

UNIVERSITY OF ST. MICHAEL'S COLLEGE



3 1761 07096557 9

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

BASIL'S SE
TRANSFERRED
RY
+

UNIVERSITY OF ST. MICHAEL'S COLLEGE
LIBRARY

FEB 20 1954

THE IRISH ECCLESIASTICAL RECORD.

JANUARY, 1888.

WAS ST. CUTHBERT AN IRISHMAN?

THIS is a very interesting question in itself, and there are moreover, some special reasons why we should refer to it at the present time. Last year was celebrated, on the 20th of March, the twelfth centenary festival of the great apostle of Northumbria. The occasion was also rendered still more remarkable by a great Catholic pilgrimage to Holy Island, which did much to revive the memory of St. Cuthbert in the minds of the northern Catholics. During the year too, we find that there were published or republished no less than three different lives of St. Cuthbert from Catholic sources. First of all we have had a third edition of Archbishop Eyre's *History of St. Cuthbert*. It was first published in 1849, whilst the author was still a young Northumbrian priest, and is in every respect a truly excellent work, and if we venture to differ from some of the learned prelate's conclusions, we do not the less admire the loving care and laborious research which are manifested throughout the entire book.

The Right Rev. Provost Consitt, of the diocese of Hexham and Newcastle, also published during the past year a smaller, and for that reason, a more popular life of St. Cuthbert. The author has had some special facilities for the task, which he undertook at the request of the late Bishop Bewick, and with him also writing the history of St. Cuthbert seems to have been a labour of love.

Then the Rev. Joseph Stevenson, S.J., gives us an excellent translation of Bede's prose life of St. Cuthbert.

The life by Bede, so far as it goes, must always continue to be the most authoritative account of St. Cuthbert's history, for its author was not only a man of great learning and holiness, he had also excellent opportunities of procuring the most accurate information regarding the life and virtues and miracles of the great Northumbrian apostle. Bede was about fourteen years old when Cuthbert died, so that he was a neighbour and almost a contemporary of the Bishop of Lindisfarne. Then he had his information from men, who knew St. Cuthbert well, especially from the priest Herefrith,¹ who had been for many years the intimate friend and companion of the saint. Hence we think Father Stevenson has done well in giving to the public this excellent translation of Bede's Life of St. Cuthbert, for it would be impossible to find a more admirable specimen of religious biography.

We have, however, we are sorry to say, one complaint to make against all these learned writers. In our opinion none of them has fully and fairly discussed the question whether Cuthbert was of Irish birth or not. We have had so many saints of yore in Ireland, that we could very well afford to lend one to Northumbria without saying much about it. But Cuthbert is far too celebrated a saint to part with, especially if we are to get no credit for our generosity, and so I propose to state our claim and our complaint as clearly and as fairly as I can.

We complain then that these modern writers do not fairly discuss the question at the head of our article. On the contrary they rather quietly assume, and, as it appears to us, against the weight of evidence, that St. Cuthbert was of Northumbrian birth, and almost entirely ignore the arguments in favour of the Irish origin of the saint. In this respect Skene, the learned author of *Celtic Scotland*, offers a very striking contrast even to our Catholic writers, and gives in his admirable sketch of St. Cuthbert abundant proofs of a judicial and impartial mind. He not only furnishes a most accurate though necessarily a brief analysis of the "Irish

¹ Father O'Hanlon in his Life of St. Cuthbert represents Bede as present at the death of Cuthbert. We know that Herefrith was present at the death scene, but we have no evidence that Bede then a boy of only thirteen or fourteen was present at that beautiful death on Farne Island.

Life," of St. Cuthbert, as it is called, but he also calls the reader's attention to the principal arguments, both for and against the authenticity of that most important document.

We regret that the learned Archbishop Eyre has not tried to investigate the authenticity of the Irish Life in the same patient and impartial spirit instead of referring his readers to Cardinal Moran and Mr. Skene. After what we cannot but think a brief and unsatisfactory reference to the question of Cuthbert's Irish birth, he sums up his own opinion by saying that "there can be no doubt that Cuthbert was born in Northumbria of Saxon parentage." In the previous paragraph the learned writer disposes of the "Irish Life" by observing that in all probability its author confounded Saint Cuthbert with Saint Columba. "Columba," says Archbishop Eyre, "was born of noble descent at *Kells in Meath*, where his house is still shown and where no tradition of any kind connected with Cuthbert is known to exist." This statement was a great relief to our mind. Columba born in Kells! Every Irish scholar knows that he was the great grandson of Conal Gulban, that he was born at Gartan, in the heart of the tribeland of his royal ancestors in old Tirconnell, that he was baptized at Temple Douglas in the neighbourhood, and that he spent his early boyhood at Kilmacnenain, now called Kilmacrenan, in the same county Donegal.¹ This is not only the living tradition of the entire country, but the birth-place is expressly named in the old Irish Life of St. Columba, and indeed so far as we know has never before been questioned. St. Columba had indeed a "house" at Kells, but in accordance with a well-known Irish usage when speaking of saints, the *Teach* or "house" means the oratory and cell of the saint, not the place of his birth or the habitation of his family. We know too from the same old Irish Life of Columba, as well as from our Irish Annals, that the site of the "house" at Kells was given to Columba by King Diarmaid with the consent of his son Aedh Slane, about the year 560, when Columba was 40 years old, and that it was given to him for the place

¹ See Reeve's Adamnan, page lxxviii., and the Irish Life in Skene, vol ii., p. 468.

of an oratory in atonement for an insult which the monarch had offered to Columba in the royal rath of Tara.

Monsignore Consitt dismisses the question of Cuthbert's birth-place in a still more summary, but at the same time in a more satisfactory fashion. "*We know nothing for certain,*" he says, of the birth and parentage of St. Cuthbert. Though many centuries later attempts were made to claim him as a native of Ireland, and to invest his infancy with a halo of romance, yet from the silence of his early biographers and contemporary writers we cannot attach much credence to the story." So far, this is fair enough, and the author adds that it is "probable," but as he says above, not at all certain, that he was born in Lauderdale.

The author of the article on Cuthbert in the new *Dictionary of Christian Biography* is still more confident in his assertions. He begins by saying that "Cuthbert the great northern saint and bishop was born in the first half of the seventh century in that district of ancient Northumbria, which lies beyond the Tweed." The writer of this article is the Rev. James Raine, Canon of York, and yet in the library of the Dean and Canons of York is the oldest manuscript copy of that very "Irish Life," of Cuthbert, which cannot be rejected or ignored, without at the same time throwing doubt on several of the most authentic memorials of the ancient church of Durham. When we read these lives of Cuthbert, and the still shallower notices of the lives in some of our Catholic reviews, we thought it high time to state the evidence, such as it is, in favour of the Irish birth and parentage of the great St. Cuthbert.

And, first of all, in reply to the confident assertion of certain writers, that Cuthbert was of Northumbrian birth, it is well to say at once, leaving the "Irish Life" out of the question altogether, that any such statement is, as Monsignore Consitt admits, entirely unsupported by evidence. It is said the name is Saxon; but it is the Saxon equivalent of his Irish name; and though Bede says in one poetic passage that Britain produced (*genuit*) that radiant day-star to illuminate the Angles, that statement is perfectly true no matter where he was born, for at all events he received his religious training

in Northumbria. Yet that is all that can be said in favour of his Northumbrian birth. Let us now hear the other side of the question.

It is remarkable that although, even from his own times, we have several different biographies of St. Cuthbert, yet except the authors of the *Irish Life*, they are all silent about his birth-place and parentage!

The earliest account of the saint is what is known as the "*Anonymous Life*." It was written about the year 700, that is about thirteen years after the death of Cuthbert. Bede embodied the substance of this treatise in his own larger work.

Bede wrote two different lives of Cuthbert besides the account which he gives of the saint in his *Ecclesiastical History*. One, which seems to have been the earlier, was written in heroic metre. The language is choice and elegant, and in some passages reminds the reader of the grace and tenderness of Virgil. It is in this *Life* that the passage occurs by which it is sought to prove that Cuthbert was of British origin—

“Nec jam orbis contenta sinu trans aequora lampas
Spargitur efulgens, hujusque Britannia consors
Temporibus genuit fulgur venerabile nostris,
Aurea qua Cuthbertus agens per sidera vitam
Scandere celsa suis docuit jam passibus Anglos.”

There is here no reference to his birth at all, but as both text and context clearly show, it refers merely to the sacred light of that effulgent lamp which rose in Britain's skies and taught the Angles to tread their lofty way to the golden stars. If Bede wished to make any reference to Cuthbert's birth-place he would certainly have done so in the second or prose *Life*, which gives a much fuller and more complete account of the history and miracles of the saint. This prose *Life* is a beautiful specimen both as to style and matter of religious biography, yet this strange fact stares us in the face, that although Bede's informants were the intimate associates of Cuthbert himself, both at Mailros and Lindisfarne, he makes no reference whatsoever to the birth, or parentage, or nationality of the saint. He does not undertake to tell us

like modern writers, that he was born either in Northumbria or Lauderdale or anywhere else. He makes not even the slightest reference to his parents or to his family. But, after recording some miraculous stories of his youth, unconnected with any specified locality, he first introduces him to our notice as a youth (*adolescens*) tending his father's flocks on the banks of the river Leader, a river flowing into the Tweed, in the western part of Berwickshire.

"He [Bede]" says Skene, "must surely have known whether Cuthbert was of Irish descent or not. He is himself far too candid and honest a historian not to have stated the fact if it was so, and it is difficult to avoid the suspicion that this part of his narrative was one of the portions which he had expunged at the instance of the critics to whom he had submitted his manuscript."¹ This is honest and judicious criticism, and it appears to us to suggest the only satisfactory explanation of Bede's strange silence regarding the parentage and nationality of St. Cuthbert. His birth, as we shall see, was illegitimate. His mother, indeed, was blameless, but, all the same, the great saint of Northumbria was the child of shame. It would, they thought, disedify simple souls to know the whole truth. The story of Cuthbert's birth in Ireland and the circumstances connected with it were known to comparatively few persons in Northumbria. Was it not better that it should continue so, than to run the risk of perhaps disedifying the faithful by a full narrative of the whole story? So reasoned the good priest Herefrith, and likely some others also, and, as Bede himself not obscurely hints in his preface, they succeeded in persuading him to omit the precious chapter. "Moreover, when this book [the Life of Cuthbert] was completed, but not yet published, I frequently gave it to be perused both by the Very Rev. Priest Herefrith, when sojourning with us, and by others also who had lived for a long time with the man of God, and knew his life intimately, and I opportunely allowed what I wrote to be retouched [or perhaps expurgated, *retractanda*], and some things, in deference to their suggestions, I carefully corrected,

¹ *Celtic Scotland*, vol. II., page 205.

and thus having cut down to the naked facts [*ad purum*] all digressions likely to cause scruples, I have caused this undoubted narrative of the truth, expressed in simple language, to be committed to parchment, and carried into the presence of your brotherhood."¹

This is a very significant passage and clearly shows that Bede had inserted in his narrative certain stories gathered, no doubt, from somewhat uncertain rumours regarding the early life of St. Cuthbert. But as these stories might be regarded, not only as somewhat doubtful, but also as rather disedifying, he was induced to omit them by Herefrith and some other associates of the saint, who were more zealous for the fair fame of their master than for the completeness of the narrative of his early life. The thing is done still by certain well-meaning persons who would surely make long excisions if they were ever authorized to prepare a new and improved edition of the Bible.

We now come to the "Irish Life" of St. Cuthbert, and as in the case of Bede's Lives we have it both in poetry and prose. The poetic life is evidently a versified reproduction of the Irish prose life, but it is equally emphatic in asserting the Irish birth and parentage of St. Cuthbert.

"Si cupis audire, Cuthberti miraque scire
Virtutis miræ, potes hunc sanctum reperire,
Sanctus Cuthbertus Anglorum tutor apertus
Regis erat natus et Hybernicus est generatus."

There is a copy of this poetic life in Leonine metre in the British Museum (Titus A. II. 2), which unfortunately wants five leaves, to the great grief of some admirer of the saint,

¹"At digesto opusculo, sed adhuc in schedulis retento, frequenter et Reverendissimo fratri nostro Herefrido presbytero huc adventanti, et aliis, qui diutius cum viro Dei conversati vitam illius optime noverant, quae scripsi legenda, atque ex tempore praestiti retractanda, ac nonnulla ad arbitrium prout videbantur, sedulo emendavi, sicque ablatis omnibus scrupulorum ambagibus ad purum, certam veritatis indaginem simplicibus explicatam sermonibus commendare membranis, atque ad vestrae quoque fraternitatis praesentiam adsportare curavi." Praefatio ad vitam S. Cuthberti.

We have given the original of this important passage in full, in order that our readers may judge for themselves as to the interpretation which we have given to the text of Bede.

who has inserted the following note in the manuscript—“Here wants fyve leaves, for which I wold gev five oulde angells,” How they loved God’s saints in those glorious “oulde” Catholic days in England!

The prose “Irish Life,” it must be remembered, is so called, not because it is written in the Irish language, but because it professes to give from Irish sources the history of the birth and parentage of St. Cuthbert. Its author calls it *Libellus de ortu S. Cuthberti de Historiis Hybernensium excerptus et translatus*. Colgan gives a version of this Life in his *Acta Sanctorum*, but it was taken from Capgrave, and Capgrave seems to have derived his version from John of Tinmouth, both being in all probability inaccurate copies of the same original. The fairest copy of that life is now preserved in the library of the Dean and Chapter of York, and was first accurately published by the Surtees Society in 1835¹ (*Biogr. Misc.* pp. 63, 87.)

Some modern writers have rejected the authenticity of this Irish Life mainly, we suspect, because it relates the Irish origin of St. Cuthbert. The Bollandist writer (*Vita S. Cuth., 20 Martii*) also regards it as untrustworthy, on the ground of certain alleged anachronisms and inconsistencies in the narrative. “Let the Irish,” he says, “keep their squalling Nulluhoc to themselves, and leave Cuthbert to the Anglo-Saxons.” Later on, however, the Bollandists seemed to have changed their minds, for at the life of St. Wiro, they merely regard the Irish origin of Cuthbert as doubtful. The Surtees editor, however, admits that “the Irish Life is a regular biography, written in a good style, and not deficient in incidental information on the subjects connected with the periods in which it was written.”

This “Irish Life” of St. Cuthbert has been printed from a codex containing several tracts, dealing chiefly with the history of the Church of Durham and its holy patron, and all copied, though mostly in different hands, during the course

¹There is another manuscript copy in the British Museum (Titus A. II. 3), but it was evidently made from the York manuscript or from the same original.

of the 14th century. The "Irish Life" is No. 8 in this collection, and was in all probability written by Reginald, prior of Coldingham, who is the admitted author of treatise No. 6 in the same collection, *Libellus de miraculis S. Cuthberti secundum Reginaldum de Coldingham*. The entire codex was compiled by the Benedictines of Durham and of Coldingham in the 12th and 13th centuries, and next to the body of St. Cuthbert himself, it seems to have been regarded as the greatest treasure of their church and monastery. The copy now at York was probably made for Mathew of Durham, and was carried to York by that prelate when he was translated to the archiepiscopal See. In this way, although the original Durham codices are probably lost for ever, the present copy came to be preserved at York.

Now it is very singular that our modern critics should admit the authenticity of all the other treatises in this collection and reject the authority of the "Irish Life" alone, especially as the author of the "Irish Life" seems beyond any reasonable doubt to be that very Reginald of Coldingham, who composed treatise No. 6 on the miracles of St. Cuthbert contained in this very manuscript. Reginald was not an Irishman, and that is just what we should infer from the uncouth fashion in which he latinizes several proper names in the "Irish Life." And in the preface the writer of that Life identifies himself pretty clearly as the author of the treatise on the miracles of St. Cuthbert. He tells us that "after revolving in my mind for many years what my pen might hand down to posterity in honour of St.

¹ The York MS. XVI. I. 12 contains the following treatises:—

1. De Statu et Episcopis Ecclesie Hagustaldensis (Hexham).
2. Eatae Episcopi Hagustaldensis vita.
3. Reliquiae quae in Ecclesiae Dunelmonsi servantur.
4. De avibus Cuthberti in Insula Farne.
5. De Remissione Peccatorum.
6. Libellus de miraculis S. Cuthberti secundum Reginaldum de Coldingham.
7. De Episcopis Lindisfarnensis Ecclesiae usque ad Eanbertum.
8. Libellus de ortu S. Cuthberti de Historiis Hybernensium excerptus et translatus.
9. De translatione Corporis S. Cuthberti.
- 10, 11, 12. The histories of Coldingham, Graystones, and Chambre.

Cuthbert, and diligently investigating the many wondrous miracles hitherto unrecorded, which the saint had wrought, I composed a 'Libellus' on the subject," which was exhibited to his friends, and which is, no doubt, that very *Libellus de miraculis S. Cuthberti secundum Reginaldum de Coldingham*, which we find in the York manuscript.

The writer then goes on to say in the preface to the Irish Life—"It was whilst engaged in these studies that a certain pamphlet [*quaterniuncula*] fell into my hands, which stated that St. Cuthbert was born in Ireland, of a kingly race, and clearly showed how it was that he came to the borders of Anglia. Just then it came to pass that St. Cuthbert himself, aiding our pious purpose, sent to our house [*nobis*] a holy and learned Irishman, Eugenius Episcopus Harundinensis (elsewhere Hardionensis), whose testimony corroborated what we had already learned from the pamphlet regarding the birth of St. Cuthbert. Moreover, he told us many other wondrous things, of which we had previously known nothing, for he not only asserted that he [Cuthbert] was undoubtedly [*verissime*] born in Ireland of a royal race, but he also more clearly than anyone else explained to us the name of the place and the name of the city, of which we had previously known nothing. And, amongst other things, he said that King Muriadach was his father, a prince who had justly reduced all Ireland under his sovereign sway, and that his mother was Sabina, a woman remarkable for sanctity, whose memory was honoured, and whose relics were preserved in the churches of her own country." The writer then adds that this account was confirmed by the testimony (*attestationem*) of Archbishop Matthias, and of the bishops, Saint Malachy, Gilbert and Allan, and also of some other aged priests and monks, disciples of the aforesaid Malachy, so that in all security he composed this "Irish Life," relying on the testimony of these men.

Such is the preface to the Irish Life, and it is surely difficult to find a clearer or more straightforward statement. Of course there is some difficulty in identifying the Irish names in the Latin dress of a foreign writer. Still, there can hardly be any mistake made about them by those who are familiar with Irish history.

Eugenius, mentioned in this preface, was bishop of Ardmore, and is said to have written a life of St. Cuthbert. He flourished about the period of Strongbow's invasion, and was the last prelate of St. Declan's ancient see, which was shortly afterwards united to Waterford. Matthias was probably Mathew O'Heney, Archbishop of Cashel, who flourished towards the end of the twelfth century. He was a Cistercian monk, and, no doubt, was personally acquainted with the Benedictines of Durham. He also wrote a life of St. Cuthbert, and we may be pretty sure that he sent a copy to the famous monastery where the body of the saint was then enclosed in the splendid shrine that was afterwards destroyed by the agents of Henry VIII. Alan is supposed¹ to have been Albinus O'Mulloy, abbot of Baltinglass and afterwards bishop of Ferns, and, like O'Heney, was a great Irish scholar. It is likely that the testimony (*attestationem*) of St. Malachy and of Gilbert, bishop of Limerick, of which the author speaks, was a written statement of these saints, or, perhaps, orally communicated to him by the *aged* priests, their disciples, whom he mentions; for the saints themselves must have been dead some thirty or forty years previously. It is not impossible, however, that Reginald, supposing him to have written the Irish Life even so late as 1180, might have himself seen and conversed with Christian and Malachy in his youth.

In this preface the author says that a certain Muriadach, king of Ireland, was father of St. Cuthbert. This statement has caused some chronological difficulties. It is evident, however, *from the Life itself*, that the word "father" here must be understood in a wide sense, and is simply equivalent to saying that Cuthbert was a MacMuriadach, which was probably the expression used, or intended by his informants, and which he translated after his own fashion in the Latin. For, in the second chapter of the Life, it is not Muriadach, the just king of Ireland, but the cruel king of Connathe, who is represented as the father of Cuthbert. The statement in the preface, therefore, simply means that Cuthbert, through

¹ See Cardinal Moran's *Irish Saints in Great Britain*, page 272.

his mother Sabina was of the Hy-Muriadach race, and we shall show that this expression has been actually used about that period in our annals in reference to the descendants of this same Muriadach.

Muiredhach, grandson of Niall of the Hostages, married Erca, the beautiful daughter of Loarn, a prince of Scottish Dalriada, and through this union he became the father of the senior line of the Hy-Niall kings. His son Muircertach, to whom probably our author refers, was for many years supreme king of Ireland, and the Hector of the Hy-Niall race, until he was treacherously "slain, burned, and drowned" in a vat of wine whilst trying to save himself from the flames of his burning house, which was fired over his head on November night, in the year 533.¹ His son Baedan and his nephew, Eochaidh Finn, succeeded to the throne as joint kings in 570, but were both slain in 572 or 573, and it is remarkable that the accurate *Chronicon Scotorum*, in recording their death, describes them as "two of the Hy-Muiredach," which shows that even then that branch of the Hy-Nialls was so described. If, as Colgan thinks, Sabina was a daughter of this Baedan and a grand-daughter of Muircertach, the renowned king of Ireland, and was very young at the time of her father's murder, she could have been mother of St. Cuthbert, at least if the saint were born in the early years of the seventh century. And what lends some plausibility to this view is that the slayer of Baedan was king of *Ciannacht*, which is remarkably like the king of *Connathe*, who was father of Cuthbert, according to the "Irish Life."

There is, however, a subsequent entry in the annals which in our opinion throws a flood of light on the facts recorded in the "Irish Life." It is given thus in the *Chronicon Scotorum* at the year corresponding with 620 A.D.—"Murder of the family of Baedan in Magh Lecet [*recte* Magh Slecht] in the territory of Connaught—viz., Aillil, son of Baedan; Maelduin, son of Fergus, son of Baedan, and of Dicuil," so that

¹The Four Masters have 527, but the *Annals of Ulster* have 533—the true date.

the race of Baedan Mac Hy Muiredhach was nearly extirpated on this occasion.

Let us now see how this remarkable entry corroborates the statements in the Irish Life of St. Cuthbert, which expressly appeals to the authority of the most ancient annals of Ireland. It is in substance as follows:—

“There was a king who reigned in the city of Lainestri. This king was treacherously attacked by a neighbouring prince who ruled over Connathe and who slew him *and all his family*, except one tender virgin (*tenerima puellula*), whom for shame sake he spared, but whom he carried off as a prisoner to his own territory. She became an attendant on his queen, but rejecting the king's unlawful love, the latter at length forcibly gratified his passion. The maiden was then sent to the king's mother, who dwelt with her at a religious house near Kenanus under the protection of a certain bishop, who at the king's request took charge of the child when he was born, and had him baptized under the name of Mulluce at a place called Hartlbrechins (Ardraccan).¹ This city of Kenanus is in the region called Media, a district rich in fertile pastures and in cattle, and in flowing streams and rivers, one of which called the Mana flows by that city of Kenanus, and abounds in all kinds of fish.”

This is a natural and consistent narrative, and contains many incidental touches that go far of themselves to prove that it is genuine. If a forger wished to invent a royal parentage for St. Cuthbert, he would never have done it in this fashion, and if he did, it never would have been accepted as authentic by the monks of Durham, except it were confirmed by the living tradition of that great monastery. Neither is it difficult to reconcile this narrative with the admitted facts of Irish chronology and history.

St. Cuthbert died in 687 in *senili aetate* according to Bede. He was an *adolescens* in 651, when according to the same authority he entered the monastery of Mailros. In that case we may fairly fix his birth about 625—four or five years after that slaughter of the race of Baedan Hy Muiredhach described in our Annals. Baedan's son Aillil was probably that King of Lainestri, to whom the life refers, and his daughter Sabina having been spared at the murder of her family was carried off in the manner described. That murder took place in Magh Slecht, near Fenagh, in Connaught, and

¹ The bishop's name is not given here, but elsewhere he is called Eugenius.

although it is not expressly stated, no doubt, Aedh Finn, King of North Connaught at that time, was the real author of the crime. Kells (Kenanus), too, was within his jurisdiction, or on the borders of his territory, for the princes of Breiffney ruled almost from sea to sea. Lainestri is an attempt at writing Leinster, that is the Irish *Laighen* with the Danish suffix *ster* signifying a place. Connathe is, of course, Connaught, and Media is Meath, the fertile district with its fish-abounding rivers.

The Irish Life then describes how after the death of the holy bishop who protected them, Sabina fearing, doubtless, for the life of her son fled secretly with the child, and reaching the sea-shore took passage and succeeded at first in landing "at Galweia in the region called Renii," which, as Skene points out, was doubtless Portpatrick, in the Rinns of Galloway—the nearest Scottish land to Ireland. But Sabina was anxious, it would seem, to reach her countrymen in the Scottish Dalriada, so with a few companions she sailed northwards and "landed at a harbour called Letherpen in Erregaithle, a land of the Scots." "This harbour was," the writer adds, "between Erregaithle and Incegal, near a lake called Loicafan." This minute description borne out, too, by actual facts, does not look like an attempt at forging a story five hundred years after the alleged events took place. The harbour referred to was probably the northern angle of Lough Crinan, in Argyle, close to Lough Awe, not far from Dunadd, a strong fortress built on a rock, in the middle of the great Moss of Crinan. It was then the capital of the Scottish Dalriada. Here, however, on landing, Sabina and her child narrowly escaped being robbed and murdered. So they made their way we know not how to the borders of "Scotia," which did not then include Argyle, and were kindly received by Columba, first bishop of Dunkeld. St. Columba of Iona was then dead, and moreover was not a bishop, so that this Columba, or Columbanus, must be one of the numerous prelates who bore that name, several of whom may have preached in Scotland. The boy was educated for some time together with an Irish girl called Bridget, under the care of this holy bishop—who told Cuthbert

that Providence destined him to preach amongst the Angles, but that Bridget was reserved by God for the western Irish. It has been said that this refers to St. Bridget of Kildare, and is a manifest anachronism seeing that she died more than 100 years before. We know, however, that no less than seven or eight saints who bore this name are mentioned in our martyrologies,¹ so that it is a quite gratuitous assumption to suppose that the reference is to Saint Bridget of Kildare.

We are then told that Sabina and her son paid a visit to the monastery of Iona, where no doubt they were kindly received by the abbot who was descended like Sabina herself from the great mother of their race Erca, the daughter of Loarn Mor. After remaining some time in Iona, both mother and son left the island, and Sabina succeeded in finding her two brothers Maeldan and Aetan, "who," we are told, "were both bishops having Episcopal Sees in the land of the Scots." This is an interesting statement, for we know from our martyrologies that there were two saints, one called Maeldan or Mellan, and the other Aetan or Aedan, who are both described as belonging to the island of Inchiquin, in Lough Corrib,² and were most likely brothers. It seems the island took its name from these two saints—Inch-Hy-Cuinn—and that they derived this name from their great ancestor Conn the Hundred-Fighter. There is hardly a doubt that they belonged to the family of that Baedan to whom we have already referred, and it may be that they left Inchiquin after the slaughter of their kindred, and retired to the more friendly land of the Scots, to preach the Gospel to the heathen. We know, too, from the life of St. Fursey, that Maeldan of Inchiquin, was his soul's friend or spiritual director, and that he and no doubt his brother also, were raised to the episcopal dignity. At this time, however, these prelates were probably old men, but they readily took charge of Cuthbert and placed the boy under the special tuition of a holy man in Lothian, where a church, called Childeschirche, was according to the life afterwards founded in honour of St. Cuthbert. That name, says

¹ Colgan names fourteen.

² St. Meldan's natalis is the 7th of Feb. ; St. Aetan's the 9th of Oct. See Colgan *Acta SS.*, and the Martyrology of Donegal.

Skene, is now corrupted into Channelkirk, which is to this day the name of a parish in the north western corner of Berwickshire, near the head waters of the river Leader. And so the Irish Life brings young Cuthbert to the very place where Bede takes up the narrative of his life, when he was a young shepherd tending his flocks on the banks of the Leader, among the southern slopes of the Lammermoor hills. Sabina herself freed from any further anxiety in reference to her son, for whom she had dared and suffered so much, went, it is said, on a pilgrimage to Rome, but she afterwards returned to Ireland, where after some years' sojourn in a religious house she died a most holy death. Her name is said to be commemorated in some martyrologies on the 5th November.¹

We must reserve for another paper the examination of the collateral evidence that goes to confirm this account of the birth and parentage of St. Cuthbert contained in the "Irish Life" of the Saint.

✠ JOHN HEALY.

THE IRISH IN BELGIUM.

THE TRIBES AT LOUVAIN—JUDGMENT.

"Quae regio in terris nostri non plena laboris?"

ÆNEID, *Lib. I.*, 460.

DE BURGO in his *Hibernia Dominicana*² refers to the Wardenship of Galway as an ecclesiastical institution of which there was no second example in Ireland: "neque quid simile reperitur in universa Hibernia." On the 8th of February, anno 1484, Pope Innocent VIII. established it by the Bull *Super gregem dominicum*, which states that the citizens were "modest and civil people, and that they lived in the said town, surrounded with walls, not following the customs of the mountainous and wild people of these parts."³

¹ See Colgan *Notes to the Vita Secunda*.

² p. 323. *Vide I. E. RECORD*, vol. vii., p. 1100, *sqq.*

³ *Vide Hardiman's History of Galway*, App. p. II.; or *Hibernia Dominicana*, p. 440.

Owing to considerable changes in the circumstances of the Cité, as well as to difficulties continually arising in connection with the election or institution of vicars or wardens, Pope Clement XII. issued the Bull *Redemptoris*, on the 23rd April, 1733.¹

On the 16th of July, 1830, Pope Pius VIII. addressed the Brief *Quod est vel maxime*, to the Right Rev. Thomas Kelly, Bishop of Dromore, and coadjutor Archbishop of Armagh. In virtue of this authority Dr. Kelly came to Galway to inquire into the circumstances of its ecclesiastical government, for the Brief states "in florentissimâ Galviae Civitate, quae in provincia Connacenci in Hibernia sita saepenumero non omnia ex ordine fiant quae Guardiani et Vicariorum electionem respiciunt."² On the receipt of Dr. Kelly's reports at the Propaganda, Pope Gregory XVI., on the 26th April, 1831, issued the Bull *Sedium Episcopatum*, which advanced the Collegiate Church to the rank of a cathedral, and constituted the Warden's district a diocese.³ The last Warden of Galway, Right Rev. Edmund French, was Bishop of Kilmacduagh and Kilfenora since 1824. On the suppression of the Wardenship, which was partly effected through his own efforts, he withdrew to his dioceses. He died at Gort, on the 14th of July, 1852. The first Bishop of Galway was the Right Rev. George Joseph Plunkett Browne, who was consecrated on October 23rd, 1831.

From a glance at the outline of Papal legislation given above, the student of Ecclesiastical history will easily understand how many lesser procedures must have taken place. Pope Gregory XVI. states that letters in reference to the Wardenship were received at the Propaganda not only from the Bishops of Connaught, but also from the Bishops of the other provinces: "Tales profecto litterae, non solum a Connaciensis Provinciae, sed etiam a reliquarum Hiberniae Provinciarum Episcopis, scriptae ac probatae ad hanc S. Congregationem de Propaganda Fide fuerunt

¹ *Hibernia Dominicana*, p. 442.

² *Episcopal Succession* of W. Maziere Brady, Vol. II., p. 223, *seq.*

³ *Ibid.*, p. 225 *seq.*

missae.”¹ The Archives of the Diocese of Galway contain innumerable letters, citations, and documents; and from references in them, we know that many such documents existed elsewhere. But as all Irish business with the Holy See was formerly transacted through the Internuncio at Brussels, our attention is directed to Belgium.

The following document sets forth the origin of five years’ litigation :—²

“Whereas violence in this day’s election (being candidates for the wardianship, the Rev. Dr. Marcus Kirwan and the Rev. Mr. Hyacinth Bodkin) such as forcing the pole from the Gentlemen that received the voices of the patrons, who complain’d that some of the patrons, or pretended such, have been refus’d to receive their voices without assigning any reason than a *sic volo* w^{ch} has hinder’d a great many more of the patrons to give their voices these and other reasons w^{ch} will appear in proper time oblige us to petition for an adjournment of this election untill the eight of August Instant, at ten of the clock in the morning. Whereunto we sign our hands this first day of August, 1737.

“MARTIN KIRWAN.

“PATRICK KIRWAN.”

The fulness of time developed the case. In November of the same year, the Archbishop of Tuam, Bernard O’Gara, heard the case in the parish chapel at Galway. There was an appeal to the Internuncio at Brussels, and *pendante lite* the tribes were not idle. They wrote to a kinsman at Louvain to watch their interests. The publication of this letter may be excused :

“To Mr. Mark Kirwan, Merchant in Gallway.

“Sr—Your’s arrived here the 24th instant, and no body at present to take care of it. I took it in hand and am glad it came in my way to serve you and maintain ye right of ye town, otherwise you woud (*sic*) have ro answer these two or three months to come. I went to Brussels and spoke to Mr. Tempi (the Internuntio) who gave me a full and satisfactory answer. I laid before him ye customs I saw practiced in my time, the privilege of ye town; ye need not fear even if ye gentlemen appointed and ye doe not agree, for then ye will get others to decide ye matter; and their writing to Rome (as I believe they only pretend) will have no effect without ye informations

¹ *Episcopal Succession* of W. M. Brady, Vol. II., p. 227.

² Archives of Diocese, anno 1737. Other documents given in this case are from the same source.

of Mr. Tempi, who will proceed as his predecessors have done. Mr. Arch-Deacon is appointed at their demand, Mr. Duffy at yours, Mr. Kelly of Athlone *ex officio* to whom he wrote last week, before yours came to hand, to give their opinions. The chief point, as I understand, is to prove ye election, which I suppose you can easily doe, for they pretend it null. Mr. Fouley's proceedings you'l hear hereafter, and his sharp answer tho' well recommended by Mr. O'Gara. I spoke to him about appointing Mr. Robert Kirwan and any of rest, to w^{ch} he answered he could not untill he would hear ye fore-said's opinions, then if not agreed he'll appoint others, but always in an unequal number. You may depend I spoke to him as feeling concerning your affairs as I could, and doe not doubt but you'l succeed, only I am in haste in sending ye the enclosed, and just come to town from Mr. Tempi, I would acquaint you at large of what passed on ye other side, for I have seen ye most of it. Interim I remain your most loving and affectionate friend to command,

“ROBERT BROWNE FITZJAMES.”

“I beg you'l not let my name goe farther, but command me your's as above, with your address if you think it proper, and dont use allways ye same address for some letters are in ye way from here to Ireland. Lovain, 7^{ber} ye 30, 1738.”²¹

In the year following the Internuncio's Commission sat in the Augustinian convent at Ballyhaunis. The members were Rev. John Duff, Vicar-General of Achonry; Walter Kelly, S. Th. D., Parish Priest of Athlone; and Rev. Patrick Gaffry, Vicar-General of Elphin. In the meantime the case was referred to the University of Louvain by the lay patrons. The decision is dated and signed:—

“Ita responsum, Lovanii hac 18 Aprilis 1739.

“L. J. STREITHAGEN, J. U. Doctor.

“Idem censeo K. A. PORINGO, J. U. Doctor et Sacrorum

“Canonum Professor Ordinarius.

“C. MAJAYE, J. U. Doctor, et SS. Prof. Ordin.”

It may be necessary to state that the verdict of a University in those days was of the greatest importance. Pages could be written recording questions referred from Ireland to the several Continental universities, but one important example will show the bearing of the case. In the

The tribe of Browne, to which the writer of this letter belonged, was of English origin. The head of it came to Galway not later than the middle of the 13th century. Motto: *Fortiter et Fideliter*. Arms: An eagle displayed, with two heads, sable. Crest: An eagle's head, erased.

year 1603, an important decision was given by the Universities of Salamanca and Valladolid, in favour of the struggle of Hugh O'Neill against Elizabeth; and to establish the authenticity of the Brief of Pope Clement VIII. sent to O'Neill. Some priests of the Pale raised a question as to the justice of O'Neill's cause, and the authenticity of the Brief. The declaration of the universities settled the questions. The text and signatures of the declaration are to be found in O'Sullivan Bear's *Compendium*, Lib. viii., cap. vii.; and a translation of it in *Pacata Hibernia*, Vol. ii., p. 430. The Galway case went to the university again in 1740, as is evident from the following documents:—

“To Mr. Nicholas Lynch fitzJohn att Anthony Bodkin's, Merchant in Galway, Ireland.

“Dear Cousin—I am sorry you have been so long disappointed in not having an answer ere now, which was occasioned by Cousin Joyce's absence and mine until four days agoe we arrived. I proposed your case yesterday as stated in ye enclosed to ye chief doctors of our University here, and is signed by ye principal and first of them. I should be very glad it were in my power to serve you or any of ye gentlemen there, but if you have any commands for ye future I'll take care to dispatch y^m as soon as possible, and be pleased to state ye case in Latin for fear of any error in ye translation. You'll be pleased to salute my poor desolate mother, her family, and all other friends there, and believe me to be,

“S^r.

“Your affectionate kinsman to command,

“ROBERT BROWNE.

“P.S.—In your next you'll be pleased to enquire of Mrs. Rose Kelly, or her sister at ye boarding school, whether they had any account of their brother Dominick who went to the Indies, we heard here that he dyed, but no certainty. In so doing you'll oblige your's as above.

“Lovain, 8^{br} ye 7th, 1740.”

The following document was enclosed:—

“Quaeritur: An Patroni seculares qui habent jus nominandi ad beneficium die et loco secundum consuetum statutis, possint propter indispositionem corporis, vel alia legitima impedimenta committere procuratori, ut vices suas agat, et personaliter cum nominatione ipsorum compareat in ordine ad effectum dictae nominationis.”

RESOLUTIO:—

“Infrascriptus, visâ et examinâtâ quaestione supra positâ, censet: Patrones legitime impeditos posse presentare vel nominare personas

sive clericos idoneos per procuratores; ratio est, quod quaecumque persona alioquin non prohibita, capax et habilis sit ad praesentandum; dein negotium sive actus praesentationis quocumque die et hora expedire potest, neque ullibi numeratur inter actus legitimos. Igitur recte sequitur quod Patroni non valentes praesentationem personaliter facere, illud committere possint aliis personis, quae facient praesentationem nomine Patroni.

“ Ita resolutum, Lovanii hac 6 Octobris, 1740.

“ ARN. V. BUGGENHOUT, J. U. Doct.; et SS. Canonum
“ Antecess. Primarius.”

But all this procedure could not flourish without the usual *adjumenta*. So we find Monsignor Tempi writing to Galway in 1741; and in virtue of his mandate, the following order was issued.

Shakespeare tells us that—

“ Tavern bells are often the sadness of parting.”

But the following note was the sadness of the lawsuit:—

“ Galway ye 20^o April, 1741.

“ To Mr. NICHOLAS LYNCH.

“ SIR,—The above is a true copy of ye Nuncio’s latest letter to us; wherein you see our power is sufficiently furnish’d and extended to order you to pay Mr. Hyacinth Bodkin ye sun of money we order’d you before to pay, and the expenses and trouble of us Arbiters. We therefore, by virtue of ye Apostolical Commission and power lodged in us, command you by ye 27^o of April, this Inst. month, to pay ye aforesaid Expences we condemned you in; otherwise—depend of a consequence within our capacity of worse moment w^{ch} must necessarily be put in execution on said 27^o April. We desir your separate answers hereto before ye aforesaid limited day 27^o April, and are,

“ Rd. Sr. respectfully,

“ Your humble servants,

“ AMBROSE FFRENCH,

“ ANDW. KIRWAN,

“ ROBU: MARTIN.”

The lawsuit traced in this paper serves to show the ecclesiastical relations that existed between Belgium and Ireland.

JOSEPH P. SPELMAN.

THE BIBLE—ITS FRIENDS AND FOES.

MANY years ago, whilst turning over the pages of Dr. Brownson's *Quarterly Review*, I came across, in one of the articles, an expression of opinion the remembrance of which still rankles in my thoughts. The drift of the argument contained in the article was, as far as my memory serves me, on the general bearing of the Bible with regard to science, and especially with regard to those sciences which are, practically, of modern growth. And in the argument it was stated, as if passingly, that science—real science—had made far greater progress amongst those men who rejected the authority of sacred Scripture *in toto*, because, being freed from the *trammels* of Scriptural authority with regard to the numerous *statements* made therein in reference to Nature, and the laws thereof, they could, by so applying themselves to the study of Nature alone, be the better able to judge of Nature's laws and principles. I had thus in a few sentences, both a fact stated, and a principle laid down. The fact seemed to me to be rather a painful one, and the principle, or the judgment founded on the principle, either a harsh or an unjust one. And, again, the great prestige which the name of Dr. Brownson had won for itself would again and again deter me from assuming that such in truth was the judgment, which according to my idea, was conveyed in his words.

Many truths revealed themselves to my mind, as time rolled on, making me view in another light the facts and principles I had found in the pages of the *Quarterly Review*, and laying it clear to me, that if there are many names, great in the world of science—of men who have rejected the authority of Sacred Scripture, even where Sacred Scripture *seems* to speak of the Laws of Nature, it is *not because* they have rejected the authority of Sacred Scripture, but *because*, though deeming themselves the foes of the Bible, they were, like the prophet Balaam, through the power of God, the friends and upholders of the Bible. How this has come to pass will form the argument which the writer of these lines intends to lay before the readers of the RECORD.

To the unprejudiced mind, the Bible is the most remarkable book ever written in connection with any religion whatsoever. It is hardly worth while to discuss the merits of those sacred books of which the religions of the East have been the sources and origin. Modern science has scarcely deemed it worth while to confute the rhapsodies, the unmeaning superstitions, that crowd the pages of the *Vedas*, the works of Zoroaster, &c., &c. Even in the countries where they have been the means of propagating the religions which, I might say, gave them birth, they have never held, and much less do they hold at the present day, the esteem and veneration of the enlightened members of the community where they circulate. And if they are quoted, as is the Koran of Mahomet, it is by reason of the numberless references to the manners and customs of the times when they were written, or by reason of the philosophical tenets which may have held sway in those schools out of whose ashes they have, as it were, sprung. Modern science has not attacked such books. Its very progress was a sufficient refutation of the absurd tenets crowding their pages. The object for which they were written was, I might say, local; their arguments were local; their aim was local, and everything foreign to the spirit of the age wherein they were written, or to the country where they were composed, was equally foreign to them. They were not divine. Such, I fancy, are among the chief reasons why the religious books of the different races on the globe, excepting the Bible, have been so seldom, if ever, brought into antagonism with modern science. And for these special reasons, on the other hand, has the Bible held such a prominent place in the calculations for good or ill, of science.

The Christian student must, therefore, regard the Bible as a book remarkable amongst the religious books of mankind. Year after year he will find its greatness and its sacredness growing upon him. Ever as he enters the broad domain of science he will find the Bible still holding the same place in his esteem—nay, a deeper and a holier one;—for many a mist which his first prejudiced, and perhaps ignorant, reading of its pages may have raised up before his mind will

then disappear. He will find it, though perhaps in a sense too often misconstrued, a veritable "Lumen pedibus," even along the paths of science. Speaking historically of the friends, and especially of the foes, of the Bible, I think the history of the latter almost begins to dawn towards the close of the last century. I could put this statement in another form, by saying that up to the close of the last century, it was rather the *Inspiratio*, or the *Revelatio*, or the *Interpretatio* of the Bible, which was, one after another, attacked, but hardly its *Authenticitas*. At least, leading questions turned rather upon the laws of Inspiration, or of Revelation, or of Interpretation, rather than upon the Authenticity of the book itself; but a new era dawned upon the upholders of Biblical lore, when it was found that human knowledge under the garb of science sought to overturn the great structure which generations had built upon the old interpretations which had been given to page after page of the Bible. The age of Galileo was the first to overthrow fancied theories which had been credited to the Bible. I remember reading an amusing—amusing to a modern mind—thesis, written during the time of Galileo, against the "Solar System" then adopted by Galileo and the followers of the school of Copernicus. As far as I can remember the words of the writer, he rather lavishly used with reference to Galileo the epithets, *Hostis*, *Inimicus*; *Contra quem stat noster propheta Moyses*.

Perhaps in a century or two the tables that are standing at present may be equally turned; and many who look upon the men of science as enemies of the Bible may find themselves in the camp of those who sought to shield their own prejudices by means of the word of God. Now there are a few principles which may be laid down with all safety, and which must meet with the approval of everyone, both the theologian as well as the scientist. If the Bible is the Word of God, it cannot clash with what science teaches. That is beyond Yea or Nay. God is the source of every truth, whether he speaks to man through his shadow, which is Nature, or more directly as through Revelation, it is our God who is speaking nought but truth.

All this turns upon what I wish to bring forward as the

leading idea in these pages—the *object* of both Inspiration, and Interpretation, or, perhaps, to speak more extensively, the object of the Bible itself. If this could be settled; if it could be decided what the Bible does speak to man about; what it has for its object, for the object of every line stamped upon its pages, then it would be very easy to show that every conclusion drawn from the Bible, and antagonistic to the conclusions of science, is a false conclusion, and, consequently, is of no value. Yet the theologian must not be too generous towards the demands of science. For what is given to the world on to-day, as a legitimately scientific conclusion, on the morrow is proved to have been but a mere baseless conjecture. So, *vice versa*, where the theologian feels convinced that his interpretation of a certain phrase of the Bible is the legitimate one, if in time the conclusion which he has drawn therefrom turns out to be wrong, or clashing with a clearly demonstrated conclusion from the principles of science, then his first interpretation must have been an unlawful one. The teaching of the Catholic Church on the extent of Divine Inspiration is very clear; and the conciseness of the terms employed seems to be for the very purpose of setting aside as unworthy of notice the opinions of those who would find in the Bible, not merely God's word, leading man to life eternal, and to the knowledge of such things as conduce thereto, but would find in its pages principles which belong to profane science, and conclusions which can be deduced from scientific principles alone. The words of Trent, and the decree of the late Vatican Council, bearing upon the Tridentine decree are very clear. Both decrees, in declaring that the Bible is inspired, declare at the same time what properly constitutes the object of Biblical inspiration. I had better give the words of the Vatican decree in order to make the matter clear.

“Si quis Sacræ Scripturæ libros integros cum omnibus suis partibus, prout illos Sancta Tridentina Synodus recensuit—non receperit, aut eos *divinitus inspiratos* esse negaverit, anathema sit.” (De Revel).

Here it is evident that the Bible, as a whole is to be considered as the word of God, and consequently necessarily true.

Questions have been raised among doctors of Theology from time to time, as to whether a distinction should be made between “matters of faith and morals,” and “matters of fact,” whether, it being absolutely certain that in the former everything is true, the same must be concluded with reference to the latter. Holding as I do to the mere statement of Trent that the Bible “cum omnibus suis partibus” is inspired, I hold that there is no statement in it whether in regard to faith or morals, or even with regard to mere questions of “fact” false or untrue. And I think that such questions arose by reason of an overlooking of the object of the Divine Inspiration. That there are what *appear* to be statements which in time have proved to be out of harmony with the conclusions of science, I am willing to admit. Why there are such apparent statements shall be made clear further on. It is certain that the Bible is inspired “cum omnibus suis partibus,” but only with reference to the scope, to the object God had in view both in revealing all He did reveal in its pages, and in inspiring the sacred writers to write down all they have written. That that scope never extended as far as either to supersede science, or to invade its domain or to enrich man’s profane knowledge, is the teaching of the greatest doctors of the Church. Petrus Lombardus, summing up the teaching of the Church on this subject, says:—“Hanc scientiam” [*i. e.* the knowledge of Nature] “homo peccando non perdidit: nec illam qua carnis necessaria providerentur. Et *idcirco* in Scriptura homo de hujusmodi non eruditur, sed de scientia animae quam peccando amisit.” Dr. Reusch in his *Der Bibel und die Natur*, treats this question very amply. His own words (Lect. iii.) are very apposite. “For this end the following simple but important principle must be adhered to; supernatural and divine revelation never has in view the enriching of our profane knowledge; therefore the Bible in no place aims at giving us any knowledge whatsoever with regard to nature.” And in the same lecture he quotes the leading writers both Catholic and Protestant, who treat on this subject. Saverio Patrizi, one of the ablest of the Italian exegists of the present day, writes very clearly on this

subject. I cannot refrain from quoting the paragraph as I find it given in the Italian in Reusch:—"Per premunirci contro l'errore che la scienza della natura possa venire in contraddizione colla Bibbia, dobbiamo non dimenticare che gli scrittori della Bibbia non hanno in mira di trattare questioni di scienze naturali, e così non lasciarci nell'ignoranza delle cose della natura" (*Dell'interpretazione della S. Scritt.* ii vol. pp. 80 Roma, 1844). "In order to guard against the possibility of fancying that natural science can clash with the teaching of the Bible, we ought to remember that the Biblical writers never had in view the treating of questions belonging to natural science, and consequently they did not aim at freeing us from ignorance with regard to the things of nature." The object then of Divine Inspiration is evident. The "*cum omnibus suis partibus*" can be received in its fullest sense, and at the same time one may be able to explain such references to Nature as may be found here and there throughout the pages of the Bible, in apparent contradiction with the conclusions of science, so as to derogate in no wise from the dignity of the Bible, nor from the certainty of science. The explanations that have again and again been given for such statements, or rather *apparent* statements bearing upon the laws of Nature, as are to be found in various parts of the Bible, such as that contained in the words of Josue, when he commanded the sun to stand still in the heavens, and other such like statements, have ever seemed to me to be either derogatory to the dignity of the Bible or else false. And false assuredly were such explanations as would lead one to believe that Divine Inspiration ceased the moment anything the knowledge of which could be acquired through the ordinary sources of information was introduced. The classifying, therefore, of the "statements," and "facts" met with in the Bible, into inspired statements, and non-inspired, seems to be very derogatory to the sacred character of the Bible. Such action betrays a great want on the part of those who so attempt to defend many passages met with throughout the pages of Scripture—a great want of being able to grasp the knowledge of the mere aim and object of Biblical statements. Such a course might be adopted, or rather those who would

have to defend the Sacred Scriptures, would have to adopt it if it were true that the Bible for one instant laid aside its supernatural aim, and had entered into the field of science. But the Bible has never entered that field. Another has it occupied; not that which belongs to nature. It has left man free wherever his powers—his natural powers may list to lead him. Yet one cannot deny that page after page is teeming with numberless references to Nature, to her laws, to phenomena observed in nature; and the whole difficulty in being able to reconcile the above statement with those facts, seems to hinge hereupon. The explanation is very easy. It is true that there are numberless references to the laws of nature, etc., to be met with in the Bible; and many of these references are based upon principles which have long since been exploded. There is the statement of the writer who wrote about the prayer of Josue; that the sun stood still: and many others. But as the principle laid down in the beginning is unassailable, such facts are beside the point, as far as proving that the aim of the sacred writer was to show that the sun really stood. It would be ridiculous to state anything of the kind. It would be a straining of the whole text. What the sacred writer *did* state was that the day was lengthened through the prayers of Josue. *How* he did state that fact was in the ordinary language of the people of his time. It was not the language of Galileo or Newton that he used, but the ordinary language of the people. Or if I put the matter in other terms: the references to nature, met with in the prayer of the Bible, are not statements as such, but the habits of thought, and language employed by the sacred writers to convey supernatural knowledge. I am sure my readers will pardon me from quoting in full a passage from Kepler's celebrated work *Epitome Astronomiæ Copernicanae*, which seems very apposite to the explaining of what has been stated above:—"Astronomy explains the causes of natural events, and examines *ex professo* optical illusions. Sacred Scripture, on the other hand, teaches truths the most sublime; and in order that these truths be understood, makes use of the language of every day life. It [*i.e.* Sacred Scripture] speaks but incidentally of natural events, and even then,

but as they *seem* to occur, and after the manner usually employed in speaking of them, etc., etc." Here then is an astronomer of the highest eminence laying it down as a principle that there are no statements in Scripture *ex professo* which aim at the explaining of natural events, and that the references to them that are found in the Bible are nought but means employed to convey to the minds of its readers those truths which it *does* teach *ex professo*. What, then, is to be thought of those theologians who seek in the pages of the Bible arguments for the support of many a theory which, as far as can be judged, may turn out to be as false and as baseless as the old theory about the solar system? Indeed, when the true object and aim of Biblical inspiration is understood, it is very hard to fancy any possible clashing between the legitimate aspirations of science and the teachings of Sacred Scripture. They walk along the different paths, and it is not they that cross, but their rash upholders. And, on the other hand, it is a sorry spectacle to see the scientist seeking to find in the Bible statements which appear to him to clash with the conclusions of science. He betrays a lamentable ignorance of the legitimate aims of science, as well as of those Divine Inspirations. Hand in hand the two orders of truth, natural and divine, will march to the one destiny. They will yet meet in a daytime when the lot of those whose possession they were, will be fixed and made immutable. Yet here the theologian should not be supine. The security with which God has fenced in the word he has revealed to man ought not to be to him a motive for inactivity. Should he have to struggle with science, real true science, it would be ever easy to guard his loved lore from danger: but the foe he has to meet is human knowledge, or rather ignorance masquerading in the garb of science. He has to meet the scoffer and the sneerer. He has to meet the cynic, as well as the zealot. The one will uproot faith in the hearts of the simple; the other will sap it from the minds of the intelligent. Since the days of Dr. Brownson science has made many strides. She has pushed her limits far beyond those wherein she was then

confined; but not unto the dishonour, but rather unto the honour and glory of Religion has been her progress. To-day it is no longer true that the great names in the world of science are men who *ignore* God's word. The name of Secchi is in itself a sufficient answer to the sneer of La Lalande. It is hardly necessary to mention any amongst the illustrious men who at present are the glory of science, just as they are an honour to the Church of Christ and a living proof of the unity of the principle whence springs all truth. Indeed the clouds which threatened to gather, and darken the light of Evangelical truth, have disappeared; and as far as human foresight can extend, the future of science is a future equally glorious for the Bible. It will stand when the folly of every other book which the religions of the world have conceived will be made manifest. And for Catholics especially will that future be brimful of hope; for their Church, which is the guardian of the Bible, will be a sharer therein.

Even at the present moment there are signs of that dawning future. The congress of Catholic scientific men, which is to be held at Paris either next year or the year after, will be awaited most anxiously by all who see in the progress of science the promotion of God's glory. And it will be clear, too, that the scientists of the 19th century, in breaking away from the paths trodden by their predecessors of the 18th, and ranking themselves amongst the friends of God's written word, will have proved that the only antagonism which can exist between Science and Religion is that which springs from a vicious heart, buried in the midst of ignorance and passion.

J. L. LYNCH, O.S.F.

ETHNE AND FEDELM.

THE WHITE ROSE AND THE RED.

FATHER MORRIS informs us that the original idea of his *Life of St. Patrick, Apostle of Ireland*, was purely devotional. He did not, then, go into any minute details of topography in tracing the saint's footsteps through the island. He has given us the main events of a marvellously supernatural story, with sufficient proofs of its authenticity. He has laid down general principles of criticism by which may be successfully met those specious sophistries, by which for over two hundred years learned men have striven to prove that there was no St. Patrick, that St. Patrick was Palladius, that St. Patrick was a Protestant, or that St. Patrick has been so hidden from view by the wilful suppressions of historians that his shadow is scarcely perceptible to the ordinary reader, and only the powerful magnifying glasses of discerning modern critics can descry the real saint in the dim distance, and call him forth again to light and life.

The point to which I wish chiefly to draw attention is the locality of one of the most remarkable events in the conversion of the island, remarkable for the striking picturesqueness and life-like details, with which the scene has been described in several of the ancient lives; and for the glimpse it gives us of the manners and customs, and social life, as well as religious belief of the people of this island over 1400 years ago, the baptism of the two daughters of King Laeghaire at the fountain, on the slope of Cruachain.

Father Morris writes: "Before leaving Cavan St. Patrick founded a church on the spot where he had overthrown the idol (*i.e.* Magh-slecht); then turning his face westward, he passed over the Shannon into Connaught, near the present Clonmacnoise, and here we find him again in relations with members of the reigning royal family. Ethne and Fedelm, the two daughters of King Laeghaire, were living at Cruachan, the palace of the Kings of Connaught, which lay near the place now occupied by the town of Roscommon, and two of the King's druids, Mael and Caplait, were

appointed to guard and educate the royal maidens."¹ A glance at the map of Ireland will show that to reach Clonmacnoise from Cavan, a journey to the south through Leitrim, Longford, Westmeath, and King's county would be necessary; and it seems improbable that the saint took this circuitous route, returning on the other side of the Shannon, when by crossing that river opposite Magh Slecht, such a journey could be avoided. An attempt to explain this portion of the saint's missionary travels has been made by the present writer.²

Ratheruachain, the royal seat of Connaught, cannot be said to be near the place now occupied by the town of Roscommon. It lies nine Irish miles north of that town, and a mile west of the village of Tusk, nearly midway between Belinagare and Elphin.

Father Morris gives in full the account of the princesses' meeting with the Saint, from the Tripartite Life, remarking that "it is one of the most curious and interesting revelations which we possess of the religious ideas of the time." It begins thus:—"Patrick went afterwards to the fountain, *i.e.* Clibech, on the slopes of Cruachan at sunrise. The clerics sat down at the fountain. Laeghaire McNeill's two daughters Ethne the Fair and Fedelm the Red, went early to the fountain to wash their hands, as they were wont to do, when they found the synod of clerics at the well, with white garments, and their books before them."³ The *Book of Armagh* relates the meeting thus:—"Deinde autem venit Sanctus Patricius ad fontem qui dicitur Clebach in lateribus Crochan contra ortum solis, ante ortum solis, et sederunt juxta fontem. Et ecce ii. filiae regis Loigairi Ethne alba et Fedelm rufa, ad fontem more mulierum ad lavandum mane venierunt, et senodum sanctam episcoporum cum Patricio juxta fontem inveniunt."⁴ The words "ante ortum solis" in the *Book of Armagh*, have no equivalent in the Irish Tripartite version,

¹ *The Life of St. Patrick, Apostle of Ireland*, by William Bullen Morris Priest of the Oratory. Second Edition, pp. 103, 104.

² *Vide Irish Monthly*, Volume vii., pp. 486, 487.

³ Fr. Morris's *Life of St. Patrick*, p. 103.

⁴ *Book of Armagh*, ed. Fr. Hogan, pp. 70-71.

which has, however, the equivalent for *ad ortum solis*, viz. towards the rising of the sun, *i.e.* towards the east. The sense is, they (St. Patrick and his companions) came before sunrise to the fountain on the slopes of Cruachan, looking towards the rising of the sun (*i.e.* on the eastern slope of Cruachan the fountain was). Probus calls the well "Dabhach."¹ He says afterwards, that the virgins were buried "juxta fontem Clebach."

Now I think there can be no doubt that this well is the remarkable one beside the present graveyard of Ogulla. It is to the east of Cruachain, about a mile. It has been always regarded as a holy well. The remains of church buildings are visible at it and in the graveyard beside it, and the Lives tell us that St. Patrick built a church in the same place. It has all the appearances of a place of ancient devotion, is surrounded by large stones, and shaded by old trees. The flow of water from the fountain or well is constant and so great that a large pool is formed by it, surrounded by stones of great size, which would be suitable for washing or bathing. The tradition of the place identifies the well of Ogulla as the scene of the baptism of the king's daughters by St. Patrick. An old and very intelligent man who lives in the village, and understands Irish well, informs me that this is the tradition of the neighbourhood. He himself learned the whole history, when a boy, from an old schoolmaster, then eighty years of age, and also an Irish scholar. He has frequently seen people performing Stations at the well; they were constantly performed in his youth. No other well having these characteristics, or traces of ruins, or held at a holy well, can be pointed out to the east of Cruachain. The present writer had the pleasure some time ago of walking from Cruachain down the eastern slope, to the well of Ogulla, with a distinguished Q.C., and the learned judge who took a great and most intelligent interest in Irish antiquities, had no doubt whatever that this was the scene of the conversion, baptism, and burial of SS. Ethne and Fedelm. He discovered beside the well the remains of an

¹ Probably Dabhach is a misprint for Clebach,

ancient stone crucifixion, the head and part of the arms of the figure of our Lord being perfectly distinct, which had anciently stood there, before which many a pious pilgrim to this holy shrine of the Virgins, had devoutly prayed, but which, doubtless, was thus broken to pieces in those days, when, as the Four Masters say, "the men of England broke down the monasteries, and sold their roofs and bells, and burned the images, shrines and relics of the saints." The identity of the locality is contained in the very name Ogulla, which means the Tomb of the Virgins. Probus says that the holy virgins were buried by the well of Clebech "feceruntque eis fossam rotundam in similitudinem petrae incisssae, quae fossa consecrata est a Sancto Patricio, cum Sanctarum Virginum ossibus, et celebrata est earum memoria ab eodem sancto viro et ab heredibus ejus episcopis post se in secula: nam ecclesiam virginum construxit in eodem loco." Hence evidently the name of Ogulla, which is also the name of the parish, the following explanation of which by one of our most able and accurate Irish scholars, Dr. MacCarthy, of Mitchelstown, I think eminently satisfactory:—

"Ogulla is a compound, og—ulad, Virgin tomb. The final *d* became (in philological jargon) infected, *i.e.*, a *h* was added to it—*dh*; next the *dh* was dropped in the spelling, as it had already been in the pronunciation, og-ulla, an instance of phonetic spelling. But luckily the radical *g* of og has been preserved; hence we can determine the derivation with absolute certainty. Now for the authorities (1) *Book of Armagh* (ed. Hogan) p. 73; fecerunt fossam rotundam (in) similitudinem fertae, quia sic faciebant Scotii homines et gentiles. Here *fertae* is used as a Latin genitive singular of *ferta*. But *fert* is the Irish singular and *ferta* the plural—mounds, graves, and the meaning of the *Book of Armagh* is, therefore; they made a circular mound in the likeness of a *grave-mound*. (2) *Fert* is equated in O'Davoren's Glossary (pp. 90-1) with *ulaid*, which (allowing for the provection of *a* into the diphthong *ai* in later times) is precisely ulad = ula, ulla. Ullad thus means a grave-mound erected to some distinguished dead person or persons, and in a Christian sense it came to mean a *shrine*, as in (3) *Leabhar Breac*, note upon the Festology of Aengus (Stokes' Ed., p. cxxxiii): atait athaisi in *ulaid* Sen Patraic in n-Ardmacha; but his (old Patrick's) relics are in the tomb (shrine) of Sen (old) Patrick at Ardmagh.

"This seems conclusive on the etymology. The spelling naturally varied: for the accent was on the first syllable. Hence when *og* was pronounced long, the remaining syllables were slurred over and consequently varied in sound."

It will be remarked that Probus describes the monument over the holy Virgins as a "fossa rotunda."

A walk from Cruachain to the well of Ogulla would correspond exactly to the description in the opening of Aubrey de Vere's beautiful poem, "St. Patrick and the two Princesses," drawn by the poet from the original sources:—

"Like two sister fawns that leap,
Borne, as though on viewless wings,
Down bosky glade and ferny steep,
To quench their thirst at silver springs,
From Cruachan, through gorse and heather,
Raced the Royal Maids together.

"From childhood thus the Twain had rushed
Each morn to Clebach's fountain-cell,
Ere earliest dawn the East had flushed,
To bathe them in its well."

It may be remarked here that the Tripartite says that the maidens went to the fountain "to wash their hands." The *Book of Armagh* has "ad lavandum," to bathe. "Et ecce ii filiae regis Loigaire, Ethne Alba, Fedelm rufa ad fontem more mulierum ad lavandum mane venierunt." "And behold the two daughters of King Loigaire, Ethne the fair and Fedelm the red, came early in the morning to the fountain to bathe, after the custom of women.' It is believed by competent scholars that the Tripartite has been translated from the *Book of Armagh*, at least in parts. The version of the Irish Tripartite is:—"There came the two daughters of Laeghaire MacNeil early to the well to wash their hands, as was the custom for them, to wit, Ethne fair and Fedelm red." Had the Irish version omitted *mane* early, we should at once conclude that the translator mistook *mane* for *manus* (ad lavandum mane), but he has given *mane*, *Commocho*. However the mistake occurred, it seems pretty clear that the version in the *Book of Armagh* is the correct one, and as a consequence, that the Tripartite was translated from the *Book of Armagh*. "Ad fontem more mulierum ad lavandum mane venierunt."¹ Now, of course, men wash their hands just as women do. Seeing this difficulty probably, the Tripartite

¹ *Book of Armagh*, ed. Hogan, p. 71.

translates "more mulierum" "as was the custom for them," *i.e.* these women, whereas the phrase is obviously not specific, but generic. It was the custom in ancient times for women even of the highest rank, thus to go forth to bathe. Witness Exodus ii., 5. "And behold the daughter of Pharaoh came down to wash herself in the river, and her maids walked by the river's brink." It would be unnecessary for the princesses to make every morning a journey to a distant fountain to wash their hands. Dr. MacCarthy, to whose kindness and courtesy I am much indebted in this paper, is of opinion, that the translator or author of the Tripartite mistook the sense and is here unreliable.

It is curious and instructive to read Sir William Betham's translation of the portion of the *Book of Armagh* relating to the conversion of the royal maidens. Sir William Betham, F.S.A., L.S., M.R.I.A., R.A.S., Z.S., Ulster King-at-Arms, Keeper of the Records of the late Parliament of Ireland, Deputy Keeper of the Records in Birmingham Tower in his Majesty's Castle of Dublin,¹ is one of the great Protestant authorities on St. Patrick. He considers it "very singular, that Ware and Ussher saw, and extracted from, the *Book of Armagh*, yet neither appear to have made themselves acquainted with its most important contents."² He informs us that he has "taken a view altogether novel with respect to the ancient Church of Ireland, and St. Patrick's mission, and indeed as to the History of Ireland generally."³ The profound study of the most ancient and valuable documents in the *Book of Armagh*, hitherto so singularly overlooked by men like Ussher and Ware, had opened his eyes to a rash system of imposture. "The period to which it [the *Book of Armagh*] refers, has hitherto been enveloped in obscurity, rendered more dark by fabricated legends, invented for the express purposes of deception, to make posterity believe they saw the substance, while a shadow was exhibited to their contemplation, to give to *Palladius* the name and character of *Patricius*, and to obliterate the recollection of the latter from the minds and attachment of the grateful and affectionate

¹ *Irish Antiquarian Researches*, Title page.

² *Ibid.*, part ii, p. 247.

³ *Ibid.*, p. 248.

Irish, by giving his name to a phantom, raised at the end of the sixth or beginning of the seventh century, for *Palladius or any of his successors was not called Patrick, nor had the fraud been contemplated until that period.*"¹

Now was Sir William Betham, F.S.A., &c., &c., competent to draw these or any conclusions from the Book of Armagh? Here is his translation of the account of the meetings of St. Patrick and the princesses at the fountain—"And behold the two daughters of King Loigaire, Ethne the Fair and Fedelnufa came in the morning to bathe after the manner of women, and they found the holy bishop *Senodus* with Patrick near the fountain."² *Book of Armagh*: "Et Senodum sanctam episcoporum cum Patricio juxta fontem inveniunt," *i.e.*, they found a holy synod of bishops with Patrick beside the well. Again, after the saint had baptised the princesses, Sir William Betham translates thus:—"And they requested to see the face of Christ, but the saint said to them, 'Unless ye taste of death, ye cannot see the face of Christ, and unless he receive your sacrifice.' And they answer, 'Give us the sacrifice, that we may be able to see his son, our spouse.' And they received them for the love of God, and when sleeping in death, they placed them in a little bed, covered with clothes, and they made lamentations."³ *Book of Armagh* (ed. Hogan)⁴: "Et postulaverunt videre faciem Christi, et dixit eis Sanctus: nisi mortem gustaveritis, non potestis videre faciem Christi, et nisi sacrificium accipietis.⁵ Et responderunt, da nobis sacrificium ut possimus Filium nostrum sponsum videre. Et acciperunt Eucharistiam Dei, et dormierunt in morte." The Triparite version is—"And they asked the vision of Christ face to face, et dixit Patricius eis: that they [*recte* you] could not see Christ, unless you taste death before, and unless you receive the body of Christ and his blood. Et responderunt filiae: give us the sacrifice that we may be able to behold the promised (one); and they received after that the sacrifice, and they slept in death." This gives the sense of the Latin, except that *promised* is not the correct translation of "sponsum." But what are we to

¹ *Ibid.*, pp. 244-245.

³ *Ibid.*, p. 370.

⁴ p. 72.

² *Ibid.*, p. 367.

⁵ accipietis for acceperitis.

think of the version of Sir William Betham? He was manifestly unable to decipher correctly the *Book of Armagh*. This is his text of an important part of the foregoing passage:—"Et acciperunt ea charitiam dei et dormientium in morte,"¹ which is altogether unintelligible. It may be added that the *Book of Armagh* says:² "Ecclesiam terrenam fecit [P.] in eo loco." The word "terrenam" here denotes "earth" in contradistinction to wood, as building material; as the same book says elsewhere:³ "Fecit Ecclesiam terrenam de humo quadratam, quia non prope erat silva." By another gross and palpable error Betham makes Aidus the writer of the Life of St. Patrick in the *Book of Armagh*, whereas it was written by Muirchu Maccu Machteni, at the request of Aed or Hugh, Bishop of Sletty, as is stated in the book itself.

It is unnecessary to dwell here on the proofs of the Blessed Eucharist and the Holy Sacrifice, which these passages from "the oldest writings now extant in connection with St. Patrick"⁴ afford, and on the importance of having competent Catholic scholars to explain our ancient Celtic documents.

The name Ogulla, then, the Tomb of the Virgins, recalls to our minds the remarkable scene so vividly described in these very ancient documents, with the striking personal details which lend such life to the picture. We may imagine the surprise of the royal maidens, when, glowing with health and beauty, after their rapid morning's walk, they suddenly beheld the venerable synod of bishops, seated by their favourite fountain, perhaps on some of the large stones still on the ground, clothed in their white garments, with their books before them. Nobler than even their father Leogaire on his royal throne, with his druids, his bards, and chiefs around him, looked Patrick then, as, in peaceful majesty,

"Fronting the dawn he sat alone :
On the star of the morn he fixed his eye,
The crozier he grasped shone bright, but brighter
The sunrise flashed from St. Patrick's mitre."⁵

¹ *Irish Antiquarian Researches*, Part II. Appendix, p. xxviii.

² Ed. Hogan, p. 73.

³ *Ibid.*, p. 84.

⁴ *Sixth Report of the Deputy-Keeper of Public Records in Ireland*, p. 105.

⁵ Aubrey de Vere, *Legends of St. Patrick*, p. 52.

Fair were these royal maidens, the White Rose and the Red, as they bounded lightly down the slopes of Cruachain, when the rosy dawn was flushing the eastern sky ; but fairer far were the royal brides, when wedded for ever to their Kingly Spouse, "white and ruddy, chosen out of thousands," they stood by Clebech's fountain, their virgin souls purer than its crystal waves, looking out in extatic joy from their love-lit eyes :

" Beyond all knowing of them beautiful,
Beyond all knowing of them wonderful,
Beautiful in the light of holiness."¹

They died through love of that Divine Spouse, to whom they were united, even as died the Mother-Maid whose son He was, whose brides they were now for evermore. Having found Him whom their souls loved, they would not let Him go. For them love was indeed stronger than death.

The feast of St. Ethne was observed on the 26th of February, that of St. Fedelm on the 11th of January. It is conjectured that the reasons why their feasts were celebrated on different days was because the body of one, probably St. Ethne, was translated to Armagh on the 26th of February.² Few portions of the sacred soil of *Eire og, inis na naomh* (Virgin Eire, Island of Saints) should be held more holy than this memorable spot, hallowed by the synod of St. Patrick, and by the conversion, baptism, communion, deposition, and sacred relics of the blessed virgins, Ethne the Fair and Fedelm the Red. These holy maidens

" Lay on one bed, like brides new wed,
By Clebach well ; and, the dirge days over,
On their smiling faces a veil was spread
And a green mound raised that bed to cover.
Such were the ways of those ancient days—
To Patrick for aye that grave was given ;
And above it a church he built in their praise ;
For in them had Eire been spoused to heaven."³

J. J. KELLY.

¹ Tennyson, *Holy Grail*. ² See Colgan's Notes, *Act. Sanct. Hib.*

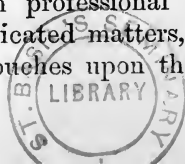
³ Aubrey de Vere.

PASTORAL MEDICINE.

IT must have occurred to every mission priest, who is charged with the care of souls, that to some moral questions, which intimately concern the welfare of his flock, he finds it difficult to give a satisfactory solution, in consequence of their close connexion with the science of medicine.

The difficulty is one indeed, which has had its origin in far-off times, when medicine was a sealed book to every one save the practitioner. Nor, it must be confessed, has the ever-widening knowledge of the "arcana medici," helped so materially to solve the difficulty of the priest at the one side, nor of the doctor on the other. The materialism of the age has stepped in between the science of God and that human frame, the most beautiful work of His plastic hand.

Students of medicine have little time and less love for questions that have a bearing on Theology. Even had they the will to do so, they could not gratify it in the University or Medical School. We might go further and say, that the practical lectures at many public schools, on the Continent at least, and perhaps at some of our schools at home, are on some points at variance with the teaching of Catholic Theology, with the instincts of common sense and with the canons of sound morality. The young student here at home passes from the Intermediate school to one or other of the different colleges, where the science of medicine becomes the exclusive subject of earnest thought and unremitting brain work for three or four years. The whole scope and aim of his youthful ambition is to gather within the compass of a very short period of time such accurate information on the different subjects that form the curriculum of studies, as will secure him at the end of his terms an easy access to the different diplomas, by which he is elevated to the dignity of the full-fledged physician. His career in professional duties brings him across a great many complicated matters, where the science, of which he is an adept, touches upon the broad domain of



Catholic Theology, and he feels that he is more or less exposed to do violence to his own conscience, or that of his patients through the lack of knowledge of certain positive principles of the science of Catholic Divinity. To sit down and commence the laborious task of mastering these principles in detail, would be a work foreign to his tastes and outside the obvious nature of the duties to which he is committed. No doubt, it may be said, that practice and experience in his professional business, his rudimentary knowledge of Catholic truths, a wide acquaintance with the instincts and habits of our Catholic people, added to his own common sense and discretion, would supply the doctor in some measure for the want of technical training in Theology.

He may also be a man of reading habits, thoroughly devoted to his noble profession, and anxious, moreover, to answer every claim which the legitimate authority of the Church may call upon him to satisfy. He may too yearn to bring his professional studies up to the full level of those requirements, which an obedient son of the Church should carefully master, and with a view to this, he may, alongside of the investigations peculiar to his own craft, superadd those kindred subjects, which branching out into the physician's domain, nevertheless have their basis on the solid foundation of Moral Theology. Books of "high thinking," where broad and cultured minds find free scope for the discussion of intricate and delicate questions, are brought within the reach of the thoughtful student in our day. Catholic reviews and magazines, opening their pages to the ventilation of such questions, are becoming every day more numerous, receive a larger share of public patronage, and more of that thoughtful attention, which is due to the works, where solid learning, convincing argument, lucidity of exposition and apt illustration, are combined to assert the rightful claim, which the masters of human thought hold over the government of men's minds. In such works, no doubt, many knotty points, common to the theologian and physician, are cleared up. Others about which opinion is of a less decisive character are brought within the range of practical discussion.

Like those stars, which one looks upon as mere points in the sky, but which by the aid of a powerful telescope and astronomical calculation are discovered to be "centres of life and light to myriads of unseen worlds," and the patches of cloudy light, scattered among the stars, resolve themselves into complete clusters, which science and careful observation can map out each in its proper place; so it is with many truths that lay sheltered within the framework of the human body. The scalpel of the surgeon and the inquisitive mind of the anatomist have brought them from their secret hiding-place, showing that they are not the exclusive possession of one of the sciences, but common to others that deal with the moral welfare and social happiness of mankind. And just as men of inquiring minds, who would turn their research to discover the origin of the world we inhabit, try to collect all the information, which observation of the various existing phenomena of nature can give; they search the crust of the earth for any facts which the rocks, their position, their character, their fossil contents can afford. They take notice of the arrangements of continents and seas, the position and direction of mountain chains, and with the aid of these letters of the geological alphabet, they spell out the history of the globe. And hence whoever is anxious to lay the foundation of a geological cabinet, never passes by a stone-heap without examination, or never leaves a quarry or gravel-pit unsearched. He will not allow his ever deepening interest in his subject to be guided exclusively by the principles peculiar to his subject; he will call in the aid of the botanist, the chemist, the mineralogist, and even the mathematician. And so it is with the medical practitioner, he must try to sound the depths by that line, which is sure to touch the bottom.

He must call in the aid of other sciences, above all, that noblest science, which lifts up the mind of man above these surroundings which chain it to the earth, and carries it back to Him, by whose word it was called into being, and by whose providence it is guided, to explore the wonderful works of His hands. But, on the other hand, the priest who has charge of souls must now and again look outside the

realms of theological science for information on questions that have no direct bearing upon his peculiar studies, nor, perhaps, any charm for his tastes. Works on medical science seem as foreign to the purpose and aim of his life as lectures on Moral Theology do to the student of medicine.

How can what is foreign to each, respectively become a source of useful and necessary information for both, and thus serve a common purpose? The exigencies of both should determine the questions for discussion in such a work. It would bring science and religion together in close proximity, and would prove not merely useful to this or that class, but it would show how harmoniously they can commingle, and, so to speak, complete each other. It is hardly a matter of useful information to refer to some of the many and cumbersome works on pastoral medicine, which from time to time have made their appearance, overloaded with scientific details, jumbling together whole sections of Pastoral Theology with anatomy, pathology, therapeutics, &c. . . . An elaborate treatment of everything contained in the works could only be attempted with one result—that most people would be deterred from reading them at all, and those who did so would leave their study with very unintelligible and obscure notions of the true relations between theology and medicine, and with no practical information for either the good of soul or body. The gifted writer of *Sanitary Sermons* shows at what a disadvantage a clergyman would labour, who, wading his way through a multitude of quartos, treating of matter utterly outside the scope and limits of pastoral medicine, would come out of their study with very little solid information, which could easily be obtained from a volume of very modest pretensions.

In this age of science and philosophy every intelligent man is expected, in his own interest, to inform himself on the method of living best suited for health of body and health of soul; and with regard to physiology, every intelligent man ought to have some knowledge of the body and its functions, in order to live according to the laws of health. Such knowledge is not only useful, but even necessary for the priest, particularly in regard to the sick. He can reform abuses

control prejudices, and keep away noxious influences, which oftentimes help to spread and render fatal many an epidemic. Those things, however, lie without the scope of the present paper, which confines itself to matters absolutely necessary for the priest in his vocation.

Without the aid of scientific training, he has to acquire as best he can a ready acquaintance with what is needful, and to accept, as a learned writer observes, facts and results in the absence of erudite training in *verba magistri*. He may, of course, if he choose, give his mind to a wide course of study in medical matters, through the deep interest he feels in what is man's greatest possession next to life; or he may have a desire to become acquainted with the most complicated work of creation, to discover the best method of investigating the various maladies to which flesh is heir, in order to arrive at the fountainhead of those diseases which threaten life.

The writer happened to know one of the clergy of a southern diocese, whose skill in the diagnosis and treatment of diseases won for him the widest reputation. Whether such a practice would in our day be altogether unsuited to the clerical calling and taste, or would be tolerated by ecclesiastical authority, is a matter we need not discuss here. One thing appears to commend itself as a general rule: that persons outside of the profession had better leave medical books alone; for it has been well known that the reading of these books leads up to unpleasant effects, sometimes even fatal in their consequences. To meet the requirements then of the day, and to provide the clergy with a work, treating exclusively on pastoral medicine, inspired a distinguished physician of Germany, and a devoted son of the Church, to bring out a volume of a very readable and useful character on the subject.

Dr. Carl Capelmann's work passed very soon through several editions, and it was very favourably noticed in many of the leading German reviews. A large, and perhaps the most important portion of his work treats of subjects connected with the faithful observance, or criminal breach of the Sixth Commandment. It was at the bidding of holy charity

that the author undertook to lay bare some of the hideous vices that degrade humanity. The consequences to soul and body of these physical and moral evils led him, both in regard to the dignity of the human being and through sympathy for suffering, to attempt a cure or to alleviate a pain, at the cost of laying open details of the most revolting and repulsive character.

In addition to this portion of the subject, he deals with many others of great importance, such as questions connected with the Fifth Commandment, with the Sacrament of Baptism, the Blessed Eucharist and Extreme Unction; and, lastly, he gives very solid information to the clergy how to render immediate assistance in sudden emergencies; the better to enable priests, especially in rural districts, to play a little the part of the doctor. On the whole, the information conveyed in the book is of a very useful character, by no means furnishing that deep scientific acquaintance with medicine which would enable the priest to act the doctor, nor, for more cogent reasons, to enable the physician to assume the place of the priest. One thing, at least, must strike a casual reader. It is the outspoken, nay, fearless method he adopts in defending his views, and the unshaken confidence he reposes in opinions he supports against the teaching of St. Liguori and the moralists, as he terms writers on Moral Theology.

Whether many of his conclusions are drawn from generally admitted data, or whether some of them clash with the scientific opinion of his professional brethren, or still further, whether they rest in some instances upon an unsafe assumption, we must leave to the judgment of those who have carefully analysed the work.

In one particular, no doubt, we may lawfully presume upon the accuracy of his conclusions: it is that in some of the latest discoveries of medical science, the improvements made in rendering operations, formerly involving the severest suffering, now almost painless, must call up a different response from that already given on questions common to theology and medicine. The solid foundation upon which some of those opinions rested, has shifted its position, and through the intervention of a hitherto unknown factor

appearing unexpectedly on the scene, views, dusty with age, must abandon their long maintained ground, and pass along a newly opened up channel, where the natural vigour of the intellect, aided by scientific discovery, is set free in directions that hitherto escaped observation. To illustrate what is here meant, I shall quote for an instance the case of an operation attended with risk to life. To perform such operations in order to avert danger to life is allowed, because, instead of probable death, there exists a good chance of saving life, or at the outside, there is at least the possibility. And this permission is even stretched as far as a case where the danger to life is mediate, where the strength of the constitution is considerably impaired, and the success of the operation endangered by a possible setting in of some unforeseen treacherous disease of a deadly character, which often lurks in the wake of the most scientific and successful operations.

In each single instance, of course, the individual case of the patient in question, the inconveniences occurring from his state of health, the prospect of success, should be weighed and the decision given accordingly. From this aspect of the case we pass to the further question: Whether one is bound to have an operation performed, which endangers life, with the hope of its preservation. Theologians maintain that no one is bound to undergo a severe operation, involving risk of life, although by such a risk a good chance of saving life may be thereby afforded. St. Liguori gives the common teaching of theologians on this point, when he says: "*Non teneris vitæ servandæ causa pati amputationem cruris aut brachii, aut incisionem ventris ad extrahendum calculum.*" And Gury says (L.C.) "*Non tenetur quis servare vitam remediis extraordinariis, quæ maximum dolorem afferant; non datur enim obligatio servandæ vitæ, nisi mediis ordinariis quæ magna non adducant incommoda,*" and Scavini (Tract 7) "*Cum servare vitam operatione dolores nimis atroces afferente extra communes vires positum est.*" We may seek for the foundation on which these views rest in two conditions, viz., the sufferings of the patient and the difficulty of the operation. Dr. Capelmann questions the soundness of

these decisions as being at variance with the present development of medical science and surgery, by aid of which difficult operations are now performed under greatly changed circumstances, and with better success. The discovery of chloroform as a surgical anaesthetic has, no doubt, conferred incalculable benefit on the suffering human race. Its use as an agent for the relief of pain in difficult operations is widely known and has served in a great measure to lessen the fear of the surgeon's knife. Every living creature has a dread, nay, a horror of pain, especially that caused by a surgical operation. The anticipated dread of suffering, its real severity under the operation; the tendency of pain to depress the nervous system; the struggles and the writhings of the patient, presented serious obstacles to the successful practice of surgery, and necessarily involved, on the part of the patient, a sacrifice beyond the capability of human strength. Under the influence of chloroform the surgeon operates with ease, with care and a firm hand; whilst the patient in the region of unconscionness is rescued, through the discovery of science, from the hardships incidental to a natural process; and whilst the body is being disfigured under the cruel scalpel, the will is at ease, the strength of the body is sustained, and the patient without a struggle. Such a release from pain through such a simple process must be reckoned among the fortunate acquisitions of modern times. Of course in every case a careful investigation must be made to ascertain whether the patient's constitution, the severity of the operation, its long duration, &c., would render the use of chloroform very useful, or even necessary. Hence it may be broadly stated, to use Dr. Capelmann's words, "that neither patient nor physician can be allowed to use chloroform except for urgent reasons." Viewing the matter from these circumstances, the author of *Pastoral Medicine* would think that the decisions given above by moral theologians should be modified. He would not take it upon himself to decide, but would, I daresay, prefer to leave it to the judgment and discernment of the theological reader.

A little further (page 45) on the duty of a mother to nurse her own children, he quarrels with some of the

opinions of the theologians regarding the reasons which may excuse her from discharging that duty. "The mother's milk," says he, "is the most natural nourishment, nay, the only proper one, for the child."

Science, in spite of her utmost efforts, has not succeeded in finding an adequate substitute to take her place. The rate of mortality among infants, raised in an artificial manner, is one of the strongest proofs of the mother's duty to nourish her child with the milk of her breast, and not to withhold from it the food given her by God for this purpose. According to Gury (pa. I.c. Tom. I. page 361) the *Sententia Communis* of Theologians would not bind the mother to this obligation, *sub gravi*, because the non-fulfilment of this duty does not involve a *gravis deordinatio*, i.e., if the mother refuses the sustenance ordained by nature for the child's support, but has it supplied through another channel. He then gives the causes which exonerate the mother from all fault and cast upon her action no stain of sin; these are necessity, remarkable utility, and the custom that prevails among families of rank. He challenges the ruling of theologians on the gravity and character of the obligation on the part of the mother to supply that support that nature has clearly defined to be a duty; and in the second place he maintains that the custom prevailing among families of notable respectability to transfer this important duty to a third party, is not invested with that sanction of legitimate authority, so that it could safely be followed in conscience. He tries to sustain the argument in favour of the gravity of the obligation upon what he calls an unquestionable fact—that many infants pine and die in consequence of having been denied the nourishment of their mother's milk. The child's death, which, of course, does not follow as a necessary result, but which may, and often does, happen in consequence is, he says, most certainly a *gravis deordinatio*.

The law of nature is, that every new-born infant shall be fed with the milk of its own mother; consequently the child has a natural claim which cannot, for manifest reasons, be legitimately traversed by artificial contrivances, or the oftentimes less wholesome food received at the breast of one who

is made to take the part of the mother. Let us pass to what he has to say regarding the custom which sanctions this practice. He begins by asking the question: "Is then a mere *consuetudo* to be accepted as a sufficient dispensation from so grave an obligation? Is custom to excuse from sin one who neglects a positive duty imposed upon him by the laws of nature?" But it may be answered: Has not this custom obtained for generations? Those certainly, who first set aside the instincts of humanity to satisfy the craving of some sensual pleasure, to put themselves in line with the mechanical forms and requirements of that social circle they happened to move in, would indeed appear to have been guilty of a breach of one of nature's noblest laws; but can the same be said, with equal truth, of those who, acting *bona fide*, believe they are doing that with which social taste and long-sanctioned fashion are associated? Will not the cruel exigencies of the ever-widening dominion which custom and example are exercising, give to their action the tone of a becoming duty, instead of branding it as an act of criminal servility? Can individuals disturb with a light hand what is engrafted in the framework of social rank? How can they oppose, with courageous energy, the waves of ever-varying fashion, which force their way over rock and sandbar to stiffen and break on the shore of fickle fancy? Caustic writer, fearless preacher, the weary, jaded spirit and surfeited heart of the votary of the whims and caprices of social taste, offer only a qualified resistance to these forces which gather in secret, like the lava in the volcano's cup, which bursts in fury over the smiling fields and comfortable homesteads that lay so sweetly happy and so thoughtlessly near the dangerous enemy, whose progress no human effort could retard. But notwithstanding the bold energy of human devices to tamper with duty and conscience, the voice of nature makes itself heard in the heart of every mother, urging her to give to her child that nourishment ordained for its support by the God who rules its destiny. But it might be asked: Is it custom or the reasons which originated the evil practice, which still support it and exert their influence upon every mother who follows what appears to be condemned by ordinary common

sense as well as by the finer feeling of humanity? And what are these reasons? They are vanity, love of pleasure, the desire of preserving those delicate features and that youthful freshness which advancing age, the multiplied anxiety of engrossing care and the duties of a mother, strip of their charm and attractiveness. "Why," says the author of Pastoral Medicine, "would a *femina nobilis* be excused by custom, when the duties which nature calls for in the noble are similar to those she demands in the poor and unknown?" The requirements of nature allow of no distinction in these matters in which the human race owe the same obligation to the Divine Lord, as well as to that of nature. Nor could it be maintained on the ground that one can afford to pay for a substitute, whereas the other unites compulsion and duty in discharging a function imposed alike upon all. As we have said above, the argument of the author would appear to be based upon solid ground when he asserts that it is the desire to preserve physical beauty that weighs most with those who would avoid the trouble and inconvenience which such a duty necessarily imposes on a mother. And besides this, there are other reasons, such as social enjoyment, the ball-room, the concert, tea-parties, &c., which furnish, in the opinion of those who have no great love for home, nor the cares with which it is associated, sufficient ground for a dispensation to have the mother's place taken by one who must, at all events, be *nutrix bona quoad mores et valetudinem*. It is an admitted fact, that in the nursing of the child great influence is exercised not only over the body but also over the soul. And it is strange, in the face of this adhesion, that if the person who is to supply the place of the mother is found of good temper, intelligent, truthful and honest, her moral character is the last matter that comes within the scope of inquiry. Dr. Capelmann, speaking for Prussia, tells a sad story of the wholesale neglect in this all-important matter of moral virtue in the nurse. "Often," says he, "has it been known that a fallen woman is asked to do this duty, because a virtuous woman could not be had, without any protest from the mother, provided the substitute is of sound bodily health." He goes so far as to say that the employment of these nurses

has had a deteriorating influence upon the morality of rural districts. I shall tell it in his own words, which are strong enough to strike terror into the heart of every Christian man who is anxious about the welfare of society. "Formerly," says he, "a fallen girl in a small community came to shame and grief, and had often to endure poverty and misery for her lifetime. Nowadays the fallen woman leaves the place after or before confinement, puts the child out to board, and is sure to find very soon a good place as nurse. As such she leads an easy life, gets good wages, and is able, not only to pay easily the expenses of boarding her child, but even of setting something aside. There are persons who like this way of living so well, that they try to regain the faculty of nursing, when they have lost it, sometimes scarcely conscious of the crime they commit for that purpose. This is one of the evil consequences of this unnatural custom. Who knows how many children perish because their mothers do a mother's duty for strange children, and owing to this circumstance, says the *Aerzliche Vereinsblatt*, viz., mothers of illegitimate children boarding out their offspring, thousands of children perish yearly in Prussia."

It must surely be admitted that a great share of the guilt of the above evil consequences rests upon such mothers, and we may well presume that the misfortunes of those neglected children, who pine and die for want of attendance and mother's milk, cry to heaven for vengeance against those who without necessity have deprived them of that support which should be theirs by inherent right and natural justice.

The crying evil here depicted by the German physician has not, thank God, touched the shores of this old land; or, at all events, if it exists anywhere, it exhibits none of those alarming features which the devotees of fashion have called up by the forcible suppression of those natural functions which the Almighty ordained for the good of individuals and the welfare of society.

The Irish mother loves her home; her attachment to all its belongings grows with advancing years; but she loves her children better, who, fed by no stranger's milk, are nourished at her own breast and exult in that wonderful

power her magic glance exercises over their souls. The true Christian mother regards her maternal duties as a charge entrusted to her by the Divine goodness; she considers her children as a sacred deposit committed to her care, for which she is responsible before God. She seeks to deposit in the soul, whilst she nourishes the body, the sacred character of love, and sows there the seed of solid virtue, that grows and ripens in the sunshine of motherly affection and generous attachment. What a contrast must those children present, who are dragged up according to some of these mechanical forms of society, whose infancy has not been penetrated by the eye of a loving mother, and who are handed over to the tender mercies of one, who perhaps an adept in crime, must of necessity communicate to her unfortunate charge some of those dangerous dispositions that have stamped themselves upon her own character.

This sad state of things may possibly have arisen out of the altered conditions of society and the lax morality prevailing in certain quarters, where indulgence is claimed on the plea that wealth and position should dispense those blessed with riches from the observance of a law which nature and its Author have imposed upon all. In former times mother-substitutes were very rarely employed, and when their service was deemed expedient, great care was taken to procure one whose physical condition and moral character were beyond suspicion. Very likely the evil consequences and damaging effects, resulting from a practice very prevalent in some Continental countries, may have furnished the author with reasonable ground in giving a new complexion to the theological aspect of the question we have just now been considering.

As far as this country is concerned, we dare say the author would not quarrel with the decision of theologians, and he would, we are inclined to think, be ready to admit, that, besides necessity, other sufficient reasons might exist to justify the mother to abstain from the fulfilment of this law of nature, especially when due caution and a prudent selection would be observed in providing a proper substitute, who would be daily under the control and care of the child's parents.

Dr. Capelmann has in his work discussed many subjects of great importance to the pastor of souls, as well as to the medical practitioner. He possesses a very wide acquaintance with those subjects in medical science, which, in some of its latest developments, would appear to clash with long entertained theological opinions. Endowed with a vigorous intellect and a courageous spirit, he brings to the discussion of matters, whose importance is of a far reaching character, great boldness of thought, and with a masterly hand struggles to elucidate what hitherto had been a sealed book to the priest and a stumbling block to the physician. His style is elegant and copious, and free from that unintelligible jumble of words and phrases so characteristic of modern German literature. Apt illustration, the fruit of long experience and varied culture, strikes home his convincing arguments; and, whilst abounding in the fulness of a clear exposition of what is useful and practical, it adapts itself to those strange and technical difficulties, that a writer, exploring new ground and alighting upon unexpected obstacles, can only overcome by patient labour and deep research. Scientific knowledge in his case is most aptly brought into play, when there is a profound acquaintance with disease of every character and its almost infinite folds. He does not rush upon his opponent to knock down the fortress of antiquated opinion and dusty views with sledge-hammer audacity. A delicacy of touch and superior tact are required to combat conclusions that had hitherto appeared to rest upon the solid foundation of science. The error must be reached without wounding susceptibilities, and the adversary must be softly borne along to conviction by argument and persuasion, holding up before him the truth with all its attractions. Whenever he enters into a contest, he tries to conduct it with all possible courtesy, without neglecting the claims of charity or the interests of religion. A very wide acquaintance with professional duty, superior talents, and that piercing charity that comes up from a solid faith and a devoted interest in God's suffering creatures, must exercise a wide sway over human hearts, especially when united with a rare capability of bringing knotty questions to the broad level road of discussion.

Dr. Capelmann shows clearly in these new questions, that he has brought within the legitimate scope of inquiry the extensive range of his privileged intelligence. If he defends a theory boldly, he enters the arena forgetful of himself, and while he splinters a lance with some doughty champion, cutting his way through his opponent's defences by his incisive logic and ready command of recondite information, he does not fail to show the attractive sweetness of the cultivated man, who can not only furnish a specific for an intellectual plague, but can also pour out the balm of charity on the moral diseases of the human heart. Very useful information is likewise given to the priest, how he is in general to recognise the approach' of death; what diseases and sudden seizures, more or less known to him, are dangerous, and how to act in such emergencies. It is a matter of great importance to be able to form a judgment of the proper moment to administer sacraments; for not unfrequently functional derangements are taken for organic disease, and what is often not visible to the unprofessional eye of the young and inexperienced, would become clear and patent in most cases of ordinary sickness, practically speaking, when the details of Dr. Capelmann's book are carefully mastered.

JOHN DOHENY, C.C.

HAYNES' OBSERVATIONS ON THE STATE OF
IRELAND IN 1600.—II.

THE Englishe that were in the beginning planted in those partes are in their posteritie much degenerated, and Especially the two names of Geraldines and Butlers that swaied the State notwithstandinge manie brave men Deputies there. And manie suche as are come of the Englishe are become soe Irishe, as that they have, in regarde of private grudges amonge the Englishe, caste off their Englishe names and become meere Irishe, amonge whome yt is reported of the Mac mahons in the North were Englishe descended of

the Urslanes.¹ Also the Mac sromes¹ in ulster were of the vers in Englande, and disguised their names in hatred of the Englishe. Also the Lo. Bretingham who was one of the most ancientest Barons in Englande is become the most Savage Irishe.² The greate Mortimer, who forgetting howe greate he was in Englande sometyme, is now become the most barbarous of them all, and is called Mac Nemara.¹ Not muche better than they is the old Lorde Courcy, who, havinge lewdlie³ all the Landes and Seignories he had, is nowe become Irishe. It hath beene observed that the Irishe Language beinge permitted to be used of the Englishe hath beene noe small question to drawe them further into their manners, and nursinge of Englishe Children by Irishe Nurses doth breade a smacke of the Language, and even of the nature and dispositions, as the same will hardlie be given over againe.

Also the Mariages which the Englishe have made with the Irishe hath much inforced the Englishe with their barbarous and filthy Condicions. The using of the Irishe Apparrell is a meane also to continue the Irishe Customes, and there be Statutes to inhybit it, but not executed, for commonlie according to the attyre the mind is conformed.

The Irishe in their charge on horsebacke charge their Staffe above hande, and not as the Englishe on the Thighe.

They ride but uppon a little Pillion without Stirropps, and will Sodenlie mounte his horse goinge fast awaie. There is used amonge the Irishe a Jacke of Leather and not onlie Horsemen but Footmen weare it. The Footmen are called Galloweglasses.⁴ The Jackes were won'te to be worne in the Field onlie under Shirtes of Mayle; but nowe abused beinge worne in Civill places in Townes, which abuse ys to be removed.

To speake somthinge of the Gallow Glasses and kerne⁴ they be of most barbarous Life and condition, for they oppresse all men, they Spoyle as well the good subject

¹ All are of Irish descent, as is well known. Spenser has "Fitzursulas, MacSwines, Veres, Macnihmarrih."

² "naming himself Noccorish."

³ lewdlie wasted.

⁴ ἄλλόγλαχ, cethepn, ceitheapnach, "men of great and mightie bodies" (Dimmok). cethepn, a company of soldiers (*Chron. Scot.* 306.)

as the Enemye, they Steale, they are cruell and bloudye, Full of revenge and Deadlie Execucion, Licentious, Swearers, and Blasphemers, ravishers of Women and Murtherers of Children.¹

They are valyante and hardye, greate indururs of Cold, Labour, hunger and all hardnes, verie active and stronge of hande, verye Swifte of Foote, very Vigillente and circumspect in their enterprizes, verye present in Perrills and altogeather scorne deathe.

And surelie the Irishe makethe as brave a Soldier as any Nation whatsoever.

There are amonge the Irishe a kind of People called Bards² who are a kinde of Poets or Rimers, and in their rymes they sett downe the praises of the worste, and dispraises of the best, they encourage the yonge heades to haunte after wickedness, givinge that praise to some which shoulde be geven onlie to vertue.

The Irishe Horseboys are³ to be cutt off, though they nowe serve for some use to the Englishe and Soldiers to attende their Horses, havinge noe Innes nor Ostelers to attende them. The Boys, after they have bene a little trayned upp in the use of the peece, become Kernes and are most apt and ready to cutt the throates of the Englishe, and therefore needfull to be reformed. There are also a kinde of People Carowes. called Carrowes⁴ who Live onlie by resorting to Gentlemen's Houses, and accustomes themselves to Play att Cardes and Dice, and drawe others to their lewde and evil Liefe—alsoe to be reformed. The like are such as have Gentlemens Companie and goeth as Jesters who carrye Newes from place to place—a verye dangerous crewe also, which should need to be cutt of by a Marshall.

The Irishe have a Custome of meetinge and assembling together uppon a Rath⁵ or Hill, to parlye as they saie of

¹ This is false or exaggerated.

² *bd̄ir̄o*.

³ horse-boys or *cuilles* (Spenser); this must be for *ξιολλᾶ*; *Dimmok* calls them "dalonyes," *i.e.*, *καλτίν*, a stripling.

⁴ *Kearroaghs*; *ceaprbhach*, a gambler.

⁵ *raic̄h*, and *raic̄h*; *raic̄h* = fossam castelli, Fossa *rīḡbair̄c̄*; (*Bk. of Armagh and Brussels Codex*), vallum, atrium (Adamnán), murus (*Jocelin*).

matters of Controversie between Townspipp¹ and Townshipp, and betwene one private person and another, under whiche collor Sondrie bad people resorte to the place to conferre of evill practices and come armed, and what Englishe they finde, they picke such Quarrells that manie are murdered amonge them innocenthe. There are certeyne round Hilles and Square places called Bannes² stronglie trenched for that purpose and were called Talkemoots in times past, places to conferr.

The Talkemoots were made by the Saxons and the Danes or Deanrathes,³ by the Danes, Sodenlie to defende themselve beinge too weake for the Enemie, and manie round Hills were cast upp as memoryalls or 'Trophees of men Slayne in Battayle.

Besides manie other Cessinge in the Contrye, there is one where Soldyers are Cessed, they will challenge greater allowance of Victuall, money and other things than the People can afforde or the place yeld, and then the Soldyers use vyolence to the Sillyman⁴ and Wife where they be Cessed to the greatre disturbance and discontent of the Country. An abuse to be taken awaie.

The Landlords lett their Lande but from yeare to yeare or att will, neither will the Tenants take yt for more, because the Lorde lookethe alwaies for chaunge and thincketh to see a new world. And the Tenante will not, because he maie leave yt at pleasure and fall to any wicked enterprise.

The Lorde havinge the Tenaunt thus, byndeth him to what evell course he will enjoyne him, and the Tenaunt maie likewise runne into anie wicked action without feare or loosinge anie greate matter, havinge no further State in his Lande, where, on the contrary yf they had longer terme they would manure the same and be loath to adventure their lyvinge.

¹ *recte*, township, as in Spenser

² *bán*, a green field.

³ perhaps danesfort, deanrath = *óinn* a fortified hill, and *raeth* (?); this may have caused the error about the Danes.

⁴ "the poore man and the sillye poore wife," says Spenser, who adds, "for Ireland being a country of war (as it is handled), and always full of souldiours," etc.

They are generally Papists, and yet most Ignorante and knowe noe grounde of yt, but maie be rather termed Atheists and Infidells onelie they think yt sufficiente yf they can say Ave Maria and Pater Noster.¹

The firste that came into Irelande to convert the People from Atheisme and Paganisme was Palladinis,² from Pope Coelestus,² who dyed there, and then came Patrick, a Brittanie, and taught them by whom they were carried to their blinde Devotion. *Religion.*

The present rulers of the Church doe seeme to excuse them by reason of the troubles, but yf not Ignorance, negligence or both of them have done them muche harme. There are in the Cleargie, there all evels Lurkinge, Grosse Symonie, greedye Covetousness, Fleshly inconstancye,³ careles Slothe, Character of and all disordered Liefe. The Irishe Priests the Protestant Cleargy that nowe enioye Church Livings are in of Ireland manner Laymen, For they neither read the Scripture, preache, nor Minister the Sacraments, but they Christon after the Papishe manner, and they take all Tythes and other Fruites and pay a Share to the Bishoppes.

And the Bishoppes of the Irishe, when a Benefice falleth, putteth his owne Servants and Horseboyes to take upp the Tythes and become themselves riche and purchase Landes and build fayre Castles and collour the abuse sayeing they have noe Sufficient Ministers to bestowe them on, And indeede there are fewe or none Englishe Ministers of sufficiency, that will come over, unlesse suche as for bad behaviour⁴ have forsaken their Countrey, And the Benefices are of soe small proffitt that a Man cannot Live by them ; besides the People are so dangerous uncivil and so untractable, That not onli a Man that is honest will not, nay a Stoute Man or Captaine cannot, nor dare not dwell amonge them.

Manie abuses are in Sherriffs, Bayliffes, Purveyors, Senescalls, and others, but Especiallie in Captaines and Soldyors, whoe dallie with their Service, and will not followe yt with

¹ "without understanding what one woorde thereof meaneth," says Spenser!!!

² Palladius, Coelestinus.

³ incontinence.

⁴ This proves Dean Swift : "ridendo dicere verum."

such suretie, as beseemeth lest peace being had by their Service, should be ended and the lacke Employment. And yet some tyme they will bring in the head of some base Rebell whom the Enemie himselfe likewise malliceth and thrusteth as yt were into their handes, and then they expecte commendacion for cuttinge of suche dangerous men, as indeed were nothinge neither of worth nor yet greatlie dangerous. And Sometymes the Governors themselves doe practice suche homelie flights, and will not performe or execute in their Government whatsoever they maie, Least, that upon peace beinge obteyned, they likewise should not need in their place. And therefore by dallyenge in their service they wincke att manie dangers which they might speedilie reforme. Because their time of Government beinge neere expired they will not quiett their State, least the next succeedinge Governor fynding yt in peace should reteyne the praise. And soe delay the Execution of things either under collor of Parlye *parlye* for peace or giving preteccion for tyme, And thincke yt Sufficient yf they can keepe down the Flame till they themselves be gone, That they maie break out into open Mischiefe when the other cometh.

The Governors are for the most parte envious of others Glory, and none that followeth will use the order of Government that his Predecessor did; But devyse some other Course of his owne, least his Wisdome and policie should be smothered by the former, which causeth suche a confusion in the Kingdome that instead of Reformation they Studye and bring in innovation, whereby the Contrye is in doubtte which waie to turne, as a Colt that knoweth not the hande of the Ryder is aptest to turn head contrary. The course then that hath been taken heretofore touching the Reformation of this Realm by theis former Governors hath bene to no purpose, but to make that worse which was bad before, and therefore not to be so contynued. but to be dealte withall not peasable and gentlie, which will never reclaime them; But with a more mightie Power to subdue them, for submitt themselves to the Englishe they will not because they hate the English Government. And to make newe Lawes and Statutes to tye them to a Reformation is booteles, For before

they be reformed to knowe and imbrace the Good and eschewe the evell, It will be to no purpose to seeke to curbe them with Lawes which they fear not to break. And therefore the Sword must be the Lawe to reform theis People, For without cuttinge this Evell by a Stronge hande there will Manners be no hope for theis corrupt *meanes* of theires excepte yt must be reformed by the Severitie of the Princes Authoritie.

Wherein first there must be taken a course by a stronge Army of Men to be sent thither as maie perforce bring in all the Rebels that are in open Armes, and all the Companies that Lye in Woods that disturbe the People. Though ye yt maie be objected that the Quene's Majestie hath bene of Late at about 200000£ charges against Tiron and hath since continued 12000£ a month and nothinge done, and therefore harde to get a greater charge. But the sendinge of soe small numbers over att a tyme, and so small sommes of money to paye them, hath been the overthrowe of infynite manie men, who for want oftentimes of Paye have been starved, and of 10000 men¹ att their cominge Lustye and stronge in halfe a year have not bene Lefte 500 men, and yett the Captains have Challenged and have had their full paye, which they allowed to greate Persones to obteyne yt.

But for this Service to be proceeded in, 1000 Foote, 1000 Quid Horse for one yeare Dimi² were Sufficient, and as the heate of the Service abateth to abate the number in paye.

And in this Expedicion yt is not fit to seeke or follow the Enemy where he is, But place Garrisons in places that might most annoy him. The Enemy lye most in Ulster, Conaught, and sometyme in Leinster.

To ymploye theis men therefore 8000 should be in Garrison uppon Tyron in Ulster who is Strongest; 1000 Cavenaghes. upon Feagh macHughe and the *Ravernaghes*, and 1000 uppon some parte of Connaghte. The 8000 in Ulster should be devyded into 4 partes, 2000 Foote in every Garrison, one uppon the Blackwater as high on the river as

¹ 1,000, in Spenser.

² The transcriber puts "quid"? in the margin; demi = cum dimidio, "and a half" (Spenser).

might be, a Secondeat Castlecliffe, Castle Tynn¹ or thereabout, so that they should have all the Passage to Loughfoyle, a Third about Fermnawgh² or Bondroit,³ soe as they might Lye betwene Connaght and Ulster to serve uppon both sides as occasion shall be offered, And this to be the strongest Garrison because yt should be most employed and that they might putt Wardes at Bellashava⁴ and Beltuk and all these passages. The last about Monohan or Belterbert soe that yt should fronte both on the Enemies that way, and keepe the Countrye Cavan and Meth in awe from Passage of Straglers and out-Gadders⁵ from those partes whence the use to come forth and oftentimes worke much mischeife, and to every of those Garrisons of 2000 Foote men there should be 200 horsemen, for the one without the other can doe little service. Theis Garrison's should be Victualled for half a yeare. The Bread should be in Flower, and to bake yt as they neede. Theire drinke Likewise there brued, but the Beeffe to be Barrelled, and to have Hose and Shoes and suche like necessarilie provided, because they should have noe cause to seeke abroade, which is dangerous evill.

By theis 4 Garrisons the Enemie shall be on all sides soe busyed as he shall not knowe howe to keepe his Creeke⁶ and hide himself, soe that our Winter is like to pull him soe Lowe on his knees as he shall be hardlie able to ryse again. For the Service of Irelande is fittest in the Winter, because then the Trees are bare that must be his Pavillion, the Ground cold and wett, that must be his Bedd, the Ayre cold and sharpe for his naked sides; and his Cattle Leane and yeld no milke and with Calfe and with drivinge hither and thither will cast calfe and soe deprive him of Milke the Sommer following. After the Establishment of these Garrisons proclamacion should be made that who soe will absolutelie

¹ Spenser has only Castle-liffar, now Lifford, *Leitibhear*.

² Fearnemunnagh (Sp.); *Fearnmogh* = Farney; *Ferna-managh* = Fermanagh.

³ Bondroise; *Ἐροδαιρ*, gen. *Ἐροδαιρεο*, in *Bk. of Armagh*.

⁴ Bellashaine, *βελ-αττα-ρεαναιγ*; Belike, *βελ-λεικε*.

⁵ Cf. *ζαοδροε*, a thief.

⁶ creete, which is his most sustenance; *καοραιγθεαχε*, herding, cattle-drovers; in *Chron. Scot.* p. 316, *μερταμε* = droves of cattle.

submit himselfe and come in within xx^{tie}. daies should be received.

That will stryke such a Terror that manie will drawe themselves from their Leader and come in for in the Desmonds Warres he turned awaye all his unserviceable People. If anie Gent. or other Accompt will come in and bring his Create, they should be received, but not kept about anie of the Garrisons, but sent to some partes of the Inland, for by keepinge them under whatsoever Colour in the Garreson will breade greate ill.

But yf they come not out at the firste Somons not to receive them at all. There is noe suche waies to weary and weakon theis Rebelles as by keepinge them from Killinge and from the quiett enioyenge his Crease. For they will thereby soone be brought to extreme miseries as in the Warres of Munster, which was a most populous and plentifull place of Corne and Cattle yett in a year and halfe they were all consumed with Famyne, dyeinge in the Woodes Eatinge one another, yea the Dead Carkases one of another. The Strength of this Countrie consisteth in their Kerne, Galloglasses, Storagh,¹ Horsmen and Horseboies, Theis havinge nothinge of their own, doe robb and Spoyle, as well their own Friends as their Foes, for they naturally delight in Spoyles. The Contreye beinge then thus subdued and the People brought into such a miserable State, her Majestie maie perhappys pittye them as she did in the tyme of Lo. Grey, who having brought them to a good awe by his Force and pollycie and therein deservinge great Commendation was, uppon the informacion of those Rebellious People, called home and in sorte misliked for his Labor, and the Contrye Sett at Libertie againe, and in short tyme brake out into their former disobedience, Insomuche as all that he had most wiselie brought to passe for the good of both Estates was altered by contrary Corses.

This noble-man was Slanderously charged with harde

¹ stokagh: "rúcaich, an idle fellow that lives in and about the kitchen of the great folks, and will not work to support himself" (*O'Brien's Dict.*); a young grown up fellow of 15 or 16 years of age (*de V. Conneys*).

dealing with the Spaniards at Fennwick¹ forth, For that where yt hath bene said that the Spaniarde by him had promise of Liefe and freepasse. It is false. For their Cominge was held, as indeede they were unlawfully arrived to ayde the Irishe, and therefore to geve them Life had bene prejudiciall and dangerous for that they intended to ioyne with the Irishe, and therefore in greate policie they were cutt off without anie unlawfull promise or practise broken.

Sir John Parrott succeedinge this noble Governor, as a man Skorninge the course before taken, tooke Councell of his owne prowde and ambitious thoughts and soe betooke him to a cleane contrary course, discountenancinge the Englishe and favouringe the Irishe. And soe brought the Bodie neere recovered to a Relapse, and more dangerous sicknes, pretendinge some high matter for himselfe as after appeared. But sith yt hath bene seene howe dangerous lenitie is to this Reformation of Irelande evills, It must be held, as indeed yt is, most necessary to proceede with more sharpe meanes to recover the same. And where suche Order beinge taken for the placinge of Garresons, there must be Order also taken that the Captaines doe not, as they have done, and bene accustomed, putt awaie their men and stay their paye at their pleasures. For by theis meanes the Service thus secretlie intended maie be soone overthrowne. Let all that have to deal in the oversight thereof, as her Majestie in full paie, the Muster Master in viewinge, and Lord Deputie, in overlookinge, maie be all deceived.

And, therefore, the Collonnell must be of specyall choise, whoe must take due notice of the Companies, and that the Captaine paie not the Soldyers, but a paie Mas^r. to be appointed, who accordinge to the Captaines Tickett, and the accompte of the Clarke of the Bande, shall pay the Soldyers. Soe the Captaine, havinge noe benefitt by colouring the practizes of his men will rather covett to have a whole then a broken number.

It should be in the power of the Collonnell to protecte the Saufe conducte, and to have martiall Lawe, and theis to be

¹ Smerwicke; but, see *Life of Raleigh* by Sir J. Pope Hennessy, about all this.

Limited by very straight instructions. Namely, for protections, he shall after the first proclamation protect suche as shall come in unto him with the xx^{tie}. daies, and soe sende him to the Lorde Deputie with saufe Conducte. And for her Martiall Lawe to be done uppon the Soldyers, It must be by formall Tryall by a Jury of his Fellowe Soldyers and not at will or pleasure of the Collonnell. As for other of the Rebels that shall lighte into their hands, yt behooveth to have greate regarde of what condicion they be, because some are freeholders of greate Revenews, and, for that they have not the due course of Justice, the Quene looseth her righte. It is not like or necessarie to receive the Tiron into Subiection againe because, havinge Stoode so longe in hope of a Kingdome and findinge that the Queene hath faintlie withstood him, thinketh himselfe able to stande and prevaile, and yet he maye offer himselfe under some Collor but not meane yt att all. For yf he should come in and leave his Complices as Odonel, MacMahon, MacGwyre,¹ and the rest in danger in the midst of their Troubles, he maie thincke they would cutt his Throate by whom they were drawne into the Accion.

And to geve anie Hostages for his true cominge in, he Tyrone cannott. Tyrone beinge of Oneyl, seemeth to make a kinde of false Claime to this Northe part, but he hath noe right at all, for the Challenge of O'Neyll in the Seignorie in the Northe is most uniust. Because the Kinge of Englande conqueringe Irelande invested all the righte in themselves, and to their Heires and Successors for ever; Soe as nothinge was lefte in O'Neyl but what he had received back from them.

Oneyl himself had never anie anciente Seignorie over that Countrye but by Usurpation upon the death of the Duke of Clarence, when by usurpacion he got uppon the Englishe, whose Landes and possessions beinge formerlie wasted by the Scotts under the leadinge of Edward LeBruze, and hath ever since detayned them by reason of the Kinge of Englande beinge busyed about affayres att home could not intend

¹ Maguceirhe (Spenser), 1105 110111.

to restreyn them from reigning in the North in that dissolution ; But that Oneyl easilie might make himselfe Lorde of those fewe people that remained in those partes and ever since contynued his usurpacions. Soe that to Subdue him him, beinge an Usurper, is not uniuist Warre, but a restitution of Ancient right possessions, as Englishmen, from which they have been uniuistlie expelled.

Pheagh MacHugh. Now as touchinge that base Pheaghe MacHugh. MacHugh whoe hath long showed himselfe so villanous a Traytor under the nose of the Englishe, to the greate indignitie of the Queene. He discended of the Birnes and Toolles who came of the ancient Brittaines, and inhabited in the Eastern partes of Ireland notwithstanding the cominge of the Englishe with Dermohugale¹ whoe belike despised that mountanous Country, Suffered theis men to live there, whoe built sondrie Castles, whose ruines yett appeare and by little and Little since that hath growne to such strength and imboldnes by the good successe of this Pheagh MacHugh, that they nowe threaten Perill to Dublyn.

Tirons But this Pheagh had noe right or Title to those partes for that was geuen in inheritance by Dermouth macMurrah, Kinge of Lempster, to Strongbow with his Daughter, and Strongbow gave yt over to the Kinge and his Heires. Soe as yt is now absolute in her Majestie ; but yf Obrine yt were not in her highnes yt was in Obrine the ancient Lorde of that Country, and not in this Pheagh, for he and his Ancestors were but followers to Obrine and his Grandfather.

Shan MacTyrilagh was a man of meanest regarde amonge them. But his Sonne Pheagh² macShan the Father of this Pheagh, first beganne to Lift up his hande³ and throughe the Strengthe and fastnes of Glen Malour⁴ which ioined to his howse of Bellingore⁵ drewe unto him manie Theeves and outlawes that fled for succour unto that Glen by whom

¹ Deumuid-ne-galh ; $\Delta\iota\alpha\mu\alpha\iota\tau\ \eta\alpha\ \eta\text{-}\zeta\alpha\lambda\lambda$, D. of the foreigners, or MacMorough.

² recte Hugh.

³ head.

⁴ fastness of Glan-Maleeirh, $\zeta\lambda\epsilon\alpha\eta\eta\ \mu\alpha\sigma\iota\lambda\upsilon\eta\eta\alpha$.

⁵ Ballinecorrih ; $\beta\alpha\iota\lambda\epsilon\text{-}\eta\alpha\text{-}\kappa\upsilon\eta\eta\epsilon$.

manie Spoyles were brought unto him, whereby he grew stronge and gotte name amonge the Irishe, and this his Sonne contynuinge is become a dangerous Enemie yett not so dangerous but a small power would have subdued him, hadd he been taken in hand and the Countryes adioining quieted, as that honorable man Sr William Russell gave a notable attempt, wherein yett he was crossed. But nowe all the parties aboute him being upp, as the Moores in Lyex, The Cavenaghes in the County of Wexford, and some of the Butlers in the County Kilkenny, all flocke unto him and to his Country, thinkinge to be saufe from all them that prosecute them; and from thence they brake out unto the Countryes adjoininge as the Counties of Kildare and Dublyn, Caterlagh, Kilkenny and Wexforde, and with the Spoyles thereof victuall themselves, without which they would quicklie starve. Soe yt appeareth that, of himselfe, is he most base and of noe power.

(To be continued.)

THEOLOGICAL QUESTIONS.

CASUS IN MATERIA SIGILLI.

“Would you kindly in the next number of the I. E. R. give your views in the following case:—

“Sophia et Joannes templum in urbe unicum summo mane petunt ut post confessionem et communionem matrimonio conjungantur. Joannes ingreditur sacristiam et mentem suam Christophoro parochio aperit. Hic jam fere paratus ad sacrum jubet eos finem missae expectare, ut iis morem gerat. Finita missa, redit ex sacristia superpellice ac stola indutus, intrat in sanctuarium, annuitque Joanni ut confessurus accedat. Confitetur inter caetera Joannes se esse furem, latronem, impudicum, adulterum, verbo reum mille scelerum, quae omnia copiose persequitur. Christophorus senex, surdaster, querelus et iracundus eum altiori voce interrogat et objurgat. Haec fere omnia ad aures Sophiae perveniunt; nam tot ac tanta crimina exhorrescens ante finitam confessionem clam templo se sub-

duxerat. Joannes, videns puellam aufugisse, vadit ad ejus domum, interrogatque num ipsum deserere velit ob confessionem auditam et parochi objurgationes. Respondet illa: 'Nil habeo dicendum; interroga conscientiam tuam.' Post non nihil temporis amoto ob aetatem Christophoro, Sophia Georgio, novo parocho, rem totam narrat. Georgius autem duris verbis in eam invehitur. 'O misera' inquit 'sigillum in damnum Joannis violasti. Non possum te absolvere nisi vadas ad eum, veniam petas, reconcilieris eumque roges ut te ducat uxorem. Neque enim aliter reparare potes injuriam quam infelici Joanni sigilli violatione fecisti.' Respondit illa se potius mori velle quam hisce conditionibus absolvi.

"SACERDOS."

Pluribus confessariis, iisque doctis, hunc casum proposui; qui, licet admitterent rem esse valde arduam, plerique dicebant nimis durum esse, ipsis iudicibus, absolutionem in circumstantiis allatis Sophiae denegare. Hanc sententiam, quam reprobare non auderem, principiis theologicis stabilire valde difficile est. Imprimis si mulier scientiam illam de moribus perversis sponsi alio ex fonte, licet sub secreto, hausisset, posset sine dubio ea utendo recusare matrimonium et, si necesse esset, aufugere ne in unionem tam infaustam inire cogeretur. Jamvero, cum res ita sese habeat, qui legit Suarezium Lugonemque de obligatione sigilli sacramentalis, ni fallor censebit esse saltem probabile sponsam in casu proposito *justitiam*, quatenus spectetur prouti sejuncta ab irreverentia erga sacramentum, graviter non violasse.

At, etiamsi elementum justitiae semper sit diligenter perpendendum, malitia longe longeque praecipua quae in sigillo frangendo invenitur est irreverentia illa tremenda. Etenim nec ad patriam defendendam nec ad fidem populorum, si possibile esset, immunem servandam, scientia sacramentali uti cum manifestatione peccati poenitentis sine licentia ipsius ullomodo confessario licet. In hoc conveniunt omnes. Non solum, vero, violatur sigillum quando manifestatur cognitio peccati ex scientia sacramentali acquisita, sed etiam quando scientia ita communicata utitur confessarius sive in gravamen poenitentis sive modo quo, si permitteretur, confessio reipublicae Christianae redderetur odiosa. Dicendum

quidem est quosdam ex antiquioribus theologis obligationem in his casibus non urgere sub omni omnino discrimine. Imo Billuart, qui tenet confessarium vitam propriam servare posse alia via ad insidias paratas declinandas eundo, modo poenitens non sit gravamen a ceteris complicibus infligendum passurus, tantum "laudabilius et tutius" censet viam consuetam non deserere, si aliter agendo mors esset poenitenti obventura; eoquod, etiamsi in casibus ejusmodi vix unquam occurrentibus confessio redderetur odiosa, non tamen in casibus ordinariis vitae humanae. Haec tamen sententia rejicienda est. Si enim fideles scirent in ullo casu scientia sacramentali uti licere, sive ad peccatum manifestandum, sive ad gravamen poenitenti ingerendum saepe timerent ne confessarii perperam judicarent esse locum exceptionibus, et proinde a sacramento poenitentiae averterentur. Solus casus, ut videtur, de quo verum existit dubium quoad confessarium est ille in quo post confessionem vel agere debet in gravamen poenitentis vel facere aliquod, quod vel est intrinsece malum vel saltem ita esset in aliis circumstantiis. Exemplum traditur apud Lacroix.

