entire choral construction was transferred to the new edifice. At the celebration to which I refer, the bishop took his seat upon the throne (cathedra) at the back of the apse, whilst the priests placed themselves to the right and left of him. As the moment of the elevation approached, when the bishop took the host into his hands, all the priests with one accord arose, and whilst the words of consecration were being pronounced, they stretched out their hands towards the altar.

¹ Occasionally we read of *tetravela*, showing that the altar could be curtained off from all four sides.

What did this action (*cheirotomia*) signify?

It was a silent invocation of the Holy Ghost upon the *oblata*; for, just as in the Sacraments of Confirmation and Sacred Orders the priests who assist the bishop participate in the act of imposition of hands by which the divine Spirit is invoked upon those who are being confirmed or ordained, in like manner did these Slavic priests in San Clemente take part in the consecration of the pontifical mass. And what these priests did had been done in the ancient Church by the clergy who assisted the bishop in the sacred functions. Thus the *cheirotomia*, or *cheirothesia* as it was also called, signified the united invocation of the divine Spirit for the accomplishment of the stupendous miracle of transubstantiation.¹

Whilst the *presbyteri* in their titular churches celebrated the Sacred Mysteries without the solemn *corona* of priests and deacons, and were attended simply by a number of minor clerics as was prescribed for every liturgical service, they sought, as we may readily suppose, to retain as far as possible, the ceremonial rites of the pontifical mass which was the pattern of their rubrical observance.²

I DUCHESNE in his *Origines du Culte Chrétien*, p. 167, explains this act in a somewhat different manner. He believes that, taking into account various indications from ancient sources: "Il semble resulter que les prêtres avaient eu ici, à l'origine, une rôle spécial. On tenait devant eux des *oblatae* posées sur des patènes. Ils récitaient le canon au même temps que le pape, et célébraient ainsi avec lui la liturgie eucharistique. Si j'ai bien compris les textes en question l'usage eût été au commencement du sixième siècle, pour toutes les messes. Au huitième siècle le rite n'était plus observé qu'aux fêtes de Noël, de Pâques, de Pentecôte et de Saint Pierre. Les autres jours la coopération des prêtres ne se produisait que pour l'offrande, la fraction et la communion."

This theory is hardly tenable, for if each priest assisting at the pontifical mass actually consecrated a separate host presented to him on a paten by a cleric, we must assume that the same was done with regard to the chalice; otherwise there would have been no complete participation. On the other hand, we have the practice of consecrating in union with the bishop, by pronouncing with him the words of consecration, still maintained in the ordination of the neo-presbyters, in which case the host on the altar is the object to which the common words of consecration are directed.

² Cf. DUCHESNE I c. p. 152: "Le prêtre cardinal n'avait à sa disposition

When, at the present time, the celebrant recites the prayer *Hanc igitur oblationem*, which immediately precedes the consecration, he stretches out his hands over the oblation. There is nothing in these words which suggests any interpretation of the accompanying action, and we can hardly doubt that the latter is simply a remnant of the ancient rite of *cheirotomia* by which the clergy assisting the bishop at the Holy Sacrifice expressed their concomitant intention of consecrating with the pontiff.¹

III.

THE ORIGIN OF THE WORDS "MYSTERIUM FIDEI."

If we examine the biblical account of the institution of the Holy Eucharist at the Last Supper, we miss the words *mysterium fidei*, which constitute part of the form used by the priest in the consecration of the chalice. This seems strange, and we ask at once, how did the words find their way into this most sublime portion of the canon? The usual explanation given by liturgists is that, according to an ancient tradition in the Roman Church derived from S. Peter, our Lord actually made use of these words, although they have not been recorded by the evangelists. GIHR,² THALHOFFER³ and others merely give an interpretation of

que des clercs inferieurs, des acolytes; il était obligé de remplir lui-même beaucoup de fonctions qui à la messe solennelle étaient confiées aux diacres."

1 On this point I am compelled to differ from the opinion of GIHR (*D. h. Messopfer*, p. 591), who surmises that the extension of the hands over the oblation at the *Hanc igitur* had its origin during the fifteenth century; and that the practice in use in several dioceses of France was introduced for the entire Church by order of S. Pius V. It is hardly likely that the Pontiff would carry a local custom of this kind into the ritual of the Roman Missal, even if it were to be admitted that the usage is of so late a date and to be ascribed to the Church of France. The fact is that the prayer, in part at least, is much older, as the words *diesque nostros*, etc., in the canon may be traced to S. Gregory the Great. See DUCHESNE, I c. pp. 132 and 168.

2 Op. cit. p. 604.

3 Op. cit. II-I, p. 224.

the words without attempting to account for their origin. STENTRUP, in his work "*De SS. Eucharistiae Sacramento*"¹ remarks that the words are wanting in all the Greek, as well as in some other liturgies. ST. THOMAS² explains: "*mysterium fidei—quasi fidei objectum, quia quod sanguis Christi secundum veritatem sit, in hoc sacramento sola fide tenetur.*"

The theory which refers the words to an ancient tradition, handed down from the Prince of the Apostles through the Roman Church, while no trace of their use is found in other churches, hardly commends itself to scholars. The very position of the words in the sentence suggests the thought that they are some heterogeneous element subsequently added to the main clause by way of parenthesis; for they interrupt, seemingly without reason, the principal idea implied in the form of consecration: *Hic est calix sanguinis mei, novi . . . testamenti qui pro vobis effundetur*, as set forth in the genuine Gospel.³

But how came these words to be added to the form of consecration? The words "*et aeterni*" cause but little difficulty; but the insertion of "*mysterium fidei*," breaks up the sentence in such a way that the words "*qui pro vobis effundetur*," etc., which immediately follow, can only by an effort of the mind be brought to unite with the preceding "*calix sanguinis*" to which they belong.

We shall find the answer to this question, however, if we call to mind what has been said before, about the manner of celebrating the pontifical mass in the early days. As we saw, the altar was, during the time of consecration, veiled from

1 Edit. Oenip. 1889, p. 170

2 P. III, qu. 78, art. 3.

3 The words *et aeterni*, before *testamenti*, which are wanting in many liturgies, are undoubtedly also a later addition to the canon. Similar additions and extensions of the Scriptural text may be found in other mass formularies. Cf. FRANZ: *Die Eucharist. Wandlung* II, p. 35. In the Ambrosian Rite II B., we have the following extension of the latter part of the consecration: *Haec quotiescūque feceritis, in meam commemorationem facietis, mortem meam praedicabitis, resurrectionem meam annuntiabitis, adventum meum sperabitis, donec iterum de coelis veniam ad vos.*

the aspect of the faithful.¹ Only the clergy who sat or stood in the apse, together with the deacons and minor ministers of the mass, could see what was going on at the altar from the Consecration to the Holy Communion. This will not seem so strange to us if we remember the existence, during the early ages of the Church, of the *disciplina arcani*, which was designed to protect the Sacred Mysteries from the profanation of strangers and the irreverence of the curious. Something of this reverential spirit may perhaps be traced at a later day in the old-fashioned *Ostensoria* of the thirteenth and fourteenth centuries, in which the Sacred Host is guarded by a screen, so as not to expose it to the full gaze of the worshipers; and the low-bent attitude of adoration during the elevation of the Blessed Sacrament in our own days is, perchance, a remnant of this ancient discipline which forbade the eyes of any but the sacred ministers of the altar to look upon the Holy of Holies.

When the moment of consecration had arrived, the bishop descended from his throne in the apse, and went to the altar, surrounded by the deacons and clerics. The *corona* of priests seated in the semi-circle arose, as we saw, to stretch out their hands as a sign of their participation in the sacred act. At the same moment the veil was drawn close around the altar, so, as to hide it from the view of the faithful in the church. Then, at the moment when the mysterious words of consecration had been spoken by the bishop, where to-day the sound of a bell admonishes the people that the God-Man has descended upon the altar, the deacon of the mass sent forth into the expectant silence of the church in clear, low notes, the words: *Mysterium fidei*. They were the signal of adoration to the assembled multitude. Of this beautiful ceremony we have an analogous instance in the liturgy of St. Mark,²

¹ Cf. KRAUS, *Real-Encycloped.* II, p. 932. "Not all," says St. Ambrose (De Offic. I, 50), "are privileged to gaze upon the awful Mysteries, which are veiled by the Levites, so that those who are not entitled to see may be prevented from seeing, and those who have no right to receive may not receive (the Bl. Eucharist)."

² Consult RENAUDOT I, p. 155.

where at the approach of the moment of consecration the deacon sings out aloud : *Stretch forth your arms !*

There can be no doubt that the altars in the titular churches generally were provided with such curtains or *vela* as we have mentioned. Indeed, the arrangement of the rods to which the movable rings were attached for holding the veils, may still be noticed in the churches of San Clemente, Santa Caecilia, San Lorenzo and others. But each of the priests who said mass in these churches could not, like the bishop, have for his assistance during the celebration of the Holy Mysteries, a deacon who might announce to the people the moment for adoration of the *Mysterium fidei*. Nevertheless, the words were retained and pronounced by the celebrant himself, and thus they became an integral part, placed as it were in parenthesis, of the liturgical function of the mass. No doubt it would harmonize more accurately with the spirit of the ancient liturgy if the priest spoke these words in a somewhat louder tone, or if they were printed upon the canon tables in such a way as to distinguish them from the words of our Lord. This would, however, require the sanction of the S. Congregation of Rites, whose answer to any such suggestion is likely to be : *Nihil innovetur*. Nevertheless, the remembrance of the original purpose of the words can only serve to edify the priest and revive in him the living faith of the olden time as he repeats the expression *Mysterium fidei*.

IV.

THE EPICLESIS (INVOCATION OF THE HOLY GHOST) FOR THE CONSECRATION.

It is well known that the Eastern Catholics, particularly since the time of the Council of Florence, lay great stress upon the Epiclesis or invocation of the Holy Ghost, which they deem essential to the completion of the act of consecration. For this reason our Latin liturgists have sought to demonstrate the existence of the Epiclesis in the Roman Rite ;

some maintaining that it is contained in the oration "*Veni Sanctificator*" at the close of the Offertory, others seeing it in the oration "*supplices te rogamus*" after the elevation.

The important point to be noted is that all the Oriental liturgies contain the Epiclesis, or special prayer invoking the descent of the Holy Ghost to complete the act of transubstantiation. What makes it difficult to harmonize our liturgy in this respect with that of the Eastern Churches is the fact that their Epiclesis neither immediately precedes nor immediately follows the act of consecration, since several prayers intervene between the latter and the oration to the Holy Ghost. Nevertheless, they consider the Epiclesis more or less the principal element of the act of consecration. The words of our Lord spoken over the bread and wine are indeed absolutely requisite, but, according to the Oriental liturgists, they take, so to speak, effect and fructify only when the Holy Ghost descends upon the oblation. St. John Damascene, to mention only one of the Christian Fathers, expresses this thought in the following manner¹: In the beginning God spoke: "Let the earth bring forth herbs," and in virtue of this word the earth produces her fruits *when the rain descends*. And again God spoke: "This is my Body;" and it became this Body when, *by the invocation of the Holy Ghost* (διὰ τῆς ἐπικλησεως), *the rain, that is to say, the fructifying virtue of the divine Spirit is added* (ἡ τοῦ ἁγίου πνεύματος ἐπισκιάrouσα δύναμις).

The explanation which seeks the Latin Epiclesis in the oration "*Veni Sanctificator*" does not seem to us well founded. Independent of the fact that in many churches of the West the *oblata* were prepared at the beginning of the mass, as is still done in the Dominican Rite, we know that the selection and preparation of the species destined for the consecration was, as a rule, in Rome, Milan and partly in Gaul, consigned to the care of the archdeacon, without any prescribed prayers. The orations found in our present missals at the Offertory are not contained in the ancient liturgical books.² Moreover,

¹ *De orthod. Fide*, IV, cap. 13.

² Cf. DUCHESNE I. c., p. 166.

there is no ground for assuming that the *Sanctificator* is intended for the Holy Ghost in particular, since the words following, "omnipotens aeternae Deus," evidently indicate the triune God who is to bless the oblation. On the other hand, we cannot admit that the prayer, *Supplices te rogamus*, recited after the elevation, contains the Epiclesis of the Latin Church, a supposition which rests on the assumption that the *sanctus angelus tuus* in the clause "*ut haec perferri digneris per manus sancti angeli tui*" refer to the Holy Ghost. It is very true that the Holy Ghost is sometimes called "angelus" by the early Fathers of the Church,¹ yet we have an old version of this oration, dating from about the year 400, although falsely attributed to S. Ambrose, which reads: *ut hanc oblationem suscipias in sublimi altari tuo per manus angelorum tuorum*. Furthermore, the Epiclesis is supposed to invoke the descent of the Holy Ghost upon the *oblata*, whereas in the prayer *Supplices* the Holy Ghost is spoken of as carrying them up to the throne of God.²

The question remains, is there no Epiclesis, such as we find it in the Eastern Church, in the mass service of the Western liturgy? We answer, yes. The Epiclesis not only existed in the Latin mass formula, but is still recognized in the *cheirotomia* before the consecration. Just as in Confirmation and at the Ordination of clerics, the assisting priests unite with the bishop, extending their hands, and thus actually participate in his invocation of the Holy Ghost, so in like manner did the presbyters when they assisted in the celebration of the pontifical mass. Their *cheirotomia* was a silent Epiclesis, as it is still to-day. It is even probable that formerly a special prayer invoking the Holy Ghost was joined with the *cheirotomia*; for St. Isidor (De Eccl. Off. I, 15), speaking of the influx of the Holy Ghost upon the act of consecration, shows that the idea was familiar in the Western Church, when he says: *Ut oblatio quae Deo offertur sanctificata per Spiritum sanctum, Christi corpori et sanguini conformetur*. At the same moment when, in the ancient Church,

¹ FRANZ I. c., p. 106.

² Cr. DUCHESNE I. c., p. 170.

the bishop pronounced the words of consecration, the priests who formed the "corona presbyterorum" invoked the *sanc-tificatio oblationis per Spiritum sanctum*. This accounts for the absence of any apparent interpretative connection between the oration *Hanc igitur* and the accompanying action of extending the hands over the oblation. The connection is merely external, temporary; and the *cheirotonia* came to be joined to this prayer only when and where the mass ceased to be celebrated in common with the bishop, each presbyter having to officiate privately in his own church.

It may be asked: Why is the Epiclesis in the Eastern liturgies separated from the consecration, instead of either preceding or following the latter *immediately* as we would expect?

To answer this query we must go back to the liturgical sources opening in the fourth century. The oldest to which we may have recourse are the Syrian liturgies, as formulated in the XXIII Catechesis of S. Cyril of Jerusalem, in the Apostolic Constitutions (II, 57 and VIII 5-15), and in the Homilies of St. Chrysostom, these comprising the observance of the Church of Antioch. There can be no doubt that at that early date, that is to say, during the fourth and fifth centuries, the Oriental liturgy was being enriched by new orations and other additions respecting the formulary of the mass. As an instance of this kind, we need only mention the development which the *Hoc facite in meam memoriam* received, just as it did in the Latin liturgy by the so-called *anamnesis* representing an extension of our Lord's words in the "*Unde et memores*," etc. Omitting these extensions, we shall find that the Epiclesis in the Oriental liturgies may be easily brought into a moral connection with the words of consecration.

Moreover, it is not difficult to demonstrate the original concurrence, in the Apostolic Church, of the Epiclesis with the words of consecration used by our Lord, when we examine the liturgies of St. James of Jerusalem and of St. Mark. Both give for the consecration of the chalice, the following words: In like manner He took after the meal the chalice

. . . *filled it with the Holy Ghost*, and gave it to His disciples with the words," etc. In the liturgy of St. Cyril, the celebrant prays, after the trisagion (that is, before the account of the "institution") as follows: "Complete this Thy sacrifice, O Lord, by the blessing which comes from Thee through the *descent of Thy Holy Spirit*." The liturgy of St. Mark has the following: "*Complete, O Lord, this sacrifice of Thy blessing through the coming of Thy all-holy Spirit. For, when our Lord and God and highest King, Jesus Christ, in the night in which He offered Himself for our sins,*" etc. (here follows the complete account of the institution).¹

From what has been said we may conclude that the Eastern liturgies originally joined the invocation of the Holy Ghost immediately with the words of institution of the Bl. Sacrament; and that later additions caused an apparent separation of the two acts which makes it difficult at present to recognize their close moral connection.

It is evident that the high-minded efforts of Leo XIII to eliminate the differences which have existed for so many centuries between the schismatical churches and the Mother Church of Rome, will meet no difficulty from this question regarding the Epiclesis, despite the great agitation it caused at the Council of Florence. Nor can the quasi-dogmatical *ὁμολογία ὁρθόδοξος* of Peter Mogilas (1640), and the Encyclical of the old patriarch of Constantinople (1851)² convince us that this subject will be deemed by either side of any more than secondary consideration in regard to effecting a union between the Churches. At all events, Rome can easily meet the Eastern Churches half way, even if they should consider the Epiclesis as essential to the completion of the sacramental act of consecration.

ANTON DE WAAL.

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¹ Cf. FRANZ, L, c. ii, p. 147.

² Cf. FRANZ L, c. i, p. 63 seq.

THE THEOLOGICAL SEMINARY.

(THIRD ARTICLE ON "CLERICAL EDUCATION.")

OUR considerations on clerical education do not include the scholastic branch of the subject; articles on clerical studies, published in this REVIEW, have ably expounded that part of a seminarian's preparation for the Holy Priesthood. While we may incidentally refer to one or another *desideratum* in the program of studies, we confine our remarks to the internal organization of seminaries and to their most practical management under existing circumstances of time and place in these United States.

Our great seminaries are, as a rule, up to the standard of efficiency which we would wish for the bulk of our clergy. We would, however, advocate a more practical training for the work of the ministry and for the life of self-reliance which most of our young priests have to face almost immediately after leaving the seminary.

Do what we will, there is always a small percentage of vocations resting more or less on human considerations. Even if they are rarer than in many other countries, yet they are an actual factor in the make up of the clerical ranks, and these we all wish to eliminate. We contend that our way of dealing with seminarians would give a better opportunity to weed the ranks of clerical students of undesirable subjects before sacred orders make it an impossibility or cruelty to do so.

We would, therefore, grant to theological students more liberty than they at present enjoy by allowing them to go out occasionally by themselves, instead of in a body or by *camerata* restricted to a certain territory. Again, we would give them an opportunity of practicing the theoretical knowledge which they acquire in books. During their sojourn at the seminary they will take kindly to supervision, willingly accept admonition and thankfully avail themselves of suggestions made, while they are very apt to disregard all these when they have become assistants or full-fledged rectors on the mission. To make clear our meaning:

1. Firstly, we would have the seminary situated in the

episcopal city, or so near to it that rapid transit might land its inmates at the cathedral doors in a very short time. This is in conformity with the requirements of the Council of Trent, which directs that "the Bishops shall take care that on festival days, they (the seminarians) . . . serve in the cathedral and other churches of the place."—*Conc. Trid. sess. xxiii, cap. xviii.* The seminarians would thus, under the very eye of the Bishop, be initiated into the observance and practice of all the ceremonies of the Church, the rubrics and offices of every order they receive. Besides, the presence of the seminarians would lend to the celebration of religious services in the cathedral a solemnity which is most desirable in the Mother Church of the Diocese. It would attract the people, cause a more steady attendance of the faithful and secure to it means of influencing the community which belongs of right to the Bishop's church. Too often, nowadays, the cathedral is set apart and distinguished from the parish churches more by the burdens it has to assume than by the rights it enjoys. This attendance of the future priests at the cathedral would have a very beneficial influence upon them; they would look upon it more in the light of the Head Church of the Diocese; they would retain an affection for the church which witnessed their first steps in the sanctuary, wherein they were ordained, where they gave their first instructions to the children; the remembrance of the imposing cathedral ceremonies would encourage them to train their altar boys to more efficiency in the ministration of the altar than most choristers now possess; they would not have to plead the awkward excuse of never having seen such ceremonies for their inability to assist the Bishop at holy mass, upon the occasion of his visit to their parish of confirmation, visitation, etc.

2. Where the seminary is built in the country, away from the See, we would have a parish church attached to the seminary or situated within the immediate neighborhood. This arrangement will serve a double purpose. It will enable the reverend professors to practice what they teach, an opportunity most desirable in teachers of moral theology, and the

lack of which has made many a brilliant theorician a most unpractical professor. The famous Dens, whose theology was the standard work of the schools for well-nigh a century, had never heard a confession when, after over thirty years teaching in the Grand Seminary of Mechlin, he was appointed *Canon Poenitentiarius* of the metropolitan church. Custom had so far mitigated the duties of that position that one hour's attendance in the confessional, every week, was considered a fulfilment of the onerous obligations which made the office so important a one. Professor Dens accordingly took his place in the penitentiary confessional of the cathedral, which was apt to draw complicated cases because of the extraordinary powers conferred upon its occupant. After more than an hour's session in the tribunal of penance, Dens crossed over to the confessional of one of the curates, gently rapped at the door, requested the marveling priest to step over to his confessional, when through with his present penitent, to help a waiting and anxious soul on the other side. He then quietly retired to his room never again to venture the difficult application to the actual circumstances of life of the rigid rules of morality. He flourished long as *Canon Theologalis*, but not as *Poenitentiarius*! Among the many teachers of my theological curriculum, I recall with the greatest vividness the practical solutions of one who was considered the less eminent theologian, but who was certainly the most practical *venator animarum* that ever trained young priests to the prudence, charity and mild zeal necessary in the confessional. He taught us how to deal with souls who are too often rebuked by the hard path they are invited to follow, and still oftener left to linger and grope in the dark for want of firmness and solid direction. He had been a rector, and still kept his confessional in the nearest parish church. The professors will have a chance to confer the sacraments to the people in full view of the seminarians; they will preach to a real flock in the presence of young clerics who are only too anxious to learn how to reach the hearts of the people and how to break to them the word of God. The seminarians will, in turn, have an opportunity of taking their first steps

in the work of the ministry under the vigilant eye of their teachers. Correction, guidance, encouragement in practical details of every-day priest-life will follow, in the class-room, from actual observation ; and what a benefit and a lesson it will be to all ! The deacons might be appointed to preach to the congregation at the parochial Mass. Healthy, expected and authoritative criticism of their first efforts at explaining the word of God to the people will prove a sure and welcome guide to future efficiency and practical sermonizing which, without it, but too often becomes an ambitious effort at declamation and a soulless exhibit of elocutionary powers.

3. We would not make it of obligation for the philosophers to wear the Roman collar for street dress, but of privilege for indoor clerical dress only. Firstly, because they are still experimenting their vocation ; secondly, because we wish to reserve the Roman collar as a privilege and exclusive right of theological students, to be looked forward to by the philosophers when they are finally admitted into the theological ranks. But we would insist on theological students wearing it as street dress not only during their attendance at the seminary, but also during vacation time. We cannot understand the objection which is sometimes urged that the wearing of that honorable badge of the clergy is a check upon their liberty of action and travel during vacation. Are not they anxious to become priests ? If so, and they ought to be, if they have a true vocation, is not it an honor to be entitled to the privilege of wearing the distinctive mark of the priesthood ? What places do they want to frequent where they could not be seen as priests ? What enjoyments do they want to partake in which a priest could not consistently share ? If they have not learned at that epoch of their lives, when they aspire to be numbered among the anointed of God, to make sacrifices and to retire entirely from all worldly amusements, when will they practice self-denial ? how and when will they acquire the spirit of their ecclesiastical vocation ? Their pastors and clerical friends should henceforth become the constant companions and witnesses of their daily lives, and should be urged to give an unbiased and conscientious

testimony as to their behavior and constant attendance at divine service and clerical functions during the time they live away from the supervision of seminary authorities. If they do not behave as clerics during vacation time, they will not do so when they have become practically their own masters on the mission. A theologian who is not holily proud of being known everywhere as a minister of the altar does not deserve ever to become a priest ; for the priest who is not anxious to be known as such will never effect the good which his sacerdotal powers enable him to do, either in public or private life.

4. We would grant two half holidays to theologians every week, and leave them free to come and go where they please, with the following restrictions : Let the first afternoon in the week be devoted to the city, each one of the seminarians being under obligation to teach one hour's catechism in one of the parochial schools of the episcopal city. With the concurrence of pastors and teachers a list could be made out of the class-rooms they have to visit and of the hour set for the lesson. The teachers should always be present, and the priests would not object to drop in occasionally during the hour's instruction. They could report upon the manner, method and success of the catechist, and thus help in forming an efficient and conscientious teacher of religion. Teaching catechism is rightly looked upon as one of the most difficult and most necessary duties of a priest's daily life, yet what training do our young clerics receive in that most important of all arts ? Is it a wonder if not a few try later in life to shirk the duty, or become at least careless about it, and if not many become successful teachers of religion, since they are unable to impart interestingly to the youthful minds of the children that most necessary of all knowledge ? Conducting the Sunday School classes of the parish and of the cathedral church, under the supervision of the professors and cathedral clergy, should be the privilege of the last year's theologians. Let them be free as to the disposal of the rest of the afternoon, with the understanding that they must be back in the seminary at a given hour, say 4.30 or 5 P. M.

Where will they go? That is just where you shall learn with what manner of men you have to deal; that is where the faculty will have a chance to exert its educational influence upon every one of their seminarians! There are churches to visit; sanctuaries that commend themselves to their special devotions; libraries, museums which may attract them for reference, study and investigation in special branches; an occasional visit to a friend will not be amiss. But are the seminarians not apt to abuse such privilege? Perhaps one or the other may; and if they do, the president and the professors will not have to wait long before they hear all about it. Clergy and people will take a legitimate and keen interest in the goings and comings of these young clerics. Almost unconsciously they will watch their doings, and good-natured comments upon the conduct of the seminarians and appreciation of their behaviour, of their studies and tastes, will become topics of conversation wherever the reverend professors visit, without in the least interfering with their freedom of action. If there is ever a time when a cleric is swayed by the better influences of his state of life, it is essentially during the seminary epoch; and if he cannot then behave himself as a true, gentle, sedate, serious and self-respecting man of God, will he do it later during his priestly life? And is it not better to find out his shortcomings in his inability for self-restraint during the years of his preparation for the priesthood, when he can be warned or dismissed without dishonor, than after he is irrevocably bound to a life of self-sacrifice which becomes a loathsome yoke to himself and a damning curse to his people?

Let the second afternoon of the week be devoted to short excursions in the country by threes, fours or fives, as the fancy takes them. Recommend, but do not specially enforce, occasional change of companionship, and then keep your eyes and ears open; and, reverend gentlemen of the faculty, my word for it you will know your students better, and you will have more opportunities to educate and direct them than you ever dreamed of availing yourselves of. Besides, it will give the young gentlemen self-reliance, they will be honored

by the confidence reposed in them, and they will feel themselves under great obligation to uphold their honor and the good name of the seminary and priesthood. It will be a distinct gain in manliness and healthy pride of caste, which will benefit the priesthood and the people.

5. May I venture a word on ecclesiastical chant? During my ministerial career I have met a great many priests who, having ears for everything else, yet love not the melody of our church music. They have passed through the seminary course of so-called training, but they know no more about it than if they had never heard a note in their lives. Hence, they dread the *missa cantata*, and the people who assist at it regret that they fear it not sufficiently not to inflict their attempt at singing on a long-suffering public. Is there no remedy for it? Can we hold the seminary training responsible for their irresponsiveness to melody? I think more can be done than has yet been attempted in seminaries. I would proceed as follows: From their very entrance into the seminary test all voices and divide them in two classes, viz: those who have an ear for music and those who have not. Let the first join the regular three years' course of chant and thus acquire the desirable facility to sing our wonderful hymns, antiphons, etc., so necessary in a priest. But do not lose your time with those who cannot acquire the knowledge of music, and do not exasperate their patience and your own with useless efforts. Put them at once in the class of the *incurables*, as we used to call them. Let good-lunged and long-suffering singers be detailed to din in their ears, every week, year in and year out, the same thing: the *Orations*, *Epistle*, *Gospel*, *Preface*, *Pater Noster* and *Ite missa est*. Never let up, and make them sing in season and out of season; a four years' hammering at them will fix the *air* of it in their mind; they will finally catch it, and knowing nothing else, will never let go. It is the boast of one of my old friends that no organist could ever accompany his *Ite missa est*, and it is true, for he sings it usually in about three different keys! yet it does not sound so very bad. But you may hire all the city bands to play around his church and

he will never swerve from the air which he acquired as an *incurable* in the seminary and, in his cast iron tones, he will sing very creditably the preface of a High Mass. And how important it is that mass notation should at least be decently rendered !

6. I would also urge upon our presidents of seminaries the necessity of teaching bookkeeping, and of exacting a creditable examination and fair knowledge of it from every student. Nothing very elaborate is required : simply to know how to make a credit and debit entry in a day-book, to transfer the account in well-ordered classification to a ledger, and to possess business sense enough to balance both accounts correctly so that both books tally at the end of the year, and the reverend gentleman understands and knows how church affairs are conducted and where he stands in a financial way. That is enough ; but it is indispensable for the good name and the efficiency of the priest on the mission.

7. I now come to the last and most important point. According to my ideas of a seminary, Holy Orders should be conferred in them at regular intervals in accordance with the prescription of the canons. Indeed the Bishop is allowed to dispense from the *interstitia* for very grave reasons only. I would dispose them in the following order :

First year's theology, the breaking-in year of an entirely different order of studies requiring most hard work and attention, the entrance upon a very serious and responsible life which is apt to occupy and impress the mind, no Orders. Let tonsure be given at Christmas of the second year and Minor Orders at Pentecost. The obligations and privileges of the theological course are, in that way, constantly kept before the minds of the students, and keep alive a holy ambition to receive them. With the beginning of the third year's theology, divide the class in two sections on the lines of scholarship, age and conduct. The older and brighter students to be called to subdeaconship at Christmas ordinations ; the second section only at Pentecost. Sound rivalry and generous ambition will encourage all to strive for the

privilege of an early ordination, thus made an honor instead of a burden. Many professors of seminaries object to this early call to Major Orders, and are the efficient cause of Sacred Orders being delayed until the end of the theological course because subdeaconship bears with it the obligation of saying the holy office, and thus entails upon the students much loss of time, necessary for their studies. I decidedly disapprove of this view of the case, for many reasons. In the first place, the bunching of all the Sacred Orders at the end of the theological course almost destroys the meaning of the various steps into which Holy Church saw fit, in her supreme wisdom, to grade the Sacrament of Holy Orders. Yet, so careful was she about this gradation, that originally, years elapsed between the conferring of the various degrees of the priesthood. Is not the present way of acting in direct antagonism to the views of Holy Church? and does it not tend to destroy the reverence of the candidates for Holy Orders for these various sacred ordinances? No wonder they cannot intelligently act as subdeacons and deacons at the solemn mass, and deem their duty done provided they remain inside the sanctuary railing! No wonder they shirk the duty of assisting at mass and impress into the sacred service students who have only just emerged from the classics, to take their place at sacred functions! No wonder they have so little respect for sacred rites, and shirk the office of subdeacon, which the very angels of God would feel honored to fill! Give your candidates to the priesthood the various Sacred Orders *gradatim*; oblige them to fill the office of each at the seminary in accordance with the directions of the rubrics, each one in turn and according to his degree, and all these abuses will come to an end. When they go home for vacation they will take a legitimate pride in filling the office to which they have been elevated during the year, at the parochial mass, to the delight and edification of their relatives and friends. And, by the way, let the old discipline of the Church be revived of announcing three Sundays in succession, in their parish Church, the pending elevation of clerical candidates to the Sacred Order of subdeaconship

with the usual prescribed monita. Good reasons exist for this discipline; the people will be edified by it, and I do not know of a single valid reason for not making these proclamations just as binding as those of the candidates for the Sacrament of Matrimony. And there are reasons why they are even more necessary, not only for subdeaconship, but for deaconship and priesthood.

As we said above, the usual objection is that seminarians cannot afford the loss of time entailed by the study of the manner of reciting the holy office and the daily recitation thereof. We answer: You must give them the time to do so. Will it be easier to learn it when, besides that duty, they have also to learn at the same time how to say holy mass and the rites of the various sacraments? Will they not learn to say the office attentively, and piously, and in good time, if they get in the habit of doing so in the seminary? Teach them to anticipate, to take the necessary time for the saying of the breviary while they are leading the orderly life of a seminarian, and they will be far more faithful to that duty of prayer than many priests are to-day. Time! Will they have more time for it when, of a sudden, they are plunged with a double burden of new and sacred duties into the holy ministry, often before they realize they are priests of God? Here they are—laymen to-day, and a week thereafter *priests!* hurried into the sacred ministry with the duty of saying the breviary, of hearing confessions, of preaching, of saying holy mass thrust upon them all inside of four days! Who can find time for all that? Is it any wonder if many get careless and hardly appreciate the *onus angelicis humeris formidandum*? Is it not a wonder that not many more get scrupulous about their duties, in that very sea of new work and multiplied difficulties which threaten to overwhelm them? Give them the time, I say, and teach them to find time for it; for if they become true priests of God, true lovers of souls, they will be far more busy in the holy ministry than they ever were in the seminary.

At Pentecost of the third year give subdeaconship to the second section of that year, and deaconship to the first.

Thus you will always have a supply of subjects for every Sacred Order, the functions and ceremonies of the Church will be carried out with more consciousness of their meaning and a feeling of right in their performance which will work unto good.

Christmas of the fourth year will then bring about the ordination to the priesthood of the first section and deaconship of the second one. In seminaries where only three years study are spent in acquiring the theological knowledge, the same order may be observed by anticipating the whole course of Orders by one ordination the first year. And thus every Order will be conferred at every ordination, and the supply of sacred ministers will be kept up.

Then again there will always be some of the newly-ordained priests residing for a time at the seminary until the Bishop stands in need of their services. And that will be quite an improvement upon the present system of forcing them in right after ordination wherever a vacancy can be made, and then during the year leaving a mission without attendance because no priest is at hand. While they quietly await the decision and call of the Bishop at the seminary, they celebrate High Mass there, prepare themselves more immediately for the sacred ministry, go and say mass at convents, asylums and prisons ; they occasionally are allowed to go and help a priest who is sick or overworked ; they make themselves useful in a thousand ways in the episcopal city or in the parish attached to the seminary. They get into the habit of an orderly life in the priesthood, and that is more time gained.

How much more consolation to a priest to remember such a seminary life, and how much more security in the fulfilment of his tremendous obligations, than when he has been hurried through and landed suddenly from the leading-strings of a seminary boarding-school, without responsibilities or duties of any weight, to the active and burdensome life which the mission entails?

✠ CAMILLUS P. MAES,
Bishop of Covington.

THE SCRIPTURAL ACCOUNT OF THE DISCIPLES OF EMMAUS.

OF all the apparitions of the Saviour, after His resurrection, there is none perhaps which enables us to understand better how the faith of the Apostles was strengthened, than that with which the two disciples were favored on their way to Emmaus, the evening of the very day on which Jesus had risen from the tomb.

Neither of the disciples is mentioned by name at first ; later on, one of them is called Cleophas ; and of him we know that he was not an Apostle. Considering only the immediate context of St. Luke (xxiv, 10, 11) we should be inclined to assume that the words "two of them" (xxiv, 10) refer to two members of the Apostolic College. Just before this passage we read of the women who had related "to the Apostles" (xxiv, 10) what they had seen at the tomb. The women, "Mary Magdalen, Joanna, Mary of James, and the others" are mentioned merely by way of parenthesis, so that the history of the disciples of Emmaus, if we regard the main connection of facts, must be connected with the statement (xxiv, 9) "And (the women) going back from the sepulchre, told all these things to the eleven, and to all the rest." It is to this last-mentioned group, "all the rest," that the two disciples belonged. One of them was, as we have seen, surely not an Apostle ; the other we shall, for the time being, regard as unknown.

Both disciples set out from Jerusalem on the evening of the Resurrection. The circumstance of time has to be kept in mind. St. Luke, although he seems, for the sake of a clearer perspective, to put all the apparitions of the Saviour on the same day, obliges us, according to his own statement in the Acts (Chap. I, 3), to fix the Ascension forty days after the Resurrection, and place different apparitions in the interval. It is evident from the whole narrative, that the incident on the road to Emmaus occurred on the third day after the terrible Friday, and the evening of the day when the women had found the tomb empty. If St. Luke brings together in his narrative all the apparitions of our Lord, it is obviously because his purpose is, at the end of his Gospel, to sum up the proofs for the actual coming to life again of Christ.

And that which is of most value in his line of argument is not so much the time at which the apparitions successively occurred, but rather the facts of the apparitions themselves, which establish the Resurrection. In this respect, the evangelist follows the plan of the synoptic writers generally, who group all the facts of the ministry in Galilee within the space of a few months, and those of the ministry of Jerusalem in the space of a few days.

The site of Emmaus is uncertain. There existed a town called Emmaus (Nicopolis, now Amouas) one hundred and seventy-six furlongs from Jerusalem. Although from the fourth century¹ this Amouas has been identified with the Emmaus of St. Luke, the distance exceeds too greatly the limits marked by the third Gospel. We do not easily understand that the disciples, after having walked seven or eight leagues in the afternoon, should have repeated immediately the same journey; or that, reaching Jerusalem about midnight, they should have found all the disciples still gathered together, as if they had been waiting for them. Nor will it do to allege as a contrary argument the uncertainty, common enough, of the chronological indications in the Gospels; for the whole trend of the narrative suggests that the journey of the disciples was not a very long one, and that they told the apparition to the Apostles in the evening of the very day on which it had taken place. Josephus (Bell. Jud. vii, 6, 6. Antiqu. xviii, 2, 3) refers to another Emmaus nearer to Jerusalem (some manuscripts make the distance thirty furlongs, others sixty). He states that Titus had established in this locality a colony of veterans. It must be this Emmaus, and not the former, which is the village mentioned by St. Luke. Many among the moderns think that the place called to-day Kulonieh, to the north-west of Jerusalem, represents the Colonia of Titus and the

¹ It was probably the only Emmaus which at this epoch enjoyed any celebrity. The writers of some of the ancient manuscripts, seemed to have taken for granted that this was the Emmaus of the Gospel, and accordingly gave the distance of Emmaus from Jerusalem as being one hundred and sixty furlongs, evidently wishing to narrow it down to a reasonable limit.

Emmaus of the Gospel. Since the Crusades, the Catholics of Palestine have identified Emmaus with Kubeibeh, on the road from Jerusalem to Jaffa. This village is found at the distance marked by St. Luke; possibly it is for this reason that they fixed upon it. The Emmaus of the Bible was likely in the neighborhood of Kulonieh.¹

On the road to Emmaus, the two travelers conversed on the subject which filled their thoughts, discussing the bearing and the consequences of the events which had just come to pass, and also the glimmer of hope which the faithful followers of Jesus might still entertain, after having heard the strange recital of the holy women. While they were thus discoursing, Jesus Himself joined them, doubtless as a man who had come up from behind and who must have overtaken them by hastening His steps. By a special intervention of the divine power, they did not recognize their Master. Jesus, however, we may assume, had preserved the appearance in which He had conversed with men during His mortal life. It is not to a change of His features or of His ordinary apparel, or even to the dejection of the disciples that their mistake must be attributed; but to an obstacle which suspended in some inexplicable manner the normal exercise of their senses. Although the evangelist does not say so, it is plain that the disciples did not recognize the voice any more than the features of the Saviour.

Jesus joins in their conversation, asking what is the subject which seems to engross them so deeply and at the same time to sadden them.² Then one of them, Cleophas,³ begins

1 The late lamented Padre Savi has proposed (REVUE BIBLIQUE, 1893, p. 227) as the site of Emmaus, the locality of *Hamoza* or *Beith-Mizza*, midway between *Kubeibeh* and *Kulonieh*, about fifty-five furlongs from Jerusalem. *Hamoza* corresponds to the Aramaic form (*Hammauza*) of the name of Emmaus.

2 Some ancient manuscripts give the reading: "And they remained sad," as if the disciples had waited some time without answering. The common reading which puts the observation in the mouth of the Saviour is confirmed by the Syriac version recently discovered at Mount Sinai. (The four Gospels in Syriac, Cambridge, 1892, p. 230.)

3 This name, abridged from *Κλεόπαρος*, must not be confounded with *Κλώπας* (John xix, 25).

to answer. He appears to have regarded Jesus as a foreign Jew who had come to Jerusalem merely for the feast of the Passover. The disciple wonders that this stranger should be ignorant of the great event of Friday, which was in the mouth of every dweller in the Holy City. Jesus asks for information. Cleophas and his companion begin to relate all that weighed upon their hearts. Of what could they be speaking except the late events regarding the prophet, Jesus of Nazareth, whom they had known, as everybody knew Him, so mighty in miraculous works, in speech so burning and so penetrating? Indeed, God and men might be appealed to as witnesses of the wonderful and beneficent character of His ministry. However, the chiefs of the Jewish people had "delivered" Him to Roman authority "to have Him condemned to die;" and they succeeded. It may be said that it is they who "crucified Him" (xxiv, 20). Thus had all the hopes which many had based upon Him been crushed. They had thought that He would deliver Israel. The disciples still speak as Jews who have not altogether renounced the idea of a national Messiah. But their hope in Jesus seems to have been shattered. This is the third day since His death and nothing has occurred to reassure them. He is surely dead! However, they have a vague knowledge or recollection of the prophecies formerly made by the Saviour concerning His own resurrection, and they had heard what the angels had said on that very morning to the holy women. They appear almost surprised that the third day has passed without bringing any change of the apparently hopeless situation. But their minds are obscured as their eyes are blinded. The evangelist does not put in their mouths any express allusion to the above-mentioned prophecies. The apostolic tradition affirms with unmistakable clearness that the resurrection of the Saviour had been for His friends an unexpected fact, and that they had never understood, before the event came actually to pass, what Jesus had said on the subject. But the incident that had taken place early in the morning of that day might, if it could be credited, augur a favorable issue. Some women who were attached to Jesus had gone to the tomb and did not

find his body ; they even affirmed that they had seen angels who announced that He liveth ; some men also had set out in their turn to verify the fact, found the tomb empty and saw nothing more. Could it be that Jesus is alive, as these women maintained ? The disciples hardly dare to ask themselves the question, so incredible does the report seem, although the empty tomb must appear strange and unaccountable to them.

When they had finished speaking, their interlocutor began Himself to teach them. Their mind was indeed little opened to understand the prophecies, their hearts slow to confide in the divine promises. They did not comprehend that it was necessary that the Christ should suffer death in order to enter into His glory. This necessity is not founded on the idea of the Redemption, but rather on the providential exigency which brings about the fulfilment of the prophecies. If we press the letter of the discourse a little, it seems that Jesus "entered unto His glory" (xxiv, 26) at the very moment of His resurrection. The Saviour adduces at length the arguments supplied by the Scriptures ;¹ namely, all the passages of the Law, of the Prophets and of the Psalms which refer to His passion and His resurrection.

The evangelist naturally had in view all the passages of the Old Testament in which the primitive Church has recognized Messianic prophecies. This reference does not represent merely a particular incident of the journey to Emmaus ; it sums up likewise in a manner the whole work of Christian thought during the times which followed the resurrection, when the disciples sought in the Scriptures for

¹ The phrase of the text (xxiv, 27), "And beginning from Moses and all the Prophets, He expounded to them in all the Scriptures the things that were concerning Him" seems badly construed, since Moses and the Prophets represent Scripture. We may suppose that St. Luke had for this narrative a written source wherein he read : "And beginning from Moses He expounded to them in all the Prophets that which concerned Him." Thinking of the Psalms, the evangelist may have connected the Prophets with Moses and added "in all the Scriptures." (Meyer, Weiss. *Die Evangelien des Markus und Lukas*, 8th ed. 1892, p. 656.)

arguments to support their faith and to convince or refute the Jews.

They reached Emmaus, and as Jesus acted as though He would continue His journey, the disciples offered Him hospitality. This conduct of Jesus, in which the ancient commentators saw an act of dissimulation which they deemed it necessary to explain away, is quite natural under the circumstances. The Saviour is not recognized by the disciples, and He acts toward them as a stranger. At the moment when they reach the end of their journey, He cannot have the appearance of wishing to follow them into the house which they are about to enter. He wishes to put their charity to the test. The disciples testify to their respectful kindness toward Him who had just instructed and consoled them on the journey, by inviting Him to rest beneath their roof. The invitation leads us to suppose that the disciples were not strangers in Emmaus, or that one of them at least had there his home or his family. It is, therefore, likely enough that Cleophas, the disciple mentioned in the narrative, was from Emmaus.¹ Consequently, the two disciples insist upon Jesus accepting their hospitality, and they give as reason the lateness of the hour. Jesus accedes to their request. The meal is served, and the Saviour, acting no longer as a guest, but as the head of the family, as He was accustomed to do formerly with the companions of His ministry, takes the bread, blesses it and presents it to them. At this moment, by divine permission, their eyes "are opened." The disciples recognize their Master. But, in that same instant, Jesus disappears. At the very time that the action of the Saviour recalled to their memory the thought of Him whom they loved, liberty has been restored to their senses. They had seen Jesus; Jesus was risen. The resurrection of the Saviour is now certain to the eyes of faith; it is to remain an object of faith. Christ will be, for His Church on earth, living, but invisible in human form.

¹ Facilius Hieronymo crediderim, qui castelli Emmauntis quo tunc ibat (Cleophas), civem fuisse indicat. (Maldonat. in Luc. xxiv, 13.)

If we hold only to the natural meaning of the narrative we shall admit without difficulty that the evangelist has not conceived the apparition of the Saviour to His disciples as a mere vision, or a purely psychological fact. The disciples have really conversed, on the road to Emmaus, with Jesus, whom they did not recognize. The Saviour has really taken His place at table with them and given them bread. The miraculous obstacle which prevented the normal exercise of their senses is removed in one instant. They have seen the Saviour, but it has been as a flash of lightning. Jesus has ceased to be visible to them at the moment when they were assured of His presence. It is not worth while to discuss the hypothesis of Ernest Rénan, who represents the disciples at table with a pious Jew learned in Scriptures, whom they met on the road, forgetful of his presence, and imagining that Jesus is there and presents bread to them; not perceiving, during their reverie that "their companion, eager to continue his journey, has left them;" and convincing themselves finally that the stranger, who has taken his leave, and the Jesus of their hallucination are one and the same person.¹ It is an admitted principle, in history and criticism, that what is affirmed without proof, contrary to the plain statement of authentic texts, may be denied without further ado.

But we do not mean to imply that our interpretation exhausts the full signification of this beautiful narrative by dwelling upon the literal, I had almost said the material, sense of the details which it contains. Many ancient interpreters have thought that Jesus, when blessing the bread and presenting it to His disciples, had renewed for them, the Eucharistic Supper. Although this opinion, taken strictly, does not seem tenable, seeing that Jesus did nothing else in this circumstance than what He was accustomed to do with His disciples, it is, nevertheless, well grounded to this extent that the remembrance of the Eucharist was certainly in the mind of the narrator, as it must likewise have presented itself to all those who knew of the apparition of Emmaus.

Christ is truly risen. The Scriptures have announced it.

1 Rénan, *Les Apôtres*, pp. 18-21.

He is truly living, He is found again "in the breaking of bread" (xviii, 36), of that mysterious bread which the community shares, and by which Jesus remains present among them, easily recognized, though invisible. The faith in the Eucharist is thus merged into the faith in the resurrection, or rather, one is based on the other. We may say that both were confirmed at the same time, and the history of the disciples of Emmaus shows us, as it were, on the spot, the work which was done in the mind of the Apostles and disciples during the first days after the resurrection. The apparition of the Saviour to the two disciples is no more an allegory or a myth than it was an hallucination; it is an historical fact, clearly demonstrated and instructive. The narrative which gives us the description of it is penetrated with a deep, dogmatic meaning; it gives us, in a simple episode, an insight into the genesis and development of faith in the resurrection among the disciples; and in the main features of the narrative we find the sacred symbol of belief in a union with Christ always living, always beloved.

Left alone, the two disciples confess that they should have recognized Jesus at once, when He was speaking to them on the way, if from nothing else than the intense emotion which filled their hearts while He was explaining to them the Scriptures. Without any further delay, they return to Jerusalem, where they find the disciples assembled with the eleven Apostles. They are told that the Lord is risen, and Simon has seen Him. They, on their part, relate what happened to them. The testimony of Peter is corroborated by that of the two disciples who have heard the Lord interpreting the Scriptures and who have recognized Him in the "breaking of bread."

Why has not the apparition of the Saviour to Simon been related by the evangelist? If the traditional text of the narrative is altogether correct, we might say that this apparition was probably recorded in the document in which was found the history of the disciples of Emmaus, and that St. Luke omitted the narrative of it because he made a choice between the traditional accounts. On the other hand, it is

not easy to understand this allusion to a fact which is not without its importance, unless the account where it is found had at one time formed part of the narrative in which the apparition of Jesus to Simon is mentioned in connection with the apparition to the disciples of Emmaus. To say that St. Luke has made this allusion on his own authority, and that, although wishing to speak of the vision of St. Peter, he knew nothing more to say on the subject but what he had derived from the first epistle to the Corinthians¹ (xv, 5)—to say that, is to make an hypothesis which is gratuitous, and all the more unlikely inasmuch as the evangelist nowhere else refers to the list of apparitions made up by St. Paul. It is hardly worth while to discuss the suggestion of Rénan that by "the vision of Peter" we might understand the incident when the Prince of the Apostles found the tomb empty on the morning of the resurrection, after having been warned by the holy women.² It is rather an odd thing to attribute visions to persons who have seen nothing. If Peter was favored with an apparition, he saw something more than the empty tomb.

Besides, it is not certain that the apparition which St. Luke mentions is the same as that of which St. Paul speaks. That referred to by St. Luke could have taken place only in Jerusalem, while the one referred to by St. Paul might have taken place in Galilee.

St. Mark (xxi, 7) alludes to an apparition in Galilee, referring chiefly to St. Peter, although he does not give us the details anywhere in his subsequent narrative. This apparition is doubtless some other than that which is recounted as a sort of appendix, in the last chapter of St. John, and is connected with the miraculous draught of fishes. Probably Peter, on that occasion, was not the only one who saw Jesus; but Jesus came especially to assure him. The author of the fourth Gospel, after having finished his book, complements it, so to speak, by adding the history of the miraculous

¹ Brandt. *Die Evangelische Geschichte und der Ursprung des Christenthums* (Leipzig, 1893) p. 421.

² Rénan. *Les Apôtres*, p. 12.

draught of fishes, because this narrative held an important and probably the main place in the tradition which St. Mark represents, and to which very likely the accounts of St. Paul or St. Matthew may be traced. It is noteworthy that the Apocryphal Gospel of Peter—not a very great authority, indeed, but which may well be the echo of a tradition superior to the book itself—begins the account of our Lord's apparitions by the narration of the miraculous draught of fishes.¹ The apparition in Galilee was assuredly more important than that which is referred to implicitly by St. Luke on the very day of the resurrection. But St. Luke, who intended merely to relate the apparition at Jerusalem, had no reason for introducing an apparition which took place near the Lake of Tiberias. Perhaps it is by a kind of compensation that he has related the miraculous draught of fishes with which he connects the vocation of Peter.²

An entirely new manner of interpreting the words "and He appeared to Simon" has been suggested lately by a learned critic, A. Resch,³ who has emphasized the importance of the testimony of Origen as to the name of the companion of Cleophas. For Origen, in several places of his writings,⁴ designates, without the slightest hesitation, the two disciples by the names Simon and Cleophas, although he does not say positively whether the Simon of whom it is question here, must be identified with Simon Peter. This fact is at least remarkable. Other ecclesiastical writers, accepting the name Simon on the authority of Origen, have expressly declared, basing their statement on the traditional text of the Gospel, that Simon, the companion of Cleophas, is not the same as the Simon who is spoken of at the end of the

¹ On the Gospel of Peter, see *Enseignement Biblique*, 1893. Chronique, p. 48 and ff.

² Cf. *Enseignement Biblique*, 1893, p. 111 and ff.

³ *Aussercanonische Paralleltexte zu den Evangelien*. (Leipzig, 1895.) P. 770.

⁴ *In Joannem* i, 7, 10. *C. Celsum* 11, 62. *In Jerem.* Hom. xxx, 3 and ff.

narrative, that is to say, Simon Peter.¹ As to Origen himself, he speaks just as if he had always seen in the Gospel text the name of Simon joined to that of Cleophas. There is no indication whatever that he ventured upon a mere hypothesis. It is noteworthy, however, that the passages where he mentions Simon and Cleophas are not intended as quotations from the Gospel. It cannot, therefore, be asserted that he read the name of Simon in his manuscripts of St. Luke, and we might suppose that in attributing this name to the companion of Cleophas, he simply followed a tradition. It is more probable, however, that he found the name of Simon at least in some manuscripts, and that he considered this statement as certain. Starting from this, A. Resch interprets the conclusion of the narrative (xxiv, 33-35) as follows: "And they (Simon Peter and Cleophas) rose up at the same hour and went back to Jerusalem, and they found the eleven gathered together and those that were with them, saying: 'The Lord is risen indeed, and has appeared to Simon.' And they told what things were done in the way, and how they knew Him in the breaking of bread." It is the disciples of Emmaus who announce to the others that Jesus is risen, since He appeared to Simon, seeing that the apparition is thought to have been for him. And then they relate the various incidents of the apparition. But it may be said: The eleven were no longer eleven, when Peter was absent. And could he say, as though he were speaking of another: "The Lord has appeared to Simon?" The first objection has hardly any force; the "eleven" designates the Apostles in general, even if one be wanting. St. Paul uses in the same way the word "twelve" (1 Cor. xv, 5). The second objection is more embarrassing. To escape it we must suppose that it is Cleophas who says: "The Lord has appeared to Simon." Cleophas would speak thus because, to

1 St. Ambrose in several places of his writings (see notably Apol. David ii, 8, 43) calls the two disciples Ammaon and Cleophas. The influence of Origen upon St. Ambrose seems to be unquestionable; but the change of Simon into Ammaon shows still another influence, that of the manuscripts of the ancient Vulgate, where the name of Emmaus has been applied to the disciple. C. F. Tischendorf, *N. Test. graece*, ed. 8th crit. major, i, 725.

his mind, Jesus appeared principally for the sake of Peter. This explanation, although not forced, could not be said to commend itself to the unbiassed mind, except for the fact that it presents a real advantage to the exegete of the passage in question. There is no longer any need to assume that the incident which the evangelist hinted at was an apparition of the Saviour to Simon ; and the narrative no longer contains any allusion to a fact which has not been already related. According to the ordinary reading of the text the assembly affirm energetically their faith in the resurrection : a few moments later the same disciples, when Jesus appears to them, apparently unmindful of their previous avowal of faith, imagine that they see a spirit. This impression of the disciples can be explained. But how much more harmonious is the connection of the narratives if we assume that the two disciples inform the others of the resurrection of Jesus, without as yet altogether forcing the conviction of their hearers. And this is seemingly the state of affairs which the closing verse of St. Mark supposes. In fact, we read in the passage which sums up the history of the disciples of Emmaus (Mark xvi, 12-13): "And afterward He appeared in another form to two of them, walking, as they were going into the country ; and they going told it to the rest ; neither did any believe it." These arguments are not to be despised. It is hardly necessary to say that if St. Peter was at Emmaus, the apparition to Peter, of which Paul speaks, would not be an apparition in Galilee, but the apparition in Emmaus.

The hypothesis of Resch, however, is far from being demonstrated. I have mentioned it here because it comes from a candid critic and is not altogether destitute of probability. But Origen cannot outweigh all the other witnesses to the text. This is why, for my part, I stand by the traditional form of the narrative, and would be inclined to maintain the views which I have advanced above.

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Neuilly, France.

ANALECTA.

E. S. CONGREGATIONE EPISCOPORUM ET REGULARIUM.

DUBIA DE CLERICIS IN SACRIS CONSTITUTIS QUI EX CLAUSTRO
DIMISSI SUNT.

I.

Eme. ac Rme. Domine.

Episcopus Abulensis exponit quae sequuntur :

Ex decreto *Auctis admodum* istius Sacrae Congregationis diei 4
• Novembris 1892 sancitum fuit : alumnos votorum solemnium vel
simplicium tam perpetuorum, quam temporalium, in Sacris consti-
tutos, qui expulsi vel dimissi fuerint, perpetuo suspensos mansuros,
donec a Sancta Sede alio modo eis consulatur, ac praeterea Epi-
scopum benevolum receptorem invenerint, et de patrimonio ecclesi-
astico sibi providerint; alumnos vero, qui sponte ab Apostolica
Sede dimissionem petierint et obtinuerint, ex claustro non egres-
sus donec Episcopum benevolum receptorem invenerint, et de eccle-
siastico patrimonio sibi providerint; secus ab ordinum susceptorum
exercitio suspensos esse mansuros.

Circa interpretationem vero hujus Decreti hac in parte quaedam
oborta sunt dubia, quae reverenter V. E. sapientiae subjicit.

1^{um} : Utrum haec verba *Episcopum benevolum receptorem invene-
rint et de patrimonio ecclesiastico sibi providerint*, ita collective sint
intelligenda, ut ad tollendam suspensionem ambo sint necessaria,
nempe, et Episcopum benevolum receptorem invenire, et patrimo-
nium ecclesiasticum constituere, vel sufficiat tantum Episcopum
benevolum receptorem invenire?

2^{um} : Utrum haec, quae in numero 5^o leguntur, *secus suspensi
maneant ab exercitio susceptorum ordinum*, ita sint sumenda, ut re-
ligiosus, qui obtenta Apostolica licentia e claustro exierit, quin
prius Episcopum benevolum receptorem invenerit vel de patrimonio
ecclesiastico sibi providerit, sit suspensus tantum donec ab Apos-
tolica Sede suspensio tollatur, invento Episcopo benevolo receptore
et patrimonio ecclesiastico constituto?

Quare, etc.

Sacra Congregatio Emorum. ac Rmorum. S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, omnibus mature perpensis respondendum censuit prout respondet, ad primum dubium; *affirmative* ad primam partem, *negative* ad secundam. Ad secundum, *affirmative* pariter ad primam partem; *negative*, ad secundam.

Datum Romae ex Secretaria Sacrae Congregationis Episcoporum et Regularium hac die 20 Novembris 1895.

J. Card. VERGA, *Praefectus*.

A. TROMBETTA, *Pro Secretarius*.

II.

Bme. Pater.

Joannes, Episcopus Abulensis, ad pedes Sanctitatis Vestrae humiliter provolutus, ea, quae sequuntur, exponit.

Sunt in hac Dioecesi aliqui alumni Institutorum religiosorum in Sacris constituti, alii expulsi, alii ab Apostolica Sede dimissione obtenta, ex claustro egressi, sed quin prius benevolum Episcopum receptorem invenissent, nec de ecclesiastico patrimonio sibi providissent. Ex Decreto *Auctis admodum* Sacrae Congregationis Episcoporum et Regularium diei 4 Novembris 1892, primi perpetuo suspensi manebunt, donec a Sancta Sede alio modo eis consulatur, ac praeterea Episcopum benevolum receptorem invenerint, et de ecclesiastico patrimonio sibi providerint; secundi vero etiam ab ordinum susceptorum exercitio suspensi erunt. Episcopus Orator ob Cleri saecularis sufficientem copiam, aliisque justis de causis, Episcopus benevolus receptor horum alumnorum esse nequit; sed de eorumdem miserrima vita, angustissimaque conditione maxime dolet et eorumdem supplicationibus quotidie torquetur. Unus ex illis jam Presbyter, in agrariis laboribus occupatus, victum sibi comparat. Exoptans Episcopus Orator aliquid praedictis alumnis levaminis afferre, quin onera Episcopi benevoli receptoris in se suscipiat, Sanctitati Vestrae sequentia dubia pro solutione reverenter submittit.

^{1^{um}} An possit praedictis alumnis licentiam concedere ut Ordinem exercere valeant sed ad nutum suum, uti mos est concedere clericis alienae Dioecesis ad tempus hic commorantibus, quin onera Episcopi benevoli receptoris in se suscipiat?

2^{um} Et quatenus negative, quid faciendum cum his miseris clericis, qui nec Episcopum benevolum receptorem inveniunt, nec patrimonium ecclesiasticum sibi constituere possunt?

Et Deus, etc.

Ad primum dubium Sacra Congregatio Emorum. ac Rmorum. S. R. E. Cardinalium, negotiis et consultationibus Episcoporum et Regularium praeposita respondendum censuit, uti respondet; "Prout exponitur, *negative*." Sed eadem Sacra Congregatio facultatem tribuit Episcopo Abulensi, quatenus nihil aliud sibi obstat, permittendi prae-fatis alumnis Sacros Ordines exercere ad tempus sibi benevisum, donec maneant in sua Dioecesi, firma obligatione sibi inveniendi Episcopum benevolum receptorem et constituendi sibi sacrum patrimonium ad formam Decreti *Auctis admodum* aut Rescriptorum Sacrae Congregationis, si quae obtinuerint; ad secundum, *provisum in primo*.

Romae 20 Novembris 1895.

J. Card. VERGA, *Praefectus*.

A. TROMBETTA, *Pro-Secretarius*.

E. S. CONGREGATIONE RITUM.

I.

INDULTUM PRO USU SACRORUM OLEORUM.

Instante Rmo Dño Episcopo Anneciensi, ut in universis Paroeciis suae Dioeceseos, de Apostolica Venia permittatur usus sacrorum Oleorum, anno praecedente benedictorum, usque ad Sabbatum ante Pentecosten exclusive, ne eo tempore absint a propriis Paroeciis Rectores vel Vicarii, quorum ministerio Christifideles egent: S. R. Congregatio referente subscripto Secretario, iuxta votum Commissionis Liturgicae, rescribendum censuit: "Parochus curet, ut Presbyter, vel Clericus, si possibile sit in Sacris constitutus, nova Olea Sacra recipiat. Quod si aliquod adhuc extet impedimentum, idem Parochus vel per se vel per alium Sacerdotem benedicat fontem sine sacrorum Oleorum infusione, quae privatim opportuno tempore fiet: nisi aliquem baptizare debeat, tunc enim in ipsa benedictione solemniter vetera Olea infundat." Atque ita servari mandavit.—Die 31 Ianuarii 1896.

CAI. Card. ALOISI-MASELLA, *S.R.C. Praef.*

L. ✠ S.

A. TRIPEPI, *Secretarius*.

II.

PRECES IN LINGUA VERNACULA INTRA MISSAM PRIVATAM.

Rector Parochialis Ecclesiae loci vulgo *Ozieri*, intra fines Dioeceseos Bisarchien. in Sardinia, de consensu sui Rmi Episcopi, a Sacra Rituum Congregatione sequentis Dubii solutionem humillime postulavit, nimirum :

“An in eadem Parochiali Ecclesia a fidelibus intra Missam cani possint iuxta antiquum morem, a nonnullis annis interruptum, preces vel hymni lingua vernacula compositi in honorem Sancti vel Mysterii, cuius festum agitur?”

Sacra porro Rituum Congregatio, referente subscripto Secretario, atque exquisito voto Commissionis Liturgicae, rescribendum censuit :

Affirmative de consensu Ordinarii quoad Missam privatam : *Negative* quoad Missam solemnem sive cantatam iuxta Ordinationis pro Musica Sacra Articulum septimum et octavum ; non obstante Decreto die 21 Iunii 1879 dato et aliis quibuscumque.

Atque ita servari mandavit.—Die 31 Ian. 1896.

CAI. Card. ALOISI-MASELLA, S.R. C. Praef.

L. ✠ S.

A. TRIPEPI, Secretarius.

III.

DECRETUM GENERALE ANNIVERSARII DEDICATIONIS ECCLESIAE.

Ad omnes in posterum controversias circa Anniversarium Dedicationis Ecclesiae penitus evellendas, S. R. C. in Comitibus pro nova Collectione authentica Decretorum evulganda, subsignata die ad Vaticanum habitis, statuit ac declaravit : I. Dedicationem Ecclesiae, eiusque proinde Anniversarium, esse festum Domini. II. Hinc Ecclesiae propriae Anniversarium, iuxta Rubricas solemnius et primum aliis quibuscumque locorum festis etiam Patroni aut Titularis, esse per se praeferendum, tam in occursum quam in concursu ; permitti nihilominus, ut Patroni festum, cuiuscumque sit personalis dignitatis, ratione feriacionis praedicto Anniversario praeferatur. III. Anniversarium vero Dedicationis Ecclesiae non propriae, uti secundarium habendum esse, et si cum aliis quibuscumque festis occurrat vel concurrat, servandas esse Rubricas et Decretum Gen. super primariis et secundariis festis. IV. Eiusdem autem

Dedicationis Ecclesiae, sive propriae sive non propriae, Anniversario occurrente vel concurrente cum festis solemnioribus universalis Ecclesiae, haec semper illi praevalere, personali etiam dignitate posthabita, iuxta Rubricas. V. Quamvis fixa esse debeat illa dies anniversaria Dedicationis Ecclesiae, quae infra annum a consecratione recurrit; nihilominus Episcopo Ecclesiam consecranti jus inhaerere, iuxta Decreta alias edita, aliam diem fixam, vel etiam Dominicam, dummodo in consecrationis actu, seligendi pro illius Anniversario quotannis solemnius celebrando: exceptis duplicibus primae et secundae classis universalis Ecclesiae, nec non quibuscumque Dominicis privilegiatis, et duplicibus primae classis Ecclesiarum particularium. Atque ita servari mandavit.

Die 4 Februarii 1896.

CAI. Card. ALOISI-MASELLA, *S.R.C. Praef.*

L. ✠ S.

A. TRIPEPI, *Secretarius.*

IV.

DUBIA.—CIRCA OCTAVAM FESTORUM.

Quidam Sacrarum Caeremoniarum Magistri, quibus Kalendaria particularia disponere commissum est, Sacram Rituum Congregationem pro insequentium Dubiorum resolutione humiliter rogarunt; nimirum:

I. An dies infra Octavam Festi primarii vel secundarii cedant semiduplici occurrenti?

II. Utrum dies Octava sequatur rationem sui Festi primarii vel secundarii?

Et Sacra Congregatio, referente subscripto Secretario, et audito voto Commissionis Liturgicae, omnibus rite perpensis, rescribendum censuit:

Ad I. Dies infra Octavam quamcumque tanquam secundarios habendos esse, et cedere cuicumque semiduplici occurrenti.

Ad II. *Affirmative*, nempe: Diem Octavam esse primariam vel secundariam, prouti Festum, ad quod illa pertinet, primarium vel secundarium est.

Atque ita rescripsit, Die 21 Februarii 1896.

CAI. Card. ALOISI-MASELLA, *S.R.C. Praef.*

L. ✠ S.

ALOISIUS TRIPEPI, *Secretarius.*

V.

VARIA SOLVUNTUR DUBIA.

R. Dñus Iosephus Precerutti, Dioeceseos Viglevanensis, cui munus incumbit redigendi quotannis Kalendarium Dioecesanum, de consensu sui Rmi Ordinarii, a Sacrorum Rituum Congregatione insequentium Dubiorum solutionem enixe flagitavit, nimirum;

I. In Kalendario Dioeceseos Viglevanensis non raro occurrunt eadem die duo festa primaria, vel duo secundaria, eiusdem ritus et classis, sed diversae dignitatis, quorum unum est mobile, alterum affixum diei mensis: quaeritur cuinam festo in hisce casibus competat praecedentia?

II. Quid agendum de festo Dedicationis Basilicarum Ss. Petri et Pauli Apost., perpetuo impedito in Kalendario Dioecesano, cum ei locus non suppetat?

III. Ex Litteris Apostolicis in forma Brevis Pii Papae VI, in Dioecesi Viglevanen. et aliis Dioecesibus Pedemontanis, die decimaquinta Januarii celebratur festum Translationis Reliquiarum Sancti Mauriti Martyris, Patroni Principalis Pedemontii, sub ritu duplici primae classis cum Octava; quum vero die 22 Septembris agatur festum Sancti Mauriti et Soc. Mm., sub ritu duplici maiori, quaeritur, an hoc alterum festum habendum sit tanquam primum in casu?

IV. In Ecclesiis Parochialibus nullam habentibus Chori obligationem, et in quibus tamen decantantur Vesperae diebus festivis absque Completorio, ipsae Vesperae in festo Purificationis B. Mariae Virginis concludendae sunt cum Antiphona: *Alma Redemptoris Mater*, vel cum altera: *Ave Regina Coelorum*?

V. An servari possit immemorabilis consuetudo, qua in Officiis Defunctorum, quae peraguntur infra annum cum aliqua solemnitate, praesertim diebus obitus et anniversariis, semper decantetur primum Nocturnum cum Laudibus recitatis, non omisso cantu Invitatorii: *Venite, exultemus*?