Hactenus, ad quaestionem enucleandam, de obligationibus confessarii. Pertinentne in omni sua intensitate ad laicos qui casu audiunt poenitentem? Nemo peccatum non esse magis in confessario diceret aut homines esse eodem in modo a sacramento avertendos ratione usus scientiae in gravamen poenitentis ex parte laici adstantis ac ex parte confessarii. Modo, enim, sacerdos sit obligatus, poenitens generatim sese tueri potest. Obligatio, tamen, mutatis mutandis, in iisdem casibus oritur, quando nempe homines revera sic deterrerentur. Et in casu proposito nonne sponsi a confessione averterentur, si sponsae scientia sacramentali uti possint ad aufugiendum? Responderi quidem potest casum esse adeoriarum ut nemo hac formidine practice afficeretur, praesertim quoniam sponsus sese tueri possit, si necessarium sit, peccata sua non integre declarando. Sed e contra hic casus quandoque oriri potest, et agitur de eo qui ad novam vitam inchoandam volebat omnia sua peccata integre declarare, et probabilius nullum periculum vel saltem nullum effugium apprehendebat. Nonne quoque in gratiam integritatis im-

positum est sigillum? Quodsi dicatur mulierem illam potuisse aufugere, si scientia sacramentali intelligeret esse impedimentum indispensabile se inter et Joannem, responderi potest casum, in quo nisi gravamen irrogetur poenitenti faciendum esset aliquid intrinsice malum, esse *omnibus aliis* disparem, et ejusmodi qui nullum sanum a confessione averteret. Praeterea plures negarent eam sic agere posse. Urgeri quidem potest matrimonium illud infelix futurum fuisse utrique valde malum. Sed, inter alia, qui jam sincere confitetur peccata sua, sub gratia Dei in meliorem mutari potest.

Eratne igitur mulieri ullum effugium? Post confessionem sponsi videretur eam de quodam ad sigillum pertinente loquendi licentiam petere potuisse. Sic quidem aliquo gravamine afficeretur poenitens, sed non multo majore quam si licentia a confessario peteretur. Si permissio recusaretur, vel data permissione matrimonium urgeretur, mulier, quod sciam, Deo confisa deberet contractum perficere. Sententiam tamen oppositam, praesertim vero confessarii qui teneret, fuga jam peracta, fore reverentiae erga sacramentum satis consultum, si mulier ad Joannem scriberet petendo veniam ratione fugae et dicendo, ob illam fugam, longe melius esse utrique ipsos non esse conjunctos, etiamsi secum nunquam illi nubere statuisset, improbabilem dicere non possum, nec practice periculosam. In casu hujus modi confessarius dispositionem poenitentis exquirere debet antequam obligationem imponat, etiamsi certus sit de ejus existentia. Denique satis doleri nequit Christophorum munus adeo excelsum tam indigne pertractasse.

CASE OF MIXED MARRIAGE IN RELATION TO THE RECEPTION OF THE SACRAMENTS OF PENANCE AND HOLY COMMUNION.

“ Kindly assist me by your direction in the following embarrassing case:—

“ A Catholic lady who has lived in my parish for some years is married to a Protestant. The marriage was celebrated clandestinely in a certain part of the Continent where the lady had resided for some years. They did not appear before the parish priest, though the decree *Tametsi* is in force there. The lady knew that she was doing

wrong in not having the marriage performed by the priest, but she did not connect the omission with possible invalidity.

“The usual conditions and promises required by the Church when allowing a mixed marriage were omitted.

“The children are some of them Catholic some Protestant; the daughters go with the mother to Mass, the sons accompany the father to the Protestant church.

“To add to my difficulty, the history of the marriage is pretty generally known and believed in my parish.

“Now the married lady comes to confession, and asks for absolution and Holy Communion. What must I require her to do (1) before absolving her; (2) before admitting her to Holy Communion at the the rails with the rest of the people?”

1. Our respected correspondent's difficulty is somewhat lightened by the *bona fides* of the person in question. He rightly draws a distinction between the Blessed Eucharist on the one hand and Penance on the other. This Catholic lady cannot be allowed to receive Holy Communion with the rest of the people if she is considered by her neighbours not to be a married woman at all. But if willing to promise a sincere effort to remove scandal and comply with her other obligations, her confessor may think it right to give her absolution before her endeavours have succeeded.

2. The peculiar obligations of the situation in which she finds herself range themselves under two heads. They either regard her family or her marriage. In the first place, before receiving absolution she must be sorry for having violated the laws of the Church so seriously, and promise to strive for the conversion of her husband and non-Catholic children. Secondly, if the marriage was valid, owing to the extension of Benedict XIV's decree to the place where it was contracted, it only remains to set the public right in regard to it. But if it was invalid a dispensation should be sought.

3. So far the lady has been supposed to be in ignorance of invalidity, if not actually married. Of course, if she begins to entertain doubts, or if her confessor deems it prudent to state how the matter stands, the proper admonitions for such contingencies should be given.

P. O'D.

LITURGICAL QUESTIONS.¹

I.

THE SYNOD OF MAYNOOTH AND THE "UNCTIO RENUM."

"Did the Synod of Maynooth in ordering the Roman Ritual to be used impose an obligation binding priests when administering Extreme Unction to apply the *Unctio renum* in all cases not excepted in the Ritual? " J. F. D."

Wherever the Roman Ritual is received no special legislation is necessary to render obligatory the rites and ceremonies prescribed by it for the administration of the Sacraments. For in it are contained the "received and approved" rites which no priest can without sin omit, as the Council of Trent has declared. But though the Roman Ritual prescribes the *unctio renum* in certain cases, it is well-known that even in places where that Ritual is used, this unction has fallen into desuetude. Our correspondent wishes, therefore, to know, whether, owing to the Decree of the Maynooth Synod, priests in this country are bound to apply the *unctio renum* as the Ritual directs, or whether, notwithstanding this Decree, they may omit the *unctio renum* in all cases.

To prevent misunderstanding, it is well to distinguish between the obligation of using the Roman Ritual and the obligation of observing in all their details the rites and ceremonies prescribed in it. That the use of the Roman Ritual is binding on all priests in Ireland is beyond question. The Synod of Thurles says, (p. 16, 2^o), "Curandum est ut typis edatur Rituale Romanum integrum quod omnes sacerdotes nostri adhibere tenentur." The second obligation about which the present question is particularly concerned would likewise seem to bind priests in Ireland—in other words, it would seem that, from the special legislation of our National Synods, priests are bound to apply the *unctio renum* as the Roman Ritual directs. The words of the Synod of Maynooth which are merely borrowed from the Synod of Thurles

¹ [We should have mentioned in our last number that the question referring to the mode of carrying the Chalice, in the November number (vol viii. page 1034) was not answered by the Rev. D. O'Loan, though incorporated with the other Liturgical answers, which were written by him. —ED. I.E.R.]

(*loc. cit.*) are, "Ritus omnes praescripti in Rituali Romano . . . pro Sacramentorum administratione accurate observentur," (cap. x., v. 27. From the words *Ritus omnes . . . accurate . . .* it would appear that the obligation of this Decree extends to the *unctio renum*. Indeed, O'Kane assumes that the obligation of observing this ceremony as directed by the Ritual follows as a matter of course from the obligation of using the Ritual. He says, (n. 893), "Wherever, the Roman Ritual is ordered to be observed as it is in Ireland the unction of the loins is not to be omitted in men unless in the case here excepted by the rubric itself."

II.

THE LESSONS OF THE FIRST NOCTURN IN THE FEASTS OF SAINTS OTTERAN AND COLMAN.

"Where should the Lessons of the First Nocturn have been taken from on the 27th and 29th October, the Feasts of Saints Otteran and Colman both of double major rite? The *Ordo* speaks for itself: yet some think they should have been from the common. "P.P."

The general rule regarding the Lessons of the first Nocturn in feasts of double major rite is given in a decree of the Sacred Congregation of Rites of September 2, 1741, which reads thus: "Duplicia majora habent Lectiones proprias vel de communi, non autem de Scriptura occurrente." When, however, the beginnings or initial lessons of certain books of Scripture cannot be read on any day of lower rite, before the end of the week, within which they occur, they are to be read on a feast of double major, or even more solemn rite, though it should be necessary in order to do this, to omit proper Lessons. Now, the Lessons from the Scriptures for the fifth Sunday of October and the two following *feriae* contain the history of Eleazar and of the heroic martyrs—the mother and her sons—for which cause, apparently, they are, as is mentioned in the *Ordo* at 27th October, reckoned as the beginning of a book of Scripture, and have therefore a right to be read if necessary on days on which the ordinary Scripture occurring would not be read. The Rubric regarding these Lessons is given in the Breviary before the *Feria V.* of the week preceding the fifth Sunday of October.

III.

A DIFFICULTY WHICH OCCURS IN THE SECOND MASS WHEN A PRIEST DUPLICATES.

“How should a priest who duplicates on Sundays and Holydays, or, who celebrates three times on Christmas day, hold the chalice, whilst he pours into it the wine and water for the offertory of the second and third masses? “MANY READERS.”

We cannot answer our correspondent's question better than in his own words. He says:—

“In books of some authority on rubrical subjects, I find three different methods prescribed:—

“First—In the instruction for a priest who celebrates two or three masses in the same church, given in the appendix to the Roman Ritual, lately published, it is laid down:—‘Cum autem in secunda missa sacerdos ad offertorium devenerit, ablato velo de calice, hunc parumper versus cornu Epistolae collocabit, sed non extra corporale; factaque hostiae oblatione, cavebit, ne purificatorio extergat calicem, sed eum *intra corporale relinquens leviter elevabit*, vinumque et aquam eidem caute imponet, ne guttae aliquae ad labia ipsius calicis resiliant, quem deinde nullatenus ab intus abstersum more solito offeret’ That instruction seems taken from Meratus who (p. iv. tit. 3, n. 9) says ‘Cavebit sacerdos in missa privata (secunda vel tertia) ne purificatorio extergat calicem, sed eum *intra corporale relinquens, leviter elevabit, ac,*’ &c.

“The second method is that prescribed by Martinucci (lib. i., cap. 20, n. 6):—‘Quod ad secundam et tertiam missam spectat, lecto versu offertorii calicem deteget, removebit paululum de medio, relinquens ipsum a dextris suis et hostiae oblationem faciet. Veniet postea in cornu epistolae, et calicem detectum sinistra accipiet, vinum et aquam infundet, ut praescribitur, *non vero deponet eum in altari, sed elevatum sinistra sustinebit.*’

“St. Alphonsus in his book ‘de Ceremoniis Missae,’ gives a choice between a *third* method and one of the two foregoing in these words:—‘In secunda et tertia missa Nativitatis Domini, cum in calice sint reliquiae sanguinis, apponendam esse *pallam super tobalea altaris in qua calix collocari possit*: et potest apponi ipsa palla calicis, ante quam dictus calix removeatur a corporali: aut *etiam manu sinistra teneri potest.*’ Whether this second method suggested by S. Alphonsus be that recommended by Meratus, or Martinucci, is not clear from the text. ‘The Sacred Ceremonies of Low Mass,

according to the Roman Rite, by a priest of the Congregation of the Mission,' identifies it with that of Martinucci; but the editor of the Ratisbon edition of S. Alphonsus' work with that laid down by Meratus and the appendix to the Ritual; and he states that it is the method practised at Rome and that the custom of using the pall is unknown there. His words are:—'Hic secundus modus a S. Doctore indicatus Romae practicatur, ubi usus oponendi pallam super tobalea plane nescitur.'

“On the other hand we are told in a note, on page 4, of the Irish Ordo:—“In 2nda missa calix super pallam ponatur, dum infunditur vinum cum aqua ad offertorium—*Ita Ordo Romanus?*” from which it is natural to infer that, the custom of using the pall, is not unknown, but practised at Rome. And as the S. R. C. has, to the following question:—‘An in casibus dubiis adhaerendum est Kalendario diocesis, sive quoad officium publicum et privatum, sive quoad missam, sive quoad vestium sacrorum colorem, etiamsi quibusdam videatur probabilior sententia Kalendario opposita? Et quatenus affirmative; an idem dicendum de casu in quo certum alicui videretur errare Kalendarium;’ responded:—‘Standum Kalendario:’ the question arises: Is a priest, who is required to use the Irish Ordo, bound, when he duplicates, to use the Pall in the Second Mass, as described above? Or should he follow the method laid down in the appendix to the Roman Ritual and hold the chalice elevated over the corporal? Or, is he at liberty to adopt the method of Martinucci, and to hold the chalice at the Epistle corner slightly elevated above the altar table and carry it back to the corporal before depositing it? This liberty of choice seems implied in the words of De Herdt:—‘Dum vinum et aquam infundit, calicem super corporale tenet, vel elevatum super mappam altaris. Potest etiam palla deponi ad cornu Epistolae, ut huic calix imponatur.’”

It is unnecessary to add a word to this very clear and very full exposition of the question. Our correspondent puts it beyond question by his citations from so many sources that a priest may choose any one of the methods referred to. The method recommended by Merati would be inconvenient in many cases. For according to the Rubrics of the Missal, which are of higher authority than the opinion of a Rubricist, the priest while putting the wine and water into the chalice should stand at the Epistle corner of the altar. “Deinde in cornu Epistolae accipit calicem” etc. (De ritu Cel. Titulus 7.)

But, where the table of the altar is of considerable length, it would be impossible for a priest to observe this rubric if obliged to hold the chalice over the corporal. In this case the use of the pall in the manner recommended by St. Alphonsus would be, if not necessary, at least highly convenient. In this country there is another reason for using the pall in this manner. As the corporal according to our custom has to be partly unfolded immediately before the offertory, it would manifestly be convenient for the priest while doing this to be able to place the chalice outside the corporal.

The authority of the *Ordo*, however, need not trouble our correspondent. It is true that *Standum est Kalendario* is the rule to be observed in cases of controverted or doubtful interpretation of the Rubrics. But in this case we are dealing not with the Rubrics—which are silent upon the point—but with the directions given by Rubricists for the more convenient performance of a certain action. And certainly no one will hold that the plan which recommends itself to the compiler of the *Ordo* as being the most convenient, must necessarily be the most convenient for all.

D. O'LOAN.

QUESTIONES ACADEMIAE LITURGICAE ROMANAE.¹

QUOT ET QUAE NAM ET QUO ORDINE ORATIONES IN MISSIS PRO DEFUNCTIS RECITANDAE SUNT.

[We have much pleasure in drawing the attention of our readers to the following paper, read in the Academy of Liturgy at Rome, in the presence of Cardinal Paroeci, president, on the practical question as to what prayers are to be said, and in what order, in a private *Missa Quotidiana de Requiem*. The writer holds that the first prayer is not to be always the one for bishops and priests (which is placed first in the *Missa Quotidiana*) but the prayer special to the person or persons for whom we offer the Mass. He explains the true meaning of the various decrees which have been issued on this point, and advances very good reasons for the view he advocates. We learn from the

¹ Extracted from the *Ephemerides Liturgicae*, No. 4, p. 210 (April, 1887, vol. I. Rome.

Editor of the *Ephemerides Liturgicae* that the Cardinal president concurred in the view of the writer, and remarked that this was always his conviction.—ED. I. E. R.]

* * * * *

Alterum quaesitum postulat, quid Rubrica Missalis Sacraeque Rituum Congregationis decreta praescribant circa Orationum species in Missis pro defunctis.

Praemittimus, quatuor esse Missas pro defunctis in Missali assignatas: quarum dicitur 1^a in commemoratione omnium fidelium defunctorum, 2^a in die obitus seu depositionis, 3^a in anniversario defunctorum, 4^a in Missis quotidianis defunctorum.

Has inter Missas discrimen primum in epistola consistit et evangelio. Cum tamen Rubrica post Missam quotidianam dicat: *Epistolae et evangelia superius posita in una Missa pro defunctis, dici possunt etiam in alia Missa similiter pro defunctis*; huiusmodi discrimen nihili esse faciendum satis patet.

Discrimen alterum constituunt Orationes, quae duplici modo considerari possunt, nempe vel specificè vel numerice. Quod ad numerum spectat, satis erit dicere, omnem Missam solemnem unam tantum Orationem admittere, plures vero Missas, quae eiusmodi non sunt (*Rubr. Miss. pars. 1, Tit. V. De Miss. defunct.*). Iam vero, cum Rubrica ipsa ac Rubricae expositores solemnes iudicent Missas, quae dicuntur in Commemoratione omnium fidelium defunctorum, die obitus seu depositionis, tertia, septima ac trigesima, et in anniversario; sequitur, in his omnibus unam tantummodo dicendam esse Orationem. Item sicuti iuxta Decretum in Briocensi (12 Aug. 1854 ad 11) omnis Missa cum cantu solemnis reputatur, haec quoque unius pariter Orationis iure gaudet. Haec regula unam patitur exceptionem, quae Missam respicit canendam prima cuiusvis mensis die, et aliam feria secunda cuiusvis hebdomadae libera; in his enim ex decreto in Aretina (27 Februar. 1847) una aut plures dici Orationes possunt. Omnes aliae defunctorum Missae, quae aut non sunt aut non censentur solemnes, semper plures Orationes exigunt, nunquam minus quam tres, vel plures ad placitum Celebrantis, impari numero servato (*Decr. in Aquen. 2 Sept. 1741 ad 4*). Haec quidem de Orationum numero, sed progrediamur ad speciem.

Quoties in Missa defunctorum unica dicitur Oratio, haec specialis est, animaeque debet respondere, pro quo Sacrifi-

cium offertur (*decr. cit. in Briocen. ad 11*). Eo in casu Oratio erit *Deus qui inter Summos Sacerdotes* pro Pontifice, *Deus qui inter Apostolicos* pro Episcopo, pro Cardinali presbytero, et pro Sacerdote, mutatis mutandis iuxta Rubricam, pro Cardinali diacono Oratio *Inclina* praescripta est. Pro reliquis defunctis, sive clericis sive laicis, Missae depositionis, tertiae, septimae ac trigesimae diei, sicuti et aniversarii, Orationem determinatam habent in Missali. Missa quotidiana, si solemniter celebretur, speciali Oratione gaudebit, quae applicatione respondeat, quaeque opportune eligenda erit inter multas, post Missam quotidianam in Missali assignatas. In Duabus Missis superius exceptis, si unicam Orationem habeant, dicatur *Deus veniae largitor*: si plures, illae dicentur quae in ipsa Missa quotidiana positae sunt.

QUAENAM ORATIONES RECITANDAE SUNT IN MISSA QUOTIDIANA
QUAE PRIVATE DICITUR.

Quaenam vero Orationes recitandae erunt in Missa quotidiana, quae private dicitur? Haec enim potior nostri casus inquisitio est. Rubrica praescribit generice, plures in ea dicendas esse Orationes, sive numerice sive specificè sumptas. Tres autem Orationes in quotidiana Missa assignatae sunt, quarum 1^a est *Deus qui inter Apostolicos*, 2^a *Deus veniae largitor*, 3^a *Fidelium Deus omnium conditor*. Plura decreta permittunt secundae Orationi aliam quaecumque posse subrogari ex iis, quae pro defunctis notantur in Missali. Cum ergo plures in hac Missa dicendae Orationes sint, tres assignentur in Missali, secundae alia impune subrogari possit, sequi videtur, primo dicendam esse semper *Deus qui inter Apostolicos*, secundo loco quaecumque ex assignatis, tertio loco *Fidelium*.

Certa ab incertis secernamus. Secundae Orationi aliam subrogari posse citra dubium est (*Decr. in Aquen. ad 4. 2 Sept. 1741*). Ultimo autem loco dicendam esse Orationem *Fidelium Deus*, item extra quaestionem ponitur, quod ex eodem nunc citato decreto evidenter patet. Manet ergo quaestio circa primam Orationem *Deus qui inter Apostolicos*, an scilicet haec dicenda semper primo loco sit, an omitti, vel alio dici loco valeat iuxta Rubricas, illique Oratio applicationi respondens possit iure substitui.

Lex quidem prima Rubrica, quae tamen cum clara ad

rem nequaquam sit, sapientiorum Rubricae eiusdem interpretum iudicio stabimus. Sit ergo primus Merati in suis annotationibus apud Gavantum; hic enim hanc quaestionem silet, iudicamus tamen a nemine quam a Merati eum sapientius intelligi. Sapiens adnotator de hoc peculiari casu disserens (*Gavant. Tom. 1. pars 1. Tit. V. n. XI*) ait: "In Missis quotidianis de requie servatur eadem regula ac de feria et simplicibus, seu semiduplicibus." Inde prosequitur: "Quando Missa applicatur generaliter pro defunctis, regulariter dicuntur illae Orationes, quae in Missali pro Missis quotidianis positae sunt. Verum si Missa celebratur pro aliqua, vel pro aliquibus determinatis personis, PRIMO LOCO DICITUR ORATIO PRO IIS, PRO QUIBUS MISSA CELEBRATUR. Eodemque loco (*sub fine*) item prosequitur: "In Missis quotidianis celebratis etiam pro una certa et nota persona, non unica tantum, sed plures nempe tres Orationes dicendae: QUARUM PRIMA ELICIENDA EST EX NUMERO ILLARUM, QUAE POST MISSAM QUOTIDIANAM IN MISSALI DEFUNCTORUM DESCRIPTAM, PONUNTUR. In praedicto igitur casu ELICIATUR PRIMA ORATIO CONVENIENS CONDITIONI PERSONAE, IN CUIUS SUFRAGIUM OFFERTUR SACRIFICIUM.

Eadem ratione eadem Rubrica explicatur et exponitur a Guyeto, qui (*Heortolog. Lib. IV, cap. XXIII. q. 29, Quarto*) post explicatam Rubricam de tribus Orationibus non mutandis prima die mensis, si pro defunctis celebretur, addit: "Alias vero PRIMA ORATIO ERIT PRO EO seu IIS DEFUNCTIS, PRO QUO, seu PRO QUIBUS SACRIFICIUM OFFERTUR.

Eiusmodi interpretationem suppetidat nobis Cavalerius, sed acrioribus, quasi dicam, verbis; nec de sua sententia dubitans, veritatem proponere videtur. Ait enim, (*Oper. Liturg. Tom. III, de cr VII. in Ord. LXXVIII, pag. 37, num. XI*): "Aequum est ut sermonem convertamus modo ad Missas quotidianas reliquas, super quarum primam Orationem etsi decretum taceat, non tamen tacent auctores, QUI OMNES EAMDEM DEBERE ESSE SENTIUNT DE EO, PRO QUO SACRIFICIUM OFFERTUR. Et hinc patet abusus nonnullorum, qui pro quocumque celebrent, praedictas tres Orationes indiscriminatim adhibent, quasi in Missam quotidianam essent invectae, ut communiter recitentur pro quolibet, et non pro solis

defunctis omnibus, occasione generalium suffragiorum. Abusum huiusmodi satis evincunt Orationes particularium defunctorum in Missali post Missam quotidianam inductae et respective dici praeceptae, et ipsa Ecclesiae praxis, quae nedom Missas, sed etiam officium quodlibet absolvit cum Oratione conveniente illi, de quo vel pro quo officium aut Missa dicitur etc.”

Quibus maximae auctoritatis commentatoribus si alios addas externos, quos inter Lhoner, Iansens, Romsée, Brassine, et communiter omnes, ait De Herdt (*Prax. Liturg. pars 1. De Oration. in Miss. Defunct.*), inficiandum non videtur, hunc quem exposuimus, verum esse Rubricae sensum, ut aliter non possit nec debeat ipsa intelligi.

Contra tamen hanc Rubricae expositionem plura citantur decreta, quae consequenter recensere oportet. Primum est in *Aquensi* (2 Sept. 1741 ad IV), in quo postulatur, utrum secunda Oratio mutari possit? Et S. R. C. respondet: “Pro illa *Deus Veniae largitor impune subrogabitur alia* ;” nil ergo contra sententiam nostram. Alterum est in *Veronesi* (27 Aug. 1836 ad VII), in quo idem quaeritur quod in superiori decreto. Sacra vero Congregatio oratorem remittit ad idem superius decretum, haec addens: “Quoad primam Orationem servetur ordo Missalis.” Iam si nostrae non opponitur sententiae decretum in *Aquensi*, ergo nec istud in *Veronensi*: de ordine Missalis dicemus infra. Tertium decretum est in *Mutinensi* (23 Sept. 1837 ad XI), in quo quaeritur: “quae Orationes in Missa quotidiana pro defunctis dicendae sint?” Et S. R. C. iterum respondet: “Servetur Rubricae dispositio, et detur decretum in *Aquensi* ad IV:” quid contra nos?

Decretum quartum est in *Briocensi* (12 Aug. 1854, ad IV) et inquit: “Utrum in Missis quotidianis pro defunctis teneatur Sacerdos recitare 1° loco Orationem pro defunctis Episcopis seu Sacerdotibus, ut fert Missale Romanum?” En quaestio, in qua versamur, quam dirimere potuisset quidem S. R. C. noluit tamen. Prosequitur dubium: “Potestne primo loco recitare Orationem *Inclina... vel Quaesunus Domine* pro defuncto, cuius ad intentionem eleemosyna data est?” Et haec quidem clara petitio, cui clariori occurrere S. R. C. responsione poterat. Sed audi: “Standum Missali.” Advertit

tamen eadem Congregatio iterum, secundae aliam Orationem ad libitum posse subrogari, ut alias decrevit. Iam vero ex eo quod alia Oratio secundae substitui possit, nil sequitur contra propositam sententiam nostram; iam enim illa Oratio aetate Cavalerii mutari poterat, qui tamen arbitratur et primam esse mutandam.

Quintum remanet decretum in *Tuscanensi* (16 Septembris 1865) quod cum sententiam nostram damnare ac reprobare videatur, operae pretium indicamus integrum referre. Quaeritur ergo: "An in Missis quotidianis de requie Sacerdos . . . private celebrans pro aliqua aut pro aliquibus determinatis personis, debeat indiscriminatim dicere primam Orationem *Deus qui inter Apostolicos*, primo loco in Missali assignatam: an potius loco dictae primae Orationis teneatur dicere aliam ex diversis in eodem Missali positis quae conveniat ei aut iis determinatis personis, pro quibus Missam applicet? Observa diligenter et perpende quaesitum: duo inquiruntur, primo an Oratio *Deus qui inter Apostolicos* indiscriminatim dici debeat; secundo an loco huius aliam Sacerdos dicere teneatur iuxta applicationem. Ad primum S. R. C. respondit: affirmative, ad secundum negative. Ergo, en unica conclusio: Oratio *Deus qui inter Apostolicos* semper dicenda pro quacumque persona celebret Sacerdos. Insuper ipse Sacerdos non tenetur aliam illi subrogare in gratiam illius personae pro qua celebrat. Ex quibus sequitur, hocce decretum opinioni quam defendimus nulla ratione opponi. Nos enim non sustinemus primam Orationem esse omittendam, et aliam illi subrogandam; sed tantummodo primam orationem esse posse quae applicationi respondeat, nec prima nec ultima ex orationibus omissis iuxta Missalis et decretorum exigentiam.

Sed et aliud ultimum ex decretis ad rem opus est referre, quod prima fronte omnino contrarium videtur. Est autem decretum in un Ordin. Carmel. Excalc. Congr. Hispaniae (16 Februar. 1781 ad VI), in quo petitur: "Quae Oratio erit dicenda in tali Missa?" hoc est in Missa quotidiana pro defunctis privata. Porro S. R. C. respondet: "Deus qui inter Apostolicos, ut in Missali." Verum hoc decretum de Missa loquitur, ut videre est in collectione Gardelliniana, pro

defunctis vage sumptis, quo in casu idem et nos docuimus. Ergo decreta S. R. C. sententiae Merati, consequenter Gavanti, sicuti et Guyeti, Cavalerii, De Herdt, aliorumque omnium Rubricarum, ut isti sentiunt, expositoribus, nullo pacto contradicunt.

Superest nunc explicandus *Ordo Missalis*, de quo superius. Hic non videtur esse ordo materialis Orationum, qui in Missa quotidiana pro defunctis invenitur, quique saepe saepius ex ipsa Rubricarum et decretorum vi invertitur. Hunc ergo clar. Guyetus explicat (*Heort. Lib. IV, Quaest. 29 ad quartum*), dicens: “Ordo autem illarum (orationum) est, ut quae pro singularibus sunt, ponantur ante generales, et quae minus generales ante generaliores.” Ita hunc ordinem Missalis, ac Rubricae dispositionem intellexerunt peritiores omnes ut a Cavalerio docemur, qui hanc pertractarunt materiem.

Suffragatur et ratio iure liturgico innixa. Primo, in omni Missa cum cantu, (excipe duas iam superius exceptas) dicitur prima Oratio applicationi respondens; ergo et in Missis sine cantu, ubi enim eadem est ratio, eadem debet esse iuris dispositio. Secundo, Rubrica et S. R. C. decretis suis ordinem hierarchicum exigunt in Orationibus pro defunctis, ut vel particulares, vel minus generales Orationes ultima sequatur, quae maxime generalis est, scilicet *Fidelium Deus omnium conditor*. Hic vero ordo in sententia proposita apprime obtinetur, in opposita fere semper hunc inverti necessum est. Tertio, iuxta Rubricas prima Oratio in Missis semper festo respondet, de quo vel factum est officium vel Missa dicitur: atqui Missa in casu est de requie, et pro eo vel iis defunctis offertur, pro quo vel quibus aut factum est officium, aut Missa specialiter applicatur, ergo.¹ . . .

Ex dictis sequi videtur, 1. Orationem primam, in Missis privatis defunctorum, applicationi respondentem, esse Rubricis conformem, nec contra illam stare decreta S. C. R. 2. Orationem *Deus qui inter Apostolicos* nunquam esse omittendam, et post primam dicendam. 3. Alteri *Deus veniae largitor* posse

¹ Emus. Parocchi Academiae Praeses interlocutos in Convertu academico superius indicato sententiam hanc defendit; addiditque nunquam se id habuisse in dubiis. Quanti autem valeat tanti viri iudicium norunt omnes. Ed. *Eph. Lit.*

aliam subrogari, vel plures dici ex devotione Celebrantis. 4. In his Orationibus votivis imparem numerum semper esse servandum. 5. Ultimam Orationem esse debere semper, *Fidelium Deus omnium conditor*.

Ultimum quaesitum petit, cui ex duobus disceptantibus faveat ratio. Brevi post dicta respondebimus. Imprimis Sacerdos recitans primam Orationem, in omnibus Missis privatis de requie, applicationi respondentem, nec contra Rubricam agere videtur nec contra S. R. C. decreta. Rubricarum enim expositorum et quidem gravissimorum iudicio stetit, qui tuentur, id esse tam Rubricis quam decretis omnino conforme. Ad Orationem quod pertinet, *Deus qui nos Patrem et Matrem*, quam dixit in anniversario suorum parentum, id est pariter iuxta Rubricas. Et sane si casus extet, in quo Rubrica dat facultatem Orationes dicendi, quae post Missam quotidianam in Missali sunt positae, certo certius casus est anniversario. Quod ultra patet ex speciali Rubrica, quae dictis Orationibus praeponitur, nempe: "In die depositionis et Anniversarii etc." Ex qua evidenter resultat in die anniversarii aptiorem ex illis eligi posse Orationem, magisque Missae respondentem. Atqui Missa erat pro Patre et Matre illius, ergo rite Orationem pro Patre et Matre selegit. Proinde primo Presbytero, de quo in casu, tribuenda videtur ratio, haud alteri, qui non recte, ut apparet, Rubricam intellexit, sicut et S. R. C. decreta.

CORRESPONDENCE.

VERY REV. AND DEAR MR. EDITOR,—I notice in the last number of the I. E. RECORD that Father Dawson, the respected Chaplain of the Boston-Spa Institution for the Deaf and Dumb, announces the conclusion, so far as he is concerned, of the controversy between him and me on the subject of [the oral system of teaching the deaf and dumb, as carried on through your kindness, for some months past, in the pages of the RECORD. I am quite glad of it, as I find myself in entire coincidence of wish with him, more especially as we may expect soon to see the Official Report laid before Parliament of the

Commissioners appointed to enquire into the education and condition of the deaf and dumb.

I will, therefore, allow myself merely to observe, respecting his paper in the last number of the RECORD, that his allegation to the effect that my references to the Conference in London ten years ago are now out of date in consequence of the progress the system has since made, can have but little weight, since we must bear in mind, that the system has been in operation for over a hundred years in the public schools of Germany, and surely it ought to have long since brought forth whatever fruit it was capable of producing; and it is difficult to believe that the last ten years have improved it to any appreciable extent.

Father Dawson, in conclusion, expresses his regret for having been obliged, in the interest of the oral system, to enter upon this discussion. I must say, on my part, that I cannot sympathise with the rev. gentleman, as I am very glad that my views to the contrary have been subjected to such severe criticism at the hands of so able and zealous an advocate of the system, and I trust, on that account, that our interchanges must serve to dispel much of the obscurity that had lain on the subject.

I have the honour to remain,

Very Rev. and dear Sir, very sincerely yours,

THE AUTHOR OF "CLAIMS OF THE UNINSTRUCTED
DEAF-MUTE TO BE ADMITTED TO THE SACRAMENTS."

DOCUMENTS.

BRIEF OF HIS HOLINESS LEO XIII. GRANTING INDULGENCES ON THE OCCASION OF HIS SACERDOTAL JUBILEE.

SUMMARY.

A Plenary Indulgence, applicable to the souls in Purgatory, and full remission of sins are granted

(1) to the faithful who make a pilgrimage to Rome on the occasion of the Pope's Sacerdotal Jubilee;

(2) to the faithful who in mind and spirit accompany these pilgrimages;

(3) to the faithful who in any way help towards the successful carrying out of these pilgrimages; provided

(a) that for nine days preceding New Year's Day they make a Novena, consisting of the recital of a third part of the Rosary each day ;

(b) that they make a similar Novena any time, at choice, between the 1st of January and 30th of June, 1888—the limits which bound the Jubilee pilgrimages ;

(c) that both on New Year's Day, and on the Sunday or Holiday immediately following the second Novena they approach worthily the Sacraments of Penance and the Blessed Eucharist, visit the parish or other public church, and there pray for peace amongst Christian Princes, for the uprooting of heresy, for the conversion of sinners, and for the exaltation of our Holy Mother, the Church.

Moreover, a Partial Indulgence of 300 days is granted to the faithful who join with contrite heart in the Novena as described above.

LEO PP. XIII.

Universis Christifidelibus praesentes Litteras inspecturis salutem et Apostolicam Benedictionem. Quod primo adventantis anni die Deo favente Sacerdotalis jubilaei nostri solemnitatem celebrabimus, omnes ubique terrarum gentes et cujuscumque ordinis familiae, quasi cor unum et anima una prae laetitia gestiunt, mirificisque modis in hac temporum difficultate Nobis in sublimi Beatissimi Petri Sede divinitus collocatis, solemnia suae fidei, studii, obsequii, et gratulationis exhibent testimonia. Haec quidem omnia accepit referimus Deo qui consolatur Nos in tribulatione Nostra, Eumque sine intermissione obsecramus, ut dominico gregi universo propitius benedicat, et optatam jamdiu pacem et concordiam concedat.

Nos exploratis hisce amoris et antiquae pietatis significationibus permoti, precibusque ad id Nobis admotis obsecundantes, ut universi filii ex Parentis sui festivitate aliquod sibi parent ad aeternam facilius potiundam beatitatem emolumentum, Ecclesiae thesauros, quorum dispensationem Nobis credidit Deus, reserandos censuimus. Quare de Omnipotentis Dei misericordia, ac Beatorum Petri et Pauli Apostolorum Ejus Auctoritate confisi omnibus et singulis utriusque sexus Christifidelibus Romam occasione sacerdotalis jubilaei Nostri peregre advenientibus, ut suorum populorum nomine publice et palam pietatem et obsequium testentur, debitum supremae Nobis a Deo traditae auctoritati honorem et obedientiam praestent, nec non omnibus pariter utriusque sexus fidelibus qui supradictas ad Urbem peregrinationes mente et corde prosequantur, comitentur, itemque omnibus et singulis, qui suam quovis modo in piarum hujusmodi

peregrinationum bonum felicemque exitum operam conferant, si novendialem supplicationem recitatione tertiae partis SS. Rosarii ipsi sacerdotalis jubilaei Nostri dici, Kalendis nempe venturi Januarii, praemiserint, et si eandem supplicationem novendialem intra praestitutum piarum peregrinationum hujusmodi admissionibus tempus iteraverint, ac vere poenitentes et confessi ac Sancta Communione refecti, parochialem suam vel aliam quamlibet ecclesiam aut publicum oratorium visitaverint, ibique pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione, ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint, tum ipsa memoratae solemnitatis Nostrae die, tum die festo, immediate subsequenti supplicationem novendialem pro cujusque arbitrio intra praefixum tempus ut supra repetitam, plenariam omnium peccatorum suorum indulgentiam et remissionem in Domino concedimus. Universis praeterea et singulis qui corde saltem contrito novendiales supplicationes ut supra celebraverint, quovis ex hisce die id praestiterint, trecentos dies de injunctis eis seu alias quomodolibet debitis poenitentis in forma Ecclesiae consueta relaxamus. Quas omnes, et singulas indulgentias, peccatorum remissiones, ac poenitentiarum relaxationes, etiam animabus in Purgatorio detentis applicari posse indulgemus, et hoc tantum anno concessas volumus. In contrarium facientibus, non obstantibus quibuscumque. Volumus autem ut praesentium Litterarum transumptis seu exemplis etiam impressis, manu alicujus Notarii publici subscriptis, et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum, sub Annulo Piscatoris, die 1 Octobris MDCCCLXXXVII, Pontificatus Nostri anno x.

(L. ✠ S.)

M. Card. LEDOCHOWSKI.

QUESTIONS REGARDING SODALITIES AND CONGREGATIONS.

SUMMARY.

When a parish priest has been appointed Director of a Confraternity, his successor in the parish does not require a new appointment as Director.

The sick members of a Confraternity are allowed to substitute same other pious work which they can perform instead of the visit to the church.

It is necessary to get one's name inscribed on the register of the Congregation and mere ceremony of Reception will not suffice.

DECRETUM.

SOCIETATIS JESU DE CONFRATERNITATIBUS.

Die 16 Julii 1887.

Tres quaestiones huic S. Congregationi Indulgentiarum et SS. Reliquiarum dirimendas proposuit Procurator generalis Societatis Jesu, quae plura dubia complectuntur. Prima quaestio proposita est de facultate Episcoporum quoad designationem Rectorum Confraternitatum, seu Sodalitatum, quarum statuta generatim ferunt ut singulis annis, sicut cetorum officialium, ita et Moderatorum fiat electio. Quumvis vero haec S. Congregatio, edito generali decreto sub die 8 Januarii 1865, declaraverit impertitam esse facultatem Ordinariis, ut libere designare possent, si ita in Domino expedire judicaverint, parochos *pro tempore* in Rectores, Moderatores Confraternitatum, seu Sodalitatum, dubitatum tamen est a nonnullis, an facultas nominandi parochos *pro tempore*, ita sit intelligenda, ut defuncto actuali parocho, vel etiam amoto, qui Moderator erat alicujus Confraternitatis, vel Sodalitatis in sua parochiali Ecclesia erectae, locus parochus iterum indigeat Episcopi nominatione, ut Rector Confraternitatis seu Sodalitatis eligatur.

Altera quaestio respicit generale decretum datum a f. r. Clemente XIII. sub die 2 Augusti 1760, quo benigne concesserat, ut confratres et consorores uniuscujusque Confraternitatis, seu Sodalitii aut Congregationis ubique locorum existentis canonice erectae aliqua corporis infirmitate laborantes, aut carceribus detenti, eisdem omnibus et singulis Indulgentiis, quibus ceteri gaudent confratres et consorores, gaudere valerent, dummodo loco visitationis Ecclesiae, fere semper praescriptae, alia pia opera injuncta peregerint, quae proviribus peragere possent, simulque indulgebatur hanc gratiam suffragari in perpetuum, et ad preces cujuscumque Sodalitii, Confraternitatis, seu Congregationis concedi. Jam vero quum a S. Congreg. Indulgentiarum quaesitum fuerit anno 1877 "Utrum confratres et consorores cujuscumque Confraternitatis, tunc existentis facultate in Decreto (Clementino) concessa gaudere possint et valeant, sine recursu ad S. Sedem, vel ad hoc dictus recursus sit necessarius ex verbis sequentibus praefati decreti—voluitque Sanctitas Sua hanc gratiam ad preces cujuscumque Sodalitii concedi?—," et S. Congregatio respondisset: *Negative* ad primam partem;

Affirmative ad secundam, et ad mentem: mens est supplicandum SSmo, ut per Decretum generale extendatur ad omnes confratres cujuscumque Confraternitatis, aut Sodalitii Indultum lucrandi singulas Indulgentias, exercendo opera quae pro viribus peragere poterunt; pariter dubitatum est an illud *Generale Decretum*, quod ab hac S. Congregatione evulgandum postulabatur, et tamen evulgatum non existit, necessario adhuc requiratur, quum aliunde in Decreto diei 25 Februarii 1877 expresse dicatur Summum Pontificem expetitam gratiam concessisse, absque ulla mentione generalis decreti evulgandi.

Postrema demum quaestio mota est de necessitate inscribendi nomina confratrum in libro Confraternitatis, seu Sodalitii, praesertim si agatur de Sodalitiis, seu Confraternitatibus, in quibus etsi ritus adhibeatur in receptione confratrum et consorum, earundem tamen statuta inscriptionem minime requirunt, saltem explicite, uti conditionem essentialem pro lucrandis Indulgentiis.

¶ Quare dubia solvenda haec sunt:

I. An stante Decreto diei 8 Jan. 1861, quo Episcopis speciales concessae sunt facultates nominandi parochos pro tempore in Rectores sodalitarum, defuncto actuali paroco vel amoto, qui alicui Sodalitati praeerat, novus parochus nova iterum indigeat Episcopi nominatione ad hoc ut Rector Sodalitatis eligatur?

II. Quum in Decreto diei 25 Februarii 1877 in responsione ad 1^m sermo sit de generali Decreto vulgando in favorem omnium confratrum cujuscumque Confraternitatis. quumque Decretum hujusmodi vulgatum non fuerit, quaeritur (1^o) an haec concessio nunc reapse valeat pro omnibus Confraternitatibus seu Sodalitiis, aut Congregationibus sine speciali recurso cujusque Confraternitatis seu Sodalitii ad S. Sedem, qui antea requirebatur? Et quatenus affirmative (2^o) utrum valeat tantum pro confratribus infirmis, vel carceribus detentis, de quibus solis primaeva concessio Clementis Papae XIII loquebatur?—an (3^o) etiam extensa sit ad confratres gravi alia ex causa legitime impeditos? Et quatenus negative ad tertiam partem—(4^o) humiliter ea extensio nunc petitur.

III. Utrum (1^o) concessio supradicta valeat tantum pro iis confratribus, qui impediti sunt quominus praescriptam ecclesiae visitationem peragere possint (2^o) an vero etiam pro illis qui prohibentur quominus aliquam aliam conditionem ad lucrandas Indulgentias praescriptam impleant.

IV. Utrum in iis Sodalitiis, quae solemnem aliquem receptionis ritum adhibent (ut Congregationes B. Mariae Virginis) confratres

hoc solemniter modo a legitimo Sodalitatis Praeside recepti lucrari possint Indulgentias, licet in libro Sodalitatis non inscribantur?

V. Utrum generatim inscriptio sit omnino necessaria ad lucrandas Indulgentias, etiamsi statuta Confraternitatis, Congregationis vel pia Unionis non explicite requirant inscriptionem tanquam conditionem essentialem?

Et Emi. ac Rmi. Patres in generalibus Comitibus ad Vaticanum coadunatis die 25 Junii 1887 rescripserunt :

Ad I. *Negative.*

Ad 1^m. partem dubii II. : *Affirmative*, et supplicandum Sanctissimo pro promulgatione Decreti juxta resolutionem S. Congregationis diei 25 Februarii 1877.

Ad 2^m. partem : *Affirmative.*

Ad 3^m. partem : *Negative.*

Ad 4^m. partem : supplicandum Sanctissimo pro benigna extensione ad alia legitima impedimenta iudicio discreti confessarii dignoscenda, commutato tamen ab eodem confessario opere adjuncto visitationis ecclesiae in aliud pium opus.

Ad 1^m. partem dubii III. : *Affirmative.*

Ad 2^m. partem : *Negative.*

Ad IV. *Negative* si agatur de Confraternitatibus proprie dictis.

Ad V. Provisum in praecedenti.

De quibus omnibus facta per infrascriptum S. Congregationis Secretarium relatione die 16 Julii 1887, Sanctitas Sua responsiones Emorum Patrum confirmavit, simulque mandavit expediri Decretum de quo in prima parte dubii secundi, et benigne concessit petitam extensionem, juxta modum expressum in responsione ad quartam partem ejusdem dubii secundi.

Datum Romae ex Secretaria S. Congregationis Indulgentiis sacrisque Reliquiis praeposita die 16 Julii 1887.

FR. THOMAS M. CARD. ZIGLIARA, *Praefectus.*

ALEXANDER Episcopus Oensis, *Secretarius.*

NOTICES OF BOOKS.

DANTE'S DIVINA COMMEDIA: ITS SCOPE AND VALUE. From the German of Mgr. Hettinger, Professor of Theology at the University of Würzburg. Edited by Henry Sebastian Bowden, of the Oratory. London: Burns & Oates.

WITH the exception of the Bible we scarcely know of any book that has had so many commentators as the *Divina Commedia*. Its great author was not long dead when the people of Florence called upon Boccaccio to give readings and explanations in public of his wonderful work. Similar honours were conferred on the "Divine Comedy" in Bologna, Pisa, Piacenza, Foligno, Mantua and Venice, with such distinguished expounders as Filippo da Reggio and Benvenuto da Imola. Endless commentaries in Latin, French, Spanish, German and English, were devoted to explore the mine of wealth which the noble Florentine exile had bequeathed to the world. Through all the changes and vicissitudes of taste we find him still in the front rank with no possible rival except Homer. Many valuable expositions of his work have recently appeared in Italy but the best and by far the most practical of them all is the splendid *Dizionario Dantesco* of Professor Giacomo Poletto of the Pontifical University. In Germany Dante has had many commentators among contemporary writers. Dr. Gietmann, S.J., has collected his articles in the *Stimmen aus Maria Laach* on "Die Göttliche Komödie und ihr Dichter Dante Alighieri" and Mgr. Hettinger has given us the present interesting volume for the English version of which we are indebted to Fr. Bowden of the London Oratory.

Mgr. Hettinger commences with an interesting life of the poet and an account of his other works, the *Nuova Vita*, *Compito*, *De Vulgari Eloquentia* and *De Monarchia*. He then gives an analytic sketch of the three great parts *Inferno*, *Purgatorio* and *Paradiso*. He takes us with him through each of the circles of Hell and Purgatory with explanations full of interest as regards history, dogma, and the poetic art. We follow him perhaps with more pleasure still through the "planets" and "spheres" of Paradise. Though the *Inferno* and *Purgatorio* are always sure to remain more popular with ordinary readers, it is really in the *Paradiso* that Dante soars aloft in the divine flight and displays in these empyrean realms

all the noble gifts of knowledge and of spirituality that have made him immortal. In his interviews with St. Thomas of Aquin, St. Bonaventure, St. Bernard, St. Peter Damien, &c., he enters into the deepest and most subtle details of doctrine and of ascetic perfection; here he becomes really sublime when he contemplates the higher beatitudes of the "Primum Mobile" or sees the angel Gabriel "on poised wing" salute the Blessed Virgin with "Ave Maria, gratia plena,"

"To whose sweet anthem all the blissful court
From all parts answering, rang, that holier joy
Swept o'er the deep serene." *Par.* xxxii., 86.

or when he describes the all-pervading sense of bliss with which the soul is flooded in the final transports of the ecstatic vision. Mgr. Hettinger then takes up the leading dogmas of Catholic philosophy and theology—the nature of man, the spiritual and rational soul, free will, redemption, atonement, justification. &c., and shows what a full and exact knowledge the poet had of these questions in all their bearings and details. Finally he discusses Dante's notions on the temporal power of the Pope and his strictures on the conduct of several individual popes and ecclesiastics. We regret that this portion of the work is not more full and more precise. One must go to Berardinelli's *Domnio temporale dei Papi nel concetto politico di Dante Alighieri* for complete and methodical information on these points that are at present so warmly discussed in Italy. It would be a mistake to look upon Dante's utopia of the empire as sketched out in the *de Monarchia* as an infallible key to his meaning in several passages of the *Divina Commedia*. Yet, of course, he has made mistakes which, however, were mainly due to the bitterness of party strife in the end of the thirteenth and commencement of the fourteenth century. The sense of personal wrong under which he laboured sharpened his criticism of the use to which the temporal power was sometimes turned—as in the passage—*Hell*, xix., 118—

"Ah Constantine to how much ill gave birth
Not thy conversion but that plenteous dower
Which the first wealthy father gain'd from thee."

This munificent gift through which the Church gained power and as he says "became entangled in worldly affairs" he sometimes regards as the cause of many scourges and not least of that personal

avarice with which the Ghibellines were always so ready to tax even the best of popes.

“Not to this end was Christ’s spouse with my blood
 With that of Linus and of Cletus fed
 That she might serve for purchase of base gold
 But for the purchase of this happy life
 Did Sextus, Pius and Callixtus bleed
 And Urban.” *Purg.* xxviii., 36.

These severe reproaches never prevent him, however, from showing the greatest respect to the office of the papacy as when he bends his knee before Adrian V. in purgatory and shows his “reverence for the keys” before Nicholas III. whom he so unjustly condemns to hell for simony.

Unfortunately Cary’s laboured rendering of the *Divina Commedia* in Milton’s pompous language and style gives but a poor idea of the graceful and harmonious “terza rima” of Dante, but we agree with Fr. Bowden that it was the best choice he could have made for his quotations under the circumstances. The translation is extremely well done. We regret it was not in our power to give a notice of the work sooner. It has already been welcomed everywhere by the cultivated class of readers for whom it was intended. We have only to recommend it to those who have not yet procured it, and we trust that it will help to revive the study of the great Catholic poet among the Catholics of these countries.

J. F. H.

THE INCARNATE WORD AND THE DEVOTION TO THE SACRED HEART. By the Rev. George Tickell, S.J. London: Burns & Oates (Limited).

FATHER TICKELL with skilful hand has culled from a fruitful garden a few rich flowers, and has deftly arranged them in a beautiful little bouquet. *The Incarnate Word and Devotion to the Sacred Heart* is a very rare bouquet of doctrine. It is a clear and simple exposition drawn from Sacred Scripture, Ecumenical Councils, and the Fathers of the Catholic belief in the Word made Flesh. The Incarnation is the great central truth of Christian dogma. It stamps the Christian faith with the indelible impress of divine love, and bestows upon creatures the spiritual birthright of brotherhood with Christ.

Christ is true God and true Man. In one person are united by a substantial union two natures—the Divine and Human. We adore with the highest worship not only the Divine but also the Human

nature, because the Humanity of Christ is substantially joined to the Word, and hence cannot be regarded without considering the Divine nature as proper to It. The full object of adoration is the personal Christ: the Human nature of Christ in Itself, though not on account of Itself, is the partial object. The Body of Christ is adored because it is the Body of the Uncreated Word, and adoration is paid to Him whose Body it is.

We may view the Incarnate Word in His Humanity or in His Interior Life and Passion, and also as acting or suffering in His Sacred Humanity or in His Exterior Life and Passion. We adore the Sacred Humanity, because in It the Eternal Word manifests Himself for our adoration. We adore the Sacred Humanity acting and suffering, because the actions and sufferings are the operations of a God-Man. Now certain operations of the Word in His Flesh are special objects of our love and adoration. So certain portions of the Sacred Humanity present special reasons for being regarded as manifestations of the Incarnate Word. Among the latter the Sacred Heart holds the first place.

The learned author in vigorous and fervent tones tells us how devotion to the Sacred Heart existed from the earliest times, how Doctors with burning words of love defended it, how Saints grew in perfection beneath its shadow, and finally how in these later days, when charity was on the wane, the Church, exalted it by the most solemn sanction, making it the distinctive devotion of our age. Father Tickell's little book is an admirable one. He apprehends the salient points of devotion with singular power, and discourses them with clearness and simplicity. His method is scholarly. We earnestly recommend this excellent treatise to all those who desire fruitful instruction about the Incarnate Word and Devotion to the Sacred Heart.

THE JEWELS OF THE MASS. By Percy Fitzgerald. London: Burns & Oates (Limited).

THE MASS is a second Incarnation. Around the first are grouped a multitude of holy actions and loving words which enshrine in a halo the Word made Flesh. The words which Christ spoke and the works He wrought, though distinct from the supreme act of the Incarnation, are above measure profitable to us. In the second Incarnation too, the great central act of Consecration is surrounded by words and actions which are full of hidden meaning, and most deserving our reflection. In the Mass the grand essential act, like a

precious stone of inestimable value, stands in relief, enriched by wise rubric and deep thoughtful prayer; and *these* are the Jewels of the Mass.

The *Jewels of the Mass* is a work of high merit. The author views the Mass with the eye of an artist who, himself guided by a strong and lively faith, laying before us the fitness and meaning of every little part, inspires in us a deeper devotion, and excites us to more earnest action. The reader will, moreover, gain much instruction from the story of the structural growth of the Mass.

The author's style possesses an energy and animation which pleasantly carry us through this very attractive little book. To this most instructive little book we wish every success, and unhesitatingly promise a fruitful harvest.

ELEMENTS OF ECCLESIASTICAL LAW, compiled with reference to the Syllabus, the Const. Apostolicae Sedis of Pope Pius IX., the Council of the Vatican and the latest decisions of the Roman Congregations, adapted especially to the discipline of the Church in the United States. By Rev. S. B. Smith, D.D., formerly Professor of Canon Law, author of the *Notes, Counterpoints, The New Procedure &c.* Vol. II. Ecclesiastical Trials. Thoroughly revised according to the Instruction "Cum Magnopere" and the Third Plenary Council of Baltimore. New York: Benziger Brothers.

THIS edition of the second volume of Dr. Smith's *Elements of Ecclesiastical Law* has issued from the press at a time when it is sure to meet a general welcome. It contains an able and careful explanation not merely of the various kinds of ecclesiastical trials established by the Canon Law, but also a detailed exposition of the special form of procedure sanctioned in 1878, and of the still more important Summary Process promulgated in 1884 for conducting Criminal Ecclesiastical Causes in the United States of America. The author's reason for retaining an explanation of the decree issued in 1878 is obvious. The mode of proceeding laid down therein is still in force where the *Curia* contemplated by the legislation of 1884 has not been as yet established. Besides, a kindred method of trial is applied in other lands where an English work on Canon Law is sure to find an entry. The present edition, also, contains a full account of the procedure established in 1884 for the United States in Matrimonial Causes. The work is enriched with several valuable appendices,

and we know of no more reliable source of information in regard to ecclesiastical trials than it places at the reader's disposal. American priests will find this learned volume a safe guide to the Summary Process now in force for criminal and disciplinary Causes in the United States.

THE NEW PROCEDURE IN CRIMINAL AND DISCIPLINARY CAUSES OF ECCLESIASTICS IN THE UNITED STATES ; OR A CLEAR AND FULL EXPLANATION OF THE INSTRUCTION "CUM MAGNOPERE," ISSUED BY THE S. CONGREG. DE PROP. FIDE., IN 1884, FOR THE UNITED STATES. By Rev. S.B. Smith, D.D., formerly Professor of Canon Law, Author of *Notes, Elements of Ecclesiastical Law, Counterpoints, &c.* New York : Pustet, 1887.

THE name of this volume sufficiently indicates its subject matter. The precise form of trial here explained is established for the United States in the criminal causes of ecclesiastics. It does not, in all its details, apply elsewhere, nor in America itself to civil causes nor to those of laymen, whether civil or criminal. Yet, beyond doubt, one who masters this exposition, will have little difficulty in understanding the points of difference between the Summary Process described by Dr. Smith and any other form of Canonical trial. What is more, no one can read this volume with attention and fail to own in deep conviction that the Canonical Procedure, which the Church pursues in her trials, has never been equalled by any other in charity, justice, and wisdom.

At first sight, it might seem strange to call this Procedure "New," for as the author is careful to tell us, the Summary Process, with occasional points of difference, has been in force since the time of Clement V. for civil causes, and was permitted in 1880 for criminal ones in Catholic countries not subject to Propaganda, whenever the *ordinary* process cannot be observed without serious inconvenience. But for America this Procedure *is new*. It takes the place of the form of trial established by Propaganda in 1878. It is contained in the Instruction "Cum Magnopere," issued in 1884, and is embodied in the acts of the Third Plenary Council of Baltimore, held in the same year. But, as Dr. Smith truly observes, the recent Constitution "merely outlines the main features of the procedure, and presupposes a full and accurate knowledge of the Canon Law bearing on the subject." The outlines are filled in so as to form a very presentable figure indeed by the excellent com-

mentary under review. We gladly commend it to every student of this intricate subject. Only on one small point do we feel disposed to offer an unfavourable criticism. While thankful to learn that the third volume of Dr. Smith's erudite *Elements of Ecclesiastical Law* is soon to see the light, we think the references to it from the present work are somewhat too numerous for a publication whose proportions should lead us to expect almost perfect independence. *The New Procedure* is indeed in itself complete as an exposition of the subject with which it deals. But these frequent references are suggestive of the contrary.

P. O'D.

JAHRBUCH FÜR PHILOSOPHIE UND SPEKULATIVE THEOLOGIE.

Herausgegeben—unter Mitwirkung von Fachgelehrten—
von Prof. Dr. Ernst Commer. Paderborn und Münster:
Druck und Verlag von Ferdinand Schöningh.

THIS comparatively new German Quarterly is exclusively devoted to philosophy and to speculative questions in Theology. It is edited by Dr. Ernest Commer, Professor of Philosophy at the University of Münster, who is assisted by some of the best Catholic philosophical writers in Germany. We have been favoured with all the numbers of it that have appeared since its first publication in 1886, and we are able to say that it appears to us by far the most satisfactory review of Thomistic philosophy now published. The exclusive object of its existence is probably the cause that it treats each subject much more fully and exhaustively than any of the other German Catholic reviews, and with all the learning and solidity for which German literature of the kind is remarkable. Dr. Glossner's articles on "Die Lehre des Hl. Thomas und seiner Schule vom prinzip der Individuation" constitute not only the clearest exposition that we have seen of the scholastic principle of individuation but also the ablest refutation of the Scotist "Hæcceitas" and of the other more recent theories on the same subject. The articles by Dr. Schnell on "Der Gottesbegriff im Katholizismus und Protestantismus," and those by Dr. Schneider on "Die Præmotio physica nach Thomas," are also very full and written in a most readable and attractive style. On the whole it would seem that the object held in view when establishing this new organ and which was announced by the publishers is about to be fulfilled.

"Es bezweckt, eine Verständigung über die grossen philosophischen Fragen auf dem Boden der aristotelischen Principien anzubahnen. Dazu sollen die Grundsätze der Lehre des h Thomas von

Aquin klar dargelegt werden. Aber auch die neuere Philosophie wird Berücksichtigung finden. Für geschichtliche Forschung auf dem Gebiete der Philosophie und Theologie fehlt es nicht an Zeitschriften. Aber für die eigentliche speculative Arbeit, die in den letzten Jahren einen neuen Aufschwung genommen hat, fehlt es noch immer an einem Organe. Diesem Bedürfnisse soll das Jahrbuch entsprechen."

With such an object in view it is hardly necessary to say that we wish this new German contemporary every success.

J. F. H.

THE NECESSITY, ADVANTAGES, DISPOSITIONS, AND OBJECTS OF PRAYER. By the Very Rev. Thomas Geoghegan, V.G., Kildare. Dublin: James Duffy & Sons.

FATHER GEOGHEGAN gives us an excellent explanation of prayer under each of the above headings. The many quotations from the Scriptures and from the Fathers, with which the little book abounds shows the author's intimate acquaintance with these sources. We are sure many pastors will feel deeply grateful to Father Geoghegan for enabling them to place in the hands of their flock, at the moderate price of twopence, a most useful little book on the inexhaustible subject of prayer.

VISITS TO THE MOST HOLY SACRAMENT. New York: Benziger Brothers.

THIS translation of the above work by St. Alphonsus is edited by Fr. Grimm, C.S.S.R., and is not in any way inferior to the many other translations of this work that have been made. We cannot recommend too highly this book. It is much to be deplored that Jesus in the Blessed Sacrament has not more numerous visitors. Why, we ask, is this so? Why are our churches so much deserted? We hope it will not continue to be so, and it certainly will not if this little book meets with the circulation it deserves.

THE IRISH ECCLESIASTICAL RECORD.

FEBRUARY, 1888.

LEO THE THIRTEENTH.

THE precursive signs, by which the magnificent celebrations, just now going on in the Eternal City, were heralded, awakened a world-wide interest, and gave rise to endless speculations. Long before the advent of the New Year, 1888, had ushered in the solemn festivities of the Papal Jubilee, nations and princes, formerly hostile to the Successor of Peter, had already commenced to pour their sympathy into his ears, and to lay their gold at his feet. The well-known admiration and pride, with which his own devoted flock in every corner of the earth, regard the present illustrious Father of the Faithful, made them look forward to the celebration of his Sacerdotal Jubilee, with deep interest and intense anxiety. Clergy and laity alike, not merely in every country, but even in every diocese throughout the world, have shown, during the past months unstinted generosity and indomitable zeal, in their endeavours to testify emphatically their filial affection for their venerated Supreme Pastor, on the present happy occasion. But not even the most sanguine among them ever hoped that the event would be surrounded with such splendour and *éclat*, each succeeding day disclosing some new element of interest, and furnishing some new theme for speculation. For there is one striking feature in this joyous occasion, perfectly unique and unparalleled in the history of such events. That a Pope, who is the pride and glory of all his spiritual children, should receive from *them* con-

gratulatory addresses and handsome presents, is scarcely to be wondered at. But when we see all the important states and sovereigns, heretical and infidel as well as Catholic, throughout the civilized world, tendering their felicitations, and with hardly an exception worth noting, sending costly presents to the Supreme Head of a religion which many of them detest, we may well marvel at this universal concurrence of testimony to the worth and beneficence of our beloved Pontiff.

Newspapers and periodicals, irrespectively of the creed, race, or politics they represent, have, during the past month, been teeming with interesting news about the doings in Rome. The letters from crowned heads and princes, effusive in their expression of kindly wishes towards his Holiness, the valuable gifts accompanying them, and the probable future relations between the Vatican and the various powers, have been viewed from every standpoint, and discussed with ability and fulness, by writers of all shades of opinion or prejudice. These facts and inferences admittedly possess more than a passing significance, but the question to which we purpose to address ourselves now on the eve of the solemn reception of Ireland's representatives by the Holy Father, is one which must present itself to the least philosophic mind, viz. :—What is that exceptional excellence or dignity of character or conduct on the part of Leo XIII., that has attracted so many thousands of admirers to his presence, and evoked a constantly swelling chorus of congratulation from the remotest ends of the earth, on this memorable occasion of his Golden Jubilee? For even those that are most reluctant to credit the occupant of the Chair of Peter with any good quality of head or heart, could not help feeling the sentiment of the Roman poet: "*Sunt hic etiam sua præmia laudi,*" unconsciously stealing upon them, as they read of the extraordinary tributes of esteem and gratitude, offered to his Holiness during the Jubilee celebration.

This question, we fancy, can be best answered by reviewing briefly the substantial and enduring benefits, conferred by him on the world at large; 1, in his character of scholar and patron of learning; 2, in his capacity of supreme spiritual

ruler; 3, as arbiter of nations, and 4, as the divinely-appointed guardian of social order. Accordingly, we shall first view him as the

PATRON OF LEARNING.

That a man, who had not himself received a good literary training in his early youth, nor afterwards prosecuted his academic labours with growing success, until he had made himself master of one or more departments of knowledge, should contribute in any material way towards the intellectual progress of his age, would indeed be a rare historical phenomenon. Ancient Rome attained the zenith of her literary glory under the fostering encouragement extended by Maecenas to men of letters; but then Maecenas was himself an accomplished scholar and a voluminous author of no mean reputation. On the other hand, if George I. of England, a man "without the slightest tincture of literature or science," did not completely annihilate all literary enterprise in his kingdoms, it was no merit of his.

Joachim Pecci, at present Head of the Universal Church, was transferred from his native Carpineto at the tender age of eight, and entrusted by his parents to the care and training of the Jesuits at Viterbo. Six years of close application and rapid progress enabled him to complete his preliminary studies here. He was next sent to Rome to the Collegio Romano, then a most flourishing institution, manned by the ablest professors. The curriculum embraced Rhetoric, Higher Mathematics, Natural Philosophy, Moral Philosophy, and Theology. At the close of his first year, he obtained the much-coveted distinction of being selected to read the customary oration in Latin in presence of all the students, and of the many distinguished scholars who attended on such occasions; besides, he was awarded First Honors in Greek. His success in the less attractive studies of Moral Philosophy, was even more brilliant; at the end of his three years' philosophy, he was chosen to defend, at a public disputation, theses culled from the most intricate parts of the course, the

objectors being unrestricted as to the nature and form of the difficulties they might propose.

He entered on the study of theology in 1830, and here, in addition to his own natural gifts, which were always recognised as of the highest order, he had the immense advantage of listening to the lectures of such distinguished celebrities as Perrone and Patrizi. The brilliancy and solidity of his theological attainments won the admiration and applause of all, who were witnesses of his two public examinations for degrees in the Sapienza. He devoted the next three years of his life mainly to the study of Law in the Academy of Noble Ecclesiastics with the same assiduity and ardour, that had marked his whole career of student. Finally he was promoted to the priesthood in his twenty-seventh year, being, in the fullest sense of the phrase, a cultured and ripe scholar.

His numerous encyclicals, from which we shall give a few quotations farther on, show a masterly grasp of the subjects treated of, and the elegance and purity of the Latin diction he employs, must charm the least attentive reader. The composition of Latin verse, too, he appears to have at all times cultivated with a special pleasure. In his early years in college, he carried off the first prize for a poem in Latin hexameters, and, to this day, whenever he has a moment of leisure, he delights to indulge in the amusement of composing a Latin ode. No one familiar with Latin poetry can fail to recognise the superior excellence, displayed in many of the inspirations of his muse. Many of our readers, however, may not have at hand a copy of his poems, and hence it will not be uninteresting to transfer to our pages one of his most recent productions. The subject of it is a young man of respectable connexions and good dispositions, but unfortunately addicted to drink. He was presented to the Holy Father, who, observing that his haggard looks and the too clear vestiges of dissipation which he everywhere exhibited, betrayed a weakness deplorable in any man, but more especially so in a young gentleman of his age and rank, addressed to him a short

paternal admonition, which he afterwards turned into elegiacs, as follows :—

AD FLORUM.

Flore puer, vesana diu te febris adurit ;
 Inficit immundo languida membra situ
 Dira lues ; cupidis stygio respersa veneno,
 Néc pudor est, labiis pocula plena bibis.
 Pocula sunt Circes ; apparent ora ferarum ;
 Sus vel amica luto, vel truculentus aper.
 Si sapis, o tandem miser expergiscere, tandem,
 Ulla tuæ si te cura salutis habet.
 Heu fuge Sirenum cantus, fuge litus avarum,
 Et te Carthusi, Flore, reconde sinu.
 Haec tibi certa salus ; Carthusi e fontibus hausta¹
 Continuo sordes proluet unda tuas.

It is scarcely a matter for surprise, that such an indefatigable student and such an ardent lover of knowledge, should consistently, during his long and useful life, inculcate and insist upon the paramount importance of a good education. During the five years which he spent as governor or delegate at Benevento, and afterwards at Perugia, inasmuch as he was largely responsible for the civil administration of the Papal provinces, of which these cities were the respective capitals, though he did a great deal to promote learning, it was his firmness in repressing crime, that was most conspicuous and successful.

He was consecrated bishop before he had completed his thirty-third year, and soon after appointed Papal Nuncio at Brussels. Here he grudged not to divide all the time he could spare from his more immediate and urgent duties, between the Academy of Saint Pierre and the schools belonging to the Convent of the Sacred Heart. In both these great educational institutions, where he was so familiarly known from the frequency of his visits, his amiable countenance and his encouraging admonitions were affectionately remembered, long after his brief sojourn of three years in the Belgian capital, had come to a close in April, 1845.

The important arch-diocese of Perugia had, in the meantime, been rendered vacant by the death of Monsignor

¹ Ex consideratione scilicet rerum quæ sunt homini novissimæ.

Cittadini, and a representative deputation of the Perugians had waited on Gregory XVI., and entreated him to send them, as successor to their late bishop, Monsignor Pecci, whom they had esteemed and admired so much, when he held the office of delegate in their city. The aged Pontiff, who was at this time rapidly approaching his dissolution, gladly and promptly acceded to their request, inasmuch as he thoroughly realised the importance of appointing to such a prominent see a man of experience and erudition, who would strenuously labour to stem, if possible, the tide of anarchy and social disruption even then threatening the Papal dominions. As soon as circumstances permitted, the nuncio left Brussels, returned to Italy, and took solemn possession of his new See. Scarcely had he done so, when he at once directed all the energies of his gifted mind towards raising the standard of education in all its branches, and for all classes of the community over which he was appointed to preside. The scheme he devised for effecting these reforms, could not at once be carried out in its entirety; he proceeded with wisdom, and undertook only what he was in a position to perfect.

The diocesan seminary naturally claimed his first thoughts. He enlarged the material building so as to connect it with the archiepiscopal palace; he created new chairs, and held out every inducement to the most distinguished scholars to ambition the honour of filling them; in fact, he gave such a marvellous impetus to the educational machinery of that institution, that it soon attained the highest pre-eminence and fame. But his solicitude in the matter of education was not confined to his clergy; his efforts in extending the advantages and improving the efficiency of the University of Perugia were equally earnest, persevering, and successful. Finally, a select high school for the daughters of the nobility, an academy for the daughters of the burgess or middle class, and a free school for the daughters of labourers and artisans, supplied ample facilities for the education of females. Public opinion seconded his laudable endeavours, a healthy spirit of emulation infused itself into all sections of the entire community, and, though Monsignor Pecci was strict

in enforcing the observance of their respective duties on masters and pupils alike, they as well as the rest of the population, were affectionately attached to their energetic and unselfish bishop. The strength and sincerity of their devotedness to him were very strikingly demonstrated on the occasion of the seizure by the Piedmontese Government of the Perugian Academy for Boys. His duty of denouncing such a barbarous act of spoliation, he discharged with firmness and dignity; he had the episcopal arms at once removed from the entrance; he cautioned his people against the dangers of the secularisation system; and such a complete victory did he gain over the usurpers, that the new teachers alone disturbed the silence and solitude of the Academy on the following day; "the teachers were there but the pupils were gone."

The realisation of his long cherished idea of founding an Academy of St. Thomas at Perugia was delayed by the evil influences at work in those critical times. Society was being revolutionised, and the most sacred rights of religion and justice outraged with a recklessness, for which it would be difficult to find a parallel. All obstacles, however, were at length surmounted, and in 1872, the project, which was the happy inception of the grand scheme for reinstating the Angelic Doctor in his rightful position in the Catholic seminaries of the world, received its embodiment in the Perugian Academy of St. Thomas.

His very last pastoral, published shortly before his election to the Papal throne, deals exclusively with the subject of education. The well-worn calumny against the Church, imputing to her hostility towards the progress of science, he answers with force and clearness. "The golden saying of Bacon," he writes, "that 'a little knowledge leads away from God, but much knowledge leads back to Him,' is ever and essentially true. Hence it is not the careful, deep explorer whom the Church fears, but the vain, superficial scientist, who forms his conclusions before he has proceeded far with his researches."

The glad news of the creation of Cardinal Pecci as Pope, on February 20th, 1878, had not long gone forth, when his

eminent literary attainments and his untiring zeal and labour in the cause of education, were published everywhere throughout the Catholic world. A powerful impulse, since maintained and augmented by the unceasing efforts of his Holiness to advance Christian knowledge, was thus opportunely communicated to ecclesiastical colleges, and indeed to all the higher Catholic schools. The vastness and wisdom of his eminently practical proposals for refining and elevating the teaching system in such institutions, but more especially in the department of mental philosophy, and his anxious solicitude for the extension of a sound university education to all parts of the Church, during the ten years of his Pontificate, are familiar to the readers of the RECORD.

The keynote is sounded in his first Encyclical (*Inscrutabili*), addressed to all the archbishops and bishops of the world, whose duty in this matter he clearly defines:—

“*Vestri autem muneris est, Venerabiles Fratres, sedulam impendere curam, ut caelestium doctrinarum semen late per Dominicum agrum diffundatur et Catholice fidei documenta fidelium animis mature inserantur, altas in eis radices agant, et ab errorum contagione incorrupta serventur. Quo validius contendunt religionis hostes imperitis hominibus, ac juvenibus praesertim, ea discenda proponere quae mentes obnubilent moresque corrumpant, eo alacrius adnitendum est, ut non solum apta ac solida institutionis methodus, sed maxime institutio ipsa Catholice fidei omnino conformis in litteris et disciplinis vigeat, praesertim autem in philosophia, ex qua recta aliarum scientiarum acquisitio magna ex parte dependet: quaeque non ad evertendam divinam revelationem spectat, sed ad ipsam potius sternere viam gaudet ipsamque ab impugnatoribus defendere, quemadmodum nos exemplo scriptisque suis Magnus Augustinus et Angelicus Doctor, caeterique Christianae sapientiae Magistri docuerunt.*”

The publication of his celebrated Encyclical *Aeterni Patris*, on the 4th of August, 1879, constitutes an epoch in the history of scholastic studies in the Church. He treats of the method and teaching of Saint Thomas Aquinas, and explains, with consummate skill, the scope and excellence of true philosophy. His just admiration of the Angelic Doctor is pithily expressed, in the following memorable words:—

“*Inter Scholasticos Doctores, omnium princeps et magister, longe eminet Thomas Aquinas: qui, uti Cajetanus animadvertit, veteres doctores sacros quia summe veneratus est, ideo intellectum omnium*

quodammodo sortitus est. Illorum doctrinas, velut dispersa cujusdam corporis membra, in unum Thomas collegit et coagmentavit, miro ordine digessit, et magnis incrementis ita adauxit, ut Catholice Ecclesie singulare praesidium et decus jure meritoque habeatur . . . Vos omnes, Venerabiles Fratres, quam enixe hortamur, ut ad Catholice fidei tutelam et decus, ad societatis bonum, ad scientiarum omnium incrementum, auream Sancti Thomae sapientiam restituatis, et quam latissime propagetis."

Twelve months after, St. Thomas was constituted Patron of all Catholic universities, colleges, and schools, and soon an Academy of St. Thomas was founded at Rome under auspices that ensured success, and with the choicest materials. The Seminario Romano he likewise had reorganized, its curriculum extended, its professoriate selected from the most famous scholars in Italy, and the establishment rendered in every respect a model ecclesiastical seminary.

His letter on the study of history, the throwing open of the Vatican archives to men of learning, his co-operation with the American bishops in devising a scheme for their grand university, and his efforts to have universities founded in Athens and Constantinople, were additional and emphatic evidences of his practical interest in every branch and department of education. So marked and fruitful has been his zeal in this regard, that it is the first characteristic that suggests itself to one, on taking a survey of his pontificate. The next is the dignified independence and extraordinary ability he has displayed, in his capacity of

SUPREME SPIRITUAL RULER.

That he was a man of exalted genius, of vast and varied attainments, and of warm religious feelings, no person ever doubted; but that a man of his well-known gentleness and conciliatory disposition, would follow persistently in the footsteps of his illustrious predecessor, in asserting the inalienable rights of the Papacy to its temporal possessions and power, the enemies of religion believed to be more than improbable. "Fere libenter homines id quod volunt, credunt." This misty delusion was, however, soon cleared away by the first Encyclical he published, in which he professed, in language that was unmistakable, the same uncompromising attitude

towards the unjust usurpers of the Quirinal, which he has recently shown in declining the proffered gifts of the so-called King and Queen of Italy. "Exploratissimum est," he officially and solemnly affirms, "cum de temporali Principatu Sedis Apostolicæ agitur, publici etiam boni et salutis totius humanæ societatis causam agitari. Hinc prætermittere non possumus, quin pro officii Nostri munere, quo Sanctæ Ecclesiæ jura tueri tenemur, declarationes et protestationes omnes, quas Pius IX. Decessor Noster tum adversus occupationem civilis Principatus, tum adversus violationem jurium ad Romanam Ecclesiam pertinentium pluries edidit ac iteravit, easdem et nos hisce Nostris litteris omnino renovemus et confirmemus." There still exists the anomalous spectacle of two kings in the great imperial city on the Tiber, and no one needs to be informed which wields the more extensive power, and commands the more sincere homage.

The most striking victory his Holiness has achieved for the Church has been won in Germany, almost the last country in the world, where the voice of St. Peter's successor could be expected to elicit any response. The notorious "May Laws" had been in existence for five years before the accession of the present Pontiff. These infamous enactments transferred to the State the decision as to the eligibility of aspirants to the priesthood, requiring a government certificate as an essential condition, suppressed all purely ecclesiastical seminaries, interdicted and exiled all religious congregations, &c. This was but the culmination of a systematic policy of persecution, that had been long and severely felt by the Catholics living under the Prussian Government. Pius IX. had remonstrated with the Emperor William, and eventually declined to receive Cardinal Hohenlohe, who had been appointed German Ambassador at the Roman court. The laws were, however, rigidly enforced, the religious orders were banished, bishops and priests who refused obedience to what were universally regarded as iniquitous and unjust ordinances, the work of secret associations, were exiled or imprisoned, the many vacancies created thus or by death remained unfilled, and the condition of the Church in Germany became deplorable in the last degree.

Not long after the elevation of Leo XIII. to the Papal throne, the tone of wisdom and conciliation, that pervaded his letters and encyclicals, induced the astute Bismarck, who now saw the pernicious effects of the recent legislation, and felt the necessity of support from the Catholic parliamentary party, to open negotiations with the Papal Nuncio at Munich. It was not, however, till 1883, that any substantial mitigation was effected in the penalties attaching to the exercise of the Catholic religion in Germany. The Falk Laws were first repealed; then the banished bishops and clergy were gradually recalled; and, finally, the obnoxious May Laws, after a long struggle, were practically abrogated in 1886. To bring about this happy result, required all the energy, tact, and prudence of the present distinguished Pontiff, to whom the destinies of the Church were entrusted in critical and trying times.

The restoration of the Catholic Hierarchy in Scotland, inaugurated and mapped out by Pius IX., was perfected by his successor with the most satisfactory results. America's first Cardinal received the hat at his hands, having been solemnly named cardinal in the preceding reign; two other American archbishops have since been elevated to the same exalted dignity. A cardinal, also, has been given to Australia, in the person of that eminent scholar and writer, Dr. Moran. In India, the hierarchy has been reconstituted on a more workable basis; in Persia, China, and Japan, Catholicity has obtained favourable state recognition, through the Pope's well-advised letters and representations to the rulers of these countries. In one word, every part of the universal Church has received some substantial evidence of his paternal solicitude.

Not many centuries ago the Roman Pontiff was the recognised

ARBITER OF NATIONS,

to whom even monarchs swore fealty and allegiance, and to whose decision were referred conflicting claims to disputed thrones or dominions, quarrels between rulers and their subjects, &c. The essentially pacific nature of the power, wielded by the Pope as Vicar of Christ, and the deep interest he

would naturally take in promoting concord and happiness among his spiritual children, admirably fit him for the impartial discharge of such functions. Three years ago, the enemies of the Holy See, were terribly mortified and alarmed by a remarkable event, which could not but be regarded as a partial revival of this ancient tribunal of arbitration—the appeal by Germany and Spain to the Pope to decide to which kingdom the Caroline Islands rightfully belonged. The islands bore a Spanish name; Spanish ships had first discovered, and brought men to colonize, them; Spain alone had sent out missionaries to enlighten the inhabitants, and to minister to their spiritual wants. On the other hand, Germany alleged that Spain had forfeited all her rights to the ownership of these distant islands, by the continuous non-occupation of them for a century and a half, and that, in such circumstances, by a universally recognised principle of international law, they had become *primi occupantis*.

The rival claims were minutely and carefully investigated, and at length the venerated Pontiff conveys his judicial decision, through his Secretary of State. “Providence so willed it,” he says, “that two powerful and illustrious nations should pay homage to the highest power in the Church, by entreating it to preserve their threatened harmonious relations. This is a work of the salutary authority, which God has attached to the Papal office. Placed above the envy of rivals, and above the injustice of the age, it apprehends neither extinction nor change.” The equity and wisdom of the award ensured its ready acceptance by both sides, and earned the admiration of the world. The sovereignty of Spain over the disputed islands was affirmed, on condition that she was to establish there a regular and efficient executive administration; but to Germany were reserved the rights of free commerce, and of planting and tilling the islands on precisely the same terms as the Spaniards.

The beneficent influence which Leo XIII. has exercised to prevent the strained relations between France and Germany from breaking out into a sanguinary war, has gained the praise and gratitude of the peacefully disposed sections of the population of both these great empires.

His heroic struggles and his scholarly pronouncements, in his capacity of chief

CUSTODIAN OF SOCIAL ORDER,

deserve a more detailed notice, than is possible here. His *Encyclical on Marriage and Divorce* gives a beautiful historical account of marriage from the earliest days down to the present, and a vivid picture of the evils, that must result from any encroachment by civil authorities, on the sacred and inalienable rights of the Church in regard to marriage contracts. His well-reasoned and forcible appeal to civil rulers, is worthy of his erudition and his exalted station.

The celebrated impeachment of Freemasonry, as our readers remember, was at once so crushing and so dignified, that many learned Protestants, and among them Lord Carnarvon, undertook to reply to it. Other secret societies were censured and exposed with equal ability and unexpected success. One of the means which he recommends of extinguishing these pernicious associations, is to found healthy societies, safeguarded by strict constitutions and superintended by the ministers of religion. Whilst, therefore, he justly reprobates secret societies and guilds, whose constitutions and objects are subversive of religion and morality, he encourages and recommends organization for just ends, and under prudent direction.

Now, as at all times, Ireland is fondly and firmly united to the great centre of Christendom. Perhaps, at no period in her history, were the bonds of gratitude and love so signally strengthened, as when, a few years ago, the Holy Father repulsed, with an irrevocable "vade" the whisperer of calumny and sower of discord, who would fain dictate the line of policy his Holiness should pursue to defeat irreparably the united wishes and aspirations of the Irish people, his most faithful and devoted children. And among the many nations represented at Rome, on this great occasion, none raises its voice more unanimously, or with more unfeigned sincerity than Catholic Ireland, in the fervent prayer and grateful wish, "Long live Leo the Thirteenth."

E. MAGUIRE.

WAS ST. CUTHBERT AN IRISHMAN?—II.

IN our last paper on this question we gave a brief analysis of the more important statements recorded in the "Irish Life" of St. Cuthbert. There are, however, many other facts which go to confirm the substantial accuracy of that "Irish Life," and to these we now invite the reader's attention.

First of all, it was the constant tradition of the Church of Durham itself that Cuthbert was of Irish parentage. Of this we have fortunately very satisfactory evidence in a work published so long ago as 1672, and known as the *The Ancient Rites and Monuments of the Monastic and Cathedral Church of Durham*. Walter Skirlaw was Bishop of Durham from 1388 to 1405, and was succeeded by Cardinal Thomas Langley, who ruled the See from 1406 to 1435. These two munificent prelates did much for the adornment of the church and monastery, in reference to whom the *Rites of Durham* says:—"The two bishops [Skirlaw and Langley] were the two first founders and builders of the said cloisters, and did bear all the charges of the building and workmanship of the said work, and were the first that did cause from the cloister door to the church door to be set in glass in the window the whole story and miracles of that holy man, St. Cuthbert, from the day of his birth to his dying day. And there you might have seen his mother lying in childbed, and how after she was delivered the bright beams did shine from heaven upon her, and upon the child as he lay in the cradle, in so much that to every man's thinking the Holy Spirit had overshadowed him, for every one that did see it thought that the house had been all on fire, the beams did shine so bright over all the house within and without, and the bishop baptized the child and called him Yullock [*recte* Mullucc] in the Irish tongue—in English Cuthbert. The bishop's name who baptized and had the keeping of the goodly child was Eugenius, the name of the city where he was baptized was Hardbrecunb, for he was blessed of God even from his mother's womb."¹

¹Surtees, Vol ii., p. x.

So these two bishops of the Church of Durham had the miracles and other circumstances attending the birth of Cuthbert, at Kells, as narrated in the "Irish Life," set in the stained glass from the cloister to the church. His baptismal name too, we are told, was that given in the "Irish Life," and is equivalent in meaning to the Saxon "Cuthbert." Much is sometimes made of this Saxon name as indicating a Saxon origin. Here we have the ancient and simple explanation. Cuthbert's baptismal name *Mullucc*, from *mo* and *uallach*, means "my proud or privileged one,"—*mo* being the usual prefix of endearment, and *uallach* from the root *uall* meaning "one specially privileged," as the miracles attending his birth showed that Cuthbert was so favoured by God. "Cudberct" means the same in Anglo-Saxon—"one illustrious for his gifts," or for "his skill," and we know that it was not only very natural but also very common, to have proper names thus translated into the language of the speakers. Even still it is quite usual in Ireland to change the old Irish name into its corresponding equivalent in English, and sometimes both are in use—the one with the Irish and the other with the English speaking people.

We know also from the same *Rites of Durham* that amongst the "inscriptions beneath the figures of such monks of the Benedictine Order as were painted upon the screen work of the altar of St. Jerome and St. Benedict" was the following in reference to Cuthbert:—

"Sanctus Cuthbertus patronus ecclesiae, civitatis, et libertatis Dunelmensis, natione *Hibernus*, regiis parentibus ortus, nutu Dei Angliam perductus et apud Mailros monachus est effectus,¹ &c., &c." There can be no doubt, therefore, that the "Irish Life" was received as authentic by the monks and prelates of Durham.

Even at a still earlier period long before the founding of Durham, the same belief in the Irish birth of Cuthbert seems to have prevailed in the community of Lindisfarne over which the saint had presided for several years. It is well known that the monastery and See of Lindisfarne were founded by

¹ *Rites of Durham*, page 112.

an Irish monk from Iona, the blessed Aidan, whose genealogy is given in the ancient *Feilire* of Aengus written about the beginning of the ninth century.¹ His immediate successors Finan, Colman, and Tuda, were all Irishmen too. When Colman was worsted at the Conference of Whitby, and refused to accept the new discipline on the Easter question, he returned to Lindisfarne, and taking up from the grave the bones of the blessed Aidan, he, with his Irish brethren and many Saxon monks, retired at first to Iona, and afterwards, as we are told in the *Irish Annals*, he sailed away with his relics and his monks to the storm-swept Inisbofin on the coast of Mayo, where they were free to follow their ancient discipline and live and die in peace.

Tuda, Colman's successor, was, as Bede tells us, a southern Irishman, and readily accepted the new discipline. So also did Cuthbert. But in the history of the wanderings of his body there is one incident which strikingly reminds us of Colman's voyage to the far west of Ireland, bearing with him his most precious treasure, the bones of the blessed Aidan. When the incursions of the Danes made it impossible to remain any longer with safety at Lindisfarne Cuthbert's body too was taken up from the grave, fresh and incorrupt, as on the day he died. For seven years his faithful children bore that priceless treasure over the hills and valleys of Northumbria, but could no where find a home or a secure refuge. Then Bishop Eardulf and Abbot Eadred took counsel together, and they resolved to cross over to Ireland, bearing with them, as Colman did, the body of their sainted father to rest, it seems, with kindred dust. But such was not the will of Providence. The vessel in which they embarked was driven back to Galloway by a furious storm, and they themselves, having narrowly escaped shipwreck, knelt down on the shore beside the body of the saint and humbly asked pardon of God and of Cuthbert for making the rash attempt.

But why, we ask, attempt to fly to Ireland? The Danes were there in 881, and many years previously, ravaging as

¹ August 31st, Aedan, the bright sun of Inis-Medéoit. See Gloss.

remorselessly as ever they did in Northumbria; why not rather fly to Pictland or to Argyle, or to some district of southern England? Why—except that they knew the saint was of Irish birth, and having the example of Colman before their eyes they thought perhaps that it was God's purpose that the body of the blessed Cuthbert should be carried home to his native land? We do not urge this as of itself a convincing argument; but we think it lends much probability to the story of Cuthbert's Irish birth. And we know the same thing happened not only in the case of St. Aidan, but also in the case of the great founder of Iona himself; it was to his native Ireland his bones were brought by his monks when the Danes were harrying the islands of the western seas.

There are many circumstances, too, connected with the religious life of Cuthbert which clearly point to his Celtic origin. When he resolved to devote his life to the service of God in a religious house it was to an Irish monastery he came, for Mailros on the Tweed was in reality an Irish house. It was founded from Iona by an Irishman, and even in 651 its spirit, its discipline, and most of its monks too, were still Irish, as was also the case both at Iona and at Lindisfarne. This was not the great Cistercian house, that "fair Melrose," whose ruins have been glorified for ever by the genius of Sir Walter Scott. The Irish monastery of old Melrose, founded by St. Aidan and his Irish monks, was situated about two miles further east on the southern bank of the Tweed, which at this point takes a bold sweep to the south around the promontory on which the monastery was built. "On the further shore the river is overhung by lofty precipitous banks, and was strongly guarded by natural defences on every quarter except the south, where a wall was drawn across the isthmus." Eata, one of the twelve Saxon boys trained by St. Aidan, was then Abbot of Melrose, but Boisil, a priest of great holiness, was its prior; and it was to this holy monk that Cuthbert made application to be received amongst the brethren of the order in the year 651. "Cuthbert," says Bede, "was at this time keeping watch over the flocks committed to his charge on certain remote mountains" which

we know from the "Anonymous Life," were the southern slopes of the Lammermoor Hills, overlooking the upper valley of the river Leader. This stream flows southward through the west of Berwickshire, and falls into the Tweed close to Old Melrose. It is sometimes inferred from the fact of Cuthbert being a shepherd in this locality that he was a native of Lauderdale. By similar reasoning it might be inferred that St. Patrick was a native of the Co. Antrim, because we find him in his youth herding swine for his master on the slopes of the Slemish. How Cuthbert came to the parish of Channelkirk in Berwickshire, we are told in the "Irish Life," and Bede tells the rest. One night on the mountains, the 31st August, 651, when his companions were asleep and he alone wakeful, "he saw a long stream of light break through the darkness, and a glorious company of angels first descending to the earth, and then returning back with a glorified spirit of surpassing brightness, whom they were escorting to his heavenly home." When morning was come Cuthbert went and made inquiry and soon found that it was the blessed Aidan of Lindisfarne who died on that night, and whose soul he saw going to heaven in such radiant glory. This narrative seems to imply that Cuthbert had previously known something of the life and virtues of Aidan, which is not unlikely. His resolution, however, was taken at once. He delivered up to their owner the sheep that he was feeding on the mountains, and riding down the valley of the Leader he came straight to the gates of Mailros, and was at once admitted by the blessed Boisil, who was probably an Irishman, into the community, and shortly after receiving the Irish tonsure became a monk of Mailros.

Some ten years later Eata, the Abbot of Mailros, was sent to found the monastery of Ripon in Yorkshire. He took Cuthbert along with him, and gave him the responsible office of guest-master in the new community. But they introduced into Ripon the Irish discipline as still practised at Mailros, in consequence of which, after the return of Wilfrid, they were driven away from the Yorkshire monastery and returned to Mailros. This was in 661, three years before the Conference of Whitby, after which the Irish houses of Mailros and Lindis-

farne first began to give up their Celtic practices, especially in the matter of Easter and the frontal tonsure so characteristic of the early Irish monks. It is remarkable that Bede in giving an account of the expulsion of Cuthbert and his community describes them as following the doctrine of the Irish (Scoti). "King Alchfrid," he says, "gave him [Wilfrid] a monastery of thirty families at a place called Wrypum, which place he had lately given to those who had followed the doctrine of the Irish (Scoti) to build a monastery upon. But for as much as they afterwards being left to their choice would rather quit the place than adopt the Catholic Easter and other canonical rites according to the Roman and Apostolic Church, he gave the same to him [Wilfrid]."¹ This passage still shows how tenaciously the community at Mailros adhered to these Irish practices of their mother-house of Iona.

But Cuthbert had not the same unyielding, not to say stubborn, spirit as Colman. After the Conference of Whitby and the death of Tuda, Colman's successor, who died of the plague a few months after his appointment to the See of Lindisfarne, he was himself sent as prior to that island, and readily yielded obedience to the new discipline, and furthermore, by his patient firmness succeeded in inducing the entire community to accept it. "And although," says Bede, "there were some brethren in the monastery who preferred their Irish ancient customs to the new discipline, he soon got the better of these by his moderation and by his patience, and by daily practice at length brought them round to the better system which he had in view."

Cuthbert having spent twelve years as prior of Lindisfarne with the permission of the abbot and the sanction of his religious brethren resolved to devote himself entirely to divine contemplation in absolute retirement. The life of an anchorite has been generally considered in the Church the most perilous, but at the same time the most perfect manner of life. "The farther from men the nearer to God," was a maxim of the Egyptian solitaries, and was also a recognised

¹ Bede. *Hist.* Book v., c. 19.

principle of the Celtic saints. The most perfect amongst them always longed to escape from community life, and give their whole thoughts and hearts to God in perfect solitude. So in thus retiring from the monastery Cuthbert gives a new proof that he was animated by the spirit of his Celtic race and kindred. At first he used to retire at intervals to a small island quite close to the monastery of Lindisfarne, but there he was constantly liable to interruption both from strangers and from his monastic brethren. So he resolved to leave the monastery for good, and to retire to a place where there would be no danger of further intrusion. For this purpose he chose as his place of retirement the small rocky islet of Farne, one of a group of similar islands in the open sea about seven miles south-east of Lindisfarne, and two miles from the mainland at the royal castle of Bamborough. It was a lonely and utterly desolate island without water, trees, or fruits, and commonly said to be haunted by evil spirits, so that no one had hitherto dared to remain in it for any length of time except St. Aidan, who used sometimes retire to the place, like St. Cuthbert, to be alone with God. Here Cuthbert built himself a little cell and oratory; which in the Irish fashion he surrounded with a circular rath, or rather a *cashiol*, for the rampart was built of stones and earth about six feet high on the outside, but rendered still higher on the inside by the excavation of the rocky soil to furnish materials for the wall. This was the invariable method of building adopted by the Irish Celts, and shows that in this, as in other respects, Cuthbert retained the usages and traditions of his Celtic kindred. "The building," says Bede, "is almost of a round form, from wall to wall about four or five poles in extent. The wall on the outside is higher than a man, but within by excavating the rock he made it much deeper to prevent the eyes and the thoughts from wandering, that they might be wholly bent on heavenly things, and the pious inhabitant might behold nothing from his residence but the heavens above him." In reading this description of Cuthbert's enclosure one would think that Bede had been describing one of the similar enclosures erected by Brendan, Enda, and Colman on the islands of the western coast of Ireland where they are still to be seen in their ruins.

From this blessed solitude the saint was most reluctantly taken away to be made Bishop of Lindisfarne. For two years he laboured with unremitting zeal in the discharge of his episcopal duties, and even in that brief period he wrought a great and lasting change for the better throughout his entire diocese. But now his strength began to fail, and feeling his end approaching he once more retired to his beloved retreat on Farne Island. It was about Christmas in the year 686 that Cuthbert took his farewell of the brethren of Lindisfarne and finally retired to his solitary cell to die. All hearts were filled with sorrow for they felt they would see their beloved father no more amongst them. He lingered on, however, for two months more in his lonely island gradually growing weaker, and then towards the middle of March it became apparent to the brethren who came to visit him that the end was at hand.

There is no more touching passage in the Lives of the Saints than that in which the sympathetic pen of Bede describes the beautiful death of Cuthbert in his cell on Farne Island. The poor wasted body was weak unto death from disease and lack of nourishment, but his spirit was strong within him, and the light of God was shining in his eyes. "Know and remember," he said amongst other things, and in a truly prophetic spirit, "that if of two evils hereafter you must choose one, I would much prefer that taking me up out of the tomb and bearing my bones away with you, you should leave this place and reside where ever God may direct you, than that you should consent in any way to the wickedness of schismatics and place a yoke upon your own necks."

Nearly two hundred years afterwards when the ruthless Danes descended upon Lindisfarne these words of the dying saint were remembered, his blessed body was taken up incorrupt from the grave, and borne by willing hands and faithful hearts up and down through hill and vale, by lake and stream, over all the wide bounds of Northumbria, until after 113 years it found its final resting place in Durham's stately fane. There it was enshrined for 700 years more, down to the day when the commissioners of Henry VIII. visited the cathedral, desecrated the shrine, and profaned the holy corpse of St.

Cuthbert. But since that evil day no one can say with certainty where his sacred relics rest.

In conclusion, we have only to add that the weight of authority, as well as the weight of evidence, is entirely in favour of the Irish origin of the saint. The oldest and the best authorities both of Scotland and England, as well as of Ireland, were in favour of that opinion. Colgan, whose honesty is above suspicion, and whose competence to pronounce a judgment will not be questioned, expressly declares that, with the exception of a few (Dempster, Pitsaeus, Wion and Possevin)—and those men of no great repute for scholarship—all other writers, and especially the English writers down to his time, who refer to the native country of Cuthbert, *unanimously* assert that he was an Irishman. “*Omnes tamen alii et praesertim Angli, ad nostram usque aetatem qui de S. Cuthberti patria mentionem fecerint unanimi consensu et sine controversia Hibernum fuisse contestantur.*”¹ In face of this declaration we think it unnecessary to cite the testimonies of these ancient writers, and we are content to leave the intelligent reader to judge for himself how far certain recent authors are justified in their confident statements regarding the birth-place of the greatest of the Northumbrian saints.

✠ JOHN HEALY.

CRANIOTOMY.

THE SACERDOTAL PHYSICIAN VERSUS THE MEDICAL.

“Has the Church sung her Requiem over the long vexed question of Craniotomy? Is it for ever morally buried? Will it be the obligation of every Catholic accoucheur to reply, if asked to perform it, or to be a consenting party in a consultation regarding Craniotomy:—R.I.P.?”

HOW far all these queries must be answered in the affirmative, I propose to shew by this brief essay.

I. Its importance—its paramount and vital importance—will be made manifest, (1) to the confessor, (2) to the Catholic

¹ *Acta SS.*, 695.

accoucheur, to say nothing of the patient herself, when the former remembers that he is exposed, at any time, to be asked the staggering question: "Is craniotomy ever lawful to save a mother's life"?—and the latter (*i.e.* the accoucheur) that he must abide by the moral teaching of his Church, to act conscientiously, and therefore safely, in those doubtful and perplexing matters, in which the law of God, and the morality of action are essentially involved. Hence, at the very outset, I have used the words "*morally buried*;" because, as long as the world contains, as I suppose it ever will contain, unscrupulous professional men—men who accept as guides only the feeble light of their own reason, only their own deductions from science, whether in conformity or not with the teaching of faith, or the moral guidance of the Church of God—craniotomy will never be *physically* or absolutely buried *i.e.*, unpractised.

It is for a similar reason I have used the qualification of *Catholic* instead of *Christian*, as a prefix to the word physician or accoucheur: for, though I am ready and willing to admit that, outside the pale of the Catholic Church, physicians are to be found as God-fearing and conscientious as within her fold, it would be unreasonable to expect either from those, who accept as their *only Rule of Faith* the bare (dead) word of God in Holy Scripture, with no other (no living) authority than reason and science; or, again, from those who practise midwifery without professing any religion;—I say, it is hardly reasonable to expect from these the same scrupulosity or rectitude in their moral actions, as from those who look to Divine authority, speaking through an infallible *magisterium* as their supreme guide *in rebus moralibus sicuti in rebus credendis*. But before we advance another step, let us restrict our attention to the sole point at issue: "Can craniotomy be ever lawful?" To do this we must first understand what is precisely meant by craniotomy.

II. Though the scientific terms Craniotomy (*Craniotomia*), Embryotomy (*Embryotomia*), Embryothlasy (*Embryothlasia*), Cephalotomy (*Cephalotomia*), and Cephalotripsy (*Cephalotripsia*), have their own special signification, they are, at least, synonymous in this, that all of them imply *aliqua diminutio*

artificialis foetus in utero, in order to effect a delivery; and, moreover, should the foetus be living (as all along we shall suppose)¹, they all involve the killing of the foetus, in order that *sive in toto sive in partibus per vim extrahi possit*.

And hence, although in the consideration of this question, we are only dealing strictly with craniotomy and embryotomy whatever we say of them, in their moral bearings, may be equally said of any of the other operations which imply a destruction of life in the foetus. Indeed, as far as embryotomy (non mere occisio sed etiam mutilatio foetus in utero) is concerned, as it almost always involves craniotomy, the two terms are often used as synonyms. Craniotomy may be described as "the lessening of the *bulk* of the foetal head;" and this is accomplished by perforating the head of the foetus with an instrument (most deadly), called the Perforator, causing thereby an escape of the brain-matter (or cerebral tissue) of the cranium; and, as a natural consequence, directly producing death to a living foetus.

It has for its object, to terminate labour with safety to the mother, in those cases where, propter disproportionem inter infantem, (praesertim inter ejus caput), et matris pelvim, foetus vivus nec per vires naturae nec per media artificialia et innocua (v. g. by the forceps) extrahi potest.

Such cases consequently involve certain conditions, viz:—

1° Agitur de abortu, proprie dicto; non itaque de partus acceleratione, comparative innocua, quando nempe foetus vivus remanet, licet non perfecté maturus, (si, nempe, sextum mensem compleverit).

E contra abortus *lethalem* partus accelerationem semper supponit, quando foetus vivus et immaturus est, (v. g., ante sextum mensem).

2° That the case is such that, if left to nature, the result will be fatal *both to mother and child*. Consequently, unless

¹ There is, of course, no unlawfulness, nay often an obligation extrahere foetum certo mortuum.

extracted by the Cæsarean operation¹, or by laparo-elytrotomy², the child, in any case, *must die*, with or without craniotomy.

3° Hence it supposes, on the one hand, *ex parte capitis foetalis disproportionem actualem, ita ut extractio foetus capitis (etiam compressi) per pelvis aperturam impossibilis sit—sive idem propter alias complicationes ex parte matris*, and, on the other hand, that the disproportion is not so great as to prevent foetus extractionem, *si mutiletur per embryotomiam*.

4° Two things, then, are never to be forgotten; namely, that craniotomy always involves the *certain* loss of the child; while, in most cases, it secures the life of the mother. And that, in the case of a living foetus, it always implies *directa foetus occisio*.

III. Let us now turn from obstetrics to the moral aspect of the question. Indeed, I can well imagine a clerical reader exclaiming: “It is surely time”! “What is it all about? What Catholic theologian ever said a word in favour of craniotomy”? “This all looks remarkably like a *tempest in a tea-pot*”?

I shall ask my readers to kindly suspend all judgment till the close of my article; when, if they shall have learned

¹ The Cæsarean Section (operation) or as it is technically called Hysterotomy, is pretty well understood by the reader. By it the foetus (living) is extracted through an incision made in the abdominal and uterine walls. It is operated on *matres mortuae*, to try and save the living foetus, or, at least, to baptize it; and it is operated on *matres vivae*, with the hope of saving both child and mother, in those complicated cases of which we are treating in the text.

² Laparo-Elytrotomy is a more recent, in fact, quite modern invention by Dr. Thomas of New York. By this operation an incision is made through the lower part of the abdominal wall, in such a manner and place that it avoids the opening of the cavity of the peritoneum and of incising the uterine tissue, etc., thus obviating the greater dangers of the Cæsarean operation: indeed, it may be said that, no *special* surgical difficulties seem to attend laparo-elytrotomy. It is still quite in its infancy, was like most new things *pooh-poohed* at first, but now that it has met with success both in England and America, modern writers on obstetrics are speaking of it in graver terms, and giving it much more serious attention. There seems little doubt that, where the choice lies between the two, preference will be given to it over the Cæsarean section, especially when it is a question of operating on a living mother.

nothing new, they will, at least, have before them the vicissitudes of craniotomy down to its late *quietus* by the Holy See.

I shall now endeavour to state the case in its moral bearings. To effect this satisfactorily or with any degree of lucidity, I must put before the readers the two sides of the question, or rather quote from respectable authorities the opposite decisions to which they come; one side being for its licitness, the other for its unlawfulness; the one side declaring it to be *no evil in se*, the other that it is nothing short of *murder*.

A. FOR THE LICITNESS OF CRANIOTOMY.

On this side I find advocates not only from the non-Catholic, but even from the Catholic ranks. Let us take first—

1^o. *Non-Catholic Advocates of Craniotomy.*

(a.) One of the greatest of modern authors (English) on Obstetrics thus writes on craniotomy:—

“The question at issue—the morality or immorality *destruendi infantem vivum per craniotomiam*—has always been regarded in a three-fold aspect, moral, theological, and obstetrical; the latter resting upon and inseparably connected with the former, at least in the opinion of one party . . . I think it will be at once admitted that *occisio infantis in utero*, and which I shall prove can be by no means born alive, and which must die in a few hours, (but the prolongation of whose life, even for a few hours, will most seriously if not irreparably, endanger that of the mother), cannot be brought under the definition of murder; there is no *malice aforethought* expressed or implied [?]; it is done from *necessity* [?] and without any evidence of wicked, depraved, or malignant spirit; it is not, therefore, in any true sense murder¹ . . . I have proved, on the highest legal authority,² that this stigma is unjust, and that it does not come under any true definition of murder [?], inasmuch as it involves no malice [?]; that it is even something less than justifiable killing [?], inasmuch as the child's death is inevitable without our interference; we do but hasten it . . . If it be *physically* impossible that the child be born alive, then I hold that the accoucheur's responsibility for its life ceases entirely—no blame can rest upon him for its death . . . All he is justly accountable for is depriving it of life a few hours before it would otherwise cease to live. And for what? The mother is in

¹ The marks of interrogation in brackets are my own insertion.

² He argues in his essay on the civil definition of murder given by Lord Coke, Sir Matthew Hale, Sergeant Hawkins, etc.

imminent danger, and will die if assistance be withheld, but *she can be saved now*. I say, therefore, that if the assistance be not given, the accusation of murder—by omission—would come with greater force against the party who voluntarily allows the mother's life to be imperilled. Granted, if you please, that hastening the child's death is an evil,¹ so is the death of the mother; which of the two is the lesser evil, considering that you cannot prevent the first, and can prevent the latter."

So much for the renowned Fleetwood Churchill, M.D., M.R.I.A., who, in addition to being a great authority on obstetrics, lays open claim in his essay to being a Christian and firm believer in the Church of England or Ireland.

(b.) Dr. Leishman, in his popular *System of Midwifery*, also writes:—

"Embryotomy is, in one sense, the most objectionable of all the operations of midwifery; for, of all other possible modes of procedure,² this is the one that most certainly involves destruction of the child . . . circumstances do arise, when in the full knowledge of the fact that the *foetus* lives, it may be the duty of the accoucheur unhesitatingly to sacrifice the child, as this is the only means by which he may reasonably expect to save the mother."—*System of Midwifery*, c. xxxii.

In our limited space we must content ourselves with one more non-Catholic and, yet learned, modern authority on obstetrics.

(c.) Dr. Playfair, in his (1884) edition of his *Science and Practice of Midwifery* has the following:—

"Even at the present day there are not wanting practitioners who, in their praiseworthy objection to the destruction of a living child, counsel delay until the child has died; *a practice thoroughly illogical* . . . In England, the safety of the child has always been considered subservient to that of the mother; and it has been admitted that in every case in which the extraction of a living *foetus* by any of the ordinary means is impossible, *its mutilation is perfectly justifiable*."—Chap. v.

2°. Catholic Advocates for Craniotomy.

I have said that advocates for Craniotomy have been found in the Catholic ranks; perhaps I shall surprise some of my readers the more if I say they are even to be found

¹ The writer endeavoured to prove it to be no evil at all, in another part of his essay.

² Remark that this author candidly implies there are *other* modes.

amongst theologians, modern as well as ancient. In making this undeniable assertion I do not want to extend it beyond just limits; for I must acknowledge, in examining some of the writings of theologians quoted by others, as favouring craniotomy, that it is not always clear that they were not sometimes speaking of other operations less deadly than craniotomy. For instance, in some cases I find them only treating the question of an enceinte mother taking certain *remedies* for the cure or alleviation of disease, though such remedies might *indirectly* injure the child or cause abortus. It seems, however, that—

(a.) Avanzini, who was until lately the editor of the *Acta Sanctæ Sedis*, defended the licitness of craniotomy under certain circumstances.

(b.) The present editor—Pennacchi (*Roma*, 1884)—seems to follow in Avanzini's steps.

(c.) So also Viscosi (*Napoli*, 1877).

(d.) Appicella (*Seafate* 1879).

(e.) d'Annibali (*Theo. Mor.* pars. II. n. 321).

(f.) Berardi expresses surprise at finding Cl. Ballerini inclined to favour licitness, who in turn cites several ancient authors, and especially amongst them Tertullianus (*De Anima*, no. 25). While as tacitly inclined to it, Berardi also mentions the reviser of Scavini.

(g.) Many other *theologi gravissimi* are said to have defended it to some extent, especially of the Roman school.

(h.) Lehmkuhl will also appear to the reader too easy or hesitating on the point, by the insertion of the word *videtur*. (Tom. i. No. 841. V. et. pag. 505, 506, No. 848.) Berardi himself, who will evidently rank amongst the first of modern practical authors and who is pledged to the hilt against craniotomy under any circumstances, briefly summarises the reasons advanced by most of the above advocates for its licitness, thus :

1°. "Rationabile est ut, ex duobus alioquin certo certius et proximè morituris, unus salvetur; nempe mater quæ majus ad vitam jus habet et cujus conservatio magis interest . . . videtur quod Deus qui vitæ et mortis dominus est, cujusque leges nonnisi sapientissimæ esse possunt, id non jam interdicare sed permittere debeat"

2°. “ Si juxta multos theologos eosque gravissimos, quando foetus per se est causa mortis, licet eum destruere in casu flagrante *quia tanquam aggressor habetur*, si sit inanimatus ; ecurr non erit aggressor si sit animatus ? Nonne eadem ratio viget in utroque casu ? . . .

3°. “ Medici operationem istam sine scrupulo jam inde a saeculis semper fecerunt, ut ex Tertulliani textu patet ; et Ecclesia damnavit quidem alias doctrinas de abortu, sed circa casum istum semper tacuit :¹ imo craniotomiam in recensitis circumstantiis esse licitam, libris Romae editis doceri sinit.” (Berardi,—*Praxis Confess.*, No. 192, page 95.)

No wonder this author should say, when alluding to so many modern authors favouring craniotomy, “ Quod mirum mihi videtur !”

B. FOR THE UNLAWFULNESS OF CRANIOTOMY.

It is time to regard now what we shall see at the close of this article is the only practically safe side of this important and vexed question.

We shall state at once that *craniotomy or the perforation of the living foetus in utero, as a means to save the life of the mother, though in any case the child must be sacrificed, is unlawful (omnino illicitum)—aye, is nothing short of murder.* For artificial abortion must be regarded as wrongful or unjust killing. But murder is prohibited both by divine and human law ; therefore artificial abortion or craniotomy is prohibited. Before any attempt at further reasoning, let us see what authorities have to say.

I quoted first on the other side—Dr. Churchill—who, in an essay a few years ago, endeavoured to refute an article which appeared in the *Dublin Review* of April 1858.² It is fair, therefore, to quote a few paragraphs from that Review—

(a.) “ But it will be said [the author writes] must the accoucheur fold his arms and allow both mother and child to perish, when he might probably save one of them ? To this we answer once more, that he cannot commit murder ; that he must not do evil that good may follow ; and that the medical man, like every other member of society, must be prepared to encounter in this dim world a great many calamities which he can neither remedy nor alleviate.” (*Dublin Review*, April number, 1858, page 100).

¹ Until recently.

² Written by Professor Crolly, of Maynooth College.

(b.) In support of this protest against craniotomy as murder, I find Capellmann, in his *Pastoral Medicine*, as good an exponent of the common teaching of theologians as any I have read;¹ and for this reason I shall freely quote from him:—

“The moralists say [upon this question]: *Nunquam licet directe procurare abortum*. Even in order to avert danger of life, artificial abortion cannot be allowed. The objection that the well-being of the mother is *directly*, the abortion *indirectly* only, intended, does not hold good Any good effect directly intended should not result from any forbidden effect which is the cause of the former, for then this forbidden effect is necessarily directly intended Let us take the case wherein all accoucheurs would regard perforation as indicated: for instance, let it be an alternative between perforation and the Cæsarean operation,² between the necessity to terminate delivery in order to save the mother, and the mother’s unwillingness to have the latter operation performed,—and even in this case it can *never be lawful* for the physician to kill the child. There is absolutely no other way open than to await the death of mother or child,—either of whose deaths he cannot avert by lawful means,³ and then to render to the surviving one every assistance his art may have taught him.”

Here, you see, is another Catholic authority admitting that sometimes “the accoucheur must fold his arms,” and “be prepared to encounter in this dim world a great many calamities which he can neither remedy nor alleviate.”

But you will say what about the trite argument of the advocates for craniotomy, that the *fœtus in utero* is in such cases *an unjust aggressor* of its own mother? The same author, to my mind, disposes completely of this fallacy:—

“Each individual human being, and, consequently, the *fœtus humanus*, has the right to live. This right cannot be disputed, unless

“1°. The individual is deprived of it by acting against divine and human laws, or by trespassing on all natural or social order; or unless

“2°. By any unlawful attack on the body or life of another, this other is justified, in self-defence, to harm the unlawful assailant, even to the depriving him of his life to preserve his own.

¹ Crolly (Vol. III., No. 143) may be read with great profit.

² Or laparo-elytrotomy, see foot-note on page 121.

³ The supposition is that the mother objects to either the Cæsarean operation or the other lawful operation, called laparo-elytrotomy.

“Now as to the 1°. The child, during his foetal life, cannot forfeit its right to live by acting against the law, or by trespassing on lawful order, being in total passivity by constraint. Nobody can deserve punishment remaining passive or not acting, when he is deprived of the possibility of acting, without any fault of his own.”

In face of this, how then could Dr. Churchill maintain there is “no malice aforethought,” “no wicked spirit,” “no murder,” but rather that “it is justifiable killing” to deprive such a passive, inert and irresponsible prisoner as the *foetus in utero* is? (*Vide supra* A—a.)

Ad 2. “Neither can it be maintained that the *foetus* acts as an unjust assailant on the well-being and life of the mother. The embryo might eventually become a source of danger to the life of the mother (indeed, this is supposed), but it becomes so involuntarily, without any action of its own, without any act of its will. Thus ‘unjust aggression’ is completely absent.¹ Yet this element of ‘unjust’ aggression is essentially necessary to justify a defence that may extend to taking away the life of the assailant.² But it is exceedingly doubtful whether a child, which cannot be delivered without risk of death to the mother, can be considered an assailant at all. In most cases *the hindrance to safe delivery* lies with the mother, *propter pelvis nimiam arctitudinem, &c.* The *actus parturitionis* also does not originate in the child, but in the mother. Consequently, if, through a wilful act of the mother (*conceptio*), the embryo *in utero allocata est*; if its expulsion *ex utero* is aimed at by an action originating in the mother; if (generally at least) obstacles to this expulsion are seated in the mother—if by these circumstances all originating in the mother, the lives of mother and child are endangered, how can the child be called an aggressor, still less an *unjust aggressor*? The mother, therefore, or the physician acting for the mother, cannot appeal to the principles of self-defence. Consequently, artificial abortion must be regarded as wrongful killing, as murder.” (Capellmann, A (1) on Abortus, p. 12).

IV. Having now seen what the physician both medical and sacerdotal has to say on craniotomy, let us turn to our Holy Mother the Church.

In the third series—vol. vi.—1885—page 136 of the I. E. RECORD, the reader will find the history of this question briefly given.

¹ Then again, how could Dr. Churchill and his fellow advocates declare it is “no evil” or a “lesser evil” in face of the mother’s self-imposed condition of danger, to directly kill one who is certainly not an unjust aggressor, if an aggressor at all?

² Always keep in mind the killing is *direct*, not *indirect*.

He will see that, although the Holy See had been frequently asked to speak, she for a long time deferred her decision.

The Sacred Penitentiary was first directly questioned in 1869. The answer was: "*Consultat probatos auctores.*" (Lehmkuhl. Tom. I., No. 848, page 506).

The Holy Office was again importuned in 1883; when on the 10th December of that year, we received for answer that the question was then under consideration.

On the 31st May, 1884, the long-looked for decision was given by the Congregation of the Holy Office, after long and mature consideration, and that decision (in my opinion) gives the quietus to and sounds the death knell of craniotomy: "*Tuto doceri non posse.*" (See I. E. RECORD, vol. vi., page 137).

As *Roma locuta est ac proinde causa finita est*, we shall close this long and, I fear, somewhat desultory article with a corollary for *patient, doctor and priest.*

1° *Obligations of Patient.*

A *mater gravida*, learning that she is in the above critical condition, cannot and dare not, ask for or sanction craniotomy. She has but one of three alternatives: viz:—either (*a*) to consent to the caesarean section, or (*b*) to laparo-elytrotomy, or, if unwilling to submit to either of these operations, to await the natural course of events—to commit herself to Divine Providence—and, if it be God's will, rather to die than permit craniotomy. From this obligation it can be easily deducted what a fearful responsibility, and even risk to the salvation is it for a Catholic mother to engage non-Catholic accoucheurs, especially where skilful Catholic doctors can be procured, and whenever symptoms or the probability of such uterine complications, manifest themselves.

2° *Obligations of the Accoucheur,*

It follows necessarily from what we have said that the accoucheur can never have recourse to craniotomy or embryotomy, unless the foetus in utero be *certainly* dead. After advising one or other of the above lawful operations

without success¹ he too “must be prepared to encounter in this dim world a great many calamities which he can neither remedy nor alleviate. He must, therefore, quietly await the death of either child or mother, and then rally to the assistance of the surviving one, and be grateful if he succeeds even in this.”

It is also his duty to secure as well as he can baptism in utero sub conditione ; but, as the decisions of the S. Congregation leave some doubt about the *validity* of this form of baptism, the baptism should be again administered conditionally *post fœtûs vivi extractionem*. (See I. E. RECORD—Vol. vii., p. 359).

In any case, where death is likely to overtake the *fœtus in utero*, baptism (conditional) should be attempted, and upon any part² (*fœtus*) possible.

In consultation with other doctors who may be called in if they should suggest craniotomy, it becomes his duty to protest against it, and share no responsibility.

3° Obligations of the Priest.

Firstly, it is not necessary to say that, as neither the accoucheur nor patient can have recourse to craniotomy, the priest also cannot sanction it.

Secondly, not only must he look upon craniotomy as sinful and unlawful ; but I even fear he can no longer safely follow the advice of Cl. Archiep. Kenrick :

“*Equidem quum utrinque periculum sit, puto haud oportere (sacerdotem) se aliquatenus chirurgi consiliis immiscere ; nil enim proderit, et in se mortis matris suscipiet odium Si mater petat quid sibi faciendum sit, videtur dicendum, oportere chirurgum orare, ut vitæ foetus, omni quâ possit ratione consulat.*”

It seems to me he may often be called upon to speak with more precision. Moreover, he should never fail to counsel such patients, if opportunity offers, to select from their medical men Catholic doctors, when possible, and *habiles vel periti adsunt*.

¹ That is supposing the mother to object to the Caesarean section or elytrotomy.

² Si caput non sit in presentatione.

I shall conclude this paper with a fact mentioned by Dr. Playfair, and which I deem conclusive enough of the alarming frequency of craniotomy. He states that in one hospital alone, that of the Rotunda, instead of the forceps, craniotomy was employed in twenty-one thousand eight hundred and sixty-seven cases of labour during the mastership over that hospital of one doctor alone.¹ (*Science and Practice of Midwifery*, ch. v., p. 207.) And this, mark you, in Ireland. *O tempora! O mores!* Thank God some degree of reform is setting in, even among British obstetricians.

U. E. U.

LETTERS IN ANCIENT IRELAND—THE “BOOK OF KELLS.”

IN proposing here to give the reader some account of the MS. known as the *Book of Kells*, I am met with some problems in connexion with it that seem to demand a solution, namely, as to the date when it was written, and the claims of Ireland to this and other MSS. which suppose the existence of letters and the fine arts where they were produced; for some writers have denied those claims. But if it be made to appear that the learned of other countries sustain our national traditions, in regard to those claims, then the subject will be one of greater interest to the readers of the RECORD.

The first time the *Book of Kells* comes under the notice of history² is in the year 1006, when it was abstracted from the church there, where it was preserved, and found after two or three months under a sod, but stripped of its ornamented cover. It subsequently came into the possession of Ussher, while Bishop of Meath, and was by him deposited in the Library of Trinity College, where it has since been preserved with great care.

¹ I flinch from giving his name.

² See *Annals of Ulster*, and the *Four Masters* at the year 1006.

It is a large 4to. volume, of 344 leaves of vellum, the pages about 11 inches long, 9 broad. It contains the Four Gospels in Latin; and these are preceded by matters appertaining to the Prolegomena of Scripture, as the Canons of Eusebius, interpretation of Hebrew proper names, summaries of the chief matters contained in each of the Gospels, and some biographical notices of the Evangelists. Besides these there are some documents in Irish, put into vacant spaces on the reverse of the illuminated pages, and referring to property left to the Church of Kells for pious uses. These Irish documents are all in a different hand, and inserted here at a much later period, seemingly for their preservation.

To proceed in order—there are two things in our MS. that are to be considered: 1st, the style or form of the letters, which the learned call the palæography; and 2ndly, the ornamental part, *i.e.* the capital letters and the illuminations.

The form of the letters is called uncial, or majuscule, from their size, and by some, semiuncial, which is nearer the actual size. They are of a somewhat rounded form, beautifully turned, and written seemingly with great care. This style was not used for books in ordinary use. It is contradistinguished from what is called the minuscule or cursive hand, which was of smaller size, the letters sometimes joined, sometimes separate. This cursive style was the most ordinary form for books, and most of our ancient Irish MSS. are of that kind.

Mabillon¹ treats very fully of the form of letters used by different nations, which he classifies as Roman, Gothic, Anglo-Saxon, Lombardic, and gives facsimiles of each. The Roman uncial letters of the first or classical period were like the capital letters now used in the title pages of books, and in no way like our MS. But in what he calls the Second Roman period, after the Lombardic conquest, 569, the Roman style was modified by the Lombardic; and then, in the specimens he gives, the similarity begins to appear, in the form of the letters, to what we have in the *Book of Kells*. One specimen very like, amongst others which he gives, is from

¹ Mabillon, de Re Diplomatica, lib. 5.

the Psalter of Abbess Salisberga of Laon, in France, which he attributes to the seventh century. He does not mention Ireland, or any Irish style, when treating of the Anglo-Saxon; but of this again.