Sacra autem Rituum Congregatio, ad relationem subscripti Secretarii, equisita Commissionis Liturgicae sententia, reque mature perpensa, respondendum censuit:

Ad I. Ex duobus festis primariis aut secundariis eiusdem ritus et classis, praecedentia competit digniori: in paritate vero dignitatis, competit festo, diei mensis affixo.

Ad II. Festum, de quo agitur, ex communi lege ad instar simplicis perpetuo redigendum foret: verum de speciali gratia, repo-

natur prima die, a duplici minore libera, et festum semiduplex fiat simplex.

Ad III. *Affirmative.*

Ad IV. *Affirmative* ad primam partem: *Negative* ad secundam.

Ad V. Serventur Rubricae Ritualis et Breviarii Romani.

Atque ita rescripsit et servari mandavit. Die 21 Februarii 1896.

CAI. Card. ALOISI-MASELLA, S.R. C. Praef.

L. ✠ S.

ALOISIUS TRIPEPI, Secretarius.

VI.

FESTUM B. ANTONII MARIAE ZACCARIA FUNDATORIS BARNABITARUM, ELEVATUR AD RIT. DUPL. 2^{ae} CLASSIS PRO UNIVERSA CONGREGATIONE BARNABITARUM.

Aucto in dies cultu, novisque editis pietatis incrementis erga Beatum ANTONIUM MARIAM ZACCARIA Clericorum Regularium S. Pauli Barnabitarum nec non Monialium Angelicarum fundatorem; Rmus P. Procurator Generalis ipsiusmet Congregationis communia vota depromens, SSmm Dñm Nostrum LEONEM PAPAM XIII enixis precibus rogavit, ut Festum ipsius Beati sui Institutoris pro universa eadem Congregatione a duplici maiori ad ritum duplicem secundae Classis elevare dignaretur.

Sanctitas porro Sua, has preces a me infrascripto Cardinali Sacro-rituum Congregationi Praefecto relatas peramanter excipiens, de speciali gratia, petitam ritus elevationem benigne indulgere dignata est; servatis Rubricis.

Contrariis non obstantibus quibuscumque.

Die 27 Ianuarii 1896.

CAI. Card. ALOISI-MASELLA, Praef.

L. ✠ S.

A. TRIPEPI, Secretarius.

VII.

RITUS BENEDICTIONIS ET IMPOSITIONIS SACRI NUMISMATIS IMMAC. MARIAE VIRG. CONCEPTIONIS.

Sacerdos benedicturus Sacrum Numisma Immaculatae Virginis Mariae Conceptionis, superpelliceo et stola indutus absolute incipit:

V. Adiutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.—Omnipotens et misericors Deus qui per multiplices Immaculae Mariae Virginis apparitiones in terris mirabilia iugiter pro animarum salute operari dignatus es, super hoc numismatis signum, tuam benedictionem benignus infunde, ut pie hoc recolentes ac devote gestantes, et illius patrocinium sentiant et tuam misericordiam consequantur. Per Christum Dominum nostrum. Amen.

*Deinde Numisma aspergit aqua benedicta, et ipsum postea impo-
nens dicit :*

Accipe sanctum Numisma, gesta fideliter, et digna veneratione prosequere : ut piissima et immaculata caelorum Domina te protegat atque defendat ; et pietatis suae prodigia renovans, quae a Deo suppliciter postulaveris tibi misericorditer impetret, ut vivens et moriens in materno eius amplexu feliciter requiescas. Amen.

Vel si sint plures :

Accipite sanctum Numisma, gestate fideliter, et digna veneratione prosequimini : ut piissima et immaculata caelorum Domina vos protegat atque defendat ; et pietatis suae prodigia renovans quae a Deo suppliciter postulaveritis vobis misericorditer impetret, ut vi-
vientes ac morientes in materno eius amplexu feliciter requiescat. Amen.

Inde prosequitur :

Kyrie, eleison. Christe, eleison. Kyrie, eleison.

Pater noster . . .

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Regina sine labe originali concepta.

R. Ora pro nobis.

V. Domine, exaudi orationem meam,

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.—Domine Iesu Christe, qui beatissimam Virginem Mariam matrem tuam ab origine immaculatam innumeris miraculis clarescere voluisti : concede ut eiusdem patrocinium semper implo-
rantes, gaudia consequamur aeterna. Qui vivis et regnas in saecula saeculorum. Amen. (19 Apr. 1895.)

E. S. CONGREGATIONE INDULGENTIARUM.

I.

INDULGENTIAE IN FAVOREM PII OPERIS S. THOMAE AQUINATIS.

Beatissime Pater :

Franciscus Benjamin Cardinalis Richard Archiepiscopus Parisiensis, S. V. humiliter exponit : Nuper canonice erectum esse in hac Dioecesi Parisiensi sub nomine et invocatione Divi Thomae Aquinatis, Catholicarum scholarum Patroni, pium opus ad colligendas fidelium eleemosynas in favorem et commodum Catholicae Universitatis Parisiensis quae a triginta duabus dioecesibus fundata est et sustentatur. Hujus autem operis haec ratio est, ut in singulis hisce dioecesibus, dirigente quodam presbytero rite delegato, plures instituantur zelatores vel zelatrices quorum munus erit annuas eleemosynas colligendi et ad dioecesanum Directorem transmittendi. Ut vero opus hujusmodi tam necessarium incrementum in dies accipiat, a S. V. enixis precibus implorat prefatus Orator sequentium Indulgentiarum concessionem.

I. Christifidelibus utriusque sexus qui in favorem Universitatis Parisiensis annum stipem vel fundaverint semel soluta pecunia, vel singulis annis erogaverint, item et zelatoribus et zelatricibus qui eleemosynas colligerint, Plenariam Indulgentiam solitis conditionibus Confessionis, Communionis et Visitationis alicujus Ecclesiae vel oratorii publici, et orationis effundendae ad mentem Sanctitatis Vestrae, quotannis lucranda :

(a) Die festo Omnium Sanctorum, quo celebrato aperiuntur scholae ;

(b) Die 8 decembris (vel Dominica illa in qua alicubi fit exterior solemnitas) festo Immaculae Conceptionis B. M. V., Instituti catholici Patronae principalis ;

(c) Die 7 martii, in festo S. Thomae Aq. Scholarum catholicarum patroni ;

(d) Die 19 martii, in festo S. Joseph, quo titulari gaudet Ecclesia Instituti catholici Parisiensis ;

(e) Die 29 junii (vel dominica in qua fit exterior solemnitas) in festo BB. App. Petri et Pauli, Instituti catholici Parisiensis Patronum minus principalium ;

(f) In festo SS. Cordis D. N. I. C.

(g) Demum in articulo mortis, si christifideles eidem pio operi addicti, vere poenitentes, confessi ac S. Synaxi refecti vel saltem

contriti SS^mum Iesu Nomen ore, sin minus corde, devote invocerint, et mortem uti peccati stipendium de manu Domini patienter susceperint.

2. Item Christifidelibus et zelatoribus ac zelatricibus partialem indulgentiam *bis centum* dierum, semel in die, si Ecclesiam S. Ioseph Instituti catholici propriam, hi visitaverint et juxta mentem S. V., necnon ad operis incrementum aliquas preces effuderint.

3. Tandem, presbyteris, qui ad opus propagandum curam impendunt, favorem altaris privilegiati personalis ter in hebdomada pro missis, quae ab iisdem in suffragium defunctorum celebrabuntur, dummodo tamen simile indultum pro alia die non obtinuerint.

Et Deus.

S. Congregatio Indulgentiis sacrisque Reliquiis praeposita, utendo facultatibus a SS^{mo} D. N. Leone PP. XIII sibi specialiter tributis, benigne annuit^r pro gratia in omnibus juxta preces. Praesenti *ad decennium* valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus. Datum Romae, ex Secretaria ejusdem S. Congregationis, die 10 junii 1895.

FR. IGNATIUS *Card.* PERSICO, *Praef.*

A. *Archiepus* NICOPOLITAN., *Secretarius.*

II.

QUANDO RENOVANTUR STATIONES VIAE CRUCIS, SUFFICIT NOVA BENEDICTIO.

Fr. Raphael ab Aureliaco Procurator Generalis Ordinis Minorum, H. S. Congregationi sequentia humiliter exposuit :

Pro legitima Stationum Viae Crucis erectione, Sancta Sedes plura sapienter constituit observanda sub poena nullitatis. Nam statuit " quod in erigendis hujusmodi Stationibus, tam Sacerdotis erigentis deputatio ac Superioris localis consensus, quam respectivi Ordinarii, vel Antistitis, et parochi, necnon Superiorum Ecclesiae, Monasterii, Hospitalis et Loci Pii, ubi ejusmodi erectio fieri contigerit, deputatio, consensus et licentia, in scriptis et non aliter expediri, et quancumque opus fuerit, exhiberi debeant, sub poena nullitatis ipsiusmet erectionis ipso facto incurrendae."

Modo Orator petit a S. Congne solutionem dubii sequentis :

Utrum in casu quo, ob Crucium vetustatem vel ob aliam justam

causam, renovari debeant Stationes Viae Crucis in eadem Ecclesia, sive Oratorio, in quo rite cum omnibus documentis ut supra a S. Sede praescriptis erectae reperiebantur, praefata omnia et singula documenta denuo sive oretenus sive in scriptis postulanda sint ; vel sufficiat tantummodo novarum Stationum benedictio a Sacerdote legitimo ad id deputato ?

Romae ad S. Antonium 6 Jan. 1896.

S. Congr. Indulgentiis Sacrisque Reliquiis praeposita relato dubio respondit die 11 Jan. 1896.

Negative quoad 1^m partem ; quoad 2^m sufficere tantummodo novarum erectionum benedictionem.

Datum Romae, e Secretaria ejusdem S. Congnis die et anno ut supra.

ANDREAS Card. STEINHUBER, *Praef.*
A. Archiep. NICOP. *Secretarius.*

III.

ORATIUNCULA INDULGENTIIS DITATUR IN FAVOREM SUPERIORUM ORDINIS MINORUM S. FRANCISCI.

Beatissime Pater :

Fr. Raphaël ab Aureliaco, Procurator Glis Ordinis Minorum S. Francisci, ad pedes S. V. humillime provolutus, enixe exorat Indulgentiam tercentum dierum lucrandam a Superioribus ejusdem Ordinis recitantibus sequentem orationem, spiritu seraphico S. P. Francisci revera dignam, et indulgentiam plenariam semel in mense pro omnibus Superioribus qui singulis diebus eandem oratiunculam recitaverint, declarando utramque praefatam Indulgentiam esse animabus in Purgatorio detentis applicabilem. Pro qua gratia.

ORATIO SUPERIORUM

juxta mentem Sancti Francisci.

“ Da mihi, DOMINE, affabilem esse minoribus et tanta benevolentia praeditum ut meo affectui non vereantur se committere delinquentes. Fac quaeso, ut sim moderatus in praeceptis, propitius in offensis, feram magis peccatores quam inferam injurias. Hostis sim vitiis, medicus vitiosis, talis denique sit vita mea quae ceteris fiat spectaculum disciplinae. Per CHRISTUM,” etc.

S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a SS. D. N. LEONE Pp. XIII sibi specialiter tributis benigne concessit Indulgentiam defunctis quoque applicabilem, *centum* tantummodo dierum semel in die lucrandam ab omnibus alumnis Ordinis Min. S. Francisci Assisiensis, qui in eodem Ordine Moderatorum munere fungentes suprapositam oratiunculam corde saltem contrito ac devote recitaverint. Praesenti *in perpetuum* valituro absque Brevis expeditione.

Contrariis quibuscumque non obstantibus.

Datum Romae, ex Secretaria ejusdem S. Congregationis die 3 Februarii 1896.

A. Card. STEINHUBER, Praef.

L. ✠ s.

† A. Archiep. NICOPOLITAN., Secret.

E S. POENITENTIARIA APOST.

DE JURE PATRISFAMILIAS QUOAD ABSTINENTIAM.

Quatenus paterfamilias fruatur indulto carnes comedendi in diebus prohibitis, et nequeat aut nolit duo facere prandia, valeant carnes edere etiam alii, ceu sunt filii et filiae, avus et ava, et personae eius addictae servitio.

R. Personis quae sunt in potestate patrisfamilias, cui facta est legitima facultas edendi carnes, permitti uti cibis patrifamilias indultis, adiecta conditione iis, qui ieiunare tenentur, de unica comestione et de non permiscendis.¹—(*S. Poenitent. Ap.* 16 Jan. 1834.)

1. Eadem S. Poenitentiaria cum quaereretur utrum patresfamilias, cum in familia adest aliquis a lege abstinentiae a carnibus dispensatus, dispensationem ad omnes ex familia indiscriminatim extendere possint, respondit (10 Ian. 1834): "Infirmitatem, et aliud quodcumque rationabile impedimentum, de utriusque medici consilio, non vero gulam, avaritiam, sive generatim expensarum compendium, eximere posse a praecepto abstinentiae in diebus esurialibus." Et ad quaesitum: "An ratio propter quam filii-familias uti possunt cibis vetitis a patrefamilias exhibitis, sit eorum impotentia physica sive moralis observandi praeceptum; seu potius indultum quo gaudet paterfamilias;" respondit (29 Dec. 1862): "Ratio permissionis de qua in quaesito proposito sermo, non est indultum patrisfamilias, sed impotentia in qua versantur filii-familias observandi praeceptum."

CONFERENCES.

THE LATE DECREE REGARDING THE SECRET SOCIETIES OF "ODD FELLOWS," "KNIGHTS OF PYTHIAS" AND "SONS OF TEMPERANCE."

About eight months ago the Apostolic Delegate communicated to the Bishops of the United States an *Instruction*¹ of the S. Congregation received from Cardinal Monaco, which imposed the following obligation: All the Ordinaries in the United States are to use their utmost endeavors to restrain the faithful from joining the societies of the so-called "Odd Fellows," "Knights of Pythias" and "Sons of Temperance;" and they are to inform the faithful of this restriction. Catholics who, being advised of the obligation, persist in their attachment to said societies, and are unwilling to sever their actual connection with them, *are not to be admitted to the reception of the Sacraments.*²

From a letter published under date of February 13th of this year, for the information of the Ordinaries and Clergy of the United States, by Mgr. D. Sbaretti, *Auditor* of the Apostolic Delegation, and *Pro-Delegate*, we learn that, according to "Instructions" received under date of August 13, 1895, it was also made known to our Bishops "*that the condemnation was to be considered absolute, and wherever peculiar circumstances seemed to merit special consideration in particular*

¹ See AM. ECCL. REVIEW, July, 1895, p. 67.

² "Cunctis per istas regiones Ordinariis esse omnino connitendum, ut fideles a tribus Societatibus praedictis et ab unaquaque earum arceantur; eaque de re ipsos fideles esse monendos; et si monitione insuper habita, velint adhuc eisdem Societatibus adhaerere, nec ab illis cum effectu separari, a perceptione Sacramentorum esse arcendos."—*Litt. ad Ill. ac Rm. F. Salolli, Del. Ap.* d. 20 Aug. 1894. The date of this Decree puts it a year ahead of its publication, which leads us to assume that the matter was held in consideration for that length of time, although a definite decision had been arrived at.

cases, the matter was to be referred by the Ordinary to Rome."

The S. Congregation allowed, therefore, that there were possibly exceptional cases in which the extent of the application of the Decree, which is in its nature *absolute*, might have to be determined by judicial decision. Indeed, the past indecision on the part of some of our Bishops as to whether the societies in question had been either forbidden or excommunicated, or both, by the Baltimore Decrees¹ may have induced many Catholics to join or to remain attached to associations which held out to them numerous, and, from a temporal point of view, important advantages.

But the judicial decision in such cases was not to rest with the individual confessor or pastor, or even with the Ordinary of the diocese. Every case of doubt as to the extent to which the Decree of excommunication applied in particular cases was to be referred to the S. Congregation.

Such was the condition of things up to the beginning of the present year, when a number of prelates sent a petition to the S. Congregation at Rome, which elicited a definite answer as to the precise extent of the application of the Decree in regard to persons who were willing to sever their connection with the secret society, but who had rights in equity to certain temporal advantages offered by the association in view of a mutual contract.

The reply of the S. Congregation to this query contains three elements :

I. A scheme of *conditions* which must be verified in each case before application for a judicial decision can be made.

II. The *limits*, in all cases, of the decision itself.

III. The *privilege of making application* for a decision (within the assigned limits) *to the Apostolic Delegation*.

The Decree sets forth that : Members of the three societies, or of any one of them, cannot be absolved unless they *absolutely* renounce their adherence to the forbidden societies.

¹ See Archbishop Katzer's article on the subject, April, 1892, of the AM. ECCL. REVIEW, Vol. VI, p. 241.

This renunciation must be complete, external and in conscience; for the aim and methods of these societies are known to be dangerous to religion and society, although their members may not be individually conscious of this fact.

Since, however, besides their leading aims, which are for the most part a matter of secrecy, these societies have for their secondary object mutual assistance in temporal things, the question arises whether a member, who, having joined the association in good faith, has given his share toward the accumulation of a beneficial fund, a proportionate part of which was to be returned to him or his family with just interest, either as savings or as relief money in case of sickness or death—whether such a member must so far renounce his connection with the society as to sustain a serious and, perchance, unjust loss.

The S. Congregation answers: In general, a loss of this kind is no valid reason for not withdrawing one's name from the society. The cause of this decision is plain. Practically it is impossible for a man to retain *nominal* connection with a society without either *furthering its main object*—though unwillingly and unconsciously—or else *giving* scandal to those who do not, or cannot, know the true reasons of his remaining a *nominal* member, and assume that such membership means practical co-operation in the entire end and purpose of the society.

Nevertheless, there may be cases—though they must of necessity be rare—where (1) there exists no active co-operation; (2) in which at the same time there is no danger of giving actual scandal; (3) where the person himself had joined the society in good faith, not knowing that it was forbidden; (4) where the loss sustained by the withdrawal is of a serious nature; (5) while there is no danger that the temporal interests involved constitute an occasion of turning the penitent or the members of his family from the true faith; in short, *where all these conditions are verified in one case*, the confessor, or pastor, or bishop has sufficient cause for making application in order to obtain permission to give absolution to a person who allows his name to remain on

the membership-list of the society for the purpose of holding a sort of legal title to certain temporary benefits toward the creation of which he has advanced money. Similar cases would be those in which a person has borrowed money from a society on mortgage, to be repaid by instalments, or in form of dues; or where he holds securities which become worthless by his withdrawal from the society, etc., etc.

In such cases the Apostolic Delegate is empowered, according to his judgment of the case, to allow a mere *nominal* membership to continue for the sole purpose of securing for the applicant an external title to what really belongs to him, or to shield him from an injury the avoidance of which does not in any way identify him with the doubtful and dangerous character of the society from a moral point of view.

THE DEAF-MUTES' INSTITUTE AT CHINCHUBA.

In the excellent article on the "Education of Catholic Deaf-Mutes" in the April number of the *ECCLÉSIASTICAL REVIEW* no mention is made of the *School Sisters of Notre Dame*, of Milwaukée, Wis., who are in charge of the Deaf-Mute Institution of the H. Rosary at Chinchuba, La.

All you say about the generous, noble-hearted Canon Mignot is perfectly correct, but the School Sisters of Notre Dame also deserve an honorable mention.

The Institution had been commenced by another community, but could not be kept up by the same. The Most Rev. Archbishop of New Orleans appealed to the late lamented Mother Caroline, who, on her death-bed, accepted the charge of Chinchuba as the very last of her numerous works of charity. We at once engaged a very competent professor from St. John's Institute to initiate some young well-chosen Sisters in this, for us, new field of educational work. As to their success, we have had the very best reports both from the Most Rev. Mgr. Jaüssen and from the

Very Rev. Mgr. Mignot. After three years of faithful work we may consider Chinchuba as a firmly-established institution with ever-increasing opportunities for good in behalf of the Deaf-Mutes.

P. M. A.

PRIESTS AND WORKINGMEN ON ABSTINENCE DAYS.

Qu. Are priests allowed the use of flesh meat on days of abstinence not excepted by the late Indult "*Circa dispensationem ab abstinentia favore operariorum in Statibus Foederatis Americae?*"¹

Resp. Priests are allowed the use of flesh meat on days of abstinence (except Fridays, Ash Wednesday, Holy Week and the Vigil of Christmas), *if they belong to the laboring class.* (1 Cor. xv, 10.)

CONFERENCE CASES.

A number of important and interesting questions belonging to the Conference Department have to be deferred for want of space.

The questions regarding the morality of hypnotism, etc., have already been fully answered in past numbers of the REVIEW. See Vols. II, p. 311; III, p. 257; XI, p. 461; XII, pp. 25 and 120. The same must be said in reply to other inquiries which we cannot answer in detail, but for which the semi-annual Index or the complete Index of the first ten volumes of the REVIEW may be consulted with advantage.

BOOK REVIEW.

QUESTIONS ON VOCATIONS. A Catechism Principally for Parochial Schools, Academies and Colleges. By a Priest of the Congregation of the Mission.—With an Appendix on “How Parishes May Establish Scholarships.”—New York: P. J. Kenedy. 16 mo. Pp. 119 and 15. Pr. 30 cts.

The utilitarian spirit of our time fosters wrong views about certain states of life which involve grave responsibilities. Marriages are entered into from considerations of wealth, of social position, of being provided for, or as the result of whimsical affection which cannot withstand the trials and changes of earthly life.

In the religious life we frequently find that the actual motives prompting those who apply for admission to the ranks of the self-sacrificing spouses of Christ, are the desire to shirk the hopeless tasks of secular life, to find a home, to enjoy a certain respectability usually accorded to religious; but not to work, to renounce themselves, to be humbled for Christ's sake, and to lose their lives for the purpose of gaining them.

As to the most exalted vocation of the priesthood, every thoughtful superior of our Ecclesiastical seminaries, and many a keen-sighted and disinterested pastor can bear witness to the attempts constantly made on the part of students and their parents, to enter the sacred priesthood without call or equipment. Love of a certain respectability, the prospect of a good living, the passive indolence of those who are pushed through the seminary course by their friends, the error of those who, having entered the seminary with a doubtful vocation, afterward lack the moral courage to give up because it disappoints their relatives and acquaintances—these motives are more common than we are usually disposed to admit either to ourselves or to others, among those who wear the garb of the cleric.

All this arises largely from a want of realizing that these different states of life demand a special vocation, and that they entail most serious obligations which cannot be properly performed by those who assume the responsibility with a mistaken view as to their ability and their grace.

For this reason we must welcome any book which will aid the boy or girl in discerning the spirit which prompts the choice of one or other of these responsible states of life. Fr. Downing's catechism puts the matter in form of question and answer, with apt illustrations to render his statements more clear. No one can fail to derive much advantage from a right use of this little text-book, which, in the hands of good teachers, is likely to foster true vocations, and thus enrich the harvest for heaven, which is being scattered in many places through careless or unskilled laborers in the field of the Church.

HISTORY OF THE MONETARY LEGISLATION and of the Currency System of the United States. Embracing rare and valuable documents. By the Hon. Rob. E. Preston, to which is added a speech on "Our Currency System" by the Hon. James H. Eckels, Comptroller of Currency.—John J. McVey, Philadelphia, 1896. Pp. 128. Price, 25 cts.

This brochure forms a valuable contribution to the literature of its special subject, and deserves the attention of students of social and political economy. "Above all," says Mr. Preston, "it is certain that any scheme for the reform of our currency which does not contemplate the continued suspension of the coinage of full legal-tender silver, except by virtue of an international agreement, and, perhaps, at an altered ratio, would prove abortive." Among the documents contained in this review of the subject, we have Robert Morris on a Coinage Scheme for the United States; Thomas Jefferson's Notes on a Money Unit; Alexander Hamilton's Report on the Establishment of a Mint, and John Sherman's views of the Part which Silver Should Play in Our Currency System.

HISTORY OF THE JEWISH NATION after the destruction of Jerusalem under Titus. By the Rev. Alfred Edersheim, M.A., D.D., Ph.D. Revised by the Rev. Henry A. White, M.A. Oxon. With a Preface by the Rev. William Sanday, D.D., LL.D.—Longmans, Green & Co., London, New York and Bombay, 1896.

It is just forty years ago since Prof. Edersheim, then a minister of the Scottish Free Church at Old Aberdeen, published the first

edition of this volume, which was shortly afterward reprinted. At the time of its appearance it had a particular significance. The author, yet in the prime of his manhood and ministerial career, had been converted to Christianity from Judaism about ten years before, when only twenty years of age. All his natural sympathies were with the Jewish race, while his studies and subsequent convictions had brought him to recognize the fulfilment of the Messianic prophecies in the religion of Christ. "For many years," he wrote at that time, "have I cherished the desire of writing the History of the Jewish nation." It was with him a self-imposed task of love, while there was also a special need of such a work to aid the student of Hermeneutics in the proper understanding, no less of the New Testament Books than of the Old Law. "A simple and impartial account of Judaism on the one hand, and a perusal of the Gospels on the other, constitute one of the most convincing proofs of the divine origin of the Christian religion . . . If a copy of the Gospels were put into the hands of an impartial Jewish historian, he could not fail to discover that the events there chronicled must have taken place exactly at the time when, according to Christian belief, Jesus walked among men. The Gospels, historically speaking, cannot be an after-production." (Author's Pref.)

The tone of deep conviction which breathes from every page of Edersheim's writings, to his last days, shows that he is not a mere recorder of historic facts or descriptive incident, but a sincere apologist of that divine economy of salvation which makes the Jewish dispensation the legitimate antecedent of the Christian religion. If he contrasts the formalism and literalism of the Synagogue teaching with the spiritual tendency which the doctrinal development of the New Testament shows to have been its destined purpose, he is, nevertheless, wholly free from anti-semitic bias, although he has been accused of such by his Jewish brethren. Indeed, to our mind he takes far too lenient a view of the Talmudic doctrines, when in the second edition of his "Life and Times of Jesus the Messiah," published many years later, he states that "it is entirely false to regard anything in Talmudic writings about the 'Gentiles' as applying to Christians," or that the Talmudic sayings are not the criterion and rule of duty with the orthodox Jews of modern times.

With regard to the Catholic Church, it is to be regretted that he could not view her in a more just light than his position in the communion to which he gave his undivided religious adherence war-

ranted. Though he was disposed, as he said, not to judge the moral principles of Roman Catholics "by prurient quotations from the Casuists," yet he considered the ancient Mother Church as having apostatized, and in this spirit conceived his elaborate "Warburton Lectures" on *Prophecy and History in relation to the Messiah*.

Apart from this point of view, which hardly affects the present *History of the Jewish Nation* as a source of exact information, Edersheim's work has lost little of its former importance. We have, it is true, other valuable contributions to the literature of this subject, written within more recent times, but they do not occupy precisely the same position or have the same purpose. Dr. Schürer's *History of the Jewish People*, which is a standard work dealing with the same matter, and of much more recent date, does not in any way trespass upon Edersheim's domain. The two works rather complement each other, the one drawing illustrations from Greek and Roman sources, the other from those of Rabbinical lore. And that which might have been wanting to a complete survey of the subject in view of researches made since the present volume was first issued, has been supplied, partly from Dr. Edersheim's own later publications, and partly from other equally reliable founts through the exertion of the present editor, who has availed himself of critical editions of the Mishna (Strack), correct translations of the Talmud and Midrashim (Wünsche), and other important works, such as Schürer, already mentioned, Grätz, Weber, Zung and Bacher.

For the student of the Bible, as well in its historic as in its religious aspect, the work of Edersheim, as prepared by Mr. White, is of immeasurable value, since it deals with every phase of Jewish life and history at the time of our Lord.

BOOKS RECEIVED.

CODEX S. CATHOLICAE ROMANAE ECCLESIAE quem, adnotationibus illustratum, exponit in Pontificio Seminario Vaticano, D.D. **HENRICUS MARIA PEZZANI**, S. Th. et Jur. Can. Doct. etc. Pars Altera.—Romae. 1896. Henrici Filiziani, Bipliop. et Edit. Ephem. "La Vera Roma." Pozzo delle Cornacchie, 7 e 8. (Pr. pro utraque parte, 4 volumina, 18 francs, post free.

THE MOST HIGH. A Lyrical Thought Sequence. By the author of "Wreaths of Song from Courses of Philosophy."—Dublin: M. H. Gill & Son. 1896.

CALENDARIUM COLLEGII OMNIUM SANCTORUM, apud Dublinium, in annum MDCCCXCVI.—Dublin: All Hallows College. Printed by Browne & Nolan.) 1896.

SADLIERS' CATHOLIC DIRECTORY, Almanac and Clergy List—Quarterly. For the Year of Our Lord 1896; with full official reports of all Dioceses, Vicariates, Prefectures, etc., in the United States, Canada and Newfoundland, and the Prefecture Apostolic of St. Pierre and Miquelon Islands. Sixty-fourth annual publication. No. 1.—New York: D. & J. Sadlier & Co., 33 Barclay street.

HELPING THE HOLY SOULS by honoring their holy bodies. Sermon by the Rev. Joseph H. McMahon, A.M. Published by request.—New York: The Cathedral Library Association. 1896.

THE OUTLAW OF CAMARGUE. By A. De Lamothe.—New York, Cincinnati, Chicago: Benziger Bros. 12mo. Pr. bd. \$1.25.

QUESTIONS OF HONOR in the Christian Life. By Katharine E. Conway. (Third Vol. of "The Family Sitting-room Series."—Boston: The Pilot Publishing Co. 1896. Pr. bd. 50 cents.

MAYNOOTH COLLEGE. Its Centenary History. By the Most Rev. John Healy, D.D., LL.D., M.R.I.A. Bishop of Macra and Coadjutor Bishop of Clonfert, etc., etc.—Dublin: Browne & Nolan. (New York, Cincinnati and Chicago: Benziger Bros.) 1895.

A FEW PLAIN THOUGHTS upon the Anglican Movement. By Fr. H. Reginald Buckler, O.P.—Woodchester: "Rosary" Press.—London: Burns & Oates. 1896. Pp. 69.

LYRA HIERATICA. Poems on the Priesthood. Collected from many sources. By the Rev. T. E. Bridgett, C.S.S.R.—London: Burns & Oates. (New York, Chicago and Cincinnati: Benziger Bros.)

CATHOLIC DOCTRINE AND DISCIPLINE, simply explained by Philip Bold. Revised and in part edited by Father Eyre, S.J.—London: Kegan Paul, Trench, Trübner & Co. 1896. (Benziger Bros.)

DE L'UNION DES EGLISES. Réponse à la Lettre Encyclique du Patriarche Gréc de Constantinople. Par le P. S. Brandi, S.J. Traduit de l'Italie.—Rome: Imprimerie du Vatican. 1896.

EVANGELIUM SECUNDUM LUCAM. Commentar. in Nov. Testam. Auctore Jos. Knabenbauer, S.J. Cursus Scripturae Sacrae. Vol. XXII.—Paris: P. Lethielleux. 1896. Pp. 653.

HISTORY OF THE JEWISH NATION after the destruction of Jerusalem under Titus. By the Rev. Alfred Edersheim, M.A., D.D., Ph.D. Revised by the Rev. Henry A. White, M.A., Oxon., with a Preface by the Rev. William Sanday, D.D., LL.D. Longmans, Green & Co.—London, New York and Bombay. 1896. Pp. xiv, 553. Pr. \$5.00.

THE MONASTIC LIFE. From the Fathers of the Desert to Charlemagne. Vol. VIII of the "Formation of Christendom." By Thomas W. Allies, K.C. S.C.—London: Kegan Paul, Trench, Trübner & Co. 1896. Pp. xxii, 383 (Benziger Bros.)

A MEMOIR OF MRS. AUGUSTUS CRAVEN. (Pauline de la Ferronnays.) With extracts from her Diaries and Correspondence. By Maria Catherine Bishop. A new edition. Benziger Bros.—New York, Cincinnati, Chicago. 1896. Pp. 518.

SAINT PHILOMENA, V. M., the Thaumaturga of the Nineteenth Century. From the French.—London: R. Washbourne. (Benziger Bros.) 1896. Pp. 63.

THE CHILD OF MARY, before Jesus in the Tabernacle. 13th ed. Prayers, etc.—Guy & Co., Limerick, Ireland. (Benziger Bros.) 1896. Pp. 146.

NEW FACES AND OLD. Short stories by Francis J. Finn, S.J., author of Tom Playfair, etc.—St. Louis, Mo. 1896. B Herder. Pp. 136. Pr. bd. 60 cents.

HISTORY OF THE MONETARY LEGISLATION and of the Currency System of the United States. Embracing rare and valuable documents. By Hon. Robert E. Preston, Director of the Mint. To which is added a speech on Our Currency System. By Hon. James H. Eckels, Comptroller of the Currency.—John J. McVey, Philadelphia. 1896. Pp. 128.

CARDINAL VON GEISSEL. Aus seinem handschriftl. Nachlass geschildert von Otto Pfülf, S.J. Vol. II. Pp. xvi, 675.—Freiburg, Br., B. Herder. 1896. (St. Louis, Mo.) Pr. \$3.30.

GESCHICHTE DER CHRISTL. ESCHATOLOGIE innerhalb der vornicaenischen Zeit. Von Dr. Leonhard Atzberger, Prof. Univ. München.—Pp. xii, 646. B. Herder. 1896. Pr. \$3.10.

THE BREAD OF ANGELS. Instructions and Prayers. By P. Bonaventura Hammer, O.S.F. Benziger Bros. 48mo. cl. Pr. 40 cents.

THE CHILD OF GOD. Prayers for children.—Benziger Bros. Pr. 20 cents.

REVUE D'HISTOIRE ET DE LITTÉRATURE RELIGIEUSES. No. 1. Paraissant tous les deux mois (96 pag.)—Libr. Adam, 30 Rue des Écoles, Paris. Abonnement frs. 12. 50 par an.

DE LA VALIDITÉ DES ORDINATIONS ANGLICANES. Par l'abbé A. Boudinhon, Prof. à l'Institut. Cathol. de Paris.—Paris: P. Lethielleux. 1896. Pp. 91. Pr. frs. 1.75.

Einige Reflexe der "Streiflichter" des P. W. Wilmers, S.J. auf den Katechismus des hochw. Herrn W. Faerber. Von Joh. Wilh. Blum, Priester der Erzdiözese Milwaukee.

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. IV.—(XIV.)—JUNE, 1896.—No. 6.

ORGANIZATION AND MAINTENANCE OF PARISH SOCIETIES.