In the great work on *Universal Palæography*, by Sylvester¹ and Champollion, speaking of the Anglo-Saxon style, they say it was a compound of what the ancient Britons had during the Roman occupation, and that brought into England by St. Augustine. They mention a Psalter in the British Museum that was brought by him from Rome. Facsimiles of this are given by Mr. Westwood, and the form of most of the letters is the same as in the Irish MSS. They say the form of writing in England, Ireland and Scotland was from a common type, but with differences peculiar to each; all which forms they call Anglo-Saxon, and the Irish style in particular they hold to be unquestionably of Roman origin. The specimens they give from Anglo-Saxon MSS. are very like the Irish, but there is a mistake, I think, as they speak of the Gospels of M^cRegol as if it were an Anglo-Saxon MS. while it is claimed by Mr. Gilbert to be Irish, as the writer's name indicates.

Mabillon, as I said, does not mention any Irish style, unless he understood it, as I think he did, to be included in the term Anglo-Saxon, as Champollion uses that designation for the writing forms of the three countries, while he recognises a distinct Irish style. The other Benedictines, at all events the editors of the *Nouveau Diplomatique*, do justice to Ireland. They say the Anglo-Saxon style was not peculiar to England; that Ireland had the same form at an earlier period, both which national styles they trace to a Roman origin.²

¹ *Palæographie Universelle de tous les peuples et de tous les temps.* 4 vol. fol. Paris, 1840. The matters here referred to are from vol. iv. towards the commencement. The pages are not numbered.

² The reader should observe there is question here of the form of letters in the *Book of Kells*, and not of the antiquity of letters generally in Ireland, which it had certainly since the time of St. Patrick and earlier. There were several other forms of letters it might have had.

If any should desire to find a home origin for the letters which the Lombards brought into Italy, they should bear in mind that that people came from those countries on the left bank of the Elbe which border on the North Sea, and that Ireland had the colony of the Firbolgs, from the adjacent countries. Here is a field for the industry of experts.

I will now place before the reader the views of Mr. Westwood,¹ the distinguished Oxford professor. He holds it was the Irish missionaries from Iona, at Lindisfarne, that introduced what is called the Anglo-Saxon style of MSS. into England; and that they, and the other Anglo-Saxon missionaries, propagated it through other parts of Europe. Mr. Digby Wyatt² holds the same opinion, and cites with very warm approbation the language of Mr. Westwood; adding that as the Anglo-Saxon MSS. were the most numerous, that title was extended to them all.

I must observe that Mr. Westwood treats chiefly of the ornamental part or illuminations, and its combination with the letters then in use in Ireland, and does not enter so much on the question of the more remote origin of those letters. Mabillon on the contrary treats solely of the form of the letters, and the others I have quoted treat chiefly of that.

Here let me digress for a moment. It was while the souls of men in Northumbria were deeply stirred by the zeal of the Iona missionaries that the fame of that country from which they came induced “many of the nobility and of the middle classes of the English nation” to pass over to Ireland “for divine studies, and a more holy life;” and the generous hospitality with which they were received, and “supplied gratuitously with books and tuition,” is recorded by V. Bede,³ in terms that give undying testimony to the schools and literature of Ireland. We should not be surprised to inherit from such a period a MS. like the *Book of Kells*.

The second thing to be considered in our MS. is the ornamental part, *i. e.*, the ornamental capital letters, and the illuminations, of which I will give some brief details. But first I would request the attention of the reader to consider when and where it was written.

The *Annals of Ulster*, and those of the *Four Masters*, which may be supposed to represent the national tradition on the subject, call it the “Great Gospel of Columbkille”—an expression that would imply not only the possession, but also,

¹ Westwood, *Palæographia Sacra and Miniatures of Anglo-Saxon and Irish MSS.*

² D. Wyatt, *Art of Illuminating.*

³ V. Bede's *E. History*, m. 27.

I think, the authorship, if not by himself, at least in his times, and by his disciples. Mr. D. Wyatt is of opinion it was written by the disciples of St. Columba shortly after his death, in honour of him, as the *Gospels of Lindisfarne* were written by the disciples of St. Cuthbert. In the genealogy of our Lord, given by St. Luke, in the ornamental part, a person is represented pointing significantly to the name “Jona.” Now any of my readers who knows how Adamnan, in his *Life of St. Columba*, so fondly dwells on his name, giving its interpretation in Hebrew, Greek, and Latin—Jona, Peristera, Columba—adding, “cum Jona propheta homonymum sortitus nomen,” will see considerable force in that circumstance to connect our MS. with St. Columba and his disciples. These circumstances seem to point to Iona as the probable place where it was copied. Kells is said not to have been any way considerable till about 810, when Abbot Kellach brought there from Iona, for safety from the Danes, some relics and other valuables; and amongst these might be this MS. In that case Kells would be credited only with its custody thenceforward.

I will now call the reader's attention to the different readings the *Book of Kells* presents, as compared with the *Vulgate*; not to discuss its merits or demerits as a faithful translation—which, of course, is the principal and more important matter, but which would lead me beyond the limits I must observe, and which also would be foreign to my present subject. I will quote them only as a kind of internal evidence, the MS. itself supplies of the time when it was copied. Some of those readings are in the form of passages transferred from one place to another—sometimes from the same Gospel, sometimes from a different one. I will give some instances from the *Gospel of St. Matthew*. In chapter viii. v. 24, “Erat ventus contrarius illis” is added, taken from xiv., 24, or from *Mark* vi., 48. In ix., 15, “In illis diebus” is added, from *Mark* ii., 20. In x., 29, “Qui in coelis est” is inserted. In xxi., 31, we find “Primus et novissimus;” the addition taken probably from the parable in chapter xx. In xxv., 45, “Ambulantibus in nomine meo” is inserted after “Minoribus.” In xxvi., 26, after the words of Institution we find “Quod

confringitur pro saeculi vita;” the addition being formed, I think, partly from *John* vi., 33, and partly from the “Klomenon” of the Greek text, 1 *Cor.* xi., 24. Also in the same chapter v., 28, “Pro multis” is preceded by “Pro vobis,” taken from *Luke* xxii., 20; as the Church unites both clauses in the consecration of the chalice. Again, in xxvii., 49, “Alius autem pupugit latus ejus, et exivit sanguis et aqua” is added from *St. John*.¹ These instances, to which others might be added from the other Evangelists, will suffice, I think, for my purpose, as stated above. It seems clear to me they prove our MS. to be derived from one of those less accurate copies which were in circulation before the time of St. Jerome, which he was ordered by St. Damasus to correct from the Greek text; as the readings in it are exactly such as he says those copies contained.² Here then is abundant light around the object of our inquiry. St. Isidore of Seville, who wrote early in the seventh century—he died in 636—says the correction of St. Jerome was then received everywhere, “Usquequa per omnes Ecclesias,” and therefore we must infer our MS. was written before that time. About the time of St. Columba’s death it was two hundred years since the correction of the Gospels by St. Jerome was published; a period long enough surely for it to be known and received everywhere. But to suppose it to be unknown here up to the eighth or ninth century is beyond all credibility.

The reader must observe that those different readings, as the learned, I believe, admit with regard to different readings generally, affect very little the integrity of the sacred text. Most of them were manifestly added for the sake of explanation; placed probably at first in the margin, and afterwards incorporated with the text by unskilful copyists. St. Jerome justly censures such liberties taken with the sacred text; but the reader should bear in mind that the fault was in those who first introduced them, not with those, as in this case, who might unknowingly copy them.

¹ In these quotations I have availed myself of Dr. Abbot’s work, in 2 vols., in which he gives the different readings of the *Book of Kells* as compared with the Vulgate.

² St. Jerome’s words are “Dum quod in eadem re alius Evangelista plus dixit, in alio quia minus putaverint addiderunt.” *Ep. ad Damasum*.

The next thing to be considered in the *Book of Kells* is the ornamental parts. Of these several facsimiles have been published of the ornamented capital letters and the principal illuminations by Mr. Gilbert, Mr. Westwood, and others. It is only by seeing them the reader can have an idea of them ; any description must necessarily be very imperfect.

In the commencement of *St. Matthew* nearly every sentence begins with an ornamental capital letter, but in the subsequent parts they are not so numerous. The designs of these are adapted to the form of the letter, and are of great variety. Some of those designs are formed from likenesses of different animals ; and by the learned are called zoomorphites. Here a bird stands within the letter ; projects its tail on one side of it, and raises its head over the other, with plumage sometimes that would seem too bright for our climate. Again, the slender body of some animal is woven into and around the letter, with limbs of disproportionate length ; sometimes several of them coiled together. This form of ornament is called “ Lacertine,” from its supposed likeness to the lizard (*lacerta*). A man is sometimes introduced seated within the letter, his feet hanging down, and his hands pointing to objects around. The word “ Et ” often begins a sentence, and the upright line of the second letter is completed into the form of the letter by a fish, of very slender proportions and beautiful colours, that swims in front of it. This connecting word furnished ground for what seems to have been a favourite ornament. These are a few specimens out of a great variety of the ornamental capitals. In all of them various colours are imparted, as yellow, red, purple, green. Besides these zoomorphites there are others without any animal representation. The letter is divided into compartments, each of a different colour. In all those the colours are very fresh, particularly the green.

Besides those there are what are called Illuminations, by which generally a whole page is occupied. There are about fifteen of these—seven in *St. Matthew*, and two or three in each of the other Gospels. Four of these pages contain portraits of the Evangelists ; one of St. John, one of St. Mark : there are two in *St. Matthew*, one of that Evangelist,

and the other is supposed by some to represent our Lord. Each of those portraits is of large size, nearly filling an entire page. St. John holds a book in his left hand, and in the right what is supposed to be a stylus for writing. The others hold each a book, the left hand beneath the robe supporting it under, and the right hand uncovered placed on it from above. They are all in flowing garments.

The four living creatures of the *Apocalypse* are represented frequently. On each of the eight pages of the Canons of Eusebius they are placed at the head of the page, and in each of the Gospels besides there are illuminations representing them. From this frequency, and the symbols of the Trinity placed in one of them on the nimbus that surrounds the eagle's head, I think the artist must have imagined that, besides typifying the Four Evangelists, there was something divine in those mysterious beings; or at least that they symbolised those superior intelligences we read of that descend to our lower world, and are ever watchful and active for the salvation of souls.

Of the numerous illuminations in the MS. I can enter into details only of a few. The first page of each of the Gospels has one formed from the commencing letters, which are very large, nearly filling the page; and these surrounded by beautiful tracery of different designs. There are two such in *St. Matthew*, one at the first and the other at the eighteenth verse on the words “Christi autem generatio,” which are formed into a beautiful illumination. The letters “Chr” are very large, so as to fill nearly the entire page; the others in smaller size are placed at the bottom of it. The vacant spaces within the large letters, and those between them and the margin are filled with ornamental work of different kinds, chiefly with circles, in each of which three smaller ones are inscribed, and in each small one three still smaller. At the left side two angels hold each a book. At the top a female head is placed looking down, I think it is the Blessed Virgin. Another head lower down, on the right side, in herma form, is probably intended for St. Joseph. On the shaft of the large letter are some beautiful specimens of interlaced ribbon and lacertine work, and other ornamental tracery. At the bottom

of the page two cats are lying on the ground with their kittens playing around them, by which familiar images it seems probable to me the artist intended to temper the austerity of the sublime mystery to which the words referred.

There is an illuminated page in the *Gospel of St. John* in form of an oblong square filling the whole page, with bars diagonally connecting the opposite angles. The sides of the square and those bars are each about an inch broad, and beautifully ornamented. At the intersection of the crossbars a figure of a diamond form is placed overlapping them, and ornamented as a separate part. Similar square figures are placed midways on the sidebars and on those at the top and bottom, ornamented also as distinct parts. In the vacant spaces between the crossbars and the sides the four living creatures are depicted. One of those crossbars is overlaid from end to end with flowers of the daisy pattern. Those that form the groundwork are white. Others, green and purple, are placed at regular intervals, so as to form an agreeable picture. The other crossbar is overlaid with lacertine ornament. The four squares on the sidebars inclose each four spiral circles on a black ground. The central diamond figure has interlaced ribbon all round. The living creatures, with extended wings, are represented here in a style much superior, I think, to those in any other part of the MS., whether they were drawn by a different artist or from some other cause. In this illumination each part may be viewed by itself, and is complete; while the entire page collectively is but one, and also complete.

The first of the portraits in *St. Matthew* is the Blessed Virgin seated in a chair, with the child in her arms. She is attended by two angels, one each side, in the upper part of the picture, each holding a staff with a round boss on the end of it. Two other angels in the lower part of it hold in their hands, one a similar staff, the other a branch of shamrock. The Virgin's head is surrounded with a nimbus, on which are three crosses in form of those symbols that denote divine persons: perhaps, in the artist's mind, those symbols so placed were understood to refer to the Son whom she

held in her arms. Probably in so early times those artistic symbols were not limited to the way in which they are used at present. One thing at all events appears certain, there was no deficiency of honour and devotion to the Blessed Virgin.

In *St. Luke*, where the temptation of Christ is narrated, there is a portrait of a divine person, as the nimbus with three crosses indicates, and the more majestic features than in any other of the portraits. There are two angels in the air behind His head attending Him; and two others in the corners above, one holding in his hand an open book, the other a closed one. The Lord is seated, His hands extended; the left holding a parchment roll, the right pointing to Satan, who stands at the side of the picture, and, with his hands extended, is addressing the Lord. There are three groups of persons in profile to ornament the picture, but not, I think, as being present at the action represented. This illumination cannot well be understood, as some do, of Satan appearing before the Lord, as in the *Book of Job*. It would be out of place here and unsuitable. I think it must be taken to represent the temptation of our Lord while on the pinnacle of the Temple. The parchment roll would very appropriately represent the words of the Sacred Scripture, by which he repelled the tempter. But how the pinnacle of the Temple of Jerusalem would be represented by this illumination as it stands is not very clear.

We have thus in the *Book of Kells*, a noble monument of which any nation might be proud, fresh from those early times, with some imperfections, displaying proficiency in the fine arts, which they made handmaids to their loving zeal for the sacred writings. What labour and diligence and time must have been devoted by the transcriber and the artist, considering that all was done by hand, before the invention of those arts that render such work easy now! What Giraldus says of the MS. he saw in Kildare—which from his description of the interlaced patterns in it, was evidently of the same school as the *Book of Kells*—that it manifested the diligence of angels rather than of men, would be very applicable here. I would instance particu-

larly the ornamental page in *St. John* to which I have referred, and the illumination on the 18th verse of *St. Matthew*.

Let me remind the reader, before I conclude, of what we owe to the monastic orders for preserving to us the ancient learning; and in Ireland, in those ancient times, the Clerical and the monastic orders were, I believe, identical. I wish I could present him with a view of those labourers in some Irish monastery at their admirable work. But as I have not met in our Irish annals any such description—perhaps a more diligent search would discover it to me—I hope the reader will not consider as too violent the transfer of such a scene from a neighbouring country. The Abbot Odo, of the Monastery of *St. Martin*, at *Tournay*, happy to find his Prefect *Radulf* careful in providing for the monastery all necessaries in food and clothing, committed to him all the external affairs; and thus free from care, devoted himself entirely to the transcription of books. Accordingly, under his arrangements, says the historian,¹ “If you entered the cloister you would see more than twelve of the younger monastic brethren seated in chairs, and in silence writing on parchments that had been carefully arranged and prepared.” He adds that those of mature age were employed in transcribing ecclesiastical writings. But in what estimation such work was held let us learn from Prior *Guigo*² of the *Carthusians*, who says, “This work,” *i.e.* the transcribing of books, “is of an immortal kind, its fruit is not transient but enduring. It is a work by which one is never fatigued; in fine, a work that of all others most becomes religious who received a learned education.”³ So, those who esteem the poetry, the philosophy, the history of the ancients, to say nothing of sacred or ecclesiastical writings, will judge favourably of the monks who were the means of preserving them to the period of the Universities and the Art of Printing.

JOHN GUNN.

¹ Heriman de Restaura, *S. Martini Tornis*, c. 79.

² *Guigo de Quadr. exercitio cellæ*. Both these may be found in *D'Achery's collections*.

³ *Hoc opus opus immortale est, opus si dicere licet non transiens sed manens, opus ut sic dicam et non opus, opus denique quod inter omnia alia opera magis dicit viros religiosos literatos.*

THE "INITIUM CHARITATIS" AND "INCIPIENT LOVE."

"SACERDOS" in an all too complimentary letter which the courteous Editor of the RECORD has forwarded, asks C. J. M. to define "what is the precise difference between that incipient charity which theologians hold to be necessarily allied to *attrition* and the '*initium charitatis*' which, he says, remits mortal sin." "Sacerdos" also asks, "does the penitent who approaches the Sacrament of Penance with attrition sufficient for the Sacrament, receive at the moment of absolution the infused grace of perfect contrition and perfect charity?" Finally he inquires "on what grounds do theologians hold that sprinkling oneself with Holy Water as well as the use of other *Sacramentals* remits venial sin?"

I. Commencing with the last question, it may be useful to reproduce without curtailment the comprehensive teaching of St. Thomas with regard to the remission of venial sin: "Triplique ratione aliqua causant remissionem peccatorum venialium, uno modo in quantum eis infunditur gratia, et hoc modo per Eucharistiam et Extremam Unctionem, et universaliter per omnia sacramenta N. L., in quibus confertur gratia, peccata venialia remittuntur. (2). In quantum sunt cum aliquo motu detestationis peccatorum, et hoc modo confessio generalis, tunsio pectoris, Oratio Dominica operantur ad remissionem peccatorum venialium. (3). Tertio modo in quantum sunt cum aliquo motu reverentiae in Deum, et ad res divinas. Et hoc modo benedictio Episcopi [vel cum SS. Sacramento], aspersio aquae benedictae, quaelibet sacramentalis unctio, oratio in Ecclesia dedicata, etc., operantur ad remissionem venialium peccatorum." This doctrine of St. Thomas and of theologians generally is, it need not be added, in strict consonance with the dogmatic teaching of the Council of Trent, which, speaking (Sess. xiv., c. 5), of the remission of venial sins, tells us that "venialia, quibus a gratia Dei non excludimur, et in quae frequentius labimur, quanquam recte et utiliter citraque omnem praesumptionem in confessione dicantur, taceri tamen citra culpam *multisque aliis*

remediis expiari possunt." Amongst the universally recognised *remedia* are "the sprinkling of Holy Water and the use of the Sacramentals generally."

If "Sacerdos" inquire *how* the Sacramentals produce their effect, the answer of Ferraris will be found sufficiently exhaustive: "Per Sacramentalia remittuntur peccata venialia [1] *ex opere operato*, remote tamen et mediate, quatenus nempe per preces Ecclesiae junctas rebus sacramentalibus, dum eis pie utimur, *movetur Deus* (etsi non infallibiliter) *ut in nobis excitet* pios illos motus quibus annexa est remissio venialium; [2] *partim ex opere operantis* quatenus homo iis Sacramentalibus pie utitur . . . cum piis motibus displicentiae peccatorum, conversionis in Deum, amoris, adorationis, et hujusmodi." They therefore operate chiefly and directly *ex opere operantis*, for, as Lehmkühl writes, the "ritus et coere moniae, et res ab Ecclesia consecratae et benedictae non fiunt immediate nomine Christi, neque effectum certum gratiae eo ipso producunt quod instituta sunt et peraguntur, sed effectum suum sortiuntur *ex impetratione*, qua Ecclesia per suos ministros a Deo auxilia utentibus implorat."

II. With this scarcely more than cursory treatment of the question of Sacramentals we must be satisfied, for, as every student of theology will remember, any discussion of the first problem, not wholly incommensurate with its practical importance and the interest with which Ecclesiastical history invests it, would far overstretch the limits allotted to any one paper in the RECORD.

"Sacerdos" in his first question seems to insinuate that theologians "necessarily" hold, and have always held, that incipient love forms an essential part of the attrition which is sufficient for the validity of the Sacrament of Penance. That this is by no means true will appear a little later on.

In order the better to understand the point of the controversy regarding the necessity of incipient love — a controversy which for generations raged with no inconsiderable warmth, "*nec absque fidelium scandalo*," as Pope Alexander VII. sorrowingly complains, it will be necessary to keep in view the words of the Council of Trent:

"Disponuntur autem ad ipsam justitiam, dum excitati

divina gratia, et adjuti . . . a divinae justitiae timore quo utiliter concutiuntur, ad considerandum Dei misericordiam se convertendo, in spem eriguntur, fidentes Deum sibi propter Christum propitium fore; illumque tanquam omnis justitiae fontem *diligere incipiunt*, ac propterea moventur adversus peccata, etc."

Assuming that the Holy Council in this chapter, which is designated the "Modus Praeparationis," explicitly and doctrinally expounds the essential elements of attrition, it is manifestly no overstraining of its words to infer that some species of incipient love is necessarily allied to all such attrition as the validity of the Sacrament requires. Indeed this interpretation of the Council's teaching has been the only rendering tolerated by a large number of theologians from the time of the Council down to the present day. When, however, they come to define that love, the dawning or inception of which constitutes an essential factor of true attrition, the more early champions of initial charity and the more modern are irreconcilably separated. The former maintained that it is the "*dilectio charitatis perfectae in gradu remisso vel absque intensitate*"—which theory the latter, in common with all modern theologians, uncompromisingly reject. For all now hold, and have held for practically the last two centuries, that the most intangibly minute act originating in the motive impulse of perfect charity, is itself an act of perfect charity. *Actus enim specificantur ex motivis*. The following brief extract from the writings of John Vigneri—one of the illustrious men of his school—affords an interesting illustration of the best palmary efforts by which the old and long since exploded theory was sought to be justified: "Contritio imperfecta est dolor voluntarie assumptus propter Deum summe dilectum, sed non cum sufficienti et requisita intentione, puta quia non est ex *toto* corde et ex *tota* mente etc.; sicut cum motus naturalis a principio fit remissus et in fine velocissimus, et tamen est idem motus qui successive perficitur." Vigneri forgot that there could be no actual motion until the principium movens (namely *vera dilectio*) had actually communicated its propelling impulse to every microscopic atom of the objectum mobile; that—laying aside

the metaphor—the whole soul thus becomes actuated by true charity; and that "qui diligit, diligitur." Of this theory it will be enough to say that no one would now dare to advocate it.

Before considering the several phases of incipient love that have found supporters amongst more modern writers, it will be convenient to review briefly the doctrine which refuses to admit the necessity of any incipient love whatsoever. That such a theory should be at all tenable, especially in view of the words of the Council of Trent, must, at the first blush, have seemed perilously problematical to Melchior Canus and those other still more eminent writers who first ventured to promulgate it. In point of historical fact, however, not only was the doctrine successfully launched and defended—timorously at first, though afterwards boldly enough—but it quickly counted amongst its advocates the majority of our Scholastic theologians. Benedict XIV. (*de Synodo*: Lib. vii., c. 13) testifies that "sententia illa vix nata scholas omnes pervasit, et tanto plausu accepta est ut plurimos ac magni nominis patronos invenerit, 'sed prae cæteris,' inquit Morinus, 'hanc opinionem celebrem reddiderunt duo Scholasticæ theologiæ clarissima et famosissima luminaria, Franciscus Suarez et Gabriel Vasquez, quos innumeri nunc sequuntur theologi.'" Pope Alexander VII. in his famous Decree, published in 1657, certifies (1) that in the controversy which then divided theological writers, the question at issue was: "An illa attritio quæ concipitur ex metu gehennæ excludens voluntatem peccandi cum spe veniæ, ad impetrandam gratiam in sacramento Poenitentiæ requirit *insuper aliquem actum dilexionis Dei.*" He certifies (2) "Sententiam *negantem* necessitatem *aliqualis* dilexionis Dei. in perfecta attritione ex metu gehennæ concepta, hodie inter Scholasticos communiorem videri."

With this undoubted historical fact before us, and remembering that neither Pope Alexander nor any of his successors has ever felt called upon to moderate what some would call the extreme tendencies of the theory and practice it reveals, we may pause for a moment to consider that other alleged historical fact which comes to us from the olden times

and has been quite recently put forward by Father Perrone—that up to the Council of Trent, or at any rate "usque ad S. Thomam," Scholastic theologians were "unanimous" in exacting, as a disposition for the Sacrament of Penance, the incipient love that springs from the motive of perfect charity. Two conflicting facts, such as these would be, having reference to the essential elements of one of the most indispensable of the sacraments, would involve on the part of—shall I say the Church?—a *volte face* utterly and absolutely irreconcilable with the immutability divinely secured to her. The essential antagonism between these two statements of fact implies of necessity the refutation of either, and we can have no hesitancy in making our choice. Merely indicating this invincible *a priori* argument, I must be content to refer the reader, for a more interesting and developed disapproval of Father Perrone's statement, to the review of the teaching of the Fathers and other ancient writers which he will find in *La Croix*.

Nor has the "sententia communior" of Pope Alexander's time yet lost or forfeited the approval of eminent and distinguished theologians. In our own day it is the key-note of those marvellous exhortations through which the illustrious Cardinal Manning has won so many souls to God. The space at my disposal will permit me to select only a few brief extracts from his Eminence's exquisite work—*The Love of Jesus to Penitents* :

"For all sinners whatsoever . . . there is but one condition—sorrow and the will to sin no more, and where this is, absolution is sure and full [p. 21]. God requires that we should . . . bring with us at least a sorrow for our sins . . . If we can do no more, we can at least be sorry. And yet in sorrow there are many degrees so marked, that I might almost say there are many kinds, reaching from the sorrow of fear to the sorrow of love, from the sorrow which springs from the fear of judgment to come to the sorrow which flows from the love of the Sacred Heart. He might justly require from us the sorrow of love, but He requires from us only the sorrow of holy fear, that is from any supernatural motive of faith . . . with a desire of being reconciled to Him. A will not to sin is the least amends we can make, and this is no more than the retracting of the disobedient will whereby we have offended, and a returning to our obedience as children of God . . . If sinners

can come with the sorrow of faith and hope, even though they have not charity, the compassion of Christ will give them a full forgiveness, and breathe into them the breath of life once more through this Sacrament of His love [p. 24]. A penitent who brings nothing but the sorrow of Faith and Hope to the Sacrament of Penance, receives therein the sanctifying grace of the Holy Ghost, and Charity; and by the infusion of Charity is raised once more to the life of God, and elevated to union with Him" (p. 69).

If it be asked how do these writers reconcile their teaching with the seemingly conflicting doctrine of the Council of Trent, they reply that the Holy Council, in the chapter referred to, enumerates *ex abundantia* the various stages of preparation that, *ordinarily speaking*, lead up to the maturing of attrition, but that it nowhere professes to assign to each and all of them separately the character of essential elements. In point of fact we know that some of those so enumerated constitute no necessary part of true attrition. As La Croix (who, by the way, does not exclude incipient love), puts it: "Quod Tridentinum non vult omnes actus illos esse *necessario* prerequisites patet inde, nam praemittit etiam timorem poenae: certum autem est valere poenitentiam, quamvis non sit concepta ex timore poenae, sed immediate ex spe beatitudinis aeternae, vel ex alio adhuc perfectiori motivo."

There is what may be called an intermediate school of theologians who, differing in theory from the latter while, with them, repudiating the necessity of "aliquis amor ex motivo charitatis perfectae," strenuously assert the necessity of some other species of inceptive love. Of the history of this view it may be briefly stated that it has at all times had many active patrons among our eminent theologians, and that soon after the Decree of Pope Alexander VII.—though not in consequence thereof—it in turn became the "sententia communior." The several complexions under which this intermediate theory presents itself may be reduced to two, the first of which exacts, as an essential "initium dilectionis," a formal and explicit act of the "amor spei vel concupiscentiae." They endeavour to establish the necessity of at least thus much love, by a simple reference to the "modus praeparationis" described by the Council of Trent. Indeed, according to some copies of the *Acta et Decreta Concilii*, this

is explicitly set forth in the chapter under consideration, in which the wording runs: "fidentes Deum sibi propitium fore, sicque illum tanquam omnis justitiæ fontem diligere incipiunt." Whatever we may say of this reading, the words of the Council seem, in any natural rendering, sufficiently definitive of a love conceived in the hope of pardon and reconciliation, and sufficiently specific in excluding the necessity of love from a higher motive. It proposes as the object of our incipient love—not God as in Himself most perfect—but God as the Source of Mercy to which each man should hopefully apply for the grace of Justification. That an explicit act of hope and desire may be properly called the "initium dilectionis," is taught in terms by St. Thomas: "Ex hoc quod per aliquem speramus nobis posse provenire bona, movemur in ipsum sicut in bonum nostrum, et sic incipimus ipsum amare." "Ergo," says La Croix, "cum omnis contritio nostra sit spes, vel fundetur in spe, etiam est actus quo incipimus diligere Deum."

The words of this last-named writer introduce the doctrine now (I think) most commonly received, and, in many passages, involved in the work of Cardinal Manning, from which I have made extracts. Its latest and not least emphatic exponent is Lehmkuhl, who maintains that no formal and explicit "initium dilectionis" is of the essence of attrition; but that if sorrow, arising from the consideration of the "turpitude peccati vel metus gehennæ et pœnarum," be quickened and sustained in all due supernatural strength and vigour—if it be made up "iis actibus qui ad debitam attritionem necessarij sunt"—a sufficient "affectio erga Deum ipsum in se spectatum" follows of *moral and psychological necessity*. No one indeed can "exile from his soul" all leaning to and affection towards God Himself, if he have efficaciously resolved on abandoning sin and preserving the friendship of his Creator—consciously moved thereto by the voice of God proposing to him a sorrow grounded on some supernatural motive. This is the more manifest when we remember that attrition is dogmatically described as the "Spiritus Sancti impulsum," which implies the stimulation of the soul by *illuminating and exciting* grace. Further, the intelligent and

artistic formation of *propositum* brings into our immediate prospect the duties of a Christian life, and we deliberately undertake the responsibility of fulfilling them, knowing, all the time, that amongst these obligations "the first and greatest" is to love God. In all legitimate attrition we consequently have (1) the consideration of a God justly punishing sin; (2) a hope of pardon arising from our reliance on God's bountiful mercy; (3) a resolution that henceforth we shall be faithfully obedient to God's law; with the ultimate purpose of (4) being rescued from eternal death and being admitted to the enjoyment of the Beatific Vision. Any attrition that excludes—that does not of our own knowledge include—a definite though, perhaps, an unanalysed conception of those motives, will be regarded as inefficacious and invalid. Should we secure such attrition as this, we are safe in concluding with Lehmkuhl that we have compassed "illud dilexionis initium cujus Tridentinum specialem mentionem facit."

III. The next question submitted by "Sacerdos," though suggesting matter for an interesting paper, must, at this stage, be briefly answered. (1) The lviii. proposition of Baius was condemned, which stated, "Peccator pœnitens non vivificatur ministerio sacerdotis absolventis, sed a solo Deo." (2) At the moment of absolution the Sacrament of Penance, becoming operative, remits sin, the removal of which is, in *praesenti ordine*, always formally caused by the inpouring of sanctifying grace. "Hanc dispositionem, seu praeparationem, justificatio ipsa consequitur, quae non est sola peccatorum remissio, sed et sanctificatio, et renovatio interioris hominis per voluntariam susceptionem gratiae et donorum." (Council of Trent, Sess. vi. c. 7.)

C. J. M.

BOSSUET AND CLAUDE.—II.

WE have seen in the November number of the I. E. RECORD that Bossuet having come up to Paris for the proposed conference with Claude, the hero of the Calvinistic party, repaired on his arrival to the residence of Mademoiselle de Duras according to appointment, in order to know from her the special subjects she desired to have discussed, and that whilst in conversation with her a message arrived to say that Claude was obliged to decline the conference by order of some superior authority, which he was bound to obey. The announcement was quite stunning to Mademoiselle de Duras, as she had staked her salvation, so to say, on the treatment of her doubts by such representative men from opposite sides. Urged accordingly by the irresistible anxiety she felt, she used every exertion, and employed all the influence she could procure to bring about the conference, and having succeeded she hastened next morning to where Bossuet was staying to inform him of the result, accompanied by a Mr. Coton, a respectable co-religionist, who had also some religious difficulties, which he desired to submit to his Lordship. He felt principally concerned about the question of the Church's visibility, as to whether it should be perpetually visible by a constant and unremitting external profession of her faith and practice of religion, or if she could subsist in an invisible state, for a time, and at different periods, without any such external profession or practice. This was a life or death question with the reformers, for if the idea of an invisible church were inadmissible, they stood alone before the world as a new self-constituted, self-created body, having no connection with any other Christian communion then on earth, or pre-existing at any assignable period before their time. They endeavoured, therefore, by all possible means to make the world believe that not only was the idea of an invisible church most reasonable, but that it was actually the case for a series of ages in the Church of Christ, and that they in God's own good time, as they pretended, were called to take her from her hidden state, and exhibit her to mankind *without*

spot or wrinkle or any such thing, but in all her primitive purity and holiness as instituted by her Divine Founder, and by way of proof they referred, as Mr. Coton and Mademoiselle de Duras observed, to what they represented as the universal defection of the Jewish Church in the time of the Prophet Elias, who complained to the Lord that "the children of Israel had forsaken His covenant, that they had destroyed His altars, that they had slain His Prophets with the sword, and that he alone was left and that they sought his life to take it away," (iii. *Kings*, xix. 14); from which state of things they argued, why might not a similar defection take place under the Christian Dispensation, and the position they insisted upon was, that the Church of Christ became in course of time so disfigured and deformed as to have lost her external identity, and retained only an invisible existence.

Bossuet had no difficulty in meeting this pretension, which lay at the bottom of everything in the superstructure they sought to erect upon it.

He showed, in the first place, that the prophet did not speak as a prophet in the passage referred to, but gave vent rather to a sentimental outburst in the excessive anguish, which oppressed him at the time, as appears from the subsequent words, in which, amongst other things, the Lord declared to him, "I have left me seven thousand men, that have not bowed their knees to Baal." (*Rom.* xi.-4). He further observed that the complaint of Elias referred only to the kingdom of Israel, whilst, at the same time, the Church was in a highly flourishing state in the kingdom of Juda under Asa and Josaphat; and going to the root of the matter he showed that, so far from effacing the covenant between God and the children of Israel in its external observance, they bore its seal stamped not on paper or parchment, but upon their living bodies, by the unbroken practice of circumcision, so that, whether they willed it or not, the covenant was always maintained ineffaceably, and in external form, amongst them. He even urged the objection farther than it was pressed by the reformers themselves by referring to the state of things in the kingdom of Juda under the wicked king Achaz (iv. *Kings*, xvi.,) who closed the temple, made Urias the

priest sacrifice to idols, and filled Jerusalem with abominations of all sorts, and still more under Manasses (iv. *Kings* xxi), who to force the people into idolatry "filled Jerusalem up to the mouth with innocent blood, besides his sins, wherewith he made Juda to sin, to do evil before the Lord" (iv. *Kings* xxi-16). He showed that all this had nothing to do with the question, that during the reigns of these impious kings Juda had its prophets, who protested against their impiety, retaining a considerable portion of the population in fidelity to their religion, as was manifestly proved by the persecutions which could not have filled Jerusalem with innocent blood if there had not been vigorous and extensive resistance, and with that power of condensation for which the great prelate was so remarkable, he passed in rapid review the entire history of the people of God from the commencement, clearly showing that the profession and practice of religion were constantly upheld, that there was an unbroken succession of pontiffs and priests and levites descended from Aaron and Levi, that, moreover, there was the extraordinary ministry of prophets as circumstances required, so that no interval could be pointed out, in which through so lengthened a series of ages the external and public worship of God was suspended or obscured, and he wound up by exposing the silliness of the argument sought to be taken from the Jewish Church in support of the pretension of an invisible Church in the Christian Dispensation.

As he was bringing these explanations to a close the Countess de Roye arrived, bearing a message from Claude to say he would be ready to meet his Lordship at her house at three o'clock, should that appointment suit his convenience.

THE CONFERENCE.

The meeting took place accordingly, and after an interchange of respectful assurances in the most graceful manner on both sides, Bossuet opened the conference on the subject of the Church's authority.

It is known, because the principle is proclaimed by the reformers, that self-guidance, or everyone's individual judgment as to what he is to believe, or not to believe

according to the Word of God is the inherent right of every Christian in forming his creed, and that consequently independent inquiry for this purpose is, at once, a correlative right and obligation. But in contravention of this fundamental principle, as they hold it to be, they insist also on an authority to control the religious faith of their members just as much as the Catholic Church. This inconsistency between principle and practice Bossuet applied himself to, in the first instance, by referring to the four acts of the Calvinistic book of discipline noticed in his *Exposition*, and treated of, as we have seen, in the conversation he had with Mademoiselle de Duras on the day previous.

It may be useful to recal these acts one by one, to see how Claude endeavoured to escape the difficulty, in which they placed him respectively.

The first is from chapter v. under the title "Consistories," Art. xxxi., where it is ordained that "disputes about doctrine should, if possible, be determined by the Word of God in Consistory, but if not, the matter is to be referred to the Colloques, whence to the provincial, and finally to the national, synod, where the entire and final decision was to be passed according to the Word of God, in which decision, if anyone should refuse to acquiesce point by point, and with an express disavowal of his errors, he is to be cut off from the Church."

The difficulty in which this ordinance placed Claude was, how it was possible to reconcile the principle of self-guidance, and private judgment inherent in every man according to the doctrine of his communion, with the obligation under pain of excommunication of submitting to the decision of their synods. On one side, freedom beyond all restriction was insisted on, whilst on the other, coercion without resource was enforced, and the question was, how were these contrary positions to be reconciled?

Claude entering on his explanation renewed his expression of respect for his opponent, and after admitting the difficulty to have been correctly stated in the words quoted, he went on to say, that these words were intended to convey that there were different degrees of jurisdiction, as

pointed out in their discipline, but that throughout the force of the decision was to be referred to the sole Word of God, and that, as to the allegation, that the Word of God had been proposed in the Consistory, from which, nevertheless, there was a right of appeal, and as to the inference sought to be deduced therefrom, that the final decision in synod, from which there was no further appeal, appertained to the Word of God, not as taken in itself, but as declared by the final decision of the Church, that allegation was not what was meant by them, because they held that the decision was altogether attached to the pure Word of God, to which the Church did no more than give expression from first to last in her assemblies, but that these assemblies were established with different degrees of authority to afford time to those, who might be in error, to set themselves right. On this account it was, that, in the first instance, they refrained from excommunication in the hope entertained by the Consistory, that in a higher assembly, such as the Colloque, and still more in a provincial synod composed of a larger number of persons, and of persons perhaps more to be respected, or, at all events, less to be suspected, the party concerned would be more disposed to listen to the truth. For the same reason the Colloque and provincial synod used similar moderation from a like motive of charity, but once the national synod had spoken, it being the last human remedy, no further hope remained, and then recourse was had to the final sentence, that of excommunication, as the extreme exercise of ecclesiastical authority. However, it was not to be inferred from this that the national synod looked upon itself as infallible any more than the preceding tribunals, but that everything else having been tried, recourse was had to the only remaining remedy.

The next difficulty was taken from the Synod of Vitre, as reported also in the book of discipline. It relates to the letter of deputation sent forward by the various churches with their deputies to the national synod containing the following oath:—"We promise in the presence of God to submit to everything, that will be decided in your holy assembly, persuaded as we are that God will preside thereat, and guide you by His Holy Spirit in all truth and equity by the rule of His Word."

The difficulty here presented was more serious than the preceding one, in as much as in the former case dissent and consent were required only *after* the synod had spoken, whereas in the present case they were required *beforehand*, that was *before* the synod had even assembled to deliberate.

Claude explained by saying that the promise made previous to the national synod was grounded merely on the hope that the synod would follow the Word of God, and that the Holy Ghost would preside thereat, which, however, did not mean that there was an entire certainty thereof, and that moreover the term "persuaded, as we are, that," was only a polite manner of expressing a condition without wounding the reverence due to so great an assembly, or the favourable presumption to be entertained as to its mode of proceeding.

The third difficulty arose from the condemnation of the sect of Independents recorded likewise in the book of discipline. They were condemned because they asserted that each particular church should be allowed to govern herself *without any dependence elsewhere in ecclesiastical matters*. This proposition had been condemned in the Synod of Charenton as hurtful to Church and State, and as opening the door to all sorts of irregularities and extravagances, doing away, at the same time, with all remedies, and leading to the establishment of as many religions as parishes.

The difficulty arising from this treatment of the Independents was, that no matter what number of synods were held, if people did not consider themselves bound to submit to them, the evil complained of with respect to the sect was still inevitable, and the door was open, not only, for the establishment of as many religions as parishes, but, as Bossuet observed, as many as there were heads.

Claude, however, endeavoured to explain by saying, that with regard to the authority of his Church and her assemblies there was something in them that agreed with the Catholic Church, and something also that agreed with the Independents, with the Catholic Church in so far as that ecclesiastical assemblies were useful and necessary, and that it was essential to maintain subordination, with the Independents in as much as such assemblies, however numerous they might

be, were not, however, infallible. This being so, they were obliged to condemn the Independents who denied not only the infallibility, but moreover, the necessity and utility of these assemblies, and of such subordination. It was in this, he observed, that Independentism consisted, and he added, that to maintain it was to overthrow order, and give room for as many religions as parishes, there being no means left for any agreement, whence he concluded, that whilst it was understood that ecclesiastical assemblies were not infallible resources, it sufficed, however, for the condemnation of the Independents, that they were useful.

These three difficulties were presented by the book of discipline printed at Charenton in 1667, and there remained but one difficulty more taken from a book of a Mr. Blondel, entitled *Authentic Acts*, printed at Amsterdam in 1655. It consisted in a resolution of the national synod of Sainte-Foi held in 1578, which appointed four ministers to assist at an assembly convened to treat with the Lutherans about a *formulary for a common profession of faith*. These ministers were empowered "to decide every point of doctrine, as also all other points that would be submitted for deliberation, and to consent to this confession of faith without even communicating further with the churches, in case time did not allow it."

Bossuet pointed out two things in this resolution, one was, that the entire synod compromised their faith by placing it in the hands of four individuals, a thing more extraordinary by far than to see individuals submitting to the whole church, and the other, that the so called reformed church showed herself but little satisfied with her confession of faith, since she agreed to its being altered, and that in points so important as those in controversy with the Lutherans, including even the Real Presence.

Claude replied by saying the object of the synod was to meet the Lutherans in coming nearer to them, the Calvinists, or at least to establish a mutual toleration, which did not require of them to make any alteration in their faith, which they held to be unchangeable, and that moreover, whilst the synod granted unlimited power to the four ministers, it should, nevertheless, be understood that acts of the kind were

subject to ratification in case the deputies overstepped their instructions, like the ratifications required in treaties agreed to by the plenipotentiaries of princes, and other cases, which always suppose the condition of ratification by the prince, a condition, which, although not expressed, is attached of their own nature to all such vicarious transactions.

Having dwelt at considerable length, and in a clear and confident manner on these difficulties, "M. Claude," observes Bossuet, "addressing himself to me, said, that just and impartial as he believed me to be, I would accept from him an explanation of the articles of the discipline of his church, and of her religious sentiments in the same way as I might well expect of him to agree with me in what I might have to explain of our sentiments and our councils, such, for example, as the Council of Trent."

"I replied," continues Bossuet, "by observing, that if there was question of simply explaining their rites, if one could employ such an expression, or their mode of administering the Word, or the Sacraments, or holding their synods, I should by all means accept his explanations on such subjects, as being better informed than I could pretend to be, but I considered that it happened to those of his religion, as to all others who went astray, to fall into contradictions with themselves by being forced to establish what they had denied, and that I knew they denied the necessity of accepting the decisions of the Church without first examining them, whilst I held the infallibility of the Church to be so indispensable, that those who denied it in speculation, could not avoid insisting on it in practice, if they would maintain any kind of order amongst themselves. But if there were question of pointing out any contradiction in the sentiments of the Catholic Church, I did not pretend to oblige him to accept from me whatever explanations I would offer him of her sentiments or her councils, and it would, therefore, be open to him to take from their words what inference he liked, and on my part I expected he would allow me the same licence, to which he had no difficulty in assenting.

"I did not intend dwelling to any great length on the synod of Sainte-Foi, as it would take me too far off from the two

propositions which I was desirous to make him acknowledge. I therefore merely replied to his explanation respecting their assemblies, that I agreed with him as to what he had advanced respecting the necessity of ratification, although such powers and compromises were somewhat extraordinary in matters of faith; and I was, moreover, willing to believe that the intention of the synod was not that their deputies should have authority to upset everything. But what struck me, and what he did not appear to have explained in his reply, was that the synod had doubts about their confession of faith, since they authorised the framing of a different one; and I could not see how this was reconcilable with what had been already stated, that this confession of faith contained nothing but the pure Word of God, which everyone knew was not susceptible of any change. As to what he alleged, that there was question only of bringing over the Lutherans to more reasonable sentiments, or, at least, of establishing mutual toleration with them, two things stood in the way. (1^o) That a power was spoken of to decide all points of doctrine, which manifestly comprised the Real Presence which the Lutherans would never surrender; (2^o) that to establish mutual toleration there was no necessity of framing a confession of a common faith, but simply to pass a synodal decree, as was done at Charenton.

“M. Claude replied, that the point of doctrine to decide was, if a mutual toleration could be established, and that the confession of a common faith would have done nothing more than proclaim it, which he did not deny could have been done in a synod, as I should admit it could also by a confession of faith, in which there might be an express article to that effect.

“I replied that such a thing was never termed a confession of a common faith, and I asked him if the Lutherans or themselves should retrench something in what one party said for the Real Presence and the other against it. He said, no, whence I said, that each party was, therefore, to remain within the terms of its own confession of faith, with nothing in common between them but the article of toleration. To this he said, there were several other points of agreement¹

I replied 'yes,' but that it was not on these points there was question of coming to an agreement, for what was at issue was the Real Presence with some other points, on which it was impossible to make a confession of a common faith, unless one of the parties made some change, or both consented to some ambiguous phrases, which each could take advantage of in favour of its own sentiments, a thing already frequently attempted, as M. Claude himself would, in all candour, admit. He quite agreed, and even instanced the Assembly of Marbourg, and some others held for the same object. I, therefore, concluded that I had every reason to believe that the synod of Sainte-Foi had a similar object in view, and it would be only trifling with the world to give the name of a confession of common faith to what would present on the face of it such flagrant oppositions on such important points of Christian doctrine. I added yet more, that it was all the more certain, that there was question in point of fact of a confession of faith, as I said, in as much as the Lutherans had already frequently declared against toleration, and nothing could be expected of them in any other way than that which I mentioned. The matter remained so, and I only said that then every one had but to think what he had according to his conscience to believe in a confession of faith, which an entire national synod had consented to have changed.

"In reference to the letter of deputation, which the particular Churches sent to the national synod, as M. Claude was explaining that the oath comprised in that letter of submission beforehand to every thing, that would be decided in the synod contained a condition, I interrupted him by a short word, saying yes, they *hoped* well of the synod, *without, however, being certain* with regard to its decisions, and, whilst awaiting what would be done, they did not wait to swear submission to it. M. Claude having observed that I had interrupted him, and asking me to allow him to finish what he wished to say, I became silent. But after having discussed the matter of Sainte-Foi, I said that I deemed it necessary, before proceeding further, that I would tell him in a few words what I thought of his doctrine, in order that we might not be speaking in the air; and I said to him, You say, sir;

that the words, *persuaded as we are, that God will preside thereat, and will guide you by His Holy Spirit in all truth and justice by the rule of His Word*, as contained in the oath referred to, are only a polite manner of expressing a condition. He agreed; and resuming I said, let us reduce the proposition into its conditional form, and we shall see what meaning it will have. It will be this, I swear, that I will submit to everything that you will decide, *it being supposed, or on condition, that what you will decide will be in accordance with the Word of God*. Such an oath is nothing better than a manifest illusion, because in itself it asserts nothing, and I could swear it myself to M. Claude, as he likewise could swear it to me. But in this there is evidently nothing of serious import, whilst as a sign that in point of fact something more particular was meant, this oath was only taken to the synod, which spoke in the last resort, although, according to M. Claude, it could as well, and for a reason equally as good, be taken to the consistory, to which submission was just as much due as to the synod, supposing it to have the Word of God for its guidance."

Thus far Bossuet pressed his opponent on the infallibility of the Church showing, that in this as in other matters, the reformers were in flagrant contradiction with themselves by denying in doctrinal utterances what they upheld in practice with the utmost rigour; and we are now arrived at what we may call the most acute and critical point of the discussion, in which Bossuet had to establish the two following propositions:—

1°. That, whilst the reformers acted as if holding the authority of the Church to be infallible and incontestable, it was, nevertheless, a fundamental principle of their teaching, that every individual, man or woman, however ignorant he or she might be, was bound to believe that they could better understand the Holy Scriptures than all the councils of the Church, and the entire Church herself.

2°. That there was a point, at which, as a consequence of their teaching, a Christian was bound to doubt, if the Scriptures be inspired by God, if the Gospel be true or false, and if Jesus Christ was a Teacher of truth, or a public impostor.

But as the treatment of propositions so important would occupy space beyond all reasonable limits in a single number of the I. E. RECORD, I must reserve the continuation of this celebrated conference for a further number of that invaluable periodical.

THE AUTHOR OF THE "CLAIMS OF THE UNINSTRUCTED DEAF-MUTE TO BE ADMITTED TO THE SACRAMENTS."

HAYNES' OBSERVATIONS ON THE STATE OF IRELAND IN 1600.—III.

NOW the waie to Suppress thes Rebels, is to plant Garreson's in thes Neighbour parts, and that in this manner as the Lorde Gray had plotted, namelie, att Balemacoora, 200 Foote and 50 Horse to shutt him oute of his Countrey, Greate Glen;¹ at Knockloughe, 200 Foote and 50 Horse to answeere the Countie of Carloo at Arco; at Wiclo 200 Foote and 50 Horse to defende that side towards the Sea; in Shileloghe 100 Foote to cutt him from the Cavenaghs and Wexford; and about the 3 Castles 50 Horse, which would defend all the Countie of Dublin, and 100 Foote at Talbotts towne which should keepe him from the Countie of Kildare. Soe that he shall stirr no way, and then will his adherents aforenamed leave him, and shall by noe meanes keepe his Countreye saufe; By means whereof he shall be so tossed that he should not be able to stand one year. But towards the Effect of this Business and Service their must be sufficient Captaines appointed, and suche as knowe the course of those Warres, and not suche as are rawe therein as often are sent out of England; By whose meanes the matter would come to ill Successe. The Service havinge a good ende and thes murdered Rebels brought under, It is necessary that proclamacion should be made, to call in suche as would come in, which will be in manner all uppon Condicion whatsoever unarminge them altogeather, and takinge theire best men for Hostages that none should revolt; and so to place them in

¹ *recte*, "out his great Glenn."

Leinster, and there to geve them sufficient Livinge, whereupon they maie Live, and use Civill Trades and manuring the grounds as good subjects, the Landes of the Birnes and Toolles which Pheagh MacHugh hath, and the Landes of the Cavenaghes which are in Rebellion nowe, and other Lands which will fall to her Majestie there, will be Large and spacyous enough for them, for yt is 20 or 30 Miles wide; and uppon like proclamacion to be made amonge them all the same tyme, upon like assurance, to transferr them to Ulster with their creete, that they maie Likewise manure that and Live as becometh subjects. For they should be Tenants to Englishmen and be placed here and there, and not dwell togeather as nowe they doe whole Nations and Sectes. Soe shall they not be able to execute their Conspiracies as they have done.

And theis Englishe shall yeld her Majestie suche a competent Rente, as they maie both well live and besides contribute towards the maintenance of suche Garresons as shall be placed and contynue amonge them, as the Romaines did att the conquest of Englande, who raised upon the Countrie a Certaine Contribucion called Taxes to maintain their Legions, which they placed in sondrye partes of the Realme, and because this course was not taken when Ireland was conquered by H. 2, the Irishe soone discontynued their obedience. And because this was not regarded at the plantinge of Munster, it stood totteringly and straungely in daunger of a Relapse. And although some maie thincke that yt were as good or better that the Rente should be whollie paide to the Queene's Majestie, and that all allowance should be defrayed by discrecion as occasion should require, It is not soe; for thereby yt growethe That in tyme of anie shewe of Peace the Garresons are discontynued, to the layinge open of Opportunitie to the evell disposed to Rebell and for foreign Enemies to invade; whereas were the Garresons contynued theis hazardes might be stopped; and to rayse sufficient allowance for theis Garresons, the Landes maie be thus rated, 7^s. vii^d everie plough Lande which is not much above 1*d*. of the Acre. And in Ulster there are, as by recorde appeareth, 9000 Plough-landes everie of which conteyneth 120 Acres at 21 Foote the Pearche. Soe that yt

conteyneth in the whole 124000 Acres, and yett the Rents amounteth yearlie to £18000. And because the Countie of Louthe being a parte of Ulster contayneth 152 Plough Landes is not whollie to Escheate to her Majestie, because they contynued dutifull in all theis Warres, there is 4 or 500 Plowlands maie paie xx^s yearlie towards the maintenance of Soldyers, Soe that 2 or £300 be to be deducted out of the £18000. It maie be raysed by the Fishinge there and by an increase of Rente upon the best Lande, and this £18000 will be Entertejment for 1500 Soldyers, with some overplus towards the paie of the Victuallers of theis Garresons in Ulster, whiche Garresons are to be of 500 men apeece, to be placed

1. The one at Siralan¹ or about Loughfoyle there.

2. Att the Forte above Lough Erne, Out of which wardes to be taken for the Guardinge of Fermanagh, Bellick, Ballychannon and all the Straights towards Conaught.

3. The Thirde and last to be in their Forte att Monachan and Wardes to be drawn out of yt to keep the Keys of that Countrye both downwardes and also upwardes towards Orills² and the Pale, some at

Some at	{	Eniskelyn.
		Belturbert.
		Blackforte.

And soe alonge the river.

And necessarie yt were, that by theis Forts a State of a Towne were planted and Merchants and other Members to be placed, with Charters fitt for them; which in tyme would wyne manie from Englande to place themselves there, to the greate Benefitt of her Majestie and good of the Countrie.

For by suche means Maryburghe and the Phillips Towne are growne good Townes and the principall stayes of theis partes of Leinster.

Furthermore to have the Countrye devided into hundrede Parishes and Shyres as yt was aforetyme, namelie theis :

The Counties of	{	Downe,	Colran,
		Antrime,	Monaghan,
		Louthe,	Terone,
		Armagh,	Farmanugh,
		Cavan, &	Donergale. ¹

¹ Strabane, Spach-ban

² O'Reilly's

³ Donegal, Oun na-n-gall.

Which Donergall is a fitt place for a Presidente and a Councell to keepe them in awe and to administer Justice. Nowe as touchinge Conaught and the setlinge of like Garrisons and mainteyninge them there, It appeareth by recorde att Dublyn that it conteyneth in the whole 7200 Plough Landes after the former measure, and ys of late devyded into sixe Shires or Counties.

The Counties	{	Clare,	Galway,
		Littrum, ¹	Mayo, &
		Roscommon,	Sligo.

Of which all the Countries of Mayo, the most parte of Roscommon the most parte of Litrum, and a greate parte of Galway and some of Clare is Like to escheate unto her Majestie for the Rebellion of their presente possessors. The which two Counties of Sligo and Mayo are supposed to conteyne almost 3000 Plough landes which accordinge to the former Rate amounteth almost to £6000 p. Annum.

The Countie of Roscomon, having what perteyneth to the House of Roscomon and some other Englishe there planted, is all oute and therefore is whollie likewise to Escheate to her Majestie. So that Roscomon conteyneth 1200 Plough landes which amounted to £2400 p. Annum, which with the former two Counties Rente maketh about £8700; what the Escheated Landes of Galway and Littrum will be yt is not yet knowne because yt must be surveyed, beinge intermingled with the Landes of the Earle of Clanricarde and others, but they maie be supposed to be 1000 Plough Lands; Because soe either of them conteyneth which is in the whole about 10 or £11000.

The other two Counties must remayne till their Escheate appears, yett thus much is known for the Composition of those two Counties, being rated at 16s. everie ploweland, will amounte to above £13000, which togeather with the Rente of the Escheated Landes of those two Counties, which cannot be Lesse then £2000, will yeld paye Largelie for 1000 men and their victualls and £1000 for their Governor.

¶ And althoughe the Reckoninge made uppon them might be somewhat uncertayne, yett the Composition which is xx .

¹ Lischopum, Leitrim.

the Plough Lande, whereof the Acres in Ireland is 439200 it will amount to the Some of £43920, and the rest to be rated of the Escheated Landes which will fall to her Majestie in the said Province of Ulster, Conaught, and that parte of of Leinster under the Rebelles. Now for the placing of Garresons in Conaught there ought to be 1000 men, whereof 500 should be placed in the Countie of Mayo about Clan mac Costulaghes, which shall keepe all Mayo and Burlis of mac William Inter;¹ the other 500 in the Countie of Clanricard about Garadough, that they maie conteyne mac Conhors and Bourk's, the Kellyes and mac Murryes, with all thereabout; for the Garrison that is placed att Lough Earne will serve for all occasions in the Countie of Sligo, for, beinge of neere adioyninge, they maie be in one Night's march in anie place thereof when neede shall require. And as before in Ulster soe there to have two Corporate Townes and another att Athlon with a conveniente garde in the Castle there, where nowe their Governor lyeth, beinge indeede too farr of the remotest places of all the Provinces.

And for the Deputie's lying att Dublyn, the utmost partes of the Countrye, It were fitt he laye about Athie neere that unquiett Countrye where he might more easie overlooke the Moores, the Butlers, the Dempsills, the Kellyes, the Cenors, Oconor, Omoley² and all the heap of Irish Nations which lye without anie to overawe them. To come nowe to Lempster, it must be there ordered as in Ulster, leavinge Garresons in their Forte and plantinge of Englishe in their Countrye between Dublyn and the Countie of Wexford, which although yt be full of mountaines, yett there be good Valleys and Large Feedings which will drawe Inhabitants enoughe. The Land, which is now under Pheagh mac Hugh there cannot be rated because fewe are acquainted with the Particularities thereof. But yt is devided into two Counties, the Countie of Wicklo and the Countie of Fernes. The most of which two Counties should Escheate, savinge the Baron³ of Arclo which

¹ Enter (Spenser), Euter (Description of Ireland, 1598, p. 141). *ιοχταρι* = the Lower, *υαχταρι*, the Upper McWilliam. *Recte*, the Burkes of MacWilliam Iochtair.

² Dempsies, O'Connors, O'Carroll, O'Molloy.

³ baronye.

is the Anciente inheritance of the Earle of Ormonde, and Newecastle is S^r. Henrie Harrington's from her Majestie, and the Castle of Ferns Sir Thomas Mastersone, the rest is about 30 Miles over which conteyne about 2000 Plough-landes which may be esteemed att £4000 Rente p. Annum. Of Lempser being 7 Counties.

The Counties of { Dublyne, Wexford, And Queenes
Kildare, Kilkenny, Towne.¹
Caterlagh, Kings Towne,¹

Theis all conteyne 7400 Ploughlandes amounting to £7400 for composition for the Garreson, which maketh in the whole £11400, which will yeld paie to 100 Soldyers wantinge little, which maie be supplied oute of other Landes of the Cavenaghes which are to be Escheated to her Majestie throughe their Rebellion, thoughe indeede they be her Majesties ancient demeesnes.

Theis 1000 men should be thus placed : 200 att Boallinglort² to keepe the evell Personnes at Glanmalore and the Fastnes thereabouts and all the mountaines of the Omenghes ;³ 200 more att Fernes and upwarde in warde upon the Slane ; 200 at the Forte of Leyx to restreyne the Moores, Osbrig and Ouarall ;⁴ other 200 att the Forte of Offeley to curbe the Conhors, Omolough, MacCoughan, MacCrogan⁵ and the Irishe bordering thereabouts.

Now for Meth, which conteyneth East Northe and West Northe⁶ and of late the Analay nowe called the Countrey of Longfordes is accompted thereunto. Meth itself conteyneth after Recordes 4320 Ploughlandes, Longfords 347. In all 5267 Plouglandes of which composition money will amount to £5207 towards the maintenance of the Garreson.

Because Meth lyeth in the bosome of the Kingdome yt is alwaies quiett ynoughe and neede noe Garreson there, but in the Countie of Longford 200 Foote and 50 Horse at some place betweene the Annaly and the Brenny as about Loughsillon,⁷ soe that they might keepe both the O'Reiley's and

¹ King's Co. and Queen's Co.

³ Cavenagh.

⁵ O'Connors, O'Molloys, MacCoghlan, MacGeoghegan.

⁶ East Meath and West Meath.

² Ballinacorrick.

⁴ Ossory and O'Carroll.

⁷ Loch Sileann.

O'Farrolls and all the out partes of East Meth in awe, because they are Fickle People the charge will be 3400 odd poundes the overplus being £2000 will come clearlie to her Majestie. Mounster Mounster conteyneth by record 1600 Ploughlandes the composicon whereof as the reste will be £1600 £16000 per annum and for defence thereof 1000 Soldyers were necessary to mainteyn yt which will arise to £12000 per annum, and the other £4000 maie defray the charges of the Precedency and Council for the Province. And because the Composicon ought not to be Livyed upon the Landes of the undertakers [who by their graunte from her Majestie ought to be discharged. And therefore that xx^s for a PloughLande must be deducted out of her Majesty's Rente, which is all one because thereby her Majestye shall be discharged of the Precedency and have 1000 1000 Soldyers mainteyned. Theis 1000 men ought to be placed thus: 100 att the Bantry to withstand foreign invasion, and there would be placed a Towne, for the Haven's good and the Fishinge Plentifull. The Lande is escheated alreadye and kepte from her Majestie by force by O'Donnell Mac Carty, that proclaymes himselfe the Bastarde Sonne of the Earle of Clanricarre,¹ 100 men more at Castle-mayne to keepe Desmond and Kerry, 200 men about Kilmore in the Countie of Corke [to Answer both the Counties of Limericke and Corke, 100 men at Corke, 200 men at Waterford, 200 more neere to Musgrywhirk² which are the Countrey of the Burks about Killpatrick. By which places all the Passage of Theeves doe lye which convey their Stealth from all Munster downwardes Towards Tipperary and the English Pale upp unto Mounster, whereof they use to make a common Trade. Necessary yt were that Tipperary had some such strengthe to withstande the evell that is suspected to fall daily there.

Waterford and Corke are too fitt receptacles for the Spaniards arrivall, and not well affected to the English Government, and therefore in them Especially Garresons ought to be placed; and because they shall not grudge at

¹ Clanncare.

² Moserie Whirke, мусеріе чуркe.

other Townes that seem to be free from that charge, there maie be a reasonable rate Layed also upon the reste, not onlie towards theis Garreson's, but also as yt shall amounte above that which maie be required thereunto, to be reserved towards other charges and the Precedency in the North, this Rate, viz. :—

Waterford	...	£100	}	Kilkenny	...	£25
Cork	...	50		Wexford	...	25
Limerick	...	50		Tredaghe ²	...	25
Gallway	...	50		Rosse	...	21
Dinglecashe ¹	...	10		Danclusk ²	...	18
Kinesale	...	10		Mollingare	...	10
Yoghall	...	10		Newry	...	10
Killmallock	...	10		Trime	...	10
Clonmell	...	10		Arthy ³	...	10
Cashell	...	10		Kelly ³	...	10
Fedard ¹	...	10		Dublyn	...	10 ⁴

This charge the Porte Townes may easilie rayse by Shipping, the Lande Townes by Corne and Cattle. For the Victuallinge of theis Forces for the first yeare yt must be whollie out of England from halfe yeare to halfe yeare, and after that the English Pale and Mounster will be well furnished towards it, and be able to supply a greate parte of that charge. And necessarie yt were, that, hereafter when more plentie is to have Stoare Howses and Milles erected in all all those places of Garreson for the Sodaine Victuallinge of Shippes and Soldyers upon all occasions. In which Eng- lande Seemeth very Slack trustinge too much to yearlie supplie of Corne and Victualls that there is no Stoare preserved for anie Sodaine Service, which maie come unlooked for, it maie hazarde the Kingdome. Nowe when by reason of theis Garresons Ulster and Conaght is quiett and the Countrie in peace, there maie be a warr made the more easilie to reforme the abuses which bread the dangers, and yett not Spodenly to remove the forces; but rather to keepe

¹ Dingellechooishe, Δαίγγεαν υι; Chuir; Fethard, Fioth-Δρω.

² Drogheda, Dundalk; Droichead-Δαχα, Dun-Dealgan.

³ Ardye, Kells; Δαίτε-Δαχα-Τηρωισαθ, Cenonoad ⁴ 100.

them there, which shall be unto her Majestie noe more charge then nowe yt is in the tyme of most quiett. For her Majestie maie have the good Soldyer brought upp to be employed in anie good service placinge newe men in their places. And if it please her Majestie she maie withdraw some of them till she seeth the Countrey not to require them, and returne their paye into her own Threasurye.

Things beinge thus ordered for the Suppressinge of theis rebelleous People, and the Realme beinge quietted, It is to be considered howe the Reformacion of the Lawes, Customes, and Religion maie be wrought; and because it will be harde to Alter the comon Lawes there in all pointes, and to make new Statutes repealinge all the former, It were good to redresse onlie the abuses of them by Parlyament, wherein because the higher Howse will be of necessity of the Irishe, that maie perchance be even head stronge.

It must be handled as Kinge Edwarde did amonge the Lordes of the Cleargy whoe were not to be matched by the Temporall Lordes, and therefore sent wrytts amongst the most worthie Gent, and made them Barrons of the Parliament, whereby their Obstinacye was sufficientlie curbed, and soe yt maie be in this Business of the Reforminge of theis Irishe Inconveniencies.

And therefore for the better reforminge theis troubles yt followes in truth, the Realme should be devyded into Shires, Shires The Shires into Wappentake or hundreds, Hundreds hundreds into Tythings, as yt was in the tyme Tythings of Alured or Alfrido, when Englande was infected withlike Comon Robbers as Irelande now is, and the Borsholder or, Tithingman was bound to Looke to all within his Tythinge and to prosecute all lewde personnes; yf he fayled the hundred was bounde, yf the hundred fayled, the Wappentake must, yf not the Wappentake the whole Shire wou'd endeavour to finde out suche Offenders; which wrought suche Effecte as yt soone redressed manie evells as indeede yt would doe yf yt were practized in Ireland.

But because a Borsholder or Tythingman is noe meete Officer to comande, to keepe Gent. or noblemen, who indeede have iust meanes to be looked into because of their wilfullnes

Sufferinge their Children and base Sonnes to come headlonge to manie mischeifs against the peace of the Countrey: It were good that one of them were bounde for another; That for feare of Loosinge their Landes they maie finde out the offenders, and that they were Sworne to their allegiance and fealtye to their Prince, for manie of them have taken their Oathes, and receaved the Sacrament att the handes of a Priest, which they hold a greater bande than their allegiance to their Prince.

And where heretofore yt hath bene accustomed that the Lordes and greate men have had onlie the overlookinge of the inferryor sorte, It hath bene to the greate preiudice of the quiett of the Countrey; for though att the first conquest yt was graunted them by Charter, that they should have Tenants to hold of them by suche Services, they onlie upon occasion, when the Lorde Deputies have called them, have raised greate Somes of money upon their Tenants, and gathered a Troope of Rascallkerne¹ to follow them, who have more Spoyled the Countrey where they have been, then the open Enemies would doe. And, therefore, this kinde of Government of the Nobles is most unfitt and their Graunts veye unfitt, because the Grauntes being formerlie made to awe the Irishe, nowe it is used to the preiudice of the Queene herselfe; and thoughe perhapps some of this great Lordes maie thincke he hath wronge yf the former course should prevent him of former Services, yett yt were most necessarie that enquiree be made by Commission under the great sealle to knowe everye man's Tenure, because manie usurpe those Services unto themselves which are due unto her Majestie, and what wardshipp they uniustlie challenge, and what Englishe holdings they have translated to Irishe and Thamistry Thamistry,² and manie other lawfull proffitt which they nowe wrongfully withold from the Queene, which as is supposed will amounte into £40,000 per Annum, whereof she is nowe defeated.

In which Comission should suche discreete men be used, as might signify the should by no meanes loose their Lawes,

¹ loose Kerne (Spenser).

² Tainistrie.

but be brought to the English order, and have their Landes confirmed unto them by her Majestie, Soe that they may be the better assured of her Lande then nowe they be; For indeede they are nowe degenerate and become Irishe to whom theis grauntes were made. Soe that yf all theis grauntes were made voyde they were not wronged, because they are more to be blamed then the meere Irishe, who become more Civill, and they become more Wyld than the Irishe, and more hatenge the Englishe calling them Sasonia,¹ which is a kinde of Vyle Raylinge, affirming that they onlie have right unto their Lande, And that the Englishe onlie intrude uppon them, because their Ancestors, they saie, Conquered the Lande, and that they ought not to be touched, but to beare rule amonge themselves even as they liste, and to be deputies as their Ancestors were, and not the Englishe, and therefore yt hath bene feared to plante that Countrye with Englishe lest they should altar their nature as the Lanes² did in Edward 2 tyme, who turned to the Scott, and favoured to bring him in and make him Kinge of Irelande.

But yt is not the nature of the Countrye that altereth men, but the badd myndes of such as revett³ to be wicked Libertines, although comonlie yt appeareth that they must wyne the Least, rather than the leaste the most to their manners. But suche is the force of good Government and discreet Carriage of men in office, that, thoughe they be fewe that beganne to follow vertue the more will be wonne to follow them. And therefore sith in Irelande, there are most Irishe, and some Englishe; It is conveniente that a course were taken to bringe them to Conformitie of manners to be one People, And to intermingle them soe that the Irishe maie favour of the good manners and discipline intended by daylie conversation with the Englishe, and to disable the Evell ones to hurt the good, which can by noe meanes better be done than by making an Irishman Tethingman to take the Excepciions which he else might take of

¹ "Alloonagh, with as great reproach as they would rate a dogge;" SACRONACH = a Saxon. Cf. *oo oul co SAXOIB, to go to England (Four Masters, an. 1565).*

² Lacies.

³ revert?

Parcialitie *parcialitie*, But the head boroughe, namelie, the chieff of the Luth¹ to be an Englishman, or an Irishe of Speciall assurance, And as for the head of the hundred to be an English of Speciall chiefe to be a Piller to the Burough Hundred under him. A hundred after some conteyneth a hundred Villages, of some a hundred Plowlandes which the Saxons called Cantred, and Cantred as is recorded in the black Booke of Irelande² conteyneth 30 villages Ferrll³ which some call Quarters of Lande and everie Villata ront⁴ 400 Cowes and they be devyded into 4 heardes and everie Villata conteyneth 18 Ploughlands as yt is there sett down.

A Borrough Signifieth a free Towne whose principall Officer is called a head bororighe,⁵ and is to undertake for all the Dwellers underhim havinge for the same Fraunchesies and Priveledge graunted them by the Kinge, and thereof called a Francke Pledge or franc plegium. But franc plegium is not a Free Towne att this Daie, but a mayne pledge of 100 Persones more or less and Borgh in the Saxon Signifieth a Pledge or suretie; Nowe because theis Irishe stande muche upon their head and septe of their kynne, and contynue their surnames from one Generation to another, It were necessarie that all of them should take upon them some name accordinge to their Qualities of Bodye or minde or other Facultye or Trade, or of their place or of their Dwelling, that in tyme they might forget their sept, and not be combyned as they are together to such mischievous practices for Love or allyance to their Kynne. And that all suche as nowe hereafter shall take upon them O or mac, which are names given and affirmed by the head of the Septes, should be innhybited soe to doe.

Moreover everye man ought to be addressed and appointed to some Trade of Leife that cannot live of his Freehold, and should be thereunto tyed and bounde to followe yt either manuell, intellyctall or mixed, that is to husbandrye or handy Craffe Artes and merchandize to the

¹ lathe.

² of the Exchequer, or of Christ Church.

³ villatas terrae.

⁴ recte, "can maintain."

⁵ head-borough.

Handy Craffs and husbandrye; the Sroighs¹ and Horseboyes are to be trayned which use their Strength to Stealth and Villainy. And yt were good that fewer Cowes were kepte which able personnes chieffie followe, Nursinge also theeves, and that for everie xxtie Cowes a Plough might be kepte for Tillinge for yt is most cause of manie mischeiffes there and of Dearth in Englande the want of Ploughes and keepinge of two manie Cattle. The Sonnes of Noblemen and Gent. should be trayned upp in vertue and in every parishe should be an inferryor Schole-master of Grammer for Learninge is of force to Temper the vilest and rudest nature.

Emollit mores nec sunt² esse feros.

There shall be a Provost Marshall also to take upp all Bards, Carowes, Jesters, and such ronnagates and to ponnish them accordinge to their desertes; althoughe the Sherriffe maie doo much good, yf he be diligente in his office, yett yt were not good to give that Power of Leife and death into his handes, because he maie be partiall and rigorous, having Benefitt by the death of such as shall be thus apprehended.

As for the Reformacion of Religion yt must not be done with rigor but mildlie begone and settled among them; and because our English Ministers by their Lewde Lives and little paines have given them a cause of hatred of their Profession; It were good that some Godlie one of their owne Nation were appointed to that work, whoe shall wynne more than manie others to some inclynacon to Godlie towardnes; moreover they must be restreynd from sendinge their Sonnes to the universities beyonde the Seas, and that from beyond the Seas wynne³ over to perverte them, as indeede there are manie that Lye in sondry corners Lurkinge that carry more to Affect the Romish Religion then all our men can doe to drawe them to the Christian Religion.

The Churches also are to be repaired and to be re-edified which are even with the Grounde and most unseemelie which loathe men to enter.

It were convenient that convenient waies were made in

¹ Stocaghe, *i.e.*, a boy attending on a kern, as Spenser says, "becommeth a horseboy or stocah on some kern."

² sinit.

³ runne?

the Woodes of 100 yardes broad for more saufe Passage of Travellers whoe are robbed and murthered therein. Also there were Bridges builte over the greate Rivers, and that all Fordes were stopp'd, Soe that all Passengers should pass over the Bridges, upon which Bridges also should be Gates and Gate howses to Stopp Night Stealthes which are commonlie driven in by waies; And by the high waies here and there should be Townes builte Corporate and made market Townes, and the Passage soo Stopte that Passengers should of necessitie passe through them, whereby manie Stealthes and other dangers might be the more easilie prevented, and the People by frequentinge those market Townes might learne the more Civilitie. And by those Townes the Countrye would be enriched the more, because men would bringe thither the Fruites of their Trades, and seeinge their Laboures profitable would endeavour the more Industriouslie to increase wealth by paine takinge. And in theis market Townes and not elsewhere, as nowe they doe Secretlie bringe all Cattle and Garrons¹ to be Bought and Sold, and not abroad in covert places, which could be a meanes to stopp manie Stealthes, For feare that yf they brought them to the market they might be descryed. Manie suche Townes have been in Ireland; But when the Irishe soc prevayled againste the Englishe, they brought them to nought, whereof the Ruines yet appeare, of some of the Names onlie and nothinge else.

Nowe after this pacification the Reformation should rest as before in a Deputye or Iustice over whom it were convenient A Lorde Lieutenante were placed, a man of most noble regarde of Englande, whoe should not discountenance the Deputye but strengthen him in those things that he doth for the Establishment of Justice and Reformation. Knowinge this, that as the Case standethe nowe manie practices are wrought to the hinderance of that which might worke the good of that Realme, which by the Countenance and good Carriage of the Lieutenante would be qualified and things better managed. And the Lord Deputye to have more

¹ ζεαρράν, a work-horse; ζεαρράν άρο, a hobby.

absolute power and not be so controuled from the Counsell here, but that what the Deputie and Councell doth yt should stande because yt cannot be that they maie be directed from hence what to doe. Therefore presente occasions must have such consideracions and execucion as the nature of the cause requirethe. Which can by noe meanes be foreseene here, neither maie they stay for direction from hence, Sith in the meantime opportunitie maie passe and the advantage of the tyme and occasion be loste, yett is he in some particular thinges to be restreyned, as that he shall not Sell noe Offices for money nor pardons nor protections for Rewarde, nor suche like. The Libertie whereof maie be an occasion of manie Inconueniences.

THEOLOGICAL QUESTIONS.

I.

LETTERS REQUIRED FOR ENTERING INTO A RELIGIOUS ORDER

“Quas litteras mecum habere debeo ut ingredi liceat in Ordinem Religiosum proprie dictum?”

Nullis opus est nisi Testimonialibus. Ne ad ordines quidem sacros suscipiendos requiruntur litterae sive Excommunicationis sive Dimissoriales. Professio enim Religiosa in Ordine proprie dicto excardinationem ipsa efficiet. Ante Professionem Solemnem Superiores Religiosi litteras dimissorias subditis suis dare non possunt, nisi pro prima tonsura et ordinibus minoribus.

II.

DUPLICATION.

“Could a priest duplicate on a Sunday when the following circumstances are present?

“1. A parishioner dies on Saturday morning after the priest has broken his fast.

“2. The friends are most anxious to have Mass at the house before the burial takes place.

“3. The burial is to take place on Sunday. Very many of the

friends and relations will not hear Mass on that day, as the house is a long distance from the parish church.

“4. Should the priest have Mass at the house he is certain to have a large number of people present, the full of an ordinary country house, say between 30 and 40.

“5. Should he celebrate Mass at the house on Sunday he is certain to receive a larger Honorarium for his labour than on any other day.

“VICARIUS.”

The case made by our correspondent is not one of those in which the Common Law allows a priest to say a second Mass the same day. Consequently a mere declaration from the bishop will not suffice. If then duplication be at all lawful in the circumstances stated by “Vicarius,” that must be in virtue of the dispensing power communicated by the Formula vi.^a

We need not delay to explain at any length that the delegated faculty is very often available when a bishop could by no means say that the circumstances were such as to warrant him in deciding that the Common Law sanctioned duplication. He has power to dispose in the Common Law ; but only for a very good cause. Does such a cause exist in the case before us ? The last point mentioned by our correspondent is here of no account. Neither can an affirmative reply be at all thought of, unless owing to some very special circumstances the funeral cannot be reasonably deferred. For really attendance at a wake during the time of the Mass on Sunday, can be allowed only to very few. But if the funeral must take place on Sunday, and if it would be unreasonable to expect those who attend it to go also to the parochial Mass at a distance, there is sufficient reason for seeking and granting permission to duplicate. “Vicarius,” however, is supposed not to do so without receiving the faculty, and obviously, even in the hypothesis last made, the favour may be refused on account of inconveniences that may be apprehended as likely to follow if it were granted.

P. O'D.

LITURGICAL QUESTIONS.

I.

QUESTIONS REGARDING BENEDICTION OF THE MOST HOLY SACRAMENT.

1. "A few evenings ago I went into a Church where devotions were going on. The door of the Tabernacle stood open and the Pyx covered with its veil, was exposed inside the Tabernacle. After the usual prayer *Deus qui nobis*, etc., had been sung, the officiating priest extracted the Pyx and gave Benediction with it. This being to me a new practice, I made enquiries, and was told that Cavalieri approved of it.

"May I ask (a) is it in keeping with the Rubrics or Decrees to extract the Pyx from the Tabernacle and bless the people with it? (b) If in the affirmative, may a priest do this as often as he thinks it conducive to the promotion of devotion among the people, or does he require the permission of his bishop?"

"SACERDOS."

2. "I would feel obliged if you would kindly answer the following in the RECORD:—

"Is it correct to have two Benedictions of the Most Holy Sacrament in the same Church on the same day;—for example, one after Mass, the other at the evening devotions?"

"A SUBSCRIBER."

3. "Would you kindly answer the following queries in your valuable journal, and oblige,

"A CONSTANT READER."

"When Benediction of the Most Holy Sacrament is given at the evening devotions of Sundays, etc., it is usually preceded by the Rosary and the Litany of the Blessed Virgin. Now the following difficulties suggest themselves—(a) Is the prayer which the priest sings after the Litany to be changed according to the season as in the Missal, or is the prayer given in the Ritual *Concede nos famulos*, etc., to be used all seasons?"

"(b) Is there any authority for saying the prayer of the day with the *Deus qui nobis*, etc., after the *Tantum Ergo*? Hughes, as far as I remember, speaks of saying the prayer of the day after the prayer of the Litany, but this seems contrary to what De Herdt has (vol. 3, n. 74); that without an indult it is not lawful to add to the Litany of Loretto;

though perhaps he is to be understood as referring principally to making additions to the petitions of the Litany. On the other hand, I can find no authority for adding the prayer of the day to the *Deus qui nobis, etc.* De Herdt does not even contemplate the case."

1. The practice referred to by our esteemed correspondent "Sacerdos" though rarer than it was in times past is by no means new. As early as the year 1602 it was before the Congregation of Bishops and Regulars. By a decree of this Congregation bearing date 9th December of that year, and by subsequent enactments, which bring us down to the time of Benedict XIV. the rules regulating this practice were laid down.

According to these rules a priest may on his own authority open the door of the Tabernacle, and expose to the assembled faithful the Pyx or Ciborium containing the Blessed Sacrament, taking care, however, that the Ciborium be covered with its veil of silk, and that it be not taken from the Tabernacle. This, a priest *may* do without the express permission of his bishop, but it is for himself to decide, whether, especially in places where no such custom has existed, it would be prudent to do it. But without the bishop's leave a priest cannot take the Ciborium from the Tabernacle to bless the people with it or to permit them to adore the Consecrated Species which it contains.

These two statements are clearly contained in the decree of the Congregation of Bishops and Regulars referred to above. "Si quandocumque" it says, "*privata ex causa Sacrosancta Eucharistia exponenda videbitur a Tabernaculo nunquam extrahatur, sed in Pyxide velata in aperto ejusdem Tabernaculi ostiolo cum assistentia alicujus Sacerdotis stola et superpelliceo induta, et cum sex saltem luminibus cereis collocetur.*" By a *private cause* the Congregation means a cause, not submitted for the approval of the bishop, but considered sufficient by a priest charged with the care of a church. For such a cause a priest may expose the Ciborium containing the Blessed Sacrament in the open Tabernacle, but he may not take the Ciborium out of the Tabernacle, and hence may not bless the people with it. For, to use the words of Benedict XIV. "Si Sacramentum non debet a

Tabernaculo educi facile intelligitur in designatis casibus non esse illud efferendum . . . et cum eodem benedictionem impertiendam,” (apud Gardellini Instructio Clementina).

To the questions proposed by our correspondent, then, we reply: (a) It is not against the Rubrics or decrees—*servatis servandis*, of course—to take the Pyx or the Ciborium from the Tabernacle and to bless the people with it. (b) A priest may not do this as often as he pleases, nor may he do it even once without the express permission of his bishop.

2. From what has just been said in reply to the preceding question the answer to the question of “A Subscriber” may be inferred. For from the decree there cited it follows that the Most Holy Sacrament cannot be exposed publicly, that is, outside the Tabernacle, whether it be shut up in a Ciborium, or placed in the Remonstrance, unless by permission of the bishop. This is still more clearly contained in another decree of the Sacred Congregation which we subjoin: “Nullo modo convenire nec posse per Regulares neque Saeculares publice exponi (Sacramentum Eucharistiae) sine expressa licentia Ordinarii, et ideo omnino prohibendos contrafacientes.” (Apud Gardellini, *loc. cit.* n. 4.) Now as far as we know there is no decree limiting the number of Benedictions of the Most Holy Sacrament in a given church to one in the day. Hence a bishop may, if he so wish, give permission to have Benediction in the same church two or more times in the same day. With such permission, then, Benediction may be repeated; without it, or simply on the authority of the priest in charge of the church, it would not, as is clear from the decrees given above, be lawful to have a second Benediction.

3. (a) The question regarding the prayer to be recited after the Litany of the Blessed Virgin when sung at Benediction was discussed in the RECORD, third series, vol. iii, p. 314. The opinion there expressed is that the prayer should not be changed with the seasons, but should be always *Concede nos*, &c. The reason advanced seems to us unanswerable. The prayer *Concede* is the prayer, and the only prayer, given after the Litany in Pustet's edition of the Ritual, every page of which was submitted to the Sacred

Congregation. Now, it is well known that this Litany is sung at Benediction at all times of the year. Hence we are of opinion that in so accurate an edition of the Ritual as Pustet's professes to be, some note should be inserted telling us to change the prayer of the Litany with the seasons, if the Sacred Congregation considered that such a change should be made. From the absence of all note or sign to that effect we are forced to conclude that the prayer is not to be changed.

(b) The prayer of the day, that is, the proper prayer of the Feast or Office celebrated on a given day, may be recited at Benediction of the Most Holy Sacrament, except on the Feast and within the Octave of Corpus Christi, as is clear from the reply of the Sacred Congregation to the following question :—

In Oratione quadraginta Horarum, eoque magis in Festo Corporis Christi, duplicibusque primae et secundae classis quum populo benedicitur post *Tantum ergo* etc. quaeritur.

“An unica tantum Oratione de Sanctissimo Sacramento dicenda sit vel addi possit aliqua collecta nempe Principis etc.”

To this question the Sacred Congregation replied :—

“Affirmative in Oratione quadraginta Horarum et duplicibus primae et secundae classis, negative vero in Festo et per Octavam Corporis Christi.”

Hence not only the prayer of the day but any approved prayer may be said. And furthermore it would seem that the number of prayers which may be said need not be confined to one. Indeed, according to Hughes (*The Ceremonies of High Mass*, p. 135), it is customary in Rome to sing at the Benediction the prayer of the feast, the prayer for the Pope, and all the commemorations made in the Mass of the day.

We have stated that these prayers may be said after the *Deus qui nobis*, but we see no reason why they might not just as well be said after the *Concede* which is recited after the Litany. Our correspondent is right in thinking that Hughes approves of this. Not only does he approve of it, but he says that it is actually the custom in Rome. Neither is it contrary to De Herdt. For to sing or recite a prayer after the Litany, is not to **add** anything to the Litany. Besides,

as our correspondent rightly suspects, and, indeed, as is clear from De Herdt himself, the prohibition only refers to additions to the petitions.

II.

ANNIVERSARY MASS "DE REQUIEM." WHAT MASS SHOULD BE SAID?

1. "Sometimes an Anniversary Office and High Mass are celebrated by the wish of a friend for a deceased person. This Office, etc., enjoys no privilege. I am anxious to know what Mass should be said on such an occasion. Should it be the Mass *In Anniversario Defunctorum*, or the *Missa Quotidiana*?"

2. "Again, in some colleges a custom exists of celebrating annually a Solemn Office and Mass for deceased benefactors. Here the same difficulty about the Mass to be said occurs. I wish you to understand that in neither case does the Office enjoy any privilege.

"An answer in the RECORD will oblige yours sincerely,

"SACERDOS."

1. A Solemn Office and Mass *de Requiem* if celebrated on the real anniversary of the death or burial of the deceased is always privileged, whether it was provided for by the will of the deceased person himself, or founded by another in his behalf, or is merely asked for each year, or in any particular year by a friend. The first two cases are so well-known that it would be superfluous to quote any authority in support of them. As the third case is not so generally known, and moreover, as we are at present more immediately concerned with it, we give a reply of the Sacred Congregation of the 19th June, 1700, in which it is expressly stated that such an Anniversary Mass may be said on a double minor. The question was asked:—

"*Utrum ex privata devotione parochianorum petentium saepius per annum Anniversaria pro defunctis parentibus, fratribus, amicis et aliis, Missa Solemnis in ruralibus Ecclesiis cantari possit de Requiem in festo duplii minori?*"

To this the Congregation replied:—

"Affirmative, dummodo sermo sit de die vere Anniversaria a die obitus."

Now since "Sacerdos" takes such care to remind us that the Anniversary Office of which he speaks enjoys no

privilege, we must understand him to refer to an Office celebrated on a day different from the real anniversary of the death or burial. Such Office would not differ from an ordinary Office *per annum*, and hence the *Missa Quotidiana* should be said.

There is just one other sense in which we may understand our esteemed correspondent. If in the case he makes it was intended that the Office and Mass should be celebrated on the true anniversary day, but because that day was impeded by a feast of higher than double-minor rite the Office had to be transferred to another day, then it would enjoy no privilege. In this case not the *Missa Quotidiana*, but the Anniversary Mass should be chosen.

2. In the second case, as our esteemed correspondent again reminds us, the Office enjoys no privilege and consequently can be said only on a day on which an ordinary Requiem Mass is permitted. The Anniversary Mass should be said in this case as we learn from a reply of the Congregation of Rites of March 5, 1870, to a question similar to the one we are now discussing. The question was in these terms:—

“In Metropolitana Olomucensi a fundatione Capituli celebrantur quotannis quinque Missae Solemnnes, quarum una pro Benefactoribus Cum autem hi omnes recensiti non una eademque die obierunt, quaeritur utrum praedictae Missae celebrari debeant ut in Anniversario defunctorum, vel potius ut in Missis quotidianis.”

“Affirmative” was the reply “ad primam partem; negative ad secundam.”

D. O'LOAN.

CORRESPONDENCE.

THE ORAL SYSTEM OF TEACHING THE DEAF AND DUMB.

REV. AND DEAR SIR,—I am an unwilling contributor to this controversy, but having been personally alluded to by the Rev E. W. Dawson on page 1105 of the December number of the I. E. RECORD as an oralist, I feel in duty bound to set both your readers and Mr Dawson right.

Mr. Dawson while attempting to cast discredit upon the general

statements of the author of some observations on the oral system of Teaching the Deaf and Dumb, because some of them are held to be erroneous, unfortunately lays himself open to precisely the same charge. He says, "if his comment on this, the gravest of all his points, is so unfaithful to the text book, his other observations may justly be regarded with suspicion until their truth is confirmed." So that if any of Mr. Dawson's statements are not strictly true, his others according to his own argument may also be regarded with suspicion. "Those who live in glass houses should not throw stones."

Mr. Dawson was, he says, careful in the whole of his (first) reply to make no assertion which he did not know to be true from personal knowledge. This cannot, however, be said to apply to his second letter, for in reference to my late *brother*, the Rev. Samuel Smith, he says, "since the death of this truly charitable man, his *son* who is headmaster of the public institution at Bristol, *has adopted the oral system for his school.*" The error in the relationship is a small and unimportant matter, but the assertion which I have put in italics seems to have been made in utter carelessness, for nothing could possibly be farther from the truth, and there is not the smallest particle of foundation for it. On the contrary, I am among the not inconsiderable number of those who have not been carried away by the tide of oralism, but have had the courage of their opinions, and until I have proof more convincing of the superiority of the oral system as applicable to all *bona fide* deaf and dumb children, I see no reason for abandoning a system which is capable of educating the deaf and dumb to a very high degree, and of rendering them such useful and respectable members of society as it has in thousands of instances succeeded in doing.

Again the statement that Mr. Elliott has held the head mastership of the London Asylum for the Deaf and Dumb for a period of *twenty-five* years appears to have been made equally at random, for his appointment to the mastership of the Margate Branch was made in 1876, and as head of the whole establishment in 1878, barely *ten* years ago. This, it is scarcely necessary to say, is merely to show the want of care on Mr. Dawson's part, and not to detract from the merits of Mr. Elliott.

There are several other statements that would not bear close investigation, and opinions from which I altogether dissent, but it would occupy too much time and space to follow Mr. Dawson carefully through his lengthy letter. One more I must, however, not pass over, viz., "since that time (1877) so many have changed their opinions, that now most of the English schools have adopted the oral

system." This assertion is as delusive as it is extravagant. If, as it would seem, Mr. Dawson wishes to convey the idea that most of the English schools are, as he claims for his own at Boston Spa, teaching exclusively by means of speech and lip-reading, he will create upon the minds of your readers a very wrong impression. That many of the schools have adopted *some* oral teaching is no doubt true, but that amounts in most instances to nothing more than the "combined" system, which they do not even profess to have exceeded. It must be understood that I am now speaking of the old established public institutions, and not of private schools or those "founded by foreigners." Now excluding the London and Manchester schools, which have attained to the ideal position of having two departments—one oral and the other manual, for the separation of those who can from those who cannot profit by oral teaching, the schools professing to teach on the oral system are *four* in number, and even these are not allowed by purists to be "pure oral" schools. Against these *six* oral schools we have *seventeen* combined or manual, or, including the manual departments of London and Manchester, *nineteen*, the means of instruction mainly relied upon in a large majority of these being, not speech and lip-reading, but signs and the manual alphabet. The change of opinion and practice has therefore been very small in proportion to what Mr. Dawson fondly imagines. Taking the strict definition of a "German" system, or "pure oral" school to be one that rigidly excludes signs and the manual alphabet, I venture to say that not one of the six can honestly be said to satisfy this condition; that is to say, where the manual alphabet is unknown and unpractised among the pupils.

Mr. Howard, headmaster of the Yorkshire Institution at Doncaster, recognising its value to the pupils in after life, says, in a paper on *Our Pupils and their Future*, "There is one other matter which touches upon such tender ground that, as a 'pure oral' teacher, nothing but my heartfelt conviction of its importance would permit me publicly to advocate, that is, a feeling that a manual alphabet will always prove a boon to the deaf, 'oral' or silent alike when they go out into the world and have to mix daily and hourly with hearing persons. Taking into consideration the slovenly manner in which nine-tenths of the ordinary speaking population utter their words, the deaf have but small chance of reading readily the lips of more than one-tenth of those with whom they come into contact in daily life." Mr. Dawson also advocates occasional recourse to "the means used by those educated under the sign-system, viz., writing, manual alphabet and signs." To have recourse to the manual alphabet at all, as in

most cases they undoubtedly do, is surely to acknowledge its superiority as a certain means of communication, and to admit that speech and lip-reading fail to fulfil the claim that they enable the deaf, taught on the oral system, "to dispense entirely with signs and the finger alphabet and with the necessity of using pencil and tablets."

In his reply to the "Fourth Objection"—"The oral system is wanting in adaptability in a very large number of deaf-mutes who can be taught by the sign-system," Mr. Dawson objects to the evidence or statistics of Mr. Weld because they were forty years old, and flatters himself that your readers will not allow themselves to be influenced by them. But I must remind him that Mr. Weld's enquiries were made, not in England, but in the home of the "German" system, which was not in its mere infancy, but had even then been in existence about seventy years!

In conclusion allow me to give a few brief extracts from a paper on *The Results of the Oral Method in Germany*, written by a German teacher in the organ of the German Institutions for the Deaf, for December, 1886, bearing upon this subject and the value of signs in religious institutions.

"The German school so far achieves neither what it desires nor what it promises. The same sentiment is expressed by Principal Vatter,¹ who complains in No. 1 of the *Organ* for 1885, that, "while the German method proceeds to win recognition [abroad, it fails to make good its claims in the land of its birth. These censures are well founded, for they are supported by existing facts."

"The remark of Jørgensen still holds good that "hundreds upon hundreds of deaf-mute pupils leave the institutions annually with such a minimum of knowledge and of ability to speak as to be below all criticism . . . There must be separation of schools."

"Experience shows us every day that with a certain percentage of our deaf pupils, the results in articulation are almost *nil*, and yet that these children must be regarded as capable of education, since from their own resources and powers they create a gesture language, or readily adopt that already existing at the institution, use the same intelligently, and in every way give the impression of being entirely rational."

It is not a little remarkable that while Mr. Dawson sees in oral teaching such a perfect means of instruction applicable to all but about 6 per cent of his pupils, and these imbeciles, the German teachers are so painfully alive to its imperfections and shortcomings.

Thanking you for the space afforded me,

I am, your obedient Servant,

W. B. SMITH.

*Institution for the Deaf and Dumb,
Bristol, 31st December, 1887.*

¹ Principal of the Institution at Frankfort-on-the-Main; editor-in-chief of the *Organ*.

DOCUMENTS.

TRANSLATION OF AN INDULGENCE WITH THE FEAST FOR WHICH IT IS GRANTED.

SUMMARY.

When a Feast, which has an Indulgence attached to it, is transferred to another day of the month *in perpetuum*, the Indulgence is also transferred with the Feast.

The Calendar which one regularly follows—whether it be the Roman, or the diocesan, or the Calendar of the Order or of the Sodality—will determine for each individual the question of both the Feast and the Indulgence.

S. CONGREGATIO INDULGENTIAHUM.

Utrum indulgentiam alicui festo adjunctam lucretur quisquis die ipsa juxta Kalendarium Breviarii Romani, vel potius juxta Kalendarium unius cujusque diocesis. Ordinis, etc.

Item qui sodalitati cuicumque nomen dederunt, an indulgentias acquirant die in qua festum celebratur in Ordine regulari, ad quem attinet dicta sodalitas, licet sit diversa a die Kalendarii Romani, vel dioecesani?

RESP. Indulgentiam acquiri a Christifidelibus die fixa et rite constituta in sua dioecesi; a regularibus Ordinibus die rite constituta in suo Kalendario; ab hominibus, qui sodalitati nomen dederint, quae ad regularem Ordinem attineat, indulgentiam acquiri die rite constituta in Kalendario dioecesis, vel in Kalendario Ordinis, si istius modi privilegio gaudeant, non tamen in utraque die.

1°. Utrum, translato festo in perpetuum et perpetuo ad aliam diem sive ex speciali decreto S. R. C. sive ex praecepto rubricarum assignato, simul ad eandem diem iterum festo assignatam transferatur indulgentia eidem festo concessa, licet festum celebretur sine solemnitate et publica functione?

Et quatenus affirmative:

2°. Utrum eadem translatio indulgentiae, fiat tam in casu quo translatio perpetua festi sit pro toto Ordine, quam in casu perpetuae translationis festi pro sola regulari provincia?

3°. Cum festum assignatum est ad quamdam diem pro provincia, et in aliqua dioecesi, vel in aliquo coenobio, ob occurrentiam alterius festi praeferendi, translatum sit et perpetuo assignatum ad aliam diem, utrum indulgentia festo tributa adscribenda sit pro singulis coenobiis ad diem quo unumquodque festum celebrat, vel potius sit

retinenda tanquam lucrabilis in omnibus coenobiis eadem die assignata pro provincia, dummodo tamen exceptio non sit facienda ratione solemnitatis vel externae publicae celebrationis?

4°. Quando aliquod festum ex novo indulto Kalendario adjungendum, eo quod impediatur die propria ad sequentem primam diem liberam transferri et assignari debet, si ei concessa sit indulgentia, utrum haec adscribenda sit diei quo festum assignatur fixe in provincia, et quoad omnia provinciae coenobia, quamvis non in omnibus festum eadem die locum habeat?

5°. Utrum indulgentiae tributae alicui festo pro universis fidelibus cum conditione visitandi ecclesias determinatas Regularium, lucrari possint ab omnibus Christifidelibus, etiamsi ejusdem festi celebratio cum indulgentia alia die in dioecesi locum habeat?

RESP. Ad 1^m et 2^m: Affirmative.

Ad 3^m, 4^m et 5^m: Affirmative juxta modum, nempe indulgentia semel tantum a singulis respective lucrari potest.

12 Jan. 1878.

A PRIEST ACCEPTING WORK OUTSIDE HIS DIOCESE.

SUMMARY.

Without the permission of the bishop of the diocese for which a priest was ordained, he cannot leave the diocese to undertake work elsewhere.

CALARITANA SEU UXELEN. EXCARDINATIONIS ET NOMINATIONIS.

Die 29 Januarii 1887.

Sess. 21 cap. 2 De reform.

COMPENDIUM FACTI. Vacante in metropolitana Ecclesia Calaritana praebenda canonici poenitentiarum, ad concursum, legitime indictum pro die 11 octobris 1886, convenerunt Raymundus Ibba canonicus theologus cathedralis Uxellensis, et sacerdos Daniel Vidili, qui, quamvis extraneus legitime nunc in Dioecesi Calaritana dicitur incardinatus. Canonicus autem Ibba, inconsulto suo Episcopo illuc venerat.

Ex bulla *Nuper pro parte* Clementis XIV. canonici theologi electio in Sardinia competit Episcopo una simul cum capitulo. Itaque examine a concurrentibus peracto, capitulum ad scrutinium convenit; et in eo canonicus Ibba decem suffragia seu unanimitatem votorum reportavit, dum sacerdos Vidili duo tantummodo vota favorabilia retulit, cetera vero contraria.

Archiepiscopus, re cognita, a voto quidem abstinuit; et rem Uxellensi Episcopo communicans, eum hortabatur ne electioni canonici

Ibba obsisteret, plura ad hoc adducens motiva. At hic Praesul allegata motiva rejecit, et Archiepiscopo significavit, se ob ecclesiae suae necessitates haud posse permittere hunc sacerdotem discedere. Probus enim omnium consensu est ac doctus, et a pluribus annis dogmaticae ac s. Scripturae lectiones in Seminario Uxellensi tradit. Imo cum scholasticus annus tunc jam inciperet, datis prius amicalibus litteris, et comminata dein suspensione, canonicum Ibba ad residentiam et ad assuetum magisterii munus revocavit.

Paruit quidem Ibba; et nuncium non misit electioni de se factae ad Calaritanam Poenitentiarium, quam imo consequi peroptat, juxta etiam capituli, imo et Archiepiscopi votum. Quapropter Archiepiscopus litteras ad S. C. C. dedit, postulans approbationem electionis canonici Ibba.

DUBIUM.

An excardinatio et electio sacerdotis Ibba ad Poenitentiarium Calaritanam sit admittenda in casu.

RESOLUTIO. Sacra Cong. Concilii re discussa sub die 29 Januarii 1887, censuit respondere: *Negative et fiat novus concursus.*

NOTICES OF BOOKS.

THOMAS A KEMPIS. By Francis Richard Cruise, M.D.
London: Kegan Paul, Trench & Co.

Although the *Imitation of Christ* is now known and loved in every Christian land, and even in the remotest corners of the world, into which Christianity has only recently penetrated, it is hardly too much to say that there is no country in which it is held in more affectionate esteem, than it is in this island of ours. To many an Irish heart it has brought for centuries past the sweet balm of consolation. It has taught them indeed, that those who follow Christ, and willingly bear His cross, do not walk in darkness. It has cheered them in many a struggle, strengthened them in danger, and filled them with the unction of love for the society and the guidance of our Blessed Lord. Many too it has drawn away from the snares of sin and worldliness and taught them in the beautiful words of the second book that:—

“The love of Things created is deceitful and inconstant:
The love of Jesus faithful and enduring.”

In no book that has come, as Fontenelle says, from the “hand of

man," are we lead to realize so fully, the words of the Master, "quia mitis sum et humilis corde," and that his "yoke is sweet, and his burden light." It appeals to the noblest, and at the same time to the most delicate sentiments of the human heart, as when it tells us—

"Love Him and keep Him for thy friend who, when all forsake thee, will not leave thee, nor suffer thee to perish finally."

The nature of its persuasion is so strong and withal so gentle, that it suits every age, and rank and condition, and brings all under the sway of the same divine influence; for

"What can the world give thee without Jesus."

"If Jesus be with thee, no foe can harm thee; and if thou drive Him from thee and lose Him, to whom wilt thou fly?"

"We ought rather to choose to have the whole world against us than offend Jesus."

Therefore, every thing that concerns the *Imitation* is of great importance in the eyes of Irish Catholics, but it is particularly interesting and edifying to find an Irish Catholic gentleman, actively engaged in one of the most engrossing of professions, devote so much time and labour to the study of the work and of its authorship. The result of Dr. Cruise's study, and of his own deep devotion to Saint Thomas à Kempis, is contained in this work. He divides his subject into five parts. In the first he gives some general considerations on the nature of the *Imitation*, and quotes several passages from the works of eminent writers, giving testimony to its wonderful power. In the second part we have an accurate account of the formation of the "Congregation of Common Life," and of the Convents of Windesheim and Agnetenberg. The sketches of the lives of the Venerable Gerard Groot, and of Florentius Radewyn, are particularly interesting. The third part is devoted to the life and writings of St. Thomas à Kempis. We are told in very vivid language how, while still almost a child, he left his poor parents and his humble home at Kempen, and travelled alone all the way to Deventer. From Deventer he went in search of his elder brother to Windesheim and returned again to the former place to receive his education. The fathers of Deventer were now according to the pious wish of Gerard Groot, affiliated to the Canons Regular of St. Augustine. Here Thomas spent seven years of his life, surrounded by holy youths who encouraged him, and vied with him in every walk of virtue and piety. Then he betook himself to another house of the order, Mount St. Agnes, near Zwolle, of which his brother had been appointed Prior. He joined

the order there, and commenced at once that life of prayer and sanctity which in due time blossomed forth into the great works, the principal of which are the *Soliloquy of the Soul*, the *Elevation of the Mind*, and the *Imitation of Christ*.

The fourth part is occupied with the discussion as to the authorship of the *Imitation*. It is a clear and methodical exposition of the claims of St. Thomas à Kempis. Before reading this part of the work, we went through the arguments set forth by M. Vert in favour of the great Chancellor Gerson, and those of Mgr. Puyol and Dom Wolfsgrüber in favour of Gersen of Vercelli, and it appears to us that there is nothing advanced by them of any importance that is not met often with full, but always with fair success by Dr. Cruise. His evidence in favour of Saint Thomas à Kempis is derived from contemporary witnesses, from external proofs manifested by the manuscripts, and from the internal nature of the work itself. He then applies these three tests to the other candidates, and to the theories of M. Arthur Loth, and Père Dénifle, and concludes that there can be no doubt as to the claims of St. Thomas. The author evidently took great pains with this part of his work. He visited the Burgundian library at Brussels several times to examine the manuscripts that were brought there from Agnetenberg. He visited several other European libraries with a similar object. He shows a practical knowledge of at least four or five languages, and he evidently knows enough about paleography to be able, if not to make a good guess himself as to the date of a manuscript, at least to be a good judge of the qualifications of others.

In the fifth section we have a description of the author's visit to the scenes of St. Thomas' life and labours with pencil sketches of Kempen, Deventer, Windesheim, and Agnetenberg, and finally an authentic portrait of the saint.

This is necessarily a brief outline of the volume. It is impossible to read it without much profit and edification. A spirit of very deep and genuine piety, can be traced through it from the outset.

The faults to be found are, on the other hand, in our opinion, few and of little importance. In the first part, as the author went in for giving extracts at all, we should have been glad to see a few short ones from Fénelon, Leibnitz, St. Francis of Sales, and Joseph de Maistre. We are inclined to think that the rather morbid sentimentality of Madame George Eliot, was hardly the happiest choice that could have been made for a quotation. Again from a literary point of view we think that the extract from Brother Azarias, striking though it undoubtedly is and very beautiful, is altogether too long and dis-

proportionate to the rest of that section of the essay. When one goes to read a book of this kind, he likes to read the author himself rather than seventeen pages running of a totally different writer, especially when Dr. Cruise could have given us just as good matter in his own words with occasional assistance, if necessary, from other sources.

In the third part of the work the lives of Lubert Berner, Henry Brune, Gerard of Zutphen and John Ketel, are rather inconveniently interwoven with that of the saint himself, who is lost from the view for a long time.

In the fourth part, as we have said, Dr. Cruise displays a spirit of great research, and the patience with which he discusses each detail contrasts very favourably with the tone of most other writers on the same subject. There is a complete absence of the arrogance of Mgr. Puyol on the headlong rush of the Gersenists generally. Yet Dr. Cruise does not succeed in concealing that he regards the controversy carried on in opposition to his views as very vexatious. The emphasis with which he concludes some of his arguments, as if each one were sufficient to sustain his thesis by itself alone, takes away somewhat from the force of his proofs. Better give the argument for what it is worth, and let the reader judge. For instance there are philologists who hold that in Mgr. Malou's list of Flemish idioms there is not a single one which could not be got over by the opponents of St. Thomas; and Gence makes out a very striking parallel between the phrases and idioms of the *Imitation*, and those of Gerson's other works. Yet Dr. Cruise is very emphatic as to the impossibility of both these things, and in the contrast which he draws between the *Imitation* and *Meditatio Cordis*, &c., he makes sweeping charges of aridity and diffuse grandiloquence against Gerson, which in our opinion are not at all justifiable. These internal arguments have their weight, no doubt, in conjunction with the extrinsic proofs, which tell so convincingly for Saint Thomas, but, by themselves they would hardly be sufficient for anyone.

At page 260, Dr. Cruise gives some fatherly advice to the good Cardinal Alimonda, Archbishop of Turin, who is a supporter of the claims of the Abbot of Vercelli. It sounds rather strong in our ears to hear his Eminence referred to 'Jupiter's claim for existence, because there are statues of Minerva, who came out of his brain, to be found in Italy.

Finally there was a theory started in France some years ago, of which we find nothing in Dr. Cruise's book. It was supported by some distinguished writers, amongst whom were M. Michelet, M.

Victor Leclerc, and M. Ampère, and was to the effect, that as the Homeric poems were long disseminated. and sung through Greece, and were in reality the effusions of sundry bards collected by the care of Pisistratus and Hipparchus, so the *Imitation* was long known in the monasteries of the middle ages before it was brought into its present perfect shape; that in reality it was the work of many hands, and contained the condensed thoughts of many minds. This will explain, according to those authors, the vast difference of thought, sentiment and language noticeable in various parts of the work, as well as the simultaneous existence of so many manuscripts in several monasteries of Europe. There can no longer be any objection to these being "compiled" in Agnetenberg, or Mœlck, or Vercelli, by à Kempis or Gerson, by Cambaco or Gersen. Probably Dr. Cruise was convinced that this theory, plausible though it may appear, would not long stand his scientific test, and so set it aside as unworthy of notice.

These observations do not, however, modify our opinion that the book is a truly excellent one. It is most creditable to a Catholic layman, and even apart from the controversy may be read with pleasure and profit by all classes of readers. We are sure that when Dr. Cruise's fame as a physician will have perished, his name will be gratefully remembered as the author of this work. J. F. H.

JOHN CANADA OR NEW FRANCE. Sequel to THE CASTLE OF COETQUEN and THE TREASURE OF THE ABBEY. Translated from the French of Raoul De Navery, by A. W. Chetwode. Dublin: Gill & Son, 1887.

HAVING read through the pages of *John Canada*, we can safely recommend it as an interesting story. As may be seen from the title page, it is a work from the French of Raoul de Navery, translated into English by A. W. Chetwode, and intended as a sequel to *The Castle of Coetquen* and *The Treasure of the Abbey*.

Its pages give a short account of the life and labours of "John Canada," whose zeal in defence of the Catholic faith has earned for him a martyr's crown, while his patriotism has identified his fortune with that of New France.

The author has been most successful in the accomplishment of his work. The delineation of character is faithful and natural—while the events described are highly interesting. He seems to hold the reader's feelings in perfect subjection. At one time we are spellbound, when reading of the captivity of Tanguy and Halgan in the Huron camp, at another the death of our hero deeply moves us.

This interesting story has not suffered at the hands of the translator, who has been most happy in the choice of language.

To the old as well as to the young *John Canada* will prove interesting, but especially to the latter, to whom by reason of its high moral tone it is a great boon.

The manner in which the work has been published reflects the highest credit on the firm of M. H. Gill & Son.

READINGS WITH THE SAINTS. London: Burns & Oates (Ltd.)

PREACHERS ought to be very grateful to the compiler of this little book. It contains the sayings of the saints on those subjects which a priest most frequently puts before his people. Faith, Hope, Charity, Occasions of Sin; these are a few of the many headings under which the extracts are arranged. The number of extracts on each subject varies with the importance of the subject; but on an average there are eight pages under each heading. The saints from whose writings most of the selections have been made are those who were remarkable for preaching, and for their influence over their fellow men: St. Augustine, St. Ambrose, St. Francis Xavier, St. Francis of Sales, St. Vincent of Paul, Curé d'Ars, &c. As Cardinal Manning says in his prefatory letter, this book requires no censor, for everything it contains is taken from the writings of those whose sanctity and orthodoxy have been acknowledged by the Church.

GUIDE TO THE CHURCH. Dublin: Duffy & Son.

THE *Guide to the Church* will be useful to different classes of readers. Catholics will find it an easily accessible source of much valuable information, and it may be recommended to Protestants anxious to examine the grounds of Catholic faith. It treats of "The Marks of the True Church," "The Rule of Faith," "The Authority of the Pope," and many kindred questions. It contains also some remarkable testimonies in favour of the Catholic Church given by Protestant authorities, a list of the Popes, a treatise on the "Little Virtues," a compendium of controversy, &c., &c.

MAXIMS AND COUNSELS OF ST. LIGUORI. Dublin: Gill & Son

THIS tiny volume contains maxims for every day in the year. These are all extracts from the works of St. Liguori, and the name of their sainted author is a sufficient guarantee of their worth.

THE IRISH ECCLESIASTICAL RECORD.

MARCH, 1888.

FATHER MORRIS'S *LIFE OF ST. PATRICK.*

A third edition of Father Morris's *Life of St. Patrick* has just appeared. This fact is a proof both of the merit of the book and of a sustained interest in its subject. "Patrician literature," as it is called, being steadily on the increase. Besides some modern lives of our National Apostle, we have several articles and essays in various periodicals, dealing with some facts, or phases of the saint's history. No doubt it were better that much of this "literature" had not been written. For, whatever may have been the intention of the writers, the tendency of their work often is, to obscure, to mystify, to create doubt, or to deepen it where it already existed. We have *Lives* of St. Patrick, which treat him, as if he were a block of marble without life or soul; we have *Lives* written to prove that he never lived; we have dissertations on his birth-place, displaying much ponderous erudition; but leading very directly to the conclusion that he was never born at all. Our early Irish *Reformers* would make St. Patrick a Protestant. Ussher would allow him a Roman mission, with an anti-Roman creed. Ledwich, failing to make him a Protestant, would make him a myth. The works of these writers, and of others of their class, crumble like a house of cards, under the crushing criticism of Dr. Lanigan, whose account of St. Patrick's external acts is a splendid specimen of historical criticism, though sadly defective as a picture of the inner life of the saint. In our own time, the life of St. Patrick has been treated from different points of view by Dr. Todd, and

Fr. Shearman, both men of undoubted ability, deeply read in Patrician literature, and in Irish archaeology generally. But they have done nothing to aid towards any definite conclusion as to the life of St. Patrick. Dr. Todd revived most of the exploded theories of his Protestant predecessor. According to him St. Patrick had neither his mission nor his doctrine from Rome. Father Shearman was so amazed at the multiplicity and magnitude of St. Patrick's labours, that he considerably distributed them amongst three at least of the name, and thus we had not one St. Patrick, but three to evangelize us. Both works would be more correctly described, not as lives, but as "Historic doubts concerning St. Patrick." Just recently Professor Stokes in his *Ireland and the Celtic Church*, and also in an article in Smith's *Dictionary of Christian Biography* (vol. iv), gives us his view of St. Patrick's life and works. But it is the old, old story—no Roman mission and anti-Roman doctrine, and strange to say, St. Patrick's statement, that his father was a deacon, and his grand-father a priest, is made the grounds of an innuendo against clerical celibacy; an insinuation that would be intelligible coming from a Rev. pater-familias of pronounced "Church Missionary" principles, but that is saddening and sickening when coming from one who is supposed to be a scholar.

It is a relief, a genuine pleasure, to turn away from such literature to Father Morris's excellent *Life of St. Patrick*. The present writer has even yet a distinct recollection of the impression made on his mind some years ago by the reading of the first edition of Father Morris's book. He then felt for the first time that he could regard the life of St. Patrick, not as a historic puzzle, designed to prop a pet theory, but as a real "life" of a saint—a picture of the saint as he really was—setting forth the inner life of a soul always communing with God, as well as the saint's external history. Here, he felt, was the faithful life-like record of an extraordinary, a supernatural career—a record calculated to instruct, to edify, and to stir up within the reader's mind a devotion to the saint such as must have inspired the author in the composition of his work. And this feeling is revived by the perusal of the present edition. The time elapsed since the

first edition appeared has been well and diligently employed by Father Morris. With him, to study the acts, and write the history of St. Patrick, is clearly a labour of love. He tells us that "it is now some twenty-five years since he began the critical study of the original sources of St. Patrick's history" (p. 11). And during that time "he has visited the chief places in Ireland and France, where local monuments and traditions illustrate the history of the Apostle of Ireland. He has also personally examined the so-called *Loca Patriciana* of Scotland" (p. 1). The fruits of all this study, thought, and observation, we have in this volume, to which pious Catholics, but more especially the spiritual children of St. Patrick, will accord a genuine welcome. No doubt Father Morris's labours during these years have been such as few men could endure; his path has been often thorny, and very often ill-defined. But he has been sustained by an enthusiastic devotion to his subject; and now that his work is completed—successfully completed—the consciousness that he has done well will make him soon forget that he has for so long borne the heat and burden of the day.

The secret of Father Morris's success is, that he has got the proper key to the extraordinary, the mysterious life and character of St. Patrick. He has taken the saint's own authentic writings as the foundation whereon to build. Whatever he finds in the various lives, and other records, in harmony with the saint's own words, he accepts, and arranges judiciously in its proper place in his *Life*. Whatever he finds in the lives, and other authorities, irreconcilable with the saint's own writings he rejects, if he cannot satisfactorily explain. And when he finds in the various authorities statements not contained in the saint's genuine writings, nor yet inconsistent with them, he judges such statements on their own merits, and with a calm discretion which the reader will seldom have cause to question. A *Life of St. Patrick*, built on such a foundation, and on such a plan, will be found consistent with itself, will be found singularly free from those *lana caprina* controversies that have so long disfigured the Life of our National Apostle; and best of all such a life will be a source of pleasure and profit to the pious reader.

Into the controversy on St. Patrick's birthplace, Father Morris does not enter. But he clearly regards Gaul as the saint's birthplace. His connexion with St. Martin, to whom he proceeded on his return from captivity, gives to this view a high degree of probability. Father Morris says "one mysterious witness, one abiding landmark on the line of our saint's journey, however, deserves special notice, for its own sake, as well as an evidence of the immemorial tradition which unites St. Martin and St. Patrick" (p. 73). The allusion here is to the famous tree, a black-thorn, which marks the spot where St. Patrick is believed to have crossed the Loire on his way to St. Martin's famous monastery of Marmoutier. Annually at Christmas time, and however intense the cold, this tree is covered with its celebrated flowers, the Flowers of St. Patrick. "And the tradition at St. Patrice, handed down from father to son affirms, that, for fifteen hundred years this phenomenon has been repeated at the same sacred season, since the day when St. Patrick, returning from Ireland, crossed the Loire to join St. Martin, and lay down to rest at the foot of this tree." (*Dublin Review*, January, 1883, p. 20.) Such a tradition existing for so long a time, and in the immediate neighbourhood of St. Martin's great monastery, strengthened, too, by other monuments in the vicinity of devotion to St. Patrick gives to the theory of his Gallic birth a probability which the advocates of any adverse theory will find very difficult to remove. But whatever be the value of the tradition in the controversy as to St. Patrick's birthplace, its history in the text and appendix forms one of the most attractive portions of Father Morris's book, and its perusal will repay the curiosity and gratify the devotion of the reader.

It has been already stated that the special excellence of Father Morris's book is his faithful delineation of St. Patrick's interior life. He says (p. 33) "the boy who before the dawn, on Slemish, 'was summoned to prayer by the snow, the ice, and the rain,' had already the first fruits of graces which were the pledge and promise of that plenitude of supernatural domination which flashes on our souls in those words of his Hymn of Tara, that sovereign faith and

love to which God has linked His omnipotence." God had literally led him into the desert that He might speak to his heart, and there on the bleak hill-side did He pour into the young captive's soul those abundant graces that prepared him for his extraordinary mission. Here, separated from friends and home, bereft of all earthly comfort, the young captive turned to Him who feeds the birds of the air, and gives to the lily of the field its beauty. There did he—God's grace helping him—learn that detachment from the world, which made him regard as nothing the sacrifices involved in his Apostolate: there did he lay the foundation of that profound humility which made him look on himself, as one of the least of men—"ignorant, and a sinner." There did he imbibe that spirit of prayer which, all his life long, was the secret of his power; and there too did his faith grow daily stronger, and his love of God every day more intense and ardent. No one can read, even cursorily, *St. Patrick's Confession*, without a feeling of bewilderment at the heights of sanctity to which God's grace carried him. And the reader of Father Morris's book will find this abundantly borne out by a beautiful selection of passages from the *Confession*, which he has judiciously interwoven with his text. Well and truly does Father Morris say:—"The man who, coming to Ireland in his old age, turned the current of her national life, and in the evening of his days converted a nation of warriors into a nation of saints, carrying men with him, not by flattering, but by extinguishing their passions; who looking back on his work at the end of his life, saw nothing of his own in it, so that, dazzled by the light, and oppressed by the mystery, he was fain to cry out, "Who am I, or what is my prayer, O Lord, who hast laid bare to me so much of Thy Divinity? such an one is the master, not the subject, of reason" (p. 14).

And this great sanctity, acknowledged and indisputable, of our National Apostle, affords us the best answer to many of the difficulties which captious or creedless critics bring against his history. There is a class of writers, very numerous, who discard as valueless the ancient lives of St. Patrick because of the many miracles recorded in them. Professor

Stokes is the latest specimen of this class. He says confidently:—"One universal canon of criticism is this—the more genuine and primitive the document, the more simple and natural, and, above all, the less miraculous; the later the document the more of legend and miracle is introduced" (*Ireland and the Celtic Church*, p. 31). And after giving some fancied proofs of his "one universal canon," he adds (p. 35), "These few specimens will, I am sure, satisfy you that valuable as these lives may be for folk-lore . . . they have no claims whatsoever to the position of real historical records." With this headlong dogmatism of the Trinity College Professor contrast the language of Father Morris. "The miracles of St. Patrick are unquestionably that part which may be fairly disputed without any dishonour to the saint himself. . . . They come to us on the authority of ordinary witnesses. It is quite possible that they were sometimes mistaken, and it is vain to attempt to prove that they were not. All that we can do is to ask those who believe in miracles why they should withhold from St. Patrick's witnesses the credence which they freely give to others. It cannot be said that miracles were unlikely under the circumstances, and as to their character, they only differ in degree and not in kind from those of other saints" (pp. 34-35). And again, "Miracles are the credentials of the heavenly messenger, and when they have secured the attention of his hearers their chief work is done" (p. 13). St. Patrick was a "heavenly messenger" sent to convert a pagan nation. Can any one, then, who believes in the *Acts of the Apostles*, deny that some extraordinary manifestations of God's power may be vouchsafed to such messengers to facilitate and confirm their work? That the gift of miracles has accompanied such apostolic labours is proved by the conversion of pagan nations from the days of St. Paul to those of St. Francis Xavier, and later even still. And the great personal sanctity of our Apostle would render it more likely that the gift would be accorded to him. It can be only a question of degree. It may be unreasonable to accept all the miracles recorded of St. Patrick, but it is certainly unreasonable to reject them all. It is merely a question of evidence, and it is no proof of great mental

powers, nor of sound mental training to put them out of court summarily as frivolous and absurd. Better, more reasonable far, to act on the principle laid down by Cardinal Newman in this beautiful passage:—"Were a miracle reported to me as wrought by a member of Parliament, or a bishop of the Establishment, or a Wesleyan preacher, I should repudiate the notion. Were it referred to a saint, or the relic of a saint, or the intercession of a saint, I should not be startled at it, though at first I might not believe it." For the supernatural events recorded of St. Patrick, which seem so incredible to those who measure the saints by their own standard, we require just as much respect as the rules of moral evidence demand from an intelligent, unprejudiced Christian who knows what a miracle is. But we can have no respect for the "one universal canon of criticism"—nor for the critic, that would discard as unauthentic—as mere folklore of recent date—ancient Irish documents for no other reason than that they record miracles and state certain points of Catholic doctrine. There were miracles and Catholic doctrines long before St. Patrick's time.