IN the union of forces there is addition of strength. But in order that the increased energy resulting from concentration may effect any defined purpose, it is necessary that it be directed by intelligent methods.

This is eminently true in the pastoral work. The priest gathers around him the army of the faithful ; he unites their various energies, and organizes them in such wise that one supports the other, while all move toward the same end, with a common purpose in view. That purpose is the defense of the interests of Christ, the perpetuation and growth of truth and virtue.

In an Encyclical addressed to the Italian Bishops, Leo XIII writes as follows : Do you, therefore, Venerable Brethren, by your example and authority train your people to fulfil with consistency and courage the duties of an active Christian life. *And in order to develop and maintain this activity, it will be necessary to promote the growth, multiplication, mutual harmony and fruitful activity of societies* the principal object of which should be to stimulate each other to zeal for the increase of Christian faith and of virtue. Such are separate associations of young men, of the laboring classes, of organizations meeting at stated times for the promotion of charity to the poor, the sanctification of holidays,

for the propagation and teaching of Christian doctrine, and other unions like these. (*Litt. Encycl.* Feb. 15, 1882.)

Exactly ten years before Pius IX, in a Brief in which he points out the methods of warfare to be adopted by the clergy in union with their people against anarchy and infidelity, speaks as follows: We also recommend, as pleasing to God, those most effective unions which, selecting for themselves, each some special province for defending the interests of the Church, stand together in well-organized array to fight the battles of the Lord, to repel and overturn by their noble works the malicious attempts of those impious men who, being slaves of the devil, carry on their opposition in the dark. (*Breve*, 23 Feb. 1872.)

Every zealous pastor of souls will realize the truth of the above words.

But the formation of societies in a parish has even a more definite purpose than the general, albeit organized, warfare against error and sin. The bridge that leads from the temporal to the eternal is in part of earthly material; otherwise we should never attempt to cross it. This part we are to furnish from our resources of mind and body. Hence follows the necessity and duty of the individual to aid in the material upbuilding of the Church on earth. This duty of the individual is facilitated by mutual co-operation, and its fruitful accomplishment becomes one of the leading aims of parish societies according to their special field of operation.

In brief, therefore, the work of a parish society consists in the interchange of sentiment and mutual encouragement, for the double purpose,

- a. Of keeping alive in the parish an active spirit of faith,
- b. Of assisting in parochial works of charity, which, whatever their peculiar nature, are the sustaining elements of that faith.

THE MOTIVE POWER.

The clergy of the parish are the guardians of faith and of that charity which enlivens it. The priest must, accordingly, become the motive power which animates the various

organs of parish activity, and he must so direct that activity as to accomplish, without friction and waste, the building up of the kingdom of Christ. It follows as an essential requisite to the proper organization and successful maintenance of a parish society, that

(1) The priest be personally interested in the work ; that he form the central figure of all enterprises and movements which aim at the promotion of the interests of the Church and parish as such.

(2) That no element be tolerated, whatever its secondary advantages, which does not harmoniously co-operate with the fundamental aim of the society *in the spirit of Christian charity*. Anything which threatens to create dissension of a more or less persevering or permanent character is sure to paralyze in the long run every effort for good.

As to the first point, I would suggest that every priest who is about to organize a church society consult some brother priest who has actual and practical experience. There are some things which cannot be learnt from books ; they require personal intercourse with those who have gained them at cost and who alone can impress us with the conviction of their truth. Other things cannot even be thus acquired, they must be learnt in the midst of those difficulties which create a certain instinct and tact in him who strives to avoid or overcome them.

One thing is quite certain, as confirmed by the experience of those who attain the best results from parish societies, and that is, that a society intended to promote the interests of the parish will surely prove a failure if not a positive obstacle to good, unless the priest is the ever-present and active soul of the organization. I am not speaking here of benevolent societies, or such others as have personal or private interests for their specific aim, although they may be composed wholly of Catholics. There is a difference between a Catholic Society and a Society of Catholics. The latter may be excellent, and it is well to let them manage their own affairs of profit and amusement, so long as they do not trespass upon sacred ground. If they make use of the Catholic

name, they should, however, be made to honor it by their practice ; for every respectable corporation has the right to discard members from its rank who disgrace its name. This is eminently true of the Church of Christ.

But in all distinctly parochial organizations such as shall be specified in general hereafter, the presence of the priest is absolutely necessary. This means attendance at every meeting ; it means earnest interest in the work of the society ; it means real labor, and plenty of it. Be slow, therefore, in attempting too much. Measure time. Let only such be organized as can be cared for. Societies cannot be dealt with lightly. It is a great mistake to think that all that is required is organization ; that thereafter they will run themselves, or that a Sister or Prefect can manage them.

The societies required for a parish that would provide for all its members are : Organizations for the married men and women, the young men and women, the youths and misses, the boys and girls. These four general divisions should, if possible, be maintained. Societies for boys and girls should comprise children from the age of eight until after first Communion. The youths and misses should be cared for from their first Communion until they have completed their sixteenth year. From that age until marriage, or settlement in life, they come under the third classification. The fourth would include all married people. In these divisions the sexes should be separated, thus giving *eight* societies to a parish. This work would be too much for any one priest to carry on successfully, but it can very easily be accomplished where there are two or more priests.

Where all the societies mentioned cannot be established, let the priest elect such as he thinks he can best sustain. Having formulated his plan, let him begin with the

ALTAR SOCIETY.

It is the most easily organized and managed. It is usually made up of the married women of the parish. The proposed organization should be talked about some weeks beforehand. Having settled upon establishing it, the time

for a meeting should be announced at least twice at Sunday services. While it is well to invite all without distinction, the first move should be entirely voluntary on the part of members who propose to join; let there be no urging. In the meantime the purpose and efforts of the society should be kept before the public. Talk the society whenever an opportunity offers. Have others talk it. Have the local papers notice it. In other words, seek to create enthusiasm.

The state of the Sanctuary, or the Vestments, or the Altar will afford you ample matter. Start out with the idea that it must be a success. Impress this, if you can, upon those with whom you come in contact. It is probably best to have the first meeting on a week-day, toward the end of the week. Friday is a good day, as the heavy work of the household is, as a rule, over by that time. The hour must be convenient, hence do not choose the morning. Select a time when no thought of some waiting duty will embarrass you or your members. It is very important that a priest meet his people pleasantly, particularly when, as on occasions like this, he would persuade them to some good work. This is another reason why the meeting should take place when he himself has sufficient leisure to devote his whole mind to it. You cannot easily be kind and agreeable when you are all fagged out. The Ordinary will readily give permission to terminate your society meeting, on week days, with Benediction of the Blessed Sacrament, if this privilege be asked. The meeting should always open with a short prayer. It is also a good practice to have the members sing some hymn. It may be but one verse of some old tune; it may not be fine music, but it will be devotional. You will be astonished to realize how older people like to sing. The priest then addresses the members on the objects and aims of the society. No priest need be told what to say when he pleads the cause of the presence of the Eucharistic God, and the care and homage that should be given Him. If the church be poor in vestments, exhibit the poorest. Ask them how they would fancy wearing garments of such age and state of cleanliness to a party of friends. Picture the shame Catho-

lics should have in permitting anything but the best to be used in God's service. Explain the benefit of association ; the prayers and masses in which all will become participators.

The next step is to take the names of all desiring to become members. Circulate slips of paper and pencils, and have the proposed members write their names and addresses. Mention that if any have forgotten their glasses, they can come to you after the meeting.

Elect your officers. Then, in a few words, thank them for their attendance, and encourage them for the future. Point out the certainty of God's blessing to them, and give it, if feasible, in the Church, with Benediction of the Blessed Sacrament. At the first meeting it is well to abstain from collecting dues ; instead, have some of the members take up a collection and place it to the credit of the society. Announce the time of the next meeting, which should be on a fixed day, say the second Friday of each month. Request them to tell their neighbors, who are not there, to come to the next meeting. The dues for the Altar Society should not exceed ten cents a month. Encourage those who are able and desire to pay more, but receive it only as a donation. Be very particular about the *due cards* with the Altar Society.

The means of keeping up the interest in this society may be summed up as follows : Interest on the part of the pastor in all that the society undertakes. Encouraging words for it from the pulpit. Frequent social gatherings. Practical addresses. Showing the society at its meeting whatever new objects for church service it has purchased, explaining the merits of the articles. Explain the different pieces, such as albs, corporals, etc., made of linen for the sanctuary service, and encourage those who have the time to give some of their own handiwork to the service of the Altar. It is not good policy to have the sanctuary cared for by members of the Altar Society, where Religious can be had. The washing of the church linen may be a means of interest, provided it is permitted to each member of the society ; otherwise, it would be better to pay for it from the Altar Society fund. There should be a low mass offered once a

month for all the living members and their families. A Requiem Mass should be chanted for deceased members. The Altar Society should not be required to receive Holy Communion in a body, except at the Requiem Mass for deceased members, which should be a month's-mind Mass, on a week-day morning.

To an experienced priest no word of explanation in regard to this is required. The various household duties, which a good wife and mother should attend to, must naturally prevent such general Communion from being successful. Explain to them, if you will, that this is not required out of consideration for the home duties. Show the members every attention. Give them every facility for approaching Holy Communion on week-days. Of all places in the world a mother is needed at home Sunday mornings, hence, in her regard, be exacting in nothing else but attendance at mass on that day.

THE MEN.

The better all-around society for men is the Holy Name Society. The object is a taking one, the duties light, the spiritual privileges very great, and no set dues are required. Apply to your nearest Dominican convent, or send to Noonan & Co., of Boston, for a manual of the Holy Name Society. Its object is to prevent cursing and the use of improper language. Its members are supposed to receive the Sacraments in a body six times a year. On becoming members they are affiliated with the great Dominican Order. The Holy Rosary becomes familiar to them. There should be a plate offering at each meeting. Mass should be said for the living members at least six times a year, and at least once a year for the deceased members. You can have a Dominican Friar establish this society for you, on the payment of his traveling expenses and a small sum for charter, etc. This sum can easily be collected at the meeting for organization. The way the society should be introduced into the parish is as follows:

Have your date fixed with the Friar. Advertise and an-

nounce, so as to give it the widest circulation possible, the notice of the sermon or lecture *on an important topic* by a Dominican Friar, who will preach in the picturesque garb of that ancient Order of the Church. Gather as large a crowd as you can for his discourse, which ought, if possible, to be Sunday evening. Have all your parishioners come, if the church will hold them; if not, let it be for men only. Say nothing about organization. Get your parish ready to listen to the eloquent discourse on the *important matter*. The Friar will do the rest. To keep up interest, have the meeting purely devotional. The best time for such is undoubtedly after the mass at which the members receive Holy Communion. The meeting should be in the church. Let the priest do all the talking, with the exception of roll call, which should be done by the secretary. The instruction should be short and to the point; no scolding and not a word about money. The wearing of the button which forms the badge of the Holy Name Society should be encouraged. Such can be procured from Feely & Co., Providence, R. I., at about ten cents each. In these days of buttons, charms and pins, this device has great attraction and accomplishes much good. From the funds of the society, *i. e.*, the offering, which should be collected and cared for by the treasurer, an additional supply of buttons may be purchased to give to non-Catholics who will wear them and pledge themselves not to swear. Have members circulate "No Swearing Allowed Here" cards. The society should attend the funerals of deceased members in a body; they should afford such comforts as they can to sick members. Don't exact too much. If we remember that it is the laboring men who carry the burdens of the parish in more ways than one, we shall do our utmost to make them feel that the society is a help, not a burden to them. They need rest on Sunday; let us ask as little as we can of them, and that in God's name. We should never impose on this society, as a society, the duty of helping at fairs, festivals, etc. Let the members feel that its whole object is to better them spiritually, and you will have a prominent body of organized men of which

you may well be proud. I might speak of other societies, sodalities, etc., but I have not found an equal to the Holy Name Society for beneficial results.

YOUNG WOMEN.

The *Sodality* is the society best suited for eliciting the helpful activity of the young women in the parish. It may be organized in a manner similar to that suggested for establishing the Altar Society. A proper diploma and other pertinent directions can be easily obtained through the Jesuit Fathers, which should never be neglected. It depends on the locality whether you can have the meeting on a week-day. If you can, do so. In many places this is not possible, as the young people are obliged to work on week-days. They are tired enough at night, without attending protracted meetings. Under such circumstances, the better time for the young women's meeting is probably Sunday afternoon at about four o'clock. The society should be organized at the end of a three days' retreat given by some member of the Jesuit Order, the first to organize Sodalities of the Blessed Virgin such as we have them now. The expense will be met by the Sodalists. If you cannot have a Jesuit Father, get a neighboring priest to organize your Young Ladies' Sodality. Here, too, it is important to arouse as much enthusiasm in the undertaking as is possible. The entrance fee should be made sufficiently large to pay for a manual, ribbon and medal. These can be bought at wholesale for about fifty cents, and should be given to members at their profession. It is well to oblige all members to wear ribbon and medal at meetings, and when receiving Holy Communion. Follow the rules of the manual as far as you can. There are certain requirements laid down in the manual which cannot be fulfilled in every parish: Dispense with all regulations which cannot properly and conveniently be complied with, and outline a brief rule in the spirit of the Sodality Manual Rule, which, once made, should be followed as strictly as possible. Being strict, while kind, is one of the best means of prolonging the life of a Young Ladies' Sodality. Impress

on the members the necessity of doing something special, in token of gratitude for the glorious title of "A Child of Mary." Public dances and round dancing should be prohibited, as well as all amusements that are discountenanced by the Church. The short "Office of the Bl. Virgin Mary" should be recited in public at least once a month by the entire body. In some places both Sodalties, young men's and young women's, meet together in the church to recite the Office. This is an excellent way. The Director should always be present. It might be well to have the Little Office, and a few hymns, printed on a four-page pamphlet, on heavy paper, to distribute for Office meetings, thus doing away with the excuse, "I have forgotten my manual." The order for Office meetings, which should be in a chapel, or the church, may be :

1. Veni Creator.
2. Hymn in honor of the Blessed Virgin Mary.
3. Office said alternately by the Prefect and the entire body of the Sodality, or by the Young Men's and Young Ladies' Sodalties forming opposite choirs.
4. Announcement of the monthly patron, with the virtue to practice and the vice to overcome, to which may be joined such other announcements as are necessary.
5. Litany of the Blessed Virgin.
6. Closing hymn.

The Consultors and Officers should have a meeting immediately after these devotional exercises, but in some place where they can talk freely of the condition of the Sodality, and of the means of bettering it. It is preferable that the Director should not attend this meeting, as his presence hinders free expression of thought. In all cases it is wise to lend a patient ear to the result of such meetings. Give a fair trial to any means suggested, if it can be adopted. The Director makes no address at the meeting in which the Office is recited.

The business meeting should be held once a month. The order usually observed is—

1. Prayer and hymn.
2. Roll call and payment of dues.
3. Proposing new members.

4. Special business.
5. Question box.
6. Director's instructions.
7. Litany of the Blessed Virgin, and adjournment.

The names of candidates should always be referred to the Consultors.

The meetings should not be drawn out too long. If possible, have the treasurer collect dues during roll call. Absentees should be noted. A slight fine—not more than five cents—might be imposed for absence when not excused. The dues should not exceed five cents a month. It is the treasurer's business to take care of all sodality money. The address made by the priest at the meeting should be well prepared; indeed, I venture to assert that, if he bestow on this work less time and care than he gives to the preparation of his Sunday sermon, he would do better to say nothing. Carefully thought out and fixed in the mind, it should be short, and treat mainly such topics as are of interest to the young ladies. The evils of mixed marriages, and the necessity of asking God to point out a distinct vocation, are themes of supreme importance in the lives of these young women, and should, therefore, be frequently touched upon. There is no association existing that can afford more real consolation to a pastor than a good Young Ladies' Sodality. None that can give more annoyance and pain than the same society, if the devil enters into it. Take great care of the young women. On them depends in the main the future of your parish. Encourage them in their endeavors toward betterment. It is a mistake to think that because they are docile, they may be slighted. They require your best attention.

Encourage any gathering where they all can come together. Make their meeting places as pleasant as possible. Plan literary gatherings and festivals—encourage anything of a social character that is permissible. Reading circle work, studies, Bible class, sewing for the poor, entertainments, properly managed card parties—anything to keep them busy, amused, and away from evil influences.

Make a great deal of the marriage of a Sodalist. Have the

sanctuary furniture, such as chairs, prie-dieus, and a mat of a special kind and of the richest quality, to be used exclusively on the occasion of the marriage of a Sodalist. No other marriage should have anything like it. The same solemnity, in the way of decorations, etc., should be observed at the funerals of deceased members of the Sodality. Have special altar ornaments, special pall, special candlesticks for the catafalque. All these things are of weight in helping to keep up interest in the work of the Sodality.

THE YOUNG MEN.

The priest who can build up successfully a Young Men's Sodality, or Society, is gifted above the ordinary. Let him cultivate the great gift by all means. How can we reach our young men? Few priests, comparatively, have been able to solve the problem. The fault may exist on both sides. Anyway, it exists. There is, it seems, a natural timidity on the part of the youth as he grows into manhood to meet a priest; with many there is a shyness which makes them feel reluctant to be seen in the company of a priest. On the other hand, the priest, especially if he be young himself, feels this restraint, this shyness which causes the young men to avoid him, most keenly. He finds it difficult to attract them, and meeting in his first efforts with failure is apt to be discouraged and to leave the young men to themselves. This is an error. They can be gained. Let the priest visit personally every young man in the parish, invite them one after another to come to the meeting. Be plain with them. Explain to each his duty, as a Catholic man, of doing what he can to oppose error, and to do it systematically. Establish a sodality, if possible, after the manner of the Young Ladies' Sodality. Make the members feel that you know them and want to help them. In many cases pastors may have to confess that the majority of their young men are not known to them. Let this not be said of you. Get acquainted. Make them feel that you are made of the same material that they are. Greet them cordially. Make them feel at home. Talk baseball, billiards, and even prize

fighting if necessary. Keep yourself posted for their benefit—but *rarely, if ever, join their sports*. By so doing you lessen your influence.

Make few rules, but be sure to observe those that you have made. Nothing disgusts young men quicker than to see the rules, which they were taught to respect, disregarded with impunity and by the *quasi*-sanction of their superiors. Have them receive the Sacraments at least four times a year. Make it your business to go after them if they miss their Communion Sunday. They require great attention. A Young Men's Sodality properly maintained requires all the extra time of one priest. No matter how zealous he may be, he will find room for all his energy in this one organization. Let him provide for dramatic entertainments, courses of lectures, literary unions, debates, anything to keep the members interested in their efforts to promote union and co-operation in fostering solidly Catholic life. They should also have a gymnasium, or guild-hall annex, if possible. Encourage athletic exercises, never forgetting, however, when with them, the lofty dignity of a priest. They must respect you if they are to profit by your advice and experience.

The young men can thus be made to feel that your only ambition is to see them prosper. Nearly all the means of encouragement that have been mentioned for the Young Ladies' Sodality may be used for the young men. Encourage sociability among Catholic young people. Doing this prevents in large measure the temptation to contract mixed marriages. Praise publicly what you find good in the young men. Condemn, privately, their faults. It is much better not to have a Young Men's Sodality than to have one which, through want of care and interest on the part of the clergy, runs the risk of becoming a failure.

The task of organizing a Young Men's Sodality should not be committed to a priest advanced in years. Men over forty rarely possess that elasticity and power of attraction which is essential to inspire active interest in such work among the youth. We lose with age much of that sympathy that binds the young to their kind.

THE CHILDREN OF MARY.

A separate society should be formed, where possible, for girls between the ages of twelve and sixteen. For them no better organization can be introduced than that of the Children of Mary, as prescribed in the excellent little book called the *Children of Mary's Manual*,¹ with modifications to suit the locality. It is the best book we know of for girls, and we might say for every woman, although we should advocate an edition in better form and larger type. Place it in the hands of every girl when she makes her First Communion. A suitable time to organize this society is the Sunday after First Communion. Model it after the Young Ladies' Sodality. The dues may be even less. The question box is an important item and has a peculiar attraction for children. We have had it for nearly twelve years, and it still maintains its popularity. One of the reasons of this may be that the society is continually changing, members not remaining longer than their sixteenth year. The strain, therefore, in this society, is not as great as in the sodalities. If we prepare our discourses for four years, and keep them, we have all the addresses that are required. Speak plainly to children. Tell them their faults. Make them understand you. Always have a story with a moral for them. Keep them engaged in some special work for the church.

During vacation, have them make fancy work for a sale to take place later on in the season. We may have such in connection with Halloweve, or the Thanksgiving festival. In this way will our real workers of the future be trained. Encourage them in having a good time, making them mindful that a good time must never exist with sin. After the Altar Society, comes this society as the easiest to manage. The pastor will find great consolation, and less trouble with it, than with others. It must, however, have encouragement and attention.

THE BOYS.

A society, corresponding to the Children of Mary, for boys,

¹ This manual may be obtained from P. J. Kenedy, New York.

should be established wherever possible. Boys should enter it at First Communion time and remain members until their sixteenth year. Let it be a total abstinence society. Members should be pledged against the use of tobacco as well. It may prove an advantage to have it affiliated with the Temperance Union of America. The bulletins, etc., from that society encourage them, while the term "Cadet" has for boys a certain fascination. They will be proud of their pins or badges.¹ Boys are fond of show. Let them have uniform caps. Give them sashes or collars. These things are not expensive and are easily procured. Get the boys in line whenever you can. Have them march around a square on Communion Sunday. They must have a banner. They should wear white gloves. Arouse enthusiasm, and the parents of the lads will furnish the funds. If you have an old soldier in the parish who will interest himself, form them into a military company on a small scale. Get wooden guns. Have a drum corps. Permit them to take part in public parades. Let them have military plays, dramas, etc. It is surprising how much enthusiasm a company of boys can work up in a parish. Back of all this display is the object—Monthly Communion. Meetings should be held where the priest can get down to boy level, and caution boys against boys' sins. Here, too, may be the moulding-room for Young Men's sodalities. It is easy to keep the boys in line, because a set goes out and a set comes in each year. Make the boys take charge of their business meetings. Have them learn parliamentary usages, which will be of great service to them in the future. This can easily be done by having them repeat motions, etc., after you. A few lessons will give them a start. After that the only trouble will be, not to have them all want to make motions at the same time.

Next, you must outline some plan of work for them. You have a poor old lady in your parish; get your boys to her house for a "wood-splitting bee," or a "carrying-in-coal bee," or any work of that description. They will enjoy it,

¹ These can be obtained in silver from Feely & Co., at about twenty-five cents each.

and without their being conscious of it, you will have planted the seeds of charity. An active working boys' society makes earnest working men. Let them have the question box, debates, or anything else that you can tolerate at their meetings. If you have the Cadets, get up a monthly contest—a picture, or some trifle as a prize to the one who will give the military salute the greatest number of times. Let them tell of their efforts to help others. Have an outing with them once or twice a year. Be all to all with them. You will have to cure them by patiently listening to their discussions of the sports of the day, or their snatches of low songs, or their slang; correct all plainly and gently. Boys like plain talk.

A priest who has his boys swear by him (to use a common phrase) is a king. Do all you can to achieve this distinction. However, never forget you are a priest while with them. Boys are led, not driven. Have them agree at each meeting to practice some resolution that they will adopt—for instance, "keep from answering back," "perform some specified act of kindness each day for a month," etc. Never inquire how they have kept their resolutions; let that be a matter between God and themselves. The business meeting should not be more than once a month. Have it brief. The address should be your best.

HOLY ANGELS' SOCIETY.

Little girls between the age of eight years and First Communion should have a society of their own. The Children of Mary's Manual outlines a society known as the *Holy Angels' Society*.

This is just the thing for little ones. Mould it after the Children of Mary's Sodality, so as to prepare them for that society when they are fitted for it. Have the dues but one or two cents a month. Have the meeting once a month. While a Sister may do all the work for this society, the priest must "look in" and tell a story at each meeting. Have them honor and love their Guardian Angel. For this reason encourage them to recite nine *Glorias* each day in honor of

the nine choirs of Angels. They should have songs at their meetings. Interest them in the lives of their patron saints. Encourage them to do something, according to their ability, for the Church. The spirit of self-sacrifice, and doing for the Church, must be instilled in their little hearts. Have the Sisters care for the money ; that is, receive it from the treasurer after each meeting. Let the older ones be taught the duties of secretary, treasurer and prefect. Get medals for them. Let them have a banner. Children like fuss. Make them happy. They should have a feast at least once a year. There would be no use for a society, according to their notions, unless this feast was exclusive. Therefore, whatever is done in that way, let it be "just for ourselves."

OUR LITTLE BOYS.

Our little boys are like their seniors, and require all the attention we can give them. Place them under the protection of some boy saint, Saint Pancratius, for instance. Let them pledge themselves for some special work, one of the following being suggested : "Never tell a lie," "Love their mother better than anyone else in the world," "Never give her pain," "Tell all they do to their father or mother," "Never to pass an old person without lifting their hat," etc. Encourage them to keep their pledge. Their dues should be but one cent a month. Let them organize at the beginning of the school year. Their meetings should be once a month. The order of exercises at each meeting should be somewhat similar to that of the Holy Angels Society. They will want badges and a banner—make them work for them. Instill into their minds that no debts should be contracted. Let them have some special object to work for after the banner and badges are paid for—something definite, and not too expensive, for example, a set of cruets for the altar, an altar bell, etc. They need praise, give it prudently. The priest should have a story for them at each meeting. Make them think themselves better than others of their own age who do not belong to the society. Such pride is commendable and not at all dangerous, for it is pride in their society or work,

not a personal thing. Care must, however, be taken that this sort of thing will not prevent others from joining. Let all the little boys of the parish know that they will be ever welcome to the meetings, and that they *can* join this society.

Have all meetings *short*. Children should not be kept longer than one-half hour, while for grown people the limit should be one hour. Always begin on time. The prayers at business meetings should be short, and one verse of a hymn is sufficient. Have the dues collected, if possible, while the secretary is calling the roll. Where the society is very large, ask members to enclose their dues in an envelope bearing their name, and place it on the collection plate. The treasurer can credit it afterward. This method cannot, of course, be used with the card system. Give plenty of opportunity at business meetings for the discussion of matters of interest to the whole society. No member should be allowed to speak longer than three minutes, or more than once on the same topic.

The minutes of each society must be written with great care. They should be read well. The secretary is the most important officer for the success of a society. Good secretaries are rare. Like poets, they are born, not made.

THE QUESTION BOX.

We have said that the *question box* should be a feature of the societies, especially for the young, as long as interest in it is manifested. Have it in the church, in a secluded spot, so that anyone may ask a question without his identity being known. Here is a batch of questions from a recent question box:

"What prayers must we say to gain the indulgence of the Scapular?"

"Is it wrong to pray for a husband?"

"Why can't I go to a fortune-teller?"

"What must I do to be confirmed?"

"Why can some be married without calls, and others can't?"

"How can a person excommunicated return to the Church?"

"Why do we have Forty Hours' Prayer?"

"Is it a sin to flirt?"

"Please explain at Sodality meeting, how to make a general confession."

"Could I eat meat on Friday if it would be inconvenient for the people at whose house I am to procure other food?"

"Is it wrong to go to a Protestant church for fun?"

"Is it true that everyone going to a theatre commits a sin?"

"Must one have a regular confessor?"

"Why is it sinful to repeat what the priest says to you in the confessional?"

"Can I wash my mouth with Sozodont before going to Holy Communion?"

"Is perfumery the sign of a proud person?"

"Is baptism in *any* church, true baptism?"

You may postpone the answering of part of the questions, if you desire time to post yourself.

THE TALK.

The society should be considered as a family circle, where a father speaks plainly of abuses, and commends good. Correction given to a society should always be general. It should never go out of the hall, and never degenerate into personal remarks. Words of encouragement must be spoken at every meeting. Let your talk be sharp and bright. Write it for the society. Deliver it sitting, if need be even from manuscript. Make it spicy. It should be plainer than a public address. Your object is to better your hearers. Have it so that they will understand you. The addresses should not exceed twenty minutes for a grown society, and ten minutes for children's societies. A great deal of the success of the society will depend on the discourses you give them. There is no better way of driving nails into the coffin of a society than to have a priest read a chapter of a good book at society meetings. The priest should ordinarily leave the hall as soon as the meeting ends, so that the members may have an opportunity to discuss the instruction. If the Director remains, he will be the centre of attraction to the detriment of much good. Have the hall closed one-half hour after the termination of the meeting.

The objection to this line of action is, that at this time a priest can meet his people best. This is a mistake. Let

him find some other time and means to meet them, rather than take away from the members of the society the means of meeting one another and forming acquaintances. The priest must remember that *he was made for the people, not the people for him.*

ATTENDANCE.

A very essential thing to the success of a society is that the members attend all meetings. Insist on this. Your society will never amount to anything, no matter how many you have on the roll, if they fail to attend the meetings. In nearly every parish we have some who want the benefit, but are too proud, or too indolent, to attend the meetings. They will pay their dues in advance, and they think that they have done all that is required. *Have no such members in your society*; they will be but stumbling blocks. For this reason encourage the system of having the dues paid at each meeting, and not in advance. Dues should not be received except at business meetings. Have members wear badges at meetings. Let there be a record of attendance kept.

COMMUNION.

It is a mistake to insist too strongly on men, particularly young men, going to Communion in a body, where there are not many confessors. Priests of experience know the reason of this. Many approach poorly prepared, and some even unworthily, because "they had to." While urging all to go as often as the rule prescribes, ever be ready to accept excuses without a question. If one should deliberately remain away from the Sacraments for a long time, see him, or her, privately, and if no promises can be obtained, drop such members quietly from the roll, without, however, losing sight of them.

Never sanction the action of a society that would force a person to receive the Sacraments at a specified time. We must never use force in obliging anyone to receive the Sacraments.

No society should have in its rules a clause requiring

members to approach the Holy Table more than once a month. If the devotion of the individual prompts more, let it be individual work. There should be a short public act of thanksgiving after each society has received Holy Communion, in a body. It may not be more than the Litany of the Holy Name of Jesus, but there should be some such prayer. By all means have the members of societies wear full regalia when approaching Holy Communion. It is a wise rule to offer the mass at which they receive, for their intention; and they should be made aware of this, so that each society furnish the proper stipend from their treasury.

STRANGERS.

Strangers should bring credentials. On the presentation of such, admit them at once to the society with which they were affiliated elsewhere. Have the credentials read at the next meeting of the society. This will be an introduction for them. The prefect, or some other officer, should then deem it a duty and a pleasure to introduce the newcomer to the individual members. Catholics are often slow in giving a hearty welcome to strangers. Treat them under all circumstances as you would like to be treated. On the other hand, it is a mistake to lionize newcomers who are without recommendations. Especially is this the case when the attempt is made to elect an unknown quantity to office. If they have real merit, it will come to the surface. Priests must be careful about this if they desire to escape blame.

ELECTIONS.

The most successful way of managing what is ordinarily the greatest source of dissension in societies, is to have each member write at his home, and place in a sealed envelope, the names of as many persons as there are officers to be elected. Say there are seven officers in a society. Let the electors write the names of seven members who, in their judgment, are qualified to hold office. When the time of election arrives, let the teller gather up the ballots and give them to the Reverend Director. This shortens the usual

lengthy and unsatisfactory election meetings. The officers elected will be notified of their election, so that they may be ready to fill their positions at the next meeting. Have some trustworthy persons count the ballot, or do so yourself in their presence. Follow the ballot as a guide. The member receiving the highest number of votes will be president, the second vice-president, and so on. However, always choose from the number elected, the most capable for secretary, even if the member has enough votes to make him, or her, president. The secretary is the most important officer, the president second, the treasurer third. The election of one dishonest treasurer is enough to bring the society into discredit. Practically, the Director has it in his own hands to select the various officers. This is as it should be. An officer once elected, cannot be excused from accepting the office. Better expel him, or her, from the society, than have him refuse to accept. Let this be understood and there will be few refusals. Never permit an officer to serve more than one term. This should also be clearly understood from the beginning, so as to avoid trouble. The retiring officers should form the council for one year. They, with the active officers, should hold a meeting once a month to discuss applications for membership, and such other matters as may be brought before them. Encourage all the members to render a prompt and cheerful obedience to officers. Maintaining this respect for officers is maintaining your own.

THE ACCOUNTS.

The accounts should be audited once a year. Do it yourself, or select a prudent person to do it. You can seldom expect perfect exactness. If there should be a trifling error, pass it by without noticing it. Never expect an absolutely correct balance from roll book marking, and receipts of treasurer. The better way is to count receipts after the meeting, and enter the results at the time. It is unwise to question the accounts of a good, honest person. The shortage, if any, can be accounted for without imputing dishon-

esty. Being too exacting will turn members away from the society. If a member is out-and-out dishonest, he will soon, of his own accord, cease to trouble you. Never have any wrangling about accounts in a public meeting.

In the children's societies, let the treasurer deposit the funds either with the priest or with the sister. It is not prudent to expose children to temptation by allowing them to keep the money in their possession.

The members of the Altar Society are likely to prefer paying their dues to the priest. When this can be done, let the priest in charge act as financial secretary.

RETREATS.

A triduum, or three days' retreat, should be provided each year for the men's and women's societies. The retreat for the women should be in Advent, for the men in Lent. Have the society make the offering to the missionary. Instructing them, by this means, in their duty regarding the honorarium, is an excellent way of making them place a proper valuation on the services of their Reverend Director.

A pastor needs to exercise some care in discriminating between the religious who may be sent to him by superiors for giving such retreats. Do not allow them to send whomsoever they please; that is, anyone who wears the habit. Know your man. An imprudent missionary frequently does more harm than good. The habit does not make the successful missionary. At the conclusion of the retreat, all should renew their Act of Consecration.

RECEPTIONS.

There should be a specified time set for the reception of new members, and that twice a year for all the societies except those of the married men and women. Make a great deal of such occasions. Invite a stranger to preach, if you can conveniently do so, and carry out the ceremony with all

possible solemnity. Have it before the entire congregation. Let the candidates approach the rail holding lighted tapers in their hands. They should be induced to make an offering of these, after the services, for the use of the altar. Have them repeat the Act of Consecration after you, in a loud tone of voice. Speak a few words of encouragement. Close the services with Benediction.

FUNDS.

Always use the funds for the object for which they were intended ; never divert them from the proper channel. You will have little if you do. There is an Altar Society account book in existence which contains the following entry among others : " Credit : By collection for Vestments, \$48.00 ; Debit : To a new lounge for pastor's room, \$48.00." It is to be feared there are many such account books. No wonder that the vestments are in a ragged condition where such a state of affairs exists. Money is not the real object of the society, yet without it there is no activity. A non-paying church member is a poor stick. A non-paying society is like it. The pastor will manage to care for the real poor, so that their feelings may not be hurt. Never permit a poor person to suffer for non-payment of dues. As a rule, it is the wealthier portion of the flock who are the most penurious. It is well for us to instruct the members of societies in the *art of giving*. Often it is not the lack of generosity which makes people niggardly, but the lack of the knowledge of what to do. The knack of giving at the proper time, and in the proper manner, is a *real art*. Let the people know where and for what the money is used. Make financial statements at least once a year. Account for the pennies, and you will not be lacking in having them. Make our people feel that everything that is done for the Church is done for " Our Good God."

It is never well to have a society solicit funds for a society's benefit, *i. e.*, banner, uniforms, etc. This should never be tolerated. A public solicitation from any society, no matter

by what means, must be for some general benefit of the congregation.

CARDS.

Cards¹ something like the following are of great help for the prompt payment of dues. They should be used in all societies where fixed dues are required.

(Front—Altar Society.)

(Reverse—Altar Society.)

No.....
ALTAR SOCIETY,
 ST. AUGUSTINE'S CHURCH,
 KALAMAZOO.

"I have loved, O Lord, the beauty of Thy house, the place where Thy glory dwelleth."—Psalm xxv.

Mrs.

Has contributed as follows :

18.....

	DUES.	DONATIONS.
January
February.....
March.....
April
May
June.....
July.....
August
September....
October
November.....
December

[SIGNED,]

DUTIES OF MEMBERS.

- 1st.—Attend the meetings.
- 2nd.—Seek to increase the membership.
- 3rd.—Receive Holy Communion once a month.
- 4th.—Pray for the living members of the Society.
- 5th.—Pray for dead members.
- 6th.—Attend the Requiem Mass, celebrated for deceased members.
- 7th.—Receive Holy Communion once for each member who dies during the year.

"The fir tree and the pine tree together adorn My sanctuary."—Scripture.

"Flowers of many kinds and leaves of trees and branches of vines contribute to the beauty of the church."

"A pious mind, devoted to Christ, is intent upon small things, as well as great, and neglects nothing that pertains even to the meanest office of the church."
 — St. Jerome.

"The work of the altar should be a labor of love, without money and without price."—St. Augustine.

"Everything should be done decently and in order."—Rubric.

¹ They can be had from any printing-office at about \$1 50 per hundred.

(Reverse—Boys' Society.)

(Reverse—Christian Doctrine Society.)

PLEDGE.

WITH the assistance of God, the Ever Blessed Virgin, and our Glorious Patron, St. Anthony, we solemnly promise to abstain from all intoxicating drinks while we remain members of this Society.—AMEN.

ORDER OF BUSINESS.

1. Call to Order.
2. Prayer.
3. Roll Call.
4. Paying Dues and Fines
5. Proposing New Members
6. Reading Minutes.
7. Report of Committees.
8. Report of Secretary.
9. Report of Treasurer.
10. Unfinished Business.
11. Special Business.
12. Director's Instruction.
13. Adjourn.
14. Prayer.

FINES.

ABSENT from meeting, 5 cents. Absent from Communion, 5 cents. Coming late to meetings twice in succession, 5 cents.



“IMPARTING Truth to others, we give what outlives ourselves, survives death even, and blossoms in the tomb. Rightly, therefore, is the gift of Christian Doctrine called the greatest alms.”

—LACORDAIRE.

These cards must be renewed each year. The old ones should be called in. This will make members careful of them, as well as settle all disputes about dues. We would suggest that all such cards, and all donation cards, be carefully assorted and placed under the Altar steps of the High Altar, at the end of each year. Let the members of societies know this. Have them know also that every Sacrifice you offer on that Altar, the names on those cards will be included in your memento for benefactors. If you have never used this means of encouraging contributions, you will be as-

tonished at its results. The cards will be kept clean, and be paid up in full. Never make light of old cards. Don't throw them on the floor or tear them up before a member. The cards lose all their value with such actions. Never permit the owner of the cards to write the dues for themselves. Get a rubber stamp about the size of the head of a pencil, have on it the letter X within a circle. Use this stamp for cards. With it you can accomplish rapid, neat work, and it cannot be so easily counterfeited. Insist on members bringing their own cards. Discourage sending them with children. The payment of dues at any other time than at meetings should be discouraged. The donation columns are for sums above the dues paid at each meeting. Those who are prompted to donate in this way do not care for further notice of it. Hence the X stamp, in the donation column, is sufficient receipt for same. Change the color and style of card each year.

SINGING

should be encouraged in all of the societies. Do not allow this great means of good to go into disuse.

TROUBLESOME CHARACTERS.

There are to be found in church societies, as in every other body, members who by their conduct become an annoyance, and frequently do harm to others.

In children's societies you will find those who endeavor to keep others from regular attendance at meetings, and entice them to spend their due money for candy, etc. As soon as you discover these mischief-makers, dismiss them at once.

Children of older growth become jealous. They will sow the seed of discord, and use their little endeavors to "break up" the society. As a rule, they are double-faced and always use tools for their ends. Hence, the evils of cliques. Petty

and mean characters will not leave the society when they are dissatisfied, but remain to give trouble. As a rule, they want to appear as being friends of the priest. They misconstrue his words, and retell, as his, sayings that he never thought of uttering. They make use of all their endeavors to inveigle others into mischief. They coax and promise. They are fond of newspaper notoriety, and glory in a victory over the priest. They claim credit for everything that is being done in the society, as though it proceeded from them.

These petty individuals delight in getting others into trouble.

A wholesale dismissal of all connected with such persons, or cliques, even if it takes every officer, is the only measure for effecting the safety of the society. Do this gently if you can. Harshly if you must.

In women's societies it is the talker that does the harm. Be careful of anyone who will bring you a story. As a rule, you will have a dozen about yourself circulating for the one that is brought to you. *Silence is the powerful armor of the priest.* The warning of the Gospel in regard to the "yea" and "nay" applies eminently in his case. As a rule, any attempt at explaining the things you may have been foolish enough to say will only complicate matters.

MEN'S SOCIETIES.

We must acknowledge that our influence with men has been much weakened by the disposition on the part of the poorly instructed to confound the meaning of the words liberty and license. We find that this is taken advantage of by evil-minded men, and there is a disposition on the part of many to listen to the voice of disorder, and follow in its wake. A politician usually takes advantage of this weakness among his Catholic brethren, and will seek to give himself importance by opposing the priest, whom he finds to be the only obstacle in his way. Keep politicians out of church societies. They are not a help to the church, and simply join for their own ends. When they fail in the

accomplishment of their designs, they will resort to all sorts of measures to stir up opposition. Put such a one in his place when he begins to find fault with the method of electing officers. This will be the starting point. Then is the time to "nip such in the bud." The plan we have proposed will prevent electioneering. But the disgruntled will find some opportunity to condemn what they are apt to call priestly tyranny. They fail to have their own way, and this is the source of their discontent. Hence, I would say: Avoid the chronic office-seeker; classify him with the fault-finder and intemperate. It is hard to guard against such. They neither practice nor respect candor and truthfulness, and in general they have no regard for holy things.

It is these who delight in uncovering the sores of the parish. Woe to the priest, if his life has not been blameless, when such men have been his bosom friends, as is too often the case. They worm their way into the confidence of the priest, only to strike him a death blow at their own pleasure. There are few unfortunate outcasts in the priesthood who may not trace their misfortune to such members, or ex-members, of a church society. In the same category with the above must be classed certain characters who, attaching themselves to a society, pretend to be everyone's friend. A true man must have oppositions, therefore enemies. Beware of liberal Catholics! Beware of nationalism! It has caused more sorrow for the Church in this country than all other sources combined. Malcontents will revenge their littleness by trying to bring about discord.

How are we to stop this evil? Pray. Keep quiet. Remove members who show the dispositions which I have mentioned, before they become a malignant growth. Bishops have a sacred duty to be slow in listening to reports against priests from members of societies. A priest who has deserved the confidence of being placed in charge of a parish, must be trusted as a man who knows enough to care for his flock in a manner which makes the interference of the Bishop in every petty squabble unnecessary. We have known of societies boldly asserting that their influence

was paramount with the Bishop. They may not be church societies, yet they call themselves by the Catholic name. If you think any good can be accomplished, send for the discontented party and talk straight to him. Where there is any Catholic feeling left, it will be well to induce him to approach the Sacraments frequently, say, every two weeks for three months. Our Lord may change his disposition, and bring him in the end to become a useful member. But do not place any confidence in expressions of regret until your man by his actions shows true signs of amendment.

If we ourselves have made mistakes, let us not fail to rectify them. Let us apologize. It is the Christian way. Humility always brings its blessing. We are not infallible. A gracious "giving in" when there is nothing of importance at stake will often effect much good.

There is no wisdom in insisting upon your own views with societies. If there appears to be any fault, don't speak of it until you are sure you have reason. Be quite certain that you are right before you act; hence, never follow the momentary suggestions of impulse. When you are right, stand firm. If you do go down in the storm, you will soon float. God takes care of His priests, when His priests let Him carry the burden. The divine promise, "I will protect thee as the apple of Mine eye," is not a mere phrase. When you want satisfaction, and make up your mind you are going to have it, and use worldly means to obtain it, you plainly declare that you will get along without God. On the other hand, when our burdens are cast on Him, we shall recognize that "revenge is mine, saith the Lord."

In order to uphold God's kingdom on earth we shall need the co-operation of every true man and woman in the parish. But while we have the right and duty to seek that co-operation, we should never forget that we are the leaders under God, so that our intercourse may not degenerate into familiarity, or mere human attraction. While proud of our dignity as priests, the humility of the creature should help balance the honor of the Creator. Honest, open, manly friendship is all that we should ever seek. Friendships which shun the

light of day are means of destruction. There should be no distinctions, no personal preferences in our converse with the people under our care. Treat all alike. Treat all fairly. Making your spiritual children your brethren will dispel disturbing elements, and unite all your parish in working solidly for the honor of God in His Church.

FRANK A. O'BRIEN.

St. Augustine's Church, Kalamazoo, Mich.

THE CHANT OF THE CAPTIVE—THE PRIEST'S DAILY PRAYER.

(PSALM CXVIII.)

IT is a remarkable fact that the one thought to which the lips of the priest give most frequent expression during the exercise of his sacred ministry is that of "Law." During the less than half-hour which it takes to recite the Little Hours of the Morning Office this thought is repeated at the rate of six times each minute.

What is still more remarkable than the frequent occurrence of the same idea in a small compass is the fact that this constant repetition does not carry with it the feeling of monotony which ordinarily accompanies a recurrence of the same thought or sound, especially in prayer. We grow no more weary of reciting day by day the hundred and eighteenth Psalm (cxix in the Hebrew Bible), with its unbroken refrain of praise to the Lord of Law, than we tire of the "Our Father," with its pithy and comprehensive variety of petition. "Love sings it forever without ever repeating" has been aptly said of this remarkable chant of the Hebrew captive, which is recited by a million tongues each hour throughout the world.

1 Those who recite the Roman Office repeat this Psalm daily in the "Little Hours."

To the unique character of its subject matter, which in every one of its hundred and seventy-six verses pronounces some form of the word "law" (except in verse 122), the hundred and eighteenth Psalm adds a peculiarity of form which is alike interesting and instructive.

The hundred and seventy-six verses are divided off in groups of eight verses, thus making twenty-two groups. All the verses of each group begin with the same letter of the Hebrew alphabet in regular succession, so that the first eight lines commence with א, the second eight with ב, the third eight with ג, and so forth. Corresponding to the twenty-two letters of the Hebrew alphabet and the twenty-two stanzas of the song, the sacred name of *Jehova* occurs twenty-two times. Each verse consists of twelve syllables.

Without entering into a detailed exegesis of this Psalm, which has been explained by many of the Christian Fathers, notably St. Ambrose, St. Augustine, St. Hilary, besides many later writers, we propose to give a practical survey of its structure and contents, in order to direct attention to the didactic element divinely inspired, whence "those who would attain exquisite virtue derive the secret of perfection, while the tepid are awakened to a longing for what is better." (Theodor. In Ps. 118.)

The cxviii Psalm, the longest of the Psalter, contains, as we have said, in each of its 176 verses (but one) an expression of the idea of "law." The Hebrew language employs ten (eleven) different words for this thought, in allusion, as the rabbis teach, to the ten commandments given by *Jehova* to Moses on Mount Sinai. The translators of the Greek, Latin, and English Bibles to mention only those which interest our readers—have not in all cases given a consistent translation of the original text, probably because they did not see any marked difference of meaning in the several terms used to express the idea of law. Indeed, even philologists are not at all sure that they have the key to the distinction in every case, just as in our own language the idea of "commandment" might easily be confounded with that of "precept" or "ordinance."

Let us give the expressions as they occur in the text and the ordinary translations.

HEBREW.	SEPTUAGINT.	VULGATE.	ENGLISH VERSIONS.
תֹּרָה I	Νόμος.	Lex.	Law.
עֲדוּת II	Μαρτύρια.	Testimonia.	Testimonies.
פְּקוּדִים III	Εντολή.	Mandata.	{ Commandments. Precepts.
חֻקִּים IV	Δικαιώματα.	{ Justificationes. Sermones.	{ Justifications. Statutes.
מִצְוֹת V	{ Εντολαί. (Μαρτύρια.)	Mandata.	{ Commandments. Ways.
מִשְׁפָּט VI	{ Κρίματ. Διάταξις.	{ Judicia. Ordinatio. •	{ Judgments. Ordinances.
דֶּרֶךְ VII	{ Οδός. Δόγος.	Via.	Way.
אֶרֶץ VIII	{ Οδός. Δόγος.	{ Via (Semita). Sermones.	{ Ways. Paths.
דְּבַר IX	Δόγος.	{ Sermones. Verbum.	{ Words. Word.
אָמַר X	Τὰ λόγια.	Eloquia.	Words.
אֱמֻנָה (XI)	Ἀληθεια.	Veritas.	{ Truth. Faithfulness.

If we examine the etymology of the original terms we discover an unexpected variety of thought illustrating the same fundamental theme.

The first word, *thora* (I), signifies "law" in the general sense of *precept*, but a precept which having the highest sanction implies at the same time doctrine or *instructions with respect to conduct*. In this sense we find it used in the first verse, "Beati . . . qui ambulant in *lege Domini*," and in about thirty places throughout the Psalm.

The second term, *hedoth* (II), the idea of "law" is connected in a special sense with that of representative or *appointed authority*. It is the "law" put on the head of the King. Symbolically as a roll which he is to keep before his eyes and inculcate upon his people as the revealed will of

God.¹ Hence, it is aptly translated as *testimonium* inasmuch as it stands a witness to divine authority, a proof and argument in behalf of the law of Jehova, which requires to be studied and cultivated. "Beati qui scrutantur *testimonia ejus*" (verse 2).

The third word employed for "law" is, *piqqudim* (III), translated as *mandatum* in about forty places. It contains the idea of a mission or *commission* to enforce the right of dominion and to deal out punishment. We find the word used allegorically for Babylon (Jer. 1, 21), and this exactly corresponds with the idea of captivity as a retribution or visitation of the divine law. The verb בקר, from which the noun is derived, signifies: (1) to visit, examine, subject to trial, punish; (2) to set over, appoint. Whence we have the twofold thought of dominion and punishment.

The next term, *chuggim* (IV), presents to us the idea of "law" as *firmly established*. The root of the word signifies to engrave, that is, to cut deeply into. In this sense the word here used has been read as expressing the fundamental law which, begetting a just moral instinct, restrains the will.

Mizoth (V), for which we have ordinarily "mandata" in Latin and "commandments" in English, implies the idea of joining closely together, *rendering compact*. Thus it indicates a command which is given in common to all, which unifies the subjects and binds them to the Lawgiver. "I have sought Thee with all my heart, make me not wander from Thy commandments" (verse 10), and again, "Thou hast rebuked the proud who wander from Thy commandments" (verse 21).

Next we have a word, *mishpat*, or, in the plural form, *mishpatim* (VI), which is the "law" in judicial utterance. It has, moreover, the sense of a privilege, and we find it both in Jeremiah (xxxii, 7) and in Samuel (i, 8, 9; x, 25), used as

1 In some Psalm titles it stands for the musical choir. It may be noted in this connection that the ideas of music and of authority are closely united among the ancient peoples; thus, among the Chinese, *music* is called not only "the echo of wisdom," "the mistress and mother of virtue," but, in a special sense, "the manifestation of the laws of heaven."

the right of redemption. Some writers¹ maintain that this Psalm is throughout of a Messianic character, and that the division into octaves indicates the perfect fulfilment of the law in the accomplishment of the time of Redemption. If so, we have an additional argument to support this thought in the fact that the word *mishpat* applies not only to the law of the Hebrews, but to that of the heathen religion (Cf. 1 Kings xvii, 26), thus indicating the call of the Gentiles who live according to the dictates of the natural law, the norm of right written in the heart. "I have chosen the way of faithfulness, I have held Thy judgments," says the Hebrew text (verse 30).²

The seventh word, *Derek* (VII), which is the equivalent of "law" in the original, is translated by *way*. The root from which this word is derived signifies "to wander," but with the notion of making headway, *advancing*. Hence, it is used for "walking on an easy, level road, free from hindrance." Thus it comes to mean the *law as a help to perfection*. When joined with the name of God, it means *God's way of acting*, that is to say, with order and beneficence, and without anyone or thing being capable of resisting.

Orach (VIII), the next term, is *the law of life*, the turning of time to just account. In this sense we translate it as *Via, semita, sermones* (that which binds men together), their ways of acting, the path of life; and they are called *His* ways inasmuch as they are *marked out for us by God*.

The ninth term for "law" is *Dabar* (IX), which occurs about a dozen times. It corresponds to the Greek word *Λόγος*, and signifies at once a word, an act, and its reason or cause. It is the divine law, proceeding from eternal equity and creative as the first *fiat*.

Finally, we have *Emer* (X) and *Amanah* (XI), closely allied, yet differing in so far as one elucidates the other. The one occurs repeatedly and is translated *eloquia* or *words*; the other is mentioned once and rendered as *veritas*, that is, *truth*,

¹ See Wolter's *Psallite sapienter*, Vol. IV, ad Ps. cxviii, p. 450.

² In verses 84 and 132 the word *mishpat* occurs, but not as synonymous with the Law of God.

fidelity. The interpretation that the *word of God* is the *law of truth*, follows quite naturally. The verb *emer* literally means *to stand high, to shine forth*. Thus, the idea that the law of God brings light to our feet, that it is infinitely above human laws and truth, an infallible norm by which we may regulate our conduct, belongs to the quality of this word. Moreover, *Amanah* signifies *a covenant*, a decree, sure and inviolable, such as the law of God with its promise of an inheritance to those who are faithful to its behests.

We have said above that the one hundred and twenty-second verse is the only one which does not contain an expression of the idea of law. The Vulgate has "*Suscipe servum tuum in bonum*," which our English Bible renders "*Uphold Thy servant unto good*." The Hebrew word corresponding to "*suscipe*" or "*uphold*" is עָרַב, which signifies *to be a surety, to protect as by legitimate compact*. It would not be difficult to find in this expression an allusion to the protective or redeeming virtue of the divine law or covenant. "*Redeem me, quicken me for Thy word's sake*," says the inspired writer shortly after, and in many places he alludes to the redeeming power of the law, as "*Be Thou mindful of Thy word to Thy servant in which Thou hast given me hope*" (verse 49 and the following).

There are hardly any exegetical difficulties in the Psalm which will not yield to a thoughtful application of the different meanings which we have pointed out.

The Psalm is, accordingly, a practical meditation upon the grandeur and utility of the divine law. The wonderful versatility with which the simple theme is handled gives an excellent lesson in the study of "*mental prayer*." Some writers view it as a simple repetition of the same idea, without any apparent aim at definite order of thought. Others, like Delitzsch, fancy that they recognize a systematic development in the train of successive ideas.

"*Quae voces*," says Bellenger, "*quamquam videantur in specie differre significatione in hoc tamen psalmo synonymae promiscue usurpantur ad significandam legem Dei et doctrinam ab eo traditam, adeo ut psalter solum voluerit hoc*

varietate appellationum eo plus reverentiae et dignitatis doctrinae et legi divinae conciliare, variasque ejus qualitates, notas, proprietates et effectus indicare."

The whole may easily be reduced to a few leading propositions, or truths, with varying refrain, as follows :

1. He who loves and observes the law of God
 - a.* Is rendered happy ;
 - b.* He obtains true wisdom ; and
 - c.* Is preserved from evil.
2. The Psalmist having recognized this truth
 - a.* Loves the law of God exceedingly ;
 - b.* Meditates upon it continually ;
 - c.* Strives to be faithful to it.
3. This effort brings upon him difficulties and severe persecutions.
4. Convinced of sure retribution, he zealously vindicates the law against evil doers.
5. Prays for fidelity and perseverance in the law.
6. Avows his gratitude for the benefit of being admitted to the observances of the law, and for the trials which its fulfilment have brought upon him, because he recognizes that these trials have brought him nearer to God.

Who the author of this Psalm is cannot be fixed with any certainty. Many attribute it to David ; but the style of language, the form of composition and certain expressions in the Psalm itself show it belongs to a later period, the period of decadence in Hebrew poetry. The fact that there is no allusion throughout the Psalm to the Temple and the Jewish sacrifices seems to indicate that it was composed during the time of exile. Perowne holds that its date must be fixed posterior to the Babylonish captivity, at a time when Esdras and Nehemias revived the remembrance of the law among their subjected brethren.

Several passages seem to indicate that the author was a young man, one of the priestly rank among the captives, who meets with much opposition and persecution in his efforts to vindicate the law of Jehovah. "He is misunder-

stood, ill-treated, and persecuted by the adversaries of the word of God, and especially by a government hostile to the true religion (verses 23, 46, 161). Put in bonds, he is in constant expectation of death (verse 109). But throughout he recognizes the hand of Jehovah amid his trials, sustaining and comforting him, and averting the machinations of his enemies."

· It is a prayer full of instructive thought for the priest, the defender of truth and the guardian of divine law. "Quanto videtur apertior," says S. Augustine, "tanto mihi profundior videri solet."

H. J. HEUSER.

CLERICAL STUDIES.

XXVIII.

HOMILETICS (II).

TWO forms of discipline, as we have seen, serve to prepare the young cleric for his future work as a preacher; first, his general studies, in all of which that work is kept constantly in view; secondly, a series of special instructions and exercises extending over the whole period of his theological course, by which he is initiated into the rules and practice of the art in its principal forms.

By these means, intelligently and steadily applied, much may be accomplished, and those who have turned them to the best account are generally found ready, at the appointed time, to assume the task which awaits them. Yet it must be confessed that to no other duty do they find themselves, as a rule, so unequal at the outset. Preaching, seen in the distance, or attempted as a literary exercise, may seem easy enough; but when taken up for good, as a part of the sacred ministry, it proves to be surrounded by all manner of diffi-

culties. Unless he confines himself to what is easiest, or simply appropriates the work of another, the beginner is perplexed at the very outset as to the choice of his subjects, and as to the aspect under which he should consider them, and when both have been determined to his satisfaction, the work itself still remains to be done. Materials have to be collected, and among them a selection made of what is most to the purpose. Then come the ordering and accommodating of all to the special requirements of the occasion, and, finally, the literary care to bestow on the whole work. No one of these things can be neglected, but it is a hard task on the young preacher to compass them all. When he attempts it for the first time, he generally finds himself confused in his conceptions, meagre in available knowledge, feeble in power of illustration and development ; he discovers, in short, that his education as a preacher is only begun, and that, to say nothing of eminence, if he would reach even a fair degree of success, such as he is bound to aim at, a considerable amount of labor is still before him.

To describe briefly of what kind that labor has to be through life, and especially in the early years of the priesthood, is the object of the present paper.

I.

Progress in the art of preaching means, and can only mean, growth in religious knowledge, speculative and practical, and in the power of impressing it upon a Christian audience.

As regards the knowledge of Christian doctrines and Christian duties, the youthful preacher, notwithstanding his lengthened course of preparatory studies, has yet much to learn. His dogmatic conceptions are still in many ways superficial, narrow, bound up in formulas, and lacking the openness, freedom, pliancy and ready combination with other truths which characterize a thorough acquaintance with any system of thought. Why are doctrinal instructions often so dry, so uninteresting, so full of iteration? Mainly because the speaker is unable to enter into his subject more deeply. His knowledge stops short with the text of his manual and

has never been expanded by further study. The wider speculations of the great theologians, the views of the Fathers, the philosophy and the history of the doctrine itself, are almost entirely unknown to him. To its bearings on other truths, or on the conduct of life, he has given little or no thought. What wonder if his discourse is only a translation of his text-book, or a lifeless reproduction of what he has hastily gathered from some other source?

For similar reasons his moral instructions are equally defective. At the beginning of his ministry the young priest knows, indeed, the rules of moral and Christian conduct so as to be able to decide with sufficient accuracy the cases which come up before him in the tribunal of penance. But the knowledge strictly requisite in the confessor is by no means sufficient for the preacher. It is to the whole sphere of moral goodness that the work of the latter extends; to the lighter as well as the graver duties of life; to counsel as well as to precept; to the endless applications of the law as well as to its abstract, general forms; to the obstacles which interfere most with its observance as well as to the motives which induce men most effectively to follow it.

Hence the need of a closer and deeper study of the Gospel and of its teachings, of the traditional spirit of the Church, of the practices of Christian piety and the rules of the ascetic life. Hence, also, the necessity of knowing the world and the human soul. For they are the subject-matter of the preacher's action. It is to his fellow-men that he is sent, to win them from their evil ways and turn them to God, and how can he do it unless he knows them as they are? It is not sin in general that he is expected to combat so much as the prevailing sins of his people. It is against their besetting weaknesses that he has to caution and strengthen them; it is their special delusions that he has to dispel, their special temptations and dangers that he has to keep steadily before them. He must appeal in his proofs only to principles which they recognize, in his exhortations only to feelings to which they are alive, or which he has the

power to awaken within them. And since, underlying the differences of individuals, classes and races, there are fundamental, unchangeable elements of human nature which are the same in all, similar thoughts and principles, similar springs of action and life, the preacher has to be familiar with them all so as to stir them into action with unerring touch, whenever he needs to appeal to them.

Such is the field of labor that spreads itself out before the preacher at the very outset of his career. But beyond it lies another much vaster, which he cannot neglect, the field of general culture.

The need of general culture in the orator—that is, in whoever is frequently called upon to address an audience—has been recognized from the beginning by all those who have laid down the laws of public speaking. Aristotle, the greatest teacher among the Greeks, places it unhesitatingly in the foreground. The proper “invention” of striking ideas, he tells us, though in part depending on natural ability, depends still more on having the mind fully stocked with all kinds of knowledge. Cicero and Quintilian, the greatest authorities on the subject among the Romans, insist upon the same thing. In the judgment of Cicero, oratory includes the study of philosophy, of laws, of the structure and nature of man’s frame, of the arts of reasoning, of history and of poetry. Indeed, as Fenelon remarked, he seems to think that an orator should know everything. How much more the preacher, whose subject, Religion, is closely connected with every aspect of man’s nature and history, while, in itself, it is a standpoint from which the whole world has to be viewed and judged. By no other means can the preacher keep his hearers constantly interested. A lively manner, grace, facility of expression and other similar gifts may help much in that direction, and occasionally suffice to secure attention. But they can do so only occasionally, not habitually. The only thing of which the mind never wearies is fresh nutriment, new thoughts, new facts, new aspects of things. Iteration is fatal to the most striking and most solemn truths, and with those who are frequently called upon to speak, iteration

is a necessity which can be averted only by accumulated wealth or steady growth of information.

The preacher should, therefore, like Bacon, "take all knowledge for his province;" he should at least keep his mind open in every direction, adding constantly new facts and new truths to his mental equipment. Philosophy, history, the events of contemporary life, the discoveries of science, literature, art, everything will prove serviceable. There is not a law of nature or of mind, not a fact or feature of the visible world, that has not its counterpart in the moral and spiritual order, so that in this divinely established harmony the preacher finds an inexhaustible supply of images, analogies and illustrations, which captivate his hearers and shed a bright halo of light around his most arid and arduous subjects.

Finally, the resources and the power of the preacher thus assured, and with the proper materials at his command, he has to put them into shape; that is, from their confused mass, to evolve something clear, forcible, orderly, unmistakable in its purpose, with everything in its proper place and in due proportion, and where no element is admitted which does not lead to and subserve the object in view. This, indeed, is the most difficult part of the task, especially for the beginner, and requires most patient and persistent effort. But it has to be done at any cost. Something barely tolerable may perhaps be achieved without it; but all real, abiding oratorical power is won only at the cost of hard, enduring and often ungrateful labor. Indeed, a man can improve in nothing if he contents himself with doing what is easy. Progress means strictness with self, a ready rejection or recasting of what is unsatisfactory, a patient retouching and improving of what is still imperfect, a constant striving to do one's best. In no other way have those succeeded whose names have come down to us in connection with any of the liberal arts. Such, in particular, is the experience of almost every successful preacher of past or present times. What seems to us so easy and so natural in their utterances is the fruit, they tell us, of persistent and often most painful exer-

tion ; and when the individual sermon has cost them little, it is only because of the considerable work that has gone before it.

Such is, in its general features, the labor which awaits all those who assume the duty of preaching. For no two is it entirely alike, each one having duties, requirements, gifts, facilities and difficulties peculiarly his own. Yet there are certain common lines upon which all have to move, certain practices that cannot be omitted with impunity, and which, consequently, it will not be out of place to point out here.

II.

THE FIRST IS READING.

The preacher should read a good deal. He has to read in order to keep up that professional knowledge upon which his work mainly depends, and, again, to collect the special materials necessary for each one of his discourses. That general culture of which we have spoken can be acquired and maintained only by much reading. In one sense a preacher cannot read too much, nor on too many subjects, since all, as has been said, may serve his purpose ; but practically, he has to confine himself to what will serve it best.

From that point of view, nothing, of course, can compare with the Bible. The word of God is the choicest nutriment of the Christian soul ; it should be the daily bread of the preacher. With a familiar knowledge of the Bible, he could almost neglect everything else and yet speak in a fitting manner of all the great themes of Christian faith and Christian life. The Fathers had little else to turn to, and since their time it is at the school of the Bible that all great Christian orators have been trained ; it is mainly from its sacred pages that they have gathered, not only divine truth, but depth of thought, sublimity of conception, majesty of diction, vividness of color, unction, inspiration, whatever, in short, gave them the power to sway men's souls and turn them to God.

After the Bible, the Christian orators, ancient and modern; the Fathers, St. Augustine especially, and St. Chrysostom; not so much for what may be borrowed directly from them as for the exhibition to be found in both of what true preaching should be—natural, spontaneous, full of life and full of the Gospel. As regards modern sermons, their helpfulness is too well known to need comment. There is, in fact, a common and constant danger of their being too freely used, the less industrious, as well as the less gifted, judging it easier to copy than to imitate them. In this connection it may be well to remark that all subsist more or less on what has been thought or said before them. Truth of every kind is a tradition, in form as well as in substance. To draw wealth from those whose treasures lie open before us is a sort of natural right, exercised consciously or unconsciously by all. Striking images, beautiful thoughts, deep truths are promptly assimilated, and what is duly assimilated becomes part of ourselves and is really our own. To use what comes in our way, by fitting it into the framework of our thoughts and mingling it with what already fills our mind, is the very end and object of our intellectual intercourse with books and with living men. What injures the preacher, intellectually and morally, is the habit of living on the work of others with as little as possible of personal effort. The result is ordinarily poor—almost unavoidably so, for a discourse is essentially personal, and lack of individuality in it always means absence of power.

There are two other sources to which the preacher has constantly to turn for knowledge and inspiration: ascetical and devotional books, and the Lives of the Saints. But so much has been said of both in our remarks on Ascetic Theology that we merely point to them here as being far more helpful to the preacher than is commonly thought.

In the matter of general reading, the preacher will naturally be guided by his own intellectual bent. If a choice may be suggested, we would say that the subjects most helpful are generally those with which his hearers are especially

acquainted, such as the various arts and sciences, history, etc. Allusions to them are promptly grasped, and, if intelligent and judicious, are thoroughly enjoyed. We know how much St. Francis de Sales adds to the interest of his sermons and spiritual writings by the freedom with which he borrows illustrations from natural history, as he had learned it from Pliny and the ancients. The fuller and more accurate knowledge of our day would be still more profitable, and we have no hesitation in saying that in Sunday-school and familiar discourse the religious teacher would find an inexhaustible supply of happy illustrations in a wider acquaintance with the habits and instincts of animal life.

Lastly, if the young priest would always clothe his ideas in the most appropriate language, he should keep in touch with the best literature. Reading authors is like living with them; one adopts unconsciously their modes of thought and their vocabulary. Here again a choice is necessary. In the abstract, the great writers, "the classics," are the best, and to enjoy them more than any others is a sure sign of a literary taste improved and refined. Yet to many, writers of lesser name and merit may be more serviceable, because more accessible; and practically, the preacher has to cultivate chiefly those from whom he gathers most inspiration, and in whose writings he finds the fullest and happiest expression of his own thoughts and feelings.

In this department the poets should have a special share. Oratory and poetry go hand in hand; they are sister arts. Both appeal to what is noblest in the human soul; both aim at reaching it through the imagination. The greatest thoughts and the highest aspirations look for their expression to the orator and to the poet. Nowhere can the orator find as with the poets that beauty of expression, that vividness of color, that grace and delicacy of touch which add so much power and charm to a discourse. Bossuet, we are told, was wont to prepare himself for his immortal "*Oraisons funèbres*" by reading aloud a chant of Homer. From the greatest of ancient poets the sacred fire of inspiration leaped into the soul of the greatest of modern orators.

SECONDLY, REFLECTION.

By reading, the preacher gathers the elements of discourse ; by reflection, he assimilates them. The former is useless without the latter. Reading is simply a waste of time if the mind is not kept actively working on what is read, to understand, to judge, to unite what is of value in it with one's previous thoughts. Conversely, the thoughtful preacher makes everything available that comes under his notice. Like the artist who, pencil in hand, is ever busy, sketching picturesque aspects of things as he falls in with them, or quietly studying the outlines and play of features of the men he meets and converses with, and all in view of the pictures he means to paint one day ; so the preacher observes, listens, takes in all the passing scenes of life in the book, the review, the daily paper ; in his unceasing intercourse with his people. All his experiences of men and things are noted, remembered, to become, when occasion requires, some of the most valuable elements of his preaching.