For twelve hundred years St. Patrick's character remained in the undisputed possession of his spiritual children. They lived, suffered, hoped, died in the profession of the faith which he brought them; they invoked his intercession; they gloried in his name. But the "Reformation" came, and to give it even a semblance of consistency it became necessary to "reform" St. Patrick himself, as well as his spiritual children. And hence the theory of the Religion of St. Patrick, started by Ussher, has been ever since the eternal ding-dong of Protestant controversialists. Into this controversy Father Morris does not enter. Why should he? Are we not sick and tired "of routing the routed, and slaying the slain." Father Morris says:—"The Irish Church at home and abroad was proved to be Roman by her works, and by the ecclesiastical offices entrusted to her missionaries." "The fact that his [St. Patrick's] sons were founders of orthodox churches in other lands, is cogent evidence that they were orthodox at home" (pp. 25, 26). "St. Martin was St. Patrick's first spiritual master, and therefore the one most likely to make an

impression, and leave his mark on our saint's soul" (p. 84). "St. Patrick lived in what is truly called the age of the Doctors of the Church. He was the contemporary of St. Jerome, St. John Chrysostom, St. Ambrose and St. Augustine" (p. 90). "It is certain that St. Patrick was in relations with St. Germanus of Auxerre, and that under the guidance of this saint he was prepared for his episcopal consecration" (p. 102). And hence Father Morris very properly says:—"The wonder is, that with these great facts of history staring them in the face, Catholic writers should allow themselves to be entrapped and detained by the objections of those professional critics who do not take the trouble to learn the difference between a creed and a rubric" (pp. 24, 25). The truth of this remark is fully borne out by the use made of the Paschal controversy in determining the religion of St. Patrick, and the orthodoxy of the early Irish Church. It was a matter of *discipline*, not of *faith*, a "*rubric*," not a "*creed*," and as we shall just see is a very strong proof that St. Patrick had his mission as well as his doctrines from Rome. Father Morris rightly says that the Irish custom of celebrating Easter, which gave rise to a somewhat bitter and prolonged controversy in the seventh century, was nothing else than a Roman custom introduced by St. Patrick two hundred years before. (See also Smith's *Dict. of Chr. Antiq.* Art. Easter, *Encyc. Theol.* of Wetzer and Welte and Jungman, *Diss.* 5). When St. Patrick came to Ireland the eighty-four years' cycle was used at Rome, and it so continued for nearly a hundred years subsequently. That cycle he brought with him to Ireland, and his disciples adhered to it. Now is not this fact of his adopting a Roman custom in preference to others then in use a strong presumptive proof of his submission to Roman authority? And the conduct of his disciples raises this presumption to a certainty. For in the controversy the Irish maintained that they got their faith and their customs from Rome, and the controversy ended by their sending a deputation to Rome to know their spiritual father's will (*Letters of St. Columbanus and Cummian*). St. Patrick spent a long part of his early life in France and in Italy. He was the disciple, probably the nephew, of St. Martin, who was so

much admired at Rome, that (as we learn from St. Paulinus of Nola), his life by Sulpitius Severus made fortunes for the Roman booksellers. And Paulinus himself says of him, that he was "a most perfect model of a Christian bishop." And with him St. Patrick spent just that period of life when his character and opinions would assume a definite shape. Then he was the friend of St. Germain, contemporary with some of the greatest lights of the Church, and must have met with many of them during his stay at Marmoutier. Surely then, no honest inquirer can hesitate in forming an estimate of the principles which St. Patrick must have imbibed from such teachers and companions, and in such circumstances. We know for certain the faith of his teachers and companions, we know for certain the faith of his disciples, therefore we can have no doubt as to his own.

This same reasoning is quite sufficient to settle the question of St. Patrick's Roman mission. A Roman mission, direct or indirect, is necessarily involved in the Roman Primacy. Now St. Patrick must have established in Ireland that religious system in which he himself was trained by St. Martin—the admired of the Roman Church, and by St. Germain, the Roman Legate, and of that system the Primacy of the Pope was the very corner stone. But such reasoning weighs little with controversialists who have a theory to maintain at any cost. The latest specimen of this class is Professor Stokes, and he deserves to be mentioned, not for the merit of his book (*Ireland and the Celtic Church*), for it has none, but because of his position. He says, "I do not indeed believe in the Roman mission of our national Apostle" (p. 48). "The writings of St. Patrick himself undoubtedly contain not even the remotest hint of such a mission" (p. 47). And he disbelieves it, "not only because his own language appears inconsistent with it, but also on broader grounds. People who read Church history through the spectacles of the nineteenth century are very apt to fancy that the Pope occupied then for the whole Western Church, the same position as he does now in the Roman Communion" (p. 49). And after informing us that, at present, the Congregation De Propaganda Fide regulates the work of Catholic missions, he

says: "But in the beginning of the fifth century it was not so [! !] The pope neither then exercised the control nor received the reverence afterwards yielded to him" (p. 49). Now what is the value of this negative argument (if argument it can be called) so much insisted on by Professor Stokes? Let the professor himself answer, as he does most truly, and effectually, in the article on St. Patrick, *written by him for Smith's Dictionary of Christian Biography*. "*The argument from silence is notoriously an unsafe one, there are so many reasons which may lead a writer to pass over even a burning topic in his day.*" Quite true. This "argument from silence" has been disposed of once for all in his reply to Dr. Todd by the present amiable and learned Vice-President of Maynooth College. In his *Ancient Church of Ireland* Dr. Gargan shows, in a manner which leaves nothing further to be said, that any reference to a Roman mission was altogether foreign to the scope of those writings of St. Patrick which have come down to us. Professor Stokes tells us that "the pope neither then exercised the control, nor received the reverence afterwards yielded to him." Indeed? Did not a pope restore St. Athanasius to his patriarchate? Did not another pope restore Flavian to Antioch, and another pope restore St. John Chrysostom to Constantinople? And were not many schismatics deposed from these and other sees by the authority of popes? Did not the Councils of Ephesus and Chalcedon pretty plainly testify their respect for the authority, and their reverence for the character of the Pope? And do not these facts prove that the pope "exercised control, and received reverence" in St. Patrick's time? Was not the Roman primacy accepted by St. Martin who instructed St. Patrick? by St. German with whom "he read the canons"? and by all the other great lights of that age? Why then is St. Patrick made an exception, or can it be that the Professor of History in Trinity College is unacquainted with the notorious facts just stated? Professor Stokes admits that "documents and traditions which date from the seventh century appear more or less to confirm", St. Patrick's Roman mission (pp. 47, 48). We find St. Columbanus in his letter to Pope Gregory II, stating that the Irish got

their faith from Rome; Cummian in his letter on the Paschal controversy reiterates the statement; Probus states that St. Patrick had his mission from St. Celestine. The Canon of St. Patrick in the *Book of Armagh*, decrees that *causae majores* are to be referred to Rome for final settlement. Now, if Professor Stokes were to find a catena of authorities of the seventh, eighth, and ninth centuries, *denying* the primacy of the pope, how readily would he accept their denial? How loudly would he proclaim the value of his discovery? But when he finds them *affirming* that primacy why does he act otherwise? Because "all looks yellow to to the jaundiced eye." Because there are "people [and the the professor seems to be one of them] who read Church history through the spectacles of the nineteenth century," and who having certain reasons for denying the primacy of the pope in the nineteenth century, are anxious to involve in their heresy the saints and fathers of the fifth. Too late now to lay such clumsy snares for the children of St. Patrick, walking as they are in the meridian sun-light of the faith which he brought them. To that faith we have clung through trials of the most terrible kind, and we cling to it as tenaciously as ever, now that the long dark night is over, and the power of anti-Catholic bigotry broken—let us hope for ever. Secure now in our inheritance, we shall honour our spiritual father best by acting on the advice, beautifully paraphrased from his *Confession*, by Aubrey de Vere, to whom Father Morris pays a compliment as graceful as it is richly merited:—

"All ye who name my name in later times,
 Say to this people, since vindictive rage
 Tempts them too often, that their Patriarch gave
 Pattern of pardon, ere in words he preached
 That God who pardons. Wrongs if they endure
 In after years, with fire of pardoning love,
 Sin-slaying, bid them crown the head that erred,
 For bread denied let them give Sacraments,
 For darkness light, and for the House of Bondage
 The glorious freedom of the sons of God."

Father Morris has done his work well. His book is a model of good type and tasteful execution, and will find a

place on the table of every Catholic who reveres the memory of St. Patrick. A large part of this edition is entirely new, and annexed to the work is a general index, excellently arranged, which will enable its readers to find out at a glance all the more important parts of the book. In language which the least educated can take in—and as beautiful as it is simple—Father Morris has told the history of our National Apostle. He paints, as none other of St. Patrick's biographers has painted, "the interior spirit and supernatural gifts" of our saint. He describes that extraordinary zeal, seldom equalled, even among Apostolic men, which sustained St. Patrick through his long, arduous labours—his great love for his disciples, so like that of his Divine Master, and that control which he exercised over the minds of men, attracting them, fascinating them by the irresistible force of the virtue which "went out from him." The spread of devotion to St. Patrick is one of the most patent facts of our time. All the world over, wherever the English language is spoken, his name is invoked, and churches are raised and dedicated to his honour by the sons of those to whom he brought the glad tidings of salvation fifteen hundred years ago. And just now, in that capital of the Christian world whence he got his mission, Irish generosity, prompted by Irish faith, is raising to him a worthy temple, "paying him back the deep debt so long due." And to Father Morris it must be a source of genuine happiness to contemplate his own part in that great supernatural movement. For he cannot but feel, as every one of his readers must feel, that love and devotion to our National Apostle will be intensified by the perusal of his excellent book.

J. MURPHY, C.C.

CREMATION.

CREMATION has formed the subject of many interesting and learned articles during the last few years. The question has been considered and discussed upon sanitary grounds, upon economic grounds, upon grounds of convenience and upon grounds of religion. In almost every case the process has been advocated, encouraged and approved of, yet so far at least with very little practical result. Exceedingly few bodies have been cremated, and the upholders of the more natural and usual method are silent and irresponsible to the invitation to follow the new departure. Either they regard the matter with supreme indifference, or if they are strong supporters of the earth-to-earth system, they are too confident of the strength of public opinion upon their side, to fear any immediate or extensive change in the ordinary form of burial.

Few, perhaps, take the trouble to study up the question, or care to learn all that may be said in its favour. Those few, however, who have given it due consideration will not fail to see that, regarded merely from a sanitary point of view, it is undoubtedly an improvement upon the old system. Even the economist will admit the advantage of the change almost as readily as the doctor and the town councillor. The only effective opposition that it is likely to encounter is on the grounds of religion and sentiment. Not that religion would be compromised of necessity; not that the body burned would be thereby disqualified for resurrection; but simply that our sense of the respect, and even in a certain measure our veneration for the human body would receive a severe shock, and still more because we would seem to be associating and sympathising with freemasons, atheists, and materialists, who have taken this pagan custom under their special patronage and protection. This is so well recognized at Rome, that a decree was published as recently as May 19th, 1886, prohibiting Catholics from making use of cremation in the disposal of their Christian dead. This is, after all, only in keeping with the most spontaneous of Christian instincts.

For to one who possesses the faith, the body is really a sacred thing. It is the temple of the Holy Spirit, and the medium of supernatural graces. In order that the soul may be cleansed it is the body that is washed in Holy Baptism; in order that the soul may be strengthened it is the body that is anointed in Confirmation. And as the hands are anointed with oil in the Sacrament of Orders, so in Holy Communion the tongue supports the sacred species under which the eternal Son of God Himself comes to feed and nourish our souls.

In the body too—even though it be cold and stiff—we recognise no ordinary lifeless thing. That, we argue, is not wholly and in every sense dead which may yet be roused to renewed action. Nay, that does but sleep which the trumpet's blast will awaken to renewed vigour and undiminished strength. Thus the human body possesses a nature and a destiny unlike all else. It is no common clay—no ordinary vessel which has served its purpose and has no further interest or use, and so may be flung aside. There is a history attached to it. Even its past history is wondrous and beautiful, but it has a history still to be unfolded and extending to the most distant future, far more marvellous still. We look upon the calm and placid face of the dead man, sleeping in his shroud. We scan the familiar features of a departed father or mother, and our Catholic instincts bring before our mind the words of the great Apostle:—“The trumpet shall sound, and the dead shall rise again incorruptible. This corruptible must put on incorruption, and this mortal must put on immortality.” We already hear in anticipation the solemn sound: we almost seem to witness the transformation. Before the gaze of faith the soul returns to claim its own, and the pallor of death gives place to the ineffable beauty of the risen body, now immortal and impassible. In a word the whole condition and attitude of our minds are related in an especial manner to the earthly remains of a devoted friend and we feel an instinctive reverence for every human form.

The instinct is natural and the feeling right. It is a direct consequence of our belief in a future life and a

general resurrection. To diminish this feeling, or even to disregard it, is unadvisable. It would tend to lessen the vividness and the intense realization of the great dogma itself on which the feeling rests. For it is always hard to lessen the shadow without at the same time lessening the substance. It is customary to laugh at sentiment: to ridicule and deride it. Yet sentiment is as much an element of our nature as reason, and has its share in the formation of our religious character. It is sometimes even so strong as to overbalance its legitimate rulers, common sense and prudence. This of course is sadly to be regretted. Yet it does not invalidate the truth that sentiment is worthy of a certain respect, and when not carried to excess, should be allowed its due weight. That it must not be allowed to outweigh reason, goes without saying and proves nothing—neither must an ounce outweigh a pound, but an ounce for all that has a certain value, and may sometimes turn the scale. So it is with sentiment.

To burn the body in an hour is undoubtedly a more expeditious plan, and may also be a more scientific, and a safer one, than to allow it to rot gradually under ground. There may be many considerations to recommend it, but nevertheless it wounds our sensibilities. We feel ourselves to be offending against the natural expression of the veneration due to a deceased friend. This may be deemed a foolish feeling, but we are conscious that a continuous disregard of the expression of our veneration will tend very rapidly to destroy the veneration itself. We have endeavoured to analyse the causes of this feeling. It appears to us that it may be accounted for on the grounds that we associate a certain want of respect—first, with any display of impatience to hasten dissolution; secondly, with any active and positive co-operation of our own in producing the rapid incineration here referred to.

The building of the furnace and the kindling of the flames suggest a very different frame of mind to that which would be associated with the simple lowering of the body into the grave and the leaving it there for the earth to complete the sad work of destruction, without any aid from

us, and without our offering any active co-operation. Again it may be urged, this too is all sentiment. True. But as we have already remarked, sentiment has an important office in the economy of nature. It is often the custodian of important truths, and certainly one of their most powerful indices. Our feelings are in a large sense dependent upon our belief, and our belief itself is not wholly uninfluenced by our feelings. Thus, to give a single instance, a belief in our own weakness and dependence on God is helped by placing ourselves in a position to realize it. Though humility in prayer is really compatible with any position, still, who does not find it easier to excite emotions of self abasement when prostrate in the dust than when seated in an arm-chair, or astride a high-stepping and gaily caparisoned palfrey? Neither position has *in se* anything to do with the possession of the virtue, yet *per accidens* it influences our mind. In the same way the loving tenderness towards even the lifeless body of a man helps to affect ourselves and others with a strong sense of its future destiny and ultimate resurrection.

To those who urge the advantages of cremation and its many useful consequences, we reply, We are not utilitarians. Were the advantages very great they might outweigh our reluctance. We may quite conceive circumstances—such circumstances may even exist in the vast metropolis at this present moment—in which the utility of such a rapid and economic method might force us to waive the objections of sentiment, if not of religion, and hence induce us to seek a dispensation from the decree of the Congregation of the Inquisition, but the practice would assuredly not be permitted universally, nor ever become generally adopted by the Church. We repeat, We are not utilitarians. We do not wish to be ruled and directed in every detail of life by mere tangible gains and by advantages which may be tabulated and classified. Our hearts and sentiments demand a little breathing room too and freedom for exercise. The over-urging of utilitarian principles is becoming just a trifle oppressive.

Besides, if everything is to be determined by rules of

utility, and if that is to be the *summum bonum* and the criterion of all ways and means, why stop at cremation?

To hand the urn of cremated ashes to the disconsolate widow or weeping orphan is not the most profitable way of disposing of them. Indeed that too is sentimentality as far as it goes. Why not strew them over the turnip field, or enrich the crop of new year's grass by adding to the soil this valuable chemical compound? Nay, let us go yet further. Why, indeed, burn the body at all? Why not rather turn the bones into pipe-stems and needlecases, and tan the skin for winter cloaks or summer shoes; throwing only the refuse into the fire?

Why not indeed? The answer is obvious. It is not because we deny the greater usefulness of such a procedure, since its usefulness or non-usefulness does not enter for one moment into our calculations. It is wholly because we regard such a suggestion as an outrage on our feelings, and we resent the outrage. It is because it is an insult to our best and tenderest impulses, and we repel the insult with horror, pain, and indignation. We are naturally impatient at a proposal which deprives us of the natural expression and the outward signs of reverence. We would be almost inclined to doubt the sincerity even of our own declarations did we permit all external indications of them to be crushed out by motives of mere expediency. Perhaps the unpleasant suggestions we are venturing to make may be deemed offensive to good taste. Our excuse must be that it is only by pressing out a theory to its extreme consequences that we can fully realise its weakness and inconclusiveness. That very sentiment which causes us to repel the proposal of manufacturing the bones of our relatives into buttons and their fibres into fiddle strings, is the same at bottom as that which induces us to oppose cremation; it is the same in kind but differs in degree. The opposition in the former case is vastly greater, but in both cases it is reducible to a matter of mere sentiment, and a sentiment which may easily be defended and which ought to be encouraged.

Then, as if to give weight to our preference, we have the constant and universal Christian tradition. In all ages the

burying of the dead has been associated with a belief in the resurrection. The Old Testament contains abundant evidence of this, as regards the chosen people of God.¹ To one who would learn the practice of other nations let us say, "Consulat probatos auctores," since an historical digression would be too lengthy and tiresome. Cremation has never been so generally practised as ordinary earth burial, and those who made use of it were not men who looked forward to a day when the graves should give up their dead, and sinews and bones should knit themselves together and stand up a great army. The mesquite, pine, and cedar pyres were for the Pah-Utes, and the suttees for the Hindoos; but the earth received the Christian confessor and the virgin saint. In imitation of their Lord, they were laid in the tomb with the fresh earth around them and the stone-slab above, or the simple green grass. The bodies of the just are sown in the furrow as the seed is sown in season, not to perish utterly, but to await like it a glorious transformation, according to the beautiful analogy of St. Paul. And whatever practice can most readily suggest and keep alive that consoling truth in our minds is best worth preserving.

Hence we conclude that if the unparalleled multiplication of human beings and their unexampled concentration in particular spots of the earth should give rise to practical difficulties and dangers, which seem to necessitate a speedier and more effectual disposal of the dead, the Church will no doubt consider the difficulty. Especial cases must be met by especial methods. It is enough to insist upon the general principle. The objections to cremation are not such, we believe, that no consideration of expediency or prudence could ever alter them. Our only contention is, that sentiments, especially sentiments so sound and so well founded as those of which we are now treating, are deserving of some consideration and respect, both for their own sake and for the sake of what

¹ It may be interesting to note that the Jewish community at Livorno, one of the most important in Italy, applied, to the General Consistory of the Rabbins at Turin, to know if it were now lawful for the Jews to burn their deceased members. The Consistory replied that not only is it contrary to the law of God to burn the bodies of the dead, but that it is unlawful for the Jews even to take part in any such ceremony.

underlies them. To give them more than their due weight, to submit to their ruling at all times and under all circumstances would be worse than wholly to ignore them. Mere utilitarianism we hate, but mere sentimentalism we hate yet more cordially. If one or the other must be our master then, defend us, at all events, from mere vapid sentimentality.

The Church, whose word is our best reliance, it seems, rests her objection on neither of these grounds. Her opposition is due to the fact that cremation has always been regarded as a tacit negation of all belief in a future life, and, therefore, she very wisely and rightly condemns its use altogether among Christians, whose entire hope is beyond the grave.

JOHN S. VAUGHAN.

MAYO OF THE SAXONS.

IF the history of a country be written in its ruins, there is no part of Ireland which possesses a more interesting or a more voluminous record than the County Mayo. Interspersed with its charming scenery, which for variety and picturesqueness is unsurpassed in the world, one meets on every side, some venerable monument of the past, silent and weather-worn, still eloquently reminding us that—

“The sorrows, the joys, of which once, they were part,
Still, round them, like visions of yesterday, throng.”

The most attractive, perhaps, of these ivy-crowned relics of antiquity are the ruins of the once famous “Mayo of the Saxons.”

About midway between the towns of Castlebar and Claremorris, in the heart of a rich, undulating plain, the traveller comes upon a few mouldering walls, reigning in melancholy grandeur over a hecatomb of broken columns, pilasters and bases, scattered around in fanciful confusion. The mere superficial observer passes them by with indifference. For him they have no interest. They are a sealed volume, a sign by the wayside which he cannot read. But for the

archaeologist, and the student of history, they possess a world of fascination. Every stone is a glowing page in the Golden Era of the annals of Ireland.

Unlike many of the ancient Irish edifices of which unfortunately it must be said "perierunt etiam ruinae," the story of the foundation and development of Mayo of the Saxons—thanks to Venerable Bede, the Father of English History—is ample and well authenticated.

Let us go back twelve centuries. On a summer's morning in the year 668, a solitary traveller might have been seen wending his way towards the tract of country, even then known as *Magh-eo*, or the plain of the Oaks. Robed in a long, white woollen garment, wearing on his head a heavy cowl of the same colour and material, and on his feet sandals, his appearance might well have attracted more than an average share of passing notice. Arrived at the eminence overlooking the spot where the ruins now stand, he paused, as if unconsciously, and his fine face, marked with lines of habitual austerity, lighted up with a beam of pleasure, as he gazed at the beauty of the landscape before him. It was truly an enchanting picture. Mountains, plains, lakes and waving forest trees combined and harmonized in charming proportions. In the foreground the eye rested on groves of gnarled oaks, from whose rich foliage glimpses of surpassing loveliness broke upon the view. Croagh Patrick's pyramids shaped and clear-defined, smiled serenely on the placid waters which glistened like silver in the sun; while nearer still, gloomy Nephin, surrounded by a cluster of cone-shaped hills, and capped with perennial clouds, frowned like an angry giant on the radiant cheerfulness of the valley below.

The stranger gazed long and wistfully on this smiling scene, then with a muttered prayer, resumed his journey.

Who is the cowed and sandalled pilgrim? He is a man whose name is a household word, not alone in his native land, but among the fastnesses of Northern Britain and Caledonia.

He is Colman of Mayo, Bishop of Lindisfarne, and Apostle of Northumbria.

Like a hundred other saints of the Irish calendar, the materials for Saint Colman's life are provokingly meagre.

The Venerable Bede, to whom we are indebted for nearly everything we know of him, leaves us altogether in the dark concerning the events of his early life. Prefacing his narrative by simply stating that Colman was a native of Ireland, he continues to say that like his predecessors Aidan and Finan, he was sent from Iona to govern the Northumbrian Church. It is evident, however, from other authentic sources, that the County Mayo, the mother of many illustrious sons in the present as well as in the past, may justly claim the honour of having given him birth. Of the date of that event we have unfortunately no record. The best authorities assure us that it probably occurred about the end of the sixth century.

Born at a time when the country was still fragrant with the odour of Saint Patrick's wonderful sanctity, and surrounded from his infancy by scenes and associations consecrated by the visible presence of the Great Apostle, the youthful Colman manifested at an early age his inclination for the ecclesiastical state. When still a mere youth he adopted the monastic vocation. Attracted by the fame of Saint Columba, who was then at the zenith of his popularity, and whose name he bore in a modified form—a name symbolical of the gentleness and purity of the Christian life,—he left his native Mayo, and entered the great monastery of Iona. So studiously did he conceal himself from the eyes of the world, in the depths of that island sanctuary, that during a period which must have extended over sixty years, only one glimpse of him, and that as if by accident, is afforded us. Adamnan, the biographer of Saint Columba, raises for a moment the veil which shrouds our saint's life, and reveals him to us in the solitude of his ocean wilderness: What does that glimpse present to us? No doubt we shall find the future founder of "Mayo of the Saxons" absorbed in contemplation, transcribing and embellishing manuscripts, or engaged in some other occupation which our fancy would deem in keeping with the splendour which surrounds his name. But no! Our conjectures would have been at fault. In that momentary vista, he appears to us working in the fields as a common agricultural labourer. But let no one be surprised.

These old monks knew instinctively, what some so called modern philosophers claim as a sapient discovery, the dignity and sanctity of manual labour. Ennobled and consecrated by prayer, it was by this powerful engine that they became the pioneers of civilization, that they conquered themselves and conquered the world.

A short time before his death Saint Columba, looking out from his cell, rested his eyes on some of his youthful disciples working in the fields. He affectionately blessed and encouraged them. One of these, named Colman, is not improbably identified with Saint Colman of Mayo. Then the curtain falls once more, and for over half a century the events of our saint's life are found nowhere recorded except in the annals of God. Like a ray in the sunbeam, or a drop in the ocean, his actions become absorbed in the history of Iona. And in what a brilliant halo of glory have not Saint Colman and his compatriots clothed that cold and inhospitable island?

Dr. Johnson has described it in immortal words as the "luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion." He might have also added that the greater portion of England is indebted for its civilisation and Christianity to the Irish monks of Iona, and that his fellow-countrymen, with fearful truculence, have repaid the debt by seven centuries of brutal persecution.

One of the most charming features in the history of our country during the era of its greatness was its cordial and generous hospitality towards strangers. The natural benevolence of the Celtic character, purified by religion, manifested itself by the most courteous attention to natives of other lands who flocked to the shores of Erin to drink deep draughts of knowledge and piety from the fountains which flowed in perennial streams from its schools. Invariably received with open arms, visitors from other countries were maintained, supplied with books and educated free of charge.

Among the crowds who came to Iona in the year 617 were two youths who were destined to change the history of their

nation, and link themselves inseparably with the missionary labours of St. Colman and his predecessors in Northumbria. They were named Oswald and Oswy, sons of Ethelfrid the Ravager, and of the sister of the saintly King Edwin.

About seventy years before, their great grandfather Ida and his tribe of Angles, encouraged by the good fortune of their kinsmen, the Jutes and Saxons, left their homes among the sandhills of Schleswig, crossed over the German Ocean with their wives, children, and household gods, landed in the fertile district since known as Northumbria, drove out the native inhabitants by fire and sword, and settled down permanently in the conquered territory. The interval between their landing and the date of our sketch presents anything but an entertaining picture. It is stained all over with blood. After a turbulent reign of twelve years Ida was killed fighting against the Britons, who resisted him to the last. Of his twelve sons, only six survived him, and their history is a blank. The last of these, having died in the year 594, an inheritor of his grandfather's ferocity, and an avenger of his death rose up in the person of Ethelfrid. He was able, ambitious, and unscrupulous. Disregarding the ties of kindred he banished his brother-in-law, Edwin, and united the two kingdoms of Bernicia and Deira. After a reign of twenty-four years his own turn came. In the year 617 he was killed on the borders of Mercia, fighting against Redwald, king of the East Angles. Edwin became ruler of the two kingdoms, and the sons of Ethelfrid went into exile. Eanfrid, the eldest, took refuge with the Picts, while Oswald and Oswy fled to the court of the King of Dalradia. By him the young princes were sent to Iona to be instructed in the Christian faith. So well had they profited by the lessons received in that great sanctuary, that when after an exile of seventeen years they appear upon the stage of history they show themselves possessed of Christian virtues and princely qualities of the highest order. Iona had been to them a cradle of faith and an apprenticeship to royalty.

The throne of Northumbria having become vacant once more by the death of Edwin, who was killed fighting against the Britons, Oswald resolved to leave his retirement, re-

conquer his country, and regain the inheritance of his fathers. With vastly inferior forces he encountered and defeated his enemies on the field of Denisesburn, the formidable Cadwallon, the last champion of the Britons, being among the slain.

Oswald made good use of his victory. The scion and representative of the Saxon invaders, he was like a lily blooming among thorns. Naturally upright, generous and chivalrous, his character had been ennobled by the influence of the Christian teaching received at Iona. Unlike his elder brother, Eanfrid, who renounced his faith on the appearance of the first obstacle, Oswald never forgot the lessons he had learned from Saint Colman and his brethren. During his brief reign of eight years he presents to us the perfect ideal of a Christian prince. Pious and brave, gentle and strong, firm and humble, he was, in mind and heart, a veritable king of men.

Having united the two kingdoms of Bernicia and Deira into one compact nation, and extended his sway beyond the aspirations of his ancestors, he directed all the energies of his active mind to a conquest of a higher and different order. It grieved his heart to rule over subjects who, with few exceptions, were buried in the darkness of paganism. The fair hills of his native Northumbria were crowned with idols of the blood-thirsty Woden, and the forests resounded with shouts of bacchanal revelry mingled with the groans of human victims and the yells of sacrificing priests to appease the wrath of the offended deity. The Anglo-Saxons bowed in abject slavery under the galling yoke of idolatry.

Animated by the zeal of a true Christian, Oswald resolved to ransom his subjects from this degrading bondage, and win them over to the sweet service of Christ. But how could he accomplish a task of such difficulty? Who would be his allies? Where should he find soldiers to carry on this new warfare? His mind turned instinctively to the foam-washed island, where during the seventeen years of his exile he had watched the white-robed monks—warriors of Christ—go forth fearlessly to carry the standard of the Cross into the wilds of Caledonia. Without further delay he despatched messengers—some say he went himself—to the Abbot of Iona urgently

requesting him to undertake the conversion of the Anglo-Saxons. The royal invitation was cordially accepted. A monk named Corman, whose austere sanctity of life seemed to fit him for the work, was consecrated bishop, and accompanied by a train of devoted priests he set out for Northumbria. Like that of Palladius to the Irish, his mission was a failure. In a short time he returned to Iona, declaring the Anglo-Saxons to be a race of irreclaimable savages, whose conversion was almost impossible. Undismayed by this unfavourable turn of events, Seghine and his community held council to arrange their future plan of action. Their deliberations were pregnant with great results. Aidan, since known as the first Apostle of Northumbria, and who seemed to be selected by the finger of God, was commissioned to make a new and more vigorous assault on the citadel of Anglo-Saxon idolatry. The success which crowned his efforts constitutes one of the brightest chapters in English history. His episcopate lasted for sixteen years. The death of his royal friend, Oswald, in the battle of Maserfield in 642, and the murder of Oswyn, who rivalled the former by the purity of his life and the nobility of his character, were crushing blows to the great bishop. But he had ample consolation for all his sorrows in the marvellous fruitfulness with which God blessed his labours. Like a diligent husbandman he had scattered the Gospel seed broadcast not alone from end to end of Northumbria, but throughout the extensive kingdom of East Anglia, and a golden harvest was everywhere springing up. Having accomplished his work, he went to receive the reward of the good and faithful servant in the year 651, and was succeeded by St. Finan, another Irishman, and a monk of Iona. During the ten years of this holy bishop's rule, he extended and consolidated the work of his predecessor, and died in the odour of sanctity in the year 661.

St. Colman of Mayo then appears prominently for the first time on the stage of history. He had already grown old in his Master's service, but the events of his life, shrouded by the lowly veil of monastic self-abnegation, are only known to Him from whose hands alone he looked for his reward. It [is not unreasonably supposed, however, that

he was one of the missionary priests who accompanied and co-operated with the two first bishops of Lindisfarne. That he was admirably fitted to continue the work of his predecessors appears evident from the encomiums lavished upon him by the Venerable Bede. He calls him a pontiff penetrated by the same apostolic spirit which animated his predecessors. The testimony of the venerable historian is all the more appreciable, as he makes no secret of a singular dislike for the Celtic race. His estimate of the great St. Columba is not altogether flattering, and the painstaking minuteness with which he dwells on the so-called eccentricities of the abbot's spiritual children in Northumbria contrasts strangely with his usual impartiality. His Anglo-Saxon prejudices have not allowed him, however, to bias his sense of justice. Possessing all the qualities of a great historian the portraits he has left us of the three first bishops of Lindisfarne represent them to us as endowed with all the great virtues of the First Apostles.

The incidents of our saint's life, interesting in themselves, are rendered more so by the undoubted fact that in his history is epitomized the antagonism between the two races, the countless benefits conferred by the one and the ingratitude with which it was repaid by the other. This remarkable feature gives colour to his whole public career, and exercised an overwhelming influence on his life.

His entire episcopate was embittered by a controversy, which had disturbed his predecessor's closing years, and was destined ultimately to sever the bonds which during thirty laborious years had bound Iona to Northumbria. This was the famous Easter difficulty. It was not a question of recent growth. Almost as old as the Christian religion itself, it had been a perennial source of strife to churchmen, and of scandal to the faithful.

Into this oft-told dispute we need not go. Suffice it to say that the isolated position of the Christians of that part of the world now known as the British Isles, prevented them for some time from becoming acquainted with an important correction introduced into the Roman computation. Even when made known to them, many showed a decided un-

willingness to relinquish the old system. Among the Britons the new ritual was looked upon with downright aversion. It was an innovation, which right or wrong, came to them from the hands of those who befriended the detested Saxons, with whom they would have no communion here or hereafter. The correct computation met with better success in the Irish Church. After the Council of Leighlin, the new system was adopted in the southern and midland counties. Following the example of Iona, the North still held out. Strange to say the children of Saint Columba adhered to their ancient traditions, with obstinate fidelity, and one of the monks nurtured within the bosom of that famous sanctuary has transmitted his name to posterity as its special champion. Rather than relinquish the style of computation transmitted to him by Saint Patrick and Saint Columba, he resigned his position as pontiff of a vast and influential diocese, and retired into solitude.

This was Saint Colman whom in our next paper we shall follow, step by step from the heights of Whitby to the plains of his native Mayo.

WILLIAM GANLY, c.c.

(To be continued.)

BOSSUET AND CLAUDE—CONCLUSION.

SO far in our account of the memorable conference between these two distinguished personages we have seen how Bossuet showed that the reformers, whilst they denied in their doctrinal teaching the infallibility of the Church, were forced, nevertheless, to act as if the authority they exercised over their co-religionists was to the last degree infallible, as they enforced it with the utmost rigour; and we arrived at the stage, where he was to require of Claude the avowal of the two following propositions:

1st. That, whereas the reformers acted as if holding the authority of the Church to be infallible, it was, nevertheless, a fundamental principle of their teaching, that every

individual, man or woman, however ignorant, was bound to believe that he or she could understand the Sacred Scriptures better than all the councils of the Church, and the entire Church herself besides.

2nd. That there was a point, at which, as a consequence of their teaching, every Christian was bound to doubt if the Scriptures be inspired by God, if the Gospel be true or false, and if Jesus Christ be a teacher of truth or a public impostor.

Approaching the first of these propositions he accosted Claude, and said, "Sir, if I rightly understand your doctrine, you believe that an individual is free to doubt the judgment of the Church speaking even in the last resort."

"By no means," replied the other, "for there is no room for doubt when there is every likelihood that the Church will judge rightly; and more than that, knowing the promise of Jesus Christ, that they who seek shall find, it may be well presumed, that when people search well after the truth, they will decide well, and this assurance puts us beyond all doubt. But, when we see in councils such things as cabals and party strifes, we have every reason to doubt if in such assemblies there be not a mixture of what is merely human which well warrants our doubting."

Bossuet with high disdain replied: "Please, sir, lay aside these imputations, which have nothing to do with the question at issue, and can serve only to throw dust in our eyes, and let me ask you, if supposing we were quite certain there were no cabals or party strifes, or anything of the sort, but that everything went on in the most orderly manner, should the decisions arrived at be accepted without examination? According to your doctrine you should say, by no means; whence I, at once, conclude, that what you allege about cabals and party strifes is mere sham, and it comes to this, and we are arrived at the monstrous, the astounding conclusion, that an individual, man or woman, however ignorant, not only may, but is bound to, believe that it is his or her privilege to understand the Word of God better than an entire council collected, though it might be, from the four quarters of the world, and the whole Church besides, and

composed, though it might be, of men the most holy and enlightened, that could be found under heaven; nay, the individual could come before the council, and ask the question if he or she were bound to accept the decisions of the council without examination, and the council according to the Calvinistic teaching would be bound to say "no," and to add, if further interrogated, that the individual in question had a distinct right, and not only a right, but a conscientious obligation, to dissent from, and absolutely reject, the decisions of the council, if he or she thought differently."

Claude appeared not in the slightest disconcerted by the inference, crushing though it should appear, but coolly replied, that the case had already happened in the condemnation of Jesus Christ by the Jewish Synagogue, an example, which stood before the whole world, and would be remembered to the end of time as an instruction to mankind, that authority may be wrong, and individual conviction right. "For here," said he, "we have, on one side, the Synagogue, the great oracle of the Jewish church, rejecting the mission of Jesus Christ, and, on the other, the judgment you, or I, or any individual would form on the occasion. We would say, beyond all doubt, the Synagogue was wrong, and generalizing the example we would be bound to conclude in favour of the individual in conscientious conflict with authoritative teaching."

The example made a deep impression on the Calvinists present, and the inference presented by their great champion seemed inexorable. They looked at each other with evident satisfaction, as if intimating, "here is an insurmountable poser for the Bishop." Bossuet noticing the impression was for the moment somewhat embarrassed, not, as he says himself, from any difficulty in his own mind as to the solution, but for fear that he might not find language sufficiently intelligible for the audience so as to remove the impression made so manifestly upon them by the objection. He, therefore, hesitated a little, and offered up, as he states, a silent prayer, begging of God to aid him as to "*how and what to speak*" in reply, after which he proceeded as follows: "it is a strange thing, indeed, to compare the Synagogue hastening

to its fall, when its reprobation was so clearly pointed out by the prophets, with the Church of God, which was never to fail. You say, sir, that the argument I use could have warranted the error of individuals, who relying on the authority of the Synagogue condemned Jesus Christ, whilst, on the contrary, the same argument would have held up as guilty of presumption, those who believed in Jesus Christ according to their own individual convictions rather than the Synagogue. Well then let us see if my argument warrant such a conclusion. It consists in stating, that in denying the authority of the Church no external means is left by God for dissipating the doubts of the ignorant, and inspiring the faithful with the humility so necessary for them; and to be warranted in using the argument you make as to the time the Synagogue condemned Jesus Christ, there should have been just then no external means, no certain authority, to which submission was necessarily due. But, sir, how can this be said, since Jesus Christ Himself was then on earth, the very truth, who showed Himself visibly and publicly amongst mankind, the eternal Son of God, to whom a voice from on High gave solemn testimony, saying: "*This is my beloved Son in whom I am well pleased, hear ye Him*" (Matt. xvii. 5.)—who in confirmation of His mission raised the dead to life, gave sight to the blind, and performed so many miracles, that the Jews themselves confessed that never had any man wrought such wonders? There was, therefore, an external means, or visible authority at the time. The authority was indeed disputed; but it was, nevertheless, infallible. In the same way the authority of the Church is contested, as you yourself contest it, whilst I maintain it should not be contested by Christians. I insist that it is infallible, and I further insist that there never has been a time here on earth without a visible and speaking authority requiring obedience and submission. Before Jesus Christ there was the Synagogue. At the moment it was to fail, Jesus Christ Himself appeared, and when Jesus Christ withdrew, He left His Church after Him, to which He sent the Holy Ghost. If you make Jesus Christ come back, I have no further need of the Church; but in the same way, if you take away the Church, I forthwith

require Jesus Christ in person teaching, preaching, deciding by miracles, and with an infallible authority. But, you say, you have His Word. Yes, undoubtedly we have a Word, holy and adorable, but a Word, nevertheless, leaving itself to be explained, and treated, as every one pleases, making no objection from itself to those, who explain it badly. I maintain, it is, therefore, necessary to have some external means for solving all doubts, and that this means be certain and indubitable; and without going over again the reasons already advanced, since at present there is question only of answering your objection as to the error of the Synagogue in condemning Jesus Christ, I affirm, that so far from your being able to say there was no sure external means, at the time, or a speaking authority, to which it was a matter of necessary obligation to submit one's judgment, there was an authority, the highest and the most infallible, that ever existed, which was Jesus Christ Himself, and thus there never was a time, when there was less occasion for pressing my argument against Protestants to the effect, that they needed an external, infallible means for deciding questions respecting the Holy Scriptures."

After having replied to several other difficulties presented by Claude, and which are familiar to the theological student, who has read any of our ordinary treatises on the Church, Bossuet returned triumphantly on his proposition as irrefragably demonstrated, that whilst the reformers acted as if holding the authority of their Church to be infallible, it was nevertheless, a fundamental principle of their teaching, that every individual, man or woman, however ignorant, was bound to believe, that he or she could understand the Sacred Scriptures better than all the councils of the Church, and the whole Church herself besides.

The second proposition he undertook to prove was, as has been mentioned, that there was a point, at which, as a consequence of their teaching, every Christian was bound to doubt if the Scriptures be inspired by God, if the Gospel be true or false, and if Jesus Christ be a teacher of truth, or a public impostor.

This proposition was, indeed, the great pinch of the

conference, and Bossuet broached it by asking his opponent, if one of the members of his communion on having the Scriptures put into his hands was bound first to doubt, and then examine for himself, if they were, or were not, inspired by God, for, observed Bossuet, if he doubted, and examined for himself, he by the fact renounced his faith, and commenced the reading of the sacred volume by an act of infidelity, but if, on the contrary, he doubted not, he thereby accepted it on the authority of the Church, as she presented it to him, dispensing with all examination on his own part.

Claude replied by saying: "The member of the faithful, whom you suppose not to have yet read the Sacred Scriptures, and into whose hands they are put for the first time, does not, properly speaking, doubt; he is simply ignorant, not knowing what the Scriptures are, which he is told are inspired by God. He heard from his father, or from those, by whom he was instructed, that they were divinely inspired. For the present he knows no other authority, and as to what the Scriptures really are he does not of himself actually know, and, therefore, he cannot be called an infidel, or an unbeliever; and now I must beg of you, sir, to make to yourself the same argument in reference to the Church, that you make to me with respect to the Scriptures. For, the member of the faithful, to whom the authority of the church is proposed to be believed, either believes in that authority without examining the subject, or he doubts it. If he doubt it, he is an infidel by the fact, but, on the contrary if he doubt it not, by what other authority is he to be assured? Is the authority of the Church a thing self-evident? Is it not necessary to find it out by some sort of examination? Here is your own difficulty recoiling on yourself, and you have to clear it up just as much as I have. Either then let us both eschew it, or let us solve it conjointly, and, as far as I am concerned, I promise to reply to you in reference to the Scriptures what you will reply to me in reference to the Church."

"I quite understand you," answered Bossuet, "but before explaining to you how a Christian comes to believe in the Church, it is necessary to recognize the fact, of which there is question. Being a Christian he has been baptized, and in

virtue of his baptism the Divine virtue of faith is imparted to him, so that he is in a state thereby to make an act of faith, when an article of faith is duly proposed to him, and consequently to say explicitly, as the Scriptures are presented to him, recognized as they are to be the inspired Word of God by the entire Church: 'I believe the Scriptures, as presented to me, to be the Word of God, as I believe God Himself exists.' But you acknowledge that a Christian, who has not read the Scriptures, or heard them read, is not in a state to make this act of faith. This, sir, is a dreadful position, that a member of the faithful cannot make so essential an act of faith. This is not the case with us, for the member of the faithful receiving with us the Scriptures from the hands of the Church makes with the Church this act of faith, 'as I believe God exists, so do I believe these Scriptures to be the Word of Him, in Whom I believe,' and I maintain he cannot make this act of faith unless by the faith he already has in the authority of the Church, which presents the Scriptures to him. There are two things to be taken account of just here. One is, who it is that inspires the act of faith, by which we believe the Sacred Scriptures to be the Word of God, and you and I are agreed that it is the Holy Ghost. The other thing is, what external means does the Holy Ghost employ to make us believe in the Sacred Scriptures, and I maintain it is the Church. To establish this we have only to look to the Apostles' Creed, which is the first instruction the faithful receive. The baptized Christian has not yet read the Sacred Scriptures, and, notwithstanding, he already believes in God, and in Jesus Christ, and in the Holy Ghost, and the Catholic Church. So far he is told nothing about the Scriptures, but it is proposed to him to believe in the Catholic Church, and this immediately, as it is proposed to him to believe in the Holy Ghost, so that these two articles, the Holy Ghost and the Church enter into his mind at the same time, because believing in the Holy Ghost he must necessarily believe in the Church; which the Holy Ghost guides and governs. I, therefore, maintain, that the first act of faith the Holy Ghost inspires baptized Christians to make is to believe in the

Catholic Church together with the Father and the Son and the Holy Ghost, and I affirm that here we find the external means whereby the Holy Ghost imparts to the minds of baptized Christians the faith of the Sacred Scriptures. If this means be not sure and certain, faith in the Scriptures must consequently be insecure and doubtful, and it is because the Catholic has always found this means to be certain, there has not been a single moment, in which he was unable to say, ‘as I believe God exists, so likewise do I believe He has spoken to mankind, and the Scriptures are His Word,’ and the reason he can make this act of faith is because he has never doubted in the authority of the Church, as it was also the first thing the Holy Ghost put into his mind together with faith in God and in Jesus Christ. As to your question, how does he believe in the Church, I must observe that question does not present itself here. It is enough for our present argument to see that he does constantly believe in her, because it is the first thing the Holy Ghost puts into his mind, and she is the external means the Holy Ghost employs to make him believe in the Scriptures, of which he has never doubted for the reason that he has never doubted the Church, that presented them to him. Here, sir, is our doctrine, and because it is not yours, you incur of necessity the dreadful consequences, that a point of time is inevitable, when you are unable to make an act of faith in the Scriptures, and when consequently you cease to be a believer.”

The conference took rather a desultory turn here, till Claude put forth the great argument he had held so far in reserve, and which he relied upon as unanswerable. I will give it in his own words as follows:—“According to your argument you would, sir, make everyone decide in favour of his own Church, Greeks, Armenians, Ethiopians, and us also whom you consider to be unorthodox, although we are baptized, and have the Holy Ghost by our baptism, and the infused faith, which you have been speaking of. For each of us has received the Sacred Scriptures from the Church, in which we have been baptized respectively. Each of us believes that Church to be the true Church announced in the Creed, and in the commencement we know no other, and as we have,

received the Sacred Scriptures without examination from the hands of the Church, to which we belong, we should also, as you say, receive blindly from her their interpretation. This argument would go to prove that every one should remain as he is, and that every form of religion is good."

Bossuet in his account of the conference admits the full force of the objection, and, as he says of himself, "although the solution appeared to me quite clear, I felt nervous lest I should not make it clear likewise to those present. I, therefore, trembled as I spoke, feeling the salvation of a soul to be at stake, and I begged of God to vouchsafe to me the words, that would put the matter in its clearest light, for I had to do with a man that listened patiently, spoke with precision and force, and pushed his objections to the last degree of strictness."

He entered on his reply by telling Claude that his cause should be set apart from that of the Greeks, Armenians and the others he had mentioned, who, indeed, were in error by taking their respective churches to be the true Church, but who, nevertheless, held as indubitable, that it was necessary to believe in the true Church whichever it was, and which could never deceive her children. "But you, sir," addressing himself to Claude, "are far more out of the way; for I can accuse you, that not only as the Greeks and Ethiopians you mistake a false church for the true one, but what is beyond all dispute, and what you yourself admit, you would not allow us to believe even in the true Church. Taking with us, then, this necessary distinction, let us come to deal with your difficulty. We are to distinguish in the faith of the Greeks, and other false churches what is true, and what they hold in common with the Catholic Church, what, in a word, comes from God, on one side, from what comes from human prejudice on the other. God, by His Divine Spirit, puts into the souls of those, who are baptized in these several churches, that there is but one God, one Jesus Christ, one Holy Ghost. Thus far there is no error. They believe also, that there is one Catholic Church, and are ready to believe without examination all that the true Church proposes to them to believe. This, sir, is what you do not approve of, and in this you

estrangle yourself from all other Christians, who unanimously believe that there is one true Church, that can never deceive them. United with them in this belief I believe it to be amongst the truths, that come from God. But human prejudices commence when the baptized Christian, being led astray by his parents or his pastors, believes the Church, in which he is, to be the true Church. It is not the Holy Ghost, assuredly, who puts that into his soul, and at this point he begins to go wrong, and the Divine faith infused by baptism begins to give way. Happy they, in whom human prepossessions are in unison with the true faith, which the Holy Ghost imparts. They are exempt thereby from a great temptation, and the dreadful difficulty of distinguishing between what is Divine and human in the faith of their Church. But whatever may be the difficulty in making this distinction, it is known to God, and there shall be an eternal difference between what the Holy Ghost imparts to the souls of such as are baptized, when He disposes them interiorly to believe in the true Church, and what human prejudice adds thereto in binding up their faith with a false church. How people thus baptized may be able, in course of time, to disengage themselves from this state of things, and free themselves from the prejudices, that caused them to confound the idea of a false church, in which they are, with the faith of the true Church, which the Holy Ghost had imparted to their souls together with the Creed. But all this does not come within the scope of the question engaging us at present, for it is enough for us to have seen in those, who are baptized, a belief coming from God in the Church, as distinguished from the ideas they receive from man. This being so, I maintain, that to this belief of the Church, which the Holy Ghost imparts to our souls with the Creed, is attached a firm faith, that we are to believe this Church with the same certainty as we believe in the Holy Ghost, to Whom the Creed immediately annexes it, and it is in virtue of this faith in the Church, that the faithful never doubt in the Scriptures, whereas, on your side, you should see the difficulty, into which you cast your faith, as you see how I avoid it, you saying not only, that one should not believe in a false church, but even in the true Church

without examining what she says, and maintaining this ground you differ from all other Christians; and from the moment that you insist that the Church, even the true Church, can be deceived, the faithful can no longer believe on the sole faith of the Church the Scriptures, and the Word of God."

Just here Claude fell back on what he had already observed, that in his view, and according to the teaching of the reformers, a person, to whom with them the Scriptures were shown for the first time, was simply ignorant of their contents as being the Word of God, and that this ignorance did not involve the consequence of doubting in them. Bossuet, however, held to the word doubt as properly expressing the state of mind of the person in question. "However," said, he, "laying aside mere words, you must agree with me, that, at all events, he does not know whether the Scriptures, as they are presented to him, be true or false, whether the Gospel be inspired by God, or be a story invented by man. He cannot, therefore, make an act of faith upon the point, and say, 'as I believe God to exist, so do I believe these Scriptures to be from Him,' and, therefore, the conclusion is inevitable, that there is a point of time, when, according to your system, every Christian knows not if the Gospel be not a mere fable. It is given to him to examine it, and not to believe in it, and we may talk on to the end of the world, but we have said all that can be said on both sides, and it only remains for each of us to examine his conscience how he can maintain, that a baptized Christian can be for a moment without knowing whether the Gospel be true or a mere fable, and that amongst the other questions, that may occur to him during life, he has this momentous question to examine and solve for himself."

It may be said the conference ended here. What remained consisted in desultory observations at the request of Mademoiselle de Duras on the subject of the separation of the reformers from the Catholic Church, rather than in serious argument, that had not already been disposed of. It lasted five hours with the most earnest attention of all present. "We listened to each other," observes Bossuet, "with

patience, spoke with conciseness, except that in the commencement M. Claude was somewhat diffuse. Beyond this he went straight to the question, and faced the difficulty unflinchingly, and unquestionably he said all that his party could say on the subjects, to which our discussion was confined. But I came away, I must confess, in fear and trembling, lest my want of ability might have put a soul in peril, and exposed the truth to doubt. I was, however, relieved next morning, as Mademoiselle de Duras called on me, and told me she had quite understood me, and felt fully satisfied as to the doubts, that had given her so much trouble; and in further conversation she informed me, that she felt in a state of mind to carry out her resolution after a little, and that in the meantime she would pray God to assist her in so momentous a step.

“A few weeks witnessed the result, as on the 22nd of March following I found myself invited to Paris to receive her abjuration.”

AN EPISODE.

May I be permitted to add a little episode somewhat of a personal character, which, as I look back on “the days of my years,” frequently brings with a painful interest this memorable conference before my mind, and which, I trust, will be accepted as an apology, to a certain extent, for occupying so much of the valuable space of the I. E. RECORD?

When a student in Maynooth, nigh sixty years ago, I enjoyed the friendship of a fellow student, with whom I associated very much in hours of recreation. He was a model of regularity, and was looked up to as amongst the most exemplary students in the house. However, after finishing his philosophy he left the college, having to the amazement of every one given up all idea of the ecclesiastical state. Time passed on, and several years after I became a priest he called to see me. As he was announced, I was delighted to see my dear old college friend. But how changed, how different a man did I find him. Instead of the composed and subdued manner he had in college, he exhibited a light and jaunty air, and his tone and style of speaking

made it evident, that he had gone through a checkered career. The *dénouement* was not long delayed, for after a few friendly interchanges, he said: "Since you and I were such good friends in Maynooth a great change, which will surprise you, has come over me. I not only abandoned the idea of the priesthood, but I have given up religion altogether." I felt appalled, and after I had expressed what came to my lips to say on such a frightful announcement; "Yes," said he, "I have given up all religion, and you may judge of my state of mind on the subject, when I tell you, that, some weeks ago, it was thought I was dying, and I declined seeing a priest, quite resolved to pass out of life in that state. And would you know what produced this condition of mind? It was reflecting on the conference, which you are, I am sure, so well acquainted with, between Bossuet and Claude. I said to myself, here are two master-minds in collision. How can this be? If there be any truth in religion they should have seen it, and have understood each other about it. But noticing how 'yes' was 'no' and 'no' was 'yes' between them, I came to the conviction, that there can be nothing but mere sentiment in what is called religion, without anything real or certain for the intellect to lay hold on, and embrace."

I disguised my emotions as well as I could, and seeing that he was not just then in a mood to be reasoned with, I refrained from doing so, praying him to come again and again, that we might resume our former friendship. Unfortunately he never returned, and I never heard any account since of what may have been his after course of life, or how he passed away, for I take it for granted, that having been a man of frail constitution he is long since dead. But the sad recollection of him has frequently haunted my memory with the reflection of how the spirit of error is capable of imposing on a poor mind abandoned to its own thoughts by perverting and distorting an argument from its obvious import to quite a contrary and opposite inference. For, of all the reasons, that prove the necessity of the authoritative guidance of the Church in matters of faith, there is none more convincing than the divergences and differences of great

minds however sincere, whilst the strayings and errings of superior intellects, such as Claude and other pseudo-reformers, bring before us men, who according to the description of St. Paul "*are ever learning, and never attaining the knowledge of the truth*" (2 *Tim.*, iii. 7) and of whom St. Augustine would say, as he said of the heretics of his own day, that ravings more nonsensical or absurd never passed through the heads of patients in the delirium of a burning fever, than seize on the minds of those, who forsaking the guidance of the Church, cast themselves on the ever shifting principle of private judgment in matters of faith, a result so sadly evidenced in our day in the multifarious forms of religion we see around us, all taking their origin from this baleful principle, according to which every one judges the sect to which he adheres to be better than any other, whilst still he reserves and retains what he considers his right to dissent from his co-religionists, as well as from whatever authority they allow their ministers or pastors in pursuance of the personal view he may take of any religious questions that may spring up for discussion among them.

As to my dear friend whenever he comes before my mind, as he does frequently, I try to console myself with the hope, that in merciful consideration of the purity of soul, and fervour of heart, with which I knew him to be animated, the God of mercy has had compassion on him, dissipating the cloud, which the spirit of darkness had cast over his poor mind, and shed once more upon him the light of His Divine countenance, "*Calling him out of darkness to His admirable light*" (1 *Peter* ii., 9); and "*restoring to him the years, which the locust, and the bruchus, and the mildew, and the palmerworm had eaten*" (*Joel* ii., 25); that is repairing the ravages of sin by a revival according to the law of the Divine bounty of the merits he had acquired when in God's grace and friendship.
FIAT, FIAT.

THE AUTHOR OF THE "CLAIMS OF THE UNINSTRUCTED DEAF-MUTE TO BE ADMITTED TO THE SACRAMENTS."

*Stait every one*EARLY CHRISTIAN ART IN IRELAND.¹

WE cordially congratulate the gifted authoress of the above work, and we sincerely hope that a new edition will be soon demanded enriched with additional matter. Miss Stokes has happily succeeded in bringing out an admirable hand-book in connection with ancient Irish Art. Her laudable efforts cannot fail to popularise a subject hitherto not known or appreciated as it ought. It seems indeed, to be only a labour of love on her part to make known to an admiring world the surprising and priceless treasures found in the rich mine of ancient Irish Art. If the attention of the learned throughout the world is now attracted towards it, that is principally due to Miss Stokes, and earnest workers like her in the same noble cause. Her investigations in the hitherto so much neglected field of Irish archaeology are simply indefatigable, and are deserving of every encouragement. Some calling themselves children of Erin, who have both time and means at their disposal, are, we are sorry to say, more congenially employed in discussing Cuneiform and Egyptian inscriptions, than learning anything about the deeply interesting antiquities of their own country. The matchless works of art found in our museums, and also in private collections, amply demonstrate Erin's claims to be considered as a generous patroness of the fine arts in the remote past, and show how she fostered them under the most trying circumstances. Though mute, these heir-looms of the past tell us, that there was a time in the chequered history of our beautiful island, when she was the home of the arts and sciences. Until quite recently we might say, so deplorable was the ignorance concerning Ireland and everything Irish, that many firmly believed this country was sunk in the lowest depths of barbarism, until the arrival of Strongbow. Nor was this idea confined solely to the unlearned; for we find it preponderating with those who have already made a name for

¹ *Early Christian Art in Ireland.* By Margaret Stokes. London: Chapman & Hall, 1887.

themselves in intellectual pursuits. On a certain occasion, when that justly celebrated antiquarian, Dr. Petrie, a man who has deserved so well of his country, was reading a paper in the Royal Irish Academy on the arts and sciences in ancient Erin, he was asked by a distinguished scientist, Dr. Brinkley, did he mean to tell them, "that there exists the slightest evidence to prove that the Irish had any acquaintance whatever with the arts of civilised life anterior to the arrival of the English in Ireland." What a subject for reflection when we contemplate those exquisite and indescribable works of art still extant in illuminated manuscripts, metal work, sculpture, and also those architectural gems which have escaped the destroying hand of Time, the plundering Scandinavians, and the still more ruthless Anglo-Normans. These master-pieces, the mere waifs of Keltic love and genius in the cause of the fine arts, conclusively prove that their fabricators were genuine artists in the true sense of the word. We may strive to imitate such productions, but never can excel them. It is, indeed, matter of surprise to us all, that we possess so much of them, considering the constantly destroying agencies to which they have been subjected.

This is manifest by way of contrast, if we reflect on what occurred in other countries. The Romans occupied Britain for four hundred years, and what now remains of the stupendous works which they executed? How little of ancient Grecian art has survived the vandalism of the unspeakable Turk. Trustworthy historians assure us that in the Middle Ages, Ireland was a shining light in the western world. Art having then attained its highest degree of perfection was destined to receive a rude shock from the plundering Lochlans, who for a long period laid waste the country with fire and sword. Had Ireland been allowed to work out her own destiny, after the expulsion of these merciless marauders, she would undoubtedly have easily maintained her old supremacy in the world of art. But scarcely were they gone from her shores when a more terrible enemy appeared. The Anglo-Normans soon after invaded the island, already exhausted from centuries of warfare, and not sufficiently organised to resist effectively

such a formidable foe. It is an unquestionable fact, that all the Keltic works of art worth mentioning were produced before the Invasion. As a consequence of the chilling and blighting influence of that disastrous event on the country at large, the fine arts have ever since manifestly declined. From that period to the present the island has been unhappily in a chronic state of insurrection. It is self-evident, that such a deplorable condition of affairs must be ever hostile to the true interests of civilisation; and eventually tend to plunge a nation into barbarism. Considering all the discordant elements, constantly jarring in our midst, it is nothing short of a miracle in the moral order how Ireland held her place amongst the civilised races of mankind. As A. Thierry well observes, "such could not be accomplished, were it not for the buoyancy and recuperative power inseparable from the Keltic character." An eminent art critic John Ruskin speaking on the subject, says, "the Irish being an artistic people, the English are therefore unfit to rule them." Speranza, the gifted Lady Wilde bitterly lamenting the decay of Keltic art in presence of the Anglo-Norman freebooters and their descendants in Ireland thus gives utterance to her feelings on the subject:—"The gorgeous missals and illuminated manuscripts, instinct with life, genius, holy reverence, and patient love, were destined to be replaced soon after by the dull mechanism of print; while Protestantism used all its new-found strength to destroy that innate tendency of our nature, which seeks to manifest religious fervour, faith, and zeal by costly offerings and sacrifices. The golden-bordered holy books, the sculptured crosses, the jewelled shrines were crushed under the heel of Cromwell's troopers, the majestic and beautiful abbeys were desecrated and cast down to ruin, while beside them rose the mean and ugly structures of the reformed faith; as if the annihilation of all beauty were thus considered to be the most acceptable homage, which man could offer to God, who created all beauty, and fitted the human soul to enjoy, and manifest the spiritual, mystic, and eternal loveliness of form, and colour, and symmetry. Since that mournful period, when the conquering iconoclasts cast down the

temples and crushed the spirit of our people, there has been no revival of art in Ireland. It is not wonderful, that we cling with so much of fond, though sad, admiration to the beautiful memorials of the past, and welcome with warm appreciation the efforts of able, learned, and distinguished men to illustrate and preserve them."

All admit that the Egyptians of old must have been well acquainted with the elements of chemistry. This fact is at once obvious from scanning the colours on their monuments, now so vivid, after so many centuries of existence. The same may be maintained concerning the ancient Kelts judging from their unrivalled illuminated manuscripts, which have come down to us along the stream of time. How the latter mixed their colours, and rendered them so durable as to withstand the rough usage of so many centuries, is undoubtedly a lost secret. As we learn from *The Book of Rights* and *The Brehon Code*, ages before the Christian era the Irish were renowned for the beauty and brilliancy of their dyes. If additional proof of this were wanting, we have it abundantly supplied in our most ancient caligraphy. Until quite recently, we might say, very little attention was given to Ireland's claims as a patroness of the fine arts in the remote past. So great, indeed, was the ignorance and prejudice concerning the subject, that the moment anything was advanced in its favour it was simply treated with scorn and contempt, and at once laughed out of court. But now all competent to give an unprejudiced opinion on the question are unanimous in assuring us that a style of art completely national and brought to the highest degree of perfection flourished in this country ages ago; and not only that, but for a long period influenced in a pre-eminent manner art throughout the different countries of Europe. An eminent artist, Henry O'Neil, a man who has made Keltic art a speciality, speaking of our ancient artists says: "The Irish artists of the early Christian ages excelled the artists of all other nations of any age. Their works, which remain prove that in fertility of invention and a profound knowledge of the principles of their art, in practical taste and most wonderful dexterity of execution, the Irish artists have never been equalled. These are the qualities that constitute

greatness, and we have no hesitation in saying that the Irish artists are entitled to rank with the best that ever existed."

The Irish illuminated manuscripts, preserved in the different libraries and museums, can, at a glance, be distinguished from all others, as they are simply unique in the domain of art. Until quite recently, it was customary to designate all pictorial art, which prevailed throughout Europe from the fall of the Western Empire to the period of the Renaissance as Byzantine. But now when the subject is thoroughly investigated, it is found that the use of the term is unwarranted, and has no foundation in fact. The only pictorial art worth mentioning in those times in Europe was certainly Keltic. This school, guided by certain fixed principles, was superior in originality of design, wonderful powers of delineation, happily combined with chromatic effect. When, or where, in the annals of painting, do we find artists using so few colours as the Irish, and at the same time producing such marvellous results? The indescribable interlacing pattern so peculiarly Keltic, simply stands alone and unrivalled in decorative art, and at once proclaims the school from which it emanated. Its beautifully illuminated borders, by far more exquisite and pleasing to the view than the finest jewel-wrought mosaic, are admirably suited to fulfil the true object of all ornamentation. No wonder indeed that these Keltic masterpieces should have been attributed to the angels themselves. How fresh and charmingly harmonious are the colours on them after so many centuries of duration! In modern times certain artists undertook to copy with great care some of their initial letters, and left nothing undone in order to secure their durability; but after a few years we find them fast fading away, and destined to disappear altogether at no distant date. What instruments did our illuminators use? Who made them? Had they the use of magnifying glasses? It is only when we have recourse to such means, that we see revealed the miraculous perfection of ancient Keltic art. The more the subject is investigated, the greater does the mystery become. But who is able to attempt anything in the way of an explanation? A striking feature in this style of ornamentation is the presence of a

large number of curiously intertwined serpents. Such a fact is very remarkable, as reptiles of this kind are not indigenous, and would go far to prove the Eastern origin of the Kelts, whose ancestors were addicted to ophiolatry, and no doubt introduced it here, where it lingered until the coming of St. Patrick, and then disappeared. Hence, it is conjectured, originated the legend of our saint banishing snakes from the soil of Erin. It is also worthy of observation, that in Keltic decoration properly so-called, there is an utter absence of Christian symbolism, a fact which would go far to prove its pagan origin, and that it flourished here long before the introduction of Christianity. Art as we learn from its history is naturally a plant of slow growth. We cannot admit that it had a mushroom origin here more than anywhere else. It never could have arrived at the perfection it did in the comparatively speaking short period that elapsed from the arrival of St. Patrick until our greatest masterpieces were produced. Therefore, our conclusion is that it must have been well cultivated, and long in existence in the pre-Christian times.

From whence did our remote ancestors derive this beautiful form of decoration; or did it originate with themselves? This is one of those insurmountable mysteries that extend far back into the gloomy night of Time, and concerning which we have no satisfactory evidence.

When we reflect on what was done in the early days of the Irish Church in the way of copying and illuminating books, we are at once convinced that our ancient writers did not exaggerate when they spoke of "the countless hosts of the books of Erin." We are told in the *Annals of the Four Masters*, sixty-one remarkable scribes flourished in Ireland before the year A.D. 900.

St. Adamnan in his life of St. Columba assures us that the latter copied and illuminated with his own hand three hundred copies of the Gospels. Our ancient historians often-times mention that the Scandinavians always took a fiendish delight "in burning and drowning the books of Erin." Hence we can infer how our literature suffered during the incursions of these marauders.

A hostile critic Giraldus Cambrensis, who came to Ireland about the time of the Anglo-Norman Invasion, declares that he travelled in different countries of Europe, and no where had he seen books so abundant, or beautifully decorated as in Ireland. Speaking of *The Book of Kildare*, long since lost, he says—"Amongst all the miraculous things of Kildare, nothing surprised me so much as that wonderful book, said to have been written from the dictation of an angel in St. Bridget's own time. This book contains the four Gospels according to St. Jerome's version, and is adorned with as many richly illuminated figures as it has pages. On close examination the secrets of the art were evident; so delicate and subtle, so laboured and minute, so intertwined and knotted, so intricately and brilliantly coloured did you perceive them, that you were ready to say that they were the work of an angel, and not of man. The more intensely I examined them, the more I was filled with fresh wonder and amazement. Neither could Apelles do the like. Indeed mortal hand seemed incapable of forming, or painting them."

All palaeographers worth naming are unanimous in declaring, that amongst the illuminated manuscripts of all nations, *The Book of Kells*, that miracle of art attributed to St. Columba, holds the premier place. Mr. Wyatt in his admirable work, *The Art of Illuminating*, having traced the effects of this peculiarly Irish School of Art over Europe, and how it was the cause of raising it to a degree of perfection heretofore unknown, says—"It is to Ireland that the rich style of manuscript ornamentation is due. Irish art was original and of marvellous perfection. . . . In delicacy of handling, and minute but faultless execution, the whole range of palaeography offers nothing comparable to these early Irish manuscripts, and those produced in the same style in England. When in Dublin some years ago I had the opportunity there of studying carefully the most marvellous of all, *The Book of Kells*; some of the ornaments I attempted to copy but broke down in despair. No wonder that tradition should allege, that these unerring lines had been traced by angels. We freely confess, that in the practice of illumination at least, they (the Irish) appear in advance

both in mechanical execution, and originality of design of all Europe, and of the Anglo-Saxons in particular." Westwood in his noble work, *Palaeographia Sacra Pictoria*, observes:—"Ireland may be justly proud of *The Book of Kells*. This copy of the Gospels traditionally said to have belonged to St. Columba, is unquestionably the most elaborately executed manuscript of early art now in existence. At a period when the fine arts may be said to have been almost extinct in Italy, and other parts of the Continent, namely, from the fifth to the end of the eighth century, the art of ornamenting manuscripts had attained a perfection almost miraculous in Ireland. Another circumstance equally deserving of notice is the extreme delicacy, and wonderful precision united with extraordinary minuteness of detail, in which many of these ancient manuscripts are ornamented. I have examined with a magnifying glass the pages of the *Gospels of Lindisfarne*, and *The Book of Kells*, without detecting a false line, or irregular interlacement; and when it is considered that many of these details consist of spiral lines, and are so minute as to have been impossible to have been executed by a pair of compasses, it really seems a problem, not only with what eyes, but also with what instruments, they could have been executed. One instance of the minuteness of these details will suffice. I have counted in a small space, scarcely three quarters of an inch in length, by less than half an inch in width, in *The Book of Armagh*, no fewer than one hundred and fifty-eight interlacements of a slender ribbon pattern formed of white lines, edged with black ones. The invention and skill displayed, the neatness, precision, and delicacy far surpass all that is found in ancient manuscripts executed by Continental artists. The designers and sculptors of the stone crosses were likewise the illuminators of the manuscripts; as the style of ornamentation in both classes of monuments is essentially the same."

Sir W. Betham thus expresses himself:—"It is a singular fact, not generally known, that the oldest European manuscripts now existing are in the Irish language; and the most ancient Latin ones were written by Irishmen. The *Psalter of Columkille*, *The Book of Dimma*, and *The Book of*

Armagh are monuments of which all Irishmen may be justly proud, and may exultingly produce as evidences of the civilization and literary acquirements of their country, at an age when other nations of Europe, if not in utter ignorance and barbarism were in their primers." Henry Shaw, who has borne a distinguished name in connection with ornamental art, says—"The Hibernian school of illumination is of a peculiar and marked style, characterised by a design and execution not found in the manuscripts of other nations." Dr. Keller of Zurich, says—"The Irish, at an early date, manifested a taste for caligraphy, miniature painting, carving, and music. They far excelled other Europeans in learning and civilization. It must be admitted that Irish caligraphy, in that stage of its development which produced these examples, had attained a high degree of cultivation, which certainly did not result from the genius of single individuals, but from the emulation of numerous schools of writing, and the improvement of several generations. There is not a single letter in the entire alphabet which does not give evidence, both in its general form and minor parts, of the sound judgment and taste of the inventor. The fineness, sharpness, and elegance of execution of their works, borders on the incredible." That celebrated critic on fine arts, Dr. Waagen, commenting on Irish illuminated manuscripts, remarks—"The ornamental pages and borders, and initial letters, exhibit such a variety of beautiful and peculiar designs, so admirable a taste in the arrangement of colours, and such an uncommon perfection of finish, that one feels absolutely struck with amazement." If such is the enthusiastic praise in favour of ancient Keltic art, from these two eminent critics, who had not seen the finest specimens of Irish illumination, what would it have been if they had seen our masterpieces? In an eloquent passage in his history of architecture, Mr. Freeman speaks in a most felicitous way about what the ancient Irish did on behalf of the fine arts:—
' Her early life rigorous in Gospel light, and in arts directed to the adornment of the visible emblems of her faith, was far indeed beyond her more powerful, and then pagan neighbour. Her wonderful series of annals are both copious and truthful

Her illuminated manuscripts, the chalices, croziers, and other vessels and ornaments of the church, are to this day prized for their taste and delicacy of execution." Of all the eminent authorities, whose fame is world-wide, cited in favour of Ireland being considered a generous patroness of the fine arts in the distant past, not one is an Irishman. Hence they cannot be suspected of partiality when they unanimously declare that in fertility of invention, and a profound knowledge of the principles of their art, the Irish artists simply stand unrivalled. When the art of illumination had attained to the acme of perfection amongst us, Ireland was the great school of the Western World. No wonder that Sulgenus Bishop of Menevia in Wales, writing about A.D. 1070, should say,—“*Exemplo patrum commotus amore legendi, Ivit ad Hibernos sophia mirabile claros.*”

To Ireland in the eloquent language of Professor Goerres, the German philosopher, “the affrighted spirit of Truth had flown during the Gothic irruptions into Europe; and there made its abode in safety, until Europe returned to repose, when those hospitable philosophers, who had given it an asylum were called by Europe to restore its effulgent light over her bedarkened forests.” “Fourteen hundred years ago,” says the present Protestant Bishop of Lincoln, Dr. Wordsworth, “Ireland was a burning and shining light in Western Christendom, in the arts and science she was then in advance of all other nations.” That learned antiquarian, Dr. Milner, observes:—“The Irish in the Middle Ages were the instructors of the English, French, and Germans, in science, music, painting, and architecture.”

What a cause for exultation, to think, that the richest treasures in the way of illuminated manuscripts found in nearly all the principal libraries of Europe are the work of Irish hands. These triumphs of pictorial art can at once be distinguished from all others of a similar character; just as easily as the different styles of architecture. Some palaeographers speak in no stinted terms of praise concerning the Hiberno-Saxon School of Art; but as Miss Stokes and others conclusively point out, there never existed such a school. The works ascribed to it, still extant are evidently from a purely Keltic

source. The glory of the British Museum, *The Book of Lindisfarne*, is an enduring monument of Irish genius. The same may be said concerning the *Gospels of St. Chad* in Lichfield Library; those of M'Regol, at Oxford, and M'Durnan, in the Archbishop's Palace, Lambeth. On the Continent, the borders of all the great manuscripts are the work of Irish hands. One of the greatest treasures in the Imperial Library, Paris, is a beautiful illuminated Irish copy of the Latin Gospels. The renowned Gospels of Treves claim closest kindred with the Irish school of painting. In a word, the principal illuminated manuscripts in the libraries of Stockholm, St. Petersburg, Copenhagen, Utrecht, Louvain, Brussels, Basle, St. Gall, Berne, Schaffhausen, Fulda, Wurzburg, Cambray, Milan, Bobbio, Turin, &c., &c.,—are unquestionably the works of Keltic artists.

P. A. YORKE.

(To be continued.)

THE UNIVERSITY OF SALAMANCA.

A PAPER giving a short historical sketch of this once renowned seat of learning, cannot fail, however jejunely written, to be of interest to the readers of the RECORD.

The mention of the University of Salamanca carries the mind back to the time—some three hundred years ago—when Spain was the foremost nation in Europe, foremost in wealth, in power, in chivalry, and if not foremost, at least among the foremost in learning and sanctity; it carries the mind still further back to the time when Europe began to emerge from the dark ages—when the light of learning, after being so long extinguished or confined to the monasteries, was rekindled and began to blaze forth at Rome, Paris, Bologna, and Oxford. Five hundred years had passed since the Arab invaded the Peninsula, and drove the Spaniards to the fastnesses of the North; during those years

the Spaniard, impatient of his barren hills, and yearning for the smiling plains of his ancestors, had poured down on the infidels and driven them back step by step, now to the Douro, again to the Tagus, until at length in 1212 was fought the decisive battle of Navas de Tolosa, which left for ever the preponderance of power in Spain to the Spaniards and confined the Moors, during the remainder of their residence in Spain, to the province of Granada. About this time when the nation began to breathe freely after its long and exhaustive wars, and to direct attention to its internal improvement and its culture, was established the University of Salamanca.

It is impossible to fix the exact date when the schools which had already long existed at Salamanca, were chartered into a university, but it was during the early years of the thirteenth century, for there is a letter still extant in the university written by St. Ferdinand III. in the year 1243, in which he refers to the establishment by his father Alphonso IX. of the university, and in which he confirms its laws, customs, and privileges. So that if we construe the word university in the strict meaning of a legal corporation, Salamanca is only a few years behind Paris, and almost contemporary with Oxford. Alphonso X., surnamed the Wise, the most learned prince of his age, who has gained a lasting fame by his collection of laws and his astronomical tables, in every way encouraged the university, confirming and enlarging its privileges and immunities, and endowing it in 1254 with twelve professorships, one of which, it is interesting to remark, was of music. Other endowments were made by successive kings of Castile, who from its beginning watched over it with paternal solicitude, and supported it with royal munificence. The fame of the university soon spread, and students flocked to it from all the provinces of the Peninsula. It soon attracted the attention and gained the approval of the Holy See. We find Pope Innocent IV. paying it high eulogiums so early as 1245 at the Council of Lyons. Pope Alexander IV., in a brief dated the 26th April, 1255, calls it "one of the four luminaries of the world" and gives it many distinctions and prerogatives. Boniface the Eighth, in 1298 brought it

under his immediate jurisdiction and gave it statutes. John XXII. created the office of Chancellor, to whom belonged jurisdiction over the university, the care of the statutes, and the conferring of degrees.

It is interesting to remark the manner in which the rectors and professors were chosen. The students were divided into ten sections—each section comprising the students from one or more provinces of Spain and Portugal; these sections elected representatives from their own body, and these representatives appointed the rector. The election of the professors was of even a more radical character—it belonged directly to the students themselves—each class, when a chair became vacant, appointing its own professor, not, however, without a concursus in which the students were the judges. Of course there were certain specified conditions and qualifications required in the candidates without which they could not compete. This system which modern educationists will probably laugh at, and students naturally admire, and of which perhaps much could be said on both sides, lasted in the university for more than two centuries, and on the whole gave satisfactory results. The ablest candidates were generally chosen, irrespective of local or personal considerations. A notable example of this occurred in the election of Fray Luis de Leon, one of the greatest scholars that Salamanca or Spain has produced. In 1561, while still young and comparatively unknown, he stood for the chair of St. Thomas, having against him four competitors who were already professors of high standing. He displayed such marked ability that he was elected by a majority of 53 over his four opponents. The same representative principle extended to the government of the university, which was conducted by the Rector and a Council composed of ten professors and ten students representing the ten sections.

The classes were first held in the cloisters of the old Cathedral, cloisters which were very extensive and which stand in good preservation to the present day. But as the throng of students increased, the place became too small and the present university buildings were erected in 1415. I cannot make out the number of students at this time or until the

year 1552 when the number of students matriculated was 6,328. Of these 1,707 were canonists and theologians, and 776 students of civil law. The figure has been sometimes put much higher—one English authority I have seen putting it to 14,000—but I think the number never exceeded that given above, as the middle of the sixteenth century appears to have been the most prosperous time of the university.

An idea of the work and progress of the university can best be obtained by taking a glance at its principal colleges. Not long after its foundation, these colleges began to appear and went on increasing until at the end of the sixteenth century they numbered thirty-two. The first in order of time and perhaps of importance, were those of the religious orders. When the fame of the university had spread through Spain, the Orders established houses at Salamanca, got them incorporated with the university, and made them distinguished teaching centres of their orders for the whole country. Their subjects attended the lectures and their ablest members filled chairs. Of all the members of the religious orders in Spain up to the middle of the sixteenth century, scarcely one can be found who was not either a professor or a student of this university. At the head of these stood the Dominicans. Connected with the university almost from the beginning, no other order or college contributed so much to its lustre and fame. Among its most distinguished professors were Diego de Deza, the friend and advocate of Columbus, and afterwards Archbishop of Seville; Vitoria, who, educated at Paris, came to Salamanca to contest the chair of first theology, and of whom it is said that his love of study was so great that he gave but three hours of the twenty-four to sleep; his two disciples Melchior Cano and Soto, who require no introduction to the student of theology. Soto was one of the theologians of the Council of Trent, and his countrymen say he was the first to speak at it, and that he compiled its decrees. The Spaniards assisting at the Council considered him (as they testify by letters written at the time) if not the greatest light of the whole Council, certainly the greatest from the Peninsula. His fame in Spain was so great that Philip II. on the day of his marriage

at Salamanca went to the halls to hear him lecture. Among the many other notable men this convent produced, I must not omit the mention of Bañez, the confessor of St. Theresa, who was the first in the field with the Thomist doctrine against Molina. Christopher Columbus, after his first application to Ferdinand and Isabella had been rejected, was warmly received and hospitably entertained in this convent, when he came to solicit the approbation of the university doctors for his New-World ideas. The room is still pointed out to the inquisitive traveller, where he slept, and the little hill behind, where deep in meditation he took his lonely walks. Whether his schemes were approved of by the university or rejected, is not yet a settled question—Spaniards strenuously maintaining that they were approved, and all the rest of the world as strenuously, that they were rejected. Certain it is at any rate that Columbus had no abler, and, with the exception of Cardinal Mendoza, no more influential advocate than Deza, at that time prior of the convent, and already high in the Royal favour.

Another distinguished visitor was entertained in this convent, but not quite so hospitably as Columbus. In 1527 St. Ignatius of Loyola came, with four companions, to the town in order to attend the university. He was no sooner come than, animated with his usual zeal, he proceeded to a church and began to preach. The Dominicans hearing of the occurrence (for he had created a great sensation among the people) sent for him and examined him, and finding he had only studied philosophy confined him in a cell for three days, when they handed him over to the bishop, who handed him over to the public prison, where he was kept in chains for twenty-two days. He was then liberated under certain conditions, in view of which the saint, *excusso pulvere*, left Salamanca with his companions and returned to Paris.

Next in order of time come the Franciscans, of whom I can find nothing of sufficient importance to merit a place in so short a sketch.

The Augustinians deserve more than a passing word. Of the many illustrious members of this order connected with the university I shall mention three. St. John of

Sahagun, called the Apostle of Salamanca, was first a student and afterwards for three years professor of Sacred Scripture in the university. St. Thomas of Villanova, after graduating as Master of Arts, and for a short time professing at Alcalá, taught moral philosophy for two years in this university. The name of Fray Luis de Leon¹ is peculiarly dear to the Spaniard, and especially to the Salamantine. Distinguished alike as a profound theologian and philosopher, a great orator, and one of the first of Spanish classical poets and prose-writers, he has been always venerated by the university as one of its brightest ornaments, while with the people the story of his wrongs and suffering, after the lapse of three hundred years, keeps his memory still green. His concursus in 1561 for the chair of St. Thomas is considered one of the most remarkable in the whole history of the university. He afterwards taught first Scripture. The great fame which he soon acquired, roused the envy and set to work the malice of some members of the university, who, being mediocre themselves, could not bear to witness the fame and popularity of genius. Leon being accused of heretical doctrines in his writings and lectures, was seized and thrown into prison by the Inquisition—that dread tribunal established by well-meaning kings for the extirpation and prevention of heresy, but much more frequently (if indeed not nearly always) used at the instance of wicked or envious accusers, to satisfy private hatred or to suppress rising genius. The list would be very long of distinguished Spaniards, afterwards pronounced innocent, who suffered under the Inquisition, some of whom died in its dungeons. Leon lay in prison for five years—such was the tardy course of justice in the Peninsula—when, his cause being completed, he was pronounced innocent and liberated. Of his works the most celebrated is his *Nombres de Cristo* (Names of Christ), written (during his imprisonment, without the aid of books) with all the accuracy and learning of the theologian and scripturist, the eloquence of the orator, and the unction of the saint.

¹ Commonly called by English writers, I know not why, *Ponse de Leon*.

The Jesuits naturally held high rank in the university. A branch of the order was established in the city in 1548. They met with so much opposition from the other Religious Orders, especially from the Dominicans, that they had to appeal to Rome, not in vain, for protection. After some time and trouble they got incorporated with the university. They very soon gave it some of its brightest names. One of their first novices at Salamanca was Francis de Toledo, at the time professor in the university, and afterwards cardinal—the first member of the order, by the way, that was created cardinal. Then followed Suarez, probably the most illustrious son and professor of the university in all its history, Maldonado, Valencia, Ribera, names that require no eulogy, and many others. The Queen of Philip III. took the Jesuits of Salamanca under her special patronage, and set about building them a college to accommodate four hundred Jesuits. For this purpose she procured immense sums from the Treasury, and left by will a large annual rental. To provide a suitable site whole streets had to be cleared of houses in face of the most bitter opposition. The work was begun in 1617 and, after the lapse of one hundred and thirty-three years, was finished in 1750, having cost, according to the most reliable computation, 29,000,000 reals or more than £290,000. It is in truth a noble building, and fully comes up to the intentions of its royal foundress. The Jesuits held it till their expulsion from Spain in 1767, when by law they forfeited it for ever. One part of it was afterwards given for an ecclesiastical seminary, another was occupied for a time by the Irish College. In 1854 the Jesuits returned to their college, but only as conductors of the seminary, and have since, except for one short interval, remained.

These were the religious orders most prominently connected with the university, but there were many others,¹ for Salamanca when at the height of its prosperity boasted of four

¹ As a proof of the number of regular clergy at Salamanca, I give the numbers attending the local obsequies performed at Salamanca on the death of Philip IV. in 1665: 36 Minor clerics, 60 Carmelites, 30 Capuchins, 36 de Mercede, 36 Trinitarians (discalced), 30 Augustinians (recolite), 28 Minims, 36 de Mercede (discalced), 50 Trinitarians, 40 Carmelites (discalced), 50 Jesuits, 18 Calvarians, 100 Franciscans, and 150 Dominicans.

twenty-fives—twenty-five parish churches, twenty-five convents (of women), twenty-five colleges, and twenty-five houses of regular clergy (not all however incorporated with the university). No other order requires special mention except, perhaps, the Discalced Carmelites, who produced the *Salmanticenses*. The only thing mentioned of them in local annals in connection with this work, is that being very poor they compiled a kind of encyclopedia of theology from other authors, sold it well, and with the proceeds built a church. Whatever may be thought of the *Salmanticenses* in other places they are thought little of at home, and are seldom or never quoted or mentioned.

Besides the religious orders, there were twenty-five other colleges incorporated with the university. These were founded and amply endowed, some by rich and pious laymen, but more by high ecclesiastics in several parts of Spain, who as lovers of learning and children of the university, made it their highest ambition, by founding a college, to forward the work of education, and increase the fame and prosperity of their *Alma Mater*. According to the constitutions given to such colleges by their founders, none were admissible but poor and deserving students—students of promise who could not of their own means follow the university course. Of these four were what were called *Colegios Mayores* (*collegia majora*)—institutions that gained the greatest celebrity and played a most conspicuous part in Spanish history for three centuries. There were six of this class in the whole country—four at Salamanca, one at Valladolid, and one at Alcalá. They were called *Mayores* on account of their rich endowments and the special privileges and immunities conferred on them by popes and kings. To give an idea of their results, I may mention that one of them, “*El Viejo*” of Salamanca, established in 1401—the first, and on account of its success, the cause and basis of the others—numbered among its students, never reaching thirty at a time, six canonized saints, fourteen venerables, seven cardinals, eighteen archbishops, and more than seventy bishops, besides very many laymen who rose to the highest civil posts in the kingdom. Soon admission to these colleges

became the sure stepping-stone to the most exalted offices in Church and State, and consequently the highest aim of ambitious youth. It is recorded that young noblemen renounced their inheritance in order to qualify for admission, and one ambitious youth, having failed in every other attempt, went to England and obtained from Queen Catherine of Aragon a letter to Cardinal Ximenes, begging him to use his influence and procure the youth admission. The trouble was not in vain; he was admitted, and afterwards became Viceroy of Peru. So long as the constitutions of their founders were observed, and only poor students of talent admitted, these colleges flourished and gained European fame. It would be tedious to record the high eulogiums bestowed upon them by popes, kings, and historians; but when the richest prizes fell so often to the lot of these students, the rich and noble began by intrigue and influence to get their sons admitted. Patronage succeeded merit and the colleges began to decline. The quiet industrious life of the first students began gradually to degenerate into the idle and boisterous and finally dissipated life of the rich usurpers. Still for a long time the colleges maintained their ancient prestige, and the students reaped the fruits of a fame which worthier men had made. It would be amusing, were there space, to relate the disputes which these colleges carried on with the city authorities on the point of their privileges and immunities, and with the university on the point of honour and precedence, for which of course Spaniards will fight to the death—disputes which were not unfrequently referred to the Royal Court, and were, owing to their name and influence, decided in favour of the colleges. They succeeded also in appropriating a large number of the chairs in the university, and with their own demoralization demoralized and partially ruined the university. Efforts, however, were not wanting to reform them. From the reign of Philip II. to that of Charles III., numerous Royal Commissions were sent to investigate and report on the state of these colleges, and royal orders followed to bring them back to their original purposes, in accordance with the intentions of their founders; but the colleges either obstinately resisted and through the feeble-

ness of the authorities were victorious, or bending to the storm for the time, afterwards resumed their position when the storm had passed. But Charles III. was more determined. After fully investigating the case, he in 1778 exiled the rectors and expelled the students. The colleges were then refilled with students chosen for their merits after a rigorous examination. But the reform came too late. The colleges and the university were no longer what they had been, the sun of their glory was setting for ever.

The only one of the minor colleges, I need refer to is the Irish. It was established in 1592 under the care of the Jesuits, one of whom was always rector until the Jesuits were expelled in 1767. They now occupy what was formerly one of the Colegios Mayores—one of the handsomest buildings in Salamanca. After all the other colleges have disappeared it alone remains, but remains, I fear I must add, almost as a mere relic of the past. Yet though the number of students is small, and of late years growing rapidly smaller, the college has many advantages, and it is strange that it should decline. The students attend the classes of the Jesuits in the seminary, so that it is superfluous to add there is every facility for a good education—the opportunities especially for a good knowledge of dogmatic theology not being easily excelled.

The religious orders and the colleges although the more prominent, were not of course the more numerous part of the university; they were in fact only a small minority, for the whole town of Salamanca was little more than a vast boarding-house of students. Among the other more prominent historical characters connected with the university was Cardinal Ximenes who, born of poor parents, became by his great ability and austere virtue, Archbishop of Toledo and Chancellor of Castile—a dignity, considered at that time, after the Papacy, the first in the Catholic Church—and for nearly two years Regent and virtually king of Spain. He studied at the university for six years, and afterwards founded its great rival Alcalá. Another was Miguel de Cervantes, the author of *Don Quixote*. He holds somewhat the same position, in point of fame and popularity, in Spanish literature that

Shakespeare holds in English. The old house in Salamanca is still pointed out where he lived while attending the university. Again we have Gonsalvo, the Grand Captain of the Italian wars, and Hernan Cortés, Conqueror of Mexico; Lope de Vega and Calderon, the famous poets and dramatists. I could give the names of many other distinguished students, who, however, though famous in the history of Spain, are not, so far as I am aware, much known in these countries.

The university went on increasing in numbers and fame, from its foundation to the middle of the sixteenth century. Then after, for a time, holding its own, it began about the beginning of the seventeenth century to decline. The causes of its decline are manifold. It was no longer the one great university of Spain; there were, besides many others, Valladolid and Alcalá. The surfeit of colleges also injured it, as the colleges, insisting on their rights or claiming rights they never had, kept up continual disputes. The Colegios Mayores by their preponderance for a time injured its repute. The Inquisition too did its part, for as it so often happened that to become famous was to graduate for the dungeon, quiet men of parts often kept in the background where if there was not fame there was security. But the main cause was the general decay of the country. The progress of the Spanish kingdom from the middle of the fifteenth to the middle of the sixteenth century is unexampled in modern history; from being an obscure it rose to be the first power in Europe. This was the brightest period of the university. At the end of the sixteenth century Spain, delivered into the hands of weak and misguided kings, began rapidly to decline, until wasted by civil wars and corrupt governments it has now become almost zero in European politics. And with the decline of the kingdom came, and very proportionally, the decline of the university. A cursory knowledge of Spanish history will show how with the rise and fall of Spain, rose and fell its university. The reign of Charles III. indeed threw a gleam of prosperity and hope over both country and university, but as he was neither preceded nor succeeded by worthy kings,

the gleam was only transitory. However, the university dragged out an existence with some show of its ancient splendour to the beginning of this century, when it still counted 2,000 students. We find Grattan, when advocating the Catholic claims at Westminster, quoting, in answer to calumnies on Catholic doctrine, the opinions of Salamanca, Paris, Alcalá, Louvain, &c. (putting Salamanca first). At the beginning of this century Salamanca sustained great injury from the Peninsular war; it was in turn taken and occupied several times by both armies. The result was that when the war was over, the whole western part of the town, including many colleges, churches, and convents, was a heap of ruins. Soon afterwards the other colleges were suppressed—their funds being applied to different purposes—and the religious orders have since either died out, gone away, or been expelled. One thing more was wanting to completely prostrate the once proud university, and it came, when about the middle of the century the faculty of theology was taken from it, and given to the seminary. It now counts only some three hundred students; fallen like Spain itself in power and name, it is never likely to be again anything more than what it is now—a mere provincial school.

P. M. S.

THEOLOGICAL QUESTIONS.

OBLIGATION OF RELIGIOUS TO RECITE THE DIVINE OFFICE.

“What is the obligation of professed religious (not *in sacris*), as regards the recital of the Divine Office? The Abbé Leguay, in his book entitled *The Path of Perfection in Religious Life*, makes a statement which seems to need explanation. ‘When the constitutions of an order, approved by competent authority, ordain the recitation of Divine Office, the religious are bound, under pain of mortal sin, to recite it unless they are legitimately dispensed.’ Is this statement correct? In what sense is it correct? As the constitutions of religious orders do not usually bind under sin, how can one of these

constitutions, from the fact that it regards the Divine office, come to have the force of a grievous obligation? No rule surely should be said to have such a strict binding force unless there were some plain indication thereof in the rule itself. If it be said that the obligation arises not from the rule, but from a custom, which has the force of a law, how then does this custom or law affect religious,—what does it impose as obligatory upon them, both as regards attendance at choir, where choir is customary, and as regards the private recital of the office on the supposition that the safer and more correct doctrine has it that religious are bound *sub gravi* to at least the private recital? Could it be maintained that the opposite doctrine is solidly probable, and such as that one could safely follow in practice? Father Baker, in his admirable and well-known book *Sanata Sophia*, teaches that ‘no religious persons, except they be in holy orders, are bound to the reciting of the Divine Office in private under mortal sin,’ and as to the custom which is said to induce this obligation he quotes Cajetan as doubting whether *de facto* there exists such a custom at all, and he adds that even if the custom does exist, still it has not the force of a law. Is Father Baker correct in these statements? Could one safely accept, teach, and act upon his doctrine? Granting the existence of the grievous obligation regarding the private recital of the Divine Office, what would be the general nature of the cause that would suffice for a dispensation from the obligation. Might superiors *quite readily* dispense their subjects, especially in the case of a community whose members are engaged in active work?

“G. M.”

Our respected correspondent, we assume, confines his queries to the recital of the Divine Office by members of a religious order properly so called. Otherwise, we could only reply by saying that the solution turned in each case on the constitutions and customs of the congregation to which the person belongs.

Again, it is well to premise that what follows can apply only to orders in which the practice of reciting the Divine Office has been enforced. For canonists expressly make exception of religious among whom the custom does not exist. Thus Craisson instances the Visitation Nuns as bound to the *Small Office*, and no other.

Moreover, as religious in holy orders are unquestionably under the usual obligation for clerics *in sacris* with regard to

the canonic hours, so beyond all doubt those members who have neither received subdeaconship, nor are destined for choir service, remain perfectly free from any such burthen.

With these preliminaries in view, we proceed to discuss the important issues suggested in our correspondent's letter. St. Liguori (Lib. vi. n. 142), treats the subject at some length. After stating three different opinions with the authorities in support of each, he adopts the third, rightly calling it *sententia communis*. He holds that choir-religious, though not in holy orders, are bound *sub gravi* to the daily recital of the Divine Office at least in private.

To show that the custom of repeating the canonical hours was observed with the object of inducing a serious obligation. St. Alphonsus appeals to the way in which religious, often under grave difficulties, are in the habit of discharging this duty, as well as to the fact that the superiors of Regulars are wont to enforce fidelity in regard to it by using every power at their command. As regards attendance in choir, he considers the duty to exist for each member, but *per se sub levi* only. Absence would not involve a mortal sin unless it prevented the choir service. This appears to us the true view, and any more lenient opinion we would not venture to regard as solidly probable.

It does not matter much, for this particular case, whether custom introduced the obligation or whether it should be looked upon as evidence of a law once enacted and now no longer preserved in any more tangible form that constant usage can exhibit. Whichever view is taken, the two reasons given by St. Alphonsus are important. We may add that the decrees of Popes and Congregations seem to distinctly imply a grave obligation. For while fully acknowledging the various privileges religious enjoy in regard to reciting the Divine Office, they speak of its discharge and exemption from it just as they do when they deal with similar matters with respect to clerics in holy orders. Accordingly we do not think that the duty of reciting the Divine Office is at all on the same level as the ordinary obligations of the rule among religious men or women.

But since the important legislation of Pius IX. in 1857,

what we have said requires qualification. Simple vows are now taken at the end of the novitiate, and solemn vows three years later. Now it is only for those who are solemnly professed that this grave obligation exists. While the vows are simple the choir obligation, when the constitutions impose it, is the only one to which a member is subject in respect of the Divine Office. Hence such a person is not bound *sub gravi* unless when, as already mentioned, his or her absence will have the effect "*ut chorus tollatur.*"

The local superior is *per se* competent to dispense in particular cases for a sufficient cause. What the cause should be may be gathered from the following words of St. Alphonsus:—"Concedunt autem communiter D.D. quod praelati etiam inferiores, possint ex causa, puta studiorum, et simili, dispensare sicut in aliis observantiis cum suis subditis, ut non recitent officium."

CONDITIONAL FORM IN ADMINISTERING THE SACRAMENTS.

"Does the opinion which holds that mere external application of matter and form of a sacrament suffices for the validity of the sacrament possess probability sufficient to make one take it into account when conferring a sacrament conditionally and consequently express it in words? Every theologian of late years holds the opinion to be *parum probabile* or being contrary to the *Rubr. Missalis*, but they nearly all finish with *totius conditio ore reprimitur*. Of course this should be done where the Rubrics prescribe. I do not refer to the *licitas* but to the *validitas*. If the condition is to be expressed, where is it to be expressed in Extreme Unction? in one sense, or in the five senses, or in all anointings?

"SACERDOS."

We understand our correspondent's question to regard the form one should employ when re-administering a sacrament rendered doubtful, if not null, owing to the fact that the minister confined his intention to what is known as the *intentio externa*. Well, as the opinion of Externalists has no small amount of authority and reason on its side, we conclude at once that the form should be conditional.

Conditions, as "Sacerdos" rightly says, need not be ex-

pressed in words, unless when the Rubrics so direct. This direction is given for Extreme Unction, and should be carried out by putting the condition immediately before the words *per istam sanctam unctionem*. The Rubric would appear to indicate that the condition should be orally expressed throughout the unctions. But it does not seem sufficiently clear to impose an obligation after the first. It may be well to add that no condition should be made in the administration of this sacrament unless it be doubtful whether the subject can *validly* receive it.

P. O'D.

LITURGICAL QUESTIONS.

I.

DOES A CHALICE WHEN INAURATED REQUIRE RECONSECRATION?
 WILL THE USE OF A CHALICE IN THE HOLY SACRIFICE
 BE SUFFICIENT TO CONSECRATE IT?

“Is it quite certain that a newly inaurated Chalice requires reconsecration? If a Chalice, whether new or newly inaurated, is used by mistake in the Mass is it thereby sufficiently consecrated? An early reply will oblige.
 “P. P.”

(a) It is now quite certain that a chalice which has been inaurated requires to be reconsecrated before it can be used in the celebration of the Holy Sacrifice. Until comparatively recent years, however, authorities were very much divided on this question. Thus, for example, while Suarez and Vasquez held for the necessity of reconsecration, Lugo and Layman held that a chalice once consecrated remains consecrated no matter how often it is inaurated. Those in favour of reconsecration argued, that if a chalice after being inaurated is not reconsecrated the new surface, which comes in immediate contact with the Precious Blood, is not consecrated, and consequently, that the chalice might as well never have been consecrated. For the reason for consecrating a chalice at all is precisely because it immediately touches the Consecrated Species.

To this it was replied that, since the chalice has been once consecrated, and since by inauuration it does not cease to be morally the same chalice, it must still remain a consecrated chalice. Now when the thin coating of gold is spread over the interior of the chalice, it also becomes consecrated from its union with the material of the consecrated chalice. A newly inauurated chalice, therefore, according to these authors stands no more in need of reconsecration, than does a church, which has been newly painted or whitewashed. “Ergo si manet idem calix, qui consecratus fuit, non oportet consecrare, illam novam superficiem, sicut neque in ecclesia, quae de nova dealbatur, oportet de novo consecrare superficiem novam.” (Lugo. De Sacramento Eucharistiæ. Disp. 20. n. 95.)

By a reply of the Congregation of Rites of June 14, 1845, the controversy was set at rest, and reconsecration declared to be necessary. The Congregation was asked, “ut declarare dignaretur, utrum calix et patena suam amittant consecrationem per novam deaurationem, et sic indigeant nova consecratione?” The reply is in these terms:—“Sacra eadem congregatio rescripsit: Affirmative; amittere nimirum, et indigere juxta exposita.”

(b.) Though a chalice may be *sanctified* by being used in the celebration of the Sacred Mysteries, yet it cannot be regarded as thereby *consecrated*. For by being consecrated a chalice is not only sanctified, but is also formally set apart for a certain use, according to a special and solemn rite. Hence, though it be granted that the sanctification, which the chalice receives from its use in the Mass, be equal in every respect to that which is imparted to it by consecration, still the special deputation contained in the rite of consecration is wanting.

Neither here, however, have theologians been unanimous, though the great weight of authority has always been on the negative side. “Aliqui volunt” writes Lugo (loc. cit. 91-92) “si bona fide aliquis celebrarit in calice et patena nondum consecratis, non indigere jam alia consecratione.” Having examined and refuted the arguments brought forward in support of this opinion, the same author concludes, “unde merito illam (sententiam) rejiciunt omnes alii.”

The opinion of modern theologians and rubricists is thus expressed by Lehmkuhl (vol. 2, n. 228, 3) "neque pro practice probabili haberi potest aliquorum veterum opinio vasa vel vestimenta sacra si ante consecrationem vel benedictionem, sive bona sive mala fide sacrificio missae servierint, pro jam consecratis haberi posse."

II.

THE SECULAR CLERGY AND THE "OFFICIUM DEFUNCTORUM," "PSALMI GRADUALES," ETC.

"The Rubrics of the Breviary direct the *Psalmi Graduales* to be said on the Wednesdays of Lent; the *Psalmi Poenitentiales* on the Fridays; and the *Officium Defunctorum* on the Mondays,—Monday of Holy Week excepted. Now is their any custom justifying the secular clergy in omitting these? "VICARIUS."

It is not merely by custom that the Secular clergy are excused from observing the rubrics referred to by our esteemed correspondent. In the Bull, *Quod a nobis*, by which Pius V. sanctioned and confirmed his edition of the Breviary, the Pontiff expressly states that he removes all obligation of reciting the psalms and office mentioned by our correspondent. "Quod vero," he says, "in Rubricis Nostri hujus officii praescribitur quibus diebus officium beatae Mariae semper Virginis et defunctorum, item septem Psalmos Poenitentiales et Graduales dici ac psalli oporteat; Nos propter varia hujus vitae negotia multorum occupationibus indulgentes peccati quidem periculum ab ea praescriptione removendum duximus."¹

From these words it would seem to follow that not only Seculars, but Regulars also, whether bound to choir or not, are released from all obligation of reciting the above-mentioned psalms and offices; but the Congregation of Rites has more than once laid down that the obligation still remains for those bound to choir. Thus, for example, in reply to the Bishop of Nola in 1660, the Congregation declared—*"Praedicta (officia, etc.), non esse omittenda (in choro) et contrariam consuetudinem post Bullam Pii V. introductam*

¹ See full text of Bull in beginning of Breviary.

esse abusum impræscriptibilem." But no one has ever thought of doubting that the obligation has been entirely removed from all the clergy who are not obliged to recite the office in choir. The Congregation of Rites has itself declared that even Canons and others bound to choir, if legitimately dispensed from the obligation of choir, are *eo ipso* dispensed from the recitation of the offices and psalms, of which we are speaking. "Quæ quidem officia," says the Congregation, "sunt onera tantummodo ex præcepto implenda in choro."

While removing the obligation of reciting these offices and psalms, St. Pius strongly urges the clergy not to take advantage of the remission granted them. "Omnes vehementer in Domino," he continues, "cohortamur, ut remissionem Nostram quantum fieri poterit sua devotione ac diligentia præcurrentes illis etiam precibus, suffragiis et laudibus suæ et aliorum saluti consulere studeant." To incite the clergy to follow this counsel he has granted an indulgence of one hundred days for the recital, on the days mentioned in the Rubrics, of the Office of the Blessed Virgin, or of the Dead, and an indulgence of fifty days for the recital of either of the two collections of psalms.

III.

THE REVERENCE TO BE MADE AT THE "VENEREMUR CERNUI" WHEN SUNG AT BENEDICTION.

"Please say is it sufficient to make an inclination of the head only at the verse *Veneremur cernui* of the *Tantum Ergo*, when it is sung during Benediction. Baldeschi says, "all profoundly incline, but do not prostrate themselves," but I think he makes a distinction between this inclination and that to be made before the celebrant rises to put incense into the thurible.

"SUBSCRIBER."

There is a profound inclination of the head, as well as a profound inclination of the body, but to which of these Baldeschi refers is not quite clear. From the words, "but do not prostrate themselves," we would be inclined to infer that he speaks of a profound inclination of the body; for when one is directed merely to incline the head there is not much necessity for warning him not to prostrate himself. We cannot, however, with our esteemed correspondent, see

any difference in the direction which Baldeschi gives here, and that which he gives regarding the inclination to be made before rising to put incense into the thurible. For in the latter place he simply says, "having made a profound inclination the officiant, etc."

If we interpret Baldeschi rightly as directing a profound inclination of the body at the *Veneremur cernui*, it must be said that he differs from most other authors. Vavasseur lays down that only an inclination of the head should be made at these words, and an inclination of the body before rising to put the incense in the thurible, and in a note he states that such are the directions given by all authors—*tous les auteurs* are the words he uses. It must be borne in mind, however, that there is no rubric, no authoritative declaration of the Congregation of Rites, governing the practice in this case. Hence rubricists are free to recommend what appears to themselves most becoming, or what they find to be the practice in the churches with which they are acquainted.

D. O'LOAN.

CORRESPONDENCE.

VERY REV. AND DEAR SIR.—It is hardly necessary to draw your readers' attention to a manifest error in the *Statistics* quoted at the conclusion of my article on "Craniotomy," which appeared in last month's number.

In justice, however, to the Hospital in question, I must acknowledge that there is a mistake somewhere. I took the numbers quoted from a renowned work. Perhaps the author inadvertently put *thousands* for *hundreds*.—I remain, yours respectfully,

U. E. U.

[We desire to express our thanks to the writers of the annexed correspondence for their kindness in correcting the serious mistake to which they call attention.—ED. I. E. R.]

REV. DEAR SIR.—My attention has been drawn through the kindness of Canon O'Neill of Clontarf, to an article on "Craniotomy,"

in the ECCLESIASTICAL RECORD, for the month of February, signed U. E. U., in which a remarkable statement is made, on the authority of Dr. Playfair, that in the Rotunda Hospital, Craniotomy was employed in twenty-one thousand eight hundred and sixty-seven cases of labour, during the mastership over that hospital of one doctor alone.

On looking up the reference, I find the statement depends on an entire misconception of what Dr. Playfair said.

Dr. Playfair when discussing the relative frequency of Craniotomy and Forceps (*Science and Practice of Midwifery*, ch. v., p. 207), says: "During the mastership of Dr. Labbat at the Rotunda Hospital, the Forceps was never once applied in twenty-one thousand, eight hundred and sixty-seven labours:" this is an entirely different thing from the statement that Craniotomy was performed in twenty-one thousand, eight hundred and sixty-seven cases. Dr. Playfair makes *no mention* of how often Craniotomy was employed, and as a matter of fact, these twenty-one thousand eight hundred and sixty-seven cases, represent the total number delivered in the Hospital during the seven years of Dr. Labbat's mastership, beginning November, 1815—three generations ago.

I am sure no one will rejoice more at the explanation than your contributor, U. E. U.—Believe me, yours sincerely,

ALFRED J. SMITH,

Assistant-Master.

REV. SIR,—My attention has been called to an article in the I. E. RECORD for February, 1888, on "Craniotomy," by U. E. U., in the concluding paragraph of which he says, on the supposed authority of Dr. Playfair, "that in one hospital alone, that of the Rotunda, instead of the forceps, craniotomy was employed in twenty-one thousand eight hundred and sixty-seven cases of labour during the mastership over that hospital of one doctor alone."

This quotation is altogether misleading, it conveys the impression that one doctor had performed Craniotomy 21,867 times, whereas Dr. Playfair merely intends to state that this doctor performed Craniotomy in cases of difficult labour occurring among these patients, instead of having recourse to the Forceps, as is now the universal practice.

I have no intention of entering to the discussion of the question of ethics raised by U. E. U., but merely wish to point out that it really refers to the past. Craniotomy as defined by him "to imply

a destruction of the life in the foetus," page 120, is virtually, at least in this city and among all well-informed practitioners, now never performed. I filled the office of Master of the Rotunda Hospital from 1875 to 1882, during which time nearly 20,000 women must have been delivered under my superintendence. I am unable to give the exact numbers, as the records are not in my possession, and it would be tedious to go over all the cases, but I can assert with certainty that—

1. Craniotomy was not performed a dozen times during my Mastership.

2. That it never was performed in any single case in which absolute certainty did not exist that the child was dead.

3. That in not one of these cases was the Laparotomy (that is the Cæsarian Section) justifiable.

It is right to add that the doctor to whom Dr. Playfair refers is dead these fifty years, and it seems to me out of place to discuss the line of practice carried on in the Rotunda near a hundred years ago,

In conclusion permit me to state that during my Mastership of the hospital, in consequence of statements made to him, the late Archbishop M'Cabe directed enquiries to be made as to the practice in cases of difficult labour in the Rotunda. The enquiries were made by Dr. Donnelly, now Bishop of Canea, then one of the clergymen attached to Marlborough-street Cathedral, and as the result of these enquiries, I was informed that the archbishop was perfectly satisfied.—I am, sir, yours obediently,

LAMBE ATHILL, M.D.,

Ex-Master of the Rotunda Hospital.

94, MERRION-SQUARE,
16th February, 1888.

REV. SIR,—In the February number of the I. E. RECORD, a paper on Craniotomy appears from the pen of U. E. U.

In the concluding paragraph the following sentences occur. "I shall conclude this paper with a fact mentioned by Dr. Playfair, and which I deem conclusive enough of the alarming frequency of craniotomy. He states that in one hospital alone, that of the Rotunda, instead of the forceps, craniotomy was employed in twenty-one thousand eight hundred and sixty-seven cases of labour during the mastership over that hospital of one doctor alone." In a foot note the writer says, "I flinch from giving his name."

Now as this is a total misrepresentation of what Dr. Playfair says, I will quote from his work the exact words.

“It must be admitted that the frequency with which Craniotomy has been performed in this country constitutes a great blot on British Midwifery. During the Mastership of Dr. Labbat at the Rotunda Hospital, the Forceps was never once applied in 21,867 labours.”

Dr. Labbat became master of the Rotunda in the year 1815, and continued in office until 1821. During his term of Mastership 21,867 women were confined in the hospital, but although he did not use the Forceps in a single instance, it does not follow that every patient that was admitted into the hospital was subjected to Craniotomy. We have also to recollect that it is more than seventy years since he became master, and the power of the Forceps was very little known then as compared with the present day.

During the four years I was connected with the Rotunda, some 10,000 women were delivered. Craniotomy was performed on four occasions, and then only when the foetus was known to be dead.

I desire only to state the above facts, as otherwise an erroneous impression as to the frequency of Craniotomy might be conveyed by the paper above referred to.

ANDREW J. HORNE, F.K.Q.C.P.

Ex-Assistant Master, Rotunda Hospital.

24, HARCOURT-STREET, DUBLIN,
18th February, 1888.

THE CHURCH ABROAD.

THE Germans are fond of titles. They have, on the whole, great respect for authority and find it quite natural that the grades of the world's hierarchy should be marked by appropriate modes of address. Nor are these distinctions confined to the upper classes. As it is the pride of the German artisan to lift his hat in the streets to his fellow worker with as much grace as any knight or baron in the land, he likewise takes pains not to omit any of those formalities which usage prescribes either in conversation or correspondence. Without being so gushing as the Italians or so formal as the French, he is yet strictly polite, and his politeness is often marked with the peculiarities, the quaint traditions of his native town or province. This is true, in a special manner, of those districts in which the Catholic church still holds her time-honored place, and is able to make her ever-civilizing influence felt over the people. She who has always clung to whatever was worth holding of the past, keeps alive and

fresh the best remnants of old Teutonic manners, interwoven with many customs of the Middle Ages that come down to us with all the weight of respectability and years. No doubt there are partisans of a different civilisation here as elsewhere. Those who wish to level the world downwards look rather askance at such practices and titles; but should these, through any accident or chance, happen to be denied what they consider their own peculiar claims to the deference of the neighbour, then of course the affair assumes a different complexion altogether. Others there are who regard these ways and usages as a rather harmless indulgence of human nature provided they be not called upon to be over particular themselves. But such personages are not confined to Germany. One of the most successful characters in Goldoni's plays is a certain Signor Pancrazio who protests against his servant calling him "Illustrissimo." After repeated disclaimers he insists with energy:—

"Io vi dico una volta per tutto che non mi curo di titoli superlativi. Mi basta aver de' danari in tasca. Con i danari si mangia e con i titoli spesse volte si digiuna."

Molière too has immortalized with ridicule the "Bourgeois Gentilhomme," who felt so elated when an obsequious attendant first addressed him "Monseigneur," as well as the peasant "George Dandin" who had so much reason to repent of his ambitious notions. And has not our own Oliver Goldsmith, in his characteristic way, reproved that excess of honor which often passes current for imaginary worth and "shifts in splendid traffic through the land?"

"For while this softer art their bliss supplies,
It gives their follies also room to rise."

In Germany, it must be said, there are not a few who go far beyond the limits of this good-natured criticism. In their idea the days of the titled class are gone, and the hour is near at hand when they shall have to pay the penalty of many a hardship long imposed upon the poor.

Time, indeed, may have a great many changes in store for the world, but into such speculations it is no part of our object to enter, and we shall endeavour to give an account of what is done at present, not either of what was done in the past or is likely to take place in years to come.

Taking first, as usual, the addresses of ecclesiastics, the envelope address to a Cardinal may be written as follows, *v.g.*:—

An den Hochwürdigsten,
Herrn Kardinal Melchers,
Erzbischof von Köln,
zu Köln.

It might also be written as follows:—

Sr. Eminenz dem Hochwürdigsten
Herrn Kardinal Melchers,
Erzbischof von Köln,
zu Köln.

If the Cardinal were a prince by birth the address should be written as follows:—

An dem Hochwürdigsten und
Durchlauchstigten Fürsten und Herrn,
Herrn Albrecht von Schwartzenberg,
Kardinal-Erzbischof von Wien,
zu Wien.

Finally, if the Cardinal were a Prince-bishop, thought not a prince by birth, he should be addressed—

Sr. Hochfürstlichen Eminenz,
dem Hochwürdigsten Herrn,
Herrn Kardinal Ganglebaur,
Erzbischof von Wien, &c.

An Archbishop or Bishop, who is a prince by birth, is generally addressed—

Sr. Durchlaucht,
dem Hochwürdigsten Herrn,
Herrn Leopold von Gleichenstein,
Erzbischof von N.

If he be a Prince-bishop or Prince-archbishop then it would be,
v.g.—

Sr. Fürsterzbischoflichen Gnaden,
dem Hochwürdigsten, Hochgebornen Herrn,
Herrn Karl-Ludwig Stottzengel,
Erzbischof von N., &c.

It often happens in Germany and Austria that an Archbishop is also a Minister of State in the province or kingdom to which he belongs, or at all events holds the rank and title of a Minister of State, and then he is addressed—

Sr. Erzbischoflichen Excellenz.

An Apostolic Nuncio is generally addressed—

Sr. Erzbischoflichen Excellenz,
dem Hochwürdigsten Herrn,
Herrn Ludovico Ruffo Scilla,
Apostolische Nuntius in München,
zu München.

A letter to a Bishop is generally addressed, *v.g.*—

Sr. Bischöflichen Gnaden,
dem Hochwürdigsten Herrn Klein,
Bischof von Bamberg.

If the Bishop be a Coadjutor we have only to add—"Coadjutor der Diöces von N.;" if he be an Auxiliary Bishop, for instance in the diocese of Munich, we should put—"Weihbischof in München."

A domestic Prelate is addressed, *v.g.*—

Sr. Hochwürden Herrn Krieg,
Hausprälaten Sr. Heiligkeit des Papstes, &c.

A Canon, Cathedral Curate, Superior of religious house, &c., is addressed, *v.g.*—

Sr. Hochwürden,
dem Herrn Kanonikus Schneider, or
Sr. Hochwürden dem Herrn Domkapitular N.
Seminar-director N., Hofkaplan N., &c., &c.

An Abbot of a monastery is addressed, *v.g.*—

Sr. Gnaden,
dem Hochwürdigsten Herrn N.,
Abt des Benedictiner-Stiftes,
zu Gratz.

A Parish Priest would be addressed—

Seiner Hochwürden,
dem Herrn Pfarrer N., &c.

On a letter to a Curate or to the Priests who administer part of a parish we should only have to substitute the words "Vikar" or "Kaplan" for "Pfarrer" in the above.

The Rector of a university is addressed, *v.g.*—

Sr. Magnificenz
dem Hochwohlgeboren Herrn N.,
Rector der Kaiserlicher Universität,
zu Leipsig.

A Professor would be addressed—

Sr. Hochwohlgeboren
Herrn (Dr.) N., &c.

With regard to the laity, the Emperor is addressed simply—

An Seine Majestät,
den Kaiser Wilhelm,
in Berlin.

The Empress of Austria, *v.g.*—

An Ihre Majestät,
die Kaiserin von Oesterreich,
in Wien.

A king is addressed, *v.g.*—"An Seine Majestät, den König Ludwig von Bayern, in München." The people of Wurtemberg when writing to their king write simply, "An den König." A grand duke is addressed, "An Seine Königliche Hoheit, den Grossherzog von Baden, in Karlsruhe." A prince might be addressed, *v.g.*—"Sr. Fürstlichen Durchlaucht, dem Prinzen Friedrich von Sachsen-Altenburg," &c. An earl or count can be addressed, *v.g.*—"An Seine Hochgräfliche Erlaucht, den Hochgebornen Herrn Grafen von Lichtenstein," or, "Seiner Hochwohlgebornen, dem Herrn Grafen," &c. A baron or "Freiherr" may be addressed—"Seiner Hochfreiherrlichen Gnaden, dem Hochwohlgebornen Herrn Baron von N," or simply "Sr. Hochwohlgebornen, dem Herrn Baron von N." A minister of state is addressed—"Seiner Excellenz, dem Königl. (or) Kaiserl. Minister (der Justiz), (des Innern), Herrn (Grafen) (Baron) (Freiherrn) von N." A rich merchant or business person is addressed, *v.g.*—"Sr. Wohlgeboren, dem Herrn Hermann Herder, Verlagshandlung, zu Freiburg-im-Breisgau, Baden," or, "Sr. Wohlgeboren und Hochwürden Herrn Friedrich Pustet, Verlagshandlung, zu Regensburg (Ratisbon) Bayern," or, "An den Hochwürden Herrn Kaufmann Mayer," &c. A great many of the superior officers of the army are addressed, "Sr. Excellenz," &c.

We shall now proceed with the other forms, giving a few of those at the commencement and the end of the letters. We shall write them consecutively on the same line to economize space, as any person writing to Germany will have intelligence enough how to place the words themselves.

At the commencement of a letter a Cardinal is addressed "Eminenz," or, "Eure Eminenz." This form, however, is not considered over polite, especially when coming from an inferior; hence the form, "Hochwürdigster Herr Kardinal, Gnädigster Herr" is much more common. Doubling the titles in this manner is now almost universal. If the Cardinal be a prince by birth, the second part of the address would be—"Durchlauchtigster Fürst und Herr." An Archbishop who is a prince by birth is addressed—"Hochwürdigster, Durchlauchtigster Herr Erzbischof! Gnädigster Herr." A prince-archbishop is addressed—"Hochwürdigster Herr Fürst-Erzbischof! Gnädigster Herr." An Archbishop is generally addressed

—“Hochwürdigster, Hochgeborner Herr Erzbischof.” If he be a minister of state, even in the local government of a province or kingdom, or a privy councillor of a king or prince, he generally gets the title “Excellenz.” The other form is then also added, and often even “Gnädigster Herr.” A Nuncio is generally addressed with the three titles—“Excellenz, Hochwürdigster Herr Nuntius, Gnädigster Herr.” A Bishop—“Hochwürdigster Herr Bischof! Gnädigster Herr.” A prelate of the Pope’s household—“Hochwürdigster Herr Prälat.” A parish priest can be addressed—“Hochehrwürdiger Herr Pfarrer.” A doctor in Theology—“Hochwürdigster Herr Doctor.” A professor of a university—“Hochwürdiger Herr Professor.” For all others we have only to add the special title to the words “Hochwürdiger” or “Hochgeehrter Herr,” or, both, thus—“Hochwürdiger Hochgeehrter Herr Domkapitular, Kanonikus, Kuratus, Vikar, Kaplan, Superior, Prior, Rector, Dompräbendar, Hofkaplan, Abt, Probst, Konsistorial-Rath, Oberhofprediger, Dechanten, Kooperator, &c.” With regard to the laity, the emperor is addressed—“Allerdurchlauchtigster, Grossmächtigster Kaiser und Herr!” A king—“Allerdurchlauchtigster Grossmächtigster König! Allergnädigster König und Herr.” A grand-duke—“Allerdurchlauchtigster Grossherzog! Allergnädigster Grossherzog und Herr.” A prince of the Royal family—“Durchlauchtigster Prinz! Gnädigster Prinz und Herr.” An ordinary prince—“Gnädigster Fürst und Herr.” An archduke of Austria—“Durchlauchtigster Erzherzog! Gnädigster Herr.” A Duke—“Durchlauchtigster Herzog, Gnädigster Herzog und Herr.” An earl of the three upper classes (reichstandig, reichsunmittelbar and mediatiert, who possess what is called “Standesherrschaft”) “Erlauchter Graf,” or “Erlauchtigster Graf und Herr.” An earl or baron (ohne Standesherrschaft) may be addressed: “Hochgeborner Herr Graf! Gnädiger Herr.” A baron or “Freiherr” who is not a “Standesherr,” should be addressed: “Hochwohlgeborner Freiherr,” or “Hochwohlgeborner Herr Baron! Gnädiger Herr.” A knight (Ritter) and people who have “Hoffähigkeit,” *i.e.*, admittance to court, and all those in the lower grades of the nobility (Edelstand), may be addressed: “Hochwohlgeborner Herr.” A minister of State is: “Hochgeborner Herr Minister.” Judges and legal functionaries in the higher grades (“Regierung’s—Appellation’s-Rath,” “Landesgericht’s-Rath,” “Hof-Rath,” “Ministerial-Rath,” “Kabinetts-Sekretär,” “Bürgermeister einer grossen Stadt,” “Oberamtsrichter,” “Forstmeister,” “Aktuar,” “Advokat,” “Registrator,” “Protokollist,” “Magistrats-Rath,” &c.), all these may

be addressed: "Wohlgeborner, Hochzuverehrender Herr," adding after "Herr" the specific title. The same too is used when addressing artists, bankers, and rich merchants (Kaufleute). A shopkeeper or a respectable tradesman, artisan, &c., can be addressed: "Hochgeehrter Herr." There is a principle in German which says: "Die Frauen erhalten den Titel ihrer Männer so dass also wen der Mann 'Hochwohlgeborner,' 'Wohlgeborner' und dasgleich bekommt, die Frau dasselbe Prädicat erhalte." Hence the addresses of ladies can easily be determined from those given, as *e.g.*: "Hochgeborne Frau Gräfin; Gnädigste Frau." "Hochwohlgebornes, Gnädiges Fräulein." "Durchlauchtigste Herzogin! Gnädigste Herzogin und Frau," &c.