Not only does reflection serve to assimilate what comes from without, but it prepares and widens the mind to receive what is thus offered, and urges it to pursue what is still distant. It begets a craving for knowledge, just as the physical appetite for food impels living beings in quest of it and disposes the whole digestive system for its reception. Previous reflection is an absolute necessity in whoever prepares to write a sermon. His first care should be to think out and note down his personal conception of the subject and of its various developments, thus exercising his mental faculties and power of invention. After that he may read and thereby enlarge or modify his original conception ; but even thus transformed it still remains his own, and retains all through the impress of his personality. Preachers often fail to realize how much they lessen the value of their work, and, instead of shortening, lengthen it in the long run, by adopting the easiest and quickest way of composing their sermons. A single subject thoroughly thought out gives a power over the subject itself and all around it, with a general and ever-

growing facility to handle all manner of subjects, which no amount of easier and less personal work can ever supply.

THIRDLY, WRITING.

To write much, especially in the beginning, has always been considered an essential part of rhetorical training. "The pen," says Cicero, "is the best of teachers." *Stylus optimus ac praestantissimus dicendi effector et magister*; and he adds: *Caput est quamplurimum scribere.* (De Oratore I, 33.)

Writing for the preacher has many purposes. He writes, first of all, to remember. He has his note-book, his alphabetical index, into which he gathers the various elements of his discourses of which we have spoken, as they come up before him; strong and impressive thoughts or arguments, happy presentations of doctrine, suggestive passages of Scripture, images, comparisons, etc. A thesaurus of this kind is useful to the industrious compiler far beyond anything of the kind he may find already put together by some other hand.

The preacher writes, in the second place, to draw out his thoughts and to formulate them in connection with each subject; to give expression to what is working within him; to establish a certain order in which the elements he has discovered or selected may be set forth. This, indeed, is a necessary preparation, but only a preparation for what is properly writing, that is, giving its ultimate shape to the sermon. It is this last manner of writing that Cicero has in view, that writing in which the composer puts forth all his literary power and thereby develops it. Literary power is a thing of slow growth in most young men. Notwithstanding their long years of classical training, they go forth with a very limited knowledge of the art of rhetoric or of the resources of their native tongue. Richness of vocabulary, appropriateness and vigor of expression, ease and grace of diction, a happy choice of words, all that goes to make the trained writer or the felicitous speaker is still, in a great measure, wanting. Reading helps to give it, but it can be completely won only by the assiduous use of the pen. Bacon

observes with much reason that "Writing makes the exact man." It sets his thoughts before him and permits him, after due deliberation, to approve, to withdraw or to modify them. It does him a similar service in a literary point of view, giving him an opportunity to weigh his words, to test his arguments, to brighten and polish his diction, to exert, in a word, all his literary judgment and ability. It is to the extreme care and patient effort bestowed on this manner of work that the greatest writers and orators chiefly owe their fame, and whoever, through inability, disinclination, or lack of leisure, is kept from taking similar pains, can never hope to rise much above the common level.

FOURTHLY, ADVICE.

To know the mind of others in regard to our work, of whatever kind it be, is always most profitable. The youthful preacher has an especial need of it, yet there are few to whom that benefit is so commonly denied. Almost all those whose work appeals to the public—the writer, the composer, the artist—learn very soon what the public thinks of them. Through the various channels of public opinion, criticism, friendly and unfriendly, reaches them every day, while other results of a tangible kind tell them still more forcibly how far they have succeeded or failed. Not so with the preacher. The sermon being ordinarily part of a celebration which is obligatory on the faithful, or which may contain other attractions, that they attend in large numbers is no sign that they derive pleasure or profit from what they hear. Besides, a sense of reverence forbids them to be critical, and for this and other reasons very few care to convey to the preacher an unfavorable impression of his work, while those who express approval are too often of that kind that their sincerity is questionable or that their judgment is of slight value. Those whose remarks would be most profitable are slow to speak, because they know that criticism, even when well meant, is rarely accepted and serves too often only to beget resentment.

Is the young preacher, then, incapable of judging correctly his own work, fatally condemned to walk in darkness? Will

nobody sustain him by praise he may accept, or point out to him what is obscure, or weak, or incomplete in his work ?

The help will not be denied him if he is resolved to secure it at any cost.

1. His pastor will usually give it, if humbly and persistently appealed to.

2. Other priests who habitually or occasionally hear him will be ready to do him the same service, if they see clearly that their remarks will be sincerely welcomed.

3. There may be those among his lay hearers who, with proper encouragement, will be induced respectfully to tell him what they think or what is commonly thought, and thus awaken his attention to faults that may, once pointed out, be easily corrected.

4. A written sermon can be submitted at any time to the candid and friendly criticism of a clerical friend, and always with advantage, whether his experience and literary gifts be greater or lesser than those of the writer. Some of the best and most successful preachers of the day are known to have never, during a long course of years, preached an important sermon without first submitting it to the judgment of some candid and competent critic. Surely the friendships of college and seminary life should be sufficient to secure later on a service of the kind to those who sincerely desire it.

Such are the chief means by which those who enter on the ministry may continue to fit themselves for the work of preaching. Few indeed, if any, can employ them to their full extent ; but equally few are those to whom it is denied to use them at least in a certain measure, and if they do so from the beginning, and as far as circumstances permit, the result will be such as to make it a pleasure for them to continue.

Two things they have to bear constantly in mind ; first, that on all occasions, great and small, they owe it to God and to their hearers to do their work conscientiously and carefully ; next, that while the multiplicity of their duties forbids them to give much time to each sermon or instruction, they will find it most profitable to have habitually in

hand one or two subjects upon which they are putting forth all their power.

With the practice and experience of years, the preacher finds his work grows pleasanter and lighter. His individuality has developed ; he has become more and more himself. There has been a corresponding growth of power ; ripeness, measure, tact, practical wisdom, a sense of the concrete have come without special effort.

Can he, then, cease to cultivate his mind and live on what comes thus ? By no means. First, because it is the common condition of all man's powers, mental as well as physical, that if they cease to be called into action, they deteriorate and decay. Who has not witnessed the operation of this law in the various conditions of life ? How often in particular do we not see men exceptionally gifted as speakers, after a period of success, gradually decline and ultimately become commonplace and uninteresting, simply because, for one reason or another, they no longer devote the necessary time or expend the necessary energy on their work !

Secondly, because freshness of thought is essential in a good speaker, and it can be maintained only by keeping the mind in unceasing contact with the sources of truth and inspiration.

Lastly, because even the best sermons of an earlier date need each time to be accommodated to the varying requirements of the hearers and the changing conditions which time and circumstances effect in the preacher himself, else he and they will be found to have outgrown the sermon.

For all those, therefore, who are engaged in the sacred ministry of preaching divine truth, to whatever age or condition they may belong, one thing only remains : To gird their loins for unceasing work and set before them, as a motto, the last words of the great Roman emperor to those who surrounded his death bed :—*Laboremus*.

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THE RT. REV. BISHOP OF COVINGTON'S VIEWS ON PREPARATORY SEMINARY TRAINING IN THE UNITED STATES.

IN a series of interesting papers on ecclesiastical education in the United States, which appeared in the REVIEW during the last few months, I find one in the April number, on Preparatory Seminaries, which, it seems to me, calls for some comment. Its author, the scholarly Bishop of Covington, is well known for his wisdom, candor and experience, and his views accordingly command wide attention. If I venture to express some difficulty in subscribing to certain opinions expressed by the Right Reverend Bishop, it is not in a spirit of captious criticism, but rather to elicit a fuller explanation of the points taken regarding a subject of extreme importance to the Church of the United States.

Bishop Maes pleads "for less seclusion from the world than that which obtained in the preparatory seminary of olden times," advocates "the Catholic college day-school," thinks "it wisely provided that there are more mixed colleges than preparatory seminaries," and that "the existence of mixed colleges is a blessing to the Church;" indeed, he believes that "the students whose ecclesiastical vocation develops and matures there (in mixed colleges) are all the better informed and equipped to be leaders in the fight," and that "the ecclesiastical vocations therein are apt to be more solid because they represent, so to say, the survival of the fittest."

I must confess from the very outset that in reading the arguments of the distinguished Bishop, I find it difficult to ward off a disagreeable impression which arises from the marked similarity between his reasoning and that of certain champions of public school education, as against that of our Catholic schools. Advocates of public school education affirm that the times in which we live have changed, that the modern conditions in which our life is cast can best be provided for by accustoming our youth to their dangers, that the moral atmosphere of home life is the best preparation for a virtuous independence in after life, that if parents do their duty and prevent evil associations, and if the school-teachers refrain from using influence adverse to faith and

virtue, a child's religious education is sufficiently provided for at home and in the ordinary Sunday-school. The Bishop also argues, if the home be a real Christian home, if the young man keeps aloof "from worldly amusements of his own free will without fear or constraint," if his surroundings bring him "not in too much contact with society, or exert a weakening influence upon his piety and retard the growth of a serious character," if the professors of such mixed colleges "understand their mission and do their duty," then the training received in mixed colleges is not only amply sufficient, but is better fitted for the evolution of a solid ecclesiastical education. Evidently the Bishop requires that a great many conditions be verified before he would permit the young aspirant to enter a mixed college. Indeed, the Right Reverend Bishop would almost make us suspect that he considers the relation existing between public schools and Catholic schools to be similar to that existing between mixed colleges and preparatory seminaries, for he appears to lay down conditions even more exacting than those which the church requires for permitting our Catholic children to enter the State schools.

But waiving these considerations, our chief reluctance to endorsing the Bishop's views arises from the fact that they are diametrically opposed to the legislation of the Third Plenary Council of Baltimore. He ingenuously admits that he is opposed to the system as prescribed by the Council of Trent and to the spirit which "is still ruling to a great extent in the ecclesiastical seminaries of Italy and other southern countries." If he were to stop here, we might accept his statement to the effect that the times we live in necessitate a change of discipline; but he advocates a system which is merely tolerated by the Church, and prefers it to the one expressly prescribed by the Council¹ in the following terms: "In quibusdam hujusce regionis locis ea adhuc obtinet agendi ratio, qua clerici tyrones, donec seminarium majus ingrediantur, in collegiis educantur in quibus crescunt ac instituuntur juvenes qui laicali statui destinantur. Equidem

¹ Tit. v, Cap. i, num. 153.

ejusmodi educationis ratio non omni ex parte Concilii Tridentini praescriptis respondet, juxta quae clerici instituendi sunt in seminariis in quibus omnia ad unicum clericalis educationis scopum diriguntur. Verum quum pro temporali necessitate, iisdem in locis seminae pure ecclesiasticae, in praesenti erigi aut sustentari non queant, indulgendum erit ut, quoad per subsidiorum tenuitatem meliori modo provideri non possit, in memoratis locis mixtae educationis rationem retinere liceat." We understand this decree not only to endorse the preparatory seminary, but to prescribe that every clerical student be educated in such a seminary, and only to tolerate (indulgendum erit) in certain places (in locis . . . quoad per subsidiorum tenuitatem) their training in secular or "mixed colleges." We venture to believe that this decree is still obligatory in conscience. It was formally enacted after long and mature deliberation. We are told that at the Council some theologians were anxious to word it still more emphatically, and favored the erection of country houses, where the clerical students of separate districts might spend their vacations together. The decree was carefully weighed and approved by the Holy See. It was promulgated by the Apostolic Delegate, Cardinal Gibbons, in due form scarcely more than ten years ago. It has never been revoked; nor has a sufficient number of years elapsed to say that it has wandered into innocuous desuetude, while it can hardly be said that the conditions of society have changed within the last ten years to such a remarkable extent as to render the decree impracticable and nugatory. At all events, we are not the judges of the inopportune of a legislative enactment. When a law is made, let it be enforced. To uphold the dignity of law is characteristically American.

Even where a law is obnoxious, it should still be enforced, as the enforcement of an obnoxious law is the best method to secure its repeal. Nay more, we venture to suggest that an unwholesome precedent would be established by openly favoring a system discountenanced by the Church. There is a general tendency in certain quarters to criticise existing

institutions, to evade laws and discipline, to condemn the old and embrace the new, and to imagine ourselves wiser, more broad-minded and less constrained than our elders. I can hardly be charged with extreme conservatism in maintaining that a decree individually endorsed (*definiens subscripsi*) by more than seventy Bishops and by Rome (*diligenti inquisitione adhibita, atque omnibus accurato studio debitaque judicii maturitate pensatis*) approved and (*inviolata servanda*) enjoined, should not be found fault with in public print within so short a time after its solemn promulgation.

The learned Bishop argues that total retirement was formerly necessary or strongly advisable because of the universal corruption of the world and the worldliness of perfunctory priests, and that such seclusion begot "those giants of intellect and those models of pastoral vigilance, whose names adorn the ecclesiastical annals of the seventeenth and eighteenth centuries;" in these days, however, when the clergy is a devoted and unselfish body of men, and the corruption in the world is less positive and universal, the Bishop thinks that seclusion is "not healthy either for the mind, heart or body," that it will give us priests who will do less effective work, less effectually protect themselves against baneful influences, and more readily yield to the allurements of a life of ease. This sounds paradoxical, to say the least. It seems to me that if total seclusion did not in former days produce hot-house plants, priests who were easily carried away by the general corruption, it is hardly reasonable to assume that to-day the same system would engender a body of priests less capable of resisting the diminished corruption and less seductive dangers of a much improved world. If formerly "it bore magnificent fruits," nay, produced "giants of intellect and models of pastoral vigilance," why shall it now be held to develop and mature students who are imperfectly "informed and equipped to be leaders in the fight"?

What appears to us still more paradoxical in the Bishop's argument is that the college boy should be exposed to "temporary commerce with the world," of course, always "care-

fully guarded and well ordered;" later, when "the young man's character is already in a measure formed," he should be constrained "to spend some years in the boarding-school of a seminary." On the contrary, is it not precisely at the critical period of a boy's life, when his character is being formed that he needs most care and vigilance? Is it not just then that deteriorating influences should be kept from him, and all dangerous allurements be removed? Are not the principles of self-denial to be prudently inculcated in the days of youth, as well as when the character is nearly formed? When the young man has become mature enough to resist, then is the time to test his endurance, to try his spirit of sacrifice, and harden him gradually by judicious exposure to danger.

The Bishop continues: "The fact that their superiors (viz, those of preparatory seminaries) insist on the students spending their vacations away from them makes away with whatever objections we might raise against them from the point of view just mentioned." But the query arises, Are there any preparatory seminaries in the United States, Canada, or even France, where the students do not spend their vacations, that is, from two to three months every year away from their Alma Mater? Why, then, plead for greater elasticity of rule? Why insist upon less seclusion? Why hold that the seminary legislated for by the Church is less efficient in solid ecclesiastical training than the mixed college?

Priests of experience who have for years been employed in the work of education in theological and preparatory seminaries, affirm unhesitatingly that the future priest is formed in the preparatory rather than in the theological seminary. Why? Because he spends the period during which the character is ordinarily formed in the preparatory seminary. It is hardly necessary to develop this statement. But if it be admitted as true, we ask: Where is the boy most likely to obtain the clearest, highest and purest ideal of the priesthood? Where will it be held up constantly before his mind? Where will it be cultivated in season and out of season?

Where will the greatest stress be laid upon the arduous duties of the priesthood and upon the manifold virile virtues which they demand? Where will the boy be continually urged to aspire to all that is holiest, noblest and most supernatural in man's life on earth? Will it be in the bosom of a hard-working, world-battling family, in the promiscuous gatherings of a mixed college, or in the precincts of a seminary especially instituted for that purpose? It seems to us that to ask the question is to have answered it. Again, where will the preparatory studies of the classical course be selected with more attention to their bearing on the education of a priest, and where will they be prosecuted with more vigor and earnestness? Is it in the ordinary college, where no precise and definite aim is kept in view, where hundreds of parents have to be pleased and humored, where often numberless distractions and enticements beset the pupil, and the standard of scholarship is not always sufficiently high to answer the needs of a young student who prepares for the higher seminary? Or is it not rather in a preparatory seminary that this purpose will be best accomplished, a place set apart for this sole object, with its select class of students, its responsibility to the Ordinary, its privacy, its plan of studies clearly outlined by the Council of Baltimore, according to the suggestions of experienced and efficient teachers? Furthermore, we know it to be a fact that even now not unfrequently students coming from some mixed colleges enter upon their philosophical and theological studies when they can scarcely understand an ordinary Latin sentence, much less follow the professor lecturing in the language of the Church. It is not at all uncommon to meet with young men who have contracted unseemly habits wholly incompatible with the high standard of the priestly life—habits which they may struggle against for a while and perhaps overcome, but which, nevertheless, leave behind them a taint and a secret attraction. To such youths the priestly vocation is often nothing more than one out of many professions. They choose it without mature deliberation, frequently without counsel. Their ideals are often low, worldly, even com-

mercial. "And yet," says Bishop Maes, "at this stage of his studies we must assume that the young man's character is already, in a measure, formed!" Why, we have it upon indubitable authority that in one of our most prominent and lauded Catholic colleges, boys who aspire to the priesthood are ridiculed by their fellow-students and regarded as boobies, unfit to move in the society of the manly and genteel.

Surely, there is some reason to believe that the Fathers of the Third Council of Baltimore planned wisely in requiring that aspirants to the secular priesthood be educated, wherever feasible, in preparatory seminaries.

For the rest, we have to thank the Right Reverend Bishop of Covington, not only for directing attention to the importance of clerical studies, but for insisting that "the clergy are the leaders of men," that the young should be made to memorize daily English select verses of Holy Writ, that professors should not be constrained to teach simultaneously classical and theological classes, that candidates for the priesthood should not during their course of studies teach collegians, "that the priest who makes all earthly things available to bring about the salvation of souls, is best seconding the designs of Providence," and that "sacrifice is the essential condition of the secular priest's life, the kernel of an ecclesiastical vocation."

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THE SERIO-COMIC IN THE VATICAN ARCHIVES.

MUCH has been written, during the past year, on the private archives of the Vatican. In Italy, Germany, France and America, there have appeared ample accounts of what these ancient repertories, with their 30,000 manuscript tomes, offer to the historical students of the nineteenth and twentieth centuries. The January number of this REVIEW contained a good article on the subject. It appeared to the editor that, while enough has been said for the present about the outside of these volumes, a few points taken from the inside of them might interest readers. To meet his desire, I will note some features which have struck my eye or caught my fancy in the study of the folios. I will disown at once all intention of describing the inexhaustible fund of historical treasures here. The things I will select are rather of the singular and exceptional sort, and such as I was not looking for. This will account for the brevity of my remarks, as also for their desultory character.

I.

In the first place, all the great affairs of the times, even in the heart of Protestant countries, form the subject, if not of direct narration, at least of incidental commentary. Where there were no Papal Nuncios, nor formal representatives of any kind, there were always other classes of persons, either on the ground or on the borders, who were sending in to the authorities at Rome their accounts of interesting events. One prolific class is not easy to describe, for, I must confess, it is not easy to identify. These are the persons whose correspondence bears no official stamp, and yet is comparatively regular. Whether it is by personal inclination merely, or by some sort of invitation, that they have become correspondents of the Cardinal Secretary of State, they are evidently acceptable to him, and from time to time he answers them. They almost enjoy the privilege of a postal commissary who, when forwarding to Rome the letters which arrive at Lyons from Paris, or at Genoa from Spain, not unfrequently uses the occasion to say something on his own account. But the

class we speak of, which has nothing whatever to say except on its own account, has a privilege of its own ; it is totally disembarassed, unrestricted by official mechanism and forms. There is no doubt of it, but a personal forwardness, if it has not originally pushed them into this position of confidence, serves to keep them in it. And evidently they enjoy it. In the suaveness of their French style, in the seeming adulation of their Italian superlatives, in the overflowing gratitude they express at being allowed to address the eminent Cardinal, and the delighted self-abandonment with which they profess themselves his servants, his creatures, his slaves, their ardent affection at times seems to swoon away in the effusiveness of love, of desire, of burning zeal to minister, to expend itself, to lay down life itself in giving the slightest gratification to such an ecclesiastical potentate. Language seems to fail them in attempting to breathe forth the soul of such sublime conceptions that just struggle for utterance. Generally, a parenthesis comes in sooner or later—a certain abbacy or bishopric for the writer or some worthy third person would be thankfully received. And at times it would appear, that the failure of the parenthesis, though enforced with supplementary remarks, to secure the gracious mark of condescension, seals the fate of the correspondence, which then begins to languish. But the class is not thereby extinguished. When some go, others come ; and the race, like Tennyson's brook, itself goes on forever. This is probably the class which supplies the largest income of the gossipy, the spicy, the satirical, the scandalous. And the mention of Tennyson's brook reminds me of an instance in point, which shows the nonsensical trifles or quarrels, of which so much court-life was made up. A certain Becatti writes from Venice, at a date near the close of the seventeenth century. He is rich in accounts about the news-mongers there, *i novellisti*, who are tearing the Papacy and the Jesuits to pieces. A new Jesuit preacher has just opened his course, taking for his text : "Generation cometh and generation goeth." Whereat the sensitive aristocrats wax wroth ; for they fill up the text, as they saw by the eye and intonation of the preacher that

he meant it to be filled up; and so constructed, it ran thus: "Generation comes and generation goes, but the Jesuits go on forever!"

The ordinary avenues of official information are being trod every day by the regular couriers. The style of communication is very uniform, however varied in matter. Still it is rather dry. It is that paradise which answers to the green books and the blue books of Parliament and Congress; wherein statesmen find their natural pabulum; and, while other people would die of melancholy, they somehow seem to thrive and keep cheerful. In such an official series, an historian can follow out his thread with considerable accuracy; for, when a Nunzio touches a chord in some one of his many paragraphs, he will naturally return to it in subsequent letters. And there the investigator will pick his footsteps amid the tangle of other matters until the issue closes; or, perhaps, until he enters into a land flowing with the milk and honey of his choice. Thus, from the first warning notes on Gallicanism or Jansenism, and then remarks about dubious tenets propounded in one university or other, he moves on into a babel of sounds, into a war of cries, complications which fill tomes upon tomes with correspondence about suspected dignitaries, infected institutions, dubious candidates for the episcopacy, and the tortuous ways of crowned heads. Here emperors and kings and queens, saints and sinners alike, come forward to have their say; but nothing is to be learnt from their diplomatic phrases, except, perhaps, the transcendant power and dignity of the court of Rome.

It is notorious in the administration of human affairs, and in the accounts which go under the name of history, that what predominates there is not the even course of events, the normal current of national life. In profane history, it is not the life of the towns or of the peasantry, not the smooth development of internal resources, nor the features of domestic simplicity and happiness, that fill the pages of histories, and pretend to be the histories of nations. Instead of that, we have usurpations, and violence, and wars, and

insurrections; we have the flashing of swords and the sacking of cities; we read of earthquakes, inundations, of the errors that have ravaged minds, of the vice that has seized weak imaginations. All this fills up pages, and chapters, and books; as if man's life on earth consisted in disease and his virtue in vice, and his happiness in misfortune; as if the climate of a country were made up of storms, or agriculture of blights, or the sea of wrecks. And so is it very much with the administration of all human affairs, and especially with high administration. Here, too, the feature predominates of dealing with the abnormal, with the diseased, with all the woes, intellectual, moral and social, which afflict humanity. That it should be so does not proceed from a misconception, as in the case of writing history. It comes from the very heart of the position. Administration, or the exercise of legitimate authority in society, is not for the purpose of interfering in life, but of merely helping it from without, and remedying the evils which afflict the social body. And, in fact, no judicious person ever recurs to a high authority above the level of his ordinary life, except to receive help there, when elsewhere other means have failed.

From this consideration we might divine beforehand a certain trait very conspicuous in the archives of the Vatican. It is that a dominant tone running through them is not that of the even course of the Church's life, the administration of the Sacraments, the growth in virtue of Christian peoples, or of the clergy, or of religious orders; it is not the progress of Christian education, or of civilization in general. All these things appear, and they are refreshing. But they appear only incidentally. Whatever is strange and abnormal—that abounds. Strange and peculiar persons—they come to the front. The correspondence is as wide-reaching as humanity itself; but, as a general rule, the unofficial representatives of humanity, who rush forward and insist on having a word with Peter on his rock, either have singular things to say, or pitch their voices on a singular key to make themselves heard.

II.

The style of expostulation with the Vicar of Christ is rare. In dealing with any court, the want of etiquette makes business impracticable. And reasonably; for no business improves by ignoring etiquette; and, therefore, the absence of it creates a presumption from the beginning against the value of a communication which gives offence. It is true that, in dealing with the head of the church, one enters into a realm where conscience reigns—a factor not to be counted on in any other court.

A doctor, who seems to be a Spaniard writing from Rome itself, addresses the Pope, insisting that the Gospel should be preached to the Jews every Sabbath day; that all Jews who are above twelve years of age must be forced to attend and drink in the doctrine. Then, passing to Spain, he dwells on certain abuses connected with convents, where ecclesiastics enjoy privileges of too close intimacy; and he remarks, that hence the evil has spread to the Indies *ubi major est licentia peccandi*. He closes the letter in this style: "Testis ero in horrendo judicio, quod per istam epistolam conscius fuisti, et debes providere de remedio." It is a little odd, that the Pope to whom this letter is addressed is Odescalchi, Innocent XI, one of the two who were most preoccupied about that time with the reformation of monasteries. It would appear as if the mere knowledge that such was the energetic policy of the reigning Pope simply provoked correspondence in keeping with the policy; petitions and complaints coming from all quarters; dissatisfied men seizing their opportunity, designing men laying their mines, reforming men suggesting their plans, and responsible men sending in their calm statements. But the singular circumstance is, that the policy of reconstruction should also entail the portion of being abused, and that by a good man who has the same views as his Holiness.

A Milanese writes over his own name a vile philippic against the Pope, against all the popes, all ecclesiastics, and religious orders in general, for neglect of their duty, and for

carelessness in cultivating sanctity of life. He execrates in particular six orders, and states the heads of indictment; one of the heads being, that what they got by way of alms they sold by way of trade. Here we have a parallel case to the one above. This letter is to Pamfilì, Pope Innocent X, who was zealous, like his namesake, Innocent XI, in bringing back decayed religious life to the sanctity of its institute. This philippic is an item among his perquisites.

As the Spanish doctor, Canales, had insinuated, when he said that "the evil was spread into the Indies," it is from the fringes of Christendom that the most dreadful accounts are forwarded; and these not merely by partisans, who are working for private ends, but by the persons most gravely concerned in the responsibilities of the situation, with documents signed and countersigned—from Canada, Malacca, from Cochin China, from Mexico, from Yucatan. One almost doubts at times, whether he is reading of things that occurred one or two hundred years after the Council of Trent, or of things which went before and prepared the apostasy of the nations. Nor is Europe wanting in its elegies. A grave publicist, a Count, writing from Venice to Chigi, Alexander VII, proposes drastic measures for the reform of the Church. St. Vincent de Paul, in a very beautiful and eloquent letter, tells Innocent X of the decadence of Christian life in France. And so in other parts, and these things are grave.

We may reasonably suppose that no one meant to be comic. But for the refined sense of humor there is plenty of comedy, and to spare. The subject matter is furnished by the ambition to get deaneries, canonries, abbacies, bishoprics. One would imagine that, not only the interested candidates were wide awake early every morning to take a survey of the situation, but that their fathers, their mothers (especially the fathers and mothers of baby candidates), all their brothers and all their sisters, were taking in bulletins every day of the likely demise, the imminent death, the unhappy convalescence, the lucky departure at last, of bishop, canon, abbot, of all the enviable prebendaries visible betwixt the

rising and the setting sun. With all there is a governing attraction; but some are independent enough to practise discernment; and they do so with a cultivated taste. It is not the post, the place, the duty, the vocation, that are thought of in the least. It is only the revenues. Sometimes there is a miscalculation, and the petition of the candidate or his supporter has arrived in Rome before the incumbent is actually dead. And stationery, ink and patronage are lost.

Candidates for the episcopacy who write for themselves are not a rarity. One Englishman resident in France represents how important it is that an Englishman, who has made such sacrifices for the cause of religion in his native land—or rather, whose father has done so—should be appointed to the Bishopric of Toul. Now, it transpires that he himself is the person thought of in that connection. But he wishes to say that he is not going to curry favor with the French court by buying up the court-ladies all around. Not he! He wishes that “all the glory of his elevation shall redound to the honor of the Holy Father exclusively.” (This, of course, would be a less expensive proceeding than buying up the ladies.) Meanwhile, others come in, or they are covered by those (presumably the lady courtiers) who come in for them. The assiduity of the Englishman is charming. His letters lie through the tomes, like a line of advanced pickets—until there is silence. Somebody else has got it. Other bishoprics heave in sight; but the sprightliness of his ingenuity is gone. The last time he appears over the horizon is when he announces in a letter, somewhat alarming for its tone of stern energy, that he is on his way to Rome to recover enormous damages from a certain Bishop, and from “a powerful religious order,” whichever that may be.

With such a system of court-patronage prevailing, the embarrassment in Rome is naturally extreme. When there is such a clamor all round, and all notoriously are interested, who is the man to appoint? Then a queen intervenes, or a king signifies his likings, and political relations are not to be despised. There are not wanting grave admonitions, which the supreme authority of the Church directs shall be

given, but in diplomatic style, to some crowned head or other; conveying what in plain terms means that it is none of his or her business, why such or such a person was appointed rather than some favorite, and that the *momenta rationum* belong to the secrets of the Pope's conscience. These royal people may ask for preachers; they may ask for confessors; even the horrors of abbacies given *in commendam* may pass, because in its origin that was a salutary institution. But to manœuvre bishoprics in behalf of men who then only mind court levees or political concerns, and are first and last gallant gentlemen, that is just a little way beyond the charter of the royal prerogative.

An individual cries out to the Cardinal Secretary of State: "The abbacy of Santon is vacant! I am not known to your Eminence." And he soon after confesses that he does not know the abbey either, never having had anything special to do with it. But he continues: "The abbacy is due to me *ex justitia*." And he excogitates the title of justice. Then he urges all haste, for "others are now working through their *fattori* (agents) to get it for themselves." Another, who describes himself as a very great *lector*, demands an abbacy for his pains, past, present and future—the future being especially in the service of his Eminence. It is noteworthy, how the adulation of this and other classes of men plays upon the chord, "the exaltation of your Eminence," hoping that there is a response in his inner heart to so delicate a suggestion of his becoming Pope some day.

But why talk about abbacies or bishoprics, deaneries, canons, or the post of preacher during Lent in some cathedral of distinction? It is within the range of some folk to pick off the cardinalate itself. An amiable fool of a lay-brother writes to the Pope, recommending the unnamed bearer of his letter. This bearer is a man engaged in profound researches for the philosopher's stone. His Holiness has now only to advance him to the dignity of Cardinal, and then the said investigator for the philosopher's stone, having become a Cardinal, will render unnamed services to the Holy See—when he has found the stone; and, besides, he will do the

pleasant writer himself a service by saving him from the tyranny of his superiors, who at present make his life very hard !

Here is the field for the attempted exploiting of cabals and their programmes ; on the principle, doubtless, so familiar to agitators, that if they can only get the right ear from the beginning and keep it, they possess the key to the situation. If these restless people had ever conceived in their wildest flight of thought, that their papers would stand exposed on the table of students in a public hall, under the light of the nineteenth and twentieth centuries, how many a cabal would have been still-born ! A clique in Tuscany, laying its train, wants Cardinal Panzirolo only to illuminate it with the smile of his favor, by pushing in their candidate at the impending election for a General, and then they say with a gush of abject devotion : " Your Eminence will be absolute *padronie* of him." The generalate of Religious Orders was quite a favorite object of ambition with the noble cousins, brothers, uncles and perhaps aunts, of likely subjects ; and, in this as in other equally worthy causes, a stereotyped argument was that of the Cardinal's commanding the future services of the fortunate creature, and being thenceforth " absolute padrone " of the same.

It is altogether certain that some men had missed their vocation. Here is one who should have been a Yankee traveling agent on an American railroad. He is about to dedicate a book to His Holiness. He narrates how, being a man now of forty-five years' standing in his profession, he has come to understand St. Thomas. No one else in creation has ever yet understood him. He knows it all now ; there is no mistake about it. And he just tantalizes the Pope by sketching the title-page, in which the inspiring idea is groveling flattery of His Holiness. It would be passable, if the attempted sketch were, I do not say pretty, but barely decent. As it stands, it would not do credit to a scratching schoolboy of only ten years' standing in the world of breathing things.

There is many a document of the style called memorials ;

many a narrative told of current events, of wars and intrigues, many a practical question expounded in theology or canon law. It sounds like an echo of our time, when a memorialist, writing from Germany in 1655, speaks at some length on behalf of Protestant pastors and preachers who would wish to become Catholics, but whose conscience is checked by the insuperable objection of having a wife and children, and no prospective means of living, if they submit to the Church. The memorialist suggests a kindly remedy, that of providing a relief fund for the maintenance of the newly converted. Probably the question was left just where it stands to-day, and where God placed it ; that He has a right to demand the sacrifice of all and of everything on the part of those who want Him. Another memorialist offers an ample scheme, which he begs the Pope to keep strictly to himself. It is a political programme, which might be described as feudal-democratic-paternal-universal, subjugating the whole civilized world to the Holy See by a system very like the modern "armed peace" of Europe, but with several important variations. The Pope is to be the centre ; he will have Cardinals placed in each of the great cities of the world ; all kingdoms will be held by some kind of feudal tenure ; there is a democratic cast somehow on the affair, and the powerful government at Rome, while being of the paternal kind, will have at command the armed force of all against each, if any part thinks of rebelling against the central authority. The memorialist naïvely observes, that hereby the principle of *authority* will be preserved along with that of *force*.

III.

As interesting a circumstance as any, in the history of documents, is the fate which awaits them. There they lie. And there they have lain, so many of them, since the day they were received. To be sure, the greater number were acknowledged. Many among them have not only the endorsement, including a summary of their contents, but likewise a note of the answer to be given. Many others must have been simply ignored. For instance, the sum-

marist writes: "NN. to His Holiness about Padre NN. He says that the Padre is a saint; that he has just been cured by a prayer of the Padre; that he always knew the Padre was a saint; *ed altre semplicità*." Many are endorsed: "Postpone answering." Others of greater consequence: "Keep the letter till further instance be made." When a note like this appears on an important epistle from the faculty of Louvain, containing an urgent appeal for the defence of their privileges, one feels in the light of other correspondence which is going on at the same time, that the Pope will use their claim for defence as a lever against themselves, against the Baianism, Erasmianism and other little peccadilloes which are giving him concern about the management of that great institution.

A Greek letter comes from a schismatic Bishop, recommending a certain missionary for a bishopric in Tartary. The Pope refers the matter to a Monsignore, who answers that he will examine the antecedents of the affair. Then comes a pretty exposure. It appears that the gentleman proposed had been involved in political intrigues in Tartary, and had made the place somewhat hot for himself; that recently, when he was back in Europe, and stayed awhile in Rome, he had been noticed here as going about with all the airs and ways of rather a fast secular, with little or nothing of the ecclesiastic about him; that formerly he had worked other wires to get himself appointed bishop; finally, concludes the secretary, this would seem to be only the old plan under a new guise.

The smooth Jansenist, Antoine Arnauld, comes forward from time to time, smooth and sleek, with all the humble and sweet devotion of a devout Catholic. He presents to the Pontiff his *Perpétuité de la Foi*. But never a word about Jansenism; though the tomes are just teeming with collateral accounts of what is going on in France, thanks to Antoine Arnauld and his clever little clique.

The gist of many an important principle is given in a note, either endorsed as the immediate answer of the Holy Father, or reported from some quarter to which he has re-

ferred it: "To Salamanca. The favor asked for by the Chapter cannot be granted, since the case expounded does not concern the necessities or utility of the Church, as is necessary, but only the interest of a private family." To a petition from France, that the King's gift of a certain abbey *in commendam* may be confirmed in favor of a secular abbé, this principle is laid down as the basis of the reply: "The said abbey could be committed *in commendam* only in case the buildings were in a state of ruin, and then only for the purpose of restoring them; or in case the goods had been alienated, and then for the purpose of recovering them, and, even so, it could not be done without the consent of the Abbot General, along with an authentic attestation of the state of ruin into which the property had lapsed." Soon after appears a forcible remonstrance from the Abbot General of the Cistercians, detailing the untold evils into which the abuse of the *commendam* had sunk the monasteries of his Order. Since those times Divine Providence has so arranged that the titles and revenues of abbeys and monasteries go no longer into the pockets of courtiers, who sucked out the very life-blood of the Orders, and bloated themselves in luxury and dissipation.

However, we must not rest under the impression that there is nothing pleasant and edifying among so much that is weighty and distressing.

Sister Gonzaga writes from time to time about the beatification and canonization of her dear uncle, Luigi. The whole line of Visitation convents comes forth, on special invitation from Rome, asking for the canonization of St. Francis de Sales, and then thanking the Holy Father afterward. The relations previously existing between the former Nunzio, now elected Pope, and his friends, are far from being broken off by his elevation. The physician asks about his health. Some maternal Duchess or Queen loves to say a word to her old friend. Two seasons are specially prolific in this respectful or affectionate correspondence, which shows off the great figure of the Vicar of Christ on his human side; the first, just after his election; and, secondly, every

year at Christmas time. And no one seems beneath his kindly regard. He answers the humble nun in her convent ; his old confessor, who has scarcely ventured to write ; or a devout friend, who is suffering under some affliction. He is the father of all, and his supernatural dignity is thrown out into splendid relief in the reverence, devotion, affection, without flattery, that rises toward his throne from the Christian hearts of the faithful all over the world.

But perhaps these are specimens enough of the by-play in the great historical drama that unfolds amid the archives of the Vatican Palace.

THOS. HUGHES, S.J.

Rome, Italy.

ANALECTA.

E. S. CONGREGATIONE RITUUM.

DE CANTU CELEBRANTIS IN MISSA SOLEMNI.

Dubium.

A Sacra Rituum Congregatione postulaverunt plurimi: "An intonationes Hymni angelici ac Symboli, necnon singulae modulationes a Celebrante in Missa cantata exequendae, videlicet Orationum, Praefationis, Orationis Dominicae et cum relativis responsionibus ad chorum pertinentibus, ex praecepto servari debeant prout iacent in Missali, an mutari potius valeant iuxta consuetudinem quarundam Ecclesiarum?"

Et eadem Sacra Rituum Congregatio, audito voto Commissionis Liturgicae, reque mature perpensa, censuit rescribendum: "Affirmative ad primam partem: Negative ad secundam, et quamcumque contrariam consuetudinem esse eliminandam iuxta Decretum 21 Aprilis 1873." Atque ita rescripsit ac servari mandavit. Die 14 Martii 1896.

CAI. Card. ALOISI-MASELLA, S.R.C., *Praef.*

L. ✠ S.

A. TRIPEPI, *Secretarius.*

DE TRANSLATIONE FESTORUM.

Dubia.

Rmus Dñus Nazarius Begin, Archiepiscopus Cyrenensis, Administrator Dioecesis Quebecensis, Sacram Rituum Congregationem pro sequentium Dubiorum solutione humiliter rogavit; nempe:

I. Ex peculiaribus Indultis Dioecesi Quebecensi concessis, solemnitas quorundam festorum de praecepto transfertur in Dominicam proximam sequentem, vel, ea impedita, in Dominicam proximam antecedentem; atque ita, ut in Ecclesiis, ubi fit officitura cum cantu, Missa et Vesperae solemnes de hisce festis, additis Commemo-

rationibus iuxta Rubricas, peragantur; in aliis vero unica Missa lecta celebretur. Hinc quaeritur: "An subsistat die, qua celebratur Officium transferendae vel translatae solemnitatis:

1. prohibitio celebrandi Missam in Oratoriis mere privatis, et Missam exequalem praesente corpore?

2. obligatio Parochorum Missam applicandi pro populo?

3. facultas Episcopo concessa conferendi Ordines Sacros diebus festivis de praecepto?

II. Utrum eadem solemnitates celebrari possint in festis Circumcisionis Domini et Smae Trinitatis; die octava Epiphaniae, Dominica Passionis et Dominica in Albis, quae festa quaelibet alia, etiam Duplicita primae classis, excludunt?

III. An, pluribus occurrentibus solemnitatibus transferendis, una vel altera possit ad libitum omitti vel saltem simplificari per Commemorationem sub unica conclusione, cum oratione Dominicae primae classis vel festi, aut solemnitatis ritu, aut privilegio superioris?

IV. Utrum in parochiali Ecclesia, cuius titolare festum ipsa die fuit a populo ex devotione celebratum, solemnitas debeat nihilominus die Dominica peragi?

V. An Indultum speciale, 13 Maii 1855, quo solemnitates transferendae in Dominicam sequentem, eaque impedita, in Dominicam proximam praecedentem, ad hanc solam Dominicam restringatur?

VI. Utrum in Ecclesiis, ubi ex Indulto 13 Martii 1819 solemnitas translata peragitur cum Missa et Vesperis solemnibus, hi qui iisdem Vesperis assistunt, Divini Officii recitationi satisfaciant?

VII. An idem Indultum pro Ecclesiis concessum comprehendat etiam Oratoria tum publica tum privata? et quatenus Negative ad secundam partem, imploratur gratia extensionis ad Oratoria privata Collegiorum, Hospitiorum et aliarum Communitatum, iuxta prudens Ordinarii iudicium in singulis casibus.

Et Sacra Congregatio, ad relationem infrascripti Secretarii, omnibus mature perpensis, exquisitoque voto Commissionis Liturgicae, ita propositis Dubiis respondendum censuit, videlicet:

Ad I. "*Negative quoad primum. Affirmative quoad secundum et tertium.*"

Ad II. "*Negative.*"

Ad III. "*Fiat de solemnitate digniori et minus digna transferatur in proximiorum Dominicam liberam.*"

Ad IV. "*Affirmative.*"

Ad V. "*Affirmative.*"

Ad VI. "*Ad S. Congregationem Concilii.*"

Ad VII. “ *Quoad quaestionem: Indultum comprehendere tantum Oratoria publica; quoad postulatum: Non expedire.*”

Atque ita rescipit, Die 6 Martii 1896.

CAI. Card. ALOISI-MASELLA, S.R.C., Praef.
A. TRIPEPI, Secretarius.

ELEVATIO FESTI S. THOMAE CANTUARIENSIS AD RITUM DUPLICEM MINOREM.

DECRETUM.

SSmus Dominus Noster Leo Papa XIII, referente subscripto Cardinali S. Rituum Congregationi Praefecto, communia vota Emorum ac Rmorum Patrum Sacris tuendis Ritibus praepositorum, libenter excipiens, Festum Sancti Thomae Episcopi Cantuariensis et Martyris ad ritum duplicem minorem pro Universa Ecclesia evehere dignatus est, illudque sub praedicto ritu in Calendario Universali deinceps et in novis editionibus Breviarii Romani inscribi decrevit. Contrariis non obstantibus quibuscumque.

Die 24 Febr. 1896.

CAI. Card. ALOISI-MASELLA, S.R.C., Praef.
A. TRIPEPI, S.R.C., Secretarius.

L. ✠ S.

E SACRA PŒNITENTIARIA.

DE ABSOLUTIONE COMPLICIS IN PECCATO TURPI.

Iam quaesitum fuit a S. Poenitentia “ An incurrat censuras, in absolventes complicem, in peccato turpi latas, qui complicem quidem absolvat, sed complicem qui complicitatis peccatum in confessione non declaravit.”

Et S. Poenitentia die 19 Maii 1877 respondendum censuit: *Privationem iurisdictionis absolvendi complicem in peccato turpi, et adnexam excommunicationem, quatenus confessarius illum absolverit, esse in ordine ad ipsum peccatum turpe, in quo idem Confessarius complex fuit.*

Hanc vero responsionem quidam ita interpretantur, ut excommunicato in absolventes complicem lata fere semper eludi possit. Siquidem ad hoc sufficeret poenitentem complicem a confessario praemoneri de peccato huiusmodi non declarando. Sic enim, iuxta eosdem, absolvens complicem, semper immuni a censura evaderet.

Ad praecavendos in re tanti momenti abusus, postulans duas sequentes quaestiones Sacrae Poenitentiariae proponit.

I. An effugiat censuras, in absolventes complicem in re turpi latas, confessarius, qui complicem, sed de peccato complicitatis in confessione tacentem, absolvit; quamvis certus sit, complicem non adiisse alium sacerdotem, nec ideo fuisse absolutum a peccato complicitatis. Ratio dubitandi videtur esse, quia in tali casu, quamvis peccatum complicitatis non subiiciatur clavibus a poenitente, confessarius tamen non potest absolvere complicem ab aliis peccatis, quin, eo ipso, indirecte saltem, eum absolvat a peccato complicitatis, quod scit non adhuc fuisse clavibus rite subiectum, neque ideo remissum.

II. An incurrat censuras in absolventes complicem in peccato turpi latas, confessarius qui, ad vitandas praefatas censuras, induxit *directe* vel *indirecte* poenitentem complicem ad non declarandum peccatum turpe, cum ipso commissum, et deinde complicem absolvit, sed peccatum complicitatis non declarantem.

Ratio dubitandi est quia *nemini fraus sua patrocinari debet*; insuperque si, talia agendo, confessarius censuras praecaveret, iam prohibitio absolvendi complicem, sub poena excommunicationis, illusoria plerumque videretur.

Directe autem confessarius inducit poenitentem quando positive et explicite eum praemonet de tacendo peccato complicitatis, quia v. g. illud iam novit et declaratio illius esset inutilis. Indirecte vero inducit quando confessarius suadere conatur poenitentem, sive quod actio turpis cum ipso commissum non est peccatum, sive saltem non tam grave, ut de ipso inquietari debeat; unde poenitens concludit ipsi licere non declarare tale peccatum, et ab eo declarando revera abstinet.

Sacra Poenitentiaria, mature consideratis expositis, et approbante SSmo Dño Nostro Leone PP. XIII, declarat: *excommunicationem reservatam in Bulla, Sacramentum poenitentiae, non effugere confessarios absolventes vel fingentes absolvere eum complicem, qui peccatum quidem complicitatis, a quo nondum est absolutus, non confitetur, sed ideo ita se gerit, quia ad id Confessarius, poenitentem induxit, sive directe, sive indirecte.*

Datum Romae in Sacra Poenitentiaria die 19 Februarii 1896.

R. Card. MONACO, P. M.

A. CAN. MARTINI, S. P., Secretarius.

E. S. CONGREGATIONE EPISCOPORUM ET REGULARIUM.

DECRETUM.

De Sororibus Eleemosynas quaeritantibus.

Singulari quidem protectione et auxilio dignae semet exhibent mulieres illae, quae in piis religiosisque Institutis Deo se devovent ut in proximorum bonum longe lateque opera misericordiae exercent nedum directe, sed stipem etiam iisdem operibus sustentandis quaeritantes, atque egregiam eapropter humilitatis, patientiae, charitatis aliarumque virtutum laudem prae se ferentes. Cum tamen hoc colligendarum eleemosynarum ministerium prae muliebri quaeritantium indole ac hodierna humanae societatis conditione periculis haud vacet nisi opportunis cautelis communiatur, Sacra Congregatio Episcoporum et Regularium nonnullis Episcopis petentibus, re diligenter et mature perpensa, haec quae sequuntur statuit ac decrevit.

I. In votorum simplicium Institutis opus quaeritandi eleemosynas alumnae non aggrediantur nisi in spiritu fidei, quod stipem non sibi quaerant sed ipsi Christo Iesu, memores verborum eius : *Quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis.* Praeterea Ordinarios locorum, etiamsi eorum territoria pertranseant, obsequio, reverentia et devotione prosequantur tamquam parentes et patronos, quos adeant cum fiducia pro consilio, auxilio ac praesidio in qualibet necessitate.

II. Iisdem votorum simplicium Sororibus non liceat eleemosynas quaerere sive intra dioecesim in qua ipsae resident, sive extra sine licentia Ordinarii loci respectivae residentiae.

III. Stipem quaesiturae extra dioecesim respectivae residentiae licentiam obtinere insuper debent ab Ordinario loci in quo eleemosynarum quaeritare desiderant.

IV. Nihil tamen impedit, quominus Superiorissae, nulla petita licentia, ad sublevandam domuum vel piorum Operum, quibus praesunt inopiam, possint eleemosynas undequaque sponte oblatas accepto habere, vel etiam per literas impetrare ab honestis ac benevolis personis quibuscumque, usquedum a legitimo superiore rationabili ex causa non prohibeantur.

V. Ordinarius loci, in quo extat domus Sororum quaeritare volentium, licentiam eis non concedat, 1° si de vera domus vel pii operis necessitate sibi non constet ; 2° si quaeritatio commode fieri possit per alios ab ipsomet Ordinario designandos. Si autem necessitati

occurri valeat per quaeritationem in loco, in quo Sorores resident, vel infra propriam dioecesim, Ordinarius licentiam eisdem non impertiatur eleemosynas colligendi extra dioecesim.

VI. Utraque licentia tradatur gratis et in scriptis, in qua quilibet Ordinarius leges et conditiones imponere poterit, quas pro locorum, temporum et personarum adiunctis magis opportunas in Domino iudicaverit. Licentia vero Ordinarii piae Sororum domus contineat literas vel commissorias ad parochos aliasve prudentes personas pro Sororibus quaeritantibus intra dioecesim, vel commendatitias ad Ordinarios aliarum dioecesum pro Sororibus extra propriam dioecesim quaeritantibus. In literis commissoriis mandetur parochis aliisve probis personis, ut consiliis et meliori qua possunt opera praesto sint Sororibus, earum agendi rationem invigilent, et si quid in eis minus rectum resciverint, statim ipsi Ordinario referant. In commendatitiis exorentur Ordinarii locorum, ut in sua quisque dioecesi Sorores ad quaeritandum admissas protegat ac adiuvet ac si sibi subditas eas haberet.

VII. Quisque loci Ordinarius Sorores ex aliena dioecesi advenientes ad eleemosynas colligendas non admittat, nisi prius eadem licentiam proprii Ordinarii sibi exhibuerint. Sororibus vero huiusmodi licentiam exhibentibus ipse suam, si lubeat, impertiatur licentiam quaeritandi in propria dioecesi. Ubi autem Sorores, etiamsi utraque licentia praeditae, in eleemosynarum quaestu male se gerant, statim in propriam domum eas redire Ordinarius iubeat, opportunisque etiam mediis si opus fuerit compellat.

VIII. Superiorissae, praesertim extra locum ubi domus habent, numquam ad eleemosynas quaerendas mittant Sorores, nisi binas aetate et animo maturas, intra dioecesim non ultra mensem, extra dioecesim non ultra duos menses, et semper ea pecuniae summa instructas qua, inopinato quocumque casu cogente, possint statim domum redire. Sorores quaeritantes semper et ubique ea qua decet, modestia eniteant, virorum familiaritatem et sermones inutiles caveant; clamores, tabernas aliaque loca incongrua evitent; nec in domibus longiorem moram faciant, quam sit necessarium pro expectandis eleemosynis. Singulae nunquam incedant, neque ab invicem separentur, nisi necessitate impellente. Iter facientes, si commode fieri poterit, utantur via ferrea; sed quantum possunt, de nocte, neque ab uno loco discedant, neque ad alium perveniant. De suo adventu futuro praemoneant illum, cui datae sunt Episcopi literae; eique cum pervenerint se sistant precesque adhibeant, ut intercedat pro invenienda hospitalitate apud aliquod pium foemi-

narum Institutum, vel saltem apud aliquam honestam mulierem, nunquam vero in domo ubi possint in aliquod periculum offendere. Matutinas ac vespertinas preces non omittant: quotidie de mane aliquam ex vicinioribus ecclesiis petant, ibique Sacro assistant: singulis hebdomadis Poenitentiae et Eucharistiae sacramentis reficiantur. Ante solis ortum et post occasum, eleemosynas per loca non quaeritent. Elapso tempore ad quaeritandum eis praefixo, sine ulla mora ad propriam Superiorissam recto tramite remigrent. Eleemosynas numquam arroganter vel tamquam debitas postulent, sed breviter et humiliter sua et piorum Operum exposita inopia, si quid sponte offertur accipiant, secus patienter divinae Providentiae confidant. Alias normas opportunas, quae a propria Superiorissa dari poterunt, adamussim observent.

Datum Romae ex Secretaria memoratae S. Congregationis Episcoporum et Regularium die 27 Martii 1896.

I. Card. VERGA, *Praef.*

A. Can. BOCCAFOGLI, *Sub-Secr.*

CONFERENCES.

THE POWER OF INVESTING IN THE BROWN SCAPULAR.

EDITOR AMERICAN ECCLESIASTICAL REVIEW :

In your April number of this year, Rev. Putzer, C.S.S.R., clears up the disputed question concerning the power to enroll in the Brown Scapular. He maintains that the safest way for all would be to ask the faculties of the General of the Order. But as a great many clergymen may hesitate to do this, not being acquainted with the formalities necessary, nor knowing the direction, I request you, for the benefit of the reverend clergy, to insert this communication in the columns of the REVIEW.

1. The power of the Bishop to erect the confraternity of the Scapular is essentially only the assent given by the Bishop to such erection, since the decree of the erection issued by the Ordinary does not affiliate the confraternity to the Order of Mt. Carmel, and, consequently, does not admit the members to the spiritual benefits of such affiliation.

2. The delegated power to enroll the faithful, even when the Bishop enjoys it, does not give the priests a right to commute the work prescribed for the Sabbatine privilege.

3. Not only the General, but every Provincial of the Carmelite Order has the right to delegate the power of enrolling *and commuting* the afore-mentioned works.

4. The aggregation of a confraternity to the Order can only be effected by the General, and he cannot issue the diploma but after a written application of the Clergyman, approved of by the Ordinary. A vicar general, even *absente episcopo*, cannot give this approbation unless he is specially empowered by the Bishop *ad hoc*.

This application may be made in the following words, or others to the same effect :

REVERENDISSIME PATER GENERALIS :

Rev. N. N. rector ecclesiae ad S. N. diocesis N. humiliter petit, canonice erigere confraternitatem SS. Scapularis de

Monte Carmelo in dicta ecclesia, ipsumque instituire ejus directorem.

Quam gratiam, etc.,

N. N.—189—.

N. N.

Visum et approbatum,

S.—189—.

✠ N. N. *Episcopus.*

5. On application I am willing to give priests the power of enrolling and commuting and also to obtain for them the diploma from Rome, if such is their wish.

6. The confraternity being once established, every rector of a church has *ipso facto* the power of enrolling, commuting and keeping his own register of the persons received, while priests who have no canonically established fraternity are bound to forward the names of persons enrolled to a Carmelite monastery.

To obviate all difficulties and enjoy securely all rights attached to the Scapular, it would certainly be most advantageous to establish the confraternity.

PIUS R. MAYER, O.C.C., *Provincial.*

Pittsburg, Pa., Cor. Fulton and Centre Ave.

NUNS PUBLICLY COLLECTING ALMS.

We direct attention to a decree of the S. Congregation (see p. 555) which deals with the subject of religious women publicly collecting alms.

While the S. Congregation recognizes the necessity, under certain circumstances, of sending out religious women to solicit charity, it seeks to limit the dangers and abuses which arise from a promiscuous and unrestricted mendicancy, no matter how sacred may be the plea for which it is undertaken. The principal propositions contained in the document may be summed up as follows :

I.

1. Religious Sisters (having made simple vows) are never to be sent on a collection tour within the diocese unless with the permission of the Ordinary.

2. If they wish to collect outside of the diocese in which they reside, they require the permission of *both* their own Ordinary and each Ordinary to whose diocese they go for the purpose of soliciting alms.

3. The Ordinary of the diocese to which the nuns belong is not to give such permission unless he is assured of the real necessity of the object for which it is asked, and even then he is to adopt measures, if possible, by which some other person could undertake the work of collecting in place of the nuns, who are to guard as much as possible the seclusion of conventual life.

4. The permission of the Ordinary is to be given *in writing* (*gratis*), and it should be accompanied by personal letters, addressed to Bishops, pastors, or other prudent persons who might interest themselves in the case of real need, and at the same time prevent all abuses and such other evils as result from lack of supervision.

5. No Ordinary is to permit nuns to collect in his diocese unless they show letters from their own Bishop authorizing their request. Any Bishop who has given permission to collect in his diocese may, whenever he deems advisable, withdraw it, and if he have complaint to make against the mendicants, he may order them to return to their convent.

II.

The superiors of religious communities of women receive the following directions :

1. They are to send out for the purpose of collecting alms only *nuns of mature age and judgment*, and always *two*.

2. The limit of time during which nuns may collect is *one month* if *within their own diocese*, *two months* if *outside of the diocese*.

3. The mendicants are to be provided, at all times, with sufficient money to allow them to return home at the shortest notice. They are never to go out alone, never after dark. They are not to pay mere familiar visits, enter taverns, or, in short, do anything which may detract from the modesty becoming their state. They are to travel, if possible, by rail,

and so as never to leave or arrive at a place during the night.

Before they reach their destination outside of their own diocese, they are to write to the Bishop of the diocese for which they are bound, and advise him of their arrival, and, if need be, take counsel from him as to their lodging in some convent or becoming hospice.

They are to attend mass regularly in the place where they lodge, or in the nearest church, and to receive the Sacraments at least once a week. For the rest, they are directed to observe the particular rules given them by their superiors.

When the prescribed time for their collecting alms in any place has expired, they should return without delay and subterfuge to their home.

THE MEANING OF "PRO OCTAVA" IN THE EIGHTH LESSON "PLUR. MARTYRUM."

Qu. Please explain the meaning of a passage which occurs in the Lectio VIII of the Office "Plurimorum Martyrum," and which most of us, though we read it frequently, do not, I fear, properly understand. The passage is: *Pro Octava enim multi inscribuntur Psalmi; et mandatum accipis octo illis partem dare, fortasse benedictionibus.*

Resp. To understand the allusion which St. Ambrose makes in the above-mentioned passage, we have to recall that the number *eight* is considered both in the Hebrew and Christian liturgies as symbolical. It signifies "completion or fulfilment."

The eighth day was, by the ordinance of Jehova, to be celebrated with extraordinary pomp as the completion of the Feast of Tabernacles. "Octavus erit celeberrimus atque sanctissimus . . . est enim coetus atque collectae" (Lev. xxiii, 36). It was the day on which, by the same divine law, the first son of promise, Isaac, and after him every Jewish male child, was to be sanctified and introduced into membership of the Hebrew Church (Gen. xxi, 4). It was

the day of purification for every Hebrew mother who would share the divine blessings in the hope of the Redeemer.

A thousand years later, when David organized the solemn service of the Tabernacle, the prophetic chants of the *sacred mysteries* (in nablis arcana caneabant) were celebrated by *eight* priests, and these were accompanied on harps with *eight* strings, sounding forth a melody of *victory* (1 Paral. xv, 20-22).

As a number of the Psalms which made up the liturgical chant of the Hebrew Church bear the superscription *Pro Octava* (for the Hebrew equivalent of which no more exact term has been found), interpreters commonly understand it as referring to the musical accompaniment of the respective Psalms. Hence, it is supposed to indicate either the use of a prescribed instrument, such as the harp with eight strings mentioned in Paralipomenon, or to determine the key in which the Psalm is to be chanted, or the progressive elevation of the voices, or else to refer to the number of singers who are to compose the chorus.

Other interpreters have gone farther and assumed that these titles, like the Psalms to which they belong, have a *mystic*, and, in some cases, a prophetic meaning. The more or less evident Messianic character of the inspired songs, to which the words are prefixed, lends virtue to this conjecture, and the Fathers of the Church accordingly recognize in the term the suggestion of the *fulfilment of time*, either in the first or second coming of Christ. Hence, the number eight, as a sacred symbol, suggests to them the first advent and resurrection of our Lord in the Incarnation, and, again, His second advent and our resurrection on the Last Day. "Communitur," says Bellarmin (tit. Ps. vi), "*per octavam significari diem ultimi judicii, quae erit octava quia sequetur post sex dies laboriosos hujus vitae et post septimam quietis animarum.*" In the Benedictine annotations to S. Ambrose we read: "*Octava enim die facta est resurrectio; unde et plerique psalmi pro octava inscribuntur.*" As the number *eight* indicated to the Jew the fulfilment of time when the Messiah would come, so it indicates our hope in the blessed

coming of Christ at the judgment. Now, this hope of the Christian is founded on our fulfilment of the requirements indicated in the *eight Beatitudes*. Hence, we may truly say with St. Ambrose: "*Sicut enim spei nostrae actava perfectio est, it octava summa virtutum est.*"

The passage "mandatum accipis octo illis partem dare, fortasse benedictionibus" becomes thus more plain, and may be translated: "You receive the command to give yourself to the assiduous practice (partem dare—operam dare) as far as you can in your state of life (fortasse) of these eight Beatitudes (octo illis benedictionibus)." And since *eight* stands for a universal number, the practice of the eight Béatitudes, as far as lies in one's power, is equivalent to the practice of all the virtues according to one's state of life. Hence, "*sicut spei nostrae perfectio est, ita octava summa virtutum,*" that is to say: "Just as our hope finds its fulfilment in the resurrection and His merciful judgment, so all practice of virtue is comprised in these eight Beatitudes."

**IS HERMANNUS CONTRACTUS, THE AUTHOR OF THE ANTIPHON
"AVE REGINA," PROPERLY STYLED BLESSED?**

Qu. In the hagiographical work of Stadler, I find that Hermannus, the monk of Reichenau, who composed those beautiful antiphons of the Breviary, the "Ave Regina" and the "Alma Redemptoris," etc., is styled "Blessed" and his feast assigned to the 19th of July (al. 24 Sept). The authority given is Bucelin, who, I believe, was a Jesuit and died in 1626. Now, the same work says that the *Acta Sanctorum* of the Bollandists (which was begun by the Jesuits about the time of Bucelin's death) do not mention Hermannus among the beatified. How can this be, since the Bollandists must have known of Bucelin's statement, who was a learned theologian? Is there any other source of information which would clear up the matter?

Resp. The matter is explained easily enough. Before answering the question proposed we would say that "Hermannus Contractus" is not the author of the "Ave

Regina," which is of a much later date. The "Alma Redemptoris Mater," however, and also the "Salve Regina," are attributed to his musical pen. He died in 1054.

The authority which Stadler gives for calling the saintly Benedictine monk "Blessed," comes from Gabriel Bucelin, the *Benedictine* writer of the *Annales Benedictini* and the *Menologium*, who is a different person from the Jesuit author of the *Annales Galloflandriae*. Both were indeed contemporary, and perhaps equally illustrious as annalists of their respective orders. It was but natural that Gabriel Bucelin should accord to his holy and gifted brother in religion, whose memory had been kept sacred in the order by the reading of his charming treatises on science, music and devotion, the title of "Blessed," sanctioned by common consent through five centuries in the community at Weingarten, where Bucelin lived, and where some of the relics of Fr. Herman were preserved.

But this veneration had no explicit or formal sanction of the Church, nor did it extend beyond the Benedictine community. Hence, it was not to be recognized in the *Acta Sanctorum*, where, at a much later date, when the volumes for July were written, the holy man is merely mentioned among the *praetermissi*, that is to say, persons who died in the odor of sanctity and are devoutly remembered by local communities, but for whose cult there is no universal and definite sanction.

THE BLESSING OF THE FONT ON PENTECOST SATURDAY.

Qu. Is the Blessing of the Baptismal Font on the eve of Pentecost of strict obligation? I know it is prescribed in the Ritual and Missal; but in view of the fact that it is rarely observed in this country, as far as I am aware, would it be a *grave* violation of the rubrics not to perform it, especially when the Easter Blessing seems to supply the general want?

Resp. We have on several previous occasions cited and referred to the decree of the S. Congregation, which states in

positive terms that the Blessing of the Font cannot be omitted at Pentecost, and that no custom to the contrary can be lawfully recognized. "*Aquam baptismalem in parochiis esse benedicendam in Sabbathis Paschae et Pentecostes, non obstante quacumque contraria consuetudine quae omnino eliminari debet.*" S. R. C. die 13 Apr. 1874. (Cf. AM. ECCL. REVIEW, Vol. II, p. 385.)

PARENTS ACCOMPANYING THEIR CHILDREN AT THE FIRST COMMUNION.

Qu. I have read with great delight your article in the REVIEW, (Dec. 1895) entitled "Pastoral Care of Children who make their First Communion," and shall use it as a guide all my life long. I am now preparing a class of children for that Sacrament and would ask you: Do the parents who are to receive the Holy Communion with their children, as you direct, go to the altar before them or after them, or do they lead their children up to the communion rail, to receive at the same time?

Resp. In some churches where the practice which we have suggested is carried out, the parents go to the altar after all the children have been communicated; in others the parents go first. The children are permitted to enter the sanctuary and receive the Blessed Sacrament kneeling on the second step. The parents receive at the communion rail.

The objection sometimes made against the plan of having the parents approach Holy Communion at the same Mass, because of the distraction, want of time, have been found to yield to the prudent firmness of the pastor. The occasion on which the parents are to accommodate themselves to this arrangement is so rare and at the same time so important for the life of the child, that any reasonable sacrifice may be demanded for the purpose. The fact is, the system works excellently to our knowledge in parishes mainly composed of laboring people, who of all others have most reason to complain of the inconvenience.

OUR DEAF-MUTES.

Qu. If the number of our neglected deaf-mutes is so large as Dr. Reilly in his excellent article on the subject states, could not some way be found to introduce instruction for this class of unfortunates in the ordinary parochial schools, especially of districts where the number is sufficiently large to form a class? It seems to me that at least one of the teachers of our religious communities in each of the schools could acquaint herself with the sign language sufficiently well to impart the necessary instruction of Christian doctrine, besides something of the essential secular branches.

Resp. The difficulty of the task of instructing the deaf and dumb can be appreciated only by those who are actually engaged in the work. It is comparatively easy to learn the sign language, but it is a very different thing *to understand* the deaf-mute who uses it to the limited extent of his own intelligence. Moreover, the labor of instructing a deaf-mute in the merest rudiments of knowledge is far greater than that spent on the class work of ordinary teaching.

But we hope to have this view of the question discussed at some length in our next issue, by an experienced teacher of the deaf and dumb.

ERROR IN THE "EXCERPTA EX RITUALI ROMANO."

A reverend pastor directs our attention to a misprint in the *Excerpta ex Rituali Romano* commonly used on the mission for the administration of the Sacraments, which is apt to create confusion unless corrected. On page 40 in the *Ordo supplendi omissa* we read: "Exorcizo te, etc., fol. 25." On fol. 25 an *Exorcismus* is found, but it is the wrong one in this case and belongs to the *accessus ad baptismum* after the Creed, Our Father, etc.; whereas in the place cited on page 40, the priest requires the *Exorcismus* which precedes the Creed, and which is somewhat different in form from the other.

The reference on page 40 should read fol. 18, instead of fol. 25.

TRAINING-SCHOOLS FOR CATHOLIC NURSES.

A QUERY.

Qu. Could any of your readers give through the REVIEW information regarding Training-Schools for Catholic nurses? There must be a large number of young women who would be anxious to devote themselves to the service of the sick as a profession, and who are either not disposed, or by reason of circumstances actually unable to make the religious vows by joining some of the sisterhoods devoted to the task of nursing the sick. These would be obliged to go to the Training-Schools attached to secular hospitals in our large cities where, as is well known, little or no recognition is given to the religious necessities which we Catholics deem so essential for the health of the soul, and without which, bodily health is but a partial gain, if even that. Moreover, the ethics of secular hospital physicians are often directly opposed to the high standard of morality demanded by our religion. I need only refer to the use of opiates under certain circumstances, to the right of the un-born child to life and to baptism, and the like.

To many directors of souls it would be a great advantage to know where they might send the young women who may feel an inclination to engage in this work, whether through natural sympathy for the suffering or to make an honorable livelihood—yet without obliging them to forego the advantages of Catholic teaching and practice in all that concerns the profession of nurses.

Resp. We know of at least one excellent Training-School for nurses, attached to St. Joseph's Hospital in Philadelphia. It was inaugurated about two years ago by the combined efforts of several members of the medical staff of the institution, notably, Dr. George Morley Marshall, to whom the superiors of the excellent religious of St. Vincent de Paul, who are in charge of the hospital, afforded every possible facility to make the Training-School, under the superintendence of Sister Angeline, a marked success.

We would be glad to treat of this important topic in these pages. In the meantime, we invite such information on the subject as our correspondent suggests. There must be other schools throughout the country similar to that at Philadelphia.

BOOK REVIEW.