The terminations of the letter are even more varied than the addresses. We shall give only a few. A letter to a Cardinal, especially from an inferior in rank would end—"In tiefster Ehrfurcht verharret Eurer Eminenz, unterthänigster Diener N." To a bishop who is of princely origin: "In tiefster Ehrfurcht, verharret Eurer Hochfürstlichen Durchlaucht, unterthänigst, gehorsamster Diener N." To an archbishop we should have only to change the "Hochfürstlichen Durchlaucht" in the above into "Erzbischöflichen Gnaden." To a bishop we should substitute in the same place: "Ew. Bischöflichen Gnaden." To a nuncio: "Ew. Excellenz." To a prelate: "Eure Gnaden," or "Eure Hochwohlgeboren." To a clergyman in an important position we should say: "Mit der vollkommensten Hochachtung verharret Eurer Hochwürden, ergebenster Diener N." Another form for ecclesiastics generally is: "Achtungsvoll zeichnet Eurer Wohllehrwürden, ergebenster Diener N." To the Emperor the form is very elaborate: "In allertiefster Unterwürfigkeit, erstirbt Eurer Kaiserlichen Majestät, allerunterthänigster, treugehorsamster Diener N." To a King: "Kaiserlichen" in the above is changed into: "Königlichen." A letter to a nobleman of superior rank would end: "Genehmigen, Hochdieselben, die Versicherungen der tiefsten Verehrung, womit zu beharren die Ehre hat Eurer Hochgräflichen Gnaden, ergebenster, ganz gehorsamer Diener N." To a rector or chancellor of a university one might write: "Mit der ausgezeichnetsten Hochachtung empfiehlt sich Eurer Magnificenz, gehorsamster Diener N." Another common form in general use is: "Mit aller Hochachtung verbleibe ich Eurer Wohlgeboren, ergebenster Diener N," or "Mit der vollkommensten Hochachtung habe ich die Ehre zu sein, Ew. Wohlgeboren, ergebenster, &c." The following is a more subservient form: "Erlauben Sie dass ich mich Ihnen empfehlen darf und mit der wahrhaftesten Hochachtung mich unterschreiben, Ew. Hochwohlgeboren, ganz gehorsamsten N."

These general indications will suffice. It will be seen that the grades of rank are numerous in Germany. In the struggles of life there the respect for position and honor is an incentive to industry. For as the worthy pastor says in Goethe's *Hermann und Dorothea* :—

“ Ich weis es, der Mensch soll
Immer streben zum Bessern ; und, wie wir sehen, er strebt auch
Immer dem Höheren nach, zum wenigsten sucht er das neue
Aber geht nicht zu weit ! denn neben diesen Gefühlen
Gab die Natur uns auch die Lust zu verharren im Alten
Und sich dessen zu freun, was jeder lange gewohnt ist
Aller Zustand ist gut, der natürlich ist und vernünftig
Vieles wünscht sich der Mensch, und doch bedarf er nur wenig
Denn die Tage sind kurz und beschränkt der Sterblichen Schicksal.”

J. F. HOGAN.

DOCUMENTS.

ADDRESS OF THE BISHOPS OF IRELAND PRESENTED TO HIS
HOLINESS LEO XIII. ON THE OCCASION OF HIS SACERDOTAL
JUBILEE.

BEATISSIME PATER,

Perjucunda filiis Tuis adest dies anniversaria, et per totum orbem terrarum Christi fideles una voce gratias Deo Optimo Maximo agunt quia quinquaginta abhinc annis Tu ad Divinum Sacrificium litandum prima vice admissus, hodie, “lumen in coelo,” toti Ecclesiae Catholicae effulges, radiisque sanctitatis et doctrinae mundum universum illustras. Scilicet qui sol tantis abhinc annis oriebatur, crescente jam lumine ad splendorem usque meridianum progressus est, et gloriose effulget. Et quidem tunc temporis in uno templo resonabant laudis cantica, quando voci tuae Deus obedivit et super aram descendit—nunc autem in omnibus gentibus et in omni loco, Ipse Deus vices suas Beatitudini Tuae commisit, ita ut Vicarius Christi, et nomineris et sis ; et ab ortu solis usque ad occasum, Ille qui potens est, nomen Tuum, Beatissime Pater, et per Te Nomen sanctum suum magnificavit.

Ceterum speciali modo dies ista faustissime nobis, Hibernis, illucescit, et lumine singulari oboritur. Namque dilectione peculiari Hiberniam nostram semper prosecutus ad summum Pontificatum

mira Dei Providentia vocatus, amorem istum novis et inusitatis significationibus ostendere non desinis. Quid dicendum de itinere nostro annis duobus abhinc ad Sacra Limina suscepto, quando Tu, Pater Optime, nos filios Tuos vocasti, ut nobiscum os ad os loquereris et monita salutis a labiis Tuis Apostolicis nos audiremus. Quid de jugi Tua pro nobis et gregibus nostris vere paterna sollicitudine! Quid de nova ista amoris ostensione, quando in hisce ultimis diebus Virum Illm̄m et Rm̄m., Archiepiscopum Damiettensem ad oras nostras misisti, uti de statu rerum nostrarum praesenti plenissime cognosceret et Beatitudini Tuae referret de Hiberniae nostrae necessitatibus, de plebis nostrae Catholicae votis, de spe futurorum proventuum.

Et quidem in Te, Beatissime Pater, fiduciam maximam habemus, quod sicut in temporibus anteactis, ita et nunc et in posterum populo Hibernensi S. Sedes Apostolica semper erit columen et tutamen, et quod in persona Beatitudinis Tuae Parentem Optimum, egenorum defensorem, in legitimo plebis nostrae pro suis juribus certamine auxilium potentissimum, patriae denique nostrae in necessitatibus omnibus praesidium tutissimum inveniemus.

Ad Pedes igitur Beatitudinis Tuae, Nos, Archiepiscopi et Episcopi Hiberniae, provoluti, una cum Clero et fidei populo curis nostris commissis, Deo gratias agimus, Tibi autem, Beatissime Pater, gratulamur atque humillimas Omnipotenti Largitori omnium bonorum preces effundimur, ut quibususque Tibi tanta et tam eximia bona ad Ipsius gloriam et Ecclesiae decus donavit, potiora adhuc in dies tribuens beneficia, et in praesenti per plures annos et aeterna in regno coelorum bona concedere dignetur. Interea humillime rogamus Te, Beatissime Pater, ne cesses vocem Tuam Apostolicam attollere, sicuti a felice die erectionis Tuae in Cathedram principalem semper fecisti, ut per os Tuum, id est Petri qui per Leonem loquitur, audiant gentes verbum Evangelii, et credant. Monita salutis et regibus et populis tradere ne desinas, ut ad vitam una cum grege Tibi credito pervenias sempiternam.

Interea S. Pedes exosculantes Nobis, Cleroque nostro et populo fidei Benedictionem Apostolicam efflagitamus.

REPLY OF HIS HOLINESS.

Non longo vos sermone morabimur, verumtamem significare placet, quod ceteroquin sponte intelligitis, vehementer nos praesentia vestra vestrisque sententiis delectari. Quod declaratis Quinquagenaria Sacerdotii nostri memoria vos quidem civesque vestros singulari

affectos lætitia, perlibentes voluntatem istam accipimus, neque vos dubitare volumus quin reddamus parem.

Certe vel in ipso Summi Pontificatus exordio animum paterno cum studio ad Hiberniam adjecimus; eam quippe apud nos multiplex causa commendabat, sed potissimum Catholicæ incolumitas fidei quam scilicet Beati Patritii labore et virtute satam, invicta majorum vestrorum fortitudo retinuit, vobisque sancte custodiendam transmisit.

Ac jure quidem in vobis est stabilis benevolentiae nostræ fiducia. Hibernos enim ea quæ æquum est caritate prosequenti sumus itemque eorum tranquillitati, prosperitatique studere perseverabimus. Et sane ut quam habetis spem in nobis positam perpetuo sustinuisse judicemur, cujusmodi animi nostri, vel hoc tempore exstat locuples testimonium, in eo videlicet quod venerabilem fratrem Archiepiscopum Damiettensem certis cum mandatis in rem præsentem misimus ut liceret nobis quo res statu sint et quid vobis maxime expediat illo etiam auctore cognoscere. Verum his insidentibus difficultatibus ex epistolis quas superioribus annis ad Archiepiscopum Dublinensem dedimus tuta ac firma agendi norma sumatur. Id sane postulat non solum religio quæ princeps est Hiberni generis laus sed ipsa quoque communis utilitas, quia nullum potest tempus accidere ut intersit reipublicæ fundamentum ordinis omniumque bonorum justitiam violari. Nuperrime in Germania feliciter re trepida Catholicos evasisse videtis moderatione legumque verecundia, nobis suasoribus atque auctoribus, adhibita. Similem in Hibernia modum quidni fructus similes Dei munere consequantur?

Quare plurimum Hiberniæ episcoporum auctoritate sapientiaque confidimus, plurimum etiam virtute populi cujus obsequio Sedis Apostolicæ in obtemperacione episcopis suis est laudata voluntas. Qua spe freti propitium vobis divitem in misericordia Deum adprecamur; et cœlestium munerem auspicem ac singularis benevolentiae testem, vobismetipsis quotquot adestis, universæque Hiberniæ Apostolicam Benedictionem peramanter impertimus.

1889—INTERMEDIATE EXAMINATIONS—1889.



TEXT BOOKS NOW READY.

SPECIAL EDITIONS.

XENOPHON: Anabasis. Book I. With Introduction, Notes, and Vocabulary. By Henry Parker, LL.D. 3s.

LUCIAN: Walker's Selections. With Introduction and Notes for Schools. By the Rev. Launcelot D. Dowdall, B.D., LL.D. 3s.

GOLDSMITH: The Traveller. Edited, with Life, Introduction and Notes, Explanatory and Philological, by William F. Bailey, B.A. 1s.

LOCKHART: History of Napoleon Buonaparte. Chaps. i. to xiv. With Notes by W. F. Bailey, B.A. 1s.

WAVERLEY: By Sir Walter Scott, Bart. 1s. 6d.

DOMESTIC SCIENCE: Lessons in. By F. M. Gallaher. 2s. 6d.

GREEK COMPOSITION, Handbook of, for Junior Classes. By Rev. H. Browne, S.J. 3s. 6d.

Annotated Editions of Classics, in the different Languages, for Intermediate, Royal University of Ireland, and other Examinations, always in stock.

BROWNE & NOLAN, NASSAU-ST., DUBLIN.

The Schoolmaster writes:—"We have seldom seen such favourable specimens of Classical Works prepared for use in the higher forms in schools, and for private students as these volumes. They are thoroughly well equipped, with introductions, clearly printed texts, and notes abundant in number and quantity and good in quality."

*Freeman's Journal writes:—"This issue, in point of editorial scholarship and typographical accuracy, is a credit to all concerned in the publication."
Publishers' Circular writes:—"Messrs. Browne & Nolan are publishing an admirable Classical Series."*

NOTICES OF BOOKS.

COMMENTARIUS IN ISAIAM PROPHETAM. Auctore Josepho Knabenbauer, S.J. Parisiis: Lethielleux, 1887.

The Commentary on Isaias by Fr. Knabenbauer is a further instalment of a complete *Cursus Scripturæ Sacræ*, on which he, with a number of learned fellow-labourers of the same Order, has been for some time engaged. An advertisement printed on the fly-leaf of one of the volumes before us gives an idea of the scope of this undertaking. "Cette importante production, qui aura plus de quarante volumes in 8° raisin comprendra comme son titre l'indique tout ce qui peut être utile dans l'étude des Saintes Ecritures. Introductions, Commentaires, Grammaires et Dictionnaires spéciaux des Langues et des Antiquités bibliques, etc., et une édition critique des textes sacrés en hébreu, grec et latin." Several volumes of this *Cursus* have been already noticed in the pages of the RECORD,¹ among which were the Commentaries on the Book of Job, and on the Minor Prophets by the author of the present Commentary on Isaias.

The Jesuits have already done immense work in every department of ecclesiastical literature, but we venture to say that their illustrious Order has never rendered a more timely service to an important branch of sacred science than the publication of this *Cursus* promises to be.

Since the great revolt of the 16th century the enemies of the Church have many times changed their point of attack and their methods of warfare. At first it was loudly proclaimed that the Catholic Church feared the Bible, and that she kept her members ignorant of its contents lest the utter untenableness of her own position should become known to them. "The Bible, the whole Bible, and nothing but the Bible," was the shibboleth of the opponents of the Church, who went so far in their pretended reverence for the Bible as to hold that every word, nay, every letter and point, had been written under the immediate direction of the Holy Ghost. This strict view of Inspiration was soon abandoned. Even sentential Inspiration was found inconvenient. For even this comparatively lax view of Inspiration made it necessary to admit that the Holy Spirit had taught doctrines at variance with their practices and professions. Besides, their ablest theologians "searched the Scriptures" through and through for the

¹ See Vol. vii. Nos. 7 and 9. (July and September, 1886).

purpose of drawing up an unanswerable indictment against the Church of Rome. But their labour was vain. Their weapons turned against themselves: for, though they changed and twisted the meaning of words and phrases, their best efforts did no more than afford Catholic theologians an opportunity of heaping confusion on them and ridicule on their doctrines, by showing to the world the unsoundness of their arguments and their irreverence to the Sacred Book for which they professed such unbounded respect. At length the enemies of the Church came to realise, reluctantly enough, no doubt, that the Written Word of God, so far from being an object of fear, or a source of danger to the Church, formed an impenetrable armour for her, and was, besides, an armoury whence she could bring forth at will arms to crush and destroy every form of heresy or unbelief that might assail her.

A change of tactics became necessary, and a change was made. Inspiration of every kind was rejected; the authenticity of the various books of the Bible doubted or denied; miracles treated as myths, and the very existence of some of the chief biblical characters called into question. Outside the Catholic Church such is to-day the prevailing teaching regarding the Bible. What a change since the days of Luther!—A change, however, of which Luther's principle of private judgment contained the germ. Now-a-days it is fashionable for so-called, or, if you will, self-styled, scientific men, to regard the Bible as a tissue of absurdities and a mass of contradictions. No single book, according to them, is the work of one hand. Each one is made up of scraps contributed by different authors, at periods separated, in some cases, by centuries. Such blasphemous opinions about the word of God we are sorry to see adopted, at least in part, by some who call themselves Catholics. These men are not ashamed to recommend, as the only safe guides to a true knowledge of the Scriptures, men like Renan, Ewald and Strauss, whose only desire would seem to be to vilify the pages they pretend to illustrate. But, we are told, these men have subjected the language, history, archaeology, &c., of the Bible to a careful examination on strictly scientific principles. Consequently, their conclusions are far more worthy of our respect than the teachings of the Fathers of the Church who had the misfortune not to be "men of science."

To defend the authority of the Bible against the malignant and persistent attacks of such men some work was needed in which their falsehoods should be exposed, their arguments refuted, and the truth about the Bible—about its origin, authorship and inspiration—derived

from tradition and from modern research, stated and proved. The labours of the Jesuits bid fair to give us such a work.

The Commentary on Isaias, of which it is high time to say a word, is published in two parts, containing together upwards of 1,100 pages. The first part contains the interpretation of chapters one to thirty-seven inclusive; in the second part is given the interpretation of the remaining chapters. In an introduction prefixed to each part Fr. Knabenbauer discusses the usual questions about the authorship, scope and style and subject matter of that part. Speaking of this division of the Book of Isaias we cannot help asking, why does Fr. Knabenbauer introduce a division at the end of the thirty-seventh chapter instead of at the end of the thirty-ninth, as is usually done? The four chapters, 36-39, may be regarded as an historical appendix to the preceding portion of the book. They narrate the chief events of the reign of Ezechias, and Fr. Knabenbauer has, we think, failed to give any satisfactory reason for introducing so marked a division in the middle of this narrative. Moreover, he admits that chapter 40 contains the prologue of the second part, and finds the "argument" of this part in the second verse of that chapter. "Completa est miseria ejus, expiata iniquitas, suscepit de manu Domini duplicia." Again, those who deny the authenticity of the second part, mean thereby, as is well known, the part beginning with chapter 40. Hence, both friends and enemies see some reason for making a division at the end of chapter 39, while hardly any one but Fr. Knabenbauer himself sees any reason for making the division at the end of chapter 37.

Fr. Knabenbauer's method differs somewhat from that usually adopted by commentators. He subdivides the two leading divisions of Isaias into sections, each of which contains what he terms a *series oraculorum*. To the interpretation of each section he prefixes a synopsis of the matters treated of therein, but does not give, as is generally done, the text of the section. This we consider a disadvantage. It is very important that the student of the Bible should have the text in a continuous form under his eyes while reading his commentary. Better still, then, than printing the text of the section in full immediately before the commentary, would it have been to give the text of the subsections into which the larger sections are again subdivided, at the head of the commentary on each. Fr. Knabenbauer does not, however, omit altogether the words of the Prophet. He weaves them into his commentary, thus giving to it partly the character of a paraphrase. To illustrate. The author thus begins his explanation of chapter 12, which, by the way, forms

one of the subsections mentioned above, and is headed—"Hymnus laudis et gratiarum actionis."

"Iam aequissimum est ut qui tanta gratia et liberalitate divina redempti sunt, sicut Israelitae Aegyptiis in mare submersis, hymnum laudis et gratiarum actionis cantent. . . . Unde v. 1. '*Et dices in die illa confitebor tibi Domine quoniam iratus es mihi, conversus est furor tuus et consolatus es me.*' Verum haec propriae infirmitatis cognitio cui Deus tam amanter remedium attulisse et solatium cognoscitur fundamentum est solidum et inconcussum summae in Deum fiduciae animique alacritatis unde v. 2. '*ecce Deus salvator meus fiducialiter agam et non timebo, quia fortitudo mea et laus mea Dominus et factus est mihi in salutem.*'"

This method may have advantages over that followed by Maldonatus, à Lapide, Estius, &c., but we confess that we fail to appreciate them. Indeed we are of opinion that to it is due the one great defect in Fr. Knabenbauer's undoubtedly able and learned commentary—namely, the painful obscurity of the style. We regret to be obliged to find any fault with a work to which so much labour has been given, but were we to pass over in silence this defect we should not be just to our readers. The more willingly, too, do we point it out because we feel that Fr. Knabenbauer's attention should be called as early as possible to any defect in his style likely to lessen the value of the very large share in the preparation of the *Cursus*, which, on account of his extensive acquaintance with biblical literature, must necessarily fall to him.

The authenticity of the second part of *Isaias* has, as we have already remarked, been denied. The arguments on which this denial is based are both absurd and illogical. The style of this second part, say the Rationalists, differs, *toto coelo*, from that of the genuine parts of the Book of *Isaias*. Again, prophecy, they say, is impossible. Therefore those portions in which events, that did not happen for centuries after the time of *Isaias*, are actually described, could not have been written by *Isaias*. Fr. Knabenbauer has little difficulty in answering these arguments. The first is too childish to deserve serious refutation. In replying to the second the author does not content himself with merely proving the possibility of prophecy. The Rationalists, were they not so irrational, should long since have been convinced of this. He shows, in addition from the very words of the Prophet, whoever he may have been, that the prophecies objected to by the Rationalists must have been uttered long anterior to the events, nay, about the very time at which *Isaias* is known to have flourished. (Vol. 2, pp. 6, *et. sq.*)

As might be expected from the exhaustive nature of the work, we find a very learned and lengthened disquisition on the well-known

text (vii. 14) “*Propter hoc dabit Dominus ipse vobis signum: ecce virgo concipiet et pariet filium et vocabitur nomen ejus Emmanuel.*” The interpretation adopted by the author is first stated briefly, and afterwards developed and defended. We quote the interpretation—

“Rem jam nunc praeoccupatione quadam breviter declaro: promittitur *Messias nasciturus*; ita cum ille oriri debeat secundum humanam naturam ex domo David haec domus servabitur; promittitur *conceptus ac partus virgineus*, in qua re uti cernitur magnum Dei miraculum, ita pignus datur et symbolum, quo Deum posse ea efficere quae naturae viribus fieri nequeant, Deum posse inter maxima pericula incolumitatem etiam tunc praestare, luculentissime constat, cum humana subsidia plane desint. Sed Messias ille praedicatur *adolescere in conditione aerumosa procul a sede et urbe regia*, in terra Israel, qua re imperium et splendorem domus David interiisse, domum regiam David e sede regia pulsam, regimine privatam in obscuritate et quasi in exsilio misero latentem satis clare innuitur.” (Vol. i., p. 165.)

Our space will not permit us even to point out the arguments by which the author establishes this interpretation. Suffice it to say that they are sound, thorough, and convincing, though marred by that obscurity and roundaboutness of style of which we have just spoken. We notice that a doubt is cast on the derivation of עֲלֻמָּה —*Almah*—*Virgo*—given by St. Jerome and very generally accepted. According to St. Jerome it is derived from אֲלַמ —*alam*, *abscondere*, whence the holy Doctor concludes, “Ergo *alma* non solum puella et virgo—sed cum ἐπιτύσει *virgo abscondita* dicitur et *secreta.*” But עֲלֻמָּה Fr. Knabenbauer remarks, is the feminine form of עֲלָם *puer, adolescens*; and he adds, “Sed valde incredibile videtur, puerum, adolescentem juvenem dici ab absconsione” (p. 172). But really it does not seem at all incredible to us. Had we no other guide than Forster, quoted by Fr. Knabenbauer, we should be inclined to accept this derivation. Forster says—“Hebraeis est *elem* adolescens seu juvenis quamdiu est privatus et privatam vitam agit neque in publico aut politico officio et administratione existit, congrua derivatione a verbo quod *absconditum esse* significat, etc” (ibi).

Fr. Knabenbauer adopts the interpretation of the words “*butyrum et mel comedet*” given by Rosenmuller, which he expresses thus: “Jam lacte spisso [the Hebrew word, which is rendered *butyrum* in the Vulgate, more properly signifies *lac spissum*, which our author here uses] et melle vesci est signum terrae vastatae et in solitudinem redactae” (p. 185). This will appear a bold interpretation when we remember that one of the signs of the surpassing richness and fertility of the Land of Promise was, that it was a land flowing with milk and

honey. Besides, Patrizi declares that if that be the meaning of these words they cannot be applied to Christ. "*Verba butyrum et mel comedet de Christo dicta esse non possunt, si his ea significatio subesset*" (De Evang. diss. 16, c. ii. pt. 2). Nevertheless our author shows both that this is in all probability the true signification of the words, and that they do apply to Christ.

In concluding this lengthy notice let us express a hope that this Commentary on Isaias will soon find a place in every priest's library. For, though the arrangement might be better, though it might have been written in a more readable style, still it is a treasury of Scriptural lore, in which everything will be found that is either necessary or useful for a right understanding of the text. Isaias is *par excellence* the book for the priest who wishes to rebuke, console, correct, or exhort his people in the inspired language of Sacred Scripture. By the aid of the light which Fr. Knabenbauer's Commentary will throw upon it, he will be able to penetrate to the very depths of the expressive phrases of "Isaias the great Prophet and faithful in the sight of God," who "with a great spirit saw the things that are come to pass at last, and comforted the mourners of Sion." (Eccus. xlviii. 25 and 27).

D. O'L.

NOVISSIMA; OR WHERE DO OUR DEPARTED GO? By Bernard O'Reilly, D.D., D. Lit., *Laval*. Baltimore: The Baltimore Publishing Company.

Novissima is a beautiful and very instructive and entertaining book on heaven. Treating of the supernatural destiny of man, and God's infinite generosity as manifested in the graces bestowed on us in this life, but especially in the happiness reserved for the children of God in heaven, its title would have been misleading had it not been the author's purpose "to verify it, by treating, in a future volume, both of the punishment and purification to be undergone after death."

In meditating upon the happiness in store for us in our heavenly home, many people are apt to build up a heaven of their own, which naturally takes the shape and colour which their present wants, their sorrows, and their sufferings lend thereto. The poor man, for instance, looks upon heaven as a place of rest, where neither care, nor toil, nor trouble shall be any more. The invalid, as a place of perpetual health of body and mind. The man who, in the practice of virtue, has had all manner of temptations, delights in viewing heaven as a place wholly free from trial, where neither sin shall be, nor the possibility of sin.

Obviously these are very imperfect views of the happiness of heaven. They all ignore the Beatific Vision, which is the essential constituent of heavenly bliss. It is, therefore, important to know what faith and theology teach concerning heaven.

It is important for another reason: daily life—to the very best of us—is but a series of trials and difficulties; a battling with the forces of evil from without, and the frailty of the flesh within. Spread this struggle not over weeks and months but over a life-time; make it to comprehend the two spheres of human action commonly known as the “natural” and the “spiritual,” and you have verified as well as illustrated the well known saying of Job, “*Militia est vita hominis super terram.*”

The better to enable us to wage this incessant warfare, God has prepared for us an exceeding great reward. Knowing well the selfishness of the human heart, He has mercifully intended that the hope of reward should sustain us in our weaker moments—when sorely pressed and wearied with the life-long struggle. Hence it is that meditations on the eternal truths are invaluable to souls who are on the point of yielding to temptation. Such meditations have a wonderful power of infusing into them new courage to battle manfully against the obstacles which beset their path, by reminding them that “our present tribulation, which is momentary and light, worketh for us above measure exceedingly an eternal weight of glory.”

To interpret this “eternal weight of glory;” to explain the magnificence of God’s rewards—their fitness and sufficiency—and thus to still the tempest of troubled souls, was the task which Dr. O’Reilly set himself to accomplish. To the manner of its accomplishment we can, in most particulars, give an unqualified approval. To some few of Dr. O’Reilly’s speculations on abstruse questions we cannot subscribe. Nor are we concerned to do so. If fanciful, they are also consoling. And it only remains for us to express our conviction that *Novissima*, as the author hopes, will bring “light, consolation, strength, and rest to the homes that might welcome it, and the troubled of heart who would chance to peruse its pages.”

J. P. M'D.

A LAMP OF THE WORD AND INSTRUCTOR’S GUIDE. By the Very Rev. Canon Carr, V.G., President of St. Edward’s College, Liverpool. Liverpool: Rockliff Brothers, 44, Castle-street.

Few, it may be said, of those who have no experience in teaching the Catechism know the many difficulties with which the teacher has

to contend. Many indeed consider it quite an easy matter to take up a chapter of the Catechism and to explain it sentence after sentence to a class of children and afterwards to put before them an orderly, simple account of its contents. Experience teaches those who so think a useful lesson. It brings them face to face with difficulties they had not expected. They soon learn how careful they must be in the selection of their words and phrases, they soon become convinced how necessary a clear, distinct knowledge of the subject matter of instruction, how indispensable a well ordered, connected arrangement of the parts of their subject is, for obtaining any fruit for their labours. They must know precisely what is to be taught, they must arrange the matter to be taught, they must select, and select carefully, their words, their explanations, their examples, if they wish their hearers to understand them. All this, however, demands careful preparation, and in this preparation not a few difficulties have to be surmounted. Canon Carr in *A Lamp of the Word* set himself to mitigate these difficulties by arranging the details of a subject in the form of a chart, or carefully ordered plan.

His work therefore consists of a series of charts, or detailed plans, on all the subjects of the Christian Doctrine which the teacher will have to treat of. Drawn up originally for private use these charts got into the hands of teachers and managers of schools who repeatedly urged the compiler to complete the series and publish it. The result of their wishes is the volume before us.

There are one-hundred and twenty-one charts in the compilation. Each chart is occupied with either a subject or a division of one. Thus we have nine charts treating of the Blessed Eucharist. To one casually glancing over the pages the first thing that would appear striking is the order that pervades the entire. Examining any of the pages minutely one must feel delighted to find such a field of information on subjects so necessary. Space would not permit us to give anything like a fitting description of the charts, or detailed plans, but we may give an idea of the mode in which they are drawn up by taking as a specimen the first one, that on FAITH No. I. The subject is thus divided:—The Nature, Effect, Qualities, Motives, Kinds, Necessity. Under each of these divisions it is again divided and references are frequently given to texts of Scripture which may be of use to the teacher. The pages are printed only on one side of the paper. An Index of Subjects is prefixed; in this index, as perhaps throughout the book, we would prefer the Arabic notation.

We hope the reverend compiler will be soon in a position to

make the work still more perfect in an edition of larger size and type. We commend his series of charts to the careful consideration of all who are called upon to explain the Christian doctrine. The author of the volume before us lays down in the following propositions the four corners of one's faith:—

(a) A necessity of my reason constrains me to believe in the existence of God.

(b) My moral sense, or moral reason, or conscience, constrains me to believe that God has revealed Himself to me.

(c) My reason and moral sense constrain me to believe that this revelation is Christianity.

(d) My reason is convinced that historical Christianity is the Catholic faith.

These truths are demonstrated in a manner which the ordinary reader will appreciate. No subtlety of thought, no vagueness of expression is to be met with. It is true many things are left unsaid, but what is said is well ordered and simple.

THE LITTLE FLOWERS OF ST. FRANCIS OF ASSISI. London :
Burns and Oates.

THIS is the second edition of a book already well known to many of our readers. Translated from the Italian by one to whom English Catholic literature is deeply indebted, it comes to us with the highest recommendations of the Cardinal Archbishop of Westminster, its editor.

The Little Flowers, though the work of an unknown author, and not written till half a century after the death of St. Francis, has always been highly esteemed by the hagiographers, but it is in another aspect than that of merely historical value we would wish to call attention to it. In a remarkable way it brings the reader into the society of St. Francis and his holy companions. He witnesses their heroic mortifications; he sees the proofs of their child-like humility, their zeal, and their burning charity; and how can he fail to draw from such a union with these chosen servants of God some of that spirit which made their lives such perfect copies of the life of their divine model, and gained for them, even in this world, such an abundance of heavenly favours.

Among those books which exhibit the Christian virtues in practical working *The Little Flowers* will always hold a foremost place.

THE CHRISTIAN STATE OF LIFE; OR SERMONS ON THE PRINCIPAL DUTIES OF CHRISTIANS IN GENERAL, AND OF DIFFERENT STATES IN PARTICULAR—Namely, of young people towards God, their parents, and themselves, as far as the care of their souls and the selection of a state of life are concerned; of those who intend embracing the married state; of married people towards each other; of parents towards their children, in what concerns both the temporal and spiritual welfare of the latter; of heads of families towards their servants; of servants towards their masters; of subjects towards the spiritual and temporal authorities; of lay people towards priests; of the sick towards God and the poor; on the state, dignity, and happiness of the poor; on the use of time, and making up for lost time; on the good and bad use of evening and morning time, &c., &c. In seventy-six sermons, adapted to all the Sundays and holydays in the year, with a full index of all the sermons, and an alphabetical index of the principal subjects treated, and copious marginal notes. By the Rev. Father Francis Hunolt, Priest of the Society of Jesus, and Preacher in the Cathedral of Treves. Translated from the original German edition of Cologne, 1740. By the Rev. J. Allen, D.D., Chaplain of the Dominican Convent of the Sacred Heart, Kingwilliamstown, and of the Dominican Convent, East London, South Africa. In 2 Volumes. New York, Cincinnati, and St. Louis: Benziger Brothers. London: R. Washbourne, 18, Paternoster-row. Dublin: M. H. Gill & Son, O'Connell-street.

WE took up these volumes with certain misgivings. Most sermon-books are failures. Some are too dry; others too ornate; some too short; others again too diffuse, while, generally speaking, all lack that most essential element—solid matter. If this be true of books of limited compass and well-defined purpose, we argued, there is all the greater reason to fear that the volume before us—with 1,000 octavo pages by way of compass, and a purpose large enough to comprehend “the principal duties of Christians in general, and of different states in particular”—will be characterised alike by diffuseness of style and poverty of matter. In this rather unfavourable frame of

mind we took up Father Hunolt's *Sermons*. It needed but little reading to convince us that our fears were ill-founded. Page after page continued to undeceive us. We found the reciprocal duties of parents and children, husband and wife, masters and servants; the duties of subjects towards the spiritual and temporal authorities, of lay people towards priests, of the sick towards God, and the poor, &c., treated with a simplicity of language and a directness of style, a freshness of thought and a wealth of illustration, as rare as they are desirable.

Father Hunolt has been very careful in the selection of his subjects. They are all very practical, while his treatment of them is at once exhaustive and methodical.

To our mind the distinctive feature of the work before us, lies in its wealth of illustration. The author's wonderful knowledge of human nature—its follies and its weaknesses—has been largely utilised in this respect. The value of these illustrations is that they render a sermon interesting and impressive; and, moreover, they help the audience to retain afterwards what they hear. On this account Father Hunolt's *Sermons* are valuable to priests and people alike.

The present edition is enriched with valuable marginal synopses, and contains two very full indexes—one of subjects, and one showing for what Sunday or feast each Sermon may be used. These indexes greatly enhance the value of the work.

The translator's part has been well done.

J. P. M'D.

WHAT CATHOLICS HAVE DONE FOR SCIENCE. With sketches of the great Catholic Scientists. By Rev. Martin S. Brennan, A.M. New York, Cincinnati, and St. Louis: Benziger Brothers.

By the publication of the above, the author can justly lay claim to be numbered amongst those who by their writings have ably defended the Catholic Church against the many false accusations which have been and are daily made against her.

It is hard to conceive how, in this age of knowledge and refinement, charges can be brought forward which are utterly unfounded and in direct opposition to the records of history. To expose then such false statements the present volume has been given to the public. In a few pages the author clearly shows that the Catholic Church is and has been, not the enemy, but the friend and patron of science—that within her fold are to be found men who rank first amongst the foremost of those distinguished in the scientific world.

The plan of the work is of the simplest kind. Different sciences are taken up in order; an account of the development of each one is given, with a short sketch of the life of those Catholics who are prominent in each department. It is in no way argumentative, and therefore will commend itself to the most ordinary capacity.

The simple, yet choice language used, the order observed, and the vast amount of knowledge therein contained, will render the perusal of the work pleasing and instructive.

We wish Father Brennan's work every success, confident that it is well suited "to confound the ignorant slanderers of the church, as well as to edify her devoted children."

FREQUENT COMMUNION. London: Burns & Oates.

THIS is a translation from an extract from the French of Père Boone, S.J.

In a compass of fifty pages, besides explaining the operation of the Eucharist in the soul and discussing the important question of the dispositions required for the frequent reception of the sacrament, it treats of the advantages of frequent communion and replies to the arguments sometimes advanced against it.

Although wanting in the fulness and precision which would make it a complete handbook of direction on the subject of which it treats, this little volume contains much that will be useful to pastors, whether for the general instruction of the faithful from the pulpit, or the direction of individual souls in the sacred tribunal.

HOPE AND CONSOLATION IN THE CROSS. By F. Alexis Bulens, O.S.F. London: R. Washbourne. 1887.

"To place before the thoughtful reader the various means of sanctifying himself in the midst of the afflictions of life," has been the object of Father Bulens in writing this little book. Twenty years' experience of missionary life in England, sound learning, and solid piety have well qualified him for this task. By way of question and answer he describes graphically for us the various trials and afflictions of every state in life, of the rich as well as the poor, of the unmarried as well as the married, of the young as well as the old, of the pious as well as the impious; and in each case he prescribes for us the easy remedy whereby we can make them all serve to the sanctification of our souls. This little book comes to us at a very opportune time. We hope to see it widely circulated among our people; we are sure it will help to sanctify many of them in the afflictions they are undergoing.

THE MOST HOLY ROSARY. Translated from the German of the Rev. W. Cramer, by the Rev. Eugene Grimm, C.S.S.R. New York: Benziger Brothers.

THE author puts clearly and forcibly before us the many reasons *why we should honor Mary, and how we should honor her.* He also briefly explains the prayers of which the Rosary is composed, and *why* it is composed of those prayers. But the principal object of the author is to "render easy for those that say the Rosary the meditation on the mysteries of Jesus and Mary." This object the author has most successfully accomplished. We were somewhat disappointed at finding no reference whatsoever to the very remarkable history of this popular form of devotion. Miracles of the most extraordinary kind have marked each step of its progress. Pope after Pope, and notably amongst them our Holy Father Leo XIII., have given it their solemn approval and enriched it with indulgences. The glories achieved by St. Dominick; the victories of Lepanto, Peterwaradin, and Belgrade; the many other miracles wrought by means of the Rosary; are not *these* memories worth recalling? What greater motives could we have to urge us to practise the devotion of the Rosary? It also occurs to us that in the Appendix, in addition to the very useful matter which has been added, a few words might very appropriately have been said on the many indulgences of the Rosary, on the conditions necessary for gaining them, and also on the societies connected with the Rosary. Nevertheless we have no hesitation in saying that this little book will help to procure for Mary many devout clients, and will be of the greatest assistance to all her clients in helping them to meditate on the mysteries of the Rosary.

"IN THE WAY." London: Burns & Oates.

"IN the Way to the Catholic Church" would be the full title of this little book. It is a well-told tale of the gradual progress of simple earnest Protestants in the direction of Catholicity, and closes when it leaves the principal characters inside the gates of the true fold. Some of those Catholic doctrines, about which there is a grave misconception on the part of persons outside the Church, are clearly explained and skilfully defended. The exposition of the Catholic doctrine regarding the Eucharist is particularly good, and the proofs adduced are put clearly and forcibly, and so simply, that they can be grasped by the most ordinary mind. In the beginning of the book there is mystery enough to excite curiosity, and throughout there is incident enough to keep the attention fixed.

VICTORIES OF THE MARTYRS. By St. Alphonsus Liguori.
Translated by the Very Rev. Bonaventure MacLaughlin,
S.T.L., O.S.F. Dublin: Duffy & Sons.

THE works of St. Alphonsus are too well known to Catholic readers to need any special recommendation from us. "There are few of his works which bear more strongly the impress of the holy author's mind, his high devotion, and ardent love of God," than the present. The author does not propose to himself to give us a history of all the martyrs, but only of a few of the most remarkable, selected from every rank and station of life, "to show that the firmest faith, the most enduring patience, and the most unshrinking fortitude are peculiar to no condition of life." We wish we could induce our young men and women to turn their attention to such books as the *Victories of the Martyrs*, instead of reading the trashy novels of the present day which are infusing such deadly poison into their minds.

THE CATHOLIC'S LIBRARY OF POEMS. London: Catholic Truth Society.

THE Catholic Truth Society continues the good work of placing in the hands of the people a cheap Catholic literature. The *Library of Poems* is a companion volume to the *Library of Tales* already published, and deserves like its forerunner an extensive circulation. The poems are judiciously chosen and, though some of them are the work of non-Catholic writers, all of them breathe a truly Catholic spirit.

A THOUGHT FROM DOMINICAN SAINTS, for every day in the year. Translated from the French by a Sister of Mercy.
New York: Benziger Brothers.

A Thought from Dominican Saints consists of selections from the writings of SS. Thomas Aquinas, Vincent Ferrer, Catherine of Siena, Ven. John Tauler, Ven. Louis of Grenada, B. Albert the Great, B. Henry Suso, &c. A thought is given for each day of the year. The pretty exterior of the little book harmonises with its inner beauty

THE IRISH ECCLESIASTICAL RECORD.

APRIL, 1888.

A SICK CALL AND ITS SEQUEL.

“THERE is a sick call, sir, to R—— in the western part of the parish.”

It was his servant who recently communicated this message to a young curate officiating in an Irish rural parish.

He had just returned from the morning “station.” It was the usual time for attending sick calls; and as the messenger had represented the case as especially urgent, he immediately set out to visit and administer the last rites of religion to his dying parishioner.

An hour’s drive brought him to his destination. It was a remote corner of his parish, extensively inhabited by Protestants, interspersed with a very sparse Catholic population. Being comparatively a stranger in the parish he was rather unacquainted with this distant district and its Catholic inhabitants. Yet he had heard a short history of the family which he was visiting.

Leaving his driver a short distance from the house, he approached and entered the poor cottage where he was most heartily welcomed. The inmates were a poor couple—husband and wife—both old and infirm. There were no children, no servants. The husband was born of Catholic parents, belonged to the middle or poorer class, and continued during life a most exact and uncompromising child of the Catholic Church. He endured during life a mortal’s share of severe sufferings; but neither the sullen frown of temporal afflictions,

nor the seductive smiles of a wealthy church which, to recapture his wife, would befriend them both, could weaken much less eradicate his devotion to, and his reverence for, the doctrines and practices of the Church of his fathers.

His wife had a different history. Born of respectable Protestant parents, cradled in affluence, she had been accustomed in youth to all the refinement, the comforts, and the luxuries which opulence can bestow. She was educated in the religion of her parents, and spent her early years in an atmosphere most intensely laden with anti-Catholic prejudices. And when in time she selected a poor papist for her husband—though she was inexorably cut off from social or religious association with her family or friends—it was their sustaining consolation that she continued in the Protestant church. They could live and die in comparative peace when they believed—though erroneously—that her unequal marriage had brought no change in her religious convictions.

Some time after her marriage she accompanied her husband to mass, where the devotion of the simple faithful impressed her profoundly. "I was," she used to say, "very much influenced in my conversion by the devotion of the poor Catholics at mass. It was to me a revelation. In the Protestant church it was all fashion—dress exhibitions: in your chapels I first witnessed genuine piety and devotion." After some time, unknown to her parents and friends, she abandoned the Protestant church (at least in external profession) and henceforward linked her religious fortune with him to whom she had plighted her faith at the altar.

They were now advanced in years, and the evening of their lives began to be disturbed by harrowing anxiety about their temporal concerns. Whilst the health and strength of youth remained, the willing industry of the husband brought abundance to the humble home; and the happy housewife discharged the domestic duties with some of the refinement of better days, making her humble home in neatness and cleanliness a miniature counterpart of the better home of old. But old age is inexorable. The husband was unable to toil; the wife more feeble and decrepit was unable to attend to the domestic duties; needless to say that their poor abode had

commenced to show unmistakable signs of want and uncleanness.

The priest entered the sick room where the poor husband lay stricken down by a deadly malady. If he had not heard the nature of the ailment, the restless spasmodic movements of the patient, the vacant bewildered stare of the eyes, the absence of nearly all power of mental concentration would have instantly convinced him that his poor patient was suffering from a dangerous affection of the brain. He presented very little theological difficulty to the priest; he had kept the faith; he had been a good Christian; he had been always exact in fulfilling the duties of the Catholic church; his mental weakness alone caused anxiety: however, by patient care his confessor succeeded in fixing his attention, and disposing him satisfactorily for the reception of the last sacraments. Having administered the sacraments, and having given a short simple exhortation to his penitent the priest went to offer some sympathy to the poor afflicted wife before his departure.

She was overpowered with grief. Poor woman! In that desolate moment the varied events of her life rush on her thoughts and intensify her sufferings. She involuntarily recalls her girl-day happiness; she remembers the unalloyed joys and pleasures of youth: she pictures to herself all her coequals enjoying in their old age all that ease, all that attendance, all those comforts which independence can procure. She might have enjoyed the same! Yet she does not repine at their loss. She had chosen a poor peasant: their life had been extremely happy; no doubt dark clouds rolled over them, but never darkened the sunshine and serenity of their domestic happiness. But now in her old age that happiness received a rude shock in the apprehended loss of her husband—the only hope of her declining years. “To-morrow, Father, he will be removed to hospital, and I fear he will never return.” She wept bitterly, thanked the priest for his kindness, and expressed a desire that he would return on Saturday to bring her “the holy and blessed communion.”

On Saturday the priest returned to hear her confession and to administer holy communion. He arrived at an early

hour, to obviate the necessity of keeping his penitent fasting, and to be free in due time for the duties of the confessional. He was welcomed by the good old matron who wept bitterly for her poor husband's enforced absence. The husband had been removed to hospital in the meantime, otherwise the condition of the place was unchanged. He noticed, however, that a few days had created a change in the manner of the old matron. There was a reserve, perhaps a coldness; something (as he afterwards understood) that might indicate a divided allegiance between the Catholic priest and some other churchman. "Father," she said, "I am sorry to have disappointed you. I cannot receive holy communion to-day. I could not remain fasting this morning; please excuse me for occasioning such a useless journey." His sympathy for her bereavement and sufferings made him insensible to disappointment. He bade her not to consider his trouble; that at a more convenient time he would return and administer the sacraments. He was then preparing to leave, when with a searching glance she commenced to unfold her religious creed, and to describe the real reason of the morning's disappointment. It entailed a prolonged dialogue, and had no connection with confession.

Penitent.—Father, you give communion only under one species. Why do you refuse the "chalice of salvation?" Our Lord gave communion under both species at the last supper. Why, then, does the Church interfere with His rite? What authority has she to thrust aside the ritual of Christ, and substitute a practice of her own?

Priest.—The Church indeed disclaims all authority to interfere with the substance of the Eucharistic rite. In consecrating she could not discard bread and wine, and substitute, let me say, meat and water. But religiously retaining the substantial rite instituted by Christ she claims for herself the power to alter—as the dignity of the sacrament, and the interests of the faithful may require—the time of administering the blessed Eucharist, the manner of dispensing, and the pre-required bodily dispositions. In the exercise of this power she has withdrawn the chalice from the laity. Moreover, the rite adopted at the Last Supper was not prescribed for future ages. The

Apostles were not fasting when they communicated; still you would not consider it wrong to receive holy communion fasting?

Penitent.—No; I do not object to the fast, Father. I consider that reverence for our Lord's body requires us to communicate fasting. I think the Church very wisely commands us to receive the holy Eucharist fasting.

Priest.—However that is a departure from our Lord's practice at the Last Supper. He required no fast. He did not select the early part of the day. He gave communion to the Apostles at the Last Supper. The Church on the contrary requires a fast. She administers Communion generally in the forenoon. Communion is not confined to the successors of the Apostles, it is given to lay persons, men and women. If, therefore, the Church wisely departed in so many particulars from the rite of the Last Supper, why should we restrict the power of the Church when we speak of Communion under both species?

Penitent.—But, Father, lay people received the chalice for many years; now they are deprived of it, and so, I am informed, are priests unless when celebrating mass. This is wrong; because our Lord requires us to drink the chalice, "Unless you eat the flesh, and drink the blood of the Son of Man you cannot have life in you." How do you explain this difficulty, Father?

Priest.—The Church, as you correctly stated, could not deny to the faithful the body and blood of Christ; but the Church teaches that we receive the body and blood of Christ when we receive only the species of bread, and she explains her teaching thus. Death wrought a real separation between the body and blood of Christ; if, therefore, during His three days in the sepulchre the Apostles consecrated, the body and blood would be separated, the body would be under the appearance of bread, the blood would be in the chalice. An indissoluble union was solemnized at the resurrection, and the body and blood of Christ shall never again be separated. They are, therefore, always together; the faithful consequently who communicate under the appearance of bread receive the body and blood of Christ and fulfil His commandment.

Lay people no doubt enjoyed the use of the chalice for many years; but very cogent motives compelled its withdrawal. I shall only mention a few reasons. In the administration of holy Communion, particularly to a great concourse of communicants, there is always some danger of irreverence; and priests sometimes learn by painful experience that, employ diligence as they will, a sacred particle may fall from them to the ground. Now it is manifest that this danger of irreverence would be increased a hundred fold if to large and small numbers of communicants the chalice too were administered. Again the wealthy and fastidious would have an aversion to drink from the same sacred vessel as their poorer neighbours. No wonder then that the use of the chalice had considerably fallen into disuse before it was finally withdrawn by order of the Church.

Penitent.—Then, Father, they say that our Lord is present in the Eucharist, as He was on the cross.

Priest.—Yes; the Church teaches that the blessed Eucharist contains the body and blood of Christ. They are the same body and blood in which He suffered; but they exist now in a glorified state. You do not doubt that He is present in the Eucharist?

Penitent.—I believe, Father, that our Lord is present in the holy Communion. He is mystically present. The little “wafer” reminds us of Jesus Christ, and excites our faith in Him.

Priest.—And is that all? Do the thousands, who communicate and who speak of partaking of Christ’s body receive only common bread? At the Last Supper our Lord instituted the holy communion. He administered it to the Apostles saying, “take and eat for this is My body.” The words were not intended to have one meaning at the Last Supper, and another at subsequent ages. Did our Lord mean then, “this will excite your faith and remind you of Me?” Certainly not. The Apostles daily saw Jesus; they lived with Him; they had witnessed His miracles: they believed that He was God. Surely then it was unnecessary for them to eat some ordinary bread to sustain their faith in Jesus Christ.

Penitent.—I was differently instructed. Then, Father, they say that priests forgive sins. But how can men forgive

sins? Does not the Bible say that God alone forgives sin? When Protestants speak to me on the subject I always say we must avoid sin, and that we must expect pardon through repentance and the mercy of God.

Priest.—It is certainly true that God alone can forgive sin. But God can forgive sin by his own immediate act; or he can grant us pardon through other agency. In the present order of His providence He has given to some of His creatures the power of absolving others in His name. “Whose sins you shall forgive they are forgiven, whose sins you shall retain they are retained.” Besides if this power does not exist how could it happen that from the Apostolic age persons frequented the tribunal of penance, and confessed—a thing most distasteful to human nature—their most secret faults to a fellow creature? Has not God power to appoint persons who will absolve in his name? What did He mean by the words, “Whose sins you shall forgive they are forgiven?”

Penitent.—God has power certainly to appoint priests; but I learned, Father, that priests cannot forgive sins. Then, Father, they tell me that one man cannot err, that the Pope is infallible, that he cannot do wrong. Do you believe that doctrine, Father?

Priest.—A part I do not believe. Another part I believe and consider most reasonable doctrine. The pope may do wrong; the pope may hold erroneous opinions. But when he teaches the whole Church as the representative of Christ, he cannot err, he cannot lead the people into error. And this I call most reasonable doctrine. God has given us a store of doctrinal and moral teaching in the Scriptures. We must accept His doctrines; we must adopt His code of morals. The meaning of sacred Scripture is often very difficult to be determined; it is not, therefore, unreasonable that God would appoint a representative on earth who, as occasion may require, would unerringly explain His teaching to the faithful. And assuredly it does not exceed the power of God to preserve a man from error?

Penitent.—Oh! Father, it does not exceed the power of God, for God is omnipotent. But I have always understood that no one is exempt from error. Then, Father, Catholics

neglect devotion to the Creator and they tender all their homage to creatures. Why do Catholics pray and practice so much devotion to the Virgin Mary, whilst they neglect prayer to God?

Priest.—Well, I am sure you know there is no foundation for such an accusation. Catholics do not neglect prayer to God; but they pray to God in two ways. They sometimes pray to God Himself, as when they recite the Lord's Prayer; and again they beseech others to intercede for them. They pray to God for one another; but with much greater confidence they recommend themselves to the intercession of the Blessed Virgin and the saints; not that they expect grace from the Blessed Virgin, but they expect that her prayers will avail much more before God than the prayers of poor sinners.

You would not object to pray for others, or to recommend yourself to the prayers of others?

Penitent.—I often, Father, ask persons to pray for me; and when Protestant ladies who visit me misrepresent and condemn prayers to the Blessed Virgin I reply that we never pray to her for grace but only for intercession. And when they condemn the celebration of mass in Latin which the people cannot understand I say that in our prayer books we have an exact translation of what the priest reads in Latin.

They know, Father, that I was a Protestant; that I once enjoyed comfort, and that I am now poor. And already since my poor husband's illness commenced, they have made me offers of admission to a Protestant "home," in case he should die. Are there, Father, any Catholic institutions that would receive my poor husband and myself? Will you enquire, Father, if they would receive us? I am sorry to have occasioned you such disappointment; but I could not arrange with my conscience to receive this morning under one species. Pray for me, Father. And will you be kind enough to say mass for my poor husband's recovery?

Disappointed and disquieted he withdrew promising to say mass for his patient. And on the morrow he offered the holy sacrifice with all the fervour of his soul for the sick husband. He was an unflinching Catholic and if he recovered

the proselytisers were frustrated, and the parish spared the scandal of their victory.

* * * * *

“There is another call to R——, who has returned from hospital, and to his wife. You are expected, sir, to hear their confessions, and give them communion in the morning.”

This was indeed a welcome message. All the anxiety for the woman's faith was removed; but a new difficulty immediately presented itself: “troubles come not in single spies but in battalions.” This woman, he thought, a few days ago could not strain her conscience to communicate according to the Catholic rite. She had scant faith indeed in the Real Presence. She disbelieved in the power of remitting sin. She rejected the doctrine of papal infallibility. Latin liturgy she would tolerate, but prayers to Mary and the saints, beads, scapulars, holy water, etc., she rigorously excluded from her devotions. Is she then a fit subject for the sacraments? Shall I receive the confession of one who does not believe in confession? Shall I administer the blessed Eucharist to one who denies the Real Presence? Impossible! But yet “*sacramenta sunt propter homines*,” he happily bethought himself; and after careful consideration he concluded that he might administer the sacraments at least conditionally.

I shall now try to prove that the conditions necessary for the reception of the sacraments were strictly compatible with this woman's strange and wavering creed; and to proceed with due order I shall consider 1. the dispositions necessary for the valid reception of the sacraments. 2. the dispositions necessary for the lawful reception of the sacraments. 3. I shall apply those principles to the case above described.

(A). THE CONDITIONS NECESSARY FOR THE VALID RECEPTION OF THE SACRAMENTS.

I.

The reception of Baptism shall precede the reception of the other sacraments.

“*Quia baptismus*,” writes Lacroix,¹ “*est janua vitæ spiri-*

¹ *De Sacr.*, lib. vi., N. 165.

tualis per quem membra Christi, ac de corpore efficitur ecclesie ideoque soli baptizati sunt subjecti ecclesie. Sacramenta autem instituta sunt pro sola ecclesia Christi."

II.

For infants, and for those who from infancy have been permanently devoid of reason—baptism received—no other disposition is necessary for validly receiving the sacraments of which they are capable.

"In parvulis ante usum rationis, et in perpetuo amentibus intentio vel alia dispositio non est necessaria ut valide recipient sacramenta quorum sunt capaces."—Theol. Mechl.¹

The remaining conditions, therefore, apply only to persons who now enjoy the use of reason, or who enjoyed the use of reason continuously for some period of their lives, or who have had lucid intervals.

III.

Adults shall have the intention of receiving the sacraments.

This principle requires exposition.

1. A sacrament is invalid if administered by absolute violence. "Invalidum est sacramentum quod per meram vim animo omnino repugnante suscipitur."—Bonacina.²

2. Neutral intention will not suffice.

"Invalidum est sacramentum quod quis cum intentione neutrali—habens se negative—suscipit." Similarly a simulated intention will not suffice.—Idem.

3. The subject of a sacrament, therefore, shall have the positive intention of receiving the sacrament.

"Communis et vera sententia Theologorum tenet requiri ad valorem sacramenti consensum positivum adulti qui illud recipit."—De Lugo.³

4. This positive consent of the will even when given under the influence of strong moral or partial physical compulsion will be sufficient,—except in the case of matrimony,—for the valid reception of a sacrament.

¹ De Sac. in Gen., n. 45.

² T. i., De Sac., D. i., q. 6., p. 2.

³ De Sac., in Gen., D. ix., Sectio vii.

“Ex dictis infero primo in sacramentis,—uno excepto matrimonio—sufficere ad eorum valorem voluntatem etiam coactam . . . dummodo interius sit verus consensus in sacramentum.”—De Lugo.¹

5. Positive intention may be considered as theologians say, *ratione modi quo fertur in objectum*, and *ratione objecti*. If we consider it in the former sense, it may be actual, virtual, habitual, and interpretative. If we consider it *ratione objecti* it resolves itself into internal and external. These terms require no explanation. I shall consider what intention *ratione modi* is sufficient; and what *ratione objecti* for the valid reception of the sacraments.

6. Ratione Modi or Subjective.

As subjective intention presents no special difficulty in the solution of the case proposed for examination, I shall treat the matter briefly.

(a.) For the valid *reception* of all the sacraments,—I abstract from the *obligations* that accompany some sacraments—habitual intention is sufficient.

(b.) There is some difficulty about the sacrament of penance. Confession and contrition are necessary for the sacrament of penance. These acts require the expedite use of man's faculties. Moreover a voluntary confession, and an act of contrition are accompanied by at least a virtual intention of receiving the sacrament. Hence St. Liguori² writes, “Ad sacramentum autem poenitentiae, non sufficit intentio neque interpretativa neque habitualis, sed requiritur intentio vel actualis, vel saltem virtualis.”

An actual or virtual intention of receiving the sacrament accompanies indeed confession and contrition; but an interval elapses between confession and absolution; and during that interval the intention of receiving the sacrament may become habitual. Theologians appeal for proof to the case of the moribundus who sends for a priest; but is deprived of the use of reason before the confessor's arrival; and therefore before absolution is given.

We may suppose a more cogent case. We may suppose

¹ *Ibid.*

² Lib. vi., Tract i., De Sacr. in Gen., n. 82.

the moribundus to have confessed most satisfactorily to the priest, to have made a fervent act of contrition, and to have suddenly lost the use of reason whilst the priest recited the rubrical prayers preceding absolution. This penitent at the moment of absolution would have only the habitual intention of receiving the sacrament of penance; and no confessor would refuse him absolution even in forma absoluta.

Hence I conclude that—assuming the other necessary dispositions—habitual intention would suffice at the moment of absolution for the valid reception of the sacrament of penance. “Ad poenitentiam,” writes Lacroix, “requiritur saltem habitualis [intentio] et sufficeret implicita vel interpretativa” (De Sacr., lib. vi., 171).

(c). Habitual intention will suffice not only when it is *explicit*—when at an earlier date the person had expressly resolved to receive a certain sacrament or sacraments—but also when it is *implicit*: or contained in some more general intention. Theologians, for example, teach that a person who at any time during life resolved to prepare for death as practical Catholics prepare, and who never revoked this intention would have, if deprived of the use of reason in serious illness, sufficient intention for the valid reception of the last sacraments. For the general intention of preparing for death as practical Catholics prepare includes the intention of receiving the last sacraments.

(d). Implicit habitual intention at least is necessary for the valid reception of the sacraments.

Sometimes theologians are content with interpretative intention when they treat of the last sacraments. The presence of interpretative intention will no doubt enable a priest to administer the sacraments; because it will warrant him in assuming that the recipient at some earlier period had at least an implicit intention of receiving the sacraments. But unless this implicit intention preceded, the sacraments would be invalidly received.

7. I come now to intention considered *ratione objecti*. What must the subject mean when he intends to receive a sacrament? What must be his appreciation of a sacrament?

(a.) *It is not sufficient* to intend exclusively the material rite. For example, the material ablution in baptism—"Non vero [sufficit ad valorem] si solus sit consensus in actionem externam absque alio consensu interno in ipsum sacramentum."—De Lugo (*Ibid.*).

Theologians sometimes except the Eucharist. The Eucharist being a sacrament *in facto esse* will remain a sacrament as long as the Real Presence continues, though unwillingly received. This would be true if it were administered to an irrational animal. Such a communion, however, would not be a sacramental reception of the Eucharist, nor would it confer grace. "Atque adeo," says De Lugo (*Ibid.*) "illa susceptio Eucharistiæ ut talis, non est ei ullo modo voluntaria aut volita, ideo non causat effectum sacramentalem in ipso."

(b.) *It is not necessary* to intend the rite as a sacrament of the Catholic Church; nor as a sacrament of any Church. It is not necessary to intend the reception of a rite which is believed by the recipient to confer grace. "Validum est sacramentum," writes Lacroix (n. 163., iv.) . . . "etsi non credat [subjectum] aut non velit sacramentum." "Licet illud inane credat," adds Scavini.

(c.) The recipient will certainly have sufficient intention, if he knows that the sacraments are regarded sacred rites in the Church, that they are received by the faithful; and if he intends to receive them as they are received by the faithful, though personally he may deem them useless. Theologians express this principle in different ways. "Validum est sacramentum," says Lacroix "quod qui accipit vult quod Christiani accipiunt etsi non credat aut non velit sacramentum." And Scavini writes, "Non requiritur intentio explicita suscipiendi veri nominis sacramentum, at sufficit intentio implicita . . . nempè ut quis sincere id velit suscipere, quod eo ritu præstat ecclesia, licet illud inane credat" (*Apud* Haine, p. 466).

IV.

Neither faith nor sanctity is required in the subject of the sacraments.

"Ad sacramenta valide suscipienda, nulla requiritur

probitas, nec proprie fides in subjecto—si poenitentiae sacramentum excipias” (Gury, Pars. ii., n. 228).

This principle, too, requires some explanation.

1. Sanctity is not required. A person may validly receive Baptism, Confirmation, and the Eucharist in the state of mortal sin. This reception of the Eucharist would differ very much from an involuntary Communion. A person may go to confession in the state of mortal sin, and very probably a person may validly receive the sacrament and depart in the state of mortal sin, as the sacrament may probably be valid but unfruitful. The other sacraments can be validly received in the state of mortal sin.

2. And as to Faith.

(a.) Profession of Catholic faith is not necessary. Heretics, therefore, may receive the sacraments validly. This is manifest. The Church has never allowed persons baptized in heresy to be re-baptized when they enter the Church, unless there be some other defect. “Atque hanc [dispositionem scil. fidem] non requiri patet ex praxi ecclesiae quae baptismum in haeresi receptum semper validum habuit.” Mechlin (*De Sacr. in Gen.*, p. 99).

(b.) Is faith in the sacrament necessary ?

Faith in the sacrament is not necessary for the valid reception of a sacrament. It is certainly sufficient if the subject of the sacraments knows that the sacramental rite is considered sacred by others, and if he seriously intends to receive it as it is received by its own votaries, “licet illud inane credat,” “etsi non credat aut non velit sacramentum.”

(c.) In enunciating the principle theologians except the sacrament of Penance. “Si poenitentiae sacramentum excipias.”

The sacrament of Penance requires incipient sanctity they say. But this only implies that the penitent shall approach the tribunal of penance with sorrow for his sins and a firm purpose of amendment.

And as regards faith:—To receive the sacrament of penance validly (1) Faith in the essential dogmas is necessary; (2) Catholic faith is not necessary; (3) Nor is faith in the efficacy of the sacrament; (d) A valid confession pre-

supposes supernatural sorrow—sorrow supernatural in principle and supernatural in motive. Theologians generally require that the motive should be known by faith; and they enumerate certain supernatural motives—ingratitude to God, loss of heaven, fear of hell, &c. Now, may not a non-Catholic repent of sin through fear of hell? May not a Protestant elicit sorrow from the consideration of heaven's loss? May they not repent of past ingratitude to God? And may not non-Catholics regard those motives as supernatural, as known by faith, as being revealed by God?

If, therefore, a baptized person, who believes in the essential dogmas, should—in imitation of Catholics—seriously and sorrowfully confess his sins to a priest, if perchance he may obtain pardon, his confession would be valid, though personally he disbelieved in the power of forgiving sin, and rejected the sacrament of Penance.

I now proceed to consider—

(B). THE CONDITIONS NECESSARY FOR THE LAWFUL AND FRUITFUL RECEPTION OF THE SACRAMENTS.

1.

The subject of the sacraments shall not culpably and seriously violate, or continue violating any grave law when receiving the sacraments.

This is manifest, for if the recipient of a sacrament mala fide and seriously violates a grave law whilst receiving the sacrament, he commits mortal sin, and, therefore, cannot lawfully, much less fruitfully, receive it.

I shall in this connection consider the absence of Faith in Catholic dogmas, and the absence of Hope in the efficacy of the sacraments. Is Faith in the efficacy of the sacraments, and in Catholic dogmas generally, necessary for salvation? Is it necessary for the fruitful reception of the sacraments? Is the Hope of receiving grace through the medium of the sacraments necessary for obtaining the fruits of the sacraments?

1. Assuming Faith in the essential dogmas; Faith in the other dogmas of the Catholic Church is not absolutely necessary for salvation. Protestants disbelieve in Catholic

doctrines, for example, in the doctrine of sacramental efficacy, and yet they may save their souls.

2. Faith in the doctrines of the Church is necessary *necessitate precepti*, and hence if Catholic doctrines, and the obligation of believing them have been sufficiently proposed to claim an individual's assent, then Faith in them is necessary for the fruitful reception of the sacraments, because unbelief would be a mortal sin, and the grace of the sacraments cannot cohabit with mortal sin. For such a person, therefore, habitual Faith in the sacraments is necessary.

But if the unbelief be inculpable, or only venially culpable—the conditions required for their validity being present—the sacraments will be fruitfully received, even by those who disbelieve in their efficacy.

3. Is Hope necessary?

What I have written of Faith may be applied to Hope.

(a.) Hope of attaining eternal life through the means ordained by God is necessary *necessitate medii*. “*Credere enim oportet accedentem ad Deum quia est et inquiringibus Se remunerator sit.*”

(b.) Hope of obtaining justification through the sacraments is necessary *necessitate precepti*, because they, amongst others, are divinely constituted channels for communicating divine grace to our souls. If, therefore, an individual, sufficiently instructed in the divine institution and efficacy of the sacraments *mala fide* refused to hope for justification through them he would commit mortal sin. But if the absence of hope were occasioned by inculpable disbelief in the efficacy of the sacrament it would not, of course, be a formal sin.

(c.) Is the hope of receiving grace through the sacraments necessary for their fruitful reception?

It would far exceed the limits of this paper to discuss the functions of Hope in the process of justification, whether by an act of perfect contrition or through the sacraments, I shall, therefore, only say—1. Culpable distrust in the efficacy of the sacraments would obstruct the fruitful reception of the sacraments; 2. The question of Hope is especially discussed in connection with the first justification of a non-

baptized adult through baptism, and of a fidelis peccator through penance, and in both cases actual Hope of obtaining pardon generally precedes justification; 3. A verbal act of Hope is not necessary; 4. That expectation of pardon and grace, which accompanies contrition and confession will certainly suffice for the Sacrament of Penance, and this might generally be called an explicit act of Hope, "At ipse Escobar et Lugo recte dicunt . . . quod cum quis accedit ad confessionem vere poenitens necessario elicit *explicite* (non jam reflexe sed quidem exercite) actus fidei et spei, cum enim accedit ad recipiendam remissionem peccatorum, procul dubio *explicite* . . . sperat per sacramentum Deum remissurum sibi peccata propter merita Christi."

(d.) A person who hopes for justification through the divinely constituted means: who bona fide disbelieves in the efficacy of the sacraments; and who nevertheless seriously and religiously receives the sacramental rites to partake of their graces, if perchance they have the stamp of divine institution—such a person would validly and fruitfully receive the sacraments.

II.

To receive the sacraments of the living lawfully and fruitfully the state of sanctifying grace is *per se* necessary.

III.

Attrition at least is necessary for the fruitful reception of Baptism, if the recipient is guilty of actual mortal sin. It is always necessary both for the valid and lawful reception of Penance.

(C.) APPLICATION OF THESE PRINCIPLES TO THE SUBJECT OF THIS PAPER.

She had certainly received baptism. We can question, therefore, only her intention of receiving the sacraments: her faith and hope in the sacraments; her bona fides, and the confession and contrition necessary for the sacrament of Penance.

I. INTENTION.

There can be little controversy about the requisite intention. *Subjectively* or *ratione modi* her intention would be actual or virtual. But would her intention *ratione objecti* be sufficiently internal? Perhaps she intended only the external rites? Would she not be only simulating the reception of the sacraments? We must remember two things (*a.*) She asked the priest to say mass for her sick husband. She therefore must have had some faith in its efficacy (and we may assume she had equal faith in the sacraments). (*b.*) She had professed Catholicity for a long time; she had often received the sacraments; she knew they were considered sacred rites in the Church, that they were expected to confer grace; and though she did not believe all this—and I should think she had some faith in the efficacy of the sacraments as in the mass—if she consented to receive them at all, she would intend to receive what Catholics receive: rites revered and regarded as sacraments by Catholics.

“Validum [et in casu fructuosum] est sacramentum quod qui accipit vult quod Christiani accipiunt.”

II. FAITH, HOPE, &C.

The subject of this paper had, indeed, very doubtful faith in the Catholic doctrine regarding the sacraments, and little hope that they conferred grace. But I have already shown from the teaching of theologians, that neither faith, nor hope in a sacrament is necessary for its *valid* reception, and assuming Faith in the essential dogmas, and Hope of attaining eternal life through the means appointed by God—the sacraments will *confer grace* on unbelieving recipients, who are not guilty of grievous sin in their unbelief.

The principal difficulty, therefore, in connection with the remaining questions was her *bona fides*. Was she not guilty of grievous sin in venturing to dispute Catholic dogmas? Was not her unbelief seriously culpable? Were not the Catholic doctrines sufficiently proposed to claim her assent? Had she not professed Catholicity for many years? Was she not convinced of its truth when she became a Catholic? Had she not frequently heard instructions on those subjects?

We need not suppose that she entered the Catholic Church

from conviction. Her mind seemed deeply imbued with religious liberalism. It recked not, she thought, at what altar one adored if the moral law were observed. No wonder then that—professing such principles—she shunned the assembly of her former co-religionists and accompanied her husband to worship at Catholic altars, vehement though her prejudices were against Catholic doctrines and practices.

No doubt she had been well instructed at her conversion, and had often heard instructions in Catholic churches; but we must remember, that devotional instructions were more popular in Irish churches, than doctrinal discourses; and experienced missionaries, too, will testify that even with the most careful, and continual instruction, it is often impossible to dispel the strong prejudices of youth from the minds of Irish convert penitents: to convince them that they are bound to believe all those dogmas of the Catholic Church, whose perversion and refutation (!) formed the chief religious instruction of their early years.

In the present instance the priest was thoroughly satisfied of the *bona fides* of his penitent. He was convinced that she was not committing grievous sin by her unbelief in Catholic doctrines; that she believed she could save her soul in any Christian Church by observing the moral law.

If therefore, she would seriously, and with sorrow confess her sins as Catholics do at confession, she could be absolved even in *forma absoluta*, and could receive holy Communion.

Moreover if she had sinned grievously in her unbelief; if she culpably wavered in faith, to secure the proffered succour of her Protestant visitors; now that the danger was past, she could be easily disposed to receive absolution if not with the absolute, at least with the conditional form.

In all similar cases if the confessor is satisfied with the *bona fides* of his convert penitent, he might administer the sacraments in the ordinary way. If he were convinced of the *mala fides* of his penitent he should absolutely refuse the sacraments. And if he were doubtful whether the unbelief be grievously culpable or not he would administer the sacraments with the conditional form.

DANIEL COGHLAN.

THE FUTURE OF THE EARTH.

(VIEWED FROM A PHYSICIST'S STANDPOINT.)

IN explaining the phenomena which the different objects around us present to the senses, it is usual with most physicists to assume the existence of two things—matter, of which they conceive those objects to be made up, and force—the name they give to an invisible something which acts on this matter. There are some, however, and they of great name, who recognise in the physical universe nothing but matter and sequence of phenomena, and regard force as merely a convenient name for certain general laws which repeated observation has discovered in natural processes of frequent recurrence. While others, following the example of the famous Jesuit, Boscovich, find in force alone a satisfactory explanation of all the phenomena of nature and in consequence fail to see a philosophical necessity for matter at all. But by whatever name it may be called, all scientific men, nowadays at least, seem agreed that there is a resisting, impenetrable something external to us which acts on the senses. Let us call it matter for convenience' sake.

Some of the ancient philosophers, as is known, admitted four different kinds of matter out of which they supposed that all the bodies in nature are formed. These they called *elements*, a name which science still retains although, as now used, no longer applicable to any of the four—earth, air, water, or fire, of the ancients. The chemist of the present day reckons between sixty and seventy elements; but knowing the imperfection of his best methods of analysis, he is prepared to find that future experiment will increase or, it may be, diminish their number. These are the materials, the rough blocks, which skilfully shaped and fitted together in nature's workshop have served to build up the wondrous structure of the universe. Modern science can detach certain fragmentary parts, very small parts indeed, from that vast fabric, and has even succeeded in replacing them without injury; but there are others which crumble into dust in the hand that dares to touch them. By a well known experiment

two invisible gases can easily be evolved from a few drops of water, and the discharge from a Leyden jar is enough to reproduce from these same gases the original liquid. Crystalline forms of extreme beauty can be made to appear and disappear at the chemist's bidding. He is even able to construct new bodies of his own, sometimes of great complexity, with materials taken from the debris of others. But in no case must he venture beyond the boundary of inert, lifeless matter. Nature tells him stop there; and if, disobeying her order, he advances it is only to destroy. In the domain of living things although able to pull down, he is powerless to build up again. The carbon, oxygen, hydrogen, and other constituents may be put together in the exact proportion indicated by what seemed an exhaustive analysis of the living organism, but the vital principle which his balance failed to detect is wanting; and the vital principle is essential to complete their union. Provided with the best appliances which science can devise and even furnished with the very elements which nature herself employs, he is nevertheless forced to acknowledge his inability to produce the smallest animalcule which floats in the stagnant pool, or the tiniest lichen that discolours by its growth the walls of our houses.

It is little more than a century since Lavoisier furnished chemists with an unerring test of accuracy in their quantitative analyses by establishing the important law that the total amount of matter in the universe is unchangeable. The smoke and glowing gases which escape from the burning coal when collected, and put in the balance along with the ashes that remain, are found to weigh just as much as the coal did; and the rain falling in torrents to-day is nothing heavier than the woolpack clouds of yesterday. Loss or gain there is none; only unceasing change. The mineral which perhaps for countless ages lay concealed in the earth's bosom till chance brought it to the surface is broken in pieces and then used as food by the tender plant; and from the tissues of the latter it may even find its way to the blood which flows through some human brain, returning thence, it may be, to its primitive state to pass through another cycle of changes still.

more curious. Form, size, colour, every thing else may vary, the mass alone is constant. The destruction of even one material particle by any finite agency is equally impossible as the creation of a new one.

Within recent years men of science, even among those who deny the objective reality of force, have been gradually led to recognise in nature a something which, although inseparable from matter, is different from it and equally indestructible. They call it *energy*—a word which implies capacity or power of doing work. We know by experience that a body at rest and another of the same mass in motion differ widely in the work of which they are capable. The latter can drive a nail, turn a wheel, propel a ship, or pierce a target; all of which are impossible to the body at rest, unless we suppose that it has the advantage of such a position as will enable it, when obstacles are removed, to acquire the motion possessed by the other. Physicists are in the habit of distinguishing the energy of a moving mass from that due to advantageous position by calling the former *kinetic* energy; the latter to which working power is possible although not yet brought into action, they call *potential* energy. A stone thrown vertically upwards at the moment it leaves the hand has all its energy kinetic; and when it reaches the highest point, the energy is all potential; but for intermediate positions it is partly one and partly the other. The sum of both, however, along with a small amount imparted to the air, is always the same. And in this we have a simple illustration of a general law, known as the Conservation of Energy, which ranks among the most important discoveries of the present century. Although foreshadowed by Newton in his explanation of the third law of motion, the discovery was retarded by the erroneous theories so long prevalent as to the nature of heat and light: but of late years, owing mainly to the labours of Joule and Mayer, it has come to be recognised by all scientific men as an established law of nature. Briefly stated it means that the total amount of energy in the universe is as unchangeable as the total amount of matter in it. It may pass from one body to another and appear in a great variety of forms, but

increase or diminution there is none. To the physicist, whatever may have been its origin, it is the same in amount to-day as it was when time began, and as it will be while this world lasts. At first sight it would seem that nothing could be more opposed to our experience than these statements. For where shall we look for the energy of the musket ball which sped its way to the distant target more rapidly than our voices could, and now lies motionless in fragments on the ground? Or, when our watch is completely run down, is it still possible to find within its case the store of potential energy with which we charged its mainspring in winding it up? Is not energy created when a few ounces of dynamite demolish one of our most solid structures; or when a slight pressure of the finger explodes a mine, perhaps miles away? To answer these questions we must remember that besides mechanical or sensible motion there is another called *molecular* which takes place through spaces too minute to be detected even with the aid of our best microscopes. Heat and light, and perhaps electricity also, consist essentially in motion of this kind. The expansion of a body when heated is nothing more than the increased amplitude of the small vibrations of its constituent molecules. When the rate of vibration is rapid enough, the body becomes luminous; and the colour of its light depends on the frequency of its vibrations. Now, the energy of visible motion is capable of being transformed into energy of molecular motion; and experiment has shown that there is a definite amount of each which corresponds to a given quantity of the other. What happens, then, to the musket ball is this: its energy of visible motion is converted by the impact into the molecular motion of heat which is divided between the target and the fragments of the ball. Something similar occurs in the case we have supposed of the watch. The removal of the key when the winding is completed allows the potential energy of the mainspring to pass gradually into the kinetic energy of the moving wheels and hands; and from these into heat energy at the pivots and rubbing parts. A small amount which at first failed to be converted into heat has its equivalent in the ticking, and by the air is conveyed to the ear as sound. The explosion of

chemical substances is somewhat analogous. Before the explosion some of the constituent elements are separated by minute spaces from others for which they have a strong affinity. Relatively to each other each has a store of potential energy. The electric spark or other agency removes the obstacles to their union; they rush together; and because of the heat developed in their clash, the gaseous products expand with explosive violence. But in the transformation there is neither loss nor gain. To separate the combined elements once more and place them as at first, we should expend just as much energy as was produced by the explosion.

It may be thought that in our machines at least new energy is created; for the child who lifts a stone weight from the floor to the table with difficulty can raise a hundred weight with ease by a system of pulleys; and the drayman by the simple expedient of a sloping plank loads his cart with barrels which otherwise would tax the strength of several men as strong as he. Archimedes did not exaggerate when he said that with a lever long enough and a suitable fulcrum to rest it on, he could move the world. And yet in all this there is no new energy produced; for even in the most favourable circumstances, the force employed must work through a distance exceeding the height to which the weight is raised in the same ratio in which the weight exceeds the force. This relation is sometimes briefly stated by saying that "what is gained in power is lost in velocity"; and in a somewhat different form is familiar to the student of mechanics as the "principle of virtual velocities." It is hopeless, therefore, to get from a machine more work than is put into it. Indeed the useful effect got from the very best machines is always less than the energy spent on them; for friction can never be entirely eliminated, and friction implies the transformation of visible energy into heat, in which form it is nearly always useless. In a word the true function of a machine is not to create energy but to change it in such manner as will best suit our purpose. And it is to the facility with which energy in some of its forms can be converted into other forms that its usefulness is mainly due. The potential

energy of the water in the mill-pond when the sluice is opened becomes kinetic in the stream from which it passes to the revolving stones that grind our corn; and in a few seconds the weights of a clock can be charged with a store of potential energy which becoming kinetic under the influence of gravity keeps the hands going for a week together. The combustion of coal in the furnace of a locomotive consists in the union of its carbon at a high temperature with the oxygen of the air by reason of their mutual affinity. In the act of uniting the potential energy which the two substances possessed when separate is transformed into heat energy. This heat passes from the boiler to the cylinders, and part of it finally appears as energy of visible motion in the driving wheels. Even in the animal economy the capacity for work latent in the living muscle is derived by a series of transformations from the store of energy accumulated in the animal's food; and when this store fails, action ceases, just as the engine stops when the fire which heats its boiler is extinguished.

But although energy in any of its forms has an equivalent in every other form of which it is susceptible, the total transformation of one variety into another is rarely practicable. When the school-boy, for instance, burns his companion's hand with the button he has rubbed to the desk before him, he has probably succeeded in transforming the whole or nearly the whole motion imparted by his brachial muscles into heat; but there is no process available for reconverting all this heat into visible motion. Indeed it is only a small fractional part of the total heat-energy which can ever be obtained as mechanical work. Thus whereas the amount of heat that would raise the temperature of a gallon of water through one degree on the Centigrade scale would suffice, if all were utilised, to lift the weight of the water through nearly fourteen hundred feet, in practice it would be difficult even in the most favourable circumstances to lift the weight of the water through one-sixth of that distance. In very good steam-engines it is seldom that more than a tenth of the energy of the coal is turned to useful effect; the remainder is consumed in heating the moving parts or becomes dissipated in the air. The same thing happens when a current of electricity is employed to produce

mechanical effect ; a large part of its energy is wasted in heating the generator and connecting wires, and is thus lost in the air or surrounding bodies. In a word, in the transformation of energy although the sum total remains unchanged, as the law of conservation requires, yet the tendency always is to assume the practically useless form of diffused heat. In all cases of friction and percussion this is inevitable ; and the railway train rushing past at the rate of forty miles an hour is only contributing slowly to the same final result as the meteorite which, moving three thousand times faster, traces its path in our atmosphere in lines of fire and consumes itself in the process. In the water below the falls of Niagara enough heat has been produced by the impact to lift its mass to the height from which it fell ; but its low temperature and constant tendency to uniform diffusion render it unavailable : for uniformly diffused heat, however great its quantity, can no more do work than the air can propel a ship in a perfect calm or than water can turn a mill-wheel where there is no fall. Let us follow this to its consequences.

Besides the energy arising from the twofold motion of its mass, and that due to its rivers, winds, and tides, the earth possesses a vast store, in the potential form, in some of its mineral constituents, and in the vegetable products of its surface. Plants build up their structures partly with materials taken from the soil on which they grow, and partly with the carbon which, under the influence of sunshine, their leaves extract from a noxious gas always present in the atmosphere. To a large class of animals these plants serve as food ; others use them only when converted into the flesh of their weaker fellow creatures. Intelligent man draws his supplies from both sources and, like the lower animals, makes provision for future physical effort by storing up in the muscles, nerves, and tissues of his body the latent energy which they contain. The steam-boat and the locomotive are only ingenious contrivances for turning to useful effect the energy accumulated by vegetable substances, which flourished on our earth many ages ago. Had the present rate of consumption continued since the commencement of the Christian era, the coal-fields of Great Britain would now be exhausted. Those

of the rest of Europe would not have lasted much more than half that time. The Western Continent could supply fuel at the same rate for a period nearly thirty times longer. But even a hundred thousand years will come to an end; and the potential energy of more than two hundred thousand square miles of coal-beds, varying in thickness from twenty to sixty feet, will have passed as low-temperature heat into the boundless regions of interstellar space. Coal will then be replaced by wood as the most convenient source of energy for mechanical purposes; and the duration of the latter will be limited only by the continuance of the relations at present existing between the Sun, Earth, and Moon. But are those relations permanent? A close examination of some of the phenomena connected with the earth's diurnal and annual motions will furnish the answer to this question.

The tides, it is well known, are due to the attraction which the sun and moon have for the solid earth, and the water which covers about two-thirds of its surface. Considering, first, the sun's influence only—we have the earth carried round it each year in a curve almost circular, and at a nearly constant distance of ninety-two million miles. This means that the earth is whirling round the sun at the enormous rate of more than a thousand miles each minute of time; and, as a necessary consequence, that if the sun's attraction were suspended for an instant, the earth would fly off in a straight line into space, just as the stone in the boy's sling does when the chord which holds it captive is released. But the inertia of each particle and the sun's pull on it are so balanced that their combined action prevents such a catastrophe. The solid parts of the earth being held together by their mutual cohesion are attracted as if the whole mass were concentrated at their common centre; but the liquid parts having greater freedom assume such form as the sun's attraction and terrestrial gravitation give them. Following the law of inverse squares, the water on the near side of the earth is more attracted by the sun, and that on the far side is less attracted than the central solid nucleus. On one hemisphere, therefore, the water is pulled from the direction in which its own inertia would carry it through a greater distance each second of time

than the solid parts; and the latter, similarly, are pulled farther towards the sun each successive instant, than the water on the hemisphere remote from it. Hence, relatively to the earth's centre, the distance of the water at two opposite parts of its surface is increased by the sun's action. Had the earth no other motion than that in its orbit, the water would be always heaped up at opposite sides of the meridian which passes through the sun. But the earth moves also on an axis in the order, to a person looking south, from west by south to east, and as the water does not obey the sun's pull instantaneously owing to the friction and inertia of its particles, the greatest height is reached some hours after the sun's meridian passage. In the open sea two vast waves, separated by a semicircle of the earth, are formed which appear always to follow the sun. These are the two diurnal solar tides.

It is easy to see from the foregoing that the sun's power to produce tides depends not on the absolute amount of the attraction, but on the difference in its intensity at different parts of the earth. If the earth's centre and all the water particles on its surface were equally attracted, no change of form could arise, for they would all fall towards the sun through equal spaces in a given time. Now, although the moon's attraction at any given point on the earth is not much more than the two hundredth part of the sun's, still being four hundred times nearer, the difference in the intensity of the attraction at opposite sides of the meridian which passes through the moon is more than double the difference in the case of the sun. The moon's power to produce tides, therefore, is more than twice as great as the sun's. To understand how the lunar tides arise we have only to remember that the earth is carried round the common centre of gravity of the earth and moon—a point nearly three thousand miles distant from the earth's centre—while the centre of gravity itself moves in an ellipse about the sun. To keep the earth in its tortuous path the attraction of the moon is necessary; and were that attraction suspended, the earth subjected only to its inertia and the solar influence would commence an ellipse of its own about the sun.

The inequality of the moon's pull on different parts of the earth gives rise to lunar tides just as the unequal attraction of the sun produces solar tides. The lunar tides, too, follow the moon, as the solar tides follow the sun. Since, however, the lunar day exceeds the solar day by nearly an hour, the interval between two successive lunar tides exceeds twelve solar hours by half that amount. When it happens that the lunar and solar tides coincide, the real tide is their sum, or a *spring* tide; and when high water of the lunar tide occurs simultaneously with low water of the solar tide, we have a *neap* tide. In all cases the real tide is the resultant of the solar and lunar tides; but owing to the preponderating influence of the moon is generally ascribed to that luminary.

For greater simplicity we have considered the tides as formed in the open sea where no continents or islands interrupt or divert their course. This is nowhere fully realized on the earth's surface; but in parts of the southern ocean it is nearly so. There two tidal waves of great extent constantly seem to follow the moon in its diurnal course about the earth—an appearance due to the earth's rotation on its axis in contrary order. The joint action of the sun and moon, therefore, by heaping up the water prevents it moving eastward so fast as the solid earth. Friction is the necessary consequence; and friction involves the conversion of part of the motion of rotation into heat. The tidal waves, in other words, form a vast friction brake within which the solid earth is revolving; and its action by gradually lessening the speed must also lengthen the day. When the rate has been so far diminished that the day and month are of equal duration, the moon's influence in this respect will cease; but the sun will continue the process until the day becomes equal to the year. It is needless to speculate on the changes which the flora and fauna of the present must undergo to fit them for the altered conditions of an earth which will have one hemisphere enjoying uninterrupted sunshine, and the other buried in perpetual night.

But this is not all. The light and heat which come to us from the sun and still more distant stars are evidence that the space between us and those bodies is filled with matter

of some kind. Like sound, both light and heat consist essentially in vibratory motion; and vibrations cannot be transmitted across a space where there is nothing to vibrate. An absolute vacuum if anywhere interposed between us and the heavenly bodies would be more effectual in preventing us seeing them or feeling their warmth than a stone wall of the same dimensions. Now the earth fills more than 250,000 million cubic miles of space, and the rate of its motion round the sun is about eighty times greater than that of a musket ball; it must, therefore, experience some resistance from the medium in which it moves, however attenuated that medium may be. Diminished speed will follow; and the diminution can only take place at the expense of the earth's tangential motion, for the intensity of the sun's pull is in no way affected by the resistance. A gradual approach to the centre of attraction is the necessary result—the path forming a slowly narrowing spiral, until finally the earth and its satellite terminate their career in the sun. Should the latter have ceased to shine, as may happen, it will be re-lighted by the collision, and kept burning for nearly another century. A fate similar to the earth's awaits the other members of the solar system. They must all fall into the sun—each in turn contributing its share to keep the central fire from extinction. But as time rolls on, incessant radiation into space will finally exhaust the sun's store of energy, and nothing will remain but a charred mass surrounded by endless gloom.

We find it difficult to call this at least *development*.

F. LENNON.

MAYO OF THE SAXONS.—II.

ONE of the most interesting spots in England is the picturesque little town of Whitby. Situated on the coast of Yorkshire, about midway between the mouth of the Tees and the fashionable watering-place of Scarborough, it attracts the tourist, not less by the boldness of its scenery than by the charm of its historical associations. Towards

the east, the German Ocean stretches out as far as the eye can reach. Inland, the river Esk is seen winding its serpentine course through the hills and heaths of Yorkshire, until it empties itself into a semicircular bay, whose sides are flanked by tremendous cliffs, some of which are said to attain the enormous height of six hundred feet over the water's edge. On the summit of one of these huge embattlements formerly stood a monastery whose history is inseparably linked with the glories of Catholic England. First known as Streanes-halch, or the place of the Light House, it long since received the name of the little Danish town which subsequently sprung up at the base of the precipice on which the edifice was built. No trace of the original structure now remains, and to the minds of the denizens of Whitby the place has scarcely any associations worthy of a moment's notice. And yet this hallowed spot was for many centuries a beacon light of faith and a centre of civilization to all England. Long famous as the sanctuary from which radiated the beneficence of the royal Abbess Hilda and her community, it derived a new lustre from its selection as the trysting ground where were fought out to the bitter end the issues involved in the Easter controversy. It was not alone a question of church discipline which was at stake. Underlying the ritualistic dispute were other and more powerful elements of discord. The old prejudices and race hatreds of the Anglo-Saxons could not tolerate the influence of the Irish monks in Northumbria. Buried for a time beneath the overpowering weight of Celtic benevolence, these antipathies broke out anew after the death of St. Finan. The Easter question was only a pretext for aggression. What matter though the Irish missionaries made no distinction between Celt and Saxon! What matter though their schools were still open to strangers from all lands, and that the Northumbrian nobles eagerly availed themselves of the learning and generosity of the Irish nation. All these benefits were lost on the malcontents. What matter though the successor of St. Peter, with wise moderation had not prohibited the ancient Paschal observance by any authoritative decree. The late worshippers of Woden, many of whom had scarcely rid themselves of a hankering

for that deity's feasts of hog's lard and hydromel, would now when it suited their purpose, become more Roman, than Rome itself. They denounced Bishop Colman and his followers as heretics and schismatics; they expelled St. Cuthbert and his brethren from Ripon, and their attacks on the teachings of the Celtic missionaries were so incessant that the Northumbrians began to ask themselves if the religion they had been taught was indeed the religion of Christ whose name it bore.

It was with the laudable object of bringing these dissensions to an end that King Oswy convened the conference of Whitby. Space will not allow us to detail the proceedings of that assembly as they are found in the pages of Venerable Bede and Eddius, the biographer of St. Wilfrid.

It has been often and truly remarked that the arguments advanced on both sides were of the weakest possible description. St. Colman was at least consistent and intelligible. He adhered steadfastly to the traditions brought from Rome by St. Patrick, and handed down by the successors of the Apostle, many of whom, as Colman asserted, were saints and under the inspiration of the Holy Ghost.

St. Wilfrid had travelled to Rome and other countries, with the object of ascertaining the correct computation. He had moreover made the question the subject of special study. It is astonishing then to find him claiming St. Peter as a follower of the Alexandrian system, and quoting the Holy Scriptures and the Councils of the Church in favour of his arguments. What is still more strange, however, are his disdainful allusions to his opponents. In his discourse as given by Bede, who is evidently partial to the Anglo-Saxon champion, St. Wilfrid speaks of his old teachers and their compatriots as a few insignificant Celts occupying a small corner of the most remote region of the earth, and of the great St. Columba he has nothing more complimentary to say than that he served God to the best of his knowledge, in simple rusticity.

His last argument, although clearly not to the point, had the effect of convincing the mind of King Oswy who presided over the assembly.

“And if your father Columba,” he said, “yes, and our

father too, if he was a servant of God, was holy and worked miracles, still he cannot be compared with the Most Blessed Prince of the Apostles to whom our Lord said, 'Thou art Peter, and upon this rock I will build my Church, and the gates of hell will not prevail against her, and to thee I will give the keys of the kingdom of heaven.' "

Turning to St. Colman the king said—

"Is it true that these words were addressed by Our Lord to St. Peter?"

"It is true, king," was the reply.

"Can you give evidence of any similar authority given to your Father Columba?"

"No," answered the bishop.

"You both agree that the keys of heaven were given to St. Peter by Our Lord."

"Yes," they both answered together.

"Then," added the king, "I say that he is porter of heaven, and I will not gainsay such a power as his, but will endeavour in all things to obey his ordinance, lest perhaps when I come to the doors of the kingdom of heaven, I find no one to open them for me, having the displeasure of him who is acknowledged by all to hold the keys."

The Anglo-Saxon party at the conference showed their triumph over their adversaries by loudly applauding Oswy's decision.

Ready as St. Colman and his followers had always been to obey the king in temporal matters, when in accordance with the law of God, they refused to recognise his authority in questions which belonged altogether to another tribunal. Adopting the only dignified course left to him under the circumstances, St. Colman resigned his see, and taking with him from the consecrated soil of Lindisfarne the bones of his sainted predecessors, he left forever a land which had made no other return than shameless ingratitude for the unselfish and self-sacrificing labours of himself and his Celtic brethren.

In view of the use which certain Anglicans have made of the attitude of St. Colman at this memorable conference, his beatified spirit might well exclaim:—

"Exoriare aliquis nostris ex ossibus ultor!"

It was, we believe, Döllinger, who, speaking of the Centuriators of Magdeburg, said that they systematically falsified history to prove the necessity of a separation from the Catholic Church. The Lutheran forgers evidently have not died without issue. In the past, numberless attempts have been made to connect Protestantism with the early Irish Church. And quite recently a well-known Anglican bishop, driven to desperation by the taunts of novelty cast at his religion, pointing to St Colman and his brethren, cried out to his audience:—"Look to the rock from which ye are hewn." When we consider as proved beyond doubt by contemporary, or nearly contemporary historians, that St. Colman said mass, believed and practised the doctrine of confession, prayed for the dead, taught satisfaction for sin, the celibacy of the clergy, and was so devotedly attached to the Holy See, that his error on the Paschal question arose from mistaken adherence to the teachings of Rome, we must conclude that the so-called detached portions of the "rock" have become deteriorated beyond all recognition.

Nearly all the Irish monks and thirty Anglo-Saxons who had made their monastic vows at Lindisfarne, accompanied St. Colman into voluntary exile. The antagonistic elements of this community, now at rest, were destined to break out violently at a future period, and exercise a far-reaching influence on our saint's subsequent history.

After a toilsome journey over the moors of Northumbria and the Scotch mountains the wanderers arrived at Dalriada where they took shipping for Iona. How long they remained at the mother house is a question which has given rise to endless discussion. Different authorities give conflicting and contradictory dates. Usher and Archdall assert, on what grounds we are not aware, that the monastery of Innisboffin was founded in 664, the year of the Conference of Whitby. The best Irish scholars of modern times, however, reject this chronology and assign the event to a much later period. They give as their authority two authentic Celtic records, perhaps unknown to Usher, or, if so, not appreciated by him. These are the *Annals of Ulster*, which note the sailing of St. Colman for Innisboffin in the year 667, while the *Annals of*

Tighernach tell us that the voyage took place a year later, viz., 668. The discrepancy in the dates is explained on the very probable supposition that St. Colman returned a second time to Iona to bring with him the relics of Sts. Aidan and Finan, and deposit them in the newly-founded church of Innisboffin.

For a voyage of such peril much preparation was necessary. A store of provisions was required for future contingencies, and a fleet of boats of more substantial construction than those ordinarily employed in the nautical expeditions of the community. We can, therefore, fancy the cowed artizans working for months in constructing the trusty barks which were to bear the little colony to their distant home. Huge trees from the forests on the neighbouring coasts were hewn down, and conveyed to the workshops of the monastery, where they were shaped by skilful hands into the destined forms according to the best known rules of nautical mechanism.

At length all things are ready, the ships are launched from their stocks, and with prows raised gracefully, and sails flapping in the breeze, rest like a flock of sea-birds on the tranquil waters of the harbour. Chanting the *itinerarium* in unison, the entire community, headed by the venerable abbot accompany their brethren to the place of embarkation. They ask the God of the Universe who rules the winds, and holds the ocean in the hollow of his hands, to conduct the pilgrims in safety to their destination.

The last benediction is given, the last farewell spoken, the monks bend to their oars, and the barks are wafted from the shores of Iona. How wistfully the exiles look back as the receding coast grows dim in the distance!

No pen has described the voyage. No poet has pictured in flowing verse the dangers encountered, and the wonders witnessed by the adventurous colony. And yet their journeyings were infinitely more worthy of the poetic muse, than the fabulous achievements of the heroes of classic fame. As their little barks now mount high on the crest of some huge wave, now sink into a watery valley, the voices of the monks mingle with the screams of the sea-birds. They sing

the praises of the Great Creator, whose power shines forth in the work of His hands. "Mirabiles elationes maris : mirabilis in altis Dominus." Night throws her mantle o'er the deep, and—

"The moon takes up the wond'rous tale,
And softly to the listening earth,
Proclaims the story of her birth."

Day once more appears, and the joyous cry of land cheers the drooping spirits of the wearied oarsmen. The dark coast of Donegal looms up in the distance. Malin Head is passed, Tory Island rises up before their view like a fortified city. They sweep across the broad bosom of Donegal Bay, along the coasts of Achill, Clare Island, and Innisturk. And as the flat shores of Innisboffin appear on the horizon, we will anticipate the arrival of the wanderers, to take a glance at the coveted spot which they had chosen for their home, and within whose bosom they hoped to lay their bones to rest, awaiting a glorious resurrection.

One of the most remarkable of the numerous islands cast along the coast of Connaught like a chain of volcanic eruptions is Innisboffin. The word in English means the Island of the White Cow. Its origin is a problem which does not appear to have engaged the attention of any of our learned philologists. May it not be derived from some legendary narrative, similar to the famous achievements with which the names of Tory Island and the Cow-stealing Bolar of the mighty blows are associated?

The entire area of the island is only 2,400 acres, scarcely half of which is fit for cultivation. Melancholy in appearance, barren in soil, abounding in fantastic landscapes, it seems such a place as the old Roman poets would have considered a fit abode for the genius of famine and desolation. And yet Innisboffin is not without its attractions. When the summer sun dispels the clouds which almost perpetually hang like a pall over the island, the scenery is magnificent. On the opposite coast of Mayo, kingly Maolrea—the monarch of western mountains—rises up gradually from the waters of the Killery, to a height of nearly 3,000 feet. Sparkling like emeralds in the sunshine, countless islets dot the ocean.

The headlands of Mayo and Galway extend their huge arms as if endeavouring to enfold the slippery waters within their embrace; while extending everywhere, and dominant over all is the mighty Atlantic, so placid and yet so suggestive of irresistible power.

Come in winter and behold the elements in their angry mood. Gathering on the mountains, like clans preparing for battle, the tempest rushes impetuously to the sea as if to challenge it to mortal combat. After repeated assaults, the unwieldy monster roused to anger, shakes its huge main, rears its massive head, and advances with a roar like thunder, as if threatening utterly to overthrow the cause of its disquietude. As the giant waves dash in impotent fury against the cliffs of Boffin, and volumes of spray are swept over the island, drenching the shivering cattle, the islanders fancy they can hear the wails of the long-dead heroes who once inhabited their land.

It was in the midst of such scenes and associations that St. Colman and his companions landed after their long voyage from Iona. Having purified the place by a *lustrum* of fasting and prayer according to the Celtic rite, they commenced the work of building. One by one the usual cluster of monastic structures rose above the sombre rocks. The school and refectory stood in a central position; the cells of the monks were scattered around in picturesque groups like beehives; while presiding over all was the modest little church with its commodious choir and lintel window.

The infant community commenced its life under favourable auspices. No obstacles arose to dwarf its growth. The island itself assumed a more cheerful appearance. The approach of dawn was heralded by the matin song of the monks; the evening breeze wafted their vesper hymn softly over the waters. Before the mind of the sainted abbot rose up the vision of a great monastic sanctuary which would vie in fame with Iona, Arran, or Lindisfarne, and console him for the disappointments of his chequered career. But alas for the stability of human hopes. In the very heart of the monastic sapling he had planted with so much care lay hidden the canker worm which was destined to dwarf its growth and

impede its development. When all seemed tranquil, the rivalries of the two nationalities of which the community was composed broke out with terrible violence.

Venerable Bede's account of the immediate cause of the dissensions reads like an illustration of the well-known fable of the grasshopper and the ant.

"After St. Colman had founded the monastery," writes the Saxon historian, "the monks disagreed among themselves on account of the different customs of different nations. According to one of these customs the Irish monks left the monastery during harvest time, and wandered about in such places as were known to them. When winter approached they returned and expected a share of the provisions which their Saxon brethren had laboriously collected during their absence. This the latter refused to do"—telling the Irish grasshoppers, no doubt, that as they had sung during the summer they might dance during the winter.

This episode as related by the Ven. Bede has always appeared to us to contain many elements of improbability. It has altogether a Saxon colouring. These very monks whom he here pictures as mere drones and idlers, wandering from place to place without rule or discipline, are the self-same men on whom he elsewhere showers the most lavish encomiums—holding them up before our view as models of penitence, prayer and laborious industry. It is almost incredible that in so short a time they should have fallen away from their primitive fervour. Would the austere Colman, who was the very ideal of a rigid disciplinarian, have connived at such a flagrant and habitual violation of the rules of his order?

The view of the incident which seems more in accordance with truth, is that St. Colman, according to the custom of the Columban order, sent the Irish speaking portion of the community to teach and preach in the neighbouring counties. When they returned, the Saxon monks, true to their national churlishness, refused their Irish brethren the hospitality of the community.

All efforts at conciliation having failed, St. Colman was obliged to have recourse to the last and painful remedy of

separation. He resolved to found a new monastery for the exclusive use of the Anglo-Saxons. Landing on the coast of Mayo, he travelled from place to place, probably among the familiar scenes of his earlier days, until he arrived at the spot which was destined to become so famous as one of the great luminaries of the world.

Like the sites of the monasteries of Citeaux and Monte Cassino, the place on which St. Colman's choice had fallen, was at that time a howling wilderness. Deriving its name from the size and profusion of its oak trees, its solitude was never broken save by the wild deer roaming in freedom through its gloomy retreats, or the discarded druids who sought its sacred groves to pour into the ears of their heedless gods the tale of their overthrow. Some hazy traditions floating down the centuries like an echo of the past still exist in the locality. One of these represents an aged man accosting St. Colman on his arrival at Mayo.

"Whence comest thou," he asked, "and what may be thy business hither."

"A servant of God," was the reply, "who desires a portion of this land to erect an abode in which himself and brethren may serve their Master."

This old man was so charmed by the holy conversation of the abbot that he begged to become a disciple. He lived a life of great fervour and died with the reputation of a saint.

Having obtained a grant of land from the territorial proprietor—whose name has not been preserved—St. Colman, aided by his benefactor, who asked only his prayers in return, commenced the work of building without further delay. The huge oak trees fell beneath the lusty strokes of the sturdy peasantry. The brushwood is cleared away, and in the heart of the forest soon appears a little hamlet composed of structures of various shapes and sizes.

St. Colman returns to Innisboffin and conducts the Saxon monks to their new home. The young community, no doubt, suffered many trials and privations in the beginning, but these were soon forgotten in the wonderful prosperity which rapidly followed. During the remaining eight years of the holy abbot's life, the fame of "Mayo of the Saxons" became so

great, that its founder was constantly obliged to erect new buildings for the accommodation of the vast numbers of pilgrims and students who sought shelter within its walls. Now far advanced in years and feeling death approach, he returned to Innisboffin, where on the 8th of August, in the year 676, he gave up his soul to the Divine Master whom he had so long and so faithfully served. His body was laid to rest in the little cemetery now known as Knocktownland.

After this event little is known of Innisboffin. "Mayo of the Saxons," however, like the Gospel tree, grew apace, until the numbers of monks and students who flocked to its enclosures were counted by thousands.

Fifty-four years after St. Colman's death, Venerable Bede tells us that the monastery, then called "Injuges," had been greatly enlarged. Still in the possession of the Saxon monks, their numbers were recruited from various parts of England. Following the example of their sainted founder, they lived by the labour of their hands in the most fervent practise of virtue. The *Book of Ballymote* tells us that when St. Adamnan visited Mayo he found a hundred monks within its walls. The monastery went on flourishing until the buildings alone covered half an acre of ground. During the administration of St. Gerald the numbers who found homes within the monastic enclosures, are said to have reached the enormous figure of 2,000. Attracted by the fame of its schools, Alfred the Great crossed over the channel to visit "Mayo of the Saxons." He found the reality greater than the reputation. On his return home, he sent one of his sons to be educated there. Tradition tells us that the young prince died during his academical course, and the peasants still point out a mound where his remains are said to have been buried. Beside him rest two other royal students, princes of France.

In the year 818, the brutal Turgesius, the Danish invader, swept down like a whirlwind on the monastery, pillaged its wealth, murdered its peaceful inmates, and left it a heap of smoking ruins. It was rebuilt and destroyed by fire in the year 908. Phoenix like, it arose once more from its ashes,

only to meet a similar fate in 1169. Again rebuilt it was plundered by William de Burgo, a Norman freebooter, in the year 1204.

When the English established themselves in Ireland, among other laws of a like nature, was one prohibiting any mere Irishman to make his profession in "Mayo of the Saxons." Consistent in their truculent policy to the end, the English Government, during the reign of Queen Elizabeth, ordered the destruction of the monastery. It fell never to rise again, beneath the Vandalic blows of the Reformers, and its crumbling walls now remain as a lasting monument of Irish generosity and Saxon perfidy.

WILLIAM GANLY, C.C.

THE ALLEGED FALL OF POPE LIBERIUS.—I.

THERE is no article of our Faith that is so constantly assailed by non-Catholics as that of Papal Infallibility. This is due partly to their ignorance, real or pretended, of Catholic teaching on the subject, and partly to the nature of the doctrine itself. While some attribute to us a doctrine which we do not hold, and then proceed to criticise the creation of their own minds, others say that infallibility is so much at variance with their experience of men that it appears to them incompatible with human nature in its fallen condition. Then the dogma of Papal Infallibility is one that invites the criticism of the Church's enemies, because it admits a test of its truth which most Catholic doctrines exclude—viz., the test of history. We have a long line of popes from St. Peter to Leo XIII., who have defined many articles of Catholic faith. If any article thus defined can be shown to be at variance with another, with reason, or with revelation as set forth in Sacred Scripture and the dogmatic definitions of the Church, then Papal Infallibility stands condemned. If, however, no such variance can be established, notwithstanding the unsparing efforts that have been made, there is a strong presumption in favour of

Catholic belief. Thus an important question presents itself, which must be solved by an appeal to history, viz.:—Has any pope fallen into error in his dogmatic definitions? Protestants say: Yes. Catholics say: No. In proof of their contention the former quote not a few cases in which they allege the teaching of popes has been in opposition to that of the Church, “the new organ contradicting the old.” And, if we are to judge by their writings, there is no case to which they appeal more frequently, and, apparently, with greater confidence, than that of Pope Liberius. Here, they say, was a pope, infallible according to Catholics, who embraced and taught a doctrine that had been condemned by an oecumenical council, and that is now branded as heretical by every sect professing to accept Christian revelation.

We shall examine this charge of heretical teaching against Liberius in its relation to Catholic Faith, and the grounds on which it is based. We shall show; (a) that if Liberius, as Protestants assert, accepted a creed, drawn up by an Arian Council, he did nothing incompatible with Papal Infallibility as understood by Catholics; and, (b) that it cannot be established by any sound argument that he accepted such a creed; but that, on the contrary, the weight of historical evidence is in favour of those who deny his fall.

Liberius was a native of Rome, and before his elevation to the Papacy was deacon of the Roman Church. He possessed a highly cultivated mind, and was remarkable for piety, humility, and, especially, for fidelity in the discharge of his duties. On the death of Julius I. (352), he was elected to fill the chair of St. Peter. For a long time he refused the high honour offered to him, as he fully realised its responsibility, and foresaw the troublous times that were before him. Seeing, however, that resistance on his part was useless, as it but added to the desire of the Roman clergy and people to have him as their bishop, he consented, though much against his will, to undertake the responsibility which he could not fairly escape. He was consecrated Bishop of Rome on the 8th of May, 352. During the fourteen years that he governed the Church he fully justified the high hopes entertained of

him, and maintained the traditional character of the Papacy as guardian of the faith and defender of the oppressed. His pontificate corresponded with the stormiest period of the Arian controversy. Arian bishops filled most of the sees in the East, and not a few in the West. Constantius the unworthy son of Constantine the Great, and an avowed Arian, was Emperor of the East and West, and used all his political power to promote the interests of Arianism. His influence for evil, which before the year 350 was confined to the East, was now extended to the West. St. Athanasius, that noble example of Christian suffering and fidelity, who had been already twice banished from his see, was again condemned by the Arians at the first council of Sirmium (351), and Constantius was requested to have him sent into exile for the third time. The Arian Emperor was but too anxious to carry out the wishes of the council. Liberius, however, interfered in the interests of Athanasius, and after having complained to Constantius that those by whom he was condemned at Sirmium were his avowed enemies, asked to have the case submitted to the decision of a council which he promised to convene at Arles, and at which his legates would preside. To this request Constantius consented, for he felt satisfied that by threats and promises he should succeed in having Athanasius condemned. Nor in this was he disappointed. He was present in person at the council, and so terrified the assembled fathers that, headed by the Papal Legate, Vincent of Capua,¹ they subscribed to the condemnation of Athanasius.

Liberius was very much annoyed when he heard of the faithlessness of his legate, and the way in which the fathers were terrified into submission. Writing shortly afterwards to Hosius he says: "I am doubly grieved at it, and I beg of God that I may rather die than ever have a part in the triumph of injustice." He also wrote to the emperor disavowing the conduct of his legate, and requesting his consent to the convocation of another council in which the charges brought against Athanasius should be more fully and freely discussed.

¹Most likely the same, who as a priest was one of the Papal legates at the Council of Nice.

To this the emperor consented, for he well knew that the arts that succeeded in the last council would also succeed in the next. Milan was named as the place for holding the proposed council. Here about three hundred bishops assembled in the year 355, the most of them being from the West, with a few from the East. Three legates presided in the name of Liberius. The council was held by order of Constantius in a hall of the imperial palace, and its deliberations were overawed by the presence of the emperor and his soldiers. He commanded the assembled fathers to subscribe to the condemnation of Athanasius. He also required them to accept an Arian creed which he said had been revealed to him, appealing in proof of its heavenly origin to the success that attended his arms. He held out the severest threats against all who should oppose his will, and when some of the bishops ventured to object to his proposals, he replied: "My will must be your rule; so the Syrian bishops have decided, and so must you, would you escape exile." It is said that on one occasion he was so far carried away by anger as to draw his sword and threaten death to all who refused to submit to his will. It is not to be wondered at that the emperor's views at length prevailed, and that most of the bishops subscribed to the condemnation of Athanasius and to the Arian creed presented to them. There were, however, some noble exceptions of bishops who were proof against all the threats of Constantius, and who were prepared to undergo any punishment rather than subscribe to his unjust proposals. Such were Lucifer of Cagliari (one of the Papal legates), Eusebius of Vercelli, and Dionysius of Milan. They were sent into exile, and were soon followed by other bishops, who, though not present at the council refused to subscribe to its decrees.

The places of the exiled bishops were soon filled by intruders whose heterodoxy was their only qualification for the episcopate. Liberius wrote a letter of sympathy and encouragement to his faithful subjects in exile, in which he says: "What praise can I bestow on you divided as I am between grief for your absence and joy for your glory? The best consolation I can offer you is

to beg that you will believe that I am in exile with you. I could have wished, dearly beloved brothers, to be the first victim offered for you all, and to give the example of the glory you have acquired." His wish was soon to be fulfilled, for the time was not far distant when he too would be an exile for justice' sake.

The emperor had not yet succeeded in gaining over to his party the two most influential bishops of the West, viz., Liberius and Hosius. The former was the recognised head of the Church, the latter had been a confessor under Maximin, had sat in the council of Illiberis half a century before, and had presided at the great councils of Nice and Sardica. It was most important for the success of the imperial cause to gain over these two powerful bishops, and secure their assent to the decrees of Milan. To the securing of that assent the emperor now directed all his energies. Hosius after having withstood all attempts to shake his constancy was thrown into prison, where he remained for a year, and was afterwards banished to Sirmium, where worn out by imprisonment, exile, and torture he at length gave way, and in the year 357 subscribed to an Arian¹ creed, though he refused to the last to approve of the condemnation of Athanasius. The latter states² that Hosius protested on his death-bed against the violence to which he had been subjected and abjured the errors to which he had yielded only a forced assent.

In the year A.D. 356 Constantius sent Eusebius, an imperial eunuch, to Rome to secure by threats and promises the assent of Liberius to the decrees of Milan; but neither threats nor promises had the desired effect. He was then hurried away from Rome in the middle of the night to Milan, where the same arguments were repeated by Constantius, and with the same effect. After the first interview with the emperor he was allowed three days to decide between exile and submission; at the end of which time still remaining firm in his resolution, he was sent into exile to Beraea in Thrace.

¹ The Spanish Editor of *Mariana*, vol. iii., page 200, denies the fall of his countryman. But in this opinion he appears to be alone.

² *Hist. Ar.*, 45.

Constantius struck by the nobleness of his conduct sent after him a thousand pieces of gold to defray the expenses of his journey. This offer he indignantly refused, as its acceptance would place him under an obligation to a heretical benefactor. "Tell the emperor," replied the steadfast pontiff, "to keep his money for the support of his army." Constantius had Felix, a Roman Deacon, appointed to take the place vacated by the exiled pope. The Roman clergy and people refused to accept him as their bishop, because though considered orthodox in faith, he was the nominee of an Arian Emperor, and continued to hold communion with the Arians. After two years spent in exile Liberius was allowed to return to Rome, where he was received with the utmost enthusiasm. According to some of the eye witnesses his reception resembled in its external display the triumphal entry of a Roman general on his return from some brilliant victory or new conquest, though it much surpassed the latter in feelings of love and reverence. Felix was forced to consult for his safety in flight and to relinquish a dignity which he had usurped. Liberius governed the Church for the next eight years (358-66), and continued to the end of his pontificate to be a resolute defender of the orthodox faith against the Arians.

Different reasons are assigned to explain why Liberius was allowed to return from exile. Protestant writers almost without exception, and not a few Catholic ones, viz. : Natalis Alexander, Baronius, Bossuet, Card. Lucerne, Hefele, &c., say that he was permitted to return because he consented to subscribe to an Arian creed and to the condemnation of Athanasius. On the other hand, most Catholic historians trace his release from exile to the urgent entreaties of the Romans in his behalf. The circumstances which led to it according to the latter are thus described by Rohrbacher in his *Universal History of the Church* :—"The Emperor Constantius saw Rome for the first time, as he entered it towards the end of April, A.D. 357, in triumph for the victory won six years before over Magnentius. Liberius had now lingered out two years in exile ; the Roman matrons urged their husbands to petition the emperor for his restoration. They answered that they

feared the anger of the Emperor, who would not, perhaps, pardon the request if made by men, and that the matrons themselves would be more favorably received; that though their prayer should be denied still that no harm could accrue to them from it. The ladies, therefore, presented their supplications to the Emperor, entreating him to pity so great a city deprived of its pastor. Constantius replied that Rome possessed a pastor capable of governing it without assistance from another; he meant Felix. The Roman ladies rejoined that no one entered the church while Felix was there: for though he kept the Nicene faith he still held communion with those who corrupted it. The Emperor doubtless promised to attend to their request; for some time after he wrote to Rome announcing that Liberius was to be recalled and to govern the Church in conjunction with Felix. But when the letter was read in the Circus, the people ironically exclaimed: '*That is just indeed! As there are two factions in the Circus distinguished by their colours each one will have its bishop!*' Having thus expressed their contempt for the imperial letter, they cried out with one voice '*One God, One Christ, One Bishop!*' Matters were yet carried to greater extremes. Seditions were excited in Rome and its streets were even stained with blood. It was for this reason that the Emperor reluctantly consented to the return of Liberius to the Pontifical throne." This account of the return of Liberius agrees almost verbatim with that given by Theodoret,¹ and substantially with the accounts given by Socrates² and Sulpitius Severus,³ the three of whom are the most reliable historians of the fifth century.

Before we proceed to examine critically the evidence on which the two opinions referred to are based, we shall inquire how far the fall of Liberius, if admitted, is compatible with Papal Infallibility. We shall show that there is nothing in the one incompatible with the other, in other words, that a Catholic can consistently admit the one while believing in the other. To show that the fall of Liberius is incompatible with Papal Infallibility as understood by Catholics, it will be necessary for Protestants to establish the following:

¹ Lib. ii., c. 17.² Lib. iv., c. 37.³ Lib. iv., c. 11.

(a) that the formula of faith signed by Liberius involved the contradiction of some Catholic truth : (b) that he proposed such formula of faith for the acceptance of Christians, not in any private capacity, but as Teacher of the Church ; and (c) that he was free in the exercise of his office. Unless they succeed in establishing the presence of these three conditions in the alleged fall of Liberius they prove nothing against Catholic faith. And so far are they from being able to do so that they cannot prove the presence of any one of them. We shall briefly consider the conditions separately, and show that two of them were *certainly* absent, and most probably also the third.

(a) Did the formula of faith which Liberius is said to have signed involve the contradiction of any Catholic doctrine? Before this question can be answered we must know what formula of faith he signed ; and on this point where we should expect unanimity among those who maintain his fall, we find hopeless disagreement. Baronius (Ad an. 357). Tillemont (vi., 772-4), Fleury (xiii., 46), Döllinger (i., 83), and Kaye (113), hold that he signed the creed drawn up at the first council of Sirmium (A.D. 351) : Mohler (St. Athan. v., 192) and Neander (iv., 65) are inclined to think that the creed signed was that drawn up at the second council of Sirmium (A.D. 357) : while Hefele (l., 658), Page (Cr. in Bar. ad a. 357) and Valesius (in Soz. iv., 15) go in for the creed drawn up at the third council of Sirmium (A.D. 358). These creeds were all faulty in this that they did not contain the word *ὁμοούσιος* which since the Council of Nice had been the test word of Catholic orthodoxy against the Arians. Though they were all thus faulty, the second was the only one that was *prima facie* heretical, as it alone proclaimed the Arian doctrine, that “the Father is superior to the Son in honour, dignity, and glory.” The first and third Sirmian creeds taken in their obvious sense were orthodox, though they did not exclude an Arian construction as the Nicene did. The following is the first of these creeds as given by Harduin (i., 701) :—

“Credimus in unum Deum, Patrem Omnipotentem, Creatorem et Conditorum ex quo omnis paternitas in caelo et in terra nominatur.

Et in unicum ejus Filium, Dominum nostrum, Jesum Christum, qui ante omnia secula ex Patre natus est, Deum ex Deo, Lumen ex Lumine per quem facta sunt omnia in caelis et in terra, visibilia et invisibilia. Qui est verbum et sapientia et vita et lumen verum; qui in novissimis diebus propter nos incorporatus est de sancta Virgine: et crucifixus et mortuus est et sepultus: qui surrexit a mortuis tertia die; et ascendit in caelum, et sedet in dextera Patris; et venturus est in consummatione seculi judicare vivos et mortuos, et reddere unicuique secundum opera sua; cujus regni sine fine perseverans permanet in perpetua secula. Erit enim sedens in dextera Patris non solum in hoc seculo verum etiam in futuro. Et in Spiritum Sanctum i.e. Paracletum quem promittens Apostolis postea quam caelum ascendit misit docere et commonere omnia per quem et sanctificantur credentium in eum sinceriter animae.”

This creed enunciates no doctrine that every Catholic is not bound to accept. The only objection that can be raised to it is the omission of the word *ὁμοούσιος*, but the omission of the word does not necessarily imply a denial of the doctrine. It was considered to have an orthodox sense by St. Hilary of Poitiers,¹ the “Athanasius of the West,” who was contemporary with Liberius and who was therefore in a position to know the construction that was put on it at the time. The word *ὁμοούσιος* was omitted, not precisely because of the doctrine which it expressed, but because it was supposed to favor Sabellianism which at the time was taught by Photinus, Bishop of Sirmium. When condemned by the Fathers assembled at Sirmium he appealed in proof of his teaching to the test word of the Catholics. He understood *ὄυσία*² as synonymous with *persona*, a sense in which it was not unfrequently used at the time; and therefore, *ὁμοούσιος* as excluding personal distinction between the Father and the Son. Hence the fathers of Sirmium fearing lest the word might be used as a cover for the Sabellian heresy determined to omit it in their profession of faith,

¹ De Synodis, n. 38.

² The word *ὄυσία* is taken by Aristotle as synonymous with *ὑπόστασις* each being used to denote person and substance. They are also taken in the same sense by the Neo-Platonists from whom they were adopted by the early Fathers into the terminology of the Church. As Christian terms they continued to be used as synonymous down to the beginning of the fourth century; and by some even later. St. Athanasius, whose name is inseparably wound up with the word *ὁμοούσιος*, uses each word to denote a *substance* and a *person*.

though we have no doubt they were also influenced by their opposition to the Nicene symbol.

The third Sirmian creed as found in Harduin (i. 711) agrees substantially with the first, but it is a little fuller. It declares that the Son is like the Father "in all things to which Sacred Scripture extends the likeness,"¹ and thus clearly admits an orthodox interpretation. The word *ὁμοούσιος* was omitted in this creed because it was not used in Sacred Scripture to express the relation between the Father and the Son, and as that relation was beyond the comprehension of human intelligence it was considered advisable to adhere to a terminology that had scriptural authority in its favor, particularly, as the lately introduced word had been so often wrested from its Catholic sense to favour Sabellian error. The reason that influenced the council to omit the word *consubstantial* is thus given as the end of its profession of faith: ". . . . Vocabulum porro substantiæ, quod simplicius a patribus positum est, et a populis ignoratur et scandalum affert eo quod in Scripturis non contineatur, placuit ut de medio tolleretur, et nullam posthac de Dei substantia mentionem esse faciendam eo quod Sacrae Scripturae numquam meminere substantiæ Patris et Filii. Filium autem Patri per omnia similem esse dicimus, *quemadmodum sacrae litterae dicunt et docent.*"² From this it would appear that though the Council determined to omit the word *consubstantial*, it did not condemn the doctrine expressed by it. The same word was disowned as savouring of heterodoxy by the great Council of Antioch (264-9) at which so many champions of Catholic Faith assisted, and it has never been urged that it condemned the doctrine which the word was shortly afterwards used to express. It may be said that the word had not at the time the sanction of an œcumenical council. Still we can well understand how it could have been rejected by orthodox Christians even after the Council of Nice, on account of the Sabellian construction put on it; for it was the doctrine and not the word that had been made an article of Catholic faith. The first and third Sirmian creeds

¹ Athan. de Syn. 8.

² Hard. loco citato.

were then *prima facie* orthodox and were heterodox only to heterodox minds. If Liberius signed either of these creeds—and the great weight of Protestant authority is in favour of one or the other—we may reasonably suppose that he understood it in a Catholic sense, for he was in exile because he *would not* be a heretic. He would, indeed, have been morally guilty on account of the circumstances of the times in deserting the Nicene formula, and accepting a creed which did *not exclude* an Arian interpretation. But the question we have got to consider is not one of mere moral guilt but of Christian orthodoxy.

(b) If we accept the opinion of those who hold that Liberius signed the formula of faith¹ which was clearly Arian, then we say that he acted simply as *believer* accepting an heretical doctrine, and not as *teacher*; and no Catholic is bound to believe that the Pope in the former capacity is infallible. It is at least quite clear that he did not act in his official capacity as Teacher of the Church, in other words that he did not wish to make an Arian creed an article of faith for Christians, because he signed it, as Protestants admit, through fear, or as a means of escaping from exile and death; and to attain this purpose it was not necessary that he should teach *ex cathedra* the creed which he himself accepted; it was sufficient that he should do so as a private individual. We cannot for a moment suppose that he wished to enforce on Christians a formula of faith in which he did not believe, and to which he yielded only a forced assent.

(c) Even if he taught the Arian Faith, which he did not, he was not *free*, for it is universally admitted that he yielded only to threats of open violence, and “every act extorted by violence is null by every title and protests against itself.”² Those who maintain the fall of Liberius say that after the exhibition in the Roman circus, Constantius sent Fortunatian, Bishop of Aquileia, who formerly stood high in the opinion of Liberius for disinterestedness and courage, but who had recently joined the Arians, to do the tempter’s work, and to offer the exiled Pontiff the alternative of death or submission.³

¹ Second Sirmian Creed.

² Bossuet.

³ St. Jerome—De Script. Eccl., c. 97.

According to them he preferred submission to death; he consented to sign an Arian formula of faith, and the condemnation of Athanasius. But in so doing he did not possess that freedom of action which is essential in order that Catholics should be bound to believe in his infallible teaching. Thus it appears that the alleged fall of Liberius is entirely beside the question of Papal Infallibility. We hope to examine in another paper the evidence on which the alleged fall rests.

T. GILMARTIN.

EARLY CHRISTIAN ART IN IRELAND.—II.

IF Ireland holds the premier place in pictorial art, as is evinced from her marvellously illuminated manuscripts, the same may be maintained as regards her unrivalled works in metal. Despite all the destroying agencies to which for ages they have been exposed, still enough remains to prove conclusively that her claims in this respect are simply indisputable. No other people can produce a grander or more priceless collection of ancient works in metal than we possess. Unlike England and other countries, where Roman, Saxon, Scandinavian, and Norman invaders, each in succession, ruled in such a manner as nearly to obliterate all vestiges of their primeval inhabitants, Ireland has remained, notwithstanding all her vicissitudes, in possession of her ancient language, and a greater amount of the antiquities of her early people, than any other nation in Western Europe.

If we go back to that very remote period to what is commonly called "the age of stone," when society was in its infancy, we find the ancient Kelts manifesting a love for art in the formation of their war weapons and domestic utensils. Even in the age mentioned, mining so necessary for the arts was not unknown to the ancient Gaedhill. In our own times when old mines were reopened, in the abundant workings were found hammers and chisels, &c., &c., of stone. The discovery of such primitive tools proves to a demonstration,

that the people in the remote past were acquainted with some portion of their mineral wealth. At what particular period in the prehistoric times the Irish discovered metals and their uses, together with the art of smelting and casting them has not been determined by archaeologists. Centuries before the Christian era, the inhabitants of Ireland were well acquainted with the art of working in the precious metal, out of which they manufactured articles of necessity, and ornaments, the beautiful design and execution of which we have still ample opportunities of judging. *The Annals of the Four Masters* record the death of Tighearnmas, King of Ireland, in the year 605, B.C., and add to it the following statement:—“It was by Tighearnmas that gold was first smelted in Ireland, and Uchadan, of Fercualan, County Wicklow, was his artificer. It was by him that goblets and brooches were first covered with gold in Erin.” It is a remarkable fact, this is the precise district, where in modern times some gold has been found in the mountain streams.

Allusions to rings, torques, chains, shields, brooches, and other articles of gold and silver, as portions of the stipends, and presents paid by the provincial kings to the reigning monarch are very plentifully scattered throughout that ancient compilation, *The Leabhar na g-Ceart*. This work principally refers to a state of things existing in Pagan times. It is said to have been compiled from ancient sources by St. Benignus, a disciple of St. Patrick, at whose command the former expunged from it everything that savoured of Paganism. We have before us in this book a complete picture of the political and social state of Ireland, when Christianity was introduced, and for several centuries previous. The nature of the articles mentioned in these tributes will manifestly demonstrate the wealth, as well as the proficiency in the arts as they existed in the island at that period. Thus the stipend of the King of Tara was—“Thirty coats of mail, seven cloaks with clasps of gold, six studs, six tunics with golden ornaments, six shields in burnished gold, ten chess boards, thirty carved rings to the King of Raclion; eight studs not driven from the mountains; with bridle bits of old silver.”

These statements in *The Leabhar na g-Ceart*, and other works concerning the very general use of the precious metals in the remote ages have been received with considerable distrust by some who are very imperfectly acquainted with the subject. Nevertheless the accounts handed down to us have been amply confirmed by the gold and silver ornaments, and various utensils which from time to time have been discovered in the country. When for instance, it is stated that the ancient Gaedhill had used bridle bits of gold and silver, with what an amount of incredulity such an assertion is confronted by some persons? Yet, it is on record, that Earl Strafford during his administration in Ireland presented Charles the First with a bridle bit weighing ten ounces of solid gold, which was found in a bog. In consequence of the discoveries that have been occasionally made, it is unquestionable that large quantities of gold, silver, bronze, and jewels have been interred with the illustrious dead in this country during the Pagan times. It is certain that Christianity discountenanced such vain ostentation. The Lochlans, who for three centuries infested the coasts and plundered many island districts of the country, were well aware of the national custom of interring treasure with the dead; and consequently rifled the sepulchres of the great cemeteries and other burial places, as we find it recorded on different occasions in our annals. Our national collection in bronze is the most extensive of its kind, and we may add without a rival in the world. It has been principally supplied from our bogs, which may be truly designated our Irish museums.

Vallancey writing about a century ago assures us that something of the antique was found every other day, and we may observe the same is true of our own times. The collections in the different museums and private hands consist chiefly of war implements, horse trappings, chariot furniture, domestic utensils, musical instruments, and personal decorations. The ancients in the long buried past had the secret, which is now one of the lost arts, of tempering bronze so as to make it as hard as cast steel. The bronze trumpets are simply unique. The riveting in the tubing is quite

plain to even the casual observer; but to know how this was effected is a profound mystery. All are puzzled, and no one can give a satisfactory explanation of how the workmanship was accomplished. That the metallurgic arts flourished in this country in the pre-Christian times is simply indisputable. Artificers, particularly workers in metals, were held in high repute amongst the pagan Irish, as is evident from the frequent reference made to them in our ancient literature. The Keltic Pantheon has its Gobhan Saor who is represented to have been a miner, smith, and jeweller. We have also Creidne, who made an artificial silver hand for Nuadha, who lost that member at the battle of Moytura, 1,800, B.C. (*vide* Sir William Wilde's *Lough Corrib*.) Neshin the great artificer of Tara, Drouin who forged the great anvil, Daghda who manufactured the magic sword and shield of Conor MacNessa.

It would indeed be endless to enumerate the articles of gold that have been discovered from time to time in this country. Moreover vast quantities of gold ornaments and utensils have been secretly melted down, and disposed of through the fears of the finders. Nor was this to be wondered at inasmuch as the landlords could claim everything of such a nature, before the law of treasure trove was changed making the article the property of the finder. The collection in the Royal Irish Academy, Dublin, contains about three hundred and sixty specimens of Irish antiquities in gold. We may add that it is one of the richest of its kind found in the world. Trinity College possesses some very beautiful objects. A considerable number are also to be found in the collections of private individuals. There is a large amount in the British Museum, while not a few Continental museums are enriched with specimens of early Irish art. The great quantities of the precious metals discovered in Ireland on different occasions, have given rise to some speculation, as to where they were procured. The peculiar form and character of the articles, and also their distinctive ornamentation, stamp them with a truly national origin; while the absence of Christian symbols, and their archaic type, assign the majority of them to an age previous

to the introduction of Christianity. The question then naturally arises ; From whence came this abundance of gold at so early a period ? Some have attributed its introduction to the Phoenicians, who in their time carried on an extensive trade with Ireland. Others say it was due to the Danes. But this is a groundless assertion ; for gold was plentiful in this island long before those ruthless invaders set foot on our shores. They were more likely to export that precious commodity, than import it ; for we find them constantly plundering not only the towns and religious establishments, but also the very sepulchres of the dead. Our annalists mention that it was under the domination of these marauders, that a capitation tax called the Airgid Sron, or nose money (being an ounce of gold) was commonly levied from each head of a family ; or in default he had his nose cut off. The cruelty of this grinding impost was subsequently avenged, although in a more humane manner by the Irish monarch Malachy, who retaliated by compelling the Danes to pay an ounce of gold for every cultivated garden which they held.

There is no doubt, however, that the early Christian Church in Ireland made use of native artists for the production of all these things required in the services of religion ; namely, altar plate, crosses, croziers, shrines and covers or cases for missals, and those beautiful copies of the Holy Scriptures, the copying of which was a labour of love with the primitive Christians of our native land. Of ancient Christian artists, we have recorded in the Four Masters, the names of Esser, Tassuch, Fertehera, and Dagacus. *The Book of Armagh*, written in the seventh century, states that the shrines of SS. Bridget and Conlaeth at Kildare were marvels of art, being adorned with gold, silver and precious stones. The statement is corroborated by Giraldus Cambrensis, who says : "These shrines in point of artistic merit surpass anything I have ever seen."

"It would appear," says Dr. Petrie, "from the number of references to shrines in the Irish annals, that previously to the irruptions of the Northmen in the eight and ninth centuries, there were few, if any, of the distinguished churches in Ireland which had not costly shrines." Hence we can infer

how they were hopelessly destroyed by the plundering invaders. We are told that the first place on which they made a descent along the coast of Ireland, was the historic island of Holmpatrick, Skerries, Co. Dublin, A.D. 793. They plundered the place, and carried off the beautiful and costly shrine of St. Duchona. In the ninth century, St. Donatus, an Irishman, died Bishop of Fiesole in Italy. In a work which he has written, he mentions "the wealth of his native country, in gems, vesture, and gold." In the primitive times of our church flourished that inimitable work of art, known to the learned throughout the world as the "Opus Hibernicum."

Our ecclesiastical history mentions that in the year A.D. 907, Cormac MacCulinan, King and Bishop of Cashel, left by his will large legacies to the principal churches in Ireland, consisting chiefly of beautifully wrought golden chalices, adorned with precious stones.

In the early days of the Irish church a remarkable school of art flourished at Clonmacnois. Its principal patron was the abbot Colgan O'Donohue, who died in the year A. D. 789. His fame was European, as we learn from a letter still extant, written to him by the celebrated Alcuin, who was the medium of sending him a generous donation from the Emperor Charlemagne. His successor in the monastery was McMaelhumo, an ardent lover of the fine arts, who is styled by the writers of that period, "Doctor Scotorum peritissimus." This school also found a generous patron in the person of the Abbot Tigernach, who died in the year A.D. 1088. He was the author of the Annals which bear his name. All concur in saying, and his writings prove, that he was one of the most learned men of the age in which he lived. The monastery of Clonmacnois seems to have been singularly rich in works of art.

The altar of the great church there was adorned with jewels, which were carried away when the church was plundered in the year 1129. The annalists enumerate among the things stolen, the shrine of St. Manchan, the gift of Roderic O'Connor; a model of Solomon's Temple, three jewels presented by King Turlough O'Connor, the crosier of St. Kieran, the chalice of Cellach the successor of

St. Patrick ; also the chalice, a part of whose matchless ornamentation was wrought by the hands of the daughter of King Roderic O'Connor. Our ancient writers did not exaggerate in the descriptions which they have given us concerning this peerless work of art, which was long mourned as hopelessly lost, but happily brought to light in our own days. This chalice is decidedly the most beautiful example of ancient Keltic art ever yet found. Nor has it a rival in any of the Continental collections in point of design or artistic beauty. Gold, silver, white bronze and precious stones enter into its manufacture. We see displayed on it a style of indescribable ornamentation, which is long since extinct. Suffice it to say in the world of art it simply stands unrivalled. In the opinion of practical jewellers we could not find at the present time a worker in the precious metals capable of producing a chalice equal to it. When we scrutinize carefully this unique work of art, with a powerful magnifying glass, we are at once reminded of the oft quoted words, "A thing of beauty is a joy for ever." We cannot agree with Miss Stokes when she conjectures that the handles attached to the Ardagh chalice are a proof that communion under both forms was administered to the laity in the ancient Irish church. In all probability she has been unintentionally led astray on this point by the untrustworthy statements of the innovators of the sixteenth century. The history of this precious relic is singularly interesting. That it is the one stolen from Clonmacnois by Gilcomhain the Dane of Limerick, is quite certain ; as the inscriptions on it coincide with those mentioned in our annals. The sacrilegious thief suffered the extreme penalty of the law for his offence, but refused disclosing where he secreted his plunder, which lay in the earth at Ardagh, Co. Limerick until accidentally discovered by a peasant a few years since. We may add the chalice is now safely preserved in the Royal Irish Academy.

We cannot forbear mentioning something, although in a very brief way, about the famous Processional Cross of Cong, which is undoubtedly one of the finest specimens of metal work, enamel, niello, and jewelry of its age in the Western world. Its designer and maker were artists in the true sense

of the word. According to *The Annals of Clonmacnois*, it was manufactured for Turlough O'Connor, King of Ireland, who in the year A.D. 1123, received from Rome a relic of the true Cross; and had it enshrined in this unique reliquary, now carefully preserved in the national collection. It consists of an oaken cross covered with plates of bronze and silver, washed in many places with a thick layer of gold, and having interspersed golden filagree work of a most minute character. All the front and back plates are elaborately carved with that intertwined pattern, so specially characteristic of Keltic ornamentation. Supported on a projection decorated with niello in the centre, there is a large polished crystal under which was placed the relic originally sent from Rome. The foot of the cross springs from a globe, the ornamentation of which is simply a marvel of workmanship. Inscriptions in Irish and Latin running round it tell us when and for what reason it was manufactured. In the opinion of those competent to judge, we could hardly find an artist capable of making a reliquary equal to it. Although numbers of our shrines have been destroyed, still enough remains in order to convey to us, what was the artistic merit of those lost. All concur in saying, that the shrine of St. Patrick's Bell is a marvel of ancient Irish art in metal. Nothing in the way of decoration can exceed its delicate embellishments wrought in gold and bronze. It is now safely preserved in the national collection. In the same place we find the Fiacal Phadraig, or shrine of St. Patrick's tooth, a wonderful work of art. Quite recently there has been added to the same collection the shrine of St. Lachten, for a long time in exile. This venerable reliquary is an enduring monument of Keltic genius, in connection with the fine arts. The beautiful shrine of St. Manchan is still in good preservation after having weathered the storms of so many centuries.

In no other country do we find so many book shrines as in Ireland. The manufacture of such was a speciality here in the remote times. The oldest we have is the Domhnach Airgid, now in the national collection. This beautiful and venerable relic of antiquity was specially made to hold a copy of the Gospels, once the property of St.

Patrick, and bequeathed by him to St. M'Cartan, first Bishop of Clogher. That such occurred is a well authenticated fact. We have also in the same museum the Cathach, the history of which would form a large volume. This magnificent shrine contains a copy of the Psalms, which tradition ascribes to St. Columba, who was one of the O'Donnells of Tyrconnell. For twelve hundred years this venerable relic was most religiously cared amongst them. On the destruction of the sept, it was carried into exile; and after meeting with various vicissitudes, it was at last restored to Ireland. We have also that rare work of art, the shrine containing the Missal of St. Ruan, Bishop of Lorrha is the seventh century, The Missal, said to be the oldest in the world, was carried away ages ago to the Irish Monastery in Ratisbon, Germany. After escaping many dangers in various places whilst in exile, we trust that at last it has found a permanent resting place in the Royal Irish Academy, where it was placed not long since. We have also still extant, the shrine of St. Molaise's Gospels, and likewise that of the celebrated *Book of Dimma*. There is preserved in Monza, Italy, a costly Keltic book shrine, the gift of Queen Theodolinda, A.D. 616. There is likewise a very beautiful one of the same character in the gallery of the Louvre, Paris. The Museum of Munich, Bavaria, contains an exquisitely wrought Keltic book case, enclosing a copy of the Gospels, which formerly belonged to the Irish Abbey of St. Emerau, Ratisbon. We have still preserved in various places, a fair number of episcopal croziers, some of them are of very ancient date, being identified with the early Irish Church. Two of them now preserved in the national collection, namely, those of Clonmacnois and Lismore are in point of design, and elaborate ornamentation, simply unrivalled in the domain of art. Europe cannot show anything of a similar kind, which will bear comparison.

In our ancient writings, we find allusions on several occasions to the golden crown worn by Erin's princes in the ages long since gone by. These statements are fully corroborated by discoveries made from time to time. As usual such articles were consigned to the crucible, for reasons already adduced. However, we have the history of a very beautiful

one found in the year 1692, in the South of Ireland. Its possessor was obliged to fly to France, after the Williamite wars, and the crown was preserved in the Castle of Anglure, Champagne, up to the time of the French Revolution, when it disappeared, and we have now no trace of its existence. We cannot omit mentioning, although in a very cursory way, the far-famed Tara Brooch, the pride of our National Museum, which in the opinion of those competent to judge, holds the premier place amongst the ornaments produced by the jeweller's craft. The *London Times* did not exaggerate, when it said, "that it is more like the work of fairies than human beings." Like works of its class, its basis consists of white bronze, which is decorated with a wonderful variety of ornaments in gold, silver, niello, enamels, and glass of different shades. The delicacy of execution, in its Keltic interlaced patterns, and golden filagree work, can be only properly appreciated, when seen through a powerful magnifying glass. When thus scrutinised, the beholder is simply struck with amazement to know how such a triumph of art was manufactured. Some of the ablest practical jewellers, who in our times have carefully examined this priceless relic of the past, are unanimous in declaring that a brooch equal to it could not now be produced. According to their candid opinion, its peculiar style of manufacture may be numbered amongst the lost arts. As this paper has now assumed proportions far beyond what was originally intended, we are therefore reluctantly obliged to take leave of Miss Stokes' admirable hand-book, which we feel confident in saying will do a great deal of good in attracting attention to what Erin has done in behalf of the fine arts, in the ages long since departed. Under these circumstances, we cannot now touch on two other subjects treated in her work, namely, sculpture and architecture. However, we purpose considering them on a future occasion.

P. A. YORKE.

CRANIOTOMY IN RELATION TO MEDICAL SCIENCE.

“NO surgical operation whatever is, abstractedly considered, more revolting to human nature than that of craniotomy or embryulcia. It is, at best, a dreadful expedient; in too many instances it implies the direct and deliberate murder of a fellow-being by the accoucheur.”¹ “In the whole range of surgery it is the only operation recognised and sanctioned by the British profession which is undertaken with the avowed intention of destroying life.”² To every man of moral feeling the question naturally arises—To such an operation is it possible that medical science can find no alternative With regret it must be admitted that, for a long course of years, the British School of Medicine practically, if not specifically, answered No; for, as will be seen later on, any serious attempt at a scientific trial of means more humane and worthier of a profession, whose duty is to save not destroy life, was lamentably neglected. Latterly, however, thanks to the results achieved on the Continent and in America, more attention has been given to the subject and a better hope exists, even in England, that “the time is not far distant, when, under the pressure of modern statistics and a more rational consideration of the issue, we may see the total abolition of craniotomy an accomplished fact.”³ These statistics prove the success of the Cæsarean section and of some of its modifications, when performed in time, and with the precautions that no surgeon would think of neglecting in any serious operation. Is, then, the Cæsarean operation or its modification an alternative in all cases to craniotomy? I may here remark that the difference between the Cæsarean section (whose origin lies hidden in antiquity, and which was old when it received its name from the world’s ruler who owed his life to it) and its subsequent modifications is purely surgical and has little interest for us here, save for the feeling of hope that it gives

¹ Sir J. T. Simpson’s *Obstetric Work*. Priestly and Storer, vol. i., p. 621.

² Mr. Ramsbosham’s *Obstetric Medicine*, 4th ed., note p. 303.

³ Readman, March No. *Provincial Medical Journal*, p. 114.

us, that the progress of medical science may widen, by any change in its performance, the field of its usefulness. I now answer the question, in general, and say, that *per se* and absolutely, by the Cæsarean operation, the foetus or child can be taken *alive* from the womb, in all cases where craniotomists hold it is necessary to deliberately take the life of the child. In other words in the Cæsarean section, an operation not *necessarily* fatal to the mother, —though we may admit its danger—there is an alternative to craniotomy, an operation *directly* and *necessarily* fatal to the child. On this, I may safely say, all medical authority is agreed. It is when the question arises of the danger to the mother that authorities differ. Now, concerning the maternal mortality after this operation, there is a mass of statistics compiled, full of seeming contradictions, and of apparently inexplicable discrepancies. I could not, in such a space as I can command, give a complete idea of the difference that exists in the reports from various countries, hospitals, and individual surgeons. But we can imagine what it is when we know, that the maternal mortality ranges from over 95 per cent. in England according to Mr. Lawson Tait, down to 21 per cent. actually obtained by Dr. Sänger, of Leipsic, as told by himself at the meeting of the German Gynæcological Society, November 28th, 1886, and even to 10 per cent. only by Dr. Leopold, of Vienna. That is, not one woman in ten survives—if we are to believe such an authority as Mr. Lawson Tait—the operation in England, whilst 8 women in 10 have actually recovered in Germany, and of Dr. Leopold's cases 10 in 11. Is there any reason for such a diversity of results? Certainly. In England the Cæsarean section has been hitherto performed, in most cases, as a *dernier ressort*, after long labour and its consequent exhaustion, after every attempt to deliver by other means, sometimes even by craniotomy, after everything else had failed and death was inevitable, if not fast approaching. Dr. Kinkead¹ draws attention to this fact, and says “a most remarkable feature in all English and American records is the few cases in which an early operation has been resorted to. Thus, out of 103 recorded by Harris, we

¹ Dub. Obst. Soc. Proceedings, March, 6th, 1880, p. 68.

find only 24, in those by Radford 20, and in the 32, which I have collected, only 9." On the contrary, the favourable issue in other places is due to the fact that the Cæsarean section was selected *ab initio* as the better operation, it was commenced at the beginning of labour, when the mother was still strong, with all necessary precautions, and, therefore, with all the provisions that are made before any equally serious operation in surgery. Of course, in our hospitals such a satisfactory result can hardly be hoped for, as the majority of women, for whom this operation would be necessary, are brought to them, with labour already commenced, very often too when unskilled aid has been applied in vain to effect delivery. Under unfavourable conditions as the operation has been performed, even in England, the average mortality, as given by obstetric writers, is 1 in $2\frac{1}{2}$. But Dr. Kinkead, in the nine British operations done in time, and with proper precautions, gives a recovery of 85 per cent., or only 15 per cent. mortality,¹ or not one death in six. Dr. Harris reports twenty-four cases of early operation with a mortality of 25 per cent., or one death in four.² I cannot do better than quote the late Dr. Meadows, a very eminent English authority. Commenting on the statistics of Drs. Sanger and Leopold, he says:—"I venture to affirm that craniotomy, in comparison with this operation, becomes at once *almost* unjustifiable, for these figures show, that, as regards the maternal mortality, it is little, if at all, more dangerous than craniotomy, and in the latter case all the children would be sacrificed, while in the former, 29 out of 31 or about 93 per cent. were saved. From July 1885, to July 1886, 20 operations have been reported resulting in the saving of 18 mothers, giving a maternal mortality of 10 per cent., and of 20 children 19 were saved. . . . As Dr. Harris remarks this success is due to the operation having been elective, and not the last resource, and this will be the general result whenever obstetricians shall be made to comprehend the value of an early elective operation."³

¹ *Op. Cit.* page 67.

² *American Journal of Medical Science*, April and July, 1878, and January, 1879.

³ Mr. Readman, *Op. Cit.* p. 112.

But after all is this such a widely practical question? Is the necessity for either the Cæsarean section or craniotomy frequent? I may say that by the use of what obstetricians call the long forceps, the whole subject in latter years has almost been revolutionised. Cases that even 15 years ago would be considered as infallibly requiring either alternative, have been, with ease, delivered successfully by this instrument. With this remark it will be almost enough to quote a few statistics from our own Hospital of the Rotunda, one of the first in the world. During his Mastership, extending over the seven years from 1869 to 1875, Dr. Johnston compiled reports,¹ which for accuracy, clearness, and real professional ability, I think, could not possibly be excelled. During those years he tells us that 8,094 women were delivered. Cæsarean section was performed but once, craniotomy was performed in 26 cases only, in all which, except one that was doubtful, the child was *certainly* dead. Dr. Johnston, in his report for 1874, page 28, says—"Craniotomy had not to be performed once since the 2nd of September, 1873, a period of 15 months, during which time 1,429 cases were delivered. This we attribute to the greater efficiency of the double curved forceps over those with the straight blades, which, at the suggestion of my friend, and then assistant, Dr. J. J. Cranny, I was induced to adopt now upwards of three years since, there having been many cases which, without the aid of the double curve, we should have been obliged to perforate." In the discussion which took place at the meeting of the Dublin Obstetrical Society, on the 9th of January, 1875, after the above was read, in which the leading men of Dublin took part, this fact was admitted, and recommended to the consideration of all practitioners. I may mention that Dr. Fitzpatrick, at a meeting of the same Society, almost 20 years before, recommended the use of such a forceps. But even since 1874 so great has been the improvement in this instrument, and in its use, that Dr. Atthill, who succeeded Dr. Johnston in the Rotunda, is able to boast, that craniotomy was not

¹ Chemical Report of the Rotunda Lying-in Hospital, printed by Falconer, 1869-75.

performed a dozen times in the 20,000 cases that came under his care whilst master, and he says, that craniotomy on the live child is virtually in this city and among all well-informed practitioners now never performed.¹ Dr. Horne during his four years' residence knew but four cases in 10,000 deliveries.²

To prove the rarity, if not the total absence of the necessity for craniotomy, I may quote Dr. Sinclair, President for the year of the Obstetrical Society, who says at its meeting of May 1st, 1880—"It is fortunate that in this country we have so few cases of such deformity. I do not know how long it is since I performed craniotomy, although I have 600 poor people delivered under my care every year," and he adds, "I believe that the reason why we have failed in this country with Cæsarean section is, because we have delayed the operation instead of performing it at once."³

Such is the evidence, weighty and reliable, of our first obstetricians on the frequency of the necessity for craniotomy. What a contrast between it and the experience, false as it is and lamentable in its criminal results, of many young or impatient practitioners, whose only surgical skill is in the use of the deadly instruments that terminate the life of God's creatures on the very threshold of their existence! I may conclude the whole subject of craniotomy in relation to medical science with Dr. Meadows' words to the British Gynaecological Society:—"My opinion is that the whole tendency of modern midwifery practice is setting in very decidedly in the direction of absolutely and entirely abolishing this most abominable, unscientific, and brutal proceeding; and I am strongly of opinion that, if not in our day, at least before another generation of gynaecologists shall have passed away, the practice of deliberately sacrificing a human life will be regarded as wholly unwarrantable, and not to be contemplated for a single moment, in the face of other more scientific, more humane, and far more successful modes of treatment."

THOMAS BOURKE.

¹ I. E. RECORD, March Number, p. 264.

² I. E. RECORD, March Number, p. 265.

³ Proceedings Dub. Obstet. Soc., 1879-81, page 108.

THEOLOGICAL QUESTIONS.

1.

AN OFFICIAL CHARGES MORE THAN HE ACTUALLY SPENDS IN HIS BILL OF EXPENSES. IS HE BOUND TO RESTITUTION?

“1. A confessor has a penitent who is an official. He is allowed hotel expenses when he stops at certain towns. When in these he generally stops at the houses of friends. Still he sends in his bill for expenses. What is the confessor to say when consulted on this practice? If not consulted, but knowing it from other sources, is he bound to ask his penitent about it?

“2. The same penitent when travelling is allowed *first* class expenses. He travels *third*, keeping for himself the difference in fare. Is this practice to be allowed by the confessor?

“3. Penitents sometimes give honoraria for masses for deceased persons to whom they owed money. They say they were told by their confessor to do this by way of restitution. Is it a means of making restitution which can be recommended?

“CONSTANT READER.”

Before answering our correspondent's questions directly, it is well to state the principle on which any solution of the first and second must turn. The principle is this. Where actual expenses are allowed, with permission to run them up to a certain maximum, no more than the actual outlay can be justly claimed and received; but where a sum, such as is likely to cover the usual expenses on certain occasions, is assigned on a general title the whole amount may be sought and retained, provided one does not bring discredit on the service by his economy. The second, obviously, is the more favourable arrangement for an official. But the other is far more common, and hence a confessor requires to be constantly on his guard in giving decisions bearing on this matter. Not unfrequently, indeed, both arrangements are in force for the same person in different departments of expenditure. Thus from the nature of the case we should expect a fixed sum for hotel expenses, and only actual outlay in the matter of car fares. We now come to the particular difficulties suggested in our correspondent's letter.

1. If this official is allowed a fixed sum per day for hotel

expenses "when out" or "from home" over night, on the round of his duties, he can justly demand the sum assigned, even though he stays with friends, because the condition of payment is fully verified. But if he is recouped according to the items of an account, not merely containing the number of days, but the varying charges of different towns and hotels, it is obvious the service does not wish to allow him anything beyond his actual outlay. Hence, in this event, a confessor when asked on the subject, should be explicit in declaring that the penitent may go no further than the expenses he has *de facto* incurred. Moreover, even though not asked, it will be an obvious duty for a confessor, who well knows that injustice has been practised and is to be continued by his penitent, to admonish him against such wrong-doing. Only in an extreme case, where, for instance, a penitent is dying, who is not likely to obey a monition of this kind, if given, should a confessor abstain from declaring the obligation. At such a moment a priest's great care is to preserve the good disposition of the sufferer and secure his salvation. During the ordinary course of life, however, the truth should be stated with as little delay as possible. At the same time, if scandal, arising from the course pursued be not present, a priest would do well to wait for what he could consider a favourable occasion to insist on justice being done.

2. Without wishing to lay down an invariable rule, we believe the allowance for travelling fares is generally limited to actual expenses. Thus a person whose cars are paid for, but who is expected to make a detailed report of journeys and fares, is not free to exaggerate the particular items, or enter any figure where he has gone on foot. The same applies, though possibly not to an equal extent, with regard to travelling by rail. In every case, if the principles already enunciated be kept in mind, one will be able to come to a conclusion when he learns accurately the way the permission is worded and the return sheet filled up. Should, however, a solid doubt remain, a confessor will not impose the obligation of restitution, whatever he may do in the matter of giving advice or seeking other sources of information.

3. Yes, by all means, provided no representatives of deceased, to whom the money would have gone if restored before death, be forthcoming. Supposing this condition, the sum is expended according to the presumed wish, as it certainly is for the best interests, of deceased when given for Masses.

II.

CONDITIONAL ADMINISTRATION OF THE SACRAMENTS.

“With reference to your reply to my question on the conditional administration of the Sacraments, I think you narrowed the issue over much. My case was this. A sacrament has to be administered conditionally, no matter what the cause, to save the sacrament from nullity, is it necessary to express the condition ?

“SACERDOS.”

1. The mere *expression* of the condition in words has nothing to do with *validity*. It is the internal forming of a conditional intention that may be of importance in this respect.

2. Whether the case is one of administering or of re-administering a sacrament conditionally, the condition ought to be expressed, for *lawfulness*, when the Rubric so directs.

III.

DOES THE NECESSITY FOR A CORPSE MASS, *PRESENTHE CADAVERE*, JUSTIFY DUPLICATION ON SUNDAYS ?

“Having read your very satisfactory reply to the questions of ‘Vicarius’ regarding duplication, I venture to ask : Is not the fact that a burial is to take place on a Sunday of itself a good and sufficient cause for duplicating ?

“My reasons for thinking so are the following :—

“1°. It seems to be the spirit and desire of Holy Church to have Mass offered, before burial, for each of her children who quit this life in her peace and communion—*Cadavere presente*.

“2°. The universal usage seems to be to have the Mass offered on the day of burial.

“3°. It was the usage, at least in some parts of Ireland, to have Mass on Sunday in ‘the corpse house’ when the funeral was to take place on that day, although this necessitated ‘duplication.’

“The inquirer has before his mind a case in Dublin in which, with the express sanction of the lamented Cardinal Cullen, a priest said his first Mass at the ‘corpse house,’ and the second Mass in ‘the Church.’ There was no particular reason to make an exception on family grounds or because a number of persons should otherwise lose Mass, as the house was quite near a church in which there are several Masses on Sundays.

“4°. Benedict XIV. gives explicitly his own practice in the case contemplated. He adds that a parish priest in the circumstances laid down is first to say his parochial Mass, then to have ‘the remains’ brought to the church, and offer Mass for the repose of the deceased.

“In Ireland the piety of the people attaches the highest value to the Mass offered *Cadavere presente*.

“If my ideas on this matter are erroneous you will oblige me by correcting them.

“AN INQUIRER.

“P.S.—Benedict XIV. supposed that the parish priest is alone and cannot find another priest to say one of the Masses for him.—*Vide* “Institutiones.”

The statements of our respected correspondent seem to make a strong case against our opinion. We are far from calling them in question. But to us they do not seem to warrant his inference. In a matter of discipline what even great canonists, such as Cardinal Lambertini or Cardinal Cullen laid down, cannot afford a rule of unchanging security for our guidance. In 1867 the Propaganda issued a long instruction to explain fully the causes that justify *binatio*. It is found in an appendix to the Decrees of the Maynooth Synod, and makes no reference to the ground put forward by our correspondent. Neither does it allow custom to be of any force for acquiring the *facultas binandi* in opposition to common law. That law supposes, according to its latest authentic interpretation, that there will be a *necessitas ex parte fidelium* relatively to hearing Mass, in order that a priest, who has not two parishes, may celebrate more than once on Sundays.

IV.

HERETICS AND THE LAWS OF THE CHURCH.

“Would you please say 1°. If the obligation of heretics in regard to the laws of the Church be so strict that in no case would it be allowed to indirectly co-operate with them in violating them? 2°. Might a Catholic entertaining a Protestant friend casually at dinner, or who happened to be on a visit with him, have flesh meat prepared on a day of abstinence, so that if the Protestant liked he might partake of it? 3°. Would a master be strictly obliged to hinder a Protestant servant from working on a holiday if he wished to do so, supposing the case in which a servant isn't paid by time or piece? A certain variety of practice seems to exist herein.

“A SUBSCRIBER.”

1. Heretics, of course, are not more strictly bound by the laws of the Church than Catholics are, and as a sufficient cause will justify indirect co-operation in the transgressions of Catholics, manifestly it will justify similar co-operation with heretics. Furthermore: indirect co-operation in the violation of ecclesiastical laws is more easily permitted with heretics than with Catholics—for two reasons. (a) A less cause will justify co-operation in violations of law, when the sins are only material sins, than when they are formal sins. Now, when heretics violate ecclesiastical laws, they generally, if not universally, commit only material sins; “*Quia [writes Gury, Pars. i., n. 92, 5°] fere nesciunt se ex conditione sua ad servandas has leges teneri.*” The transgressions of Catholics on the contrary are too often formal sins. (b) A less cause will suffice to permit indirect co-operation in the mere external act of transgression, than co-operation in the external act, and in the internal consent. A Protestant, for example, may enter a hotel on Friday determined to have a meat dinner. A Catholic enters to dine on abstinence fare, but meat is served, and he is tempted thereby to violate the laws of the Church. In the first case the proprietor co-operates only in the external violation of the law. In the second case he co-operates in the external transgression, and in the internal consent. A greater cause is necessary to justify the latter co-operation than the former. It is both co-operation and scandal.

2. (a) In appointing a particular day for festivities—for dining—it would not be lawful, without *very grave cause*, to select a day of abstinence, and to entertain Protestant friends with meat. This case however is not contemplated in the question of our correspondent.

(b) We suppose therefore that the Protestant casually visits, or is staying for a few days, and the general principle is.—Indirect co-operation is lawful if there is a proportionately grave cause for permitting, or not preventing the friend's violation of ecclesiastical law; otherwise it is unlawful.

(c) In estimating a grave cause considerable account must be taken of social relations. (1) If a Protestant friend visited a poor family, who rarely dine on meat, the presumption would be against the lawfulness of giving meat; because then the host's action could not be regarded as an effort to compel his guest's compliance with Catholic practices. Nor can a visitor complain of not getting on Friday what he might not get on any day of the week. Some very unusual cause only would justify a person in giving meat in such circumstances. (2) If there is a question of wealthy people, and of "the classes," and if the host is morally certain that his guest—a courteous, generous Protestant—would much prefer to conform to the family fare, he should not have meat served; he could explain that he deemed it more in harmony with his guest's wishes to have the same dinner for all. (3) If there were no such certainty, and especially if there were a number of Protestant guests, it is lawful, in mixed communities, more particularly if Protestants preponderate, to have meat prepared for Protestant guests. Protestants prepare a special dinner for Catholics in those circumstances. The necessities of social intercourse, of avoiding charges of intolerance, and of living in harmony with one's Protestant neighbours, will be the host's justifying cause for permitting material sins.

3. Our correspondent supposes that the servant will not suffer pecuniary loss by keeping the holiday; therefore:—

(a) If in any particular place there is a legitimate custom of working on holidays (or if a dispensation is given by the

bishop) as there may be for example in cities, a master may, of course, allow his servant to work on holidays, because a legitimate custom of working on those days abrogates the law forbidding servile works.

(b) In the absence of custom the master is bound to prevent his Protestant servants from working on holidays. A Catholic master would be bound to prevent his Catholic servants from working, and Protestant servants are equally bound—at least in *actu primo*—by ecclesiastical laws. The Protestant servant should, therefore, get a holiday. The reason is because masters are bound to deter their servants from committing sin, and violating conscientious obligations. “Peccant domini graviter [says St. Liguori¹] si famulis peccandi occasionem permittant cum possint impedire.” And Lehmkühl² writes: “Tenentur ut nimirum invigilent ne famuli ea præcepta, et officia lædant, quæ bonis moribus religioneque illis incumbunt.”

(c) Finally we may remark that if the servants belong to a sect in which Baptism is not administered, if the servants are unbaptised, it is not *per se* prohibited to permit or order them to work on holidays. They are not subjects of the Church. “Inde sequitur infidelibus [et ideo non-baptizatis] servilia opera injungere diebus dominicis et festivis *ex se* non esse peccatum nisi forte ratio scandali id prohibeat” (Lehmkühl.)³

V.

REMOVAL OF A HOST FROM THE CIBORIUM BETWEEN THE
CONSECRATION AND PRIEST'S COMMUNION.

“I shall be very grateful if you will solve the following difficulty in the I. E. RECORD:—

“An urgent sick call comes to the curate whilst the parish priest is saying Mass. The curate prepares to go at once, but remembers, whilst entering the church, that the Blessed Sacrament is not in the Tabernacle. The parish priest has, however, just finished the Consecration, so the curate in surplice and stole ascends

¹ Lib. iii. Tract iii. Dub. iv. N. 342.

² P. i. L. ii. p. 490.

³ P. i. L. i. p. 328.

the altar, and takes a consecrated Host from the ciborium on the corporal. Is the curate's conduct justifiable?

“ W. O. K.”

We believe the curate's conduct was justifiable. The *presence* of the Host removed from the ciborium, was not necessary for the completion of the sacrifice, and though ordinarily it should remain on the corporal until after the priest's communion, and though there may be some material irreverence and irregularity in interrupting the celebrant, the exigencies of the case warranted the action of the curate.

LITURGICAL QUESTIONS.

I.

COMMUNION ON HOLY SATURDAY.

“ Baldeschi says that Communion may be given on Holy Saturday at the Mass, and quotes a decree of the Sacred Congregation of Rites to support his statement. On the other hand the writer of the article on ‘ Communion ’ in the *Catholic Dictionary* states in a note, that ‘ on Holy Saturday Communion may be given *after* but *not during* Mass.’ And he, too, refers to a decree of the same Congregation. Please say which is the correct interpretation,

“ D.”

The reply of the Sacred Congregation, to which Baldeschi appeals, contains an explicit approval of the practice he advocates. The question asked was—“ An liceat Sabbato Sancto *inter* missarum Solemnia Sacram Eucharistiam fidelibus distribuere, et num per eandem sumptionem sacrae communionis praeceptum Paschale adimpleatur?” The reply—“ Affirmative in utroque,” is at once so brief and so plain, that there is no room for two interpretations. The reference given by the writer in the *Catholic Dictionary* is so vague that we cannot tell whether it is this reply of the Sacred Congregation or some other one that he has misunderstood.

II.

A "SICK CALL" DURING MASS.

"I should be grateful if you would kindly answer the following practical question in your next number, concerning an event which may happen any day, and as a fact has recently occurred.

"What should a priest, celebrating Mass, do if he is called to an urgent case (a) whilst the Sacred Species lie on the altar; or (b) before the Consecration or after the Communion? Would the case be affected by the following circumstances—(c) the person is within the precincts of the Church, *i.e.*, is hearing Mass, or is not; (d) the priest has the requisites, *i.e.*, the Pyx, the Holy Oils, the Ritual with him, or has not.

"C.C."

For the sake of greater clearness we will state in separate paragraphs what the priest should do when the sick person 1° is in the Church; and 2° is at a distance from the Church.

1°. *When the sick person is in the Church.* In this case authors make no distinctions about the part of the Mass at which the priest has arrived, about the necessity of spiritual ministrations under which the sick person labours, or about the private, or public, or solemn character of the Mass he is celebrating. When no other priest is present the celebrant should at once proceed to the sick person without laying aside the sacred vestments, and should administer to him not only the sacraments necessary for salvation, but also those which assist in gaining that end. In a word, the priest should not content himself with merely administering the Sacrament of Penance, but should also, if time remains, give the dying person the incalculable advantage of Extreme Unction and the Holy Viaticum. At this time, however, he should merely do what is essential for the valid administration of these sacraments, omitting until the end of Mass the recitation of the usual psalms and prayers.

2°. *When the sick person is not in the Church.* The priest must now act differently according as the person stands in need of a sacrament conferring *first grace*, or only of Extreme Unction or the Viaticum, after having a short time before confessed and received absolution.

When the person stands in need of a sacrament conferring *first grace*—Baptism, Penance, and Extreme Unction, in case of those deprived of consciousness—the celebrant should immediately interrupt the Mass even after the consecration, put off the sacred vestments, and go at once to the assistance of the dying person.

But when the dying person has already received the sacraments necessary for salvation, and wishes merely to receive Extreme Unction or the Viaticum, or both, the celebrant may interrupt the Mass before the Offertory, or even before he commences the Canon, but not afterwards. “Si Sacramentum sit ministrandum moribundo non ob extremam necessitatem seu non in casu quo indigere putetur prima gratia, e.g., si viaticum dandum sit ei qui paulo ante confessus fuerat, tunc non licet celebranti neque post consecrationem nec etiam post inceptum canonem missam interrumpere et Sacras vestes exuere ut extra ecclesiam pergat ad dandum viaticum praedicto infirmo; licet vero ante Canonem sed neque tunc tenetur celebrans.” (Quarti, Pars 2, Tit 3, Sect. 3, Dub. 3.)

It may be well to remark here that this last conclusion, though perfectly sound in theory, can hardly ever be reduced to practice. The only case in which it holds is that in which a person, who has but a short time before confessed, is suddenly brought in imminent danger of death, and wishes to be fortified by the Holy Viaticum and Extreme Unction. But even in this case it is not the recent confession of the dying person that *per se* subordinates the priest's obligation of attending him to his obligation of not interrupting the Sacrifice of the Mass, but it is the presumption that that confession was a valid one, and that since the confession there was no relapse. Can any priest say that these two circumstances are present in a particular case? No; only God and the dying person can tell. Has it not happened, and happened frequently, that poor sinners have made bad confessions up to the last moment, though during a long, continued illness they had confessed frequently and apparently with great sincerity and compunction? Has it not happened that even a sick person has yielded to a temptation a short

time after confession? We trust, therefore, that speculative truth misunderstood may never in practice deprive a dying person of those remedies always so useful, often so necessary.

When the priest returns from ministering to the dying person he should resume the Mass at the point at which he left off, unless the delay were so great as to destroy the unity of the sacrificial act. It is commonly laid down that, if he returns within an hour, when the interruption occurs before the consecration, he may resume the Mass. If the delay is longer than an hour, he may either omit Mass altogether—provided of course he is not to say a Mass of obligation for the people—or, if the time for beginning Mass has not passed, he may celebrate a distinct Mass.

When the interruption occurs after the consecration a delay of less than two hours is not considered sufficient to destroy the moral unity of the Sacrifice. Indeed no matter how long the interruption may be, if the priest return before midday it would seem that he should finish the Sacrifice he commenced. If the delay is long, and midday past when the priest returns, he must preserve the Consecrated Species and consume them the next day in the Mass after the consumption of the Most Precious Blood. Should the priest foresee that the delay would be so great that he could not complete the Sacrifice on his return, he might consume the Consecrated Species at once and omit all else.

D. O'LOAN.

CORRESPONDENCE.

CRANIOTOMY.

REV. DEAR SIR,—The article by U. E. U. on “Craniotomy” was timely, but after all it contained very little new to most of us who have studied the subject.

May I request you to give us something more on the subject of *Laparo-Elytrotomy*. Can you not find some learned and practical Catholic physician in Ireland who will give the subject a thorough investigation, and write his results in the RECORD for the benefit of hard-working priests, who have not the time or means to study the

subject? It is one of the saddest sights in our sacred calling to witness Craniotomy, and stand silently by for want of being able to give the necessary instructions in the Cæsarean Section, or the more recent Elytrotomy. Capellmann is incomplete. All American priests eagerly purchase books and pamphlets on this subject, but unfortunately our Catholic medical authors are nowhere to be found.

Books of history, philosophy, theology, and the like abound in our Catholic book stores, but we look in vain for works on pastoral medicine in any of its branches by Catholic authors.

I will pay five pounds for one copy of a better work than Capellmann's, if any Irish physician will write it, and I will undertake to sell 200 copies in this State alone, if the price be not exorbitant. We want an exhaustive treatise on what may be called Pastoral Medicine. I think, too, that our Catholic colleges and universities should have a sound course of anatomy, physiology, hygiene, obstetrics, *inateria medica*, and the practice of medicine. Our young men should be made *men* in every sense of the word—manful, without false modesty, and thoroughly acquainted with the ills of humanity, and the means to guard and direct the growth of the physical as well as the spiritual man. I have always been of the opinion, at least since I have been ordained, that the education of priests, both in Europe and America, had a serious need of some of those secular elements for which our great American universities are so remarkable. It is a strange, but well established fact, that more successful men are turned out of Hartford, Yale, and several other universities of the same kind than come from our Catholic colleges and seminaries.

The physical training undergone in those secular institutions shows what grand and powerful characters our Catholic training could make if it combined and harmonized both of those elements. Strength of character may be natural in some people, but it can be developed in all. The proper care of the body, its bones, muscles, and fibres strengthened by physical training of the best kind, the eye sharpened by the keen edge of opposition in field sports, and the whole frame brought out in frequent and manly combats, all this, combined with the best and purest instruction in all branches of education, must necessarily produce the best results.

I make these remarks for the reason that many good and pious souls object to the study of some of the subjects above referred to, because they are supposed to contain objects that might be the occasion of sin.

But those things will yet have to be encountered, and it is better

to prepare the mind for the danger, when it is encompassed by all the safeguards to be found within the walls of our Catholic institutions. If the student cannot study physiology or anatomy in a school when he has the aid of religion continually at his call, where the example of good professors, the company of the best companions, not to speak of the Holy Sacrifice of the Mass and the Sacraments of Penance and Holy Communion, where all these, and more than these, are to aid him, where, may I ask, can he study such subjects ?

I do not intend to convey the idea that these studies are necessary for all, but I believe they would be a great benefit to candidates for the priesthood, and I will never be convinced of the contrary.

But for all our Catholic educational institutions, I maintain that they would be vastly benefited by the adoption and application of the physical exercises in use in our best American secular universities.

Wishing your excellent monthly the success it merits, and anxious from my heart to see it take first place of any and every ecclesiastical magazine in the world,—I remain, yours faithfully,

B. M. O'BOYLAN.

Corning, Ohio.

THE CATHOLIC CHILDREN'S MAGAZINE "MERRY AND WISE."

REV. AND DEAR SIR,—The above Magazine having been frequently alluded to of late as "new," will you kindly permit me to say that the Journal attained on the 1st January last, the very respectable age of ten years, having first appeared in Dublin from the firm of Messrs. Duffy & Sons, on the 1st January, 1878, when it was published as a Fortnightly. Few indeed, even of the kind friends who welcomed it in its first weak infancy, when many notices of the "new departure in Catholic Journalism," the "first step in the right direction," &c., &c., appeared in the chief Catholic papers of the time, few of the unknown and friendly critics who went over the merits or demerits of its contents, few of the many correspondents who sent welcome words of greeting from every direction, knew that the work had come out from the earnest heart of a *child*, that the first Magazine attempted for the Catholic youth of the three kingdoms had been provided by the ardent generosity of a little girl who had declared that she was willing to forego all the advantages which money can bring for permission to devote that which was intended for her own future pleasure or profit, to the *establishing of a Catholic Children's Magazine*, few knew that the work was not only written

and managed and edited by a child, with the noble aid and assistance of one high-souled priest, but that it was also published at the expense of the same, in fact that it was a Magazine *presented by a child to children*. And why is this fact now made known to, perhaps, an unsympathizing public?—a fact that was so carefully concealed, hitherto, that not even the publishers of the work had ever seen the author of it, because, as a writer on the subject remarks, “poor little *Merry and Wise* has lain down to die!” It is to plead for it as a mother pleads for her dying child, who by skilful treatment may be restored to life and vigour. This is not the place to dwell on the labour and sacrifice which seven or eight years of such unaided work may entail. The biography of *The Catholic Children’s Magazine* would form an interesting volume. It is enough to say that the labour and sacrifice were not spared, and only resigned with a bitter, bitter pang of grief, when towards the end of the year 1885, it was deemed essential that the foundress should finish her education in a London Convent, and the *Magazine* was given over with its subscribers to the firm of Messrs. Burns & Oates, and continued the following year under the title of *Merry and Wise*. One more year, spent in an Ursuline Convent in France, and then the foundress returns to England to find that the dear *Magazine* for which she had so toiled and laboured and denied herself, and prayed—as for a living being in her childish idolizing enthusiasm, has died out in the rich city of London after two years, because the circulation was but 3,000 instead of 10,000, the number which Messrs. Burns & Oates believe necessary for the proper support of the Journal. Here then is the fact. All we require in order to continue the *Magazine* in more than its old vigour and strength is to be assured of the practical support and sympathy of 10,000 Catholics! This then is the reason why the above details are given, it is the *one last word* in behalf of *The Catholic Children’s Magazine, Merry and Wise*, about which so much has been written and might still be written. It is a disgrace to the Catholics of these countries that the requisite support has not been given during the ten years when a Magazine has been provided for their children without any corresponding effort on their part, and who would now lapse into that conspicuousness in Christendom of being the only Catholics lacking that *esprit de corps* which would urge them to supply mental sustenance to their own young, instead of allowing them to fatten on that of other sects, tarnishing and sullyng the bright sheen of faith in its first pure glow. Now is the time to place our *Children’s Magazine* on its

proper footing, to raise it to its proper position in our midst, and this, its foundress, having grown experienced with years, knows cannot be done by private enterprize and charity. It is not very difficult to restore a work like this with ten years of existence as a standing proof of its worth and 3,000 reapers already assured. But it must be taken up by a committee of influential persons who would form a company of shareholders willing to undertake the first necessary outlay until by making the Journal intrinsically valuable, it would, ultimately become self-supporting, at least. This is certainly quite possible and there is no time to be lost. If some responsible and devoted *Son of the Church* step boldly forward and take the initiative others will soon follow, and God's choicest blessings will reward, even in this life, those who so strive for the future benefit of the *Little Ones* He so loves—Ainsi-soit-il.—Believe me, Sir, gratefully yours,

ENFANT DE MARIE.

Communications sent to Messrs. BURNS & OATES will be forwarded to E. De M.

THE CHURCH ABROAD.

OUR ROMAN LETTER.

On Friday, March 1st, the Holy Father received the congratulations of the College of Cardinals for the 10th anniversary of his coronation. Several archbishops and bishops were present, amongst them the Most Rev. Dr. Walsh, Archbishop of Dublin, Monsignor Kirby, and Dr. O'Callaghan, Bishop of Cork.

When the Holy Father walked into the throne-room, followed by his Court, he looked pale and tired. As he proceeded to his throne he gave his blessing to those whom he passed. The cardinals formed in a circle round him in front of the throne, the bishops and prelates being immediately behind them. The Cardinal Dean read the customary address of congratulation, which told how the Sacred College of Cardinals shared with him the joys of this happy occasion, and united with him in returning thanks to God. The Holy Father at times during the discourse seemed deeply affected. Once or twice he moved restlessly in his throne, at one time looking the speaker

straight in the face with his piercing eyes, at another glancing all round at the cardinals present. When Cardinal Sacconi had finished the reading of the address, the Pope rose slowly to his feet. As he stood for a moment in silence, every eye was fixed on the tall thin figure of the aged Pontiff, dressed in his papal white, with a broad white sash round his slim waist, and gold tassels suspended from it. A magnificent diamond pectoral cross, a regal gift, hung by a gold chain round his neck, glittered on his breast. There he stood, a saintly, intrepid, venerable old man, whose words as teacher mark the infallible bonds of truth; whose voice dispels discord amongst princes, and spreads peace and good will amongst all states and peoples. He who knows no superior on earth, who holds the plenitude of spiritual power given to Peter, whose enemies tremble at his voice—Leo XIII. stood majestically in silence, that deep thoughtful silence that precedes grave words. With a dignified bow to the Cardinal Dean, and in that tone so peculiar to him, all powerful in riveting attention and inspiring deep respect, he began by thanking the Sacred College of Cardinals. Referring to the demonstrations with which the Catholic world has celebrated his sacerdotal jubilee he said:—"The expressions of respect, devotion, and love, which we have received, could not have been more universal, more numerous, more splendid, or more touching." He paused after each of these words, which he emphasized strongly, and when he came to the last his voice softened, and he looked deeply moved. "Therefore," he continued, after a moment, "we are most thankful to all our beloved children, of every country, of every language, of every order, and of every class," and "We wish that all this glory may return to Him who is the Giver of every good, and who, in His providence, disposes every human event, whether joyful or sorrowful, for the good of His Church and the Roman Pontificate." He then began the most important part of his discourse, speaking in the strongest terms of the actual position of the Pope and Holy See, "which," he continued, "in the midst of the present demonstrations has remained and remains what it was, unworthy of the Supreme Head of the Church, and irreconcilable with his independence and liberty. We appeal also to recent facts and demonstrations, encouraged and favoured by Government Ministers, which had for their object nothing less than to insult the Church under our very eyes, to exalt the rebellion of reason against faith, and to foment the most satanic hatred against the divine institution of the Papacy. It is right that the Catholic world may know of this indignity, that it may be ever better per-

suaded of the true designs, becoming daily more manifest, of the sectarians in occupying Rome, and that it may see the way in which Rome continues to be the respected seat of Catholicism and its Supreme Head." He went on to say that if "it was possible, as they boast, to celebrate the Jubilee in Rome" (within the confines of the Vatican and without any external pomp) "who does not know, that is simply because the rulers of public matters, under present circumstances did not judge it useful for their ends to oppose impediments or obstacles? It was nevertheless in their power to do so, and if under other circumstances it pleased them for their own interests or other motives, to follow another line of conduct, what defence or security can We promise Ourselves? Thus it is clear as We have often said before that We are at the mercy and in the power of others; that Our independence is in fact *nil*, and that this liberty which they pretend to leave Us is only apparent and altogether precarious. As We have said on other occasions the defect is intrinsic, and arises from the very nature of things. Until this condition of things is essentially changed, no matter what alleviation or consideration they may make to soften it We cannot ever say We are satisfied, nor shall We ever adapt Ourselves to it. If the Papacy is surrounded with glory, and calls forth homage even when the Pope lives in the catacombs, in prisons, and in persecutions, that is no argument that they are destined to live always in a like state of violence; nor is the glory with which the Papacy even then is clad due to the enemies who persecute it, but it is an effect of that divine virtue with which it is endowed, and a proof of that singular Providence that guides it through centuries. Its enemies only throw the shade on the picture that the contrast may be more marked."

I never before saw the Pope become so animated as on this occasion, and some very distinguished prelates present said the same. As he went on in his discourse his words became more emphatic, his eyes brightened, and his action almost revealed the *verbum mentis* before his voice expressed the *verbum vocis*. The cardinals exchanged approving nods and glances when he spoke emphatically of the undignified condition of the Holy See and the insulting hostility of the Italian government; and all present were wrapt in attention. Sometimes he would bend forward and glance round him from side to side gesticulating all the while; at other times he straightened himself up to the full height of his noble figure and looked at his audience with that impressive piercing glance which remains stamped on the minds of

all who see him ; and at all times he looked what he is—the *lumen cœli*, a star in the midst of darkness, the light on the bark of Peter.

When he had finished his discourse he sat down, and received each of the audience separately, beginning with the cardinals. When the Archbishop of Dublin, with Monsignor Kirby and Bishop O'Callaghan approached, the Holy Father's countenance lit up with pleasure and he detained them longer than usual talking to them.

There has been a great deal of tumult in Rome lately caused by labourers without work. Meetings were held in various parts of Rome in which strong language was used against the government. They were dispersed with difficulty and not without bloodshed. The rioters say that 20,000 families are without occupation and they demand work for *all or none*. Crispi, in the Chamber of Deputies said that foreign money (alluding to France) had been used to cause these dissensions, and disturb the public order at a critical moment for other ends than to obtain work for the unemployed, and that the government is willing to do its best for really indigent labourers. What "*its best*" means, those who know the penurious state of Italian finances, rendered worse by the African expeditions, and threats of European wars, can guess. One thing is certain, that though Italians pretend to know a great deal about *political economy*, however strong they may be in theory, they are uncommonly weak in the practical part. Only one branch of industry has been developed recently in Rome, namely, building, and that has been carried on to a degree that has outreached utility, and with government aid and approval. This drew thousands of workmen from all parts of Italy into Rome, who found it for the moment more profitable, thus filling the city with poor people taken away from other industries throughout the country. Thus this movement tended to destroy that division of labour which is one of the principal sources of prosperity for a nation. For a few years the building mania increased because of the demand for houses, and so far all went well ; but now that demand has been satisfied and all the labourers employed up to this are without work. They call for work, work, but cannot get it. The Italian government has too many Freemasons in its employment to take in paid masons.

M. HOWLETT.

DOCUMENTS.

ADDRESS OF ST. PATRICK'S COLLEGE, MAYNOOTH, PRESENTED
TO HIS HOLINESS, POPE LEO XIII., ON THE OCCASION OF
HIS SACERDOTAL JUBILEE.

BEATISSIME PATER,

Nos, Superiores, Professores, Alumni, Collegii Manutiani Sancto Patritio dicati, ad sacros pedes tuos provoluti, enixe Te obsecramus, ut hac tam optata tamque felici occasione, cum ex toto terrarum orbe filii Tui fideles devotique ad Te confluunt, nobis quoque liceat summo studio Tibi gratulari, quod Dei beneficio quinquagesimum jam annum a Sacro Sacerdotio accepto compleveris.

Nostram autem erga Te, Pastorem supremum, Doctorem Magistrumque infallibilem, fidem constantem et stabilem, summum amorem reverentiamque, hoc faustissimo tempore, laete ac libenter profitemur. Gratias insuper Deo optimo et habemus et agimus, quod in tantis difficultatibus tantisque periculis tum societati generis humani tum religioni imminentibus, ecclesiam suam summe dilectam Tibi regendam commiserit, defensori forti, custodi semper vigilantanti. Gaudemus enim vehementerque laetamur, quae fuerint optima et splendidissima in antecessoribus tuis, ea omnia in Te claritate quadam insigni ac gloria elucescere.

Nam ad eam animi elationem, quae in discrimine et labore cernitur, studium ecclesiae regendae ac docendae assiduum, ingenium praestantissimum, eruditio vere praeclara, rerum constantissime sapientissimeque gerendarum scientia, adeo accesserunt ut admirationem omnibus, nobis autem caeterisque filiis Tuis gloriam laetitiamque ingentem attulerint.

Tam brevi quidem tempore, ex quo ovibus Christi pascendis, tutandis, regendis praefectus es, mira quaedam et fere inaudita Pontificatum Tuum illustrarunt. Ita enim Te prudentem atque rerum gerendarum peritum praeuisti, ut potentissimi principes deposito odio illo, quo in Sanctissimam Sedem et Supremum ecclesiae Caput ferebantur, abrogatisque nefandis legibus quas contra jura et libertatem ecclesiae tulerant, ipsi iidem Te iudicem arbitrumque aequissimum deligerent, qui solus, pro veneranda Tua auctoritate, difficillima negotia et controversias maxime contortas, atrocissimo bello depulso, componere posses. Quod quam feliciter e venerit, totius orbis Christiani plausus atque admiratio testantur.

Mala demum foedissima pericalaque formidolosa in hominum societatem ab hominibus pravis et scelestis intenta, Litteris Encyclicis Allocutionibusque Tuis ita reprehendendo coarguisti, ut errores his praesertim temporibus tam late grassantes tardares atque retunderes. Quod quidem magno est documento, quam mire sapienterque Deus bono et utilitatibus hominum non solum in supernaturali ordine sed etiam in naturali prospexerit, instituto Romanorum Pontificum primatu quamque firmum et fidei et morum praesidium in sanctissima Romana ecclesia "Omnium ecclesiarum matre et magistra," collocaverit.

In hanc quoque rem, beatissime Pater, cura cogitationeque summa incubuisti, ut qui ad sacerdotium parantur instruunturque, scientia et institutis idoneis quam perfectissime informarentur, quo melius munera sua gravia peragerent, magisque inter homines, pollerent. Quamobrem maximas Tibi agimus gratias, nec nos soli sed quotquot sunt ubique terrarum seminariorum et magistri et discipuli quod tantam operam tantumque studium navasti, ut disciplinae tam theologicae quam philosophicae ad vera Sancti Thomae Angelici Doctoris principia revocatae traderentur. Quâ in re existimamus jure gloriari nos posse quod animo maxime alacri, diligentia acerrima, voluntate propensissima, voci Tuae paternae obtemperaverimus.

Plurimis porro etsi laboribus curisque anxiiis semper occuparis, nemo est quin miretur quantum sollicitudinis amorisque in singulas imperii Tui partes, quod in ultimos fines terrae usque patet, nulla praetermissa occasione, praestiteris. Nec patriae nostrae, omnium gentium Tibi religionique fidelissimae, in primis es oblitus, nuperrime enim virum sapientia et bonitate praestantem ad amorem Tuum paternum nobis manifestandum, legatum huc misisti.

In ipsum denique nostrum seminarium, paucis abhinc annis, cogitationes Tuas mentemque benevolam, quo magis utilitate pietateque firmaretur, episcopis Hibernicis Romae deliberantibus, benignissime direxisti.

Quorum omnium beneficiorum gratiam habemus maximam Deumque etiam atque etiam precamur et imploramus ut diu Te salvum servet eadem qua semper rexisti, sapientia constantiaque eximia, vita autem curis et molestiis minus gravi, suam ecclesiam gubernaturum.

Humillime tandem petimus ut, pro tuo paterno multumque benevolenti erga nos animo, munusculum, tanquam indicium quoddam et argumentum quamvis impar nostri in Te amoris quod, cum his litteris, singuli collatis pecuniis libentissime mittimus, accipere digneris.

Pedes igitur tuos sacros iterum deosculantes Sanctitatem Tuam ut nobis Benedictionem Apostolicam largiatur supplices rogamus,

Sanctitatis Tuæ

Humillimi et Devotissimi Filii et Famuli.

REPLY.

His Eminence Cardinal Rampolla, Secretary of State, has by order of His Holiness Leo XIII. sent the following reply to the President, the Very Rev. Dr. Browne, who presented the College address to the Holy Father on the occasion of his recent visit to Rome.

RME DOMINE.

Gratulationes et munera, quibus istud Collegium Beatissimo Patri quinquaginta annos a Sacerdotio suscepto explenti amorem et devotionem testari studuit, Sanctitas sua pergrato animo excepit. Pro ea enim qua in Scholis addictos tum Rectores, tum Professores, tum juvenes prosequitur benevolentia summopere laetatur cum eorum fidei et venerationis recepit documenta. Quare jussit me vobis debitas referre gratias, ac dum a Deo ferventer petit ut Collegium ipsum majora in dies disciplinae, doctrinae ac virtutum specimina edere valeat, Tibi, Rme Domine, ac singulis Professoribus ac alumnis Apostolicam Benedictionem ex intimo corde depromptam peramanter impertit.

De his Te certiolem reddens peculiaris meae propensionis sensus Tibi testor et fausta quaeque ac jucunda a Domino adprecor.

Dominationis Tuæ

Addictissimus

M. CARD. RAMPOLLA.

Adm. Rmo. Dmo. ROBERTO CANONICO BROWNE,

Praesidi Collegii Manutiani,

Maynooth (Irlanda.)

Romae, die 10 Martii, 1888.

LEO XIII. GRANTS TO THE BISHOPS, AS A JUBILEE FAVOUR, THE PRIVILEGE OF WEARING THE VIOLET-COLOURED CAP.

CONCESSIO BIRRETI VIOLACEI.

LEO PP. XIII.

Ad perpetuam rei memoriam. Praeclaro divinae gratiae munere effectum est, ut Sacerdotalis Nostrae consecrationis diem quinquaginta-

gesimo anno redeuntem, frequenti Episcoporum Venerabilium fratrum Nostrorum corona septi, innumero fidelium coetu stipati, quin et universo christiano orbe gestiente, celebrare potuerimus. Cui tantae celebritati fastigium impositum est maioribus caelitem honoribus, quos divino Spiritu adspirante suprema auctoritate Nostra nonnullis eximiae sanctitatis viris solemniter ritu attribuimus. Quae quidem omnia non uno Nobis nomine grata et pericunda fuerunt. Primo enim in spem adducimur, fore ut fidelium precibus ac novensilium Sanctorum intercessione propitiatus Deus, tot tantisque, quibus humana premitur societas, malis opportuna afferat remedia, optatamque mundo pacem ac tranquillitatem largiatur. Deinde vero ex eo laetamur, quod innumerabiles observantiae et obsequii significationes, quibus Nos toto orbe fideles unanimi consensione persecuti sunt, tum ostendunt et antiquam pietatem et Apostolicae Sedis amorem christianis pectoribus alte manere defixum, tum in summam Venerabilium Fratrum sacrorum Antistitum laudem cedunt, quorum opera ac virtute in populis sibi commendatis et concreditibus in tanta temporum perversitate ita viget ac floret catholicae religionis cultus, et huic Sedi ac Romano Pontifici sunt animi addicti atque coniuncti. Nos ne fausti huius eventus memoria intercidat, atque ut publicum aliquod benevolentiae Nostrae testimonium Venerabilibus Fratribus exhibeamus, externo honoris insigni universos terrarum orbis Antistites exornandos censuimus. Quare hisce litteris Apostolica auctoritate Nostra perpetuum in modum concedimus, ut universi Patriarchae, Archiepiscopi et Episcopi birreto violacei coloris hoc futurisque temporibus uti libere et licite possint et valeant. Hoc ita illis proprium volumus, ut alius, qui Episcopali dignitate non sit insignitus, eiusmodi ornamento nullatenus potiri queat. Non obstantibus Constitutionibus et sanctionibus Apostolicis, ceterisque omnibus, licet speciali et individua mentione ac derogatione dignis, in contrarium facientibus quibuscumque. Datum Romae apud Sanctum Petrum sub Annulo Piscatoris die III februarii, MDCCCLXXXVIII Pontificatus Nostri Anno Decimo.

M. CARD. LEDOCHOWSKI.

NOTICES OF BOOKS.

EXPLANATION OF THE PSALMS AND CANTICLES IN THE DIVINE OFFICE. By S. Alphonsus Liguori, Doctor of the Church. Translated by the Rev. T. Livius, C.S.S.R., with a Preface by His Eminence Cardinal Manning. London: Burns & Oates, Limited. New York: Catholic Publication Society Company.

A priest is ordained for the greatest glory of God. This is his vocation. There is not on earth an office higher or a power greater, than it implies. And as are a priest's office and power, so also ought to be the perfection of his sanctity. So the Catholic Church teaches in her Ritual, and so the bishop warns the Ordinandus in the very act of conferring the priesthood.

And no wonder. A priest's dangers are great and his responsibilities many. He is set up on high, and must have a balance to preserve his equilibrium. He is placed upon a pinnacle and he needs a poise. And if the balance and the poise be not forthcoming, assuredly he will fall.

But if a priest's dangers be great, his helps, both general and special, are greater. First amongst them, and beyond all doubt the most important, is his daily Mass. Second, and next to Holy Mass the most special, is the Divine Office. The recitation of the Divine Office is one of the most important duties of a priest, and one too that is of daily recurrence. To enable all those who, by the duty of their state, are bound to this daily recitation, "to do so with merit and profit to their own souls," is the object of the important volume before us.

Fr. Livius' book is a translation of St. Liguori's Commentary on the Psalms. This work, although composed by St. Alphonsus "under the pressure of heavy Episcopal cares, old age, and much bodily infirmity," was nevertheless received with acclamation by the Theologians of the day. It obtained, moreover, the special recognition of being referred to by name, in the Decree of March 23rd, 1871, which declared St. Alphonsus a Doctor of the Church.

In his translation Fr. Livius has slightly modified, and in modifying has, we think, improved upon the plan of the original work. In the latter the text of the Psalms is given in large type, and in a smaller, alternate translation and paraphrase, or both combined, with now and then parenthetical remarks by way of comment or criticism;

whereas in the former we find the text and English translation in small type side by side, while underneath in larger type are such elucidations of the text as the obscurity of particular passages demand. There are also occasional foot-notes, some of which [are borrowed from the French translation of Père Dujardin, C.S.S.R.

We desire to call attention to the Translator's Introduction, into which is compressed much valuable information. Here the design of the work is explained; attention is called to the obscurity and consequent difficulty of understanding many of the Psalms; various interesting questions touching the relative merits of the original Hebrew text, and the versions are discussed with such enlargement as the subject required: a passing word is devoted to an examination of the authorship of the Psalms, their titles, and the way in which they were written, whether in verse or in prose; and lastly the attention and devotion which should accompany the recitation of the Holy Office is made the subject of a few reflections.

Nor has Fr. Livius overlooked that interesting question—Which form of the Psalter have we in our Breviaries? There are three forms of the Psalter.

(1.) The Roman Psalter, which is a corrected form of the old edition of the Psalter as existing in the *Vetus Itala*. This correction was made by St. Jerome, at Rome, in accordance with Lucian's *κουργή* edition of the Septuagint: but only "cursim et magna tantum ex parte." By special permission the Chapter of the Basilica of St. Peter's still use this *Psalterium Romanum* in reciting the Divine Office.

(2.) The Gallican Psalter (so called probably because first used in the Churches of Gaul) is a second and more carefully executed correction, also by St. Jerome, of this same Psalter of the original *Itala*. The correction was made at Bethlehem, in 398, in accordance with the Hexaplar of Origen. This form of the Psalter is retained in our Vulgate and is embodied in our Breviaries.

(3.) We have St. Jerome's own Psalter, as it is called. This form is a direct translation from the Hebrew, and was made chiefly for controversial purposes. The Church, for prudent reasons, does not use it in her public offices.

We shall now conclude this rather lengthened notice, and we do so by recommending to the Clergy and intelligent Laity, in the strongest terms we can command, this excellent translation of an excellent work, and by offering our cordial thanks to Fr. Livius for his much-needed addition to English Sacred Literature.

CATHOLIC BIOGRAPHIES. THE ENGLISH MARTYRS. C.T.S. Publications. C.T.S. Publications and Reports.

THE Catholic Truth Society is performing a most useful work in providing good and cheap literature for the people at the lowest possible cost. The publications of the Society have contributed much towards fostering piety and devotion in Catholics, as well as dispelling the clouds of ignorance and prejudice which have hitherto been such an obstacle to the spread of Catholicity in England.

The volumes before us consist of various pamphlets, brought out separately in the first instance, and now offered to the public in collected form neatly bound in cloth, for the modest price of a shilling each.

The *Catholic Biographies* contains nine of the biographical series issued by the society. The public will be able to form a sufficiently accurate estimate of its merits, when we say that amongst the writers are to be found such names as the Hon. Justice O'Hagan, Rev. Arthur Ryan, and the late Bishop of Hexham and Newcastle.

The *English Martyrs* treats of the lives of some of those who shed their blood for the faith in the reigns of Henry VII. and Elizabeth, and was issued on the occasion of the publication of the recent decree for their beatification. These lives are most interesting reading, and will do much, not only to promote the veneration of these champions of the faith, but also to spread abroad information on a subject about which Englishmen appear to be still profoundly ignorant.

The other two volumes give specimens of literature of a lighter character than had been hitherto published by the Society. They also contain defences of points of Catholic doctrine liable to frequent attack by Protestants; and the articles on Purgatory and Transubstantiation may be read with profit by the ablest and most learned Catholics.

The works of the Society are issued so cheaply that they are brought within the reach of all; and we are glad to find that already they are obtaining a large circulation even in this country.

A SHORT RETREAT IN PREPARATION FOR EASTER.

THE object of this little work is, as the author tells us in the Introduction, to lead Religious "into the inmost recesses of the suffering heart of Jesus, to move them to imitate the sublime virtues of which he gives us such an admirable example in His bitter passion, and to make them ready for the resurrection of our

Blessed Lord." It contains a number of meditations which conduct us through the chief incidents connected with the passion and death of our Blessed Saviour. Every page of the little work breathes forth a love which reminds us of the writings of St. Francis. Its appearance at this time is most opportune, and we may venture a hope that its circulation will not by any means be confined to Religious communities.

INSTITUTIONES PHILOSOPHIAE SCHOLASTICAE AD MENTEM DIVI THOMAE AC SUAREZII. Auctore P. Josepho Mendive, Jesu Sacerdote. Vallisoleti, 1887.

WE defer a lengthy review of Fr. Mendive's excellent book until we have the complete work in our possession. The three volumes already published are specially remarkable for their lucid style and thoroughly scientific division of the subject matter. Few persons acquainted with the study of philosophy would prefer other qualities in a philosophical treatise.

ANNALES DE PHILOSOPHIE CHRETIENNE, Revue Mensuelle.
Paris: Au Bureau, 20, Rue de La Chaise.

THE numbers of this monthly review, which have appeared since our last notice of it, are full of interest for the philosophical student. We would call special attention to the reports they contain of the sessions of the Society of St. Thomas of Aquin. In those reports the relation of the philosophy of the Angel of the schools to the principles of physical science, is discussed by men who have attained world-wide distinction in both. Important results are thereby secured. The harmony between the different departments of sound philosophy becomes manifest, and the intellectual confusion, arising from the unwillingness of many to recognise such a harmony, is prevented.

T. G. J.

RELIGIO VIATORIS. London: Burns & Oates.

THE author of this volume presents us in a popular form with the reasons upon which we ground the faith that is in us. There are few, we would think, who would not like to come across occasionally such a brief yet satisfactory account of the motives of belief of the Christian who is wending his way through this life to the Land of Promise. Seeing the great questions of Religion treated of in almost every magazine, hearing them oftentimes discussed by men of opposite views, one is instructively led to study them, one feels a new interest in investigating the primary truths upon which the fabric of his faith is raised.

PICTORIAL LIVES OF THE SAINTS. New York: Benziger Brothers.

The approbation of the Holy Father, and the numerous letters of recommendation prefixed to the book, are a sufficient guarantee of its worth. The first twenty pages are occupied with an explanation of the movable feasts with a short reflection suitable to each. Then follow the lives of the saints in the order in which their feasts occur. The matter of the book is taken from Butler's *Lives*, and the compiler has to a great extent surmounted those obstacles that render the task of an abridger so difficult. His style is easy, and devoid of that abruptness which generally characterises compendiums. To each life is appended a short prayer to the saint or a reflection suggested by the practices and virtues for which each saint is remarkable.

The illustrations are exceedingly good, but it is to be regretted that so much space has been devoted to them, and so much valuable matter omitted to make place for them.

EMMANUEL; OR, THE INFANCY AND THE PASSION OF OUR LORD JESUS CHRIST REPRODUCED IN THE TABERNACLE.
By Mrs. Abel Ram. London: Burns & Oates (Ltd.)

In this tastefully edited work of 283 pages, the devout reader will find abundant and solid food for meditation, dressed in that simple elegance of language which one likes to meet with in spiritual books. The arrangement of the matter in each chapter, and the deep spirit of thoughtful devotion that pervades almost every sentence of the entire volume, render it specially suitable for the exercises of mental prayer. The leading mysteries and the few events recorded in connexion with our Lord's life before He entered on His public mission, together with the moving incidents that led up to and attended His Crucifixion, are described in impressive and unaffected language; and the practical reflections they naturally suggest are, briefly and with unflinching unction, conveyed to the mind of the reader without the least mental strain. In accordance with the most approved method of meditation, each event is, first of all, localized and a vivid picture is drawn of the surroundings in which it took place; it is then minutely described, and a touching comparison is instituted between its various phases and certain characteristics and aspects of the not less real life of our Lord in the Tabernacle; pious resolutions are suggested; and each chapter closes with a suitable prayer. While this delightful manual is in the hands of an earnest reader, the mind will never lack copious

matter for reflection, and will possess an easy and natural means of formulating its pious resolves and affections.

For retreats, for visits to the Blessed Sacrament, and as an everyday book of meditations, *Emmanuel* will be found a very valuable acquisition. E. M.

REQUIESCANT; A LITTLE BOOK OF ANNIVERSARIES. By Mary E. S. Leathley. With an Introduction by Very Rev. Canon Murnane, V.G. London: Burns & Oates.

As years pass away, the number of deceased friends having strong claims on our prayers is gradually augmented, until, in the end, it becomes impossible for us to remember explicitly in our daily devotions, more than a few of the nearest and dearest. This is the experience that led to the compilation of the above handsome and useful work. "It is a birthday book of the dead, and will remind us of the days when we must send our spiritual gifts to those who are gone before us." At the top of each page is printed the day of the month; the names of the saints whose feasts occur on that day, stand next; then follow vacant spaces for the insertion of the names of the dead whom we wish to remember specially in our prayers, indulgenced aspirations are next given; and, at the foot of the page, is cited some wise saying or salutary admonition taken from the writings of one of the saints. This method is excellent; it facilitates the work of the memory, and ensures greater intensity of devotional feeling in our prayers.

Every Catholic family ought to possess a copy of this attractive manual, which will at once serve as a most reliable obituary record and as a useful book of piety. E. M.

THE CATHOLIC DOCTRINE ABOUT HELL. Translated from Hurter's Dogmatic Theology by Kenelm Digby Best, Cong. Orat. London: Burns & Oates.

In this little pamphlet is contained the pith and marrow of the orthodox teaching regarding the fire and pains of Hell. It is a learned and clear exposition of all the main points of doctrine, the scholastic controversies being merely touched upon. Preachers will find it eminently useful. E. M.

AUGUSTUS MARCEAU. Translated from the French of the Rev. Claudius Mayet, S.M., by Alice Wilmot Chetwode. Dublin: M. H. Gill & Son.

* THIS is a translation from the French, in which is traced the career and conversion of a strong-minded and earnest man from irreligion to

Catholicity, together with an account of his valuable services to the Church after he had become one of her members. It was he who took the command of the first ship for the service of Catholic missions in the Central Pacific, where his saintly life, and ceaseless labours in the cause of religion gave encouragement and edification to all.

To the translator English readers are under a deep debt of gratitude, for having supplied them, in their own language, with an interesting story of a very useful life.

THE CATHOLIC HOME ALMANAC FOR 1888. Fifth Year. New York : Benziger Brothers.

“OUR little budget of stories, poems, and sketches, we trust, will please you all, and serve not only to beguile a leisure hour, but teach some simple lesson of faith, of love, of self-denial.” The modest hope conveyed in a prefatory note, containing those words is far under what this beautiful annual might pretend to. It is rare, indeed, to find the full chronology of the year so artistically enlivened as it is in the almanac before us. The letter-press is superior and wonderfully varied as to topics. The pictures and poetry are as simply beautiful as they are truly elevated and Catholic.

ELEMENTS OF HYGIENE AND SANITATION FOR THE USE OF SCHOOLS AND COLLEGES. By John Campbell, M.D. Dublin: Gill & Son.

DR. CAMPBELL'S work was written to serve as a text book of Hygiene for his classes in the training colleges for National School Teachers. The importance of the subject matter, and the manner of treatment will, doubtless, secure a much wider circle of readers.

The main purpose of the book is to give popular instruction “in the art of preserving health and preventing disease.” This end the author, who discusses the various subjects in clear and simple language, has certainly attained; and the reader who, with ordinary attention, goes through the volume will certainly have acquired a large store of interesting and useful knowledge on subjects demanding the attention of all.

RESEDA; OR, JOYS AND SORROWS. Translated from the French of Zenaïde Fleuriot by A. W. Chetwode. Dublin: M. H. Gill & Son, 1888.

WITH much pleasure and profit we have read through the pages of this work. From our previous knowledge of the translator, we expected to find *Réséda*—what in reality it is—a story full of interest,

elevating in its tone, and eminently suited to inculcate the love and practice of virtue.

Too much praise cannot be given to Miss A. W. Chetwode for the noble efforts she has made to enrich our literature by good moral tales. We thoroughly appreciate the spirit which prompted their publication, and feel confident that by them, much will be done to repair the sad havoc caused by current literature.

SISTER ROSE, AND THE MASS OF REPARATION. By Rev. Mother Mary-of-the-Cross. Translated from the French by Rev. F. M. Geudens, C.R.P. London: Burns & Oates.

To Catholics, who desire to make some return of love to Jesus in the Blessed Eucharist, this little volume will be most acceptable. Its object is to spread a devotion by means of which pious souls can give to God that glory, of which indifferent Catholics would deprive Him, by neglecting to hear Mass on Sundays and holidays, or by assisting thereat in a careless manner. The work consists of three parts. The first gives a short sketch of the life of Sister Rose, who has done much to spread this devotion; the second explains the origin and object of the Mass of Reparation; while in the third part may be found the method of hearing Mass according to St. Leonard of Port Maurice, most suitable for the present purpose.

A TREATISE OF PRAYER. By The Blessed John Fisher, Bishop and Martyr. A Reprint of an old translation. Edited by a Monk of Fort-Augustus. London: Burns & Oates (Limited). New York: Catholic Publication Society Co., 1887.

This treatise on Prayer was written by Bishop Fisher about the year 1520, while he was still living a life of retirement and fulfilment of his episcopal duties. It is divided into three parts, and treats in order of "the necessity, fruits, and manner of prayer."

The strong arguments adduced to prove its necessity; the clear exposition of the nature of the fruits which may be reaped from its practice; and the practical instruction on the "manner of prayer," combine to make the work valuable."

We would much prefer that this treatise were presented in a more modern style. In its present form, it will be uninviting and for the most part useless for those, who most need the valuable instruction given therein.

THE IRISH ECCLESIASTICAL RECORD.

MAY, 1888.

LEARNING IN IRELAND BEFORE ST. PATRICK— CORMAC MAC ART.

MANY writers have asserted that there was not only no literary culture of any kind in Ireland before the time of St. Patrick, but that even the use of written characters was quite unknown in pre-Christian Ireland. We have no intention of discussing this wide question in all its various aspects. We think, however, without becoming too learned, it can be clearly shown, by examining the history of even one single monarch, that considerable progress had been made in pagan Ireland both in the arts of war and peace at least two centuries before the advent of St. Patrick to our shores.

The reign of Cormac Mac Art furnishes, perhaps, the most interesting chapter in the history of pre-Christian Ireland. He was, we think, the greatest king that ever reigned in ancient Erin. He was, as our poets tell us, a sage, a judge, and a scholar, as well as a great king and a skilful warrior. His reign furnished, indeed, many rich themes for the romantic poets and story-tellers of subsequent ages, in which they greatly indulged their perfervid Celtic imagination. But the leading facts of his reign are all within the limits of authentic history, and are provable by most satisfactory evidence.

Cormac was the son of Art the Solitary, or the Melancholy, as he is sometimes called, and was grandson of the celebrated Conn the Hundred-Fighter. Hence he is sometimes called Cormac O'Cuinn, as well as Cormac Mac Art. His father was slain about the year A.D. 195, in the great battle of Magh

Mucruimhe where, as at the battle of Aughrim in the same county, a kingdom was lost and won. Magh Mucruimhe was the ancient name of the great limestone plain extending from Athenry towards Oranmore; and the spot where King Art was killed has been called Tulach Art even down to our own times. It was between Oranmore and Kilcornan, and close to the townland of Moyvacla. The victor in this great battle was Lughaidh, surnamed Mac Con, who had been for many years a refugee in Britain, and now returned with a king of that country and a host of foreigners to wrest the kingdom from Art, who was his maternal uncle. The flower of the chivalry of Munster perished also on that fatal field; for the seven sons of Oilíoll Olum who had come to assist King Art, their mother's brother, were slain to a man on the field or in the rout that followed.

Fortunately for young Cormac, the king's son, he was at that time at fosterage in Connaught, probably with Nia Mor, who was his cousin, and one of the sub-kings of the province at that time. So Mac Con, the usurper, found no obstacle to prevent him assuming the sovereignty of Tara; and we are told that he reigned some thirty years, from A.D. 196 to A.D. 226.

Meantime young Cormac was carefully trained in all martial exercises, as well as in all the learning befitting a king, until he came to man's estate. Then he came to Tara in disguise, and according to one account, was employed in herding the sheep of a poor widow, who lived close to Tara, when some of the sheep were seized for trespassing on the queen's private green or lawn. When this case of trespass was brought before the king in his court on the western slope of the Hill of Tara, he adjudged that the sheep should be forfeited for the trespass. "No," said Cormac, who was present, "the sheep have only eaten of the fleece of the land, and in justice only their own fleece should be forfeited for that trespass." The bystanders murmured their approval, and even Mac Con himself cried out:—"It is the judgment of a king"—for kings were supposed to possess a kind of inspiration in giving their decisions. But immediately recognising Cormac, whom he knew to be in the country, he

tried to seize him on the spot. But Cormac leaped the mound of the *Claenfert*, and not only succeeded in effecting his escape, but also in raising such a body of his own and his father's friends, that he was able to drive the usurper from Tara. Mac Con fled to his own relatives in the South of Ireland, where he was shortly afterwards killed, at a place called Gort-an-Oir, near Cahir, in the Co. Tipperary.

So Cormac, disciplined in adversity, came to the throne in the year 227, A.D., according to the Four Masters.¹ During the earlier years of his reign he was engaged in continual wars with the provincial kings, who had yet to learn that Cormac was their master in fact as well as of right. We are told that he fought no less than fifty battles against the provincial kings to vindicate his own position as High King of Erin. The accurate Tighernach furnishes us with brief notices of these various battles against these refractory sub-kings. In one year he fought three battles against the Ultonians. In another he fought four times against the Momonians. The Leinster King Dunlaing, taking advantage of Cormac's absence from Tara, attacked the royal rath itself, and wantonly slaughtered thirty noble maidens with their attendants—thirty for each—who lived in a separate building on the north-western slope of Tara. Cormac promptly avenged this awful massacre by invading Leinster, and putting to death twelve sub-kings of that province, and besides he increased and enforced the payment of the ancient Borrumean or cow-tribute imposed by his predecessors on that province. The Ultonians, however, were his most inveterate foes; and twice, it seems, they succeeded in "deposing" him, that is, in driving him for some months from Tara. At length, however, the king gained a complete victory over his northern rivals, with the aid of Tadhg, a grandson of Oilioll Olum, and his Munster auxiliaries. Cormac rewarded the Munster hero by giving him, as he had promised, as much of the territory of Meath as Tadhg could drive round in his chariot from the close of the battle till sunset. The veteran hero, spent with loss of blood and battle toil, still contrived to drive his chariot

¹ It was A.D. 218 according to Tighernach.

round a district extending from Duleek to the Liffey, which was afterwards called Cianachta—the land of Cian's descendants. Tadhg's father was Cian, son of Oilioll Olum, hence the name.

Cormac, now undisputed master of his kingdom, took measures to preserve the public peace and secure the prosperity of his dominions. He was the first, and we may say also, the last king of Erin, who maintained a standing army to check the arrogance of his turbulent sub-kings. This Fenian militia was, it is said, modelled after the Roman legions, which Cormac might have seen or heard of at the time in Britain. They were quartered on the people in winter; but in summer they lived on the produce of the chase, and gave all their leisure to martial exercises. By this means they became most accomplished in all feats of arms, and the fame of these Fenian heroes has come down to our own time in the living traditions of the people. The celebrated Finn Mac Cumhail was their general—a poet too, it was said, he was, and a scholar, as well as a renowned warrior. Ossian, the hero-poet, was his son, and the brave and gentle Oscar, who fell in the fatal field of Gavra, was his grandson.

We are told, too, that Cormac kept a fleet on the sea for three years, and doubtless swept away the pirate ships of Britain and the islands that used to make descents from time to time on the eastern coasts of Ireland.

But it is with the literary history of King Cormac's reign we are most concerned, and to this we invite the special attention of the reader. His first work was to re-establish the ancient Feis of Tara.

Tara even then had been the residence of the High Kings of Erin from immemorial ages. Slainge, the first king of the Firbolgs, was its reputed founder, and all the kings of that colony, as well as of the Tuatha De Danaan and Milesian race, had generally dwelt on the same royal hill. Ollamh Fodhla, one of the most renowned kings in the bardic history, "reigned forty years and died in his own house at Tara." It is said that this king was the first who convened the great Feis of Tara to legislate in solemn assembly for all the tribes of Erin. O'Flaherty adds that the same ancient monarch

founded a "Mur Ollamhan" or college of learned doctors at Tara; but Petrie could find no authority for this statement except the term "Mur Ollamhan," which might, however, simply mean the *mur*, or fortified house of Ollamh Fodhla himself.

During the shadowy period that follows down to the Christian era, we hear little of Tara, even in bardic history. An undoubtedly historical king, Tuathal Teachtmair, about the year 85 of the Christian era, took a portion of each of the four provinces to make a mensal demesne for the High King of Tara. He convened the states of the kingdom, too, on the royal hill in solemn assembly, and induced the assembled kings and chiefs to swear on all the elements that they would always yield obedience to the princes of his race.

The Feis of Tara, then, was in existence before the time of Cormac; but it was seldom convened and had almost fallen into disuse. Cormac it was who made arrangements for the regular meetings of this great parliament of the nation, and provided adequate accommodation for the assembled notables. Here we are on firm historic ground, and can enter into more minute details with security.

The object of this Feis of Tara was mainly three-fold.¹ First, to enact and promulgate what was afterwards called the *cain-law*, which was obligatory in all the territories and tribes of the kingdom, as distinguished from the *urradhus*, or local law. Secondly, to test and sanction the Annals of Erin. For this purpose the local Seanachies or historians brought in a record of the notable events that took place in their own territories. These were publicly read for the assembly, and when duly authenticated were entered on the great record of the King of Tara, called afterwards the "Saltair of Tara." Thirdly, to record in the same great national record the genealogies of the ruling families, to assess the taxes, and settle all cases of disputed succession among the tribes of the kingdom. Too often was this done by the strong hand; but it was Cormac's idea to fix the succession, as far as possible,

¹ See O'Curry's *Lectures*, vol. II. page 14, and Keating, *Reign of Tuathal Teachtmair*.

according to definite principles amongst the ruling families. The neglect of a strong central government to enforce this most wise provision was one main cause of the subsequent distracted state of the kingdom.

This great national assembly, convened for these purposes, met once every three years. The session continued for a week, beginning the third day before, and ending the third day after November Day. When so many turbulent chieftains, oftentimes at feud amongst themselves, met together it was necessary to keep the peace of Tara by very stringent regulations, enforced under the most rigorous penalties. It is to Cormac's prudent forethought we owe these regulations, which were afterwards inviolably observed as the law of Tara. Every provincial king and every sub-king had his own fixed place allotted to him near the High King by the Marshals of Tara; and every chief was bound to take his seat under the place where his shield was hung upon the wall. Brawling was strictly forbidden, and to wound another was a capital crime.

In order to provide suitable accommodation for this great assembly, Cormac erected the *Teach Míodhchuarta*, which was capable of accommodating 1,000 persons, and was at once a parliament house, banquet hall, and hotel. We have two accounts of this great building, as well as of the other monuments at Tara, written about nine hundred years ago—one in poetry the other in prose. The statements made by these ancient writers have been verified in every essential point by the measurements of the officers of the Ordnance Survey, who were enabled from these documents to fix the position and identity of all these ancient monuments at Tara.

"The *Teach Míodhchuarta*," says the old prose writer in the *Dinnseanchus*, "is to the north-west of the eastern mound. The ruins of this house—it was even then in ruins—are situate thus: the lower part to the north and the higher part to the south; and walls are raised about it to the east and to the west. The northern side of it is enclosed and small, the lie of it is north and south. It is in the form of a long house, with twelve doors upon it, or fourteen, seven to the west and seven to the east. This was the great house of a

thousand soldiers.”¹ We ourselves have lunched on the grass, green floor of this once famous hall, and we can of our own knowledge testify to the accuracy of this ancient writer. The openings for the doors can still be traced in the enclosing mound, and curiously enough, one is so nearly obliterated that it is difficult still to say whether there were six or seven openings on each side. The building was seven hundred and sixty feet long, and originally nearly ninety feet wide, according to Petrie’s measurements. There was a double row of benches on each side, running the entire length of the hall. In the centre there was a number of fires in a line between the benches, and over the fires there was a row of spits depending from the roof, at which a very large number of joints might be roasted. There is in the *Book of Leinster* a ground-plan of the building, and the rude figure of a cook in the centre turning the spit with his mouth open, and a ladle in his hand to baste the joint. The king of Erin took his place at the head of the hall to the south surrounded by the provincial kings. The nobles and officers were arranged on either side according to their dignity down to the lowest, or northern end of the hall, which was crowded with butlers, scullions and retainers. They slept at night under the couches or sometimes upon them.

The appearance of Cormac at the head of this great hall is thus described in an extract copied into the *Book of Ballymote* from the older and now lost *Book of Navan* :—²

“Beautiful was the appearance of Cormac in that assembly. Flowing and slightly curling was his golden hair. A red buckler with stars and animals of gold, and fastenings of silver upon him. A crimson cloak in wide descending folds around him, fastened at his neck with precious stones. A neck torque of gold around his neck. A white shirt with a full collar, and intertwined with red gold thread, upon him. A girdle of gold inlaid with precious stones was around him. Two wonderful shoes of gold, with golden loops, upon his feet. Two spears with golden sockets in his hands, with many rivets of red bronze. And he was himself besides symmetrical and beautiful of form, without blemish or reproach.”

¹ See Petrie’s *Antiquities of Tara Hill*, p. 129.

² I.e. *The Book of the Ua Chongabhala*, kept probably in ancient times at Kildare.

This might be deemed a purely imaginary description if the collection of antiquities in the Royal Irish Academy did not prove beyond doubt that similar golden ornaments to those referred to in this passage were of frequent use in Ireland. In the year 1810 two neck torques of purest gold similar to those described above were found on the Hill of Tara itself, and are now to be seen in the Academy's collection.

"Alas," says an old writer, "Tara to-day is desolate, it is a green grassy land, but it was once a noble hill to view, the mansion of warlike heroes, in the days of Cormac O'Cuinn—when Cormac was in his glory."

Everything at Tara, even its present desolation, is full of interest, and reminds us of the days "when Cormac was in his glory." His house is there within the circle of the great *Rath na Riogh*. The mound where he kept his hostages may still be seen beside his Rath. The stream issuing from the well *Neamhrach*, on which he built the first mill in Ireland for his handmaiden, Ciarnaid, to spare her the labour of grinding with the quern, still flows down the eastern slope of Tara Hill, and still, says Petrie, turns a mill. Even the well on the western slope beside which Cormac's *cuchtair*, or kitchen, was built, has been discovered. The north-western *claenfert*, or declivity, where he corrected the false judgment of King Mac Con about the trespass of the widow's sheep may still be traced. The Rath of his mother, Maeve, may be seen not far from Tara, and to the west of the *Teach Miodhchuarta* may be noticed *Rath Grainne*, the sunny palace of his daughter, the faithless spouse of Finn Mac Cumhail.

O'Flaherty tells us on the authority of an old poem found in the *Book of Shane Mor O'Dugan*, who flourished about 1390, that Cormac founded three schools at Tara—one for teaching the art of war, the second for the study of history, and the third was a school of jurisprudence. This is extremely probable, especially as Cormac himself was an accomplished scholar in all these sciences. This brings us to the literary works attributed to Cormac Mac Art by all our ancient Irish scholars.

The first of these is a treatise still extant in manuscript

entitled *Teagusc na Riogh* or *Institutio Principum*. It is ascribed to King Cormac in the *Book of Leinster* written before the Anglo-Norman Invasion of Ireland. It is in the form of a dialogue between Cormac and his son and successor Cairbre Lifeachair; "and," says the quaint old MacGeoghegan "this book contains as goodly precepts and moral documents as Cato or Aristotle did ever write." The language is of the most archaic type, but extracts have been translated and published in the *Dublin Penny Journal*.

A still more celebrated work, now unfortunately lost, the *Saltair of Tara*, has been universally attributed to Cormac by Irish scholars. Perhaps we should rather say it was compiled under his direction. "It contained," says an ancient writer in the *Book of Ballymote*, "the synchronisms and genealogies, as well as the succession of the [Irish] kings and monarchs, their battles, their contests, and their antiquities from the world's beginning down to the time it was written. And this is the *Saltair of Tara*, which is the origin and fountain of the histories of Erin from that period down to the present time." "This," adds the writer in the *Book of Ballymote*, "is taken from the *Book of Machongbhail*"—that is the *Book of Navan*, a still more ancient but now lost work. Not only does the writer in the ancient *Book of Navan*, and the copyist in the *Book of Ballymote*, expressly attribute this work to Cormac, but a still more ancient authority, the poet Cuan O'Lochain, who died in 1024, has this stanza in his poem on Tara :—

"He [Cormac] compiled the *Saltair of Tara*,
 In that *Saltair* is contained
 The best summary of history,
 It is the *Saltair* which assigns
 Seven chief kings to Erin of harbours, &c., &c.

And it is, indeed, self-evident to the careful student of our annals that there must have been some one ancient "origin and fountain" from which the subsequent historians of Erin have derived their information and existing monuments prove it to be quite accurate—concerning the reign of Cormac and his more immediate predecessors in Ireland. The man who restored the Feis of Tara, and who, as we

shall presently see, was also a celebrated judge and lawyer, was exactly such a person of forethought and culture as would gather together the poets and historians of his kingdom to execute under his own immediate direction this great work for the benefit of posterity. Keating tells us that it was called the *Saltair of Tara* because the chief Ollave of Tara had it in his official custody; and as Cormac Mac Cullinan's Chronicle was called the *Saltair of Cashel*, and the Festilogium of Aengus the Culdee was called the *Saltair na Rann*, so this great compilation was named the *Saltair of Tara*. This, as O'Curry remarks, disposes of Petrie's objection that its name would rather indicate the Christian origin of the book. The answer is simple—Cormac never called the book by this name, any more than the compilers of the great works like the *Book of Ballymote* or the *Book of Leinster* ever called those great compilations by their present names.

Cormac was also a distinguished jurist—of that we have conclusive evidence in the *Book of Aicill*, which has been published in the third volume of the Brehon Law publications. The book itself is most explicit as to its authorship, and everything in the text goes to confirm the statements in the introduction, part of which is worth reproducing here.

“The place of this book is Aicill close to Temhair [Tara], and its time is the time of Coirpri Lifechair, son of Cormac, and its author is Cormac, and the cause of its having been composed was the blinding of the eye of Cormac by Ængus Gabhuaidch, after the abduction of the daughter of Sorar, son of Art Corb, by Cellach, son of Cormac.”

The author then tells us how the spear of Aengus grazed the eye of Cormac and blinded him.

“Then Cormac was sent out to be cured at Aicill [the Hill of Skreen]. . . . and the sovereignty of Erin was given to Coirpri Lifechair, son of Cormac, for it was prohibited that anyone with a blemish should be king at Tara, and in every difficult case of judgment that came to him he [Coirpri] used to go to ask his father about it, and his father used to say to him ‘my son that thou mayest know’ [the law], and ‘the exemptions’; and these words are at the beginning of all his explanations. And it was there, at Aicill, that this book was thus composed, and wherever the words ‘exemptions,’ and ‘my son that thou mayest know,’ occur was Cormac's part of the book, and Cennfaeladh's part is the rest.”

This proves beyond doubt that the greatest portion of this *Book of Aicill* was written by Cormac at Skreen, near Tara, when disqualified for holding the sovereignty on account of his wound. It was a treatise written for the benefit of his son unexpectedly called to fill the monarch's place at Tara. The text, too, bears out this account. Cormac apparently furnished the groundwork of the present volume by writing for his son's use a series of maxims or principles on the criminal law of Erin, which were afterwards developed by Cormac himself, and by subsequent commentators. That the archaic legal maxims so enunciated in the *Book of Aicill* were once written by Cormac himself there can be no reasonable doubt; although it is now quite impossible to ascertain how far the development of the text was the work of Cormac or of subsequent legal authorities, who doubtless added to and modified the commentary whilst they left Cormac's text itself unchanged.

This *Book of Aicill*, the authenticity of which cannot, we think, be reasonably questioned, proves beyond all doubt that in the third century of the Christian era there was a considerable amount of literary culture in Celtic Ireland. These works are still extant in the most archaic form of the Irish language; they have been universally attributed to Cormac Mac Art for the last ten centuries by all our Irish scholars; the intrinsic evidence of their authorship and antiquity is equally striking—why then should we reject this mass of evidence, and accept the crude theories of certain modern pretenders in the antiquities of Ireland, who without even knowing the language undertake to tell us that there was no knowledge of the use of writing in Ireland before St. Patrick?

And is not such an assertion *a priori* highly improbable? The Romans had conquered Britain in the time of Agricola—the first century of the Christian era. The Britons themselves had very generally become Christians during the second and third centuries, and had to some extent at least been imbued with Roman civilization. Frequent intercourse, sometimes friendly and sometimes hostile, existed between the Irish and Welsh tribes especially. A British king was

killed at the battle of Magh Mucruimhe in Galway where Cormac's own father was slain. The allies of Mac Con on that occasion were British. He himself had spent the years of his exile in Wales. Captives from Ireland were carried to Britain, and captives from Britain were carried to Ireland. Is it likely then that when the use of letters was quite common in Britain for three centuries no knowledge of their use would have come to Ireland until the advent of St. Patrick in the fifth century of the Christian era?

There is an ancient and well founded tradition that Cormac Mac Art died a Christian, or as the Four Masters say, "turned from the religion of the Druids to the worship of the true God." It is in itself highly probable. Some knowledge of Christianity must have penetrated into Ireland even so early as the reign of Cormac Mac Art. It is quite a popular error to suppose that there were no Christians in Ireland before the time of St. Patrick. Palladius had been sent from Rome before him "to the Scots," that is the Irish, "who believed in Christ." Besides that intimate connection between Ireland and Britain, of which we have spoken, must have carried some knowledge of Christianity, as well as of letters, from one country to the other. King Lucius, the first Christian King of the British, flourished quite half a century before the time of King Cormac. Tertullian speaks of the Isles of the Britains as subject to Christ about the time that Cormac's father, Art, was slain at Magh Mucruimhe. There was a regularly organized hierarchy in England during the third century, and three of their bishops were present at the Council of Arles in 314.

Nothing is more likely than that the message of the Gospels was brought from England to the ears of King Cormac, and that a prince, so learned and so wise, gave up the old religion of the Druids, and embraced the new religion of peace and love.

But it was a dangerous thing to do even for a king. The Druids were very popular and very influential, and moreover possessed, it was said, dreadful magical powers. They showed it afterwards in the time of St. Patrick, and now they showed it when they heard Cormac had given up the old religion of Erin, and become a convert to the new worship

from the East. The king's death was caused by the bone of a salmon sticking in his throat, and it was universally believed that this painful death was brought about by the magical power of Maelgenn, the chief of the Druids.

“They loosed their curse against the king,
They cursed him in his flesh and bones;
And daily in their mystic ring
They turned the maledictive stones.

“Till where at meat the monarch sate,
Amid the revel and the wine,
He choked upon the food he ate
At Cletty, southward of the Boyne.”¹

So perished A.D. 267, the wisest and best of the ancient kings of Erin. Cormac, when dying, told his people not to bury him in the pagan cemetery of Brugh on the Boyne, but at Rossnaree, where he first believed, and with his face to the rising sun. But when the king was dead, his captains declared they would bury their king with his royal sires in Brugh:—

“Dead Cormac on his bier they laid;
He reigned a king for forty years,
And shame it were, his captains said,
He lay not with his royal peers.

“What though a dying man should rave
Of changes o'er the eastern sea;
In Brugh of Boyne shall be his grave
And not in noteless Rossnaree.”

So they prepared to cross the fords of Boyne, and bury the king at Brugh. But royal Boyne was loyal to its dead king; “the deep full-hearted river rose” to bar the way; and when the bearers attempted to cross the ford, the swelling flood swept them from their feet, caught up the bier, and “proudly bore away the king” on its own heaving bosom. Next morning the corpse was found on the bank of the river at Rossnaree, and was duly interred within the hearing of its murmuring waters. There great Cormac was left to his rest with his face to the rising sun, awaiting the dawning of that glory which was soon to lighten over the hills and valleys of his native land.

✠ JOHN HEALY.

¹ *Lays of the Western Gael.*

THE ACT AND THE HABIT OF PERFECT CHARITY.

WITHIN the spacious periphery of Dogmatic and Scholastic theology there are no two objects more sharply differentiated than the Act and the Habit of Sanctifying Grace. They are, indeed, closely allied and kindred one of the other, the “*dilectio Dei super omnia*” being the initiatory principle and the ultimate issue of both; and yet, as objective realities, they occupy towards each other the essentially incommunicable relations of cause and effect, and are in distinctly marked contrast, the one being transient and momentary, while the other is enduring and permanent. All this notwithstanding, there is not within the wide domain of Scholastic controversy any one distinction more frequently or more unfortunately forgotten or ignored—with the result that the disputants not rarely evolve from texts of Sacred Scripture and passages of the Fathers most unexpected and unintended meanings. A typical illustration may be found in the diverse interpretations of the text *Qui non diligit, manet in morte*, or of that other text *Si habuero omnem fidem . . . Charitatem autem non habuero . . . nihil mihi prodest*. Once for all: let us never fail to recollect “*justificationem [charitatem] sumi posse active, vel passive. Active est illa actio qua Deus aliquem efficit justum . . . Passive est terminus illius productionis, vel formalis qui ipsa est justitia; vel adaequatus qui est hominem justum constitui per illam justitiam.*” (Mazzella). The one is, like every act, fleeting—it no sooner comes into existence than it ceases to exist; the other is a state of continuous permanent duration. According to St. Paul, “*Charitas nunquam excidit:*” it is a “*donum physicum animae inhaerens,*” which, unless expelled by mortal sin, constitutes the life of the soul through time and eternity.

Not only are the Act and the Habit of Charity distinct from each other as objective realities, but they are also distinct as being objects of immeasurably different intrinsic value. The Habit, viewed merely as an equipment of the soul, is described by St. Thomas as the “*virtutum gemma,*

quae caeteras ornat et perficit; nuptiarum vestis, quam qui non habet, mittitur in tenebras exteriores, quam e contra qui gestat, multitudinem exiit peccatorum." Viewed in its ineffably mysterious effects, it is the most precious gift which God, in the fullest exercise of His Omnipotence, can bestow upon man; for it imparts the "consortium Divinae Naturae," and ennobles those upon whom He confers it into "haeredes quidem Dei, co-haeredes autem Christi." Hence the Fathers and theologians of the Church have always described the man possessed of the Habit of Charity as, in a true and literal sense, "a Deo deificatus."

Practically we have a similar unanimity amongst theologians when they expound the intrinsic value of the *Act* of Perfect Charity; but in estimating that value there is—what does not exist in the case of the *Habit*—a possibility of exaggeration. There were theologians—the illustrious Vasquez amongst them—who held that the Act of Perfect Charity is, itself, the "formal cause" of man's sanctification, just as light is the cause of brightness or as fire is the cause of heat. They maintained that the love which is the essence of Perfect Charity unites man with God, of physical necessity and *eo ipso* that it is possessed: that is to say, that man's Act of Charity, *virtute sua* and without further interposition on the part of God, remits man's mortal sin and confers upon him the Habit of Sanctifying Grace with all its supernatural accompaniments. Other theologians deemed it a more defensible theory to maintain that Perfect Charity or Contrition was what they designated a "partial cause" (or a "cause in part") of man's sanctification—verifying as it does the Scriptural "Convertimini ad me," which receives its crowning complement by the mere fulfilment of the Divine compact "et Ego convertar ad vos." The love involved in perfect reconciliation is, they argued, the coalition of man's love of God with God's love of man, to which joint production man contributes his share by the eliciting of an Act of Perfect Charity or Contrition. Of the two theories this latter is the more specious; but neither the one nor the other is defensible, inasmuch as both exaggerate and enormously overstate the intrinsic value of the Act, by attributing to it an unauthorised agency in the process of justification.

That the Act of Perfect Contrition is not only not the complete cause of justification (in the sense described), but is not even in any measure a partial formal cause, is manifest from the words of the Council of Trent which, speaking of Contrition (Sess. vi. chap. 6), tells us "*hanc dispositionem seu praeparationem justificatio ipsa consequitur*"—and what ranks no higher than a preparatory disposition cannot be legitimately magnified into a principle of causation. Again: the same Holy Council affirms (Sess. vi. chap. 7) that there is but one, single, "*unica,*" cause of justification—namely, the "*justitia Dei, non qua ipse justus est, sed qua nos justos facit;*" it is therefore the same cause that exclusively operates whether the subject upon whom justification is being conferred be capable of eliciting an Act of Contrition, or, as in the case of the infant at Baptism, be physically incapable of so doing. Furthermore, Suarez certifies (D. ix., s. ii.) that all theologians, with the exception of "*pauci ex antiquis,*" unhesitatingly admit that even the moderate measure of "*retractation*" which forms part of attrition, "*non requiritur essentialiter ad tollendum peccatum habituale,*" and De Lugo tells us that this is the "*sententia satis communis inter auctores nostrae Societatis—Suarez, Vasquez, et alii communiter.*" Of course these writers do not hold—for no Catholic could hold—that such retractation of sin as is involved in at least imperfect contrition can *de facto* be dispensed with, for "*hic contritionis motus fuit quovis tempore necessarius.*" (Trent). This necessity, however, is imposed by Divine ordinance, obedience to which cannot either wholly or partially withdraw from the "*unica causa justificationis*" the efficacy that belongs to it essentially and exclusively. Contrition, therefore, no matter in what degree or of what species, cannot be reputed as the formal cause of Sanctifying Grace: it is—in its highest appraisalment—a "*dispositio seu prae-paratio quam*"—from the most absolutely gratuitous mercy of God—"justificatio ipsa consequitur."

Most absolutely gratuitous: for, according to the "*communis antiquiorum et recentiorum sententia*" (as De Lugo testifies), neither a single Act of Perfect Contrition, nor any number of similar acts performed by any number of men

could compensate God "ad aequalitatem" for the injury done towards Him by one mortal sin. This is what theologians mean to impress when they asseverate that the "injuria peccati gravis est prorsus incompensabilis;" and it underlies the sayings of the saints that "when they have done all, they have done nothing." Had not God, therefore—"qui ponit in mari manum suam, et in fluminibus dexteram suam"—mercifully bound Himself to requite the Act of Perfect Contrition by an infusion of Sanctifying Grace, He might most freely and blamelessly refuse to do so, without inflicting on the contrite sinner the faintest shadow of injustice. "Absolute negamus," writes De Lugo, "Contritionem esse satisfactionem aequalem pro peccato, neque enim ulla pura creatura potest satisfacere aequaliter pro peccato, quantumvis multiplicet obsequia et actus intensissimos." In his treatise on the Mystery of the Incarnation the same writer adds: "Communis et vera sententia negat, non solum loquendo ex rigore justitiae . . . sed etiam loquendo de satisfactione aequali per condignitatem, et valorem moralem ad placandum Deum offensum." (D. v., s. i., n. 2). Layman's reasoning on the same subject is no less irresistible than compendious: "Injuriam Deo illatam ad aequalitatem compensare non possumus, tum quia ipsa animi motio, ac detestatio peccati, est donum Dei supernaturale; tum quia pia animi in Deum conversio, ipso jure creationis aliisque titulis ipsi debita est; tum quia peccator Dei infiniti offensam re ipsa compensare non potest, sed cum Dei auxilio *affectum* compensandi exhibet, quem, quasi pro facto Deus reputans, peccatum ex misericordia gratis remittit, ac delet, hominemque per gratiae sanctificantis infusionem sibi conciliat." (*De Sac. Pœnit.* T. vi., c. i., n. 2). Every word of this extract is pregnant with deep and pointed force.

The highest point, therefore, towards compensating God, to which the sinner can reach under the influence of the most potent actual grace—is to entertain an *affectus*, a craving thirst and desire, to compensate Him. He may, indeed, by this act establish a claim *de congruo* on the benignant consideration of a God "cujus misericordia superexaltat justitiam." Many of our eminent theologians deny this: "Si autem

gratia, jam non ex operibus; alioquin gratia jam non est gratia" (*Rom. xi., 6*); but, at the very best, there his claim must end. He cannot reach to, and therefore cannot repair, the injury which his sin has inflicted; and this is simply what the Sacred Scripture and the Fathers inculcate when they tell us that nothing that falls short of the satisfaction of the Son of God could purchase the redemption of man.

It follows that in contrast with the offence given by mortal sin, the most perfect contrition of which man is capable shrinks into comparative insignificance. As St. Thomas has it: "Offensa eo est major quo dignior est persona offensa et vilior offendens; sicut e contra satisfactio eo est minor quo dignior est persona cui offertur et vilior est persona a qua offeratur: cum ergo offensa crescat ex majestate infinita Dei et vilitate hominis peccantis; satisfactio vero debeat decrescere ex eadem hominis parvitate et excellentia Dei cui offeratur; consequens est nunquam posse satisfactionem puri hominis adaequare gravitatem offensae." (*Apud Lugo: D. v., s. 2*). Not only is there in Contrition an absolute inadequacy of atonement, but—within the legitimate limits—we may say of the ratio which it bears to the malice of sin what we are accustomed to say of ethical and moral contrasts—*parvum pro nihilo reputatur*. It is a something in the eyes of Divine Mercy, for, as the Council of Trent defines, "*impetrat veniam peccatorum;*" but in the eyes of Divine Justice, and as an attempt at reparation, it is most miserably inappreciable. So inappreciable indeed, and so far removed from veritable expiation, that, *from this point of view*, the condition of the contrite man differs only in degree of helplessness from that of the man who is merely attrite. Measured by the stretch of Divine Mercy which is necessary to overspan the gulf that separates both from God, and to rescue either of them from the effects of mortal sin, the difference between the two is almost imperceptible. The humility which has at all times characterised the most favoured servants of God arises from a deeply impressed consciousness of this theological truth, and of that other truth—that the difference between them and the vilest sinners is itself the effect of God's gratuitously conferred grace.

This consideration will enable us to understand more clearly what must have oftentimes appeared to us incredible—the readiness with which God can extend pardon to the sinner who receives the Sacrament of Penance after no further effort to make reparation than is barely sufficient for attrition. In the case of the contrite man, whose soul is animated and actuated by a pure love of God, we discover less difficulty—although, in strict truth, the *title* of each is little better than an empty-handed appeal to gratuitous mercy. St. Paul describes all just men indiscriminately as “*justificati gratis per gratiam ipsius*” (*Rom.* 3.) Neither Contrition nor Attrition founds a claim to pardon, “*ob condignitatem operis,*” for “*condignitas operis*” is beyond the sphere of all those whose souls have not yet been clothed in the Habit of Grace. The concession of Sanctifying Grace is, therefore, in the one case and in the other, a concession which God could most justly withhold, just as He might (according to the Jesuit view referred to above) impart it to a man who is neither contrite nor attrite. It is another illustration of the parable of the workers in the vineyard; no man suffers an injustice though the same daily “*denarius*” is given to the labourer of one hour and to the man who has borne the “*pondus diei et aestus.*” In this condition of absolutely uncontrolled indifference, God may please to be satisfied with whatsoever disposition He wills; and in the abundance of His mercy He is satisfied with attrition and the Sacrament. Nay, more, in the exuberant fulness of His mercy and considerateness for man’s weakness, attrition combined with the Sacrament of Penance has been exalted by Him to the dignity of true “*efficient cause,*” while contrition, no matter how perfect, always holds the lower rank.

The object of either process is, of course, to ensure the adoption of such means as God requires for the attainment of the Habit of Charity, and, co-ordinately, the remission of mortal sin. When this Habit of Charity is secured, it is presumably of small moment, which of the alternative means—Perfect Charity or attrition with the Sacrament—has been employed. The Act, whichever it was, has passed away for ever; the Habit alone remains. But here a practical question

arises: What is intended by the sufficiently trite expression of theologians—that, through the Sacrament of Penance, the *attritus fit contritus*? It does not mean (as a strict rendering of the words might imply) that when the attrite man has received the Sacrament of Penance validly, he feels a sensible impulse urging him to elicit Acts of Perfect Charity. La Croix appeals to the experience of penitents generally, as affording physical proof that this is not its meaning. Neither can it imply an imperceptible ontological changing of attrition into contrition. Such a change would be an impossibility, for, as we know, “actus specificantur ex motivis,” and the *motiva* from which attrition sprang remain, and must remain, unaltered. It must, therefore, signify that the attrite man becomes *contritus habitu*, which is saying, in another form of words, that attrition with the Sacrament is, in the identity of the effect which it produces, the full equivalent of contrition, since both immediately terminate in the Habit of Charity. Penitents should not, therefore, be disturbed, nor permitted to doubt the validity of the Sacraments which they have received, for the sole reason that they do not—as they sometimes lament—feel, after such confessions, a more ardent love of God. No matter through what instrumentality the Habit of Grace comes, “omnis gloria ejus filiae Regis ab intus.”

There is a still more practical question inextricably interwoven in the matter of the foregoing considerations, “An qui in articulo mortis suscipit Sacramentum Poenitentiae cum attritione, teneatur insuper elicere actum Perfectae Contritionis?” The answer of Ballerini, like very many of his answers to difficult questions, is a curt and decretorial—though, no doubt, a well-considered—negative. The answer given by Suarez is a characteristically anxious and elaborated affirmative. De Lugo, who devotes no fewer than eight columns to the discussion, denies the existence of any such obligation—adding “haec sententia semper mihi verior visa est.” St. Liguori pronounces “utraque sententia probabilis, sed affirmativa est omnino consulenda;” and, somewhat further on the Saint adds: “Imo dico esse omnino sequendam ab eo qui esset in actuali articulo mortis.” “Si

utraque sententia," comments Ballerini, "est probabilis; ergo obligatio alterutrius imponi nequaquam potest. Obligatio enim dicitur a ligando. Atqui (ut centies repetit S. Doctor) lex dubia non obligat. Ergo lex mere probabilis non obligat." Concina, on the other side, thus peremptorily dismisses the words and arguments of De Lugo (*supra*): "Audistin'? Non probabilis modo sed verior etiam ipsi visa est haec sententia! Nobis autem semper falsa, et vi justii ratiocinii damnata videtur praefata doctrina."

All this impassioned disapproval notwithstanding, the position of De Lugo seems very strong. For, manifestly, if the obligation do exist, it must arise either (1) from positive law, or (2) from the fact that every man is rigorously bound to adopt perfectly safe and assured means of possessing himself of the indispensable Habit of Sanctifying Grace. If we look for the obligation amongst positive laws, our inquiry must end in our recognising a veritable *lex dubia*, seeing (as is abundantly evident from the references and extracts given above) that the *existence* of the law is questioned by many of our best theologians. As a general rule, a *lex dubia* has no binding force; and De Lugo, Ballerini, &c., have no hesitation in applying the axiomatic principle here. Again, even assuming the abstract existence of the law, its observance is not a *necessitas medii*, and bona fides, or inadvertence to such obligation—so common amongst dying persons—will excuse its non-observance. Furthermore, in circumstances such as we contemplate, theologians state with unhesitating confidence that the confessor is not bound to suggest—nor *justified* in suggesting—the existence of the positive law, especially where (as commonly happens) he has reason to fear that the admonition would lead to disturbing anxiety and scruple, and to nothing better. (2.) If we hold that the obligation is (as Suarez maintains) a necessity arising from each man's being bound to secure, by the adoption of undoubtedly certain means, the possession of Sanctifying Grace—and bound most particularly *in articulo mortis*—De Lugo, Ballerini, and a whole host of our most distinguished theological writers reply that, in the case under discussion, the moribund has abundantly and beyond all reasonable doubt

fulfilled his obligation, "nam post Tridentini definitionem, licet non sit omnino de fide, est tamen moraliter ad minus certum quod attritio cum Sacramento Poenitentiae sufficiat ad justificationem *Opinio negans probabilis non est post Tridentinum.* (De Lugo, D. vii., s. xiii., n. 271-6). Ballerini approvingly quotes the verdict of Sanchez: "Jure optimo obligatio reprobatur," and the words of Tamburini: "Ponere hanc obligationem, quae certe fundamento solido non innititur, nihil aliud est, nisi scrupulos ingerere."

Strongly convinced as those writers are of the incontrovertible truth of their views, at least in theory, they, nevertheless, take care to recommend a course of practice which confessors would be wise in adopting. Ballerini writes: "Opportunissime moribundi ad actus charitatis eliciendos iterandosque excitentur;" and De Lugo says: "Expediet itaque, et oportebit excitare poenitentem ad dolorem de peccatis propter Deum, et ad perfectam contritionem ac dilectionem Dei super omnia, propositis motivis opportunis; non tamen expedit regulariter proponere obligationem, et laqueos injicere, in materia praesertim adeo incerta, ut visum est." In further confirmation of this salutary counsel, it can be no harm to subjoin the suggestive words of Father Antoine: "In praxi semper quantum potest, adducendi sunt poenitentes ad eliciendam contritionem perfectam; Tum quia actus ejus Deo gratior est, utilior poenitenti, et idoneus qui suppleat defectus qui ex parte ministri, vel poenitentis ipsius occurrere possunt, ut si alteruter non esset vere baptizatus." And although no massing together of probabilities or utilities can make a law or impose an obligation; and although we can no longer doubt that attrition with the Sacrament of Penance confers the Habit of Sanctifying Grace, still the crisis is so supremely momentous for the dying man that he will be sure to receive from his zealous and prudent confessor all the advantages of a counsel so fruitful of supernatural good.

C. J. M.

THE DIOCESE OF DUBLIN IN THE YEAR 1697.

IN the old series of the I. E. RECORD, vol. v., January, 1869, an interesting manuscript preserved in the Library of Trinity College, Dublin, was given to publicity for the first time. It was a report presented to the Privy Council of Ireland on the 1st of June, 1630, drawn up by Dr. Launcelot Bulkeley, Protestant Archbishop of Dublin, and purporting to be a description of the Catholic Diocese of Dublin, giving the names of all the Catholic clergy (at least as far as he could ascertain them), then serving in the different parishes. Its interest lies in the fact that it is the first list of the Catholic clergy we have, or are ever likely to discover, since Elizabeth's reign, and it is tolerably complete. A somewhat similar document of a much later date lies hidden away on the dusty book-shelves of Marsh's Library. Its date is 1697, and also the work of Protestant hands. The object of its compilation was clearly the detection of Regulars who, in defiance of the articles of Limerick, were then being proscribed and banished from the kingdom. All Bishops, Vicars-General, Jesuits and Friars, were compelled to quit the kingdom on or before the 1st of May, 1698, and their return was adjudged high treason. The number of religious banished in that year amounted, according to Captain South, to 454.

A touching testimony is borne to the violence of this persecution by a short report of the meeting of the *Definitores* of the Franciscan Friars in Dublin, on the 15th of February, 1697, and preserved in the Irish Record Office:—

“ In Nomine Domini. Amen.

“ Congregatio Diff^{rum}. Dublinii hac die 15 Feb. 1697. Sequentia puncta erant proposita.

“ 1^m. An expediat ut fratres se conferant ad partes ultra marinas juxta decreta Parliamenti?

“ 2^m. An cum vel sine obedientialibus?

“ 3^m. Quid agendum de bonis Conventuum?

“4^m. An sit supplicandum rectoribus Gubernii pro decrepitis et senio confectis Nostrae Religionis?”

“5^m. Quid de Novitiis?”

To these queries the following answers would seem to have been agreed upon :

“Ad 1^m. Obediendum esse decreto Parliamenti.

“Ad 2^m. Affirmative.

“Ad 3^m. Monet venerabile Definitorium ut utensilia sacra, et etiam domestica majoris momenti distribuenda inter Benefactores Conventibus magis addictos (qui proprio chirographo agnoscent se ista recepisse) hocque de consensu Discretorum Conventus. Injungimus insuper ut hujusmodi nullo modo oppignorare, aut alienare valeant; eorumque inventorium in manu syndici relinquunt. Advertendum tamen in inventario praefato specificandas esse personas quibus praefata bona erant commissa, illosque ac syndicum monendos esse, ut nec bona nec inventarium ulli dent nisi de consensu communitatis istius conventus ad quem spectat vel Diffinitorium, et Guardianus quilibet teneatur exemplar illius inventarii transmittere ad P^m. Prov. vel Diffin. istius Plagae.

“Ad 4^m. Affirmative.

“Ad 5^m. Transmittendos esse aliquibus PP^{bus}. gravibus de mandato R. A. P. Minri. Prov. ac ven^{bis}. Diffinitorii.”

This forced absence was of short duration, though the force remained, for amongst the same bundle of papers there is a document from the General of the Franciscans, dated January 5, 1700, ordering Fr. Anthony Kelly to go into Ireland to preach and confess, and in 1707, just nine years after their expulsion, “a year,” says Gilbert, “particularly awful in the annals of terror,” they found courage enough to hold a General Chapter in Dublin, at which no less than sixty-four Friars attended.

To return to our manuscript, it will be a connecting link, though at a very long interval, with the List of the Clergy given in 1630, and will also help to explain the List of 1704, published for the first time in Battersby's *Catholic Directory* for 1838, and subsequently in vol. xii., 1876, of the I. E. RECORD. It is entitled, “A perticul^r. acc^t. of the Romish Clergy, Secular and Regular in every parrish of the Dioces of Dublin,” and may be found in the Catalogue of Marsh's Library, under Class v. 3, Tab. 1, No. 18. It has been referred to, and quoted by D'Alton, Dr. Moran and others, but never before published as far as we know.

A PARTICULAR ACC^T. OF THE ROMISH CLERGY, SECULAR AND REGULAR, IN EVERY PARRISH OF THE DIOCES OF DUBLIN.

(From a MSS. in Marsh's Library, Class v. 3, Tab. I., No. 18.)

St. Audoen's Parrish, March the 2nd, 1697.

City of Dublin.

Secular. Edward Murphy¹ parish priest, supposed Vicar-Generall.

Thomas Austin, his Assistant.

—— Neagh priest att Patrick Andrews house in Bridge Street.

Patrick Lutterell, att William Dayly's, att the signe of the Sun in Cooke Street.

Jeremiah Netterville, priest, at the signe of the Harpe in Cooke Street.

Regular.

Thomas Marshall }
James Ffannin } All Dominican Fryers
James Eagan } att the Convent in
Christopher Farrell } Cooke-street

Bryan Kennedy }
William Bryan } St. Augustin Ffryars'
att the Convent in St.
Audeon's Arch.

Edward Chamberlin, Jesuit, liveing neare the Convent in Cooke Street.

Arthur Walsh, a Carmelite att the Convent in Corne Markett.

These are all that are at present to be found butt there are others who were lately in the Parish that are now withedrawn & supposed to be sculking aboute the towne & they are as follows

Regular. Johnson, a Jesuit, who did live att Mr. Synott's on Merchants Key.

Secular. Ignatius Carbery, priest }
Michael Fitzgerald, priest } Who both lived in
Bridge Street.

Regulars. Clement Ash }
Bryan Lihamy } Were formerly Augustan
Michael Fflanelly } Fryars.

One (D)? Halpin & some other Fryars whose names

¹ Subsequently Bishop of Kildare, 1707, and Archbishop of Dublin, 1724.

cannot be found out did lately belong to the Convent of Carmelites.

There are severall lay Brothers belonging to each of the Convents.

City of Dublin. St. Michael's Parish.

Secular.	James Russell ¹	}	Priests.
	Valentine Rivers.		
	Bryan Murry		
	Jerome Nettetvell		
	Patrick Luttrell		
	William Ryan		
	Emer Megennis		

The seven secular Priests abovenamed are obliged to officiate and say Mass in the Chapple of St. Michael's Parish & nowhere else for the people of seven parishes (viz.) St. Michael's, St. John's, St. Nicholas, St. Werburgh's, St. Andrew's, St. Bride's & St. Peter's.

City of Dublin. St. Michan's Parish.

William Dalton, parish priest, lodgeing att Figham Bramhams, Barb^r in Smith-Field.
 James Gibbons, Priest, Assist^t. to William Dalton, att the Chappell in Channel row, lodgeing at Mr. Elleston's, at Channell Row.
 John Linegar,² priest, lodgeing att widdow Linnegar's in Church Street.
 Lawrence Dowdall, lodgeing att Matthias Burgesses in Church Street.
 Richard Murphy, priest, lodgeing att Edmond Reynolds in Smith-Field.
 William Dardis, parish priest of Abby-Larka in ye County of Longford, lodgeing att Matthew Barrett's in Smithfield.
 Regular. John Weldon, Capuchin Frier, lodgeing att Luke Dowdall's in Smithfield.

¹ Dean of Dublin, and brother of Archbishop Russell who died 1694.

² Afterwards first parish priest of St. Mary's Catholic parish, which was not established until 1707, and Archbishop of Dublin from 1734 to 1756.

City of Dublin. St. Mary's Parish.
Secular. Fergus Farrell, priest, Chaplain to the Lady Castlehaven, who lives in Capell Street, near ye mint.

City of Dublin. St. John's Parish.
Secular. ——— Russell,¹ parish priest of St. John's, and titular Dean of St. Patrick's, Dublin, liveing in Back Lane.

No regulars can be found in this parish.

City of Dublin. St. Werburgh's Parish.
Secular. James Russell,² parish priest of the Parish of St. Werburgh's, liveing at Mr. Geoghan's in Cook Street.

No regulars can be found in this parish.

City of Dublin. St. Andrew's Parish.
Secular. Russell,³ parish priest of St. Andrew's, Dublin.

No regulars can be found in this parish.

City of Dublin. St. Nicholas within the Walls.
Secular. James Russell,⁴ parish priest of St. Nicholas Within, Dublin, liveing in Cooke Street.

No regulars can be found in this parish.

City of Dublin. St. Nicholas Without the Walls.
Secular. Dr. Edmond Burne,⁵ parish priest of St. Nicholas Without the Walls.

——— Dowdall, Assistant to Dr. Byrne.
Terence Smith, now in the country.

Regulars of ye Order of St. Francis.

Ignatius Kelly
John Handly
John Brady
Philip Brady
Francis Cruise
Anthony Lynch
Anthony Dunlevi
Browne

} Now in ye country.⁶

¹ Same as P.P. of St. Michael's. ² Same as in preceding note. ³ Same.

⁴ Still the Dean. ⁵ Archbishop of Dublin from 1707 to 1723.

⁶ Probably those who held the meeting above referred to.

- City of Dublin. St. Peter's Parish.
No Secular or Regular in this parish.
- City of Dublin. St. Bridgett's Parish.
No Secular or Regular in this parish.
- City of Dublin. St. Katherin's Parish.
- Secular. Mr. Brohy, parish priest of St. Catherine's.
Thomas Cumberland, his assistant.
Valentine Rivers, a priest and only a lodger
in St. Katherines parish, but officiates in
St. Michael's parish.
- Regular. Bryan McTernon, a Jesuite.
St. Paul's Parish.¹
- Secular. Father Dempsey, Parish Priest of St. Michan's,
is said to be a Titular Bishop,² and lodges
at my Lady Clanmaluras in y^e said parish.
William Dardis calls himself parish priest of
Abbey-Larka, in the Co. Longford; he is
said to be a Regular.
- Secular. Father James Gibbons,³ said to be a Jesuite,
but calls himself assistant to Father Dalton,⁴
who is butt an assistant himself to Father
Dempsey.
Richard Murphy calls himself a secular
priest lodgeing now in Bridge Street.

¹ St. Paul's together with St. Mary's were only detached from St. Michan's and erected into civil parishes by Act of Parliament of this same year 1697. They did not become distinct Catholic parishes until 1707, under Archbishop Byrne.

² This must evidently be the Bishop of Kildare in hiding, John Dempsey, whose whereabouts after 1694 Fr. Comerford was unable to ascertain. See *Collections Diocese of Kildare and Leightlin*.

³ Gibbons in 1704 is registered as Rector of Kinsaly, but living at Grangeorman.

⁴ Evidently Father Dalton was not the P.P. of St. Michan's as stated higher up, but only assistant or administrator for Bishop Dempsey. Dr. Nary is registered P.P. of St. Michan's in the list of 1704, and Dalton of St. Paul's. This would seem to imply that Dr. Dempsey had died previous to that date.

Regular. Father John Meldon, Capuchin Ffryer, lodging in Smithfield.
 Father Netterville, a Jesuit, lodges on the Key at Dr. Cruise's house.
 Father Berminghame, sometimes in the parish of St. Paul's, sometimes in Cook Street.
 Parish of St. James'.
 Return made for St. Katherine's parish for both being united.

✠ N. D.

(To be continued.)

SECULAR KNOWLEDGE AS RELATED TO PIETY.

“When you get me a good man made out of arguments, I will get you a good dinner with reading you the cookery book.”—*Middlemarch*, chapter xvii.

THE world has never been wholly purged from the presence of evil men since the memorable occasion when the destructive waters of the Deluge swept them all away, some four thousands of years ago. Whether they now form a larger percentage than at the beginning, we shall not pause to enquire. It is enough for our purpose to remind the reader that the actual number of atheists, criminals, thieves, drunkards, and immoral characters has immensely multiplied even though the relative proportions may continue much the same. All classes of disreputable persons have increased with the increase of population, which in England has more than trebled during the present century. Indeed they now constitute a host so vast that, if their power of combination and their skill in the use of arms were at all commensurate with their known depravity and malignity, they might not merely sack London with ease, but even rout any army that could be put into the field against them.¹ Being for the most

¹ See *The Seven Curses of London*, by the Amateur Casual. Chapter vi. opens with :—“The happily ignorant reader . . . will be shocked and amazed to learn that within the limits of the City of London alone, an army of male and female thieves, twenty thousand strong, find daily and nightly employment,” &c., p. 85.

part a disorderly and cowardly crew, with little power of cohesion there is, perhaps, no immediate danger. Still their threats and murmurs reverberate occasionally through the calmer and more peaceful regions of society, and seem to menace a coming storm, and to suggest the opportuneness of a careful enquiry into the method by which it is proposed either to meet it, or else to ward it off altogether.

The very multitude of the dissolute classes has made them bold ; so that though they are beginning to feel that secrecy is becoming daily less possible, they are nevertheless conscious that it is becoming daily less necessary. Indeed, evil no longer attempts to hide itself, but stalks abroad in open daylight, and flaunts its shame in the face of every passer-by. None can quite close their eyes to it, nor wholly ignore its presence. Even the indifferent and the irresponsible have been somewhat startled, while the authorities, whose duty it is to consider such matters, have at last reached that interesting condition of mind when they feel that "really *something* must be done." Meetings have been held, and committees and boards of enquiry formed. The result has been the prescription of a remedy in every sense worthy of this age of materialism, and natural religion. They have proposed to cure the general lawlessness, immorality and rampant animalism by the spread of education, having first, however, carefully eliminated from it just the only element that could by any possibility have rendered it effective, viz., religion. Education must forthwith be not merely universal, but secular and unsectarian. Such is the prescription. Its inadequacy was foreseen by the Church from the outset. She accordingly condemned the scheme as soon as it was propounded, and opposed it to the best of her power in every land. She recognised the remedy to be utterly useless because based upon an entirely false assumption—upon the assumption that men are irreligious and impure, not because their "nature is prone to evil," but because their minds are unenlightened, and that they indulge their worst passions and gratify their most animal propensities, not because their hearts are depraved, but because their intellects are undeveloped. Such quack-physicians have evidently never read, or if they have read,

have never given any heed to the warning of the Holy Spirit which would have informed them, that not from the head, but "from the *heart* come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies." (*Matt. xv., 19.*)

To anyone not wholly ignorant of man's fallen nature, it was obvious from the outset that such a mere nostrum could never end in anything better than delusion and disappointment. Experience has since proved the justice of such fears. For the experiment has now been tried, and the so-called remedy applied sufficiently long to enable us to pronounce it a complete failure. Indeed, so far from improving the state of the patient, *i.e.*, society—it has rendered it more hopeless and desperate than ever.

To convince ourselves of this we have only to examine the results of education during the past half century. A glance is sufficient to satisfy, even the casual observer, that men have not been improved morally or spiritually by the acquisition of a little more book-lore.

Perhaps nothing is so remarkable as the advance made in every branch of learning during the present century. But has virtue advanced at a corresponding pace? Is there even such an amelioration in the general tone of society as to suggest any necessary connection whatsoever between learning and the practice of virtue? Is there any sensible diminution of crime, drunkenness, and vice? Schools have started up upon every side. Teachers have been multiplied many times over; they have increased in proficiency as well as in numbers, and now form a vast army, doing battle with ignorance from one end of the country to the other. We are constantly hearing of examinations, and passes and awards, and of certificates, scholarships and degrees. We may even gather some notion of the urgency of the demand for knowledge by the extraordinary abundance of the literary supplies. Books are now multiplied beyond all precedent, and lie scattered over the country as thick as leaves in Vallombrosa. The whole earth is flooded with them. We have treatises without number upon every possible subject from astronomy to gastronomy, and from matters the most sublime to matters

the most ridiculous and trivial. Every subject is discussed, and from every point of view, and so as to suit all tastes and every grade of intelligence.

What shall we say of the ceaseless stream of newspapers and periodicals? What of the countless magazines, reviews, pamphlets, and the whole stock-in-trade of ephemeral publications of one kind or another that teaze and torment one like swarms of summer insects, not by reason of their individual importance, but by reason of their enormous multitudes, their extraordinary ubiquity and their startling aggressiveness! Whatever else all this may denote it certainly denotes an unprecedented diffusion of general information and undigested knowledge of some sort or another. Indeed, it is an incontestable fact that for one who could read in the last century we now have fifty—perhaps, a hundred and fifty; and that the poorest pedlar or bagman of the period has the use of a far better stocked library than many a lord or knight of the shire could boast of in the olden time. Learning has rapidly increased with the facilities for learning, which are now a hundred-fold greater than what they were in the time of the Georges.

This much we must all admit. All we are now concerned with is, to enquire whether such merely secular knowledge has helped to sanctify, humanise, and elevate mankind. Whether, in a word, it offers a man any distinct aid in the great and all important work of his eternal salvation. The subject is a most practical one in these days, and well deserving of our serious consideration; for while men are struggling so hard after secular knowledge it is most important to gauge its true value.

If we look below the surface of modern society; if we probe the glittering exterior and tear off the outward trappings of respectability, shall we find that education has raised the common standard of morality? Shall we find that the general tone of public opinion is purer and more virtuous? Does vice appear more odious, and debauchery more loathsome now in the eyes of men? Is the stench of moral corruption becoming more offensive and intolerable than formerly? In a word, is education doing what was so loudly and so

arrogantly put forth as one of its chief ends and aims? It would hardly seem so. It was only a few short years ago that a state of things was discovered and made public, here in the very metropolis itself, which would have disgraced ancient Babylon, and brought a blush of shame to the cheek of even a respectable pagan. Most of us will probably remember how the flimsy veil of external propriety was withdrawn for a moment by a bold and fearless hand, and how it disclosed a fester of gross immorality eating into and corroding the very heart of the great English Empire, which boasts itself one of the most civilized and enlightened on the face of the earth. A cancer so running over with putrefaction and foulness, that we can do no more (for Christian minds could endure no more) than refer to those statements of the *Pall Mall Gazette* and the *Maiden Tribute* that were laid before the world in the year 1885.

Such an instance as that goes far to show that education alone cannot cope with the unclean spirit, that wisdom is no match for debauchery, and that learning is powerless to hurl the Dagon of passion from its pedestal, and dash it to the ground. For in the shameful revelations just referred to, it was not the ignorant nor the unlettered whose deeds made men sick with horror, and drew forth cries of shame and indignation. On the contrary, we are expressly assured that some of the highest in the land were the most deeply implicated.

Experience has testified again and again that learning is no bestower of virtue, and that between the one and the other there is no necessary connection. Learning will neither make a knave honest, nor a drunkard sober. Rather the reverse. If a man be a villain learning will serve but to make him a greater villain, a more cunning, a more subtle, and therefore a more successful villain. As the uplifted arm of an assassin is not stayed by sharpening his murderous blade, neither is a villain by sharpening his depraved wits. If he were before a thief he will now become a more daring and a more skilful one. He will do his work on a larger scale. Instead of breaking into houses after nightfall or stopping the traveller on his lonely way, he will forge signa-

tures or issue counterfeit coin, and in a word hold the more exalted positions in his nefarious profession.

Read the history of crime. Study the career of criminals of every class. Shall we not find that considering their respective numbers and temptations a larger proportion of the educated are concerned than of the uneducated? What class of men, for example, are they who come before the public as fraudulent bankrupts, and who, with infinite skill and ingenuity, float bubble companies by which hundreds and thousands sink beneath the dark waters of penury and want never to rise again? Who, again we may ask, are the responsible makers of adulterated goods and the users of false trade marks? Are they poor ignorant Ninivites who know not their right hand from their left? Are they not rather shrewd, quickwitted, well-educated men full of worldly wisdom and prudence. Has their education served to make them honest? But let us inquire further. Who are the users of light weights and the notorious cheaters in great commercial transactions; who are they who send out men and goods in unseaworthy vessels; who are the cheaters in insurance and other companies? Or, again, what are we to think of the mighty swindlers, wholesale spendthrifts and reckless gamblers and betters, whether on the turf or at the card table?¹ Even murderers are by no means invariably conspicuous for lack of mental discernment, nay, they but too often display a knowledge and a skill which in the prosecution of any other enterprise would wring from us exclamations of admiration and applause.²

Or, to turn to a somewhat different class. We may ask if the famous leaders of rebellion against the Church and the authority of Christ's vicar were remarkable for ignorance? Were not the notorious heresiarchs and apostates men of considerable worldly wisdom and culture? Call to mind the ambitious and violent Arius, the subtle and hypocritical Pelagius; consider such characters as Wickliff, John Knox, and Martin Luther, the scholarly King Henry VIII., and his accomplished daughter, Queen Elizabeth, the murderer of so

¹ See *The Study of Sociology*, by H. Spencer.

² See *Murder as one of the Fine Arts*, by De Quincey.

many priests, religious and devout laymen. Compare the knowledge of their heads with the venom of their hearts and judge how little erudition has to do with piety, or even with justice. If from persons we turn to places the same truth is forced upon us. Where are persons on an average better educated in town or country? Unquestionably in towns. Yet crimes of all kinds are far more prevalent among the inhabitants of large populous centres than elsewhere. Cities are the best educated, yet criminally the worst. It has been pointed out more than once that a general and rapid rise in popular and secular education is followed almost invariably by a rise in crime.¹

To what conclusion does all this point, but that there is no essential connection between knowledge and virtue; that the one is no necessary concomitant of the other, and that great mental strength and great moral weakness may both be tenants of the same soul. Even King Solomon himself, whom the infallible Spirit of God assures us was the wisest of all men, and whose wisdom is compared by the inspired writer to the sands of the seashore, was not restrained by his wisdom from yielding to the grossest excesses of idolatry and adultery. Indeed the self-same unerring authority who points him out to us as the wisest of men, proclaims him also, almost in the same breath, to have been one of the most profligate and vicious.

What then are we to conclude? Shall we say that secular knowledge is antagonistic to virtue? No, but that it is distinct from it and independent of it, and that sanctity may shine forth fair and bright without its aid. Jesus Christ, the only true physician of this sickly sin-stained world, has prescribed many means by which it might be restored to a healthier state. Prayer, the sacraments, fasting, alms-deeds, meditation, penance, are all mentioned, but no where does He mention mere secular education. And although He Himself is the Infinite Wisdom of God, we never read that He ever attempted to enforce His doctrines by any display of worldly learning or profound erudition, on the other hand

¹ See *Ch. Quarterly Review*, Oct. 1885, p. 245.

it is quite certain that the boasted wisdom of the Pharisees, Scribes, and Doctors of the Law did not render them one whit more amenable to His teaching, nor in any way readier to accept His doctrine than the poor, the ignorant, and the unlettered, but just the reverse.

“Then do Catholics reject wisdom and make light of knowledge?” will ask the scoffing infidel. Do Catholics despise the learned and the sages of antiquity? Is the Church of God an advocate of ignorance? Far from it. As the sun by its very nature is the chief source of light as well of heat, so is the Church by its very constitution the chief centre of learning as well as of piety. Her track through the centuries is an imperishable evidence of this fact. She cannot show herself in any country or in any age without imparting light, which is knowledge, and heat, which is love.

Any unbiassed thinker who has turned over the pages of bye-gone history, or whose mind is however slightly tinged with a knowledge of the past, will be compelled to admit that she has ever been the guardian of knowledge and the promoter of science. None have ever so consistently encouraged philosophy, history, literature and science as the popes and bishops of the Church, and even Protestants are loud in their testimony to the fact, that it was “to the care and labours of the monks that we [*i.e.* Protestants] owe the valuable remains of antiquity as well, sacred and profane.”

The profoundest minds and the keenest intellects the world has ever known, have developed within her fold and expanded under her benign influence. Names might be quoted passages might be cited, and references might be given were we writing a volume and not a mere sketch. In a brief essay such as this, the digression would be too long. Let it then suffice to say that the Church has ever fostered learning and patronised the arts, though she has never so far forgotten her mission as to confuse knowledge with piety. She has cherished it as she cherishes every other natural gift of God, but she has never put it on a level with the supernatural. She loves learning but *her* love at least is not blind. She loves it sincerely, but only when informed by supernatural charity. Those among her children, especially noted for their learning,

she even honours with the title of Doctors of the Universal Church. Yet, here again, mark well, only on condition of their having been first declared saints. There is not a Doctor of the Church from St. Basil and St. Gregory to St. Bonaventure and St. A. Liguori whose heroic sanctity was not ascertained and proved before the title was conferred upon him. Indeed, the line of action of the Church as we look back upon it across the long path of ages, constantly points to the fact, that sanctity is her whole (and speaking absolutely), her only direct end and aim. Learning, knowledge, mathematics, philosophy, history, the arts and sciences may come in its train and welcome; but only as valuable auxiliaries of piety—only as its servants and handmaids.

Hence education, however successful, however prolific in results; whether school-board education with its colourless creed, or secular education with no creed at all, can neither save nor sanctify without religion. What indeed is sanctity but the union between our created wills and the divine will of God? Or in other words, more suitable perhaps to modern ears, what is it but “the force within us making for righteousness.”¹ Here we may observe that every force is made up of two wholly distinct elements. Firstly, there is its velocity or momentum, and secondly, there is its path or direction. It is obvious that the momentum is essentially distinct from the direction. By adding to our knowledge we add to the momentum or power, for as the old saw has it, “knowledge is power,” but no increase of power, no possible access of momentum can in any way help us unless it be duly directed. Misdirected power is useless, and worse than useless. In what way does an ocean steamer for instance, benefit by possessing powerful engines if the helmsman steers her against a rock? They will serve but to hasten her destruction, and to render it more thorough and complete. So too a man with knowledge, but without religion, is like a powerful vessel with a worthless pilot. His very knowledge perverted and misapplied will only render him more dangerous and more culpable; since if once the will be corrupted, the

¹ Cardinal Deschamps defines it to be “le mouvement de l'âme vers sa fin.”

greater the learning the greater the evil. Ignorance is indeed a misfortune in the natural order, but there is one thing worse even than ignorance, and that is a perverted and malicious intelligence.

From the foregoing considerations it is clear that we cannot dispense with that training of the will, and that moulding of the heart which is the essential outcome of true religious principles. Without the exercise of self-control, obedience, submission to authority, and the practice of the virtues of charity, humility, and patience, enjoined by the Church, one may possibly manufacture a clever man, but a virtuous or truly moral one, never. To ignore the necessity of a thoroughly religious training, to overlook the action of grace, and to disregard the repeated warnings of the Spirit of God, is not really to advance towards perfection, but rather to prepare the way for a speedy and disastrous downfall.

JOHN S. VAUGHAN.

THE ALLEGED FALL OF POPE LIBERIUS.—II.

IN our last article on this subject we have shown that the alleged fall of Liberius is in no way opposed to Papal Infallibility as understood by Catholics; that the admission of the one is quite compatible with belief in the other. We can, therefore, afford, as far as our faith is concerned, to examine calmly and dispassionately the arguments for and against the alleged fall, and accept that opinion which has the weight of evidence in its favour.

Baronius¹ was the first historian of note that entered with anything like fulness into the arguments on each side, and came to the conclusion that Liberius signed the first Sirmian creed, without, however, falling into the Arian heresy. This was the chief reason that influenced him to omit the name of Liberius in the new Roman Martyrology which he compiled, though it was found in the one² used in Rome before his time.

¹ Annals, a. 357, n. 47.

² Valesian Martyrology.

The deservedly high character of the Oratorian Annalist, together with the apparent conclusiveness of his arguments, were sufficient to have his opinion accepted by many who wanted the time or the will to examine the question for themselves. It was not till the beginning of the last century that the documents on which Baronius chiefly based his opinion were proved to be forgeries by the Abbè Corgne, in his learned *Dissertation sur le Pape Libere*. Since his time the question has been critically examined by many eminent Catholic historians, with the result that most of them, viz., Rohrbacher, Zaccaria, Hergoenrether, Stilling, Jungmann, &c., agree with Abbé Corgne in holding that Liberius signed neither an Arian formulary of faith nor the condemnation of St. Athanasius. In the following pages we shall examine, as fully as the space at our disposal will permit, 1st, the arguments adduced to establish the fall of Liberius; and 2ndly, the arguments of a positive character which prove that Liberius is innocent of the charges brought against him.

§1. THE ARGUMENTS IN FAVOUR OF THE ALLEGED FALL.

These arguments can be reduced to the following: (a.) two passages found in the writings of St. Athanasius; (b.) two passages taken from the works of St. Jerome; (c.) four letters attributed to Liberius, together with certain comments said to have been added by St. Hilary; (d.) the authority of Sozomen. These arguments we shall consider separately, and show their insufficiency to bring home to Liberius the charges with which his enemies wish to connect his name.

A. Writings of St Athanasius.

The first argument is taken from two passages in the writings of St. Athanasius. The following, which is found in his *Apology against the Arians*, is the first of these passages!¹ “Therefore, when some said that our case was doubtful, and were endeavouring to annul the decision that had been given in our favour, our fellow-labourers in the ministry were willing to undergo any punishment, and even to be sent into exile, rather than see the judgment of so

¹ Nn. 89, 90.

many worthy bishops set at naught. If those faithful bishops had offered but a verbal opposition to our enemies who were endeavouring to destroy what had been done in our favour; or, if they belonged to the lower walks of life, and had not been the bishops of great cities and illustrious churches, there might be a suspicion that they were influenced by human motives or personal considerations. But they took our side not merely in words, but went into exile for our sake. And to their number belongs Liberius, for though he *did not bear the hardships of exile to the end*, he remained in exile two years because he knew there was a conspiracy against us. I may also mention the illustrious Hosius, together with bishops from Gaul, Spain, Lybia, and Pentapolis; for though he did not resist the threats of Constantius for a long time, still the open violence and tortures without end inflicted by the Emperor made him yield for a time, not that he considered us guilty, but because in his feeble old age he could not endure the tortures of the lash." The following taken from the *History of the Arians*,¹ is the second passage referred to. "At length Liberius, after two years spent in exile, was broken down in health and spirits, and after having been threatened with death he *consented to subscribe*. But in this very fact we have the clearest proof of the violence used by the Arians, and the hatred entertained by Liberius for their heresy, as well as of his sympathy for Athanasius, as long as he retained his freedom of action."

Firstly: We hold that these extracts were never written by St. Athanasius; for the works from which they were taken were written before the date of the alleged fall of Liberius. The *Apology* must have been written before the year 353, because it represents Ursacius and Valens as having given up the Arian heresy and having accepted the Nicene creed. But they relapsed into their former errors about the middle of the year 352, nor did they ever afterwards return to the Catholic faith. The *History of the Arians* was written before 357, because Leontius of Antioch was still living; for speaking of those who defended the Nicene creed, Athanasius says,² "To their number belongs Leontius, the present

¹ N. 4.² N. 4.

bishop of Antioch." We learn from Socrates¹ that Leontius died at the beginning of the year 357, and the history is not continued beyond the March of the year in which he died. But according to those who assign the earliest date to the fall of Liberius, it could not have occurred before August of 357. Therefore the two works from which these extracts are taken, were written before the date of the alleged fall. It may, however, be said that though the works were written before 357, the passages quoted were afterwards inserted by St. Athanasius. The objections to this supposition are so strong, that, with the exception of Hefele, it is rejected by every writer of note. (a.) The unfinished style of the passages in Greek, in which they were originally written, smacks more of the tyro in that language than of St. Athanasius, who was a polished Greek scholar. (b.) St. Athanasius speaks in flattering terms of Liberius in works written after 358, in none of which does there occur a word about his fall. (c.) It is not at all likely that St. Athanasius would speak of himself in the third person, as he is spoken of in the second of the passages quoted. (d.) These two works of St. Athanasius were in the hands of the Greek historians, Socrates and Theodoret, who flourished early in the fifth century. They frequently quote from them in their writings: but when describing the return of Liberius, and the cause that led to it, they never mention his fall, which they certainly would have done, had they the authority of St. Athanasius for the statement. For these reasons we hold that the passages were not written by St. Athanasius, but that they are interpolations of the fifth or some succeeding century.

Secondly: Even if we admit the authenticity of these passages, they do not prove that Liberius accepted an Arian creed. The first makes no reference whatever to any creed, neither does it state that Liberius subscribed to the condemnation of St. Athanasius. All that it states is, that Liberius did not endure the tortures of exile to the end (*εἰς τὸ τέλος*): which may mean to the end of his life, as he was permitted to return to Rome after two years. This in-

¹ L. II. 37.

terpretation is to some extent supported by the context; for while Liberius is represented as not having suffered *to the end*, Hosius and the other bishops are described as having yielded to open violence in subscribing to the condemnation of Athanasius. In the second passage Liberius is said to have *subscribed*. To what did he subscribe? Was it to an Arian creed, or to the condemnation of Athanasius, or to both? It is not stated. If the sense is to be determined by the context and the circumstances of the times, the meaning of the writer is that he subscribed to the condemnation of Athanasius.—1stly, The writer, whoever he was, is speaking of the sufferings endured by Liberius out of regard for Athanasius and hatred of the heresy he was combating. 2ndly, The great object of the Emperor in his combat with Liberius was the condemnation of Athanasius. The acceptance of an Arian formulary of faith was for the time a point of minor importance, and was looked on simply as a means to an end. Thus, in the Council of Arles, the only question that occupied the attention of the Fathers was the condemnation of Athanasius; at the Council of Milan an Arian creed was presented for acceptance, but only as a means of securing the conviction of Athanasius. In the next place, Felix, the imperial nominee, who occupied the See of Rome during the exile of Liberius, was orthodox in faith, but consented to the condemnation of Athanasius.

With regard then to the argument taken from the works of St. Athanasius, we say, *firstly*, that the passages were never written by St. Athanasius, and *secondly*, it cannot be shown they imply that Liberius subscribed to an Arian creed.

B. Writings of St. Jerome.

The second argument to prove the fall of Liberius is taken from two works of St. Jerome, viz., the *Chronicon* and *Catalogus Scriptorum*.¹ In the former we find the following: "Liberius was consecrated the thirty-fourth bishop of Rome, and when he was driven into exile on account of his faith, all the clergy swore that they would receive no

¹ Sometimes called *De Viris Illustribus*.

other bishop in his place. But when Felix was intruded into his See by the Arians, most of them proved false to their oath, and after a year were expelled with Felix, because Liberius being worn out by the hardships of his exile, subscribed to an heretical creed, and was accorded a triumphal reception on his return to Rome." In the other work¹ referred to, when speaking of Fortunatian, St. Jerome is made to say: "Fortunatian, bishop of Aquileia, during the reign of Constantius, wrote commentaries on the Gospels in a concise and simple style. He is held in detestation because he was the first to tempt Liberius on his way into exile and force him to sign an Arian creed."² At first sight these extracts would appear to prove conclusively that Liberius accepted an Arian creed. We shall find on examining them that they supply little or no foundation for such a conclusion.

(a.) The first of these extracts is not found in the oldest MS. of the *Chronicon* extant, viz., that preserved in the Vatican, neither is it found in the *Codex Lucensis*, another very old MS. of the *Chronicon*. (b.) The *Chronicon* and *Catalogus Scriptorum* are full of interpolations, especially the former. One at least of the two extracts must be an interpolation, as they contain irreconcilable statements, and cannot therefore be supposed to have been written by the same person. The first states that Liberius was a year in exile before he consented to subscribe to an Arian creed; while the second says that being tempted he yielded *on his way* into exile. (c.) The two passages are full of such glaring errors about important facts, that the authority of the writer or writers, as the case may be, must be set at a very low value. For instance, we are told in the first, that most of the clergy proved false to their oath not to recognise Felix, and in the second, that Liberius signed an Arian formula of faith on his way into exile, both of which statements are at variance with well established fact. (d.) The supposition of St. Jerome's being the writer of these extracts is quite incompatible with his expressed opinions, and

¹ C. 97.

² "Ad exilium pergentem primus sollicitavit ac fregit et ad subscriptionem haereseos compulsi."

with his relations to St. Damasus, the immediate successor of Liberius. About the year 376, the church of Antioch was distracted by the Melétian schism, three rival bishops claiming the title of patriarch. There was at the same time another question agitating the public mind, viz., which of the two words, "*hypostasis*" or "*ousia*," should be used to express the Latin word *persona*. St. Jerome having been asked to express his opinion on these questions, wrote two letters to Pope Damasus in 377, asking him to point out in virtue of his supreme authority the course he should take. In these letters he thus addresses St. Damasus: "I am joined in communion with your Holiness, that is, with the chair of St. Peter: upon that rock I know the Church is built. Whoever eats the lamb out of that house is a profane person. Whoever is not in the ark shall perish in the flood. . . . Whoever gathers not with you scatters; that is, he who is not Christ's belongs to Antichrist. We ask what the word *hypostasis* signifies? They say a *subsisting person*. We answer, if that be the meaning we agree to it. . . . All the time I cease not to cry out: '*Whoever is united to the chair of Peter he is mine.*'" Can it be supposed that St. Jerome would have thus addressed Damasus, and said that "*Whoever is united to the chair of Peter he is mine,*" had he known that his immediate predecessor in that chair subscribed to an Arian confession of faith? Nor can it be said that St. Jerome was ignorant of the alleged fall before 377; but became aware of it before 380, when the *Chronicon* appeared, or before 392, when the *Catalogus Scriptorum* was completed. For the fall of Liberius, did it occur, was the most momentous event in the whole history of the Arian controversy, and St. Jerome had opportunities of knowing it before 377, which he never had afterwards; so that it could not by any possibility have escaped his knowledge up to the time that he wrote the letters referred to. He was a student in Rome when Liberius returned in 358, and remained there for many years afterwards. In 370 he visited Rufinus, a priest of Aquileia, with whom he remained for more than a year, and thus, if we accept the authority of the second passage, he had the most reliable means of information; for according to

it, Fortunatian, Bishop of Aquileia, was the man who played the part of tempter with Liberius, and secured his acceptance of an heretical creed. And still we find Rufinus declaring shortly afterwards: "Liberius, bishop of Rome, returned while Constantius was alive; but whether this was due to his yielding to the will of the Emperor, or the urgent entreaties of the Romans, I have not ascertained for certain." Had Liberius signed an Arian Creed, as his enemies assert, Rufinus would have known it from his bishop, who is represented as the cause of the alleged fall. We know from Rufinus and Sozomen of a report having been circulated that Liberius had embraced the Arian faith before his release from exile. This is just what we should expect. But it appears to us incredible that St. Jerome, had he accepted the truth of this report, would have referred in such glowing terms to the orthodoxy of the chair of Peter—(e.) The extract from the *Chronicon* contains an implicit attack on St. Damasus such as could not have been written by his attached friend and afterwards his private secretary (381-4). The Luciferian schismatics who were most violent at the time charged Damasus with having joined the party of Felix during the exile of Liberius. The charge was but the malicious invention of the Luciferians, and was circulated for the purpose of discrediting Damasus with the orthodox Christians. Had St. Jerome stated that "most of the Roman clergy had proved false to their oath and joined the party of Felix," without expressly excepting Damasus, would not his statement be taken on account of the circumstances of the times as corroborating the charge of the Luciferians? It is not likely that if St. Jerome had thus publicly admitted the charge against Damasus in 380, he should be appointed his private secretary the year following.

In conclusion we say; (a.) that the two passages were certainly not written by St. Jerome; (b.) that they are most likely interpolations of the Arians or Luciferians; (c.) that the authority of the writers is not sufficient to prove the fall of Liberius, as they clearly accepted unauthenticated reports that had been spread by his enemies.

C. Letters attributed to Liberius.

The third argument by which it is sought to establish the fall of Liberius is taken from certain letters attributed to himself, and preserved in a collection known as *Fragmenta Sti. Hilarii*. The collection was first edited under the present title in 1693 by a Benedictine named Peter Coustant, who supposed that it formed part of a lost work of St. Hilary's, referred to by St. Jerome under the name of a *Book against Valens and Ursacius, containing a History of the Synods of Rimini and Seleucia*. The collection consists of fifteen fragments, containing the copies of letters written by different persons on different subjects. Coustant says that he was very doubtful about the authorship of the collection, as the fragments were found in a disconnected and disordered state; nor was there anything to indicate that they were written by St. Hilary, except that his name is written on one. At length, however, he inclined in favour of the opinion previously expressed by Nicholas Faber, viz., that St. Hilary was the writer. Among the letters contained in this collection are four said to have been written by Liberius, in three of which he admits that he condemned Athanasius; and in the remaining one he further admits that he signed an Arian Creed, to which are added some comments attributed to St. Hilary, Bishop of Poitiers, condemning the conduct of Liberius. Thus, a twofold argument is taken from this collection; *firstly*, the admissions contained in the letters; and, *secondly*, the comments on these admissions attributed to St. Hilary. If these letters were written by Liberius, or if the comments on the letters were written by St. Hilary, then Liberius stands, condemned, at least, of having consented to the condemnation of Athanasius. For St. Hilary was a contemporary of Liberius, and shortly after the return of the latter to Rome he visited the scene of his exile, so that his testimony against Liberius would be very strong indeed. We shall, however, show that no such testimony is given either by Liberius himself, or by St. Hilary.

Firstly: If we admit that St. Hilary was the writer, and that the meaning of the letters is to be limited by the com-

ments, the collection contains no proof that Liberius accepted an Arian Creed. For the following is the only passage that contains such a charge:—"Amoto Athanasio a communione omnium nostrum cujus nec epistolia a me suscipienda sunt, dico me cum omnibus vobis et cum universis episcopis orientailbus seu per universas provincias pacem et unitatem habere. Nam ut verius sciatis me vera fide per hanc epistolam ea loqui, Dominus ac frater meus communis Demophilus, qui dignatus est pro sua benevolentia fidem vestram et catholicam exponere quae Sirmii a pluribus fratribus et coepiscopis nostris tractata, exposita et suscepta est." But on this the writer makes the significant remark—"Haec est perfidia Ariana. Hoc ego notavi non apostata. Liberius sequentia." Therefore, according to the writer the only passage in the letters reflecting on the orthodoxy of Liberius is an Arian interpolation.

Secondly: The collection was not written by St. Hilary; (a.) the letters, as we shall see, are forgeries, and must have been known to be such to St. Hilary; (b.) the letters contain many statements which St. Hilary must have known to be false; (c.) the comments, *v.g.*, "*Anathema tibi Liberi*," "*prevaricator Liberi*," &c., are unworthy of St. Hilary, and as we shall afterwards show, are at variance with the flattering character which he has drawn of Liberius in other works whose authenticity cannot be questioned.

Thirdly: The learned writer in the *Bollandist Acta Sanctorum*,¹ Jungmann, and others, have proved to demonstration that these letters were not written by Liberius. It would be impossible within the limits of a short paper like the present to go into the details of the arguments by which this conclusion is established. Suffice it to say, (a.), that while there is a striking similarity in style between the letters quoted against Liberius, there is an equally striking dissimilarity between these letters and his authentic letters, many of which have come down to us; (b.), the letters contain statements that are false, and that were known to be such to Liberius; for instance, it is stated that before he

¹ Sept. Tom. ii, p. 590.

went to Milan to meet the Emperor he consented to excommunicate Athanasius. Why then was he brought to Milan and sent into exile? (c.) The first of these letters is so obviously a forgery that no one now maintains its authenticity; neither is the authenticity of the other letters maintained by modern writers, except by such as wish to make a point against Catholics as, *v.g.*, Döllinger and Page.

The difficulty in our admitting that these letters were forged will disappear when we call to mind that at the time of which we are treating forgery was extensively resorted to for the purpose either of discrediting an opponent or securing the influence of a great name. Protestant historians without exception admit that many forged letters appeared in the name of Liberius during his lifetime, and the comment already quoted from the *Fragmenta Sti. Hilarii* shows that the writer believed that the Arians had recourse to forgery to blacken his character.

Nor was Liberius the only person in whose name letters were forged by the Arians. Athanasius, in his Apology¹ to Constantius, says that many letters were written by the Arians, both in his own name and that of the Emperor. Seeing then that forgery was not an unusual device of the Arians, it appears to us that there could be no occasion when they would be more likely to have recourse to it than when Liberius was allowed to return from exile. And we have adduced sufficient reasons to show that they had recourse to it in the case of the letters under consideration.

D. The Authority of Sozomen.

In the fourth book² of his Ecclesiastical History, Sozomen gives the following account of Liberius's return to Rome:—“Not long after those events the Emperor, having returned to Sirmium from Rome, received a deputation from the Western Bishops, and recalled Liberius from Beraea. Constantius urged him in the presence of the deputies of the Eastern Bishops, and of the other priests who were at the court, to confess that the Son is not of the *same substance* as

¹ N. 180-6.

² Cap. xv.

the Father. He was instigated to this measure by Basil, Eustathius, and Eusebius, who possessed great influence over him. They had formed a compilation in one document¹ of the decrees enacted at the Council of Sirmium against Paul of Samosata and Photinus, to which they subjoined a formulary of faith drawn up at Antioch at the consecration of the Church, as if certain persons had, under the pretext of the term, '*con-substantial*,' attempted to establish a heresy of their own. Liberius, Athanasius, Alexander, Severianus, and Crescentius, Bishops of Africa, were induced to assent to this document, as were likewise Ursacius, Germanicus, Bishop of Sirmium, Valens, Bishop of Mursa, and all the other Eastern Bishops who were present. They likewise approved of a confession of faith drawn up by Liberius, in which he declared that those who would not admit the Son to be like unto the Father in substance and in all other respects, are excommunicated. For when Eudoxius and his partisans at Antioch who favoured the heresy of Aetius, received the letter of Hosius, they *circulated a report* that Liberius had renounced the term '*con-substantial*,' and had admitted that the Son is dissimilar from the Father. After these enactments had been made by the Western Bishops, the Emperor permitted Liberius to return to Rome. The Bishops who were then convened at Sirmium wrote to Felix, who governed the Roman Church, and to the other Bishops, desiring them to receive Liberius; they directed that Felix and Liberius should share the Apostolical throne and be associated together without disunion in the discharge of the ministerial functions, and that whatever illegalities might have occurred in the ordination of the one or banishment of the other might be buried in oblivion. The people of Rome regarded Liberius as a good man, and esteemed him highly on account of the courage he had evinced in opposing the Emperor, so that they had even excited sedition on his account, and had gone so far as to shed blood. Felix survived but a short time, and Liberius found himself in sole possession of the Church."

Hefele says that the account thus given by Sozomen was the

¹ Called by some the Third Sirmian Creed.

chief reason why he admitted the fall of Liberius. We shall show that Sozomen's authority is not reliable both on account of the time when he lived, his character as a historian, and the many glaring mistakes that occur in the passage quoted, as well as in many other parts of his work. He did not commence to write his history till 443, nearly a century after the date of the reputed fall of Liberius. Consequently he had to depend on the writings of others, and reports that were in circulation regarding Liberius. Reports, as we have seen, were circulated before his time that Liberius had accepted an Arian Creed. These reports were received as true by Sozomen, who did not possess that critical mind that would have enabled him to examine carefully the evidence on which reports were based, and distinguish the true from the false. It is on this account that his history of the Arian heresy is so full of inaccuracies. He admits himself that it was very difficult to get a correct account of the Arian movement. "If anyone," he says,¹ "should conclude my history to be false because he meets with conflicting statements in other writings, let him know that since the dogmas of Arius and other more recent hypotheses have been broached, the rulers of the churches differing in opinion among themselves have transmitted their own peculiar views for the benefit of their respective followers. . . . Intent on maintaining the orthodoxy of their own dogmas, the partisans of each sect respectively formed a collection of such epistles as favoured their own heresy." The editor of the English translation (Oxford edition) says of Sozomen's History:—"It is generally admitted to have suffered many alterations and mutilations, and this may in some measure serve to account for the frequent inaccuracies in point both of narrative and chronology which pervade the nine books of which it is composed." And St. Gregory the Great, speaking² of Sozomen, says:—"The Holy See refuses to accept his history because of the number of falsehoods which it contains." Such, then, being the character of Sozomen as an historian of Arianism, we must receive with great reserve whatever he says on the subject, and submit it to a searching criticism. When we

¹ Book I, chap. i.

² Ep. L. II, n. 31.

come to examine the extract itself it supplies ample evidence either of its being an interpolation, or that the writer was badly informed. St. Hilary gives an account of the meeting that took place at Sirmium between the Emperor, the representatives¹ of the Council of Ancyra, and the Arian Bishops. He had the best possible opportunity of being accurately informed about the meeting, as he was travelling in Asia Minor at the time, and was near Sirmium. He professes to give the names of those present, and he mentions only the Emperor, the three representatives of the Council of Ancyra, and the three Arian Bishops, viz., Ursacius, Valens, and Germinius. It is clear that had Liberius and Athanasius been present, as Sozomen states, their names would have been the very first mentioned. In the next place, it is stated that the Creed did not contain the word "*con-substantial*," and that nevertheless it was accepted by Athanasius. If there is anything more certain than another in the whole history of Arianism it is, that after the Council of Nice St. Athanasius never consented to accept a profession of faith that did not contain the test of orthodoxy with which his name will ever remain associated. Lastly, so little does he know about the event that he professes to describe as to clearly imply that Liberius, after his return to Rome, continued to govern the Church conjointly with Felix until the death of the latter, whereas it is quite certain, as we shall afterwards see, that on his return Felix was forced to consult for his safety in flight.

Even admitting the accuracy of the narrative, there is nothing in it to show that Liberius either condemned St. Athanasius or denied the con-substantiality of the Son and the Father. It says nothing about the condemnation of St. Athanasius. It represents Liberius as having given his assent to a Creed which did not contain the word "*con-substantial*." But the omission of the word in the circumstances did not imply its rejection or the denial of the doctrine expressed by it; for the question in dispute at Sirmium was not between the Catholics and the Arians, but between the semi-Arians and the Anomaeans regarding the Divinity of the Son, which

¹ They were semi-Arians.

was admitted by the former and denied by the latter. In accepting a Creed that recognised the Divinity of the Son and condemned the Anomæan heresy, he would have given his assent to a doctrine which every Catholic is bound to believe. He was urged by Constantius, according to Sozomen, "to confess that the Son is not of the same substance with the Father." We are not told that the Emperor's efforts met with success. On the contrary, it is pretty clearly intimated that they were not successful, as, otherwise, why should the report circulated by the Arians, "that Liberius had renounced the term *con-substantial*," be styled a mere "rumour."

The authority of Philortorgius, a writer of the 5th century, is sometimes quoted against Liberius. But his character as an historian and the purpose of his work render it impossible to attach any weight to his statements. He was an avowed Arian, and undertook to prove that Arianism had been the general belief of Christians from the earliest times. Such a writer would naturally receive without much careful examination the truth of any report favourable to his cause. Moreover his work is lost, a mere outline only being preserved in the writings of Photius, so that we cannot know how far precisely the charge against Liberius rests on his authority.

We have briefly examined the different arguments by which it is sought to establish the fall of Liberius, and shown how little value is to be attached to them. Most of the extracts on which they are based are Arian forgeries, while the rest are either forgeries or betray so much ignorance on the part of the writers that they cannot be accepted as sufficient to establish any charge against Liberius. The positive arguments in favour of his innocence we must defer for another paper.

T. GILMARTIN.

SAINT FECHIN OF FORE.

SAINT FECHIN was born in the seventh century at Bile, in the barony of Leney, Co. Sligo.¹ He was of the royal blood of Ireland, a descendant of Fionn Fuathart, brother to Conn of the Hundred Battles; of the same race was Saint Brigit. His father's name was Koelcharna, that of his mother, Lassar, who came from a royal race in Munster. It is worthy of notice that the name Lassar was one which belonged to several of our Irish saints, whose names are recorded in our calendars.²

The education of Fechin was confided to St. Nathy of Achonry, under whose guardianship the future saint made rapid progress in virtue and learning. It is uncertain how long Fechin remained with St. Nathy; it is stated by some writers that he stayed with him until he was ordained priest, while others say that he left St. Nathy before he had completed his ecclesiastical course.

Doubts may exist as to the time, and circumstances which led Fechin to seek a retreat, where he could devote himself to fasting, and prayer; but Fobhar, or Fore, is said to have been selected by him, his steps being guided there by an angel. Fore is situated in the barony of Fore, Co. Westmeath, and was some time an Episcopal See. Ussher states that Fore was called by the Irish *Baille Leabhair*, "the Town of Books." Colgan, Archdall, and Lanigan follow Ussher in that derivation. Here are Ussher's words "Ab habitationis loco quem Latine Favoriam, Hibernice *balle-leabair* aut urbem Librorum dixeris appellatum invenio." O'Donovan states in a note to his edition of the *Four Masters* (Vol. iii., p. 22) that Ussher's statement was accepted as the true one, until the locality was examined by the Ordnance Survey in 1837. O'Donovan

¹ Named from the saint, Bile-Fechin.

² There were at least five saints of the name—two of whom were descended from Laeghaire, son of Niall, viz. Lassar V. commemorated on 20th August, of Cill Arcaigach in Westmeath, and Lassar (Lassara) niece of St. Fortchern, Bishop of Trim. See *Mart. Doneg.*, *Mart. Tall.* etc. She was a contemporary of St. Finian of Clonard.

affirms that the Irish name, as pronounced in Westmeath, is *Baile Fobair*, which means the town of Fore, and not the Town of Books. It is stated in the life of St. Fechin that the place was anciently called *Gleann-Fobhar*,—Fobhar is supposed to have the same signification as Tobar, a well, for besides the spring which turned Saint Fechin's mill, at Fore, there were two holy wells dedicated to the saint,—*Tobar na Cogaine*, and *Dabach Feichin*.

Saint Fechin was not long at Fore, until he drew about him a host of disciples, attracted to his monastery by the shining light of his sanctity. We are told of the number in the following verse:—

“ Dehinc fuit monachorum
Dux et pater trecentorum
Quos instruxit lege morum’
Murus contra vitia.”

The monastery was situated on a firm spot of ground, in the midst of a bog surrounded by a beautiful country. The rule observed in Fechin's Monastery was very severe, and foremost in every work of exalted piety was the holy founder, whose habit of life, as related in an ancient manuscript, was like unto Saint Anthony's.

“ The Hospitable Fechin of Fobhar loved
It was not a false mortification
To lay his fleshless ribs upon the
Hard rocks without clothes.”

We note that he is called the “Hospitable Fechin;” such no doubt he was, and like his Divine Master had great compassion for the poor; he entertained the leper, and sought liberty for the captive, he taught that poverty was no dishonour but often a blessing, and that the true source of wealth was found in God's grace.

Saint Fechin was gifted with the power of working miracles, he raised the dead to life, and by the efficacy of his prayers water flowed from the parched earth. Saint Fechin's labours were not confined to the monastery of Fore; several other foundations throughout Ireland are attributed to him. Our ecclesiastical writers have questioned as to the number; but it has been confidently asserted that

Immagin (now Omev), on the coast of Galway, owes its origin to Saint Fechin. We are told in his life, that he at first met with great opposition from the islanders, who refused to provide him with food. But God did not desert his faithful servant, for we read that Guaire, King of Connaught, hearing of the saint's necessities, sent him provisions.¹ The people who at first showed obduracy in abjuring paganism, stricken by God's grace and the zeal of their apostle, became fervent converts, and placed themselves and their island at the disposal of Fechin. We find on another occasion, the saint acting as mediator, and peace-maker, when King Donuaid II. marched with an army into the territory of Hy-Niall. The king listened to the entreaty of Fechin, and desisted from his design of encroachment. Cong, in Co. Galway, Ballysodare and Drumrat, in Co. Sligo, and Termoufechin in Louth, are associated with the name of Fechin. Scotland honors our saint, and we find Ecclesfechin, in Dumfriesshire called thus from him. There is no evidence to prove that Fechin, ever was in Scotland, his labours appear to have been confined to his own country. In Forbes' *Scottish Calendar* there is notice of Fechin; two lives of him were published by Colgan in *Acta Sanctorum*, while in Canon O'Hanlon's *Lives of the Irish Saints* we have every available information, from all the authorities about the saint's life. There are many traditions preserved at Fore of St. Fechin, and his name is held in living reverence by the Westmeath people.² The old church, supposed to have been built by St. Fechin, is still in wonderful preservation; it measures 60 feet, by 23 feet 9 inches. Of the doorway, Dr. Petrie remarks: "It is constructed like that of Our Lady's Church, Glendalough, has a plain architrave over it, which, however, is not continued about its sides, and above this is a projecting tablet in the centre of which is sculptured in relief a plain cross within a circle." This cross is alluded to in the

¹ This King of Connaught who is so celebrated by the Irish poets, for his unbounded hospitality and munificence, is the common ancestor of the families of O'Heyne, O'Clery, MacGillakelly, and other families in Co. Galway. (O'Donovan, note to *Four Masters*, under A.D. 662, vol. ii., p. 273.) See also *Tribes of Hy Fiachrach*, p. 54.

² See *Diocese of Meath*. Dean Cogan. Vols. i. and ii.

Life of St. Fechin, published by Colgan in *Acta Sanctorum Cambrensis* has described the mill of St. Fechin, as “hewn by the saint’s hands, on the side of a rock, within which as also the church, women do not enter.” The same writer relates that the vengeance of heaven descended upon three soldiers of De Lacy, for having profaned the place ; one of the soldiers was consumed by fire, another became insane, and the third met with a sudden death while in company with De Lacy. Among the miracles performed by the saint, we are told that a certain cleric called Ronan, suffered for a long space of time from a grievous headache ; the advice of the best physicians proved of no avail in his case. Ronan, while in Britain, was recommended by a pious hermit to have recourse to Fechin, so eminent for sanctity and miracles. The cleric consented to do so, and upon his return to Ireland visited Fechin, and was restored to health. On one occasion Fechin received a leper into his monastery, and appealed to the charity of the queen, wife to King Diarmaid, for relief and aid in ministering to the wants of the poor sufferer. The queen consented to take part in this work of charity, and it is said that the leper bestowed upon the queen his staff, which she afterwards gave to St. Fechin ; this staff was known as *Bachal Fechin*, and was preserved for a long time at Fore.¹

St. Fechin in one of his journeys through the country spent a Sunday in prayer at Poulaphouca, Co. Wicklow. We hear of his being at Naas, where he caused the liberation of captives, by his entreaties with the King of Leinster. A cross was erected in the market place of Naas, in commemoration of Fechin, and the monastery in that neighbourhood, called Fulach Fobhair, is ascribed to him.

St. Fechin died in his monastery at Fore ; previous to that event he called together all his monks, he besought them to despise the things of earth, and to ambition only heavenly delights. On the 20th January, 664, Fechin resigned his pure spirit into the hands of God. He died of

¹ See *Life of St. Fechin* by Canon O’Hanlon ; also his *Life of St. David*, Patron of Naas.

the terrible plague then raging in Ireland, called the Buidhe-Connail.¹

The Martyrology of Donegal, under 20th January, refers thus to St. Fechin—

"Feichen, Abbot of Fobhair of Baile-Fhobhair in Meath, A.D. 664. It was Feichen of Fobhair also that consecrated Imaigh, an Island, in which there is a Church of Feichen in the West of Connaught, in O'Flaherty's Country, as is evi lent from his own life, in which many wonders and miracles are read of. He was of the race of Eochaidh Finnfuathart, of which is also Bridget herself, according to the poem beginning 'The Hagiology of the Saints of Inisfail, etc.'"

I have endeavoured to give a brief outline of Fechin's holy life. May I not add in the words of Blessed Edmund Campion, that the memory of God's friends are more dear to a realm than all the victories and triumphs of the world?

JOHN M. THUNDER.

THE "POTENTIA" AND "ACTUS;" THE "GENUS" AND "DIFFERENTIA" OF SCHOLASTICISM.

THE schoolmen distinguish two conditions of being, one real the other ideal. They call them also orders. The ideal order is logical. The real may be physical, metaphysical, or moral. It is physical if subject to change or perceptible by the senses; metaphysical, if not thus subject or perceptible; moral if it involves relationship to a law binding a free will. Change may imply a transition to a different state of being; a passing from one place to another; or the exercise and development of vegetable, animal, and intellectual life. The first is called substantial, the second local, the third vital. In two ways a thing is liable to change; directly, when it is so of its own nature; indirectly

¹ The following saints died of the plague: St. Ronan, son of Bearach; St. Aileran, the Wise; St. Cronan, Son of Silne; St. Manchan of Leath; St. Ultan and Colman Cas, Abbot of Clonmacnoise. (See *Four Masters and Martyrology of Tallaght*). In the *Annals of Innisfallen* Fechin's death is given in the following lines:—"Fechine Fobhair quievit in Christo; et cæteri multo in ea nocte dormierunt de mortalitate."

when it is so from alliance or contact with another. By alliance I mean an essential bond of union such as that subsisting between soul and body; when the latter moves, the former keeps it company. Contact is of two kinds; one is by the application of a spiritual power as that of an angel acting on matter. This is *Contactus Virtutis*, of which I do not here speak. The other kind is by touch; a man sitting or even sleeping in a railway carriage, from his contact with it, is moved indirectly by the motion of the train. Similarly a thing is perceptible by the senses directly when it is their own proper object, as colour, sound, flavour, &c.; indirectly, when it is perceptible by them through the medium of something else. But this medium must be tied to the object exhibited through it. Both must be parts of a whole, or one must be a natural adjunct of the other. The apparitions of angelic spirits do not make them objects of sensation even indirectly. On the other hand, a material substance is rendered sensible through the accidents of quantity and quality which adhere to it. Many intellectual and spiritual emotions are manifested visibly in the play of features, audibly through the organ of speech. The latter are a congenial means of sensible reflection and reproduction. In scholasticism the science of physics is a wide-spreading branch which covers a large field now broken into departments for special cultivation. These are natural philosophy, general and particular, psychology, motion, time, which is its measure, and so on. From what I have said it is evident that the term physical has an elastic meaning, and that it is often used not only in a gross, but also in a very refined sense. It is no wonder then to find eminent theologians who hold that God physically moves the intellect and will to elicit their proper acts; that such motion is physical, and that the sacraments physically produce grace in the soul. According to St. Thomas everything not part of another is a compound of two elements, one perfect, the other imperfect. These if essential in the physical order, are matter and form, which I rapidly sketched in former papers. I now rise to the metaphysical which is above and beyond the other. I may not be free to assert that God belongs to it, for though unchangeable, yet he is

not circumscribed. But as we cannot help classifying the subject of our thoughts, so for our intellectual convenience, if you will, for our necessity, we are drawn to place him in this order as the noblest of all. The angels partake of the divine character more largely than man. They have a kind of fixity of being. They dwell in themselves, not selfishly, but as at home calmly reposing, and they pursue an object not fitfully or tumultuously, but with quiet perseverance and steady aim. They are not subject to local motion. They may reach the end of their journey without passing through intermediate space. They may travel as quickly as lightning. It depends on their inclination; if they like, it may be instantaneously. If we were dealing with them instead of mankind, the terms of the educational problem would be extremely simplified. Speaking generally they do not obtain knowledge by a process requiring time, or by methods changing with the fashions of the age. Let an angel but glance at a scientific principle and through it he will see the remotest conclusions necessarily flowing from it. Let him but perceive the letters of an alphabet with some inflected words and he will at once construct the language which is built on their progressive combinations. His skill in mastering such will be immeasurably superior to that which we reckon prodigious in Mezzofanti and others. He has extraordinary strength of will. His determination once made for good or evil is irreversible. "*Angelus habet liberum arbitrium inflexibile post electionem. [Voluntas angeli] postquam jam adhaesit, [alicui] immobiliter adhaeret*" (D. Thomas 1 parte, quaest. 63, art. 6 ad 3, quaest. 64, art. 2, in corpore). He chooses his line of conduct with a full view of its results and abides unflinchingly by them. His moral education is finished. This is not easily understood by man who may change his mind often in twenty-four hours, but in proportion as he advances to a true conception of it, he will be less and less puzzled to answer why judgment came so swiftly on the angels' fall. Surely the angelic spirits are entitled to hold a metaphysical rank. A similar claim is made on behalf of being, entitas, with its attributes unity, truth, and goodness, unitas, veritas, bonitas. All these are inseparable, invariable,

therefore unchangeable; they are one and the same, but differently named under different aspects. As undivided, being is unity, as related to an intellect and will, it is truth and goodness.

They are transcendental or extend to every substance, and to many of its modifications. They are in the possession of wicked men, even of the demons. I have used abstract terms which signify a perfection apart from its recipient. Instead of these the concrete terms are a being, one, true, and good—*Ens, unum, verum, bonum*. They signify a perfection existing in its recipient. Physical things have a two-fold essence, one changeable, of which I have already spoken. Another unchangeable which belongs to the metaphysical order. *Essentiae rerum sunt immutabiles; consistunt in indivisibili; non suscipiunt magis aut minus*. They are like numbers which are altered by the addition or subtraction of 1. By the addition of reason animal becomes man; by its subtraction man becomes animal. In the order I am now considering, the parts of composition are *potentia*, imperfection and *actus*, perfection. There is no *potentia* without two conditions; an absence of something and a fitness for it. To give instances of failure in the first, *homo non est in potentia ut sit rationalis nec animal ut sit sensitivum, nec planta ut sit vivens*. Instances of failure in the second, *planta non est in potentia ut sit animal, nec animal ut sit homo, nec homo ut sit angelus*. Instances fulfilling both conditions, *materia est in potentia ad formam substantialem; forma est in potentia ad existendum*. An *actus* is either essential or accidental; the former may be in *potentia* to the latter. This, if a quality is permanent, if an action is transient. Man is in *potentia* to be a musician, architect, theologian, &c. And because his powers are sometimes quiescent as in sleep, this is one reason why he is also in *potentia* to know, love see, walk, strike, &c. *Actu agere, to be up and doing* is a perfection opposed to the inactivity of idleness. Nothing created, of its own nature has existence otherwise it would exist necessarily and be on a level with God. Everything then, from the highest to the lowest, is in *potentia* to exist. Even being is no exception, for it is defined, *id cuius actus est esse; id cui debetur esse*. Being has an

essential claim to existence as something *due*, but not to its actual possession. It has an inalienable *jus ad rem*, not a similar *jus in re*. *Materia* is always *potentia*, but not *vice versa*. *Forma* is always *actus*, and *vice versa*, unless joined to the epithet *substantialis*, it is then the *actus* or perfection only of material substances. The essence of an angel is *forma* or *actus purus*, a *single* element, free from the impurities of matter, but as it is in *potentia* to existence, the union of both forms a *compound*. The same is true of being. God alone is absolutely simple. By simplicity is meant the absence of composition; by perfect simplicity, its utter absence. *Deus solus est forma vel actus purissimus nullam habens potentialitatem admixtam*. God alone is perfection unmixed, like gold without alloy. I will mention a few axioms bearing on the present subject:—*Actus in aliquo ordine purus, in eo ordine perfectus est. Actus in omni ordine purus, est omnino perfectus. Potentia nequit seipsam reducere in actum sed reduci debet ab alio existente in actu; nemo enim dat quod non habet.*

The logical order is based upon the physical and metaphysical. It springs from mental reflexion on objects of these two orders. The mind in first knowing anything makes an abstraction by which it obtains an idea, called *prima intentio* or *species primo intentionalis*. These, *intentio*, *species*, *idea*, are here synonymous terms. Having two or more ideas of this sort, it compares them, and thus gains an other idea named *secunda intentio* or *species secundo intentionalis*. This appertains to the logical order which is a production of the reason, and therefore *ens rationis*. If a comparison discovers likeness or unlikeness in an essential point, it suggests the notion of *genus* or *differentia*; a union of both is the notion of *species*. The genera, &c., &c., are many, and variously described from the position they occupy on a figure of a tree, which for illustration sake, was devised by Porphyry, an eminent commentator of Aristotle. The trunk supports the genera and species; the branches at regular intervals shooting forth to right and left, support the *differentiae*. On the trunk beginning from above, *substantia*, *corpus*, *vivens*, *animal*, *homo*; on the branches—to the right—*materialis*, *vitalis*,

sensitiva; to the left—spiritualis. The rest on this side are bare, for if covered, they would exhibit the differentiae angelicae, which are not enumerated. Look up and count downwards. Each genus added to a differentia becomes the following species. As substance with the differentia materialis, is a body, with the differentia spiritualis, is an angel. A higher and lower species are distinguished from each other; the former by a negative, the latter by a positive differentia. As an animal has sensation, while a plant is without it. In the list of genera, the first is called supremum or remotum, in that of species, suprema, in that of differentiae, prima. The last in each respectively is called proximum, infima, ultima or propria. The others are named subalterna, or intermedia. with variations of course according to gender and number. If we again cast our eye on the tree, or rather a supposed diagram of it, we shall notice that a genus under one aspect, may be differentia, or species under another, but in the whole catalogue there can be only one genus supremum, and in every species, one genus proximum, and differentia propria. Let us now take man as the basis of our observations. St. Gregory in a homily on the words, "Praedicate evangelium omni creaturae," says, "Omnis creaturae nomine signatur homo. Habet namque commune esse cum lapidibus, vivere cum plantis, sentire cum animalibus, intelligere cum angelis." Ergo juxta aliquid omnis creatura est homo. Man, therefore, in one specific nature, contains several genera, differentiae, species. But he has only one genus proximum, *i.e.*, animale and differentia ultima, *i.e.*, rationalis. And this is why man is defined, not *substantia* or *vivens*, but *animal rationale*, for the definition of any object ought to explain its *whole* generic nature as well as that which is proper to itself alone. A thorough knowledge of it must be deep and extensive. We attain depth by penetrating its kernel or innermost part; we attain extent by ascertaining its relationship with all things else. Oportet ut definitio alicujus rei constet ex ejus genere proximo et differentia ultima. *Ens rationis* is unum in *ratione*. Unity is opposed to distinction; and so we have distinctio *rationis*. This is twofold; *rationis ratiocinantis* and *ratiocinatae*. The first is fanciful, because it is groundless.

The second has a foundation in reality. The simplicity of the Divine nature admits *really* no distinction. But because it is an equivalent of many perfections, we distinguish these one from another, *distinctione rationis cum fundamento in re*. We attribute them to God as distinct *only secundum nostrum* intelligendi modum. All classifications, divisions into genera, &c., are founded on *distinctiones rationis*. Any distinction existing independently of our conception is a *distinctio realis* or *ex parte rei*, as between hands and feet, eyes and ears. What we separate we may combine in thought and thus frame many *composita rationis*, some of them being *ex genere et differentia*. A genus nearly answers to *materia* or *potentia*; a *differentia*, to *forma* or *actus*. The physical and metaphysical orders are always real, but they are also ideal when we know them. The logical is always ideal. The moral order for us presupposes the existence of these and would be unintelligible without them. It is related to intelligence, freedom, and law. Intelligence is the root of freedom, which is the power of choice, and law is the standard of morality. Intelligence and will go together; the object of the one being universal truth, that of the other is universal goodness, which alone exhausts its capacity for loving. A partial good, in its own way, may or may not realize this ideal. For having shadow as well as light, an appearance of evil or of good, its shady or its luminous side may be turned towards the will. The latter, therefore, is free in selecting or rejecting it. Conformity with a law, a swerving from it, is the relation which constitutes good or evil in moral actions. Naturally the doctrine of physics, metaphysics and logic, is employed to explain those relations. They are treated as having the elements of composition already mentioned. The matter and form of virtues and vices, their *potentia* and *actus*, specific unity and distinction, are elaborately discussed, and no one has written about them more philosophically than St. Thomas. No one has traced them with minuter subtlety. And he has carried his profound speculations into the cognate departments of ascetical and mystical theology. Others have pursued a similar course; one instance may suffice. In

expounding the obligation of confessing the species of a sin they are careful to point out that not the species *suprema*, or *subalterna*, but the *infima* is meant. The Church, herself, it is well known, has made abundant use of scholastic language in her dogmatic teaching concerning the nature of the sacraments and other important points of a practical bearing. Metaphysical disquisitions are not always so theoretical as they at first sight appear. St. Thomas has demonstrated a close alliance between them and the science of morality. Thus we know that some of the most efficient ministers of grace have been deeply versed in them. And years spent in these studies were the forerunners of a career of activity marked by substantial results. Nor in the discussion of moral questions is logic to be despised. For although some reputed to be bad logicians keep the law admirably and *vice versa*, yet I suppose that every body has a logic of his own and may come to a right or wrong conclusion through a process which cannot always be analysed by the aid of technical rules. But the example of St. Thomas is a final answer to all such objections. He excelled in the knowledge of metaphysics and logic no less than in the knowledge and practice of holiness. In both lines he was the angel of the schools. It is obvious to remark the great disagreement between the divisions of ancient and modern philosophy. Doubtless excellent reasons might be adduced to justify the old usage and the new; but it seems wise to abstain from assault or defence, and to note the very different sometimes opposite meaning of identical terms in each. Every creature has imperfection for its inheritance coming to it from its original nothingness. It must have *materia*, or *potentia*, or *genus*. God alone, the *Actus purissimus*, is without any of these. He is the summit of perfection. He terminates the scale of being in one direction. *Materia prima*, the *potentia pura*, terminates it in another. It is the extreme of imperfection. We cannot rise above the one; we cannot sink below the other. Beyond these two poles, we meet nothing. Between them are ranged all things which have more or less of unity, truth, beauty and perfection, accordingly as they are more

or less distant from either. Starting from the highest point, we descend step by step, noticing the gradations on the principle "*Ultima primorum conjunguntur principiis secundorum.*" The lowest of the angelic kingdom touch the highest of the rational, the lowest of the rational, the highest of the animal, the lowest of the animal the highest of the vegetable, the lowest of the vegetable, the highest of the mineral kingdom, until we reach *materia prima*, an *ens umbratile*, the faintest shadow of supreme perfection. I have to express a caution. I have used the words "*conjunguntur*" and "*touch.*" The lowest and highest indeed *touch* on one another, but are not identified; they are specifically distinct. We regard God as Him who sends forth the rays of wisdom and goodness through creation. This is like the prismatic glass and refracts them into millions of hues of ever-changeful brilliancy—we catching glimpses of the divine works, reunite the rays, and trace them back to one pure beam of eternal light.

T. J. DEELY, O.P.

LITURGICAL QUESTIONS.

I.

THE PRAYER IN THE "COMMON" OF SAINTS.

"What is the object of the two prayers in the 'Common' of Martyrs, Confessors, &c.

.. "HOMO."

The Rubrics forbid the repetition in the same part of the Office of the Versicles, Antiphon or Prayer which has been already used. Now it sometimes happens that a commemoration has to be taken from the same "Common" from which the Office itself is taken. If, then, only one prayer was given it would be manifestly impossible to make such commemoration without repeating the prayer. In Ireland we have so many Offices taken entirely from the "Common" that the

necessity for changing the prayer when making a commemoration frequently arises. For the special Rubric relating to our correspondent's question we refer him to the general Rubrics of the Breviary, Tit. 9 No. 8, where he will find the following statement, among others, worth reading:—"Si item occurrat ut eadem sit oratio Festi de quo fit Officium, et ejus de quo fit commemoratio, mutetur oratio pro commemoratione in aliam de Communi." It may be useful to direct our correspondent's attention to the words *mutetur oratio pro commemoratione*. In all cases, therefore, the prayer to be changed is that used in the commemoration.

II.

HOW IS THE PHRASE "PRAESENTE CADAVERE" TO BE UNDERSTOOD?

"By reason of the privilege granted to the Irish bishops it is lawful to say a low Requiem Mass *praesente cadavere*, except on certain days. In those dioceses in which it is still permitted to have Mass in private houses, what *praesentia cadaveris* would be required to enable a priest to avail himself of this privilege? Should the corpse be in the very apartment in which Mass is celebrated, or would it be sufficient if it were in any apartment of the house.

"SUBSCRIBER."

In the case of an ordinary dwelling-house—the case contemplated by "Subscriber"—we are of opinion that the presence of the corpse in any apartment would suffice. The meaning to be attached to such phrases as *praesente cadavere* is that in which they would be received by men generally. Any other meaning would be strained, and should not, without the strongest reason, be admitted. Now, we believe most men would, without any hesitation, admit that a corpse in any apartment in an ordinary family residence was *morally* present in any other apartment of the same.

We have designedly confined ourselves to the case of a family dwelling, because in the first place our correspondent's question does not go farther, and in the second place we think that the solution given applies only to this case, and could not, therefore, be extended to convents, colleges, workhouses, hospitals, or such like institutions.

III.

NAMES TO BE GIVEN IN BAPTISM.

“Will you please inform a number of the readers of your valuable journal, as to the extent of the obligation to give to children at baptism only names of saints or of the virtues? Many of the old people here have such baptismal names as “Sheridan,” “Emmet,” “Burke,” &c., &c., and sometimes insist on them being given to their children, alleging that they themselves had received them at baptism.”

“SUBSCRIBER.”

The general Rubrics of the Roman Ritual, Tit. 2, chap 1, no. 54, gives the following direction which bears on the subject of our correspondent's question:—

“Et quoniam iis qui baptizantur, tamquam Dei filiis in Christo regenerandis, et in ejus militiam adscribendis, nomen imponitur, curet [Parochus], ne obscoena, fabulosa, aut ridicula vel inanium deorum, vel impiorum ethnicorum hominum nomina imponantur, sed potius, quatenus fieri potest, Sanctorum quorum exemplis fideles ad pie vivendum excitentur, et patrociniis protegantur.”

This rubric, as is evident, does not impose a strict precept, but merely admonishes the priest to prevent as far as he can certain kinds of names from being given at baptism, and to secure instead, that the names of eminent servants of God should be given. Baruffaldi says:—“Rationabiliter utitur rubrica illo verbo *curet*, quod rigorose non praecipit.”

But even in the supposition that the words quoted from the Ritual impose a grave precept, the names mentioned by our correspondent might still be permitted without scruple. For in the rubric the line is drawn at the name of “wicked heathens,” and it is unnecessary to say that none of those mentioned come under that category.

Besides there is a question in the Rubrics, not of family names, or surnames, but of what are called “Christian names.” Family names, then, whatsoever they are, may be given at baptism, in conjunction with a *praenomen* or “Christian name,” and if, as in the cases instanced by our correspondent, the parents of a child express a wish that their child should receive a certain family name, we are of opinion that the

priest is not justified in refusing to comply with this wish. The fact, too, that the name had been received by one or other of the parents, is a very good reason why they should wish to have it given to their child.

We, therefore, willingly agree with the conclusion at which Baruffaldi arrives. "Quare," he says, "nulla esse rejicienda nomina a baptizante judicarem, nisi vere ea, quae in contemptum fidei Christianae sunt et odiosa Ecclesiae."

D. O'LOAN.

CORRESPONDENCE.

SOME OBSERVATIONS ON THE CONFERENCE OF BOSSUET WITH CLAUDE.

REV. DEAR SIR,—This memorable conference brings before the mind of the theological student several points of interest in the controversy between Catholics and Protestants respecting the Church, and amongst them comes conspicuously to the front the all-important question of the rule of faith. It is the boast of Protestants, that they liberated the human mind from the bondage in which it was enslaved by the authoritative teaching and guidance of the Catholic Church in their adoption of the principle of private judgment and self-guidance in matters of faith. It is on account of this principle they were originally cast out of the Catholic Church, as it was also in virtue of the same principle they themselves called out to those who might be disposed to follow them in the words of the Apocalypse : "Go out from her, my people, that you be not partakers of her sins, and that you receive not of her plagues." (*Apoc.* xviii., 4.) Thus applying in the licence of private interpretation to the Catholic Church the warning voice from heaven respecting the fall of Babylon as heard by St. John in the vision of Patmos. In point of fact, the principle of private judgment is the very corner stone on which the pseudo-reformation was constructed, and Protestants look to it, as they cannot but look to it, as a principle of life or death to their system. Hence, as the Church question was the subject on which Mademoiselle de Duras desired to be enlightened, Bossuet was afforded a special opportunity of exposing this principle in his discussion with its great champion,

the minister Claude. Amongst his other arguments he insisted that the principle in question entailed of necessity the shocking consequence of casting a Christian for a certain period into doubt as to the very basis of the Christian faith, and made him thereby an infidel till by his own private examination and study he should convince himself that the Scriptures are really inspired by God. Claude, as we know sought to retort the argument by maintaining that previous examination was equally necessary to establish the authority of the Church; "for," said he to Bossuet, "the Christian to whom you propose the authority of the Church either believes it without examining the matter, or he doubts it. If he doubt it, he is an infidel by the fact, but, on the contrary, if he doubt it not, by what other authority is he to be assured? Is the authority of the Church a thing self-evident? Is it not necessary to find it out by some sort of enquiry? Here then is your own difficulty recoiling upon yourself, and you have to answer it just as much as I have to answer the difficulty you advance with respect to the Scriptures. Either then let us both eschew the difficulty, or let us solve it together, and, so far as I am concerned, I promise to answer you in reference to the Scriptures what you will reply to me in reference to the Church." The retort, no doubt, was a clever one, and cleverly put, and although in dialectic strife a retort is not held to be a refutation, or a solution of a difficulty, it casts, notwithstanding, on the other side the onus of pointing out the disparity between the cases sought to be paralleled. It is thought Bossuet was not very happy in his effort to this effect, on which account our modern authors referring to the conference in their dissertations on the doctrinal authority of the Church, and the subject of Divine faith, labour to show how a baptized child arriving at the age of discretion can without examination lay hold on the authority of the Church, and receive from her, as the ordinary channel of revelation the truths of faith, and thus relying on her authority reach the Divine veracity to ground thereon, as the ultimate motive of supernatural faith, his acceptance of, and belief in, the truths she proposes to him and all Christians for their acceptance and belief, due allowance being made for particular cases in which the truths of revelation may become otherwise known and be equally objects of faith without having been proposed by the Church. They set out from an analysis of an act of faith in which they agree in presenting to us the following ingredients or component parts:—

- 1°. The object or truth proposed to be believed :
- 2°. The motive on account of which we do believe, which must be the veracity of God Himself, as He reveals what we are to believe :
- 3°. The principle of

our faith which is the grace of God operating within our souls : 4°. The motives of credibility or the reasons whereby we become assured of the revelation of what we believe : and, finally, the external organ applying these motives of credibility. The three first of these ingredients belong to God exclusively, and are in no degree within our competency, but the two latter engage our co-operation having for object to produce in us that firm assent required to complete the act of faith ; and then the great question is, how the habitual faith infused by baptism is developed into actual faith as the baptized child arrives at the years of discretion ? The Church must intervene with her authority as the ordinary external organ to this effect, and here the problem presents itself, how in the Catholic system the baptized child can lay hold on the authority of the Church, and the Church lay hold on the mind of the child, dispensing with all previous examination as to the claims of the Church to such authority. In solving this problem our theologians go into various theories, some of which border on scientific methods, others are in a great degree controversial and abstruse, whilst others deal not only with the child arrived at the years of discretion, but with persons of every age, dividing them into categories according as they may be learned or unlearned, domestics of the faith, or inquirers from without with a view to enter the one Fold under the one Shepherd.

It is always difficult to analyse an effect produced by two or more concurring and different causes so as to apportion to each its particular share of efficiency and efficacy in the effect produced. For instance, let us suppose the case of a paralyzed man, who, however, retains some power over his limbs, but not enough to execute a certain act proposed to him to perform. You give him the help he requires, and the act is performed by the joint forces contributed by both. You cannot say how much of the act is yours, and how much is his, all that you know is, that both shared in it, and that it is the combined act of both. This difficulty becomes immeasurably increased when the different forces belong, one to the natural, and the other to the supernatural order, both combining for the same effect. Applying this to the act of faith we have to consider Divine grace and human nature mingling their forces to produce the act. Divine grace as infused in baptism becomes operative according to the occasion, as some are of opinion, or, according to the more general teaching, as it is aided by actual grace, on one side, and the consent and co-operation of the human will, on the other. I apprehend we are disposed in our theological discussions to take undue account of the latter cause, and not

to give sufficient consideration to the former. It is, therefore, of supreme importance that in this concurrence of the supernatural and natural we consider how much the latter predominates. St. Paul would enlighten us on this subject, where he says : "Not that we are sufficient to think anything of ourselves as of ourselves, but all our sufficiency is from God" (2 Cor. iii. 5), and he has already warned us, that we cannot invoke that Divine Name, "the only name under heaven given to men, whereby we must be saved" (Acts, iv. 12), without the assistance of grace : "No man can say, the Lord Jesus, but by the Holy Ghost" (1 Cor, xii., 3), and all this in accordance with the general rule of the concurrence of Divine grace with our will, which he states in these terms : "It is God who worketh in you, to will and accomplish according to his good will" (Phil. ii. 13). This teaching the Apostle had from our Divine Lord Himself, who inculcates it in most emphatic words, saying : "Without me you can do nothing" (John xv. 5) ; and to illustrate the meaning of His words, He makes use of the comparison of a vine and its branches, saying : "Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me. I am the vine ; you the branches. He that abideth in me, and I in him, the same beareth much fruit" (Ibid. 4, 5). Now our Divine Lord abides in us, and we in Him by His Divine grace, and in the same way as the vital sap pervades the vine communicating itself from stem to branches, in order to produce fruit, so likewise must Divine grace pervade our soul and all her faculties that we may produce good works in the supernatural order. St. Augustine, the great oracle on the subject of grace, commenting on this passage of the Gospel, speaks as follows : "He [our Divine Lord] does not say without Me you can do but little, but absolutely, you can do nothing. Whether, therefore, there be question of little or much, it cannot be done without Him, without Whom nothing can be done ; because unless the branch abide in the vine, and live of its root, it can bear no fruit of itself. But although Christ could not be the vine, unless He were man, yet He could not communicate that grace to the vine, unless He were God" (Trac. 81, in Joan. sub med.) The pious author of the *Imitation of Christ* treating of the corruption of nature and the efficacy of Divine Grace in the fifty-fifth chapter of the third book, amongst other things says : "The little force that remains (incorrupt) is like a spark lying hid in the ashes. This is our natural reason enveloped in darkness all around, possessing yet the power of judging between good and evil, and of discriminating

between truth and falsehood, although unable to accomplish all that it approves, and not enjoying any longer the full light of truth, nor the healthy state of its affections ;” and then further on he exclaims : “ O, how very necessary, O Lord, is Thy grace for me to begin anything good, to proceed with it, and accomplish it !” How vain, therefore, is it not to attempt to estimate the respective shares our poor human nature and Divine grace have in our actual faith ? We know, indeed, that grace has a very much larger share than our natural efforts, but we have neither measure, number, nor weight to estimate one or the other.

Now let us take with us these teachings of the necessity we have of Divine grace, and its efficacy in the supernatural order to the consideration of the lambs of the fold arrived at the age of discretion that we may see how the latent principle of Divine faith infused into their souls by the grace of baptism becomes developed into actual faith, so that they accept and believe without examination, and on the authority of the Church, the truths she proposes to them to accept and believe as having been revealed by God. At that age, as we know from what we every day see, learning is believing, that is, as the understanding begins to unfold its powers, children believe without hesitation or doubt what they are told by their parents, and those around them, about the things of this world. This is the order of nature as established by the Almighty ; and very soon they come to understand that there is another world, an unseen world, as well as this visible world, which they see around them. Indeed, so soon does this knowledge come into their minds, that we do not recollect when we did not possess it. Their parents, or those engaged by their parents, are their teachers, and the catechism is their oracle ; but they understand quite well that parents and others do not teach this knowledge from themselves, but as they have received it from the other world to which it relates. In the same way they understand the contents of the catechism, as they learn it, to have come from the other world, just as they know that the river flowing on before their eyes comes from its origin or source. We are not here, let me observe, in a region of speculation, or in the mists of theoretic hypothesis, nor are we dealing with logical deductions drawn from far-off principles. We are, on the contrary, dealing with a state of being and progress, of which we all have had actual and conscious experience, and which is yet living and fresh in our memories, and we recollect in particular that a doubt, or shadow of a doubt, or the least misgiving never crossed our minds respecting what we were

taught. From the teaching of parents, and the learning of our catechism, we fell into the hands of our parish priests or their assistants. We went to Confession, we were prepared for Confirmation and first Communion. We were duly instructed as to what we should know and believe respecting these Divine institutions. Had we any doubt in believing what we were taught? Not the slightest; perhaps we have even to desire that our faith were as vivacious now that we are arrived at maturity, as it was at that tender age. How explain this? The explanation is quite simple. The two principles have met and become united—the principle of faith, or habitual faith, as infused in baptism, and the external proposition of the truths of faith, as we were taught them, and thus our habitual faith infused into our souls in baptism became actual faith as we arrived at the age of discretion, Divine grace having the principal share in the joint result according to what we have seen above.

But it is our boast that we have our teaching from a perpetually visible and infallible Church, and so far as we have seen our instructors were fallible men, who having lived their time passed away. Parents are fallible and they pass away. So also may it be said of the parish clergy. They are fallible and they pass away. This is, indeed, true, yet we insist that we were taught on infallible authority. How is this, and how is it to be accounted for? Very simply. The testimony of man in the natural order is an illustration. We have information given us by our fellow men of the occurrences of this world—information of facts present and past, natural and supernatural. We believe their information as infallible. Yet the authors are fallible men. Nay, St. Paul assures us that “every man is a liar, as it is written,” (*Rom. iii. 4.*) that is, we are all, according to our poor human nature, liable to mendacity and error. Whence then comes the testimony of fallible men to be infallible in the information they give us in history, or orally? Is not this a paradox? By no means. Their testimony is infallible simply because they cannot deceive us, even though they desired to do so, owing to the circumstances and conditions accompanying their information as it reaches us, circumstances and conditions which associate mankind at large with what they relate, and thereby put it beyond all controversy and dispute. In a similar way the parent teaches, but he teaches what is taught by other parents, and is known and believed by the body of the faithful at large, and the correctness of his teaching is guaranteed, because, if taught otherwise the error would be sure to be exposed. The priests preach in season, and out of season, as St. Paul exhorts his beloved

Timothy, and the orthodoxy of their preaching is secured by the certainty that, if they preached incorrectly, their error would soon become known and exposed. The catechism of the diocese is authorized by the Bishop of the diocese, and as he goes amongst his flock he preaches to them. The more exalted his dignity is, the more certain would it be that, if there were anything unsound in his preaching or teaching, it would be made public, and a voice of warning would be raised against him. Our libraries are richly stored with volumes of all sizes that have stood the test of ages, and new works are every day teeming from the press on religious subjects. Seminaries and universities are, as they have been for centuries, in active operation, teaching the future instructors of the faithful according to orthodox standards, and these institutions exercise a zealous, not to say a jealous, vigilance on each other, and the controversies they have carried on before the whole world to maintain the utmost purity of doctrine leave no doubt possible as to the teaching about which they are unanimous, for their ruling maxim has always been: "In necessariis unitas, in dubiis libertas, in omnibus charitas." Therefore we arrive at the conclusion that, putting the teaching of the Church merely on the same footing as the testimony of men in the natural order, the child accepts and believes the one as he accepts and believes the other without questioning it, or examining it, without the shadow of a doubt, and with the fullest security according to an order instituted by God Himself, and so it is, that having got forward in life we can all look back and apply to ourselves the words of St. Basil, as he says of himself, writing to his friend, Eustatius, Bishop of Sebaste, in the following terms: "Although the rest of my life were to me a subject of mourning, of this one thing, however, I can venture to glory in the Lord, that I never entertained false ideas about God, nor did I, in course of time, change the conviction of my mind, but I have constantly maintained the knowledge I acquired in my childhood, and subsequently from my grandmother, Maerina, respecting God and the Blessed Mother, increased by due enlargements, and matured in me. For I did not take up ideas, one after another, as my understanding was ripening, but I carried out the principles I had received from these sources and perfected them."

But in the matter of faith we have still a better cause to plead, and a higher level of assurance and security to rest upon. We will, however, postpone this for the present, in order to settle a little account with M. Claude. As we have seen, he retorted on Bossuet, and said, "What you maintain in support of the authority of the Church holds equally for

the Scriptures." Let us see if this be so. Be it said, that the Protestant child has the advantage of domestic teaching equally as the Catholic child, that he is also instructed by his pastor, as the Catholic child by the priest, that he is prepared, in due time, likewise for Confirmation, and first Communion, and that he has the preaching and teaching of his church to give him a full knowledge of his religion. By all means granted. But what do they all teach him? If they teach him honestly, and consistently with the fundamental principles of their system, they must tell him their church is fallible, and may teach error, and that all private teaching, such as that of parents or others must be still more fallible. This they cannot deny nor evade, for they have no other plea to advance for the revolt of Protestantism against the Catholic Church. Therefore Bossuet depicted most correctly the attitude of the Protestant parent, as he puts the Scriptures into the hands of his child, when the latter has reached the years of discretion, saying: "Here, my child, are the Scriptures, which I believe to be inspired by God. Read them, examine them, and see if they be true or be a fable. The church believes them to be inspired, but the church may be deceived, and you are not in a state to make with her this act of faith, I believe, as I believe God exists, that He has inspired these Scriptures." Behold, therefore, this child arrived only at the years of discretion launched, and sent adrift without rudder, chart, or compass upon a stormy sea, to be "tossed to and fro, and carried about by every wind of doctrine" (*Ephes. iv. 14*) on a voyage of discovery to look after not one book only, but some sixty books even according to the reduced canon of Protestants, and to satisfy himself by personal examination, and his private judgment, if all and each of these books be inspired by God, and then afterwards to form his own ideas independently of his church, its ministers, consistories, colloques, and assemblies, being not only free, but absolutely bound to adopt by preference his own interpretation of the sacred text throughout from Genesis to the Apocalypse. Who is it, that does not see at a glance that he has an impossible task put before him? Who can for a moment believe, that the God of infinite wisdom, "Who will have all men to be saved, and to come to the knowledge of the truth" (*1 Tim. ii. 4*), could have instituted such a rule of faith, such a method of finding out, what is to be believed in faith, and what is to be practised in morals, to attain salvation? No wonder, therefore, that when Bossuet had exposed such a system, he added that, if adhered to, and acted upon, it would inevitably lead to manifest

impiety. But sentiment interposes taking the place of dogma on the latitudinarian pretension, that if we "decline from evil and do good" (*Ps.* xxxvi. 27), the Supreme Judge will not take account of what we believe or do not believe, what church we frequent, or to what denomination of Christians we adhere, a pretension, which has given birth to over two hundred different sects in England and Wales alone, not to speak of other countries, where it has been equally prolific.

How different is the case of the Catholic. Taken by the hand, when he yet retains the innocence of his baptism he is conducted by authority in the way of truth, the habit of faith he has taken from the baptismal font concurring with the instruction he receives for the development of actual faith within his soul, which without a shadow of doubt goes on growing and increasing, as he grows and increases in years, as St. Bazil says of himself in his letter to his friend, the Bishop of Sebaste already referred to. In his early instructions he may, or may not be, informed, that the Church is infallible, that according to the words of St. Augustine, "she does not approve of anything, do anything, or remain silent as to anything contrary to faith or rectitude of life" (*Epist. ad Jamear*). This matters little, for if we are well guarded and protected, we are equally safe, whether we know it or not. The concern rests with those, who guard and protect us. This is our happy position as members of a Church, divinely endowed with infallibility. She is witness to the truth from the beginning. She is the teacher of that truth to all her children young and old, and she is a judge to decide the truth amidst the errors, which spring up from time to time, owing to the temerity and pride of intellect, which urge "the unlearned and unstable to wrest the Scriptures to their own destruction." (*2 Pet.* iii. 16). Under this threefold guardianship of his Church the Catholic has the unspeakable happiness to enjoy a peace, in which he may say with the Psalmist: "In peace in the self-same I will sleep, and I will rest, for Thou, O Lord, singularly hast settled me in hope" (*Ps.* iv. 9-10). With reason, therefore, did Bossuet say, "O happy they, who by a special favour of God are born and brought up in the bosom of the true Church. O blessed, indeed, they, in whom human prepossessions are united to the true faith, which the Holy Ghost has infused into their souls in Baptism. They are exempted from a great temptation, and from the dreadful trouble of distinguishing what is of God in the faith of their Church from that which is of man."

I will close these observations by a little anecdote in illustration of the words of the great Bishop.

I had the pleasure of being intimately acquainted with the late Mr. Henry Wilberforce, and, one day, in conversation with him, I said, "Mr. Wilberforce, you must have come through a great ordeal of mind in ceasing to be a Protestant parson, and becoming a Catholic layman." "O," said he, "well for you, that you never had to go through such an ordeal. Only conceive it! If, four years ago, it was proposed to me to seek the truth in the Catholic Church, I would have taken the proposal just as I would conceive the idea at present to go to Constantinople, and seek the truth amongst the Turks,"

THE AUTHOR OF "THE CLAIMS OF THE UNINSTRUCTED DEAF-MUTE TO BE ADMITTED TO THE SACRAMENTS."

THE CHURCH ABROAD.

OUR ROMAN LETTER.

The following very important document, throwing a light on the real intent and object of the Italian Freemason society and its intimate connection with the Italian government, has appeared recently in the *Revista della Massoneria Italiana*, which is published in Rome under the auspices of the "Grand Orient of the Valley of the Tiber."

"THE MOST POWERFUL GRAND MASTER TO ALL THE ASSEMBLIES
OF THE ITALIAN COMMUNION.

"(Circular N. 10.)

"*Illustrious and Dear Venerable B.*

"*Worthy and Beloved Brethren,*

"As we announced in our last circular, the Italian Freemasonry, having collected all its scattered branches into one strong body, powerful both in its aspirations and in its will, and recognised in every Department, must now apply itself assiduously to studies and labours that correspond to its character, principles and traditions.

"If the past year has, thanks to the unanimous co-operation of all our best and most distinguished Brôthers, given the Order the great advantage of uniting our forces, the coming year should give us the consolations and the glory of a wise, humane and profitable work, in which those forces may be proved, and may cordially co-operate for the good of humanity and the progress of our country.

“The Supreme Powers of the institution, having come together in Rome on the 27th of last January, have made provision that the Italian Reunions may be entrusted with an undertaking truly worthy of the Freemason Society, and in conformity with the most urgent and vital necessities of our country.

“The Freemason Society, as you know, worthy and dear Brothers, is principally an institution designed to form, reform, and confirm consciences and characters.

“The *Liberi Muratori* carry, from the reunions that have taken them in for the purpose of examining and obtaining the deepest and most intimate knowledge of the great social problems, the fruits of their studies and their convictions; and they propagate them in the profane world. Thus, in whatever grade the Freemasons may be placed, they work according to the impulses received in the Order, and according to its doctrines and aspirations. But for all that, every practical collective work of one or all the Reunions ought not, and cannot, be neglected whenever it may be advantageous to develop it at certain times in the midst of the civil world.

“Nor has, we shall not say the advantage but the absolute necessity of a collective work, ever imposed itself so strongly on the Italian Reunions as it does to-day. Our enemies, very strongly organised, obeying a single word of command which proceeds from the Vatican, and is resounded to the smallest and darkest corners of the clerical world, endeavour to suffocate the spirit of Freemasonry, that is to say, of Liberty, Civilisation and Science. The Masonic Reunions cannot, therefore, lose time in dry polemic discussions, but they should rather enter the lists united, and openly labour for the most speedy realisation of our ideas.

“It is necessary to combat the iniquitous work of the clericals, which tends to loosen the ties of the political unity of the State, and to procure on the contrary that those ties may become daily more homogeneous, stronger and closer.

“The Great Orient of Italy inspired by these considerations, wishes and commands that all the Reunions *keep guard over the religious works*; that THEY ATTEND ASSIDUOUSLY TO THE ADMINISTRATIVE ELECTIONS; that they control the conduct of the mayors; that they study the conditions and the progress of the elementary schools, and that they examine what may be the respective requirements of their districts so that they be in perfect accord with the laws of a foreseeing and civil State. The Reunions are consequently directed to form five permanent Commissions, that shall remain in office as long as the

chiefs of the division, composed of three or of five Brothers, to whom the different works above spoken of may be entrusted; therefore, they shall immediately nominate,

1. A Commission of vigilance for religious works.
2. A Commission for administrative elections.
3. A Commission for the control of the mayors.
4. A Commission for elementary schools.
5. A Commission for local necessities.

“These Commissioners should represent the eye, the mind, the heart and the arm of the Freemasonry *coming from their temples*, and seeing, studying, feeling and working, in the profane world. The Commissaries selected from amongst the brothers shall be those who for their studies and their position may be most suited for the special labour of each respective commission.

“The results of these labours, or their eventual proposals or complaints should be sent to the Venerable, who on his part will transmit them to the Grand Master of the Order. Wherever more than one re-union has been formed in a district they shall hold a plenary council of all the brothers, in which they shall nominate and constitute the Commissions, as well as the Venerable by whom their communications shall be forwarded to the Grand Master.

“Thus, Venerable and Dear Brothers, Freemasonry can do much, and do it quickly and well. It is, however, necessary that no one shall be wanting in the performance of his duty, that all shall help the Commissions with news and advice, and that the requests and complaints sent to the Grand Master be sincerely and highly inspired by a sentiment of what is just and true, and that they avoid in the most absolute manner every preconceived object either of persons or of parties. The Order cannot take into account anything except the progress and good of the country. It has gained this great object in a short time, and hence the profane respect it, and its enemies fear it. Let us maintain it in this clear atmosphere, and keep away from us those who perchance have shown themselves to be intent on personal ends or petty ambitions. Hence it is that I make known to you that from this out I shall take no notice of requests, complaints, or petitions of a personal character unless it be to repair losses, or to vindicate injustices. In this case the Grand Orient should be staunch, and shall be so—if informed directly by the Venerables—to any brother, but I do not intend that the Supreme Authority of the Order should assume the defence of private interests

which would diminish its prestige also with the Government, of being altogether dedicated to protect and defend the high interests of liberty and of the country.

“This idea and this method of working was explained by me, and unanimously approved of in the solemn meetings of the Supreme Powers. Also in the *Agape* celebrated on the same evening of the 27th January, with the intervention of the Great Dignitaries of the Order, I made another proposal which ALL THE LIBERAL ITALIAN PRESS has, with my permission, taken up, commenting on, and praising it. What that proposition is you shall understand more clearly, O brethren, from the text of the discourse with which I inaugurated the *Agape* and which I send you herewith.

“Let the reunions and the brothers be prepared and disposed from this very moment to keep alive by means of conferences, pamphlets, and articles, the question that I have raised, so that it may be quickly resolved, according to the dictates of humanity, and the principles of justice.

“I include also a copy of the fundamental principles for the good government of the reunions, and for their relations with the Supreme Authority of the Freemasonry. Let them be followed with scrupulous exactness since discipline and order are indispensable conditions for a successful and fruitful life. As Great Master, aware of the immense responsibility that lies upon me in the eyes of the Order and of the country, I shall not permit that anyone of the laws discussed and approved of by our assemblies, shall be violated with impunity. Reason itself, and the experience of the past few years, teach me that to raise or maintain the very great dignity of our institute, it is necessary to be most severe in enforcing the application of all our laws, and the fulfilment of all duties. Hence, I request the venerables and the orators to co-operate energetically with me in this noble undertaking, and I am able from this moment to assure them that if the Italian Freemasonry continues in the ascendant movement that has been given it by its complete unification, it will become the favourite amongst the most powerful and most glorious Masonic branches of the other nations in the world.

“The list of the Masonic bodies of the Italian communion shall be published in a few days. Let all the reunions, therefore, hasten to communicate the results of their elections, and let them remember that the annual and half-yearly reports, now ready, shall be forwarded to those who, according to circulars, *n.g.*, are not in arrears with their contributions.

“VENERABLE AND DEAR BROTHERS, the labour confided to you by the Grand Orient is of extraordinary importance; gird yourselves, therefore, to perform it with that faith that is inspired by just causes with that enthusiasm that is the offspring of generous aspirations. Let us prove that if there are in Italy and in the world persons who would wish to obstruct human progress, there are also those who facilitate its development by their studies and by their labours, and who accelerate the looked for definite triumphs.

“This Circular shall be read by all the Venerables in the first meeting. In summoning it they shall make known to the Brothers that news regarding important communications from the Government of the Order shall be given. The Commissioners shall be formed within the month of February; the Venerables shall keep me informed about them. In the meantime let them acknowledge immediately the receipt of the present. Accept, worthy and dear brothers, my most affectionate and fraternal salutation.

“Given in the Valley of the Tiber at the Orient of Rome, from the seat of the Grand Orient of Italy, the 9th day of the XII. month of the year V. .: L. .: 000888, and of the E. .: V. .: the 9th February, 1888.

“The Grand Master of the Order,

“ADRIAN LEMMI.”

The letters V. L. stand for *vera luce* or true date, and the zeros are to show that there was no beginning to the date of the world. E. V. stand for *era volgare*.

This letter shows clearly three things. Firstly, that the Italian Government is completely the slave of the Freemason society; for its action since the publication of that letter seems to have had but one object in view, that namely of carrying out to the letter the precepts set forth in it. Hence we hear of mayors and public functionaries being deposed wholesale for sympathising with the Catholic cause, and it has introduced the celebrated new penal code against priests who dare to open their mouths in defence of the rights of religion, etc. Secondly, it shows us that even these greatest enemies of religion acknowledge with undisguised fury and dismay the increasing moral and political power of the Church. Thirdly, it shows us that the primary object of Italian Freemasonry and its slavish instrument, the Italian Government is to “form, reform, and confirm consciences and characters,” by “combating the action of the Church,” and the teachings of the Vatican throughout the “clerical world.” What this letter means is clear to every Catholic. In this letter we have a striking illustration of the powers of evil

collected together under the command of a despotic dictator who sends forth his decrees into the "profane world" to the creatures that obey his command! Milton's picture of Satan, his glory withered, surrounded by the fallen angels like a forest oak struck by lightning "that stands on the blasted heath," is not more terrible. If we consider the Vicar of Christ, on the other hand with his followers beneath the standard of the cross it will give us a fair illustration of St. Ignatius' meditation on the two standards of the powers of good and evil.

THE NEW PENAL CODE IN ITALY.

The following are the four celebrated articles relating to the clergy in the bill presented by Crispi's Government to the Chamber of Deputies known as the "New Penal Code." They do not require comment.

173. "The ministers of religion who in the exercise of their functions, publicly censure or outrage the institutions or laws of the State, or the action of the authority (*i.e.*, who dare to protest against the wholesale vandalism and robbery carried on against the Church, or against the insults daily offered by the so-called *authority* to the Pope and ecclesiastics generally), are to be punished by imprisonment for a year and a fine of 1,000 francs.

174. "Any minister of religion who, abusing the moral force derived from his ministry, shall stir up ill-feelings against the institutions or the laws of the State, or the acts of the authority, or who shall otherwise transgress his duties towards his country, or those that are inherent with a public charge, or who shall interfere with legitimate patrimonial interests, or shall trouble the peace of families shall be punished by imprisonment varying from six months to three years with a fine of from 500 to 3,000 francs, and temporal or perpetual interdiction from ecclesiastical benefices.

175. "Any minister of religion who shall exercise any exterior acts of worship in opposition to the decisions of the government, shall be punished by three months' imprisonment, and a fine varying from 50 to 1,500 francs.

176. "Any minister of religion who in the exercise or abuse of his ministry, shall be guilty of any offence shall undergo the punishment assigned by the law for that offence, augmented from one-sixth to one-third, unless the fact of his being a minister of religion is already included in the law."

Here are the laws that the Italian Government are endeavouring

to pass in Rome under the very eyes of the Pope! Nevertheless, they try to persuade people that the Holy Father has no need of temporal power, that he is perfectly respected and defended by the Italian Government! Thus they are celebrating his sacerdotal jubilee!

The fact is, they are frantic at perceiving the increasing power—both political and moral—of the Pope, and they hold on everything they can grasp to vent their bottled-up rage against him. They are exasperated at the extraordinary success of the jubilee. They see emperors and kings vying with each other in sending costly gifts and complimentary envoys. They see over six millions of pounds worth of gorgeous gifts crowded together in the most magnificent exhibition that even the fastidious Romans have ever seen. They see thousands of pilgrims streaming into Rome continually, who have come at great expense from far-off lands to get one glance at the Vicar of Christ, the hero of the Vatican, and they know that those are but a few, compared with the millions who are united heart and soul with them. They see that whilst they have been robbing him of all they could lay hand on, these poor people have brought him considerably over two millions sterling in cash within little more than half a year! All this have they seen and much more. It has driven them to a state of phrenzy, and as we see by the last masonic circular, they have resolved to unite all their forces in one desperate attempt to destroy the increasing power of the Church, and to put up the standard of vice in its place, but this desire shall perish, for it is the desire of the wicked. “*Peccator videbit et irascetur, dentibus suis fremit et tabescet; desiderium peccatorum peribit.*”

M. HOWLETT.

DOCUMENTS.

ENCYCLICAL LETTER OF POPE LEO XIII. APPOINTING THE LAST SUNDAY IN SEPTEMBER OF THIS YEAR, AS A DAY OF SPECIAL DEVOTION FOR THE RELIEF OF THE SOULS IN PURGATORY.

SUMMARY.

The Holy Father has already opened the Spiritual Treasure of the Church in various ways for the benefit of the living, on the occasion of his Sacerdotal Jubilee.

He wishes to extend also special relief to the Church suffering,

With this purpose he appoints the last Sunday in next September as a day for a special Commemoration of the Souls in Purgatory. On that day the Pope himself will celebrate a Requiem Mass, and enjoins the same on all Patriarchs, Archbishops, Bishops, and other Prelates having episcopal jurisdiction, in their respective churches. The Mass will be as on All Soul's Day, and celebrated with all possible solemnity.

It is the wish of His Holiness that this order should be observed also in all parochial and collegiate churches, and by all priests, secular and regular, provided the Mass corresponding to the Office is not omitted in churches where such an obligation exists.

All priests saying a Requiem Mass on that day may gain the Indulgence of the Privileged Altar.

The faithful are exhorted to go to Confession and Communion on that day, and by so doing they may gain a Plenary Indulgence for the Souls in Purgatory.

SANCTISSIMI DOMINI NOSTRI LEONIS DIVINA PROVIDENTIA
PAPAE XIII.

EPISTOLA VENERABILIBUS FRATRIBUS PATRIARCHIS PRIMATEBUS
ARCHIEPISCOPI ET EPISCOPI UNIVERSIS CATHOLICI ORBIS GRATIAM
ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTIBUS.

LEO PP. XIII.

VENERABILES FRATRES SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Quod anniversarius Sacerdotii Nostri dies quinquagesimus nuper Ecclesiae peroptato illuxerit, acceptum, ut oportet, referimus summae Dei benignitati, cuius nutu arbitrioque providentissimo omnis vita hominum regitur. Ac pari modo tantam ubique animorum consensionem in obsequiis, in effusa liberalitate, in publicis laetitiae significationibus nemo poterat nisi Ille excitare, cuius omnino imperium est in hominum mentes et voluntates et cordia, quique eventus rerum ad christianae religionis gloriam dirigit et moderatur. — Praeclarum quidem et memorabile factum, ex quo ipsi Ecclesiae hostes, vel inviti et nolentes, suis ipsi oculis perspiciunt, quemadmodum divina eius vita ac divinitus ingenita virtus vigeat semper, atque adeo persuadere sibi cogantur, insano prorsus conatu gentes impias fremere et inania meditari adversus Dominum et adversus Christum eius.

Iamvero, ut quam latissime huius beneficii divini et memoria manaret et utilitas, caelestium gratiarum thesauros universo Nobis concredito gregi reclusimus: nec sane praetermisimus divinae pietatis munera iis implorare, qui extra unicam salutis Arcam adhuc versantur: quod hoc consilio fecimus, *ut omnes gentes et populi, in fide*

caritatis vinculo sociati, unico ovili sub uno pastore citius aggregentur : ita sane *Dominum Nostrum Jesum Christum* cum gemitibus exoravimus in solemni Sacro Canonizationis mox celebratae.

Nos enim et ad triumphantem Ecclesiam sublatis oculis, heroibus christianis, de quibus iam absoluta feliciter erat praestantissimarum virtutum ac miraculorum ad iuris tramites cognitio, aliis sanctorum summos honores, aliis beatorum cultum solemniter decrevimus et tribuimus ut ea quae in caelis est Hierusalem, cum hac ipsa quae in terris peregrinatur a Domino, communionem laetitiae iungeretur.

Verum quo huic ipsi rei veluti cumulus, Deo adiuvante, imponatur, Apostolicae Nostrae caritatis officia, de plenitudine infiniti spiritualis thesauri, ad eos quoque dilectos Ecclesiae filios, largius quo fieri possit, proferre cupimus, qui morte iustorum obita de militia huius vitae migrarunt cum signo fidei, ac mysticae vitis inserti propagini; ita tamen ut prohibeantur ingressu in aeternam requiem usque dum divinae iustitiae ultrici pro contractis debitis ad minimum reddant quadrantem. Movemur autem tum piis catholicorum votis quibus consilium hoc Nostrum pergratum esse scimus, tum lacrimabili poenarum, quibus defunctorum animae cruciantur, atrocitate; sed praeterea, et maxime movemur consuetudine Ecclesiae, quae, vel inter iucundiores per annum solemnitates sanctam et salubrem agit defunctorum memoriam, ut a peccatis solvantur.

Itaque cum ex Catholica doctrina exploratum sit *animas in Purgatorio detentas Fidelium suffragii, potissimum vero acceptabili Altaris sacrificio, iuvari*, nullum censemus neque utilius neque optatius a Nobis proficisci ad eas posse pignus, quam si multiplicemus in locis omnibus pro satisfactione ipsarum oblationem mundam sacrosancti Sacrificii Mediatoris nostri divini.

Quare statuimus, cum necessariis omnibus dispensationibus et derogationibus, *ultimam Dominicam proxime venturi mensis Septembris* tamquam amplissimae expiationis diem, quo celebretur a Nobis, itemque a singulis fratribus Nostris Patriarchis, Archiepiscopis, Episcopis aliisque Praelatis Dioecesim habentibus in suis cuiusque Ecclesiis Patriarchalibus, Metropolitanis et Cathedralibus, specialis missa defunctorum, maiori qua fieri potest solemnitate, eoque ritu qui in missali adsignatur in *Commemoratione omnium fidelium defunctorum*. Id ipsum fieri probamus in Parochialibus et Collegiatis Ecclesiis tam saecularium quam regularium, et ab omnibus sacerdotibus, dummodo ne omittatur missa officio diei respondens, ubicumque est obligatio. Alios autem Christifideles vehementer hortamur ut, facta sacramentali confessione, ad purgantium animarum suffra-

gium angelico pane se devote reficiant. His vero plenariam Indulgentiam pro defunctis; singulis, ut dictum est supra, celebrantibus, Altaris privilegium, auctoritate Apostolica impertimur.

Sic nimirum pie animae in quibus noxarum reliquiae terribili cruciatuum magnitudine eluuntur peropportunum ac singulare solatium percipient ex Hostia salutari, quam Ecclesia universa, Capiti suo visibili coniuncta eodemque caritatis affectu inflammata, Deo est oblatura ut eis locum refrigerii, lucis et pacis indulgeat sempiternae.

Interea Vobis, Venerabiles Fratres, universoque Clero et populo curae vestrae concredito, Apostolicam benedictionem, caelestium munerum auspice, peramanter in Domino impertimus.

Datum Romae apud S. Petrum in die solemni Paschatis an. MDCCCLXXXVIII. Pontificatus Nostri undecimo.

LEO PP. XIII.

ROSMINI'S FORTY CONDEMNED PROPOSITIONS.

E.ME AC R.ME DOMINE MI OBS.ME,

Hisc adiunctum litteris transmittitur ad Amplitudinem Tuam decretum generale quo a Suprema Congregatione E.morum Patrum una necum Inquisitorum Generalium, adprobante et confirmante SS. mo Domino Nostro Leone XIII., plures propositiones ex operibus quae sub nomine Antonii Rosmini Serbati edita sunt damnantur et proscribuntur. Quapropter excitatur pastoralis cura et vigilantia Eminentiae Tuae ut a damnatis huiusmodi doctrinis oves fidei tuae concreditas quam diligentissime custodias; ac si qui forte sint in ista dioecesi qui illis adhuc faveant eos ad S. Sedis iudicium docili animo recipiendum inducere studeas. Praecipue vero eniteris ut mentes adolescentium, eorum praesertim qui in spem Ecclesiae in Seminario aluntur, germana catholicae Ecclesiae doctrina e puris fontibus Sanctorum Patrum, Ecclesiae Doctorum. probatorum auctorum, ac praecipue Angelici Doctoris S. Thomae Aquinatis, hausta imbuantur.

Et Em.tiae Tuae manus humillime deosculor.

Datum Romae, die 7 Martii, 1888.

Humillimus et addictissimus Servus verus.

R. CARD. MONACO.

DECRETUM.

Feria IV. die 14 Decembris, 1887.

Post obitum Antonii Rosmini Serbati quaedam eius nomine in lucem prodierunt scripta, quibus plura doctrinae capita, quorum germina in prioribus huius Auctoris libris continebantur, clarius

evoluntur atque explicantur. Quae res accuratiora studia non hominum tantum in theologicis ac philosophicis disciplinis praestantium, sed etiam Sacrorum in Ecclesia Antistitum, excitarunt. Hi non paucas propositiones, quae catholicae veritati haud consonae videbantur, ex posthumis praesertim illius libris exscripserunt, et Supremo S. Sedis iudicio subiecerunt.

Porro SS. D. N. Leo divina providentia Papa XIII., cui maxime curae est ut depositum catholicae doctrinae ab erroribus immune purumque servetur, delatas propositiones Sacro consilio E. morum Patrum Cardinalium in universa christiana republica Inquisitorum Generalium examinandas commisit.

Quare, uti mos est Supremae Congregationis, instituto diligentissimo examine, factaque earum propositionum collatione cum reliquis Auctoris doctrinis prout potissimum ex posthumis libris elucescunt, propositiones quae sequuntur in proprio Auctoris sensu reprobandas, damnandas ac proscribendas esse iudicavit, prout hoc generali decreto reprobat, damnat, proscribit: quin exinde cuiquam deducere liceat ceteras eiusdem Auctoris doctrinas quae per hoc decretum non damnantur ullo modo adprobari.

Facta autem de his omnibus SS. mo D. N. Leoni XIII. accurata relatione, Sanctitas Sua decretum E. morum Patrum adprobavit, confirmavit, atque ab omnibus servari mandavit.

PROPOSITIONES CONDEMNATÆ.

I. In ordine rerum creaturarum immediate manifestatur humano intellectui aliquid divini in se ipso, huiusmodi nempe quod ad divinam naturam pertineat.

II. Cum divinum dicimus in natura, vocabulum istud *divinum* non usurpamus ad significandum effectum non divinum causae divinae; neque mens nobis est loqui de *divino* quodam quod tale sit per participationem.

III. In natura igitur universi, id est in intelligentiis quae in ipsa sunt, aliquid est cui convenit denominatio divini non sensu figurato, sed proprio.

Est actualitas non distincta a reliquo actualitatis divinae.

IV. Esse indeterminatum, quod procul dubio notum est omnibus intelligentiis, est divinum illud quod homini in natura manifestatur.

V. Esse quod homo intuetur necesse est ut sit aliquid entis necessarii et aeterni, causae creantis, determinantis ac finientis omnium entium contingentium; atque hoc est Deus.

VI. In esse quod praescindit a creaturis et a Deo, quod est esse

indeterminatum, atque in Deo, esse non indeterminato sed absoluto, eadem est essentia.

VII. Esse indeterminatum intuitionis, esse initiale, est aliquid Verbi, quod mens Patris distinguit non realiter sed secundum rationem a Verbo.

VIII. Entia finita quibus componitur mundus resultant ex duobus elementis, id est ex termino reali finito et ex esse initiali quod eidem termino tribuit formam entis.

IX. Esse, obiectum intuitionis, est actus initialis omnium entium.

Esse initiale est initium tam cognoscibilium quam subsistentium : est pariter initium Dei, prout a nobis concipitur, et creaturarum.

X. Esse virtuale et sine limitibus est prima ac simplicissima omnium entitatum, adeo ut quaelibet alia entitas sit composita, et inter ipsius componentia semper et necessario sit esse virtuale.—Est pars essentialis omnium omnino entitatum, ut cogitatione dividantur.

XI. Quidditas (id quod res est) entis finiti non constituitur eo quod habet positivi, sed suis limitibus. Quidditas entis infiniti constituitur entitate, et est positiva ; quidditas vero entis finiti constituitur limitibus entitatis, et est negativa.

XII. Finita realitas non est, sed Deus facit eam esse addendo infinitae realitati limitationem.

Esse initiale fit essentia omnis entis realis.

Esse quod actuatur naturas finitas, ipsis coniunctum, est recisum a Deo.

XIII. Discrimen inter esse absolutum et esse relativum non illud est quod intercedit substantiam inter et substantiam, sed aliud multo maius ; unum enim est absolute ens, alterum est absolute non-ens. At hoc alterum est relative ens. Cum autem ponitur ens relativum, non multiplicatur absolute ens ; hinc absolutum et relativum absolute non sunt unica substantia, sed unicum esse ; atque hoc sensu nulla est diversitas esse, imo habetur unitas esse.

XIV. Divina abstractione producitur esse initiale, primum finitorum entium elementum ; divina vero imaginatione producitur reale finitum, seu realitates omnes quibus mundus constat.

XV. Tertia operatio esse absoluti mundum creantis est divina synthesis, id est unio duorum elementorum : quae sunt *esse initiale*, commune omnium finitorum entium initium, atque *reale finitum*, seu potius diversa realia finita, termini diversi eiusdem esse initialis. Qua unione creantur entia finita.

XVI. Esse initiale per divinam synthesim ab intelligentia relatum, non ut intelligibile sed mere ut essentia, ad terminos finitos reales, efficit ut existant entia finita subjective et realiter.

XVII. Id unum efficit Deus creando, quod totum actum esse creaturarum integre ponit: hic igitur actus proprie non est factus sed positus.

XVIII. Amor quo Deus se diligit etiam in creaturis, et qui est ratio qua se determinat ad creandum, moralem necessitatem constituit, quae in ente perfectissimo semper inducit effectum: huiusmodi enim necessitas tantummodo in pluribus entibus imperfectis integram relinquit libertatem bilateralem.

XIX. Verbum est materia illa invisibilis ex qua, ut dicitur Sap. XI. 18, creatae fuerunt res omnes universae.

XX. Non repugnat ut anima humana generatione multiplicetur, ita ut concipiatur eam ab imperfecto, nempe a gradu sensitivo, ad perfectum, nempe ad gradum intellectivum, procedere.

XXI. Cum sensitivo principio intuibile fit esse, hoc solo tactu, hac sui unione, principium illud antea solum sentiens, nunc simul intelligens, ad nobiliorem statum evehitur, naturam mutat, ac fit intelligens, subsistens atque immortale.

XXII. Non est cogitatu impossibile divina potentia fieri posse ut a corpore animato dividatur anima intellectiva, et ipsum adhuc maneat animale: maneret nempe in ipso, tamquam basis puri animalis, principium animale, quod antea in eo erat veluti appendix.

XXIII. In statu naturali, anima defuncti existit perinde ac non existeret: cum non possit ullam super seipsam reflexionem exercere, aut ullam habere sui conscientiam, ipsius conditio similis dici potest statui tenebrarum perpetuarum et somni sempiterni.

XXIV. Forma substantialis corporis est potius effectus animae atque interior terminus operationis ipsius: propterea forma substantialis corporis non est ipsa anima.

Unio animae et corporis proprie consistit in immanenti perceptione, qua subjectum intuens ideam affirmat sensibile, postquam in hac eius essentiam intuitum fuerit.

XXV. Revelato mysterio SS. mae Trinitatis, potest ipsius existentia demonstrari argumentis mere speculativis, negativis quidem et indirectis, huiusmodi tamen ut per ipsa veritas illa ad philosophicas disciplinas revocetur, atque fiat propositio scientifica sicut ceterae: si enim ipsa negaretur, doctrina theosophica *purae rationis* non modo incompleta maneret, sed etiam omni ex parte absurditatibus scatens annihilaretur.

XXVI. Tres supremae formae *esse*, nempe subjectivitas, objectivitas, sanctitas, seu realitas, idealitas, moralitas, si transferantur ad esse absolutum, non possunt aliter concipi nisi ut personae subsistentes et viventes.

Verbum, quatenus objectum amatum, et non quatenus Verbum, id est, objectum in se subsistens per se cognitum, est personae Spiritus Sancti.

XXVII. In humanitate Christi humana voluntas fuit ita rapta a Sp. Sancto ad adhaerendum Esse objectivo, idest Verbo, ut illa ipsi integre tradiderit regimen hominis, et verbum illud personaliter assumpserit, ita sibi uniens naturam humanam. Hinc voluntas humana desiit esse personalis in homine, et, cum sit persona in aliis hominibus, in Christo remansit natura.

XXVIII. In christiana doctrina, Verbum, character et facies Dei, imprimitur in animo eorum qui cum fide suscipiunt baptismum Christi.

Verbum, id est character in anima impressum, in doctrina christiana est Esse reale (infinite) per se manifestum, quod deinde novimus esse secundam personam SSmae Trinitatis.

XXIX. A catholica doctrina, quae sola est veritas, minime alienam putamus hanc coniecturam: In eucharistico Sacramento substantia panis et vini fit vera caro et verus sanguis Christi, quando Christus eam facit terminum sui principii sentientis, ipsamque sua vita vivificat: eo ferme modo quo panis et vinum vere transubstantiantur in nostram carnem et sanguinem, quia fiunt terminus nostri principii sentientis.

XXX. Peracta transubstantiatione, intelligi potest corpori Christi glorioso partem aliquam adiungi in ipso incorporatam, indivisam, pariterque gloriosam.

XXXI. In Sacramento eucharistiae, *vi verborum* corpus et sanguis Christi est tantum ea mensura quae respondet quantitati (a quel tanto) substantiae panis et vini quae transubstantiantur: reliquum corporis Christi ibi est *per concomitantiam*.

XXXII. Quoniam qui non manducat carnem Filii hominis et bibit eius sanguinem non habet vitam in se; et nihilominus qui moriuntur cum baptismo aquae, sanguinis aut desiderii certo consequuntur vitam aeternam, dicendum est his qui in hac vita non comederunt corpus et sanguinem Christi subministrari hunc coelestem cibum in futura vita, ipso mortis instanti.

Hinc etiam Sanctis V. T. potuit Christus descendens ad inferos seipsum communicare sub speciebus panis et vini, ut aptos eos redderet ad visionem Dei.

XXXIII. Cum daemones fructum possederint, putarunt se ingressuros in hominem si de illo ederet; converso enim cibo in corpus hominis animatum, ipsi poterant libere ingredi animalitatem, idest in vitam subjectivam hujus entis, atque, ita de eo disponere sicut proposuerant.

XXXIV. Ad preservandam B. V. Mariam a labe originis, satis erat ut incorruptum maneret minimum semen in homine, neglectum forte ab ipso daemone; e quo corrupto semine, de generatione in generationem transfuso, suo tempore oriretur Virgo Maria.

XXXV. Quo magis attenditur ordo iustificationis in homine, eo aptior apparet modus dicendi scripturalis quod Deus peccata quaedam tegit aut non imputat. Iuxta Psalmistam discrimen est inter iniquitates quae remittuntur et peccata quae teguntur: illae, ut videtur, sunt culpae actuales et liberae, haec vero sunt peccata non libera eorum qui pertinent ad populum Dei, quibus propterea nullum afferunt nocumentum.

XXXVI. Ordo supernaturalis constituitur manifestatione esse in plenitudine suae formae realis; cuius communicationis seu manifestationis effectus est sensus (sentimento) deiformis, qui inchoatus in hac vita constituit lumen fidei et gratiae, completus in altera vita constituit lumen gloriae.

XXXVII. Primum lumen reddens animam intelligentem est esse ideale; alterum primum lumen est etiam esse, non tamen mere ideale sed subsistens ac vivens: illud abscondens suam personalitatem ostendit solum suam obiectivitatem: et qui videt alterum (quod est Verbum), etiamsi per speculum et in aenigmate, videt Deum.

XXXVIII. Deus est obiectum visionis beatificae, in quantum est auctor operum *ad extra*.

XXXIX. Vestigia sapientiae ac bonitatis quae in creaturis relucet, sunt comprehensoribus necessaria; ipsa enim in aeterno exemplari collecta sunt ea Ipsius pars quae ab illis videri possit (che è loro accessibile), ipsaque argumentum praebent laudibus, quas in aeternum Deo Beati concinunt.

XL. Cum Deus non possit, nec per lumen gloriae, totaliter se communicare entibus finitis, non potuit essentiam suam comprehensoribus revelare et communicare nisi eo modo qui finitis intelligentiis sit accommodatus: scilicet Deus se illis manifestat quatenus cum ipsis relationem habet ut eorum creator, provisor, redemptor, sanctificator.

PROTEST OF THE CATHOLIC BISHOPS OF ENGLAND ON THE THROWING OPEN OF THE PARLIAMENTARY OATH.

The undersigned Catholic Bishops have heard with great anxiety that a Bill is now passing the House of Commons, whereby it shall

be made optional for Members elected to Parliament either to take the Oath, or to make an Affirmation, which does not, as heretofore, imply a belief in God as a Lawgiver and Judge, but is accommodated to those who deny these truths of natural religion.

They, therefore, are constrained by their office to record their judgment and belief that no man is a fit and proper person to make laws for the homes and domestic life, or for the social and public welfare of England, Scotland, and Ireland, who does not believe at least in natural religion and natural morality.

They have no sympathy with the multiplication of needless oaths. But the office of Legislator is the highest responsibility in the Civil State, and has been wisely guarded by the solemnity of an oath. The purity of Parliament depends upon the probity, fortitude, and knowledge of its Members. And these qualities are tested, so far as man can test them, by the oath, in which every man intrusted with a share in the supreme power of legislation binds himself, by a sanction higher than that of any mere human authority, to be faithful to God, and to the divine law, in making laws for the Commonwealth. To efface the recognition of God in our public Legislature, is an act which will surely bring evil consequences.

If the undersigned Bishops were to look on in silence, they would seem to share in this grave responsibility, from which they desire to free themselves and all whom they represent.

Archbishop's House, Westminster, April 12th, 1888.

HENRY EDWARD, Cardinal Archbishop.

- ✠ WILLIAM, Bishop of Plymouth.
- ✠ WILLIAM, Bishop of Clifton.
- ✠ ROBERT, Bishop of Leeds.
- ✠ HERBERT, Bishop of Salford.
- ✠ BERNARD, Bishop of Liverpool.
- ✠ JOHN CUTHBERT, Bishop of Newport and Menevia.
- ✠ EDWARD, Bishop of Nottingham.
- ✠ EDMUND, Bishop of Shrewsbury.
- ✠ EDWARD, Bishop of Birmingham.
- ✠ RICHARD, Bishop of Middlesbrough.
- ✠ ARTHUR, Bishop of Northampton.
- ✠ JOHN, Bishop of Portsmouth.
- ✠ JOHN, Bishop of Southwark.
- ✠ HENRY, Bishop of Hexham and Newcastle.

LETTER OF CONGRATULATION FROM HIS HOLINESS, LEO XIII.,
TO FREDERICK III., EMPEROR OF GERMANY, ON HIS
ACCESSION TO THE THRONE.

(PRESENTED BY ARCHBISHOP GALLIMBERTI, NUNCIO AT VIENNA.)

Triste de gloriosissimi Majestatis Tuæ parentis obitu nuntium vehementi cor Nostrum perculit moerore. Haud pauca enim nec levia proni in Nos animi testimonia ab Eo accepimus, nec minora in posterum sperabamus. Acerbum vero Majestatis Tuæ dolorem probe pensantibus si quid ad eum levandum Nostræ litteræ conferre poterunt, Nobis ipsis magno id erit solatio et quieti. Hoc expleto officio, gratulationes Nostras Majestati Tuæ ob Ejus in tam conspicuum et potens imperium successionem deferimus, ac parem in Te ei, quam in semper recolendæ memoriæ genitore Tuo erga Nos propensam voluntatem experti sumus reperturos esse confidimus. Superest ut valetudo Tua confirmetur, ac diutissime in Tuorum subditorum utilitatem hoc ævo fruaris. Id Nos ab omnipotenti Deo ferventer exposcimus, et ab Ejus quoque benignitate petimus, ut perfectæ caritatis vinculis Nos et Majestatem Tuam conjungere dignetur.

Datum Romæ apud Sanctum Petrum die XV. Martii anno MDCCCLXXXVIII Pontificatus Nostri Anno Undecimo. Leo PP. XIII. Serenissimo ac potentissimo Principi Frederico III. Germaniæ Imperatori, Borussiae Regi illustri.

The Emperor sent Prince Herman de Hatzfeldt-Trachenberg, one of the gentlemen of his household, to thank the Pope, and announce officially his coronation.

NOTICES OF BOOKS.

NOTES IN REMEMBRANCE AND LAST RELICS OF AUGUSTUS LAW, S.J. By the Rev. Matthew Russell, S.J. Second edition. London and New York: Burns and Oates, Limited.

A SHORT sketch of an interesting and varied life is given in the present little volume. The subject of the memoir is Augustus Law, whose earlier years were spent as midshipman in her Majesty's navy, from which he passed to the quiet solitude of the Jesuit noviceship.

As a priest and religious Augustus Law especially commends himself to us. His kind and gentle manner won for him the esteem and admiration of those with whom he came in contact. His zeal for the salvation of souls was unbounded. He would not rest content with labouring at home, he wished to go abroad and shed the light of the Gospel. In this glorious work we find him engaged, first in Demerara, afterwards on the Zambesi Mission South Africa, where, after much suffering and privation, a self-sacrificing life came to a close.

It is unnecessary to refer to the manner in which the work has been executed. Father Russell's name gives ample proof of its intrinsic worth and literary merit.

BOOK OF HOLY INDULGENCES, compiled from the Decrees of the Sacred Congregation of Indulgences, and other approved sources. NEW ISSUE, Including Recent Decisions and Concessions. By Very Rev. M. Comerford, V.F., M.R.I.A. Dublin: James Duffy & Sons, 14 and 15, Wellington-quay.

WE have pleasure in announcing a *New Issue* of Fr. Comerford's valuable book on Indulgences. The body of the work, which has not been changed, consists of four parts. In the first part the nature of Indulgences, their different kinds, and the conditions upon which they are obtainable, are explained. The second part consists of a collection of indulgenced prayers. The third part deals with various religious associations, the privileges and Indulgences attached to the Five Scapulars, &c. The fourth part is a Calendar setting forth the Indulgences that may be gained, by whom, and on what conditions, from day to day throughout the year.

A special feature of the present issue is a Supplement in which are embodied the most recent Decisions and Concessions. Amongst them we may instance the Prayers after Low Mass, and the October Devotions—the Rosary and the Litany of the Blessed Virgin—both indulgenced by our present Holy Father Pope Leo XIII.

Another feature of this enlarged Edition is an Appendix containing legislation on the Privileged Altar, the Apostolic Benediction *in Articulo Mortis*, Scapulars, and the Erection of the Stations of the Cross. Some privileges granted to Priests connected with the Society of the Holy Childhood are also set forth.

The importance of the subject and the reputation of the Author, will, we are confident, secure for his book a wide circle of readers.

J. P. M'D.

WILLIAM MARTIN,

Painting Contractor and Stained Glass Manufacturer,

FURNISHES DESIGNS AND ESTIMATES

FREE OF CHARGE

FOR

Stained Glass Memorial Windows for Churches,

Eneastic, Geometrical, & Mosaic Tiles for Churches,

Painting and Decorating of Churches.

Orders promptly and satisfactorily executed at moderate rates.

WILLIAM MARTIN,

Painting Contractor and Stained Glass Manufacturer,

18, STEPHEN'S GREEN, NORTH,

DUBLIN.

☞ *Experienced Tradesmen sent to all parts of Ireland.*

EDIFICES DECORATED—

THE CATHEDRAL, MARLBORO'-ST. | HOLY FAMILY, AUGHIRM-ST.
ST. PAUL'S, ARBAN-QUAY, | CATHEDRAL, TUAM, &c., &c.

BROWNE AND NOLAN,

Departments :

PRINTING.

CIRCULARS. PROSPECTUSES.
TRADE CATALOGUES.
RENTALS.
CHANCERY NOTICES.
STATEMENTS OF CLAIM.
LAW PRINTING OF ALL KINDS.
BOOK-WORK. PAMPHLETS.
REPORTS. PRICE LISTS.
POSTERS, HAND-BILLS,
AND EVERY DESCRIPTION OF JOB
PRINTING.
RAILWAY TICKET PRINTING, AND
GENERAL CONTRACT WORK.

LITHOGRAPHY.

INVOICES. STATEMENTS.
CIRCULARS. LABELS.
FACSIMILES.
CHEQUES AND DIVIDEND FORMS.
NOTE HEADINGS. MEMO. FORMS.
BUSINESS, INVITATION, AND
VISITING CARDS,
ENGRAVED AND PRINTED.

THE "AUTOCOPYIST."

THE "COLUMBIA TYPEWRITER."

Departments :

BOOKBINDING.

LEDGERS. DAY BOOKS.
JOURNALS. CASH BOOKS.
LETTER BOOKS.
BILL BOOKS. MINUTE BOOKS.
GUARD BOOKS.
RE-BINDING IN EVERY STYLE.

STATIONERY.

WRITING, PRINTING, AND
WRAPPING PAPERS OF EVERY
DESCRIPTION.
NOTE PAPER AND ENVELOPES IN
ENDLESS VARIETY.
WRITING AND COPYING INKS
AND PENS,
BY ALL THE LEADING MAKERS.
RELIEF STAMPING, PLAIN AND IN
COLOURS.
MENU, VISITING,
AND IN MEMORIAM CARDS.
LEATHER GOODS.
PURSES, LETTER, AND CARD CASES.
HAND AND BRIEF BAGS.
DIARIES AND ALMANACKS.
OIL AND WATER COLOURS, AND
DRAWING MATERIALS OF THE
BEST MAKERS.
LETTER BALANCES.
BRASS AND RUBBER STAMPS.
COPYING AND EMBOSSING PRESSES.
MILNER'S SAFES AND DEED BOXES.

PRINTERS, LITHOGRAPHERS,
BOOKBINDERS,

Wholesale and Manufacturing Stationers,
BOOKSELLERS & PUBLISHERS,

24, NASSAU STREET, DUBLIN.

A MONTH OF PIOUS THOUGHTS under the special Patronage of the Blessed Virgin Mary. By the Rev. J. Van Volckxsom, S.J. Translated from the French by Mrs. Harting. London: Burns & Oates (Limited). Dublin: Gill & Son.

NUMEROUS editions of this little manual have already appeared in various languages, and the pious and cultivated lady, who has executed for the benefit of English readers the excellent translation before us, could not have selected a more opportune time to publish it. No one will assert that the demand for devotional literature, of a superior character, relating to the *Month of Mary*, has been satisfied by the publications that are easily accessible to the ordinary votaries of the Blessed Virgin. On the contrary the general feeling is that much still remains to be done in order to place an adequate supply of useful and agreeable pabulum within their reach. To meet this want, Mrs. Harting's little work goes as far as any book of its dimensions could be expected to, and contains immeasurably more acceptable and solid, food for meditation and instruction, than is to be found in some of the larger works on the same subject. It smacks so little of the idioms of a foreign tongue, that the reader will never feel that it is a translation he has before him. The book possesses the necessary episcopal authorization, and we have great pleasure in recommending it.

E.M.

LIST OF MUSIC published by order of the Commission appointed in the Diocesan Synod of Dublin, 25th November, 1879, for the purpose of examining and authorising the music to be used in the Churches of the Diocese of Dublin. Second Edition, containing the original list of 1880, and all music authorised up to January, 1888. (Edited and classified for the Commission by Joseph Seymour). Dublin: M. H. Gill & Son, 1888.

WE wish to call attention to the second edition of the authorised list of music issued by the Dublin Diocesan Commission. It is intended as a supplement to the list of the year 1880, and contains a complete catalogue of music, approved by the Commission, from the date of its appointment up to January, 1888. The document is to be regarded as official, and its provisions obligatory, prescribing the use of music in the churches of the Diocese of Dublin.

The classification observed through the work is admirable. In the various sections of the first part may be found arranged in

the alphabetical order of the names of the different composers, the approved Masses, while the second portion of "the list" deals with "Benediction Music" and "Motets."

The Commissioners, as we should expect, have done the work of compilation in a most efficient manner. We appreciate the choice selection of music, which is "grave and ecclesiastical in character," admirably suited to "honour God and promote piety."

As an instance of the exhaustive nature of the list, we subjoin a few items from the music assigned for Holy Week.

LAMENTATIONS.

WITT, *Cantus Sacri ad I. Noct. Tridui Sacri* Op. 6, Pustet.

BOHLEN, *The Nine Lamentations*, for men's voices. Larsen : Aix-la-Chapelle.

TURBA PASSIONIS.

BELLA, for four men's voices, in Seiler's *Laudate Dominum*.

DRESSLER, *Passio Domini Nostri*, etc. Op. 2.

EH., for men's voices, in Witt's *Cantus Sacri*.

SORINA. See *Musica Divina*.

VITTORIA. Butler's Edition.

OUR LADY'S MONTH, compiled by J. S. Fletcher, and published with the *Imprimatur* of Cardinal Manning. London: R. Washbourne.

THIS neat little volume contains for each of the days of the month devoted to the Blessed Virgin, the name of the feast, an appropriate hymn, text of scripture, extract from a spiritual writer, and an indulgenced prayer. We are confident that the perusal of this little work will increase the devotion of Our Lady's clients.

CATHOLIC TOTAL ABSTINENCE LEAGUE OF THE CROSS. By authority of the Cardinal Archbishop of Westminster. London. 1888.

WE earnestly hope that this little Manual, consisting of only eight pages of a very small book, will be widely read by our people. It explains admirably the origin, principles, and necessity of the League, its fundamental rules, and the character of the organisation. It also gives an enumeration of the Indulgences granted to the League, and describes in a few sentences on what its success depends.

THE IRISH ECCLESIASTICAL RECORD.

JUNE, 1888.

THE POETRY OF MATTHEW ARNOLD.

IT has been remarked by a very profound critic that England owes her supremacy in literature almost entirely to her poets. It is needless to repeat here the parallels he has drawn between her literary celebrities in other departments, and those of foreign countries, past and present. It is quietly acknowledged that in all sciences requiring depth and profundity of thought, combined with the cognate talent for dogged and persistent labour, England will not bear a moment's comparison with Germany; and that in the lighter and more graceful arts, such as essays and critiques, she has never had a Montaigne or Sainte-Beuve. But in the divinest art of all—that of wedding the loftiest thoughts to the sweetest language, she stands pre-eminent, without rival, without equal, at least since the time that Apollo honoured Pindar with half the fruit-offerings of his altars, and the face of Sappho was engraved on the current coinage of Mitylene. It is, therefore, no measured praise to say, as most of our critics have said of Matthew Arnold, that in a country, rendered illustrious by its poets, and in an age, which boasts of its distinction in their number and uniform excellence, a great *littérateur* claims the chief notice of the present, and the more matured admiration of future generations, solely because of his supreme endowments as a singer.

Yet it must be said, that if the recognition of M. Arnold's gifts as a poet is neither very qualified nor uncertain, it was

made tardily, and with some apparent reluctance. The fame of Tennyson has so completely overshadowed that of all his contemporaries, that it was difficult to wake the public ear to melodies almost as sweet as those of its favourite. And even yet we are told that Arnold's poetry is a sealed book to the multitude, for the reason that it is so excessively polished and refined, that the practical genius of the English people, which detests the semblance of affectation, will not brook its Attic perfection; and that for the same reason, the verdict of posterity is rather doubtful, unless, indeed, it grows cultured beyond present possibilities of belief.

The truth appears to be that if M. Arnold does not rank with the highest divinities, he may well take a place among the demigods of his art; and that, if he can never become popular in the sense that he will be read in every household, and his poems used as a minor gospel of life, at least he will always have a place on the shelves of those who possess or affect the taste for appreciating noble thinking and language that is polished and artistic.

M. Arnold's poetic genius is imitative rather than creative. No distinctive character, thought, or teaching can be attributed to him; and with the exception of one or two remarkable poems, he exhibits no originality of style. His longer and more ambitious efforts, such as *Tristram and Iselt*, *Sohrab and Rustum*, are quite unique in design worked out with infinite care, exceedingly tender and pathetic, yet lacking that freshness, which would make them unfamiliar, and entitle them to be called the peculiar creations of their author. Amongst his shorter productions, a *Memory-Picture* might have been written by one of the early lyrists who immediately preceded Shakspeare and Ben Jonson; *Stagirius* might fit in admirably with *The Dream of Gerontius*; and we can characterise only one as absolutely original in thought, metre, and rhythm, that is *The Forsaken Merman*, redolent in every line of the sea, the peculiar object of M. Arnold's nature-worship. But two influences can be distinctly, almost too easily, traced in these poems—that of the ancient dramatists of Greece, and that of him, who appears to have moulded and modelled all modern

poetic thought—William Wordsworth. The influence of the former is detected in the structure, that of the latter in the spirit, of his poems. M. Arnold has had the courage of framing one or two of his longer poems on the models of the Hellenic masterpieces; and they were welcomed by the public, not so much we venture to say, for their intrinsic merit, as because they were accepted as a seasonable protest against the tradition that poetry was to be locked up, line after line, in the trammels of rhyme. Yet it has long since been laid down as an absolute impossibility—this attempt to construct a modern drama, or dramatic poem, that would exhibit the passion and pathos that filled the easy, natural lives of the ancients, and this, too, with the short rapid action of the Greek dramas. Mr. Swinburne has attempted it in *Phœdra*, and *Atalanta in Calydon*; but although he possesses an extraordinary power over the language, and the latter tragedy is unique for its beauty and originality, it is not Greek in any sense. Neither can the *Strayed Reveller* of M. Arnold be called “the subtly interwoven harmony of a poem,” as some have designated it; for though the author evidently desired to keep it strictly within the lines of Greek models, and writes of thyrsi and “fawnskins wet with dew,” as if he had seen the raging Bacchanals of Euripides, it is ancient poetry without the light and perfume of Greece, and modern poetry without its music. But where M. Arnold has achieved his most conspicuous success is in his creation of a metrical rhythm adapted from the ancient choruses, and consisting of irregular, but well-accented lines unrhymed, and devoted principally to elegiacs; and hence, if for no other reason, it is most probable that of all his poems, *Rugby Chapel* and *Heine’s Grave* will be those for which he will be best remembered, and which will be regarded as his characteristic creations.

Although in general the structure of his lines is very perfect, it cannot be said that it ever attains to the marvellous music of Tennyson, with whom alone he can be compared. His verses are more transparent, but less melodious; and it is rather difficult to understand how the charge of super-

refinement or affectation could be brought against him. In truth, here and there, in lyrics and sonnets, which demand perfect smoothness, his lines are neither soft nor regular; and he slips into solecisms, such as Tennyson would have lost his right hand rather than write. That unpleasant Americanism "say" recurs more than once; and the expression "let be" in the sense of not troubling nor molesting, is used at least in two lyrics—that called *Requiescat*—

"Her heart was tired, tired,
And now they let her be;"

and in *Meeting* ;—

"Ah! warn some more ambitious heart,
And let the peaceful be!"

On the other hand, we catch glimpses of expressions, such as "some wet bird-haunted English lawn," and "the soft, ash-coloured hair," which claim for M. Arnold one of Tennyson's chiefest charms—his power of noting and using dexterously the most common-place accidents or appearances of nature.

It is, however, in his cast of thought that the influence of Wordsworth is so distinctly observable. We have here the same passionate love of Nature that characterises the latter, the same interpretation of its thousand moods, the same coercing of sounds and sights into the service of human joy or sorrow, and invariably the same distinct moral at the end, occurring as regularly as the *envoi* of a French *ballade*. But we miss the serenity that lifted Wordsworth's poetry high above ordinary levels, and makes it rank as a kind of philosophical system, with definite credences and promises, and glorifying the meanest things by the perception that they serve some wise and fruitful end in the great economy of creation. And we miss the high tone of faith that lends to such poetry its calm cheerfulness, and find another dreary example of how impotent art is to preserve the strains of the loftiest verse from sinking into a low, weary monody of despair and gloom. It is this defect which makes Arnold's poetry so unlike his master's. He has apparently imitated

him so far as to select the very subjects that Wordsworth treated. We have in his two sonnets to "A Republican Friend," a repetition of the enthusiasm of the latter for freedom, and his subsequent change of opinion owing to the excesses of the French Revolution; and there is a startling similarity of tone and thought between the lines:—

"The hush among the shining stars,
The calm upon the moonlit sea,"
(*Switzerland, 3. A Farewell.*)

and the well-known lines:—

"The silence that is in the starry sky,
The sleep that is among the lonely hills."

Yet no one rises from a study of Wordsworth without a feeling of hopeful calm and a renewed vigour in doing what is right; and few will close M. Arnold's poems without a dreary sensation that somehow everything is wrong—there is some initial mistake that vitiates the beauty and utility of Creation, and the sooner this universe of ours comes to an end the better. He has a morbid idea of the restlessness and pain of humanity. In the picture-gallery of Nature he sees everywhere but Dantean circles of irredeemable and hopeless misery, nor will he hear any music other than that of the eternal sobbing of humanity, chorused by the infinite sea:—

"For most men in a brazen prison live,
Where, in the sun's hot eye,
With heads bent o'er their toil, they languidly
Their lives to some unmeaning taskwork give,
Dreaming of nought beyond their prison wall.
And as, year after year,
Fresh products of their *barren* labour fall
From their tired hands, and rest
Never yet comes more near,
Gloom settles slowly down over their breast.
And while they try to stem
The waves of mournful thought by which they are prest,
Death in their prison reaches them
Unfreed, having seen nothing, still unblest."

And if one escape perchance, it is to meet a more dreadful fate from

“The freshening wind and blackening sea.
 And then the tempest strikes him; and between
 The lightning bursts is seen
 Only a driving wreck,
 And the pale master on his spar-strewn deck
 With anguished face and flying hair
 Grasping the rudder hard,
 Still bent to make some port, he knows not where,
 Still standing for some false, impossible shore.
 And sterner comes the roar
 Of sea and wind, and through the deepening gloom
 Fainter and fainter wreck and helmsman loom,
 And he too disappears, and comes no more.
 Is there no life, but these alone?
 Madman or slave, must man be one?”

Yet, his remedy for this weariness of life is that of Wordsworth. Lay thine ear close to the heart of Mother Nature, and try to hear her teachings, and apply her lessons! In the “untroubled and unpassionate heavens,” observe

“A world above man’s head to let him see
 How boundless might his soul’s horizons be,
 How vast, yet of what clear transparency!”
 (*A Summer Night.*)

The sea, “bringing its eternal note of sadness in,” reminds him, as it did Sophocles of old, of

“The turbid ebb and flow
 Of human misery;”

but here he falters, for the abandonment of beliefs that could strengthen and solace has taken from the world the hope of a final solution of the mystery of pain:

“The sea of faith,
 Was once, too, at the full, and round earth’s shore
 Lay like the folds of a bright girdle furled.
 But now I only hear
 Its melancholy, long, withdrawing roar,
 Retreating, to the breath
 Of the night-wind, down the vast edges drear
 And naked shingles of the world.”

Yet, once again does he lean on the teachings of natural

religion, and from the mechanical, unconscious workings of stars and seas derive the lesson—

“Resolve to be thyself; and know that he
Who finds himself loses his misery!”

(*Self-Dependence.*)

There are none of these alternations of faith and unfaith, hope and despair, in Wordsworth. Passionately fond of nature, to the extent that he has been accused of Pantheistic teachings, he never obtrudes revealed hopes and consolations on his readers. For the most part he is content to seek some exposition of the riddle of the world in the workings and revealings of nature; yet, the very fact that we know he was a believer in all those sublime dogmas that alone make the sunshine of the earth, colours and brightens all his poetry, and raises a purely natural religion into something holier and more determinate, and gives its lessons a meaning and a force they would not otherwise possess. Unfortunately for themselves his two most distinguished followers have forgotten the keynote of faith; and if Mr. Tennyson's blunt paradox—

“There lives more faith in honest doubt
Believe me than in half the creeds,”

destroys the sublimity of the prologue to *In Memoriam*, so does Mr. Arnold's agnosticism lessen the force and beauty of teachings that practically have no meaning without religion.

And this naturally brings about the question, how far Mr. Arnold can be regarded as a teacher of his generation, for it is now generally accepted that all poets are teachers and no longer write to please but to instruct. We are far, indeed, from thinking that this is primarily the object of the poets themselves, who probably write because they must, or throw their poetical goods into the literary market to be appraised at their real value. Yet it is not difficult to understand how a writer, conscious of possessing the great gift of harmony, might desire to pour into the hearts of men through the music of language those summaries of human life and passion which it is so easy to make and formulate. And this age has become so morbidly introspective, that we are assured

that every great work of every great author is simply a manifestation of his own feelings and experiences, sometimes put as broadly as by Rousseau and Goethe, sometimes to be read only by those who understand how far the symbolism of language can reach. If, therefore, it appears to be a cramped and narrow proceeding to criticise the arts by subjecting them to religious and dogmatic tests instead of judging them by the ordinary canons of taste, it must be remembered that in this age of freethought and scientific unbelief, there is not a single author of distinction that does not court criticism of the kind, by making religion, natural or revealed, the subject matter of his teachings. In the ages of faith, Chaucer and Shakspeare, could sing lightly of legendary and historical subjects, and leave the deeper chaunts to cloister and choir; but in our age the literature of every country is weighted with ponderous conjectures on issues that we are assured are not of the slightest moment to humanity, inasmuch as they must ever remain outside the domain of certitude. And M. Arnold himself assures us that as "all roads lead to Rome, so one finds in like manner that all questions raise the question of religion."¹

Now, it may be fairly asserted, that there is no author of modern times who so plainly assumes to be didactic as M. Arnold; and none whose teachings are less liable to be misunderstood. Putting aside his poems, such as *Tristram and Iseult*, *Sohrab and Rustum*, we find in all his shorter lyrics and sonnets some estimate of human life, and in many cases some ethical instructions wherewith to meet its many evils. As we have already said, his estimate of this world is as poor as that of Plotinus, but for different reasons; and his poetry may be described as one long threnody for lost faiths and desires. Progress has overleaped itself; science has proved too much; educational methods, in which he was an acknowledged expert, have strained human knowledge too nicely; analysis has been carried too far; with the result of "that strange disease of modern times," whose symptoms are impatience of life, and the mournful belief that we have

¹ *Mixed Essays*, page 98.

ideals in mind and conscience which mock us with the impossibility of ever attaining them. Something of the sadness of this unbelief was foreseen by Wordsworth, who in preference to its sordid dulness would accept as his faith the childish mythologies of the past:—

“ Great God ! I'd rather be
A pagan suckled in a creed outworn ;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn ;
Have sight of Proteus coming from the sea ;
Or hear old Triton blow his wreathed horn.”

But a denial of dogma under any form, and a shrouding of the Divine Personality under the veil of moral abstractions—these two negative principles break on us from every page of M. Arnold:—

“ Creeds pass, rites change, no altar standeth whole,
Yet we, her memory, as she prayed, will keep.”
(*Monica's Last Prayer.*)
“ *God's wisdom and God's goodness!* Ah, but fools
Misdefine these till God knows them no more.
Wisdom and goodness, they are God!—what schools
Have yet so much as heard this impler lore ?”
(*The Divinity.*)

And following these slippery doctrines, as we have said, he has glided into that cheerless despondency whose low melancholy finds voice through all his verses, and becomes articulate in that curious blending of Pagan philosophy and Christian ethics which he hopes will meet that despair which every day becomes more pronounced and acute. “ Find thyself, and lose thy misery,” is his lesson in that brief gospel of his called *Self-dependence*, forgetting Carlyle's contemptuous remark on that same Pagan precept: “ Too long has that poor self of thine tormented thee.” Then listen to the great ones who have gone—the “ voices and sages ” who are ever with us,

“ Radiant with ardour divine,
Beacons of hope ye appear,
Languor is not in your heart,
Weakness is not in your word,
Weariness not on your brow !”

In other words, put aside the theology of the churches, and accept a theology of literature. Consult the hierophants of the past, live in spirit with Homer and Æschylus, with Shakspeare and Milton! They too suffered, but became strong, strengthened by the immortal thoughts within them, and the ambition to hand down to weak-kneed, languishing posterity, words potent as fire to strengthen and inspire. Then reduce your Bible to a mere literature of Hebrews, and the central figure of the world's history to a teacher and a sufferer, and lose thyself like him in labouring for a common good, and thou shalt find rest—the rest

“Of toil, unsevered from tranquillity,
Of labour, that in lasting fruit outgrows
Far noisier schemes, accomplished in repose,
Too great for haste, too high for rivalry.”

And this is Mr. Arnold's last word. This is his embodiment of the religion of culture. As a true understanding of the mystery of human life, and a final solution of its perplexities, it bears its refutation on the surface. But having said so much, we can now come down from the higher levels and admit that M. Arnold has advanced one of the highest concepts yet formed of a purely natural religion. This intellectual cultus, whose secret shrine is the mind of man, whose divinities are ideas, whose worship is poetry and the arts, whose saints are the “kings of men” in the world's history—is unspeakably attractive to minds which have reached a certain level and will not admit a higher range of possibilities of perfection. And even to those whose faith would lift them to more exalted regions, this minor worship of intellect may be not only attractive but useful. For there is some gain, unquestionably, in finding amidst the ever-increasing grossness into which the materialism of our century is descending, a renascence of that idealism, which has made in every generation poets and philosophers, and which, if vague and indeterminate, contains at least no doctrine incompatible with human dignity, and admits of no pursuits whose utility would suppose degradation. But it is for this very reason that M. Arnold can never be a popular

poet. His verses are too laden with thought ever to reach the superficial culture of the vast masses of men. He is the singer of a chosen few. He had more varied powers had he chosen to exercise them. His lines to Marguerite, and the four poems marked *Meeting, Parting, A Farewell, Isolation*, prove that he could touch light subjects daintily, as well as high subjects with skilful reverence. But he has chosen for his themes thoughts and subjects that do not stir the feelings of the multitude; and so he must be content with the bookshelves of the student, and to be banished from the hands of the frivolous. But he has told the agony of his age more clearly than any other poet of the century; and the melancholy which pervades his verses will be accepted as a reverential regret for faiths that refused to blossom in his own soul. And we owe him the high praise that not a word has he written that could in the smallest degree be censured for irreverence towards faith or purity. Tender but subtle, keen but gentle, trenchant against all irregularities, yet always with a gloved, never with a mailed hand, he has taken a higher and truer view of the interests of humanity and the interests of letters than any man of his generation.

For with reference to the latter, that is, the dignity of literature, not the least conspicuous of his merits was, that he held his own art in such reverence. If his poetry can be regarded as an index of his mind, we should say that he set out with the determination of saying nothing that would not benefit his race,—of writing not one word that could be regarded as a blemish on his art. To his mind the vocation of a poet was one that was placed on “a hidden ground of thought and austerity,” and the Muse of Poetry was a Pythian priestess who never departed from the solitude of her temple to mix amongst the pleasures and passions of men. Hence, if “light and sweetness” are his ideas of what is most valuable in life, “thought and austerity” are the characteristics of his poetry. He makes no attempt at using any of the vulgar artifices which are so common amongst poets on lower levels: nor does he ever seek to rivet the attention of purposeless minds by invocations of ideas that make half our modern poetry as difficult to read as the Greek of *Æschylus*.

His verses are clear and limpid, and if thought-laden, the thoughts are neither mysterious nor occult. They do not hint and suggest and leave the reader to conjecture and doubt as to their meaning. If passionless, they are tender, no lurid lights of heat and sin, but the calm, lambent play of gentle motions that never break into violence and rage. If not exactly dramatic, there yet is a deep charm in the scenes of his longer poems. There are few dialogues so skilfully constructed as that between Tristram and Iseult of Ireland,—so much tenderness, so little passion. The slumbering mind of the dying king wakes up :—

“I forgot, thou comest from thy voyage,
Yes, the spray is on thy cloak and hair ;
But thy dark eyes are not dimmed, proud Iseult !
And thy beauty never was more fair.”

And the stately queen grown humble by the bed of death is content to say of herself :

“I, a faded watcher by thy pillow,
I, a statue on thy chapel floor,
Poured a prayer before the Virgin Mother,
Rouse no anger, make no rivals more.”

And in the story told by the abandoned Queen, Iseult of Brittany, she puts the legend of Merlin and Vivien in a far more attractive and less suggestive manner than Lord Tennyson.

This high conception of his art is most clearly manifested in his *Memorial Verses*. Three poets he laments—Byron, Goethe, and Wordsworth. Of the first he says :—

“With shivering hearts the strife we saw,
Of passion with Eternal Law.”

Of the cynical Goethe, to whom the human heart was but a subject of analysis :—

“He took the suffering human race,
He read each wound, each weakness clear,
And struck his finger on the place,
And said, *Thou ailest here, and here.*”

But of Wordsworth—

“He laid us as we lay at birth,
On the cool, flowery lap of earth,
Smiles broke from us, and we had ease,
The hills were round us, and the breeze
Went o’er the sunlit fields again.

* * * * *

Time may restore us in his course,
Goethe’s sage mind, and Byron’s force,
But when will Europe’s latter hour
Again find Wordsworth’s healing power?”

This is a correct estimate of these poets, two of whom have been more widely talked of and praised than the third. The fierce rhetoric of Byron, and the easy cynicism of the old German sensualist, have pleased the world more than the calm, prayerful, reverential attitude of Wordsworth. For the same reason the glitter of some of his own contemporaries, and the artificial perfection of others, have more or less hidden the “fugitive and gracious light, shy to illumine,” of M. Arnold; but the highest praise we can give him is to say, that wanting his master’s faith, he had inherited his master’s spirit: and that if Wordsworth could live again he would probably preach his own divine doctrines, but in the music of his disciple. Hence, hostile criticism is almost hushed in the universal sorrow that has been felt at his death, and it is thought that the future, which will certainly shatter many of our idols, will spare him, as well because he had a high ideal before him of his race and of his art, as that he died in despair of its attainment. For now is it asked for the hundredth time, when will the poet arise who will not only interpret, but lull into effectual silence “the still sad music of humanity;” who will not only lay his finger on its wounds, but pour balm into its bruises and bind them, and set it forward once more with hope upon its eternal journey? Certainly no modern poet has this high calling. For the most part “mere idle singers of an empty day,” from one and all we have to listen to the eternal plaint about lost loves and beliefs. Nor does the immediate future give much promise that it keeps enfolded a Shakspeare or a Milton. The civilisation of the day is perfecting itself in unbelief, and the

shadow of dissolution is already upon it. Humanity is shifting uneasily to shape itself under new conditions. Men tangle themselves into huge ganglions of life in the cities, and then when society begins to fester and decompose, its elements stream forth questing new conditions of existence under fresher skies and closer to the Eternal Mother.

The world moves restlessly, feverishly onward, carrying with it its curse, and the voices of its poets, to borrow the metaphor of our author, are as the voices of mariners in a storm, or of guides in an avalanche of the Alps. Yet we must listen and be patient, and thank those poets for that most melancholy music in which one and all have framed their own beliefs, and sought, in sad sincerity, to make light the burden of life for many.

P. A. SHEEHAN, C.C.

THE ALLEGED FALL OF POPE LIBERIUS.—III.

§ II.—ARGUMENTS AGAINST THE ALLEGED FALL.

THE positive arguments advanced by the Abbé Corgne,¹ Stilling,² Dumont,³ and Jungmann⁴ against the alleged fall are to our mind conclusive, though not a few appear to think otherwise. The chief reason assigned by the latter for their opinion is the absence of any direct evidence in favour of Liberius. That reason, whatever force it may have had in the past, can be no longer urged, as fortunately for the cause of truth two important documents have been recently discovered which supply the direct evidence so long sought for in vain. These documents throw a new light on the controversy, and place the innocence of a much maligned pope beyond the region of doubt. We

¹ *Dissertation crit et hist. Sur le Pape Libère.*

² *Boll. Acta Sanctorum*, 23 Sept.

³ *St. Libère, son exil.*

⁴ *Dissertationes*, vol. II.

shall reserve their consideration till we have set forth the other arguments that have satisfied so many eminent writers of the innocence of Liberius.

Firstly : Liberius on his return from exile was received by the Romans with the utmost enthusiasm. Such a reception appears irreconcilable with the supposition of his fall. The Romans were almost to a man on the side of St. Athanasius, and the cause with which he was identified. They were very much attached to Liberius because, as Sozomen says, in opposing the Emperor he proved himself the champion of orthodoxy and defender of the oppressed; they sent deputations to Constantinus to obtain his release from exile; on his account they raised civil commotions in Rome which on some occasions ended in bloodshed; they even refused to enter the churches while Felix was Pope, because he condemned Athanasius and was the nominee of an Arian Emperor.¹ Are we to suppose that the same Roman people so soon forgot the past, and changed their opinions, as to accord a triumphal reception to one who deserted their cause, condemned Athanasius, and sent abject letters of apology and communion to the Arians of the East? Nor can it be urged that the Arians kept the fall of Liberius a secret. Such a course would not attain the object they had in view; neither would it be in accordance with their usual practice. They succeeded a few days previously in making Hosius accept an Arian Creed, and they immediately proclaimed their victory to the world. They would have done the same in the case of Liberius, had he joined their ranks, and would have been sure to let the Romans know the side their Bishop took in the controversy regarding the consubstantiality of the Father and the Son. This difficulty of reconciling the acceptance of an Arian Creed by Liberius with his triumphal entry into Rome was so keenly felt by Baronius that he considered himself bound to reject the one or the other. Not having sufficient time, on account of his other formidable labours, to examine the authority of the extracts adduced against Liberius, he looked on them as conclusive, and held

¹ Theodoret. Book ii., cap 17.

against the authority of Theodoret, Socrates, Sulpitius Severus, and, I may say, the universally received opinion of ancient and modern writers, that on his return from exile he found the Romans alienated from him in feeling. For this singular opinion there cannot be quoted as much as one early authority. We feel, as keenly as Baronius did, the difficulty of reconciling the reception of Liberius with his fall. But we adopt a different way of getting out of it. Accepting the authority of ancient writers, we admit the reception and deny the fall.

Secondly: There was a Council held at Rimini in the year 359, at which 400 bishops attended. They were induced by promises, threats, and even by violence to subscribe to a Homæan Creed² which was substantially the same as the third Sirmian. This Creed was condemned by Liberius, not for what it contained, but for what it did not contain; it gave expression to no false doctrine, but was not sufficiently explicit against the Arians because of the omission of the term *con-substantial*. The Bishops who accepted this Creed were severely censured by him for their conduct; some of them as we learn from a letter of St. Athanasius to Rufinianus after having expressed regret for their conduct, and having performed certain penances enjoined, were allowed to continue in their sees, while the more prominent were deposed and compelled to live as laymen for the remainder of their lives. This is not the conduct of one who had himself a year previously subscribed to a Creed that was at least as faulty as that accepted by the Fathers of Rimini. It is perfectly certain that had Liberius signed an Arian Creed a short time before, many charges would have been preferred against him on the ground of his severe treatment of others who were less guilty than himself. And still we do not find on record a single instance of his having been thus charged. It appears to us incredible that no trace of such a charge should have come down to us considering the number by whom it would have been made. Moreover, Liberius lived in Rome and governed

¹ A Homæan Creed was one that declared the Son like the Father in all things.

the Church for eight years after his return, revered by many, admired by all, and we do not find it recorded that he ever expressed publicly or privately his regret for his past conduct, or went through any form of reconciliation with the Church consequent on a betrayal of the faith, which he would have done had he yielded, as his enemies assert, to the solicitations of the Arians.

Thirdly: All the Greek and Latin historians of the fifth century with the exception of Sozomen agree in assigning as the cause of the return of Liberius to Rome, not his acceptance of an Arian formula of faith, nor the condemnation of Athanasius, but the urgent entreaties of the Romans for his release, and the civil commotions stirred up in Rome because of the absence of their Bishop. The absence of any reference to the alleged fall of Liberius by these historians is the clearest indication that they did not believe it. The following¹ is the account given of the cause that led to Liberius's release by Theodoret, (394-458), the most reliable writer of the fifth century in the narration of facts, though not equally reliable in his chronology. "These noble ladies adopted this suggestion [viz., that of their husbands who asked them to petition the Emperor for the release of Liberius], and presented themselves before the Emperor, after having adorned themselves in the most splendid attire, that their rank might be evident from their appearance, in order to insure greater respect and lenity. Having thus presented themselves before him, they besought him to take pity on the condition of so large a city, deprived of its pastor and ravaged by wolves. The Emperor replied that the flock possessed a pastor capable of tending it, and that no other was needed in the city. After the banishment of the great Liberius, one of his deacons named Felix had been appointed bishop. He preserved inviolate the doctrines set forth in the Nicene confession of faith, yet he held communion with those that had corrupted that faith. For this reason none of the citizens of Rome would enter the Church while he was in it. The ladies mentioned these facts to the Emperor. Their

¹ *Ecclesiastical History*, Book ii., cap 17.

persuasions were successful; and he commanded that the great Liberius should be recalled from exile, and that the two bishops should conjointly rule the Church. The edict of the Emperor was read in the Circus, and the multitude shouted that the imperial regulation was just; that the spectators were divided into two factions, each deriving its name from its own colors, and that each faction would now have its own bishop. After having thus ridiculed the edict of the Emperor, they all exclaimed with one voice:—‘There is but one God, one Christ, one bishop.’ These were the precise words. Some time after these Christian people had uttered their pious and just acclamation, the holy Liberius returned, and Felix retired to another city.” Socrates, another Greek historian, and a contemporary of the preceding, in his *History of the Church*, which displays much critical research, thus speaks of the return of Liberius:¹ “Not long after, indeed, Liberius was recalled and re-instated in his see, for the people of Rome having raised a sedition and expelled Felix from the Church, Constantius deemed it inexpedient to further provoke the popular fury.” Sulpitius Severus, styled the “Christian Sallust” after describing the exile of Liberius and other bishops, says:² “But Liberius was shortly afterwards restored to Rome on account of the disturbances that occurred in Rome.” In the Basilian Menology, which claims special attention because of its venerable antiquity, we find the following account of the exile of Liberius and of his restoration to Rome:—“The blessed Liberius, defender of the faith, was bishop of Rome under the empire of Constantius. Burning with zeal for the orthodox faith, he protected the great Athanasius, persecuted by the heretics for his bold defence of the truth, and driven from Alexandria. While Constantine and Constans lived, the Catholic faith was supported; but when Constantius was left sole master, as he was an Arian, the heretics prevailed. Liberius, for his vigor in censuring their impiety, was banished to Beraea, in Thrace. But the Romans who always remained true to him went to the Emperor and besought his recall. He was therefore, on

¹ L. ii., cap. 37, *ad finem*.

² Lib. ii. Ad an. 358.

this account, sent back to Rome, and there ended his life after a holy administration of his pastoral charge." From these extracts we have quoted it is clear that the writers did not believe that Liberius accepted an Arian creed or consented to condemn Athanasius, for had they believed these charges they could not have avoided referring to them in describing the circumstances that led to his return to Rome. They attribute his release to the "persuasions of the Roman matrons," to the "pious and just acclamation" of a Christian people, and to the "popular fury" caused by the exile of their beloved bishop, but not to a betrayal of the faith. Constantius had every reason to fear the consequences of popular discontent and excitement. For within the short interval of three years he saw three rivals make their appearance who took advantage of civil disturbances to mount to power and dispute his right to the imperial crown. The last of these usurpers was Magnentius, who had himself proclaimed Roman Emperor, and whom it took Constantius three years to reduce to subjection, after having sustained immense losses in men and money. With reason then did he fear lest history should repeat itself, and some other rival take advantage of the discontent of the Roman people to have himself proclaimed Emperor.

Fourthly: There are extant the works of many contemporaries of Liberius in which we should expect to find some mention of his fall had such occurred. While some speak of him in the most flattering terms, and extol him for his constancy and sufferings in the interests of faith and justice; others, though not expressly referring to Liberius, wrote in circumstances in which they could not have failed to refer to his betrayal of the cause of orthodoxy if there had been any truth in the reports circulated about him by the Arians. And still there cannot be cited from these works a single passage about whose authenticity no reasonable doubt is entertained stating that Liberius betrayed the faith or deserted the cause of Athanasius. We shall best bring home to our readers the force of our argument by referring to some of the contemporaries of Liberius, and the circumstances in which they wrote.

St. Hilary of Poitiers frequently complains of the fall of Hosius in his two works, *De Synodis*, and *Contra Constantium*. The first of these was written in the year 358; the other in the year 360, for he says that he wrote it five years after the Council of Milan, and therefore two years at least after Liberius's release from exile. In neither of these books do we find the slightest allusion to any charge against his orthodoxy. On the contrary, he is frequently spoken of in the most flattering terms. Had Liberius yielded to the solicitations of the Emperor, St. Hilary must have been aware of it, at least before he wrote his work *Contra Constantium*, as he was travelling in the East at the time, and was present at the largely attended Council of Seleucia in 359, where he would have been sure to hear of it from the assembled fathers. But had St. Hilary been aware of Liberius's betrayal of the faith, how could he refer to him in such glowing terms as "martyr for the faith," "steadfast Pontiff," &c.; how could he have avoided referring to it side by side with the fall of Hosius, and especially how could he have avoided referring to it in a work written against Constantius—the reputed cause of it—the avowed opponent of the Nicene faith?

St. Phaebedius, Bishop of Agen, in France, wrote his *Book against the Arians* in the year 359, in which he refutes the objections raised against the orthodox faith on account of the unhappy fall of Hosius. "I am aware," he says,¹ "that our adversaries hold up to us as an incontestable authority the name of Hosius of Cordova, the most ancient of all the bishops, and one whose faith was always so firm. But we must choose one of two alternatives: either that great man is now, or always was in error; in either case what can be the weight of his authority? His sentiments until his present advanced age are known to the entire world; no one is ignorant of the firmness with which he defended the Catholic faith at Sardica and at Nice. If he now maintains what he before condemned, or if he condemns what he always maintained, once more his authority

¹ *Bibl. Patrum*, vol. iv., 420.

on matters of faith is worthless. For, if he has lived in error for a period of ninety years, how can I be persuaded that what he believes when he has passed the period of ninety years is the truth? The precedent found in his authority has therefore no force since that authority destroys itself." A much stronger objection might have been taken from the defection of Liberius, did it occur, and it would have been more incumbent on Phaebadius to have replied to it. And still he does not allude to any such objection either in the *Book against the Arians*, or in a treatise written some years later against the decrees of Rimini (359), of which he has been proved by Rivet to have been the author.

St. Athanasius wrote many works after the return of Liberius from exile, in which we should expect to find some mention of the alleged fall. For instance, he wrote his work *De Synodis* (359), giving an account of the rise and spread of Arianism, and especially of the Councils of Rimini and Seleucia; his *Letters to the Church of Antioch* (360), exhorting all to union, and his *Two Books against Appollinaris* (362), proving the orthodoxy of the Catholic faith. In these works of Athanasius we look in vain for the slightest allusion injurious to the character of Liberius; but we do find frequent allusions to him as the "holy Liberius," the "defender of the persecuted," &c. St. Ambrose,¹ who was actually studying in Rome when Liberius returned from exile, shortly after his death spoke of him as a man of "holy memory," and "blessed memory." About the same time we find St. Basil writing in the name of the bishops of the East to those of the West, and styling² Liberius a "most holy bishop." And shortly afterwards Siricius, his second successor in the chair of Peter, speaks³ of him as "his holy and venerable predecessor."

The name of Liberius is not found in the present Roman Martyrology compiled by Baronius. It occurred however in the Valesian Martyrology used in Rome before his time, as it

¹ *De Virginibus*, L. iii.

² *Epis. no. 263.*

³ *Epis. ad Himerium, Epis. Terroc.*

did in every martyrology both of the East and West with the single exception of that of Usuard. The mere fact of Liberius being recognised as a saint in the different martyrologies would not of itself supply an argument of his innocence of the charges brought against him ; it does however add to the force of the other arguments, as the almost universal agreement between the old martyrologies supplies a strong presumption that for centuries after his death no doubt was entertained regarding his piety or orthodoxy.

We have no hesitation in saying that the many eulogistic references to Liberius contained in the writings of contemporaries and the old martyrologies, the absence of any allusion to the alleged fall by those who would have referred to it if it occurred, the statements of Theodoret, Socrates, &c., regarding the cause of his return to Rome, his treatment of the bishops who subscribed to the decrees of Rimini, and lastly his enthusiastic reception by the Romans, supply stronger proofs of his innocence than can be adduced to the contrary from the few extracts of doubtful authenticity quoted against him.

If any doubt still remains in the mind of the reader about the innocence of Liberius, that doubt will be removed by the recently discovered documents to which we now invite attention.

The first of these is a poem, the history of which is not devoid of interest. The last librarian of St. Germain des Prés, Dom Poirier, seeing the literary treasures of St. Maur abandoned in an open court-yard, filled his cell with a number of the folios, with which he surrounded himself, and used them as a protection against the cold of a specially severe winter. To this device we owe the preservation of whatever remains of the library of St. Maur. Many of the MSS. preserved by Dom Poirier were stolen by a vigilant Russian named Dobrouski, and carried away to St. Petersburg. About a century afterwards special attention was called by some Protestants to one of the MSS. which bore the name of Venantius Fortunatus. It was brought to Rome in the year 1883, where it fell into the hands of Commendatore Rossi. In reading over the codex he came on a poem bearing no title, and without the

name of the writer. He had no difficulty in coming to the conclusion that Liberius was the subject treated of, and that it was written by a contemporary. The following is the full text of the poem,¹ the brackets indicating omissions in the MS. :—

Quam Domino fuerant devota mente parentes,
 Qui confessorem talem genuere potentem,
 Atque sacerdotem sanctum, sine felle collumbam,
 Divinae legis sincero corde magistrum!
 Haec te nacentem suscepit ecclesia mater,
 Uberibus fidei nutriens de[vot]a beatum,
 Qui pro se passurus era[s] mala cuncta libenter.
 Parvulus utque loqui coepisti dulcia verba,
 Mox Scripturarum lector pius indole factus :
 Ut tua lingua magis legem quam verba sonaret,
 Dilecta a Domino tua dicta, infantia simplex :
 Nullis arte dolis sceda fucata malignis,
 Officio tali justo puroque legendi.
 Atque item simplex adolescens mente fuisti,
 Maturusque animus, ferventi aetate modestus,
 Remotus, prudens, mitis, gravis, integer, aequus.
 Haec tibi lectori innocuo fuit aurea vita.
 Diaconus hinc factus juvenis meritoque fideli,
 Qui sic sincere, caste, integreque, pudice
 Servieris sine fraude Deo, [qui] pectore puro
 Atque annis aliquot fueris levita severus.
 Ac tali justa conversatione beata
 Dignus qui merito inlibatus jure perennis,
 Huic tantae sedi Christi splendore serenae,
 Electus fidei plenus summusque sacerdos,
 Qui *nivea mente immaculatus papa* sederes :
 Qui *bene apostolicam doctrinam sancte doceres*
 Innocuam plebem *coelesti lege* magister
 In synodo cunctis superatis victor iniquis
 Sacrilegis, Nicaena fides electa triumphat.
 Contra quam plures certamen sumpseris unus,
Catholica praecincte fide possederis omnes
 Vox tua certantis fuit haec sincera, salubris :
 “ Atque nec hoc metuo, neque illud committere opto.”
Haec fuit, haec semper mentis constantia firma.
 Discerptus, tractus, profugatusque sacerdos
 Insuper ut faciem quodam nigrore velaret (f. velarent)
 Nobili falsa manu portante [symbola] coeli,
 Ut speciem Domini faedare[s] luce corus[cam]

¹ We are deeply indebted to the Most Rev. Dr. Donnelly, Bishop of Canea, for a copy of this valuable poem, and for its history.

En tibi discrimen vehemens non sufficit annum (f. unum)
 Insuper exilio decedis martyr ad astra,
 Atque inter patriarchas praesagosque prophetas,
 Inter apostolicam turbam martyrumque potentum
 Cum hac turba dignus mediasque locatus [honeste]
 Mitte [ris in] Domini conspectu[m] juste sacerdos.
 Sic inde tibi merito tanta est concessa potestas,
 Ut manum imponas patientibus, incola Christi,
 Daemonia expellas, purges mundesque repletos (f. leprosos?)
 Ac salvos homines reddas animoque vigentes
 Per Patris ac Filii nomen, cui credimus omnes.
 Cumque tu[um] hoc obitum praecellens tale videmus
 Spem gerimus cuncti proprie nos esse beatos,
 Qui sumus hocque tuum meritum fidemque secuti.

Though the name of Liberius does not occur from the beginning to the end of this poem, there can be no doubt that he is the person referred to. In reading it over we find that the subject was (a) a deacon for some years; (b) a pope; (c) a pope during the Arian controversy; (d) he fought almost single-handed against many enemies of the faith; (e) he was sent into exile. In Liberius, and in him alone are all these marks found; so that the person in whose honor the poem was written is as distinctly pointed out as if his name occurred in every line.

It is equally certain that the poem was written before the end of the fourth century. De Rossi, the greatest archaeologist of modern times, says,¹ that its date is written in its metre and rhythm, and that it could not have been written after the age of Pope Siricius. The whole tenor of the poem points to a contemporary author—probably Siricius—who had been his companion during life, and a witness of his death, e.g. “*Mitteris in Domine conspectum,*” “*praecellens tale videmus,*” &c. The use of the expression “*Per Patris et Filii nomen,*” shows that it was written during the Arian controversy, and before the discussion on the Divinity of the Holy Ghost attracted that public attention which it did shortly before the Œcumenical Council of Constantinople (381). Finally, the fact of Liberius being called a *martyr*, though he did not suffer death for the faith is a proof of its having been written

¹ *Bulletino* iv. ser. i. ii., 1883.

at a very early period when it was not unusual to designate extreme suffering such as Liberius endured both on his way into, and during his exile, by the name of martyrdom. The subject of the poem being Liberius, and the writer a contemporary, we hold that the eulogistic terms in which he is spoken of are a direct, and we may say, an authoritative denial of the charges brought against him. Had he subscribed to an Arian Creed or to the condemnation of Athanasius, how could he have been thus addressed with any semblance of truth?—*“Qui nivea mente immaculatus papa sederes:”* *“Haec fuit, haec semper mentis constantia firma;”* *“Qui bene Apostolicam doctrinam doceres,”* &c.

The other direct testimony to the innocence of Liberius is supplied by a letter written by Anastasius II. (496-8) to Venerius, Bishop of Milan, which has been recently discovered in the Codex Bruxellensis, written in the ninth or, at latest, tenth century. The following is the part of it that bears on our subject, given as amended by Cardinal Pitra:—¹

“Dat mihi plurimum illud in Christi amore gaudium, quod Divinitatis studio, alacritate succensa, integram fidem, Apostolis traditam locatamque a majoribus, toto orbe victrix retinebat Italia. Ipso quippe sub tempore quo divae memoriae Constantius orbem victor obtinuit, nec potuit sordes suas committere aliqua subreptione factio Ariana, Deo nostro, ut credimus, providente, ne illa sancta fides et impolluta in aliquo vitio blasphemiae maledicorum hominum contaminaretur: haec scilicet ipsa, quae a sanctis viris et in requie Sanctorum jam collocatis episcopis tractata fuerat vel definita in synodi conventu Nicaenae; pro qua exilium libenter tulerunt, qui sancti tunc episcopi sunt probati: hoc est Dionysius inde Dei servus, divina instructione compositus; vel ejus sancto exemplo sanctae recordationis Ecclesiae Romanae Liberius episcopus, Eusebius quoque a Vercellis, Hilarius de Galis; ut de plerisque taceam, quorum potuerit in arbitrio residere, cruci potius affigi quam Deum Christum (quod Ariana cogeat haeresis) blasphemarent, aut Filium Dei Deum Christum dicerent creaturam Domini.”

This letter supplies the clearest proof that there was no doubt entertained in Rome towards the end of the fifth century about the innocence of Liberius. It was written partly against Origen, and partly to encourage the Bishop of

Milan in his struggle with the Emperor Anastasius¹ by placing before him the example of others who suffered for the faith. In such a letter it would be obviously out of place to mention the name of one who consented to accept an Arian Creed. Not only is Liberius referred to as one who suffered freely for the truth, and among those whose steadfastness has never been questioned; but he even gets a special prominence by being called a man "*sanctae recordationis.*" And the mention of his name is made more significant by the omission of that of Hosius who would certainly have been among the very first mentioned but for his fall.

We have not the slightest doubt that had Baronius been aware of the nature of the evidence on which the charges against Liberius were based, and the two documents that have recently come to light, his conclusion regarding the alleged fall would have been different from what we find recorded, and he would have sought, as Cardinal Pitra says, to make reparation to the character of a much maligned pope by demanding the restoration of his name to the Roman Martyrology.

We shall conclude by briefly summarizing the conclusions which it was our purpose to establish in the preceding pages. (a) The alleged fall of Liberius has no connection whatever with the Catholic doctrine of the Papal Infallibility; because if he did accept an Arian creed he acted in the capacity of believer rather than of teacher, neither did he enjoy that freedom which is essential in order that Catholics should be bound to consider his decisions infallible. (b) He could have accepted the first and third Sirmian creeds, one or other of which he did accept according to nearly all Protestant historians, without falling into the Arian heresy. (c) He neither accepted an Arian creed nor condemned Athanasius; the cause of his release from exile was due entirely to the petition of the Roman matrons and to the civil commotions stirred up in Rome on account of his absence.

T. GILMARTIN.

¹ Anastasius required every candidate for the episcopal office to subscribe to the *Henoticon*, an ambiguous formulary, in which the real point at issue between the Catholics and Eutychians was entirely omitted.

THE APOSTOLIC UNION OF SECULAR PRIESTS— ITS WORK AND PROGRESS IN IRELAND.

IT may be presumed that comparatively few Irish priests know of the existence, and still fewer of the aim and methods of the Apostolic Union of Secular Priests, a condensed Report of whose latest general meeting in Ireland is now presented for public inspection. Yet surely it is an interesting fact, and one belonging to the highest and most sacred of interests, that within the space of four years such a Union, having for its purpose the greater sanctification of the secular priesthood of Ireland, has grown to the proportions and has done the work evidenced in this first public Report. The Apostolic Union has done the work quietly—almost stealthily. It was clear that such caution was necessary. No startling disorder, not even any grave and general shortcoming called for the introduction of this association among the Irish clergy. Those who have had most to say to it can scarcely tell exactly why the idea took such hold of them just when it did, or how, in spite of its being an “innovation,” it found such a welcome from priests of every rank, of every age, and in every part of Ireland. But such has quietly and naturally taken place: God be blessed for it, for it has assuredly not been man’s work.

Although we do not purpose giving here anything like a detailed account of the Apostolic Union of Secular Priests in Ireland, it will be, we are sure, a satisfaction to some inquirers, and it may also whet the curiosity of some critics, to have, by way of preface to this Report and to the others that may from time to time be published in these pages, some short sketch of the Union, some idea of its spirit, some outline of its organization and working. For fuller information we refer the reader to the *Rules and Constitutions of the Apostolic Union of Secular Priests*, published by Gill & Son. This little book, written by one of the earliest members of the Union in Ireland, and bearing on its first page a letter from the Archbishop of Cashel, warmly recommending the Union to his clergy, was carefully revised and formally

sanctioned at the general meeting of the Union in 1886. The price is sixpence, and it is hoped that all who are desirous of knowing more about the Union than this article can tell them, will provide themselves with that little official tract, or with the much larger and fuller *Règle Générale*, which may be had from the Dublin publishers of the *Rules and Constitutions*.

The Apostolic Union offers to the secular priest : 1st, a rule of life suited to his work as missionary ; 2nd, a director to watch over his observance of that rule ; 3rd, an association with his fellow members, community of prayers with them where community life is not possible, and periodical meetings to foster in him the charity and renew in him the spirit of an Apostolic priest.

Isolation is undoubtedly the great spiritual danger of the secular priest. A rule that was like a second nature to him in college seems almost an impossibility to him when parted from his fellows and alone upon the mission. The Union offers him a rule, a superior to watch him, companions to encourage him. Every month he sends to his superior in the Union the bulletin of his daily observance of the rule. Every night he has marked his fidelity or his failure on each point of the rule, and all day long there has been this gentle pressure on him not to omit any duty since he will have to record the omission. He is thus encouraged to rise in time for his meditation, to be exact in his devotions to the Blessed Sacrament, to make his spiritual reading, his particular and general examination of conscience, to say his beads, and to preserve the habit of study in reference to ecclesiastical learning. True, these are the daily practices of thousands of priests who never heard of the Apostolic Union ; but then how many would be more faithful in the discharge of them, how many would gladly cease to neglect them if their observance were made easier by some pressure and some encouragement from without. Such pressure, such encouragement the members of the Apostolic Union receive. Some eight thousand priests to-day acknowledge with gratitude to God the timely aids of the association ; in more than one hundred and fifty dioceses the priestly

spirit has been revived by its establishment within the last five and twenty years; and Pope Leo has vied with Pope Pius in commending it to the secular clergy throughout the Church, in praying for its speedy spread, and in dowering its every fresh advance with increased indulgences.

Every Irish priest, then, will be gladdened by the following short Report, which records now for the first time, publicly, the establishment, the spread, the vigorous life, and sure promise of the Apostolic Union of Secular Priests in Ireland. Having at last emerged from the catacombs it is hoped that the Union will flourish all the more because of the light that is now on it, the clearer evidences of its usefulness, and the fuller knowledge of its aims and of its methods. It is enough to say that it is watched with anxious eyes in its quiet progress through the land by those who know best and love best the faithful priesthood of Ireland; and that there are many now in high places who 'join in the blessing and God-speed it so readily received in the first Irish diocese where it was established, from the Metropolitan of Munster. Pope Leo's words, indeed, would be themselves sufficient preface for this Report:—"We exhort all secular priests, in order the more effectually to provide for their own welfare as well as for the interests of religion, to enrol their names in this most salutary association."

ARTHUR RYAN.

ABRIDGED REPORT OF THE GENERAL MEETING OF THE APOSTOLIC UNION OF SECULAR PRIESTS IN IRELAND FOR THE YEAR 1887.

The meeting was held in the House of Retreat of the Jesuit Fathers, Milltown Park, Dublin. The entire day, which was spent in the spirit of a day of retreat, was devoted to the purposes of the meeting. The proceedings included—A conference of the Presidents of Diocesan Unions; a general conference of all the members present, at which the diocesan reports were read, and subjects arising out of these, and bearing on the growth and efficacy of the Union, were discussed; two lectures on the Spirit of the Apostolic Union, by a Jesuit Father; finally, Benediction of the Blessed Sacrament closed the exercises of the day.

Thirty-four members took part in the meeting. These represented the following Irish dioceses, which were the only ones at that time possessing branches of the Union;—Dublin, Cashel, Limerick,

Killaloe, Down and Connor, Ossory, Elphin, and Ferns. The meeting was, however, informed that the association was just then extending itself into five other dioceses, viz., Cork, Waterford, Meath, Dromore, and Kildare, as well as into the two English dioceses of Birmingham and Clifton. The number of members of the Union in Ireland was computed to be one hundred and fifty-two.

At the General Conference the chair was taken by the President of the Diocesan Union of Cashel, who is also the President-General of the Apostolic Union in Ireland.

The chairman, in the course of an address to the meeting, laid before it much interesting information regarding the condition of the Union through the country, including its approaching introduction into the five dioceses mentioned above. He also stated that the President-General of the Union throughout the world, who was about to set out for Rome to assist at the Jubilee celebrations, intended to petition the Holy See for the appointment of a Cardinal Protector for the Apostolic Union; also for the extension to ten years of the privileges accorded to the association, and for faculties to enable Ordinaries to establish branches of the Union in their dioceses without the obligation of affiliating such branches to the Parisian or other Union.

At the conclusion of the chairman's address the Diocesan Reports were read. The Dublin Report was an encouraging record of the growth of the Union, but it was even more gratifying as exhibiting in the earnestness and zeal of the members a proof of their sense of the utility they derived from the association. The members counted forty, and included representatives from the Parish Priests, the collegiate staffs, and from each of the city parishes. The quarterly meetings had been regularly held, and had been well attended. These meetings began with an exhortation from some master of the spiritual life; then followed a brief conference on any features in the condition of the Union which called for attention; next came a paper on some question of pastoral theology and a discussion thereon; lastly, Rosary and Benediction of the Blessed Sacrament.

It may here be remarked that the quarterly meetings of the Apostolic Union suggested the idea of the establishment of a Theological Conference (which should be independent of the Union) to promote the study of questions of theology, and especially of questions which are prominently before the world at the present day. This idea has taken shape, and the young institution enters life with the fairest promise of permanence and success.

Among the students of Maynooth, All Hallows, and Clonliffe, the Union, in a modified form, has obtained, with the approbation of the Superiors, a firm footing. This is a most hopeful circumstance, as one of the chief aims of the association is to render the transition from life in college to life on the mission as gentle as possible, thus making it easy for the priest to maintain about him intact the agencies which have formed him to virtue and to the ecclesiastical spirit in his years of preparation for the ministry.

The details of the Dublin Report have been drawn out at some length, because it practically reflects the leading features of the reports of the other dioceses. In each there was a record of more or less satisfactory progress, and there was a description of meetings conducted as described in the Dublin Report, and held as regularly as the circumstances of each case permitted. Some of the reports, including that from Dublin, made mention of the preparation of an illuminated Address, to be presented to the Pope on the occasion of his Jubilee.

The reports having been read, a general conference followed, which concerned itself mainly with the various points of observance, as given in the *Rules and Constitutions*. Several suggestions, offered with the view of more perfectly adjusting the working of the association to the existing conditions in this country were discussed, but it was decided to make no change.

The Report closes with an expression of the indebtedness of the members of the Union to the Father of the Society of Jesus, who had done so much for the furtherance of the Association, and whose striking lectures so powerfully impressed all who attended the general meeting. The Secretaries are asked to make the Apostolic Union known to the priests of Ireland, and to the Reverend Conductors of Retreats for the Clergy, through the medium of the I. E. RECORD.

THE DIOCESE OF DUBLIN IN 1697.—(CONTINUED).

(Marsh's Library, Class v. 3, Tab. I., No. 18.)

Co. of Dublin. Donnybrooke and Rathfarnham Parishes.
 Secular. Doctor Cruise, Titular Archdeacon of Dublin, liveing in the County of Kildare.
 Secular. Thady Kelly, Parish Priest of Rathfarnham, Tallaght, &c., he lives for the most part within the Union of Tallaght.
 Secular. Mr. Patrick Gilmore, parish priest of Donabrooke and Kilgobbin, liveing for the most part within y^e Union of Mounkstowne.
 No regular Clergy in these Parishes.

Co. of Dublin. Swords Parish.
 Secular. Christopher Walsh,¹ priest of Kinsally Cloghran and Swords.
 John Jones, his assistant, liveing with him.
 Secular. Thomas Smyth, parish priest of Mallahide, liveing there at Mr. Talbott's.

¹ Prebendary of Swords

Secular. Edmund Murphy, Priest of Killossery, liveing at Rowlingstowne in that Parish.

There are no Regulars in these Parishes.

Co. of Dublin. Parishes of Luske and Holmpatrick.

Secular. Father Joseph Walsh,¹ parish priest of both Parishes, liveing at Knock Drumon, in the Parische of Luske.

Father William Shanly, assistant to the said Walsh, residing at Belcunny, in the Parische of Luske.

Regular. Father Patrick McAneranny, at Rogerstown, in the said Parish.

Regular. Father — Whitehead, at Grace Dieu, in the same Parish.

Parishes of Donabate and Portraan.

Secular. Father Charles Ternan,² parish priest of both parishes, liveing at Turvey, in y^e Parish of Donabate.

No regulars can be found.

Co. of Dublin.

Parishes of Howth, Baldoyle, Portmarnock, and Balgriffin.

Secular. Charles Smyth, parish priest of Howth, Baldoyle, Portmarnock, and Balgriffin, liveing in Baldoyle.

No regulars can be found in these Parishes.

Co. of Dublin. Parishes of Santry and Coolock.

Secular. Richard Cahill, Parish Priest of Santry and Coolock, liveing at Artain in y^e Parish of Finglass.

Parish of Kilsallaghan.

Secular. — Scallery [B. Scally], Priest of one part of y^e Parish of Kilsallaghan, liveing at Dunsallaghan, in y^e parish of Finglasse.

Secular. — Murphy, priest³ of y^e other part of the Parish of Kilsallaghan, liveing in Fieldstownn.

No regulars can be found in these Parishes.

¹ Chancellor of the Chapter of St. Patrick's.

² In Archbishop Russell's List of the Chapter in 1688 he is given as Prebendary of Donaghmore. See *Spic. Ossor.*, vol. iii. p. 116.

³ The same [Edmund] Murphy mentioned above as living at Rowlingstowne.

- Co. of Dublin. Parish of Garistowne.
- Secular. Robert Taylor,¹ parish priest of Garristowne, liveing at Tobergragan, in the said Parish, Parishes of Hollywood and Naul.
- Secular. Owen Smyth, parish priest of Hollywood and Naul, liveing att Mallahow, in the said parish. Parishes of Ballrothery and Ballscadden.
- Secular. Andrew Finglass,² Parish Priest of Ballrothery and Ballscadden, liveing att Tobertstowne, being 80 years old, lame, and blind.
- Secular. John Coghnan, his assistant, liveing in the same house with him.

No regulars can bee found in these Parishes.

- Co. of Dublin. The Union of Clonmethan.
- Edmund Murphy,³ priest, liveing in Rowlandstowne in the Barony of Castleknock, hath the Parish of Clonmethan in the Barony of Nethercrosse, the Parish of Palmerstown in the Barony of Ballrothery, the Parish of Kilsallaghan in the Barony of Castleknock, the Parish of Killestry in the Barony of Coolock.
- Secular. Robert Taylor, parish priest, liveing in Tobergragan in the Barony of Ballrothery, hath the Parishes of Garristowne and Ballymadun, in the Barony of Balrothery.
- Secular. Owen Smith, priest, liveing at Mallahow in the Barony of Ballrothery, hath the Parishes of Naall, Mespellstowne, Hollywood, Ballyhoggill, all in the Barony of Ballrothery.

No regulars in these Parishes.

- Co. of Dublin. Parish of Finglasse.
- Regular. Bartholomew Scally⁴ serves the Parishes of

¹ Prebendary of Castleknock in Dr. Russell's List. See vol. iii., *Spic. Ossor*.

² Probably the same as *Thomas Finglass* in Archbishop Russell's List, and Treasurer to the Chapter.

³ Prebendary of Clonmethan.

⁴ Evidently the same person called "Scallery," under the denomination Kilsallaghan.

- Finglasse, St. Margaret's, and the Ward.
- Regular. Father Kale [Cahill]¹ serves the Parish of Artaine, liveing at Mr. Hollywood's.
- Co. of Dublin. Parish of Clontarfe.
- Regular. Father Cale [*vide supra*], liveing at Mr. Hollywood's at Artaine, serves the Parish of Clontarfe.
- Co. of Dublin. Parish of Castleknock.
- Patrick Cruise,² Dr. Devinity, liveing for the most part at William Andrews of Hollywood Rath, in the Parish of Mallaghiddart.
- Secular. Walter Cruse, his assistant, lately kept at one Dempsies of Blancetstowne, in the Parish of Castleknock.
- No regulars can bee found in this Parish.
- Co. of Dublin. Parish of Chapel-Izod, Palmerstowne and Ballyfermott.
- Secular. Father Doile,³ liveing in the Parish of Escher, officiates in the whole Union.
- No regular can be found in these Parishes.
- Parishes of Newcastle and Kill.
- Secular. Father William Brett, parish priest of Newcastle. Father Dominick Dempsey, parish priest of Kill.⁴ Father Patrick Duffy, his assistant.
- No regulars can bee found in these Parishes.
- Parishes of Rathcoole, Killteele, Rathmore, etc.
- Secular. William Brett,⁵ parish priest of Rathcoole and Saggard, liveing at Newcastle.
- Dominick Dempsey, liveing at Lyons in the County Kildare, officiates at Rathmore⁶ by a substitute.

¹ Undoubtedly the same as under "Santry and Coolock."

² The archdeacon mentioned under Rathfarnham, as living in County Kildare.

³ Prebendary of Kilmactalway.

⁴ This Parish is in Diocese of Kildare.

⁵ Prebendary of Tassaggard.

⁶ Rathmore, in Diocese of Dublin.

Secular. Patrick Duffy, his substitute, liveing at no settled place.

Secular. Father James¹ Eustace, Parish Priest of Cradockstowne, liveing with Coll. Richard Eustace, in the Parish of Ballymore Eustace.

Secular. Father Owen T'ye,² Parish Priest of Kilbride, liveing on the mountains in the Parish of Blessington.

No regulars can be found in these Parishes.

Co. of Dublin. Parishes of Talloght and Clondalkin.

Secular. Thady Kelly, Parish Priest of Talloght, liveing in the farr-house. [Firhouse?]

Secular, Oliver Doyle, Parish Priest of Clondalkin, liveing at Esker,

No regulars can be found in these Parishes.

Co. of Dublin. Parishes of Lucan and Leixlip.

Secular. Oliver Doyle, Priest of Lucan and Esker, liveing at Esker.

Secular. John Duffey, Priest of Leixlip and Maynooth, usually lives at Cartowne, in the Parish of Maynooth.

Regular. Dominick McKan Fryer, liveing generally with Mrs. Nottingham³ at Lucan, sometimes at Major Allen's, of St. Woolstan's.

Co. of Kildare. Parishes of Castledermott, Dunmonog, Killkea, Grange, Nolvon, &c.

Secular. Henry Dalton, parish priest of Castledermot, Dunmonoge, Killkea, Grange, Nolvon, Killelan, Kineigh, and Grany, officiates in y^m all, liveing at Castledermott.

Regular. Edmund Shiel, a Dominican, his assistant lives and officiates in the Parish of Killelan.

Regular. James Eustace, a Franciscan, lives and officiates in the Parish of Dunmonoge.

¹ In Archbishop Russell's List there is a *Nicholas* Eustace, Prebendary of Iago, probably the same.

² In the List of 1704, he is registered as P.P. of Ballymore Eustace.

³ In the Parish Church of Skerries there is still in use a Chalice of this or earlier date, presented by a Mrs. Nottingham.

- Co. of Kildare. Union of Kildrought [Celbridge].
- Secular. William Tipper,¹ very aged, liveing on his own inheritance in Tipperstowne and Parish of Castledermott.
- Secular. James Warren,² priest in the Parishes of Killdrought and Straffan, no certain habitation.
- Regular. James Fitzgerald, inhabiting commonly att Ardras, at one Cap^t. Maurice Garrett's, in the Parish of Killadown.
- Regular. Daniel Markee Moran, inhabiting commonly at St. Woolstan's and Newbridge.
- Co. of Kildare. Parishes of Taghtow and Laraghhrine [Maynooth].
- Secular. John Duff,³ parish priest of Taghtow and Laraghhrine, liveing at old Cartown, in y^e Parish of Laraghhrine.
- No regulars can be found in these Parishes.
- Co. of Wicklow. Parishes of Bray, Rathmichael, Stagome [Stagouil], also Powerscourt, &c.
- Secular. John Tallbott,⁴ liveing at Roch's Towne, neare Dalkey, in the Parish of Monkestowne, &c., officiates as parish priest of Rathmichael, Kiltiernan, and old Connaught.
- Secular. Richard Fitzimons, liveing at Kilmacanoage, in the Parish of Delgenny, and officiates as parish priest of Stagome, also Powerscourt.
- No regulars can be found in these Parishes.
- Co. of Wicklow. Parish of Delgenny.
- Secular. Seneca Fitzwilliams, parish priest of Delgenny and Newcastle.
- Secular. Richard Fitzimons, parish priest of Kilmacanoage.
- No regulars in these Parishes.

¹ Prebendary of Tipper. ² In 1704 registered as P.P., Doney-Comfert.

³ Also written Duffy.

⁴ Prebendary of Rathmichael.

Co. of Dublin. Parish of Monckstowne, &c.

Secular. Henry Talbott, parish priest of Monckstowne, liveing at Rochestowne, officiates at Cabin-teely, Dalkey, and Bullock.

Secular. Patrick Gillmore, parish priest of Stillorgan, lieving at Newtown-on-the-Strand,¹ and officiates att Butterstowne.

No regulars can be found in these Parishes.

Co. of Wicklow. Wicklow and the United Parishes.

Secular. Maurice Bryan,² Parish Priest of Wicklow liveing at Bally-nockan, in the Union of Wicklow.

Secular. Redmond Fitzimons, a priest, liveing at Incenagh, in the Union of Wicklow.

Secular. William Cavenah, Parish Priest of Bally-donnell, belonging to the Union of Wicklow, and of the Parish of Dunganstowne, belonging to the Archdeacon of Dublin.

Secular. Edmond McGin, priest of the Parishes of Castro M'Adam, annexed to the Union of Wicklow, and some other Parishes belonging to the Union of Arklow.

Regulars. Bernardine Plunkett } Fryars liveing at
Peter Cahel } Cronowe in ye. Union
of Wicklow.

Co. of Dublin. Parish of Rathdrum, etc.

Secular. Phillmon McAbe, Parish Priest of Deralas-saragh, liveing in the said Parish.

Secular. William Cavenough, parish priest of Innish-bohin, liveing in the said parish.

Secular. Charles Byrn, parish priest of Rathdrum, having no settled habitation.

No regulars can be found in these parishes.

¹ Now Blackrock.

² Prebendary of Wicklow.

- Co of Kildare. Parish of Fonstowne.
 Secular. Brian M'Cabe, parish priest of Fonstowne,
 liveing att Blackhall, in the parish of
 Davidstown, in the Co. of Kildare.
- Co. of Wicklow. Parish of Arklow, with the parishes united
 with it.
 Secular. Patrick Fitz-williams, parish priest of Arklow,
 liveing at Killmichell, in y^e said parish.
 Secular. Edmond McGin, parish priest of Killmagig,
 liveing at Bellana, in the s^d parish.
 Charles Cavanagh, parish priest of Innorely,
 liveing in the parish of Innisbohin, of which
 he is likewise priest.
 Regular. James Cocklan, Prior of y^e Convent of
 Dominicans in Arklow.
 Regular. Thomas Kaho, one of the Fryers of s^d
 Order and Convent.
 Dominick Crane of the same parish of Bally-
 more.
- Co. of Dublin. Owen McAntee.
- Co. of Wicklow. Parish of Blessington.
 No regular or secular in this parish.
 Parish of Hollywood.
 Secular. Patrick Kernan, parish priest of Hollywood.
 No regular in this parish.
- Co. of Kildare. Parish of Kilcullen, Davidstown.
 Secular. Bryan McCabe, parish priest of Davidstown,
 liveing at Blackhall.
 Secular. John Kelly, parish priest of Kilcullen, living
 att Nicholstowne.
 No regular, etc.
- Co. of Wicklow. Parish of Dunlavan.
 Father Patricke Haggan, parish priest of
 Dunlavan, living commonly at one Eustace
 of Calverstown.
 Father Brien, parish priest of Narraghmore,
 having no particular place of abode.
 No information whether they bee seculars or regulars.

- Co. of Kildare. Parish of Athy.
- Secular. John Fitzimons, parish priest of Athy, and the parishes contiguous to it, living in the town of Athy.
- Secular. Manus Quigley, living at Grangemellon, with one Mr. Fitzpatricke.
- Secular. Henry Dalton, priest of part of Moon, officiates also at Castledermott.
- Regular. Richard Cuddy, a Dominican Fryer, living for the most part in Athy.

✕ N. D.

THE ANCIENT IRISH SCHOLIAST.

THE general reader of Irish history need scarcely be told that Fiacc was a disciple of St. Patrick, and appointed by him Bishop of Sletty. He is credited with having written a metrical Life of the saint, consisting of thirty-four distichs; but from its allusion to the desertion of Tara as well as other reasons the Life is judged to have been written after the year 565, and consequently not to be the composition of Fiacc. It dates as far back probably as the seventh century, and counts as the first Life in Colgan's enumeration. The metrical Life attributed to Fiacc scarcely deserves the name, for it touches only on a few points of our saint's career, and in a very vague manner. It is quite otherwise with the old scholiast. He is so old as to be older than some of the old Lives edited by Colgan. He is supposed to have flourished in the tenth century. His scholia and glosses on the supposed Life by Fiacc were partly in Latin, and partly in Irish: both, with a translation of the Irish, have been published by the learned Colgan; and if they had been as trustworthy as they are full and precise they would more deservedly claim the title of Life than the composition on which they comment.

But the writings of the scholiast cannot be implicitly trusted. They are characterized in most important particu-

lars by confusion, inaccuracy, and, I may add, self-contradiction. There is no trace of intentional error; but unquestionably from misconception or misstatement a large superstructure of error has been raised on a truthful basis. I shall confine my remarks to three points in the Life of our National Saint—the place of his capture and birth, of his consecration, and of his death.

¶ 1. “When Patrick died he went to the other Patrick, and both ascended together to Jesus the son of Mary.”

On this couplet, the thirty-third and last but one, the scholiast puts a very unreasonable gloss: he thus writes:

“Patrick, son of Calpurnius, promised Patrick Senior, or Old Patrick, that they would ascend together to heaven. Hence some relate that the soul of St. Patrick awaited the death of Old Patrick from the 17th of the Kalends of April till the end of the first month in Autumn.”

If Palladius who also was called Patrick by Irish writers was the Patrick Senior referred to, as there are the strongest reasons for judging, surely he did not survive our National Apostle, the son of Calpurnius. The latter rather survived him according to the *Book of Armagh*, some sixty years.

The learned Colgan (*Tr. Thaum.* p. 7), thinks it probable that the Patrick referred to by the supposed Fiacc, was the Patrick Senior mentioned in the Irish Annals, and maintained by him and modern writers to be distinct from Palladius; even so, the *Annals* generally state that this old Patrick did not survive much longer, some state he did not live so long, than the year 460, while they generally state that our Apostle lived to the year 493. There is evident absurdity then in stating that one who died after another awaited the death of that other. Again, Colgan suggests that reference may have been made to Patrick of Auvergne, or Patrick of Nola, or even to Patrick Junior. Surely, Patrick Junior, who is represented in some of the Lives as nephew to our Apostle, could not with any propriety be called Patrick Senior by the scholiast: as regards Saints Patrick of Nola and Auvergne, I judge, without waiting here to give my reasons, that as distinct from our National Saint they are mythical.

But wildly improbable as is the gloss of the scholiast on the thirty-third distich of Fiacc, no less fanciful, I conceive, is the commentary of Dr. Todd and Father Shearman. They state that the *going of one Patrick to another* was used in a metaphorical sense, and meant that they went together, or rather successively, into the Calendar—one on the 16th, the other on the 17th of March. But the scholiast with his editor and the *Leabhar Breac* inform us that the 24th August was the festal day set apart for the commemoration of Patrick Senior. I admit that Dr. Todd suggests that reference was made to Palladius rather than Old Patrick, as distinct from him; but no person has assigned the 16th March for the Feast of Palladius. The 6th July is marked for him in some Scotch Calendars; his death has been assigned by some to December, and by Colgan, among others, to the 27th of January; but to my knowledge no person has assigned the 16th or 17th March for the death of Palladius. The meaning of the phrase then in the metrical Life attributed to Fiacc is that Palladius as first bishop to the Irish felt joy in coming to meet his more successful successor, our Saint Patrick as he left this world: they met, not in the Calendar, as alleged, but in their real *Country*. The idea of the glorified saints going to meet the souls departed¹ from this world is commonly met with in the Offices² and Liturgy of the Church.

The statement of the scholiast in reference to the burial-place of Old Patrick is very questionable: it is that "he was buried in Glastonbury." Palladius died according to the *Book of Armagh* on the boundary of England and Scotland. The Irish chroniclers represent Old Patrick as the tutor of our Apostle; and if he were Archbishop of Armagh, as stated by our annalists, he was not, we may presume, buried in Glastonbury. Unless, then, the Old Patrick of the scholiast be different from any of the possible Patricks

¹ "Proficiscere anima Christiana et veniant illi obviam sancti angeli et perducant eam in civitatem, etc."—*Rituale Rom.*

² "Animam reddidit, quam angelorum chorus excepit."—*Office of St. Martin*, 2da. Lectio.

"Omnium coelestium virtutum occurrit psallentium exercitus . . . quem Michael assumpsit cum angelis."—3tia. Lectio.

referred to by Colgan, the scholiast must have originated or perpetuated an error in regard to the burial-place.

2. The scholiast states, in reference to St. Patrick's training and consecration, that (a) he came with St. Germanus to Britain in order to crush there the spreading heresy of Pelagianism; that having learnt the Canon Law and discipline under Germanus, and having informed him of his call to the Irish Mission, he was directed by Germanus to go to St. Celestine whose province and privilege it was to consecrate him; (b) that he went to St. Celestine who, as having previously sent Palladius, refused to consecrate him; (c) that after this repulse our Saint went to the island near Mount Armon, where he received the "staff of Jesus;" (d) that he came a second time to Germanus; and having spoken of his visions and interior call to the Irish Mission was directed by Germanus to go again to St. Celestine, who having learnt the death of Palladius previously sent had him ordained in his own presence and that of Theodosius, emperor of the world; and that Amatorex, Bishop of Auxerre, ordained him.¹

(a) The scholiast is not quite consistent in saying that it was incumbent on Pope Celestine to ordain St. Patrick, as he subsequently stated that the consecration was performed by Amato Rex, unless we suppose that the scholiast spoke of a virtual rather than an actual consecration; and on such a supposition Germanus could have got faculties for the consecration, as he did, as the Pope's representative, for going to the British Churches and preserving them from Pelagianism: at all events the statement under the third distich—that our National Apostle got the name of Patrick at his consecration from St. Celestine—is not true. For St. Celestine was not present at his consecration.

(b) Now it is unquestionable that Palladius was sent to Ireland by the Pope in the year 431; and as it is most likely that Palladius, who was the cause of having St. Germanus appointed legate in Britain (*ad actionem Palladii*) called on him on his way to Ireland, as Palladius' disciples also

¹ Colgan: *Tr. Thaumaturga*, p. 5.

announcing his death nearly touched at Auxerre on their return, so, too, it is very unlikely that Germanus would send St. Patrick for ordination under the circumstances to Pope Celestine.

(c) As Saints Germanus and Patrick with other assistants are represented as having come to Britain for stamping out Pelagianism, the scholiast must have referred this part of his story to the year 429 (for in this year Germanus' first visit was paid to Britain), and as it was subsequently to this, in the year 431, after Palladius was sent to Ireland, that St. Patrick, according to the scholiast, went to the island (Alanensis), near Mount Armon, we are thus met with an apparent anachronism. For some of the Lives tell us that when St. Patrick received the staff of Jesus on the island, and subsequently on Mount Armon (Sarnum) he was ordained priest by Bishop Senior (Paulinus).¹ Now St. Paulinus is represented as having died in the year 429; and even though some would put the year of his death to the year 431, yet our Saint is represented as having received the "staff of Jesus" on the occasion of his ordination, and he must have been ordained when joined with Germanus in Britain.

The scholiast confounds an early visit of our Apostle to Lerins (Alanensis) with a subsequent visit to Capri, which (and not Lerins) is near Mount Armon over the "rock of the sea"—Castel-del-Mare. Furthermore, the scholiast would have St. Patrick come back from Campania again to St. Germanus and tell of his repeated visions and call to Ireland and have him return to Rome in obedience to Germanus, and have him consecrated before April, 432, the year in which St. Celestine, according to Irish annalists and all others, had died.

(d) The venerable and consistent *Book of Armagh*² assures us that St. Patrick was consecrated on his way to Ireland, at the casual meeting of the messengers who announced

¹ "Ordinavit eum Episcopus ille in sacerdotem, et lectitavit cum eo multis temporibus."—*Probus*, pars. 1, chap. xviii.

² *Documenta de S. Patritio*, &c., learnedly edited by Rev. E. Hogan, S.J., p. 26.

Palladius' death, at Ebmo-ria (Eburobriga); and consequently the scholiast is not correct in saying that Pope Celestine gave him the name of Patrick at his consecration. On the false supposition of St. Patrick's consecration at Rome are based the other additions of the scholiast—that St. Celestine heard the cry of invitation to St. Patrick by the infants in Amalgaid, while he was being consecrated, and that Pope Sixtus, who succeeded Pope Celestine, gave presents to our National Apostle before leaving Rome. Finally, the scholiast states that St. Patrick was sixty years when consecrated; but the Saint himself gives us to understand in his confession that he was only forty-five. For some opposed his consecration on the grounds that he committed some fault at the age of fifteen, which he mentioned to some friend, and, as he said, brought this against him after thirty years.

3. The metrical Life undertakes to give the birth-place of our Saint, and alludes to his captivity in Ireland. The first and third distichs run thus:—

“Patrick was born in Nemthur—was six years in slavery.”

The scholia of the scholiast on these are as follows:—

“Nemthor is a city in the northern Britains, that is, Alclyde: the cause of his slavery was this: his father, Calpurnius, his mother Conchessa, daughter of Oemus, and his five sisters, Lupita, Tigris, Liemania, Darerca, and Cinnena, together with his brother Sannan, a deacon, all together passed from Alclydan Britain across the Iccian Sea, on business, southwards to Armoric Letha or Lethcan Britain (Brittany); because they had some relatives there, and the mother of these children, Conchessa, was from France and a very near relative of St. Martin. At that time the seven sons of Factmudius, King of the Britains, were banished from Britain; they made a raid on the district of Letha of Armoric Britain where Patrick was with the family. Here they [raiders] killed Calpurnius, and carried away as captives into Ireland Patrick and Lupita.”—(*Tr. Thaum.*, p. 4.)

The geography of the scholiast here is as much at fault as it was touching Lerins and Mount Sarnum. The scholiast is contradicted by the writer of the Fourth Life, whom Colgan well proves to have flourished about the end of the seventh century.—(*Tr. Thaum.*, p. 48, n. 2.) The author of this Life

states that St. Patrick was taken captive in Britain by Irish pirates, who usually made a descent on the British coast; whereas the scholiast says that he was made captive by British princes in Armorica or Brittany. The *Vita Secunda* (cap. ii.), and the *Vita Tertia* repeat that St. Patrick was carried off to Ireland by Irish pirates who habitually infested the British coast; and the *Vita Quinta*, by Probus, who copies in form and substance the *Book of Armagh*, states that our saint born in Britain (in Britanniiis) was carried away captive while in his own country. (cap. i., 12.) Thus they all corroborate the statement of the *Vita Quarta* in contradiction to the assertion of the scholiast.

The *Vita Prima* states that St. Patrick was born in Nemthur; the Second Life states that he was born in the plain of Taburne, which it explains by the plain of tents (*Tr. I'haum.*, p. 11); and the writer after a few words proceeds to say that "the youth was, therefore, brought up in Nemthor" (natus est igitur in illo oppido Nemthur . . . Patritius natus est in campo Taburne), the *Vita Tertia* has the same statement in so many words (*Ibid.* p. 21); the *Vita Quarta* states that St. Patrick was born in a city called Nemthor, which city is in the plain of Taburnia, which signifies the plain of tents (*Ibid.*, p. 35); the *Vita Sexta* states that St. Patrick's father lived in a town called Taburnia, near the city of Nemthor (*Ibid.*, p. 65.)

Now with this evidence before us we can thus argue: The scholiast states that St. Patrick was made a captive in Brittany. St. Patrick himself, in the first lines of his Confession, states he was made captive near Bonaventæ Berniæ¹ (Burrii), which, according to the scholiast, must have been near Brittany; but the Lives assure us that he was born in Nemthor in or near Bonaventaberniæ, and, therefore, unless the Lives are wrong, St. Patrick, according to the scholiast, was born in Nemthor near Brittany. But the scholiast glossed the first line of the metrical Life by stating that Nemthor was the city of Alclyde, and thus helps to the conclusion that Alclyde separated from it by five hundred miles,

¹ "Qui fuit vico Bonaventæ Berniæ [Burrii, the Lives give buerni, burnia], villulam enim prope habuit ubi capturam dedi."

including the Straits of Dover, was in or near Brittany, and that here was St. Patrick born! The testimony of the scholiast then, unless we throw over board the evidence of the Lives and the Confession of St. Patrick, leads to self contradiction, and, therefore, is worthless as to the birth-place of St. Patrick; yet the scholiast is the first and sole independent authority that can be appealed to in favour of a Scottish birth-place for our national saint.

Even though we were to overlook the contradictions involved in the testimony of the scholiast it would be insufficient for the theory of a Scottish birth-place.

The advocates of such a theory cannot follow the scholiast. He positively states that St. Patrick was born in Nemthor or Alclyde, and that he was carried captive to Ireland from Brittany; yet the latest and ablest defenders of the Scottish theory postulate that the saint should be born not in the city of Dumbarton or Alclyde, but at Kilpatrick, and that he should be carried captive, not from Brittany, but Bannawe some miles away south of the Clyde.

In this connection there is another point of divergence in the scholiast from the Lives and indeed from truth. We have seen that the scholiast makes the saint's birth-place and the scene of his capture remotely apart from each other. But the *Vita Secunda* states (cap. 1) "that St. Patrick was born in Nemthor . . . he was born in the plain of Taburne;" so that one place was identical with or comprised in the other. The Lives appear to explain by "the plain of tents" (*campus tabernaculorum*) the *Bonavem Taberniae*, where the saint states in his Confession that he was carried away captive (*Book of Armagh*, fol. 22, a. a.) The Third Life repeats in so many words the statement of the Second Life as to identity of the places of birth and capture. The Fourth Life (cap. 1) states that St. Patrick was born in the city of Nemthor . . . which city is in the plain of taburniae, which is called "the plain of tents." The *Vita Quinta* by Probus states that "he was the son of Calpurnius . . . and of Concessa, of the village *Bannave of the Tiburnian region* (part 1, ch. 1); and having stated that St. Patrick was a Briton, he further on (ch. 12) informs us that he was captured

in his own country and city. The *Vita Sexta* (ch. 1, 2) represents Calpurnius as married to Conquessa, a Gaulish lady, and as settled down "in the village of Taburnia, that is the plain of tents . . . beside the town Nemthor," and goes on to describe the birth of St. Patrick as the fruit of their virtuous union.

From all this we may plainly see that the writers of the several Lives learnt that our saint was captured in a villa adjoining his native place. And indeed this is what may be expected in the case of one so young when captured. In his profound humility our national saint does not represent himself as having any place of his own at his birth or capture, but only as the son of Calpurnius, who was of the villa *Bonaventa of Usk* (Burrii), near which he himself was made a captive. Our national apostle in alluding to his descent naturally touched on his birth-place for the gratification of his disciples; but in his abhorrence of egotism he mentions only his father's residence, and thus impliedly his own; for, to his disciples a reference to his birth-place was far more precious than that to the scene of his capture, if one had not really included the other.

In conclusion, I may observe that there is abundant evidence for suspecting Nemthur in the metrical Life, like the Bonavem Taberniae of the Confession, to be a corrupt reading. And as regards the scholiast, if he were deemed faith-worthy his positive and precise identification of Nemthur with Alclyde ought to have been fairly decisive of all the controversy. But no; there was a lurking belief that the testimony of the scholiast was not above suspicion. Very justly; for we have seen by this paper, apart from the overwhelming difficulties which confront the theory of a Scottish birth-place, that self-contradiction is incidental to the only proof in its favour. And though my purpose now has been to deal with the mistake of the scholiast as I find it, I shall, perhaps, on some other occasion, point out the source of the mistake and show it to be a case of mistaken identity.

SYLVESTER MALONE.

A FORGOTTEN SEQUENCE.

SEQUENCES were invented by St. Noghter Balbulus, an Irish monk of St. Gall's, who flourishd about the year 860. The reader may ask what is a *Sequence*? Its original meaning was a prolongation of the last syllable of *Alleluia* by a series of *neumes*, or wordless chant. In other words, a sequence meant the *following out* the vowel *a* by a modulated melody varying from seventeen to fifty notes. It may be remarked that these neumes were "no unmeaning tone figures, but the echo of the text that has gone before." Sequences were also called *Tropes*, just as Tropes, properly so-called, were denominated *Proses*.

Sequences or Sequential Hymns were also applied to those melodies sung before the Gospel. We read in the *Liber Pontificalis* that Pope Adrian II. made many reforms in the Gregorian chant, and that he decreed the use of "melodies to be sung after the Epistle, which were termed *sequences*, because *the Gospel follows them*." In the *Book of Lismore* it is stated that "it was the Abbot Sancti Galli who made the *Secesis* [sequence] and *Alleluia* after them in the form in which they are."

After the death of St. Noghter, sequences became very popular, and an immense variety was introduced. In an Anglo-Saxon MS. which dates from the year 990, there is given the following rubric for the sequence of one of the feasts:—"Hic tibi cantori sunt cuncta sequentia presto quae circulo annorum modulantur ordine pulchro." It is to be observed that the *Prose* followed immediately after the sequence, and so in process of time became incorporated with it. Hence, since the year 1100, the word *Prose* has been a convertible term with the word *Sequence*, although in the strict sense a prose meant a sequence with an *Alleluia* added. To such an alarming extent did the introduction of sequences or proses develop, that in the twelfth century the various continental Missals contained several hundred of them.¹ It

¹A great number of *Prefaces*, too, had crept into the various Missals and hence, in the year 1110, Pope Paschal II. reduced their number to ten, which number remains in the Roman Missal to this day.

is worthy of note that among the grievances enumerated by the schismatical Cerularius, Patriarch of Constantinople, (who was excommunicated in 1053), was, "that *Alleluia* was not sung in the Latin Church during Lent." The repetition of *Alleluia* during the week of Septuagesima is thus charmingly explained by St. Hildebert (d. 1097): "We, therefore, repeat its name again and again, and address *Alleluia* itself, desirous of retaining it as a guest, and saying to it, 'Abide with us, for the day is far spent,' and we then give it our last farewell, saying, 'The good Angel of the Lord accompany thee that thou mayest again return to us, so we may know that we shall not have perfect joy until, renewed by the Body and Blood of the Redeemer, we receive with gladness that song.'" The Alleluiatic Sequence, "Cantemus cuncti," and the hymn "Alleluia, dulce carmen," date from this epoch.

Abelard (1142), Bernard de Morlaix (1115), and St. Bernard (1153), were composers of sequences, but Adam of St. Victor, who flourished in 1160, is regarded as "the greatest master of Latin rhyme that ever existed." Who does not know his beautiful Dedication Sequence:—

"Quam dilecta tabernacula Domini virtutum, et atria!
 Quam electi architrecti,
 Tuta edificia
 Quæ non movent, immo fovent
 Ventus, flumen, pluvia."

St. Francis of Assisium, who found the Franciscans in 1210, was a composer of hymns and sequences, and it was he who instituted the Christmas Crib, which was always attended with carols. I subjoin a pretty Christmas carol of this epoch:

"Gratulentur parvuli	Quorum morte doluit
Nato Rege parvulo;	Rachel, jam non doleat,
Factor enim sæculi	Causam luctus habuit;
Factus est in sæculo.	Causam risus habeat:
Ipsi sonent moduli	Et quos vix mors tenuit,
Quos pro nostro modula	Vita jugis teneat;
Modulemur seduli	Et quam flere decuit
Voce, corde sedulo	Nunc ridere deceat."

However, it is to the friend and biographer of St. Francis, that we are indebted for one of the most exquisite of all sequences. Fr. Thomas of Celano (1250) deserves immortality for his sweetly pathetic sequence, "Dies iræ, dies illa," a

composition that has elicited praise from all peoples and all ages even to our own day. It is in reference to another sequence—now forgotten—of this great servant of God that I have written this essay, viz., *Fregit victor virtualis*.

Fr. Luke Wadding, the great Annalist of the Franciscan Order, and first Rector of the Irish College in Rome, writes thus of Fr. di Celano: “Sequentias tres scripsit, quarum prima incipit *Fregit victor virtualis*; secunda *Sanctitatis nova signa*; tertia *Dies irae, dies illa*.” However, our Irish Franciscan was under the impression that the two first mentioned sequences were lost, and this opinion prevailed for a long time. Even the Bollandists were unaware of the existence of these sequences, and hence, the reprinting of *fregit victor virtualis* will be a veritable curiosity, as well as a specimen of the marvellous powers of Fr. Thomas of Celano. It is as well to state that one of the earliest records we have of its existence is in a small 8vo. MS. of Hours, written about the year 1398, which is at present in the Bibliotheca Nacional at Lisbon.

FREGIT VICTOR VIRTUALIS.

(Prosa de Beato Francisco.)

“Fregit victor virtualis
Hic Franciscus triumphalis
Crucis adversarium;

2

“Crucis lator cordialis
Princeps pugnae spiritualis
Insignis amantium

3

“Quem premisit Rex futurus
Pugnaturus, previsorus
Celebri consilio

4

“Premunivit ut securus
Suis armis congressurus
Salubri praesidio.

6

“Quia crucis contemplator,
Atque carnis supplantator
Semper fui sedulus.

8

“Quia mundi abdicator,
Atque crucis imitator

“Vitae Christi bajulus.

Chorus—13, 15, 17, and 19.

Dic, Francisce, quid fecisti
Postquam Jesum aspexisti?

(A chorus of the two lines almost
similar is given for the 5th,
7th, 9th, and 11th Verses.)

30

“Christum clavis conclavatum,
Caput ejus spinis coronatum.

31

“Credendum est magis soli
Francisco veraci,
Quam mundanorum,
turbae fallaci.

32

“Scimus Christum pertulisse
mortem crucis vere.
Tu nobis, victor Rex, miserere
Alleluia.”

During the 14th century sequences increased in popularity and almost every province had its peculiar sequential hymns. The 15th century was equally prolific in them, and we know that the hymnody was one of the features which characterised the Brethren of the Common Life—an Order to which Thomas à Kempis belonged. The following extract from the description given by the immortal author of the *Imitation of Christ* of the death-bed of Lubert ten Bossche will prove interesting, as it has not been hitherto published in this country :

“Cupiebat enim dissolvi, et esse cum Christo. Igitur in die B. M. Magdalene fecit coram se cantari *sequentiam* ‘Laus tibi Christe.’ Qua cantata ait : ‘Quam devota et fervida verba sunt ista!’ Et repetivit intra se hunc versum ruminando : ‘*Quid nam haberet aegra si non accepisset, si non medicus adesset.*’”

From a very rare Utrecht Missal of the year 1446 we will quote the following beautiful sequence “De Aeterna Sapientia” :—

“Laus Deo Patri Filioque compari in unitati Spiritus Paracliti,
 Laus Deo omnipotenti qui in Sapientia per Spiritum
 Sanctum creavit et gubernat omnia,
 Laus tibi, Antiquae Dierum, qui cum dulcissimo Jesu,
 Filio tuo et Spiritu regnas, Paraclite,
 Cujus imperium sine fine permanet in saecula saeculorum.”

I will only quote one more example of sequences, from the Nantes Missal,¹ printed at Venice in 1482, viz., the concluding stanza of the sequence for the feast of SS. Donatianus and Progotianus.

“Omnes ergo jubilemus,
 Jubilantes celebremus,
 Fratrum natalitia.

“Hoc precantes corde puro
 Ut sint nobis hi pro muro
 Contra mundi vitia.”

In conclusion I will merely state that out of the thousands of sequences, the Church has only retained five in the Roman Missal, viz. :—1st. “Victimae Paschali;” 2nd. “Veni Sancte Spiritus;” 3rd. “Lauda Sion Salvatorem;” 4th. “Dies Irae;” and the 5th, “Stabat Mater dolorosa”—which was not inserted until after the time of Pope Benedict XIV. The beautiful hymn “Exultet jam angelicus” as sung on Holy

¹ There are only three copies of this valuable Missal known to exist.

Saturday, was composed by the great St. Augustine, whilst the "Gloria, laus, et honor" which is sung on Palm Sunday was written by St. Theodulph, Bishop of Orleans (787-821).

The book which contained the sequences was called a Troparium¹ or Sequentiary. It was also termed a Troparius or Troperius. One of the most valuable of those books now existing is in the Public Library at Amiens, and it contains both music and words. At the end of the Quarto is written "Gulielmus Lovel: orate pro eo, 1572," and we learn that this distinguished Oratorian was the composer of many sequences and hymns.

In the Medicean edition of the *Graduale*, produced by Rugguro Giovanelli under the direction of Pope Paul V. in 1614, the chant formulæ were much abbreviated—and the greater number of the Prefaces, sequences,² and hymns omitted. The only *neumes* retained were the beautiful melodies of the *Ite Missa est*, *Benedicamus Domino*, *Alleluia*, the versicles after the nocturns in Matins, and after the hymns at Lauds, Vespers, &c.

WILLIAM H. G. FLOOD.

THEOLOGICAL QUESTIONS.

"HONORARIA" REGULATED BY DIOCESAN LAW OR CUSTOM.

"DEAR SIR,—Will you kindly inform me what is the meaning and the binding force of Diocesan legislation concerning *honoraria* for Masses?"

"In the Synodal Decrees of a certain diocese I find the following regulation:—The ordinary 'Retribution' for each Mass offered is

¹ The Troparium had always to be used at High Masses, as it contained the sequences, proses, Introits, &c. We may remark that *Tropes* are first mentioned by St. Cesarius of Arles (d. 542.) Properly speaking, tropes are the intercalated verses in farced Kyries, Glorias, Gospels, Sanctus, &c.

² It is strange, but no less true, that many of the sequences in the Aberdeen Missal were Scotch melodies, e.g. "John Anderson my Jo, John;" "Cauld Kail in Aberdeen," &c., and it is well known that John Knox and his followers adopted the infamous device of adopting indecent words to those charming melodies in order to ridicule the ecclesiastical sequences. In the earliest printed Sarum Gradual (1528) the sequence melody given for the *Jesu dulcis memoria* is a Scotch air!

five shillings, but as a manual 'Retribution' for one Mass half-a crown may be received.

"In my own diocese, although I see no reference to the subject in its statutes, the *honorarium* is understood to be half-a-crown. Now, what I want to come at is, how am I affected by this? May I take more, may I take less? In a word, how would my position be altered if there were no such legislation?

"To come to a practical case: If offered, suppose, £1, how many Masses *must* I celebrate? Some think it depends on the *phraseology*, others on the financial position of the donor; but both of these tests are, I fear, untrustworthy. Admitting that the donor knows what the diocesan *honorarium* is, but does not specify, how am I to interpret his intention if he puts it thus: 'say *some* Masses for me,' or, 'say a *few* Masses,' or '*this* is for Masses?' He is, perhaps, too polite to make a contract, but does he not wish to secure as many as possible? The phraseology principle would thus put delicately minded persons at a disadvantage. Again, it is not a question of position, for the very richest people are sometimes far more exacting than their poorer neighbours.

"To my mind then it is not a dispute as to the phrasing or the position, but the *intention* of the donor; and as the question at issue is, moreover, one of *justice*, it can hardly be left to the capricious or arbitrary decision of each individual priest.

"Yours in Christ,

"C.C."

Our correspondent's letter raises four questions:—

1. What is the nature and force of diocesan legislation concerning *honoraria*?
2. What is the meaning of the extract given from certain Synodal decrees?
3. In the absence of legislation what change takes place; and what is the standard for determining *honoraria*?
4. What is the solution of the practical case stated?

A.—WHAT IS THE NATURE AND FORCE OF DIOCESAN LEGISLATION CONCERNING "HONORARIA?"

We may consider *honoraria* given during life; or left by will.

I.—"HONORARIA" GIVEN DURING LIFE:

1. When diocesan legislation regulates the *honoraria* for Masses, a greater sum cannot be *exacted*. "Si stipendia"

writes Suarez (D. 86, sect. 2) “*taxata sint a superiore habente potestatem, illa censenda sunt justa, ita ut majora non possint juste exigi.*” This is a grave obligation, and, according to our author, an obligation of justice: “*ita ut majora non possint juste exigi.*”

2. A greater offering may be accepted if spontaneously given by the donor.—“*Per hoc tamen non prohibetur, nec per se loquendo, prohiberi potest, quominus fideles dent majora, . . . dummodo omnino spontanee, et voluntarie id faciant*” (*Ibid.*)

3. Can the priest take less than is prescribed by law?

(a.) As a priest cannot *exact* more than the legal *honorarium*, so the faithful have no *right* to demand Mass for a smaller *honorarium*. “*Lex obligat fideles ne minori stipendio velint sacrificium exigere, et sacerdotes ne abundantius taxato exigant.*” Salmant. (T. 5, cap. 5, p. 2.)

(b.) Diocesan legislation, defining a certain *honorarium*, does not *per se*, and necessarily, forbid a priest to take less. “*Lex autem taxans stipendium nunquam prohibet quin . . . sacerdotes possint recipere minus, si velint.*” (*Ibid.*) It depends on the intention of the Bishop.

(c.) The Bishop can certainly forbid priests to take those small *honoraria*, which would prejudice the dignity of the Mass, and weaken the people’s respect for the Holy Sacrifice. The following question was once proposed to the S. Congregation—“*Episcopus narrat sacrosanctum Missae sacrificium quodammodo vilescere, dum sacerdotes quotidie se offerunt celebrare ad rationem tenuis eleemosynae . . . Unde supplicat declarari an ipse statuere possit eleemosynam manualement . . . imponendo poenam celebrantibus pro minore quantitate. Sacra etc., respondit affirmative quoad eleemosynam manualement.*” Ben. XIV. (*Institutiones* 56.)

In order, therefore, to preserve the dignity of the Mass, and, we may add, in order to avert the danger of discord, which would arise, if less honourable priests were allowed to attract clients by habitually accepting smaller *honoraria* than their clerical brethren; in order to maintain desirable uniformity, a bishop can ordain that less than the diocesan stipend cannot be lawfully accepted by priests, secular or

regular. And we believe that when bishops determine the *honorarium*, they mean that priests cannot exact more, nor accept less.¹

(a.) Even in this case a priest may say Mass without a *honorarium*, or for a less *honorarium*, in those rare cases where the applicants cannot give the usual small *honorarium*, and where charity or piety would require it.

“Nunquam tamen intelligendum est per haec statuta prohiberi quominus—si misericordiae vel pietatis ratio postulaverit, ut sine tali stipendio fiat—id licite fieri possit . . .”
 “Minime consentanea esset Christianae pietati.”—Suarez (*loc. cit.*)

II.—HOW DOES LEGISLATION AFFECT TESTAMENTARY “HONORARIA?”

1. If the testator allows the diocesan *honoraria*; or if he expressly gives richer stipends, the Masses are to be said as ordered in the will.

2. If he leaves a sum of money without determining the number of Masses, the priest must reckon the Masses according to the diocesan laws or custom. If the sum be large the bishop should be consulted. He may decide in some cases that so many Masses are not obligatory. “Censuit [S. Cong.] ubi nullam certam eleemosynam Testator reliquit, esse ab Episcopo praescribendam congruam quae respondeat oneribus Missarum celebrandarum secundum morem civitatis vel provinciae.” (*Bull. Rom.*)

3. If a less stipend than the diocesan *honorarium* is determined by the will?

(a) The bishop cannot diminish the number of Masses without consulting the Holy See, unless the will empowers him to do so. (b) The executors must endeavour to procure the celebration of Masses as prescribed by the will. (c) Priests are not bound to accept those small *honoraria*; but if they accept the *honoraria* they must say the number of Masses prescribed in the will.

¹ Among the decrees of the Second Council of Baltimore we find:—
 “statuimus ne quis plus, neve regulariter minus exigit, quam Episcopo suo opportunum ac justum visum fuerit.” (343, 8.)

B.—INTERPRETATION OF THE EXTRACT FROM CERTAIN SYNODAL DECREES.

We have not seen these Decrees; nor do we know to what diocese there is reference. The sentence quoted by our correspondent is rather ambiguous, when thus removed from its context. Masses, we must remark, are divided into two classes; there are *perpetual*, and there are *manual* Masses. "Nemo ignorat *perpetuas* alias: alias vero *adventitias* [manuales] Missas nuncupari. Primae quidem quotidie, vel certis quibusdam diebus, ratione Beneficii aut Fundatoris instituto, vel Testatoris voluntate celebrantur; adventitiae vocantur pro quibus stipendium a Fidelibus traditur ita tamen ut nullus fundus, nullumque onus in futurum tempus constituatur."—Ben. XIV. (*loc. cit.*)

Our reading, therefore, of the statute is: For perpetual Masses—at the establishing of Foundation Masses, or Anniversary Masses, a priest may not exact more nor take less than a sum which will represent five shillings for each Mass. For *manual* Masses—in whatever number given—a priest may not accept less than half-a-crown for each Mass: "half-a-crown may be taken." Can he require more? The statute does not too clearly forbid it.

C.—IN THE ABSENCE OF LEGISLATION WHAT IS THE STANDARD FOR DETERMINING HONORARIA? WHAT CHANGES TAKE PLACE?

"Stipendium justum est quod vel lege . . . vel *consuetudine* hominum taxatum est."—De Lugo, *Disp.* 21, Sect. 2.

In the absence of diocesan law the stipendium is determined by custom; and there is very little difference between legislation and custom. 1. A priest cannot *exact* more than is allowed by custom. 2. He may accept a larger *honorarium* if voluntarily and spontaneously offered. 3. The faithful have no *right* that Mass should be said for a less *honorarium*. 4. But in the absence of legislation a priest may take less; though it is desirable that priests should observe uniformity, and generally insist on the customary offering.

The rules already laid down for Testamentary Masses apply also in the absence of legislation.

D.—SOLUTION OF PRACTICAL CASE STATED.

In our correspondent's diocese there is no reference to this subject in the statutes. The *honorarium* is understood to be half-a-crown. He cannot exact more. If the customary *honorarium* is tendered he cannot refuse on the ground of the insufficiency of the stipend. He may take less—though it ought not to be done.

“To come to a practical case: if offered suppose £1, how many Masses must I celebrate?”

According to the principles laid down he must say eight Masses, unless he knows that the donor intended to give exceptional *honoraria*. The number therefore—as our correspondent says—depends on the donor's intention, and not on his phraseology or financial position. The formulas, “say some Masses for me,” or “say a few Masses,” are undecisive and ambiguous. If a person in good financial position has been habitually giving ordinary stipends—half-a-crown for each Mass; and on some occasion gives one pound, saying, “say a few Masses for me,” they should—unless the contrary is indicated—be regarded as half-a-crown *honoraria*. Again, a person usually gives ten shillings as a stipend, but on the present occasion gives one pound, saying, “say a few Masses,” the priest may be satisfied that two Masses only are required.

Between these extremes there are many doubtful cases. Now it is a principle in Theology that in cases of doubt moral diligence must be employed to dispel the doubt, before a person can follow a more benignant and favourable opinion. We believe, therefore, that the priest should ask how many Masses are required; or else say eight Masses. Sometimes eight are required, sometimes it is left to the priest's discretion. By suggesting a moderate number—“will five or six be sufficient”—the priest will at once perceive whether more were expected, in which case they should be said, his doubts will be dispelled, and he will not be incurring obligations which perhaps were not intended by the donor.

II.

A CASE OF "MALEFICIUM."

"REV. DEAR SIR,—There exists, at least in this part of the country, a very general belief that there are certain persons who, of course through the agency of the devil, can take the butter from their neighbours. Hence the people when they find a less quantity of butter than usual, or, as sometimes happens, no butter at all on the milk after churning, go to the priest and say they are losing the butter. They ask him to bless salt, or some of the milk in order to counteract what they believe to be diabolical agency. There seems to be a difference of opinion amongst the priests upon the cause of the absence or loss of butter in such cases. Some attribute it to disease in the blood of the cows, while others hold that the people are right in attributing it to the agency of the evil one.

"Might I ask you to give in the RECORD your esteemed opinion upon the matter?"

"Very respectfully yours,

"D. G."

The scriptural references to magicians and sorcerers, and the penal enactments of canon law, leave no doubt of the possibility, and the practice too, of inflicting injury through the agency of the devil. But it is extremely difficult—often-times impossible—to determine in particular cases whether a certain phenomenon is the effect of natural causes, or the lamentable result of devil-craft.

The phenomena described by our correspondent are sometimes ascribed to diabolical intervention. The case has various phases. Sometimes there is a notable and unaccountable diminution in the quantity of milk; sometimes in the quantity of the cream—and these effects are attributed to natural causes. Again, whilst cows appear in perfect health and whilst they yield the usual quantity of milk, the cream undiminished in quantity, perfect in colour, taste, and body, produces no butter, or only very inferior butter.

The people become alarmed. They are unacquainted with the science of cattle diseases. They cannot account for the extraordinary absence of butter in the circumstances described; and as witchcraft traditions are handed down from one generation to another, they at once discern preternatural hostile

intervention in their business, and visit their clergy to seek relief through their spiritual ministrations.

Cases, moreover, are known where these phenomena appeared in the dairies of the most intelligent, careful, and successful butter-makers; and where the celebration of a Mass was immediately followed by the ordinary facility in churning, and the usual supply of excellent butter.

Now, we have very little faith in this theory of demoniac agency. We cannot of course undertake to say that it never occurs; nor is it possible to lay down any special rules for distinguishing in all those cases between natural effects, and the results of diabolical interference—if such there be.

It need not present much practical difficulty to a priest. A few simple rules will guide him unerringly through those unusual cases: 1°. In connection with the offerings given on those occasions, a priest should be especially and extremely mindful of safe-guarding the honour of his sacred office. 2°. In those extraordinary cases, we see no reason why Mass should not be said. Either the effects are demon-work, or natural. If demon-work, the priest can say Mass to deliver his people from this nefarious interference; if a natural effect, he can say Mass as he would for the recovery of a patient, for a safe voyage, or for any temporal blessing. In this case the satisfactory and propitiatory effects of the Holy Sacrifice will be applied to the donor of the *honorarium*. 3°. Though the practices mentioned by our correspondent are not necessarily bad—people do not attach particular and infallible efficacy to blessed *salt* or blessed *milk*—yet we would discountenance them. He could recommend the use of holy water, and explain its efficacy. In blessing holy water the priest prays: “*ut creatura tua mysteriis tuis serviens, ad abigendos daemones, morbosque pellendos, divinae gratiae summat effectum: et quidquid in domibus, vel in locis fidelium haec unda resperserit, careat omni immunditia, liberetur a noxa.*—(*Missale, Benedictio Aquae.*)

D. COGLAN.

LITURGY.

BENEDICTION OF THE MOST HOLY SACRAMENT.

The Altar at which Benediction is to be given should be adorned with neatness and taste, and as richly as the resources of the Church will permit. Neglect or carelessness in the ornamentation of the altar, besides being a grave irreverence to the Most Holy Sacrament, tends to weaken, instead of to strengthen, the faith of the people, and is apt to beget in them a disregard for this most excellent devotion. On the altar candles are to be lighted, some, at least, of which must be wax. Some Rubricists¹ would permit Benediction with as few as *six wax* candles: others² say that twelve, or at the very least ten wax candles should be burning whenever the Holy Sacrament is publicly exposed, as It is when Benediction is given with [the Monstrance.³ A corporal should be spread on the altar, and another on the throne. The cross and charts should be removed. The antependium and the veil of the tabernacle should be white,⁴ unless in the case to be mentioned immediately.

The Vestments, when Benediction is given as a separate function, should be always of a white colour.⁵ When Benediction is given in connection with Mass or Vespers, the vestments of the ministers, as well as the antependium and the veil of the tabernacle, should be the colour of the Office of the day.⁶ In *all* cases, however, the humeral veil must be white.⁷

The Officiant may be assisted merely by clerks, or by a priest or deacon in addition to the clerks, or by a

¹ Schild. *Manuale Liturgicum*, p. 