EVOLUTION AND DOGMA. By the Rev. J. A. Zahm, Ph.D., C.S.C.—Chicago: D. H. McBride & Co. 1896.

A good deal of futile discussion has been caused regarding the view of Dr. Zahm^{*} expressed in his lectures on evolution. The consequent *reclame* is due no less to exaggerated blame than to praise for wrongly^{*} assumed originality. As a matter of fact, the topics and views of Dr.[†] Zahm have been taught in the schools of Germany, France and Italy for many years. Hence, we should find nothing to controvert in the volume, which not only collates many scattered shreds of knowledge and weaves them into a consistent whole, but supplies the judicious reader with excellent weapons to confute atheism, materialism, and the various assumptions of false science.

As for the theory of evolution, which explains that God might have allowed the human body to develop from a lower species of creation until it became the fair form of man—and then only breathed a living soul into this body—very well. It might have been so, and our believing or not believing it is a simple matter of taste, since the scriptural[‡] account tells us only that God created the first man out of earth, like others of His creatures; and it does not after all cause so much more violence to the imagination to allow that man, in the course of time, might have become a fair, smooth-faced being from a shaggy ape, than that he should turn into a decrepit, hairy old man from the smooth-skinned beautiful boy whom we know to-day.

Dr. Zahm is quite safe from heresy. He is, too, in accord with modern scientific speculation, and that counts for a good deal. People will read these speculations, and they must have some answer to the difficulties which sometimes suggest themselves to their minds in consequence. Such answer, to be worth anything to the average intelligence, cannot ignore the facts arising from a legitimate progress of science; only it must, in admitting them, separate them from mere conjecture and hypothesis, however plausible. All this Father Zahm has done. He does not commit himself once in all these 450 pages. When, however, thankful for the varied information which he has collated, we ask: Is there any *proof*, one substantial, strong *probability* in favor of the evolutionary theory as

against the theory of immediate creation, we must say—not one. There is so much that looks like it, so much that offers analogies of a thousand varied forms; but it is not the strength of the argument, but its thousandfold repetition under novel aspects that is at once its sustaining element and its weakness. We have plants, such as the mandrake in the East, which resemble human beings so closely that some of the philosophers of Greece held them to be transformed men, or men that were to be, and ignorant people were afraid to touch such plants, thinking them malicious sorcerers in disguise. The strange form and size and poisonous quality of the plant gave excuse for the belief, but there is no more actual reason given for the evolution of man from the monkey, than for the pagan superstition about the mandrake tree, or for the intelligent instinct of the ant, which is superior to that of the ape and perhaps to the sense of many a man.

But, allowing it all to be possible, as it is, should any fault be found with Dr. Zahm's book for telling us how it could have been? No. That information adds to our knowledge and gives us the means to argue intelligently with scientists who believe that the demonstration of the causes of certain physical phenomena encompasses the sum total of truth.

There is but one objection we have to Dr. Zahm's methods, and it is this, that while he shows that we *may* believe in "evolution" without offending against dogma, he concludes that we *should* and will believe in it, and that those who refuse to accept this conclusion are behind the age. Now, there is no warrant for this assurance if we attend soberly only to the arguments advanced, and do not allow ourselves to be beguiled by the captious and numberless inferences. Unfortunately, the many for whom Dr. Zahm's lectures were intended will not discriminate, they will, as he himself says in speaking of the plausible theories of Haeckel, "blindly follow one who is looked upon as an authority in science." He knows "how prone they are to hero worship." If the few eminent Catholics who really seem to favor the theory of evolution as exposed by Prof. Mivart, and after him by Dr. Zahm, can see their way between science and revealed truth and preserve themselves against departing from the latter, it is not so with the majority of minds. The tendency toward materialism and agnosticism is created by the system of evolution as explained by the present data of science, whatever Dr. Zahm might say to the contrary. There is no reason which appeals to the average intelligence, why, if we *admit* the evolution

theory of Dr. Zahm *on its present evidence* we would not be bound by reasons of analogy from animal instinct to admit Haeckel's "atom soul." That theory is condemned by Dr. Zahm as absurd—as a glaring error. Yet the advocates of Monism tells us, as he allows, that the proofs of this fact are "irrefragable, invincible, inexpugnable" (p. 237). It is all well enough to assert the absurdity of Haeckel's system ; it is quite as plausible in most of its phases as the theory of bodily evolution. God could as easily have taken the animal instinct for a substratum whence the faculties of the human soul might develop, and then added responsibility to the perfected soul form, as to "breath" that soul into the body. Etymologists will find no difficulty in interpreting the "breathing," as applied to the creation of the soul of the first man, also of the animal instinct of the brute creation, for the same term is used in the sacred Scriptures of both (Cf. Gen. vi, 17 ; vii, 17, 22 ; Ps. ciii 29, etc).

To sum up : There is nothing in this work but what is true or what might be true and be held by a loyal believer in the Catholic doctrine of the Bible. But to say or imply that the theory of immediate creation is less reasonable, and therefore less honorable, to the Christian intelligence is merely a sensational exaggeration. A truth does not suffer from the absence of a great show of scientific illustration or reasoning. Its simplicity is often the best guarantee of its integrity. On the other hand, the curious and novel demonstration of a truth by the varied apparatus of science does not vouch for its absolute truth. *We may*, therefore, accept the evolution theory, but that we *should* or must in order to maintain the dignity of true science is by no means clear ; rather the contrary, except to those who mistake scientific jugglery of the select sort for the good commonplace logic which has so far upheld truth.

H. J. H.

THE TRUTH OF THOUGHT OR MATERIAL LOGIC.

A Short Treatise on the Initial Philosophy, the Ground-work Necessary for the Consistent Pursuit of Knowledge. By William Poland, S.J., Professor of Rational Philosophy in St. Louis University.—Silver, Burdett & Co., New York, Boston and Chicago. 1896.

There is good, practical work, in the way of popularizing the science of mental philosophy, being done by several of the Jesuit

Fathers in their principal centres of study. Not so long ago Fr. Charles Coppens gave us, among other excellent manuals, a "Brief Text-Book of Logic and Mental Philosophy." Next, Father Poland published his "Laws of Thought," somewhat more full, and of different form from Fr. Coppens' work. Both books, however, were charmingly simple in their construction, and took away a good deal of the mysterious awe with which the neophyte in the study of mental philosophy had hitherto been forced to enter the course of Formal Logic. Father Poland now supplies the second part of his work, and deals, not with the form of correct thought, but with the matter. It does not deal any longer with the manner of forming a judgment, but with the *truth* of our judgments. In other words, it is that portion of mental philosophy which used to be called Critical Logic, because it taught us to find a criterion by which to test the worth of our thoughts.

The importance of such a treatise in good, clear English and in a handy form is to be emphasized, in particular when we consider the common lack in this "knowledge-made-easy" age, not only of definite faith, but of vigorous and sustained thoughtfulness. For the students of theology, for our teachers in the schools where "psychology" and the "progressive" science is taught without any mental preparation except promiscuous reading, such a book is a treasure and a need. We knew a learned judge, a Protestant, who made a point every year to read carefully through Tongiorgi's text-book of logic, because, as he said, it prevented him from letting his feelings influence his decisions in the court-room. There are more reasons than one why the study of Tongiorgi's text-book would not be recommended as the best for the purpose to-day. Father Poland's book supplies the want perfectly, and one need not read Latin, nor understand the special scholastic terminology formerly deemed essential, even in translations. We strongly recommend it to students of every profession.

We might mention here Father Poland's Manual on Ethics, which, though published first, would properly conclude the series of handy text-books of philosophy promised in this course.

COMPENDIUM THEOLOGIAE MORALIS ad mentem Antonii Ballerini, S.J. Opera et Studio Rev. D. A. Donovan, O. Cist. In 3 vols. Vol. I.—S. Ludovici: B. Herder. 1895.

When P. Palmieri, the eminent Roman Jesuit, undertook to edit

the copious notes of his keen-sighted and pungent predecessor, P. Ballerini, every student of theology felt grateful. Ballerini's notes had become a by-word in the class-rooms, and they were held to be more valuable in many cases than the text of Gury, or of the great men like S. Alphonsus and Busenbaum, whom he had followed. There was perhaps but one objection to render the *Opus magnum* of Ballerini popular, and that was its very bulk and what might be called discursive character. To know what Ballerini thought is always valuable, but to ascertain the ultimate conclusion at which he arrives in the consideration of many points, requires a laborious act of reading which a student who does not use the work as a regular text and who merely seeks reference, would at times be rather dispensed from.

P. Donovan has sought to facilitate the use of this valuable fountain and to supply at the same time a class-text, by reducing the seven volumes to three of much smaller size. The subject matter is so divided that the whole can be read in a course of three years. The first part contains the fundamental tracts in the usual order of Human Acts, Law, Sin, The Theological Virtues, The Decalogue, The Precepts of the Church, and the first part of the Tract on Right and Justice, which contains the preliminary topics of possession, contracts, usufruct and slavery. Ballerini devotes his third volume entirely to the further development of this tract, including the seventh commandment, which together with the tenth is omitted from the respective Tract on the Decalogue. For a similar reason the precepts of the Church are not fully treated in this first part of P. Donovan's Compendium.

The authority of P. Ballerini vindicates the character of the doctrine contained in the work before us. The selection of parts made for the use of students in a three or four years' course is as far as a cursory examination of the work allows us to conclude judicious and coherent.

THE EGYPT OF THE HEBREWS AND HERODOTOS. By the Rev. A. H. Sayce, Professor of Assyriology at Oxford.—New York: Macmillan & Co. 1895.

Prof. Sayce's services in the field of scriptural apologetics are simply invaluable to the modern student. He has not only searched and conscientiously verified many of the historical data bearing on the Sacred Text, which have been offered by the archæologist,

particularly during the last decade, but he has, above all else, succeeded in rendering popular the knowledge of these facts in their application to the testimonies of revealed religion.

In the present work the author turns the light of recent discoveries upon the accounts which Herodotos has left us of his travels in Egypt. The narrative setting forth the relations which the Egyptians and Jews bore to each other is brought down to the age of the Roman Empire; and the history of the Pharaohs is supplemented by that of the Ptolemaic period. There is no longer any doubt that the Egyptian contemporaries of Moses were a highly cultivated people; that they not only possessed a literature, but were exceedingly active in the direction of popularizing the study of letters by means of libraries and similar appliances which were hitherto assumed to have been the product of a much later age. This and other equally important historic facts gain continually fresh coloring and argumentative strength from the results of new excavations made under the auspices of the Egypt Exploration Fund, and by men like Prof. Flinders Petrie, who are equally skilled and indefatigable in their labors. Even since the issue of Dr. Sayce's book numerous discoveries have been made, the most recent and interesting of which is an inscription by Merenptah, which promises, when fully deciphered, to afford a definite non-scriptural record, taking us back more than 3,000 years, which mentions the Israelites by their name, and thus destroys all doubt as to the identity of the slave-tribes spoken of under the Egyptian Pharaohs, with the Hebrews of that date.

Whilst too much good can hardly be said of this book as a guide to the interested student and traveler through Egypt, we may be allowed to take exception to some of the statements of Prof. Sayce, although he is by no means alone in his views, in particular as to the true chronology of the Egyptian dynasties. He adopts Dr. Mahler's dates. Now these Eisenlohr has, successfully we believe, shown to be altogether unreliable. They have not passed the first stage of exact criticism from recognized Egyptologists, and, indeed, have been by some of them called "impossible dates."

He states that "With the help of certain astronomical data furnished by the monuments, Dr. Mahler, the Viennese astronomer, had succeeded in determining the exact date of the reigns of the two most famous monarchs of the eighteenth and nineteenth dynasties, Thothmes III and Rameses II. Thothmes reigned from the 20th of March, B. C. 1503, to the 14th of February, B. C. 1449,

while the reign of Rameses II lasted from B. C. 1348 to B. C. 1281. The date of Thothmes III enables us to fix the beginning of the eighteenth dynasty about B. C. 1570". (pp 17, 18).

Let us examine the statement. As it stands we are led to conclude that, since the data are astronomical, the correctness of the conclusion cannot be gainsaid. But the fact must not be lost sight of that the premises are here assumed as established, which can by no means be accepted. The "certain astronomical data" are only inferential, and not conceded facts. Dr. Mahler's dates are founded on the supposition that a certain inscription of the thirtieth year of Rameses II proves that a Sothic cycle began at that time, and that the cycle in question was a cycle beginning 1322 B. C., or rather (as Dr. Mahler to suit his calculations was compelled to assume), 1318 B. C.

The inscription, as Eisenlohr has shown, does not declare this fact, and it was only a supposition of Brugsch's that the inscription might indicate the beginning of a Sothic cycle. This is the foundation of the above-mentioned calculations. As a matter of fact, the inscription only shows that a thirty years' period began in that year. The subsequent assumption that 1322 B. C. was the beginning of the Sothic cycle proper is referable to a statement of Censorinus that the cycle ended in A. D. 139, and Lockyer has shown that there is good reason to believe that a change was made in the calendar under the Ptolemies. These facts throw great doubt on the year 1322 B. C. as being the beginning of a cycle.

Aside from the unreliable character of the astronomical data on which Dr. Mahler builds up his monument of fixed dates, it may be mentioned that the new moon coincidences, which are deemed of great weight, might with equal propriety be fixed twenty-five or fifty years earlier than is actually done under the present assumption. The Apis cycle would bring round the new moon to precisely the same day.

On the other hand, there are many reasons founded on our present knowledge of the monuments which make positively against these dates. They are too late. The time between Thothmes III and Rameses II is too short, and if we apply Biblical dates, the time from Merenptah (admitting for the moment that he was the Pharaoh of the Exodus, which we believe to be far from true), to the building of the Temple in Jerusalem, is entirely too short to allow the natural succession of all the events recorded in the Bible to have taken place. We should have to put the fall of Troy as occurring just

after Rameses II, while there is other evidence to show that it took place much later. Synchronizing with Khu-n-Aten, as shown by the Tel-el-Amarna letters, Burnaburyas is put by him at 1400 B. C. How this can be in the face of the statement of Nabonidus, that the statue of Samas erected by Burnaburyas at Larsa had been abandoned during 700 years until Kinziru restored it, we fail to see. This would place the abandonment at 1431 B. C.. Now, it is not likely that this event took place immediately after the erection of the statue; moreover, there must have been some cause for the desertion, and the only adequate cause would be the fall of the dynasty which held the statue in such high esteem. This we learn actually took place. After Kurigalzu, son of Burnaburyas, Babylon was conquered by the Assyrians, and naturally, the statue of Samas lost its high place. Seventy years would not be too much for the interval from the beginning of Burnaburyas and the fall of the dynasty. This would make the date 1500 B. C., rather than 1400; and although the chronology of this period is not yet fixed, we believe the above date will prove more nearly correct.

Again he states that the discoveries of Mariette have proven that the dynasties of Manetho are successive and not contemporaneous, and that the supposed simultaneous reign of some of the dynasties is now discredited by competent critics. In this we fail to agree with him, as we are unable to see wherein Mariette's discoveries substantiate his claim. In fact, Mariette himself would join the Antefs with the Pepis, and thus make the 7th, 8th, 9th and 10th dynasties contemporary.

Moreover, the discoveries of M. de Morgan at Dahshur seem to prove that what we have called the 13th dynasty was partially contemporaneous with the 12th. It is becoming more and more evident that the 13th and 14th were contemporary with each other and with the Hyksos under whom the rulers became vassal kings. We cannot accept 953 years as the duration of the Hyksos. The true duration was probably only 260 years.

Prof. Sayce gives a strong argument against Merenptah being the Pharaoh of the Exodus in the passage which he quotes, "that the country around Pa Bailos (the modern Belbeis) was not cultivated, but left a pasture for cattle because of the strangers. It was abandoned since the time of the ancestors." The construction which he puts upon it is less acceptable than the obvious one that the land was abandoned since the time of the ancestors when the Israelites vacated it.

We believe the Exodus will be found to have taken place before Merenptah's reign. Indeed, the very recent discovery by Prof. Petrie, alluded to at the beginning of this critique, states that in Syria Merenptah "crushed the Israelites," which would seem to prove conclusively that the Exodus took place at least forty years earlier.

But these are matters on which the learned Egyptologists are not quite agreed. Moreover, Dr. Sayce's work is not intended as a scientific treatise, but rather as a practical guide for those able to indulge in the luxury of a Nile voyage; and in this respect the book fulfils its purpose admirably. It enables the reader to learn in advance something of the ancient history of the country and of the personages whose monuments will attract his attention. For this reason the addition of the lists of kings, etc., will be of practical service.

F. A. C.

Philadelphia, Pa.

A MEMOIR OF MRS. AUGUSTUS CRAVEN (Pauline de la Ferrounays). With extracts from her Diaries and Correspondence. By Maria Catherine Bishop. A new Edition.—Benziger Brothers, New York, Cincinnati, Chicago. 1896.

To have read Madame Craven's books, either in French or in some one of the excellent translations which were issued during her lifetime, is to have been touched by a grace, the charm of which could hardly be forgotten, even if the noble lessons, inculcated by her recital were to lose their effect. She was eminently a Christian lady of the world and a typical woman of letters. Her life was, as has been aptly expressed by one of her friends, an "example of the supernatural harmony which can blend in one perfection the beauty of natural gifts, of the intellectual powers, and of the spiritual being." Her stories are facts, not fiction; and in them she knew how to inculcate truths, so that she may be ranked among those Christian apologists of whom it is said that without

pretensions to theological learning they know how to raise an imperishable monument to faith with the delicate materials of smiles and of tears "endowed with sacramental grace." Although we have in her *Récit d'une Soeur* a history of her life, together with magnificent touches of the characters who formed the circle of her more intimate acquaintance, yet there are many new lights, more direct and powerful, about her inner and outer life revealed to us in these fascinating memoirs. If the main facts which are recorded here take us back some distance, they nevertheless belong to all time for their elements of truth and goodness and beauty. Let the new womanhood-advocates study this book, and they may discover that their highest aspirations toward true power and emancipation are best realized in such lives as that of the author of "A Sister's Story."

CALENDARIUM COLLEGII OMNIUM SANCTORUM
 apud Dublinium in Annum MDCCCXCVI.—Dublin :
 Printed by Browne & Nolan, Nassau street. 1896.

The goodly number of prelates, priests and clerical students in the United States and Canada, who look up to "All Hallows" as their Alma Mater, will derive exceptional satisfaction from the perusal of the College Calendar for the present year. Besides the usual *Horarium*, the *Ordo Scholarum*, the *Argumenta* and *Examina* of the classes, etc., together with the official lists of superiors, professors and students, the Calendar contains a number of supplements giving interesting accounts of an historic character touching the college. One of the saddest incidents recorded is that of the complete burning of the beautiful college chapel last year. This was a serious misfortune, inasmuch as the institution has no public endowment fund. It may be justly hoped, however, that the generosity of the friends of the college, principally those who imbibed their apostolic zeal, "with knowledge unto the edification of the Church," at its fount, will aid in the erection of the proposed new edifice, which promises to be a fit memorial to the saintly and self-sacrificing founder of the missionary nursery. The new chapel, of which an illustration is given in the Calendar (aside of the ruins of the old building), is referred to in the following words :

"It will occupy nearly the same site as the old chapel; but instead of facing the west, will run north and south, and thus form an ornate connecting link between the Mansion House and the "Senior" House. The design is Gothic; the total length 144 feet; the width of choir, 32 feet; the transepts, 20 feet by 22 feet. There will be side chapels, and two additional ones near the sacristy; and stalls capable of accommodating two hundred students will rise in tiers on either side of the choir, and be parallel with the walls. Great difficulty had to be faced in undertaking such a work. Church building is very expensive, much more so than in olden times. The College has no public endowment, and the College funds are already so sadly out of proportion with the many needs of remote and neglected missions that no aid could be expected from them. However, the Directors, buoyed up by the generous sympathy of many friends of All Hallows (of whom fuller mention will be made in a coming Calendar), have pressed the work forward. They felt confident that the "Foreign Missions" would speak eloquently to many noble hearts, and that in the future as in the past, Irishmen everywhere would help to keep alive the apostolic spirit, which for more than fifty years has been the special glory of the College of All Saints. There are few who would not be touched by the present plight of the community, deprived as they are of a sanctuary for their Lord and Master, and otherwise inconvenienced. The students are practically debarred from many of the advantages of the magnificent library, their chief reading-room. Besides, the Holy Sacrifice of the Mass has to be offered up, day after day, in the midst of surroundings little in accord with so sublime a function, and little calculated to stimulate a spirit of devotion. No wonder there is a general yearning for the new chapel. It will supply a great want, and as designed by the eminent architect, Mr. Ashlinn, it cannot fail to have a formative influence over the young Levites who will often worship within its walls. It will be unto them an ideal of what God's temple should be. It will claim the homage of their senses, and captivating eye and ear and imagination by means of the sacred ceremonies and of the rich harmonies of color and music, will consecrate them imperceptibly to the sweet service of the things that are not seen. In fine, it will live in their memories as a potent factor summoning back the impressive scene of their ordination, and reminding them of many a noble impulse."

PREHISTORIC AMERICANS. Part I, *The Mound Builders.* Part II, *The Cliff Dwellers.* By the Marquis de Nadaillac, Member of the French Academy.—Chicago: D. H. McBride. 1896.

SUMMER SCHOOL ESSAYS. Vol. I.—Chicago: D. H. McBride. 1896.

Both these handy little volumes belong to the series of the "Catholic Summer and Winter School Library," inaugurated by the enterprising Chicago firm of McBride.

The first-volume deals with the two classes of original inhabitants in the United States and Mexico, whose existence is attested by certain religious and warlike monuments constructed out of the earth, and only recognized as works of artificial construction by their regular forms and ingenious disposition for evident purposes of worship, burial or defence. Nothing beyond what these earth structures and their contents, such as skeletons and rude implements, reveal is known of these primeval races. That they were not in character or habits of life anything like the Indians, whom the Spaniards found in possession of the lands in the sixteenth century, is pretty evident from a comparison. It is popularly estimated that the civilization evinced by these mound-traces, takes us back before the Christian era.

Of a different character from the Mound-builders, but perhaps of the same age, are the so-called Cliff-dwellers. While the former built like the duck, the latter built like the owl. Which of the Indian races still in existence can be said to resemble this ancient people is difficult to say; but it is pretty well established that the Apaches and Utes supplanted them as masters of the countries which they inhabited, and that the Moquis and the scattered remnant of the redskins about the Rio Grande offer the only vestige by which we might trace them. The various developments and hypotheses founded on successive excavations and archæological studies made upon the results form the interesting topic of the Marq. de Nadaillac's little book.

The second volume embodies the lectures given at the Madison school on Buddhism, Christian Science, Reading Circle Work, Church Music and Historical Criticism. Other volumes of similar scope are in preparation.

SYNOPSIS THEOLOGIAE DOGMATICAE FUNDAMENTALIS. Ad mentem S. Thomae Aquin. hodiernis moribus accommodata. Auctore Ad. Tanquerey, S.S. 1896. Tornaci (Belg.): Desclee, Lefebvre et Soc.—Baltimore: St. Mary's Seminary.

In commenting upon the two volumes of the *Theologia Dogmatica Specialis* by P. Tanquerey some time ago, we pointed out the advantages of the work for modern, and particularly for American students. The old truths remain, indeed, ever the same, but their application varies with the changing circumstances of persons, time and place. Old arguments often lose their force, not because they are less true than formerly, but because those to whom we put them are unaccustomed to the method or terminology which we employ, and which has outgrown the usage of its generation. Hence, the theologian who proposes to furnish us with the weapons by which to confute errors of the day, and with instruments by which to convey revealed truth to a generation growing up in the midst of these errors, must forge new blades adapted to cut asunder the armor of recent infidel science or sectarian apologetics.

This precaution P. Tanquerey has observed in what are the most important Tracts of Dogmatic Theology, namely, *De Vera Religione*, *De Ecclesia Christi*, *De Fontibus Theologicis*. These constitute the foundation of our faith, and we find in them the identical teaching of St. Thomas Aquinas in his *Summa contra Gentiles* and his *opusculum* against the errors of the Greeks, except that the Gentiles and the Greeks are no longer the infidel, heretical and schismatical sects of the twelfth and thirteenth centuries, but those of the nineteenth. The numerous references are opportune and apt to lead to a wider study of the subjects discussed by the author and teacher in the class-room.

There is every reason for introducing the work into our seminaries as a text-book of Dogmatic Theology.

The typography and form are exceptionally good.

BOOKS RECEIVED.

THE EGYPT OF THE HEBREWS AND HERODOTOS. By the Rev. A. H. Sayce, Prof. of Assyriology at Oxford.—New York: Mac-Millan & Co. 1895. Pp. 342. Pr. \$2.00.

THE TRUTH OF THOUGHT; or, Material Logic. A short treatise on the initial philosophy, the groundwork necessary for the consistent pursuit of knowledge. By William Poland, Prof. of Rational Philosophy in St. Louis University.—Silver, Burdett & Co. New York, Boston, Chicago. 1896. Pp. 208.

COMPENDIUM THEOLOGIAE MORALIS ad mentem P. Antonii Ballerini, S.J., opera et studio. Rev. D. A. Donovan, O. Cist. In 3 vols. Vol. I.—S. Ludovici, Apud B. Herder. 1895.

DIE LEHRE D. H. PASCHASIUS RADBERTUS V. D. EUCHARISTIE. Von Dr. Jos. Ernst.—Freiburg Br. B. Herder. 1896. St. Louis, Mo. Pp. 136. Pr. 90 cts.

SYNOPSIS THEOLOGIAE DOGMATICAE FUNDAMENTALIS. Ad mentem S. Thomae Aquinatis, hodiernis moribus accommodata. De Vera Religione, de Ecclesia Christi, de Fontibus Theologicis, Auctors Ad. Tanquerey, S.S. 1896.—Fornaci: Desclée, Lefebvre et Soc.—Parisiis: Letouzey et Ané.—Neo Eboraci et Chicago: Benziger Bros.—Baltimore: St. Mary's Seminary. Pp. 688.

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JESUS. HIS LIFE in the very words of the four Gospels. A Diatessaron by Henry Beauclerk, S.J.—London: Burns & Oates (Benziger Bros.) 1896. Pp. 234.

JEWELS OF THE IMITATION. A selection of passages with a little commentary. By Percy Fitzgerald, M.A., F.S.A.—London: Burns & Oates (Benziger Bros.) Cloth, 60 cts.

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KALENDARIVM MANVALE Utriusque Ecclesiae Orientalis et Occidentalis Auspiciis Commissarii Apostolici auctius atque emendatius iterum edidit, Nicolaus Nilles, S.J. S. Theologiae et SS. Canonum Doctor, Horumque in Caesareo-Regia Universitate Cœnipontana Professor Publicis Ordinarius. Academiis Clericorum Accommodatum. Superiorum Permissu. Tomus I. Cœniponte.—Typis et Sumptibus Feliciani Rauch (K. Pustet). 1896.

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HOW TO DISINFECT. By C. T. Kingzett. American and Continental Sanitas Co. New York and London. Pr. 10 cts.

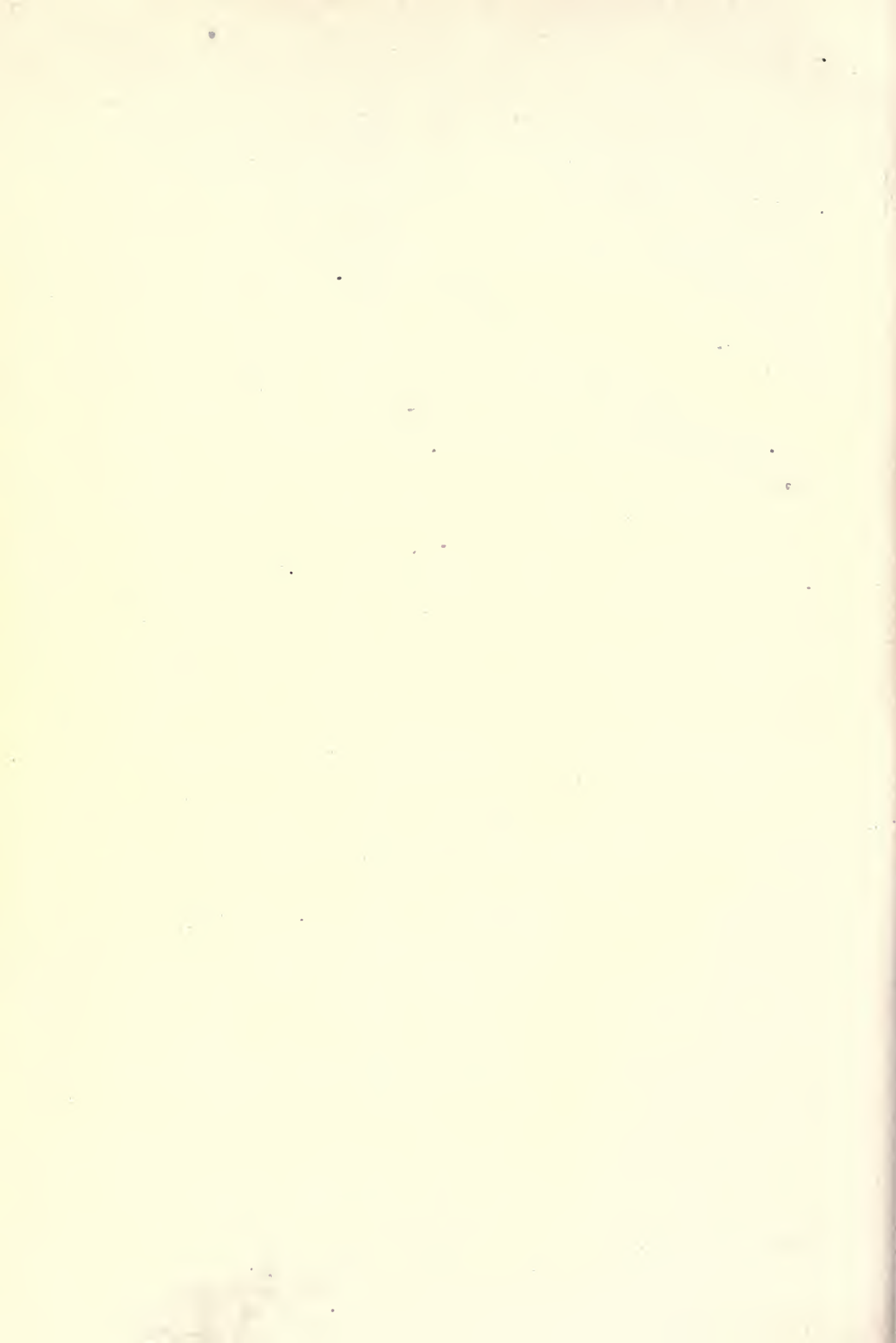
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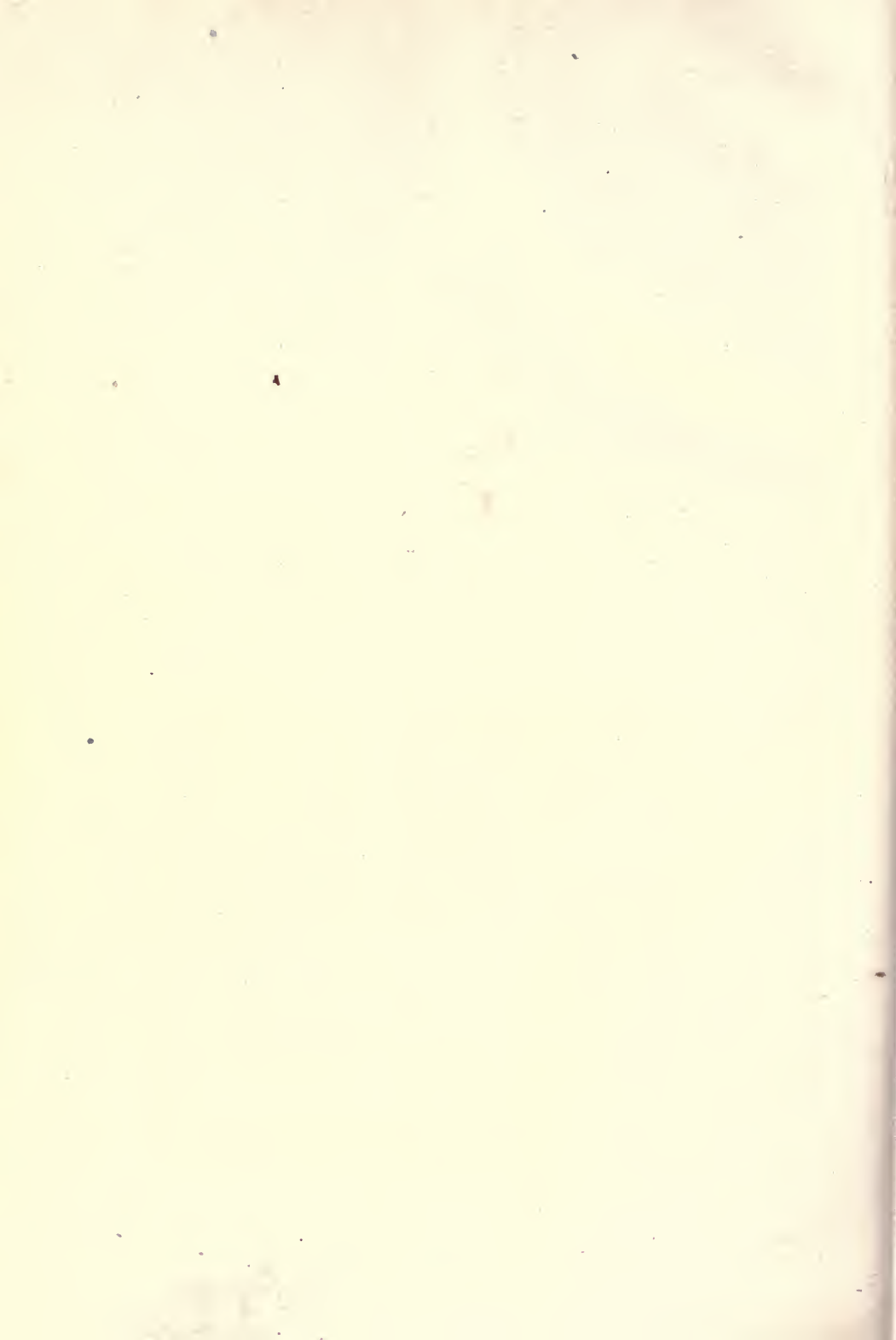
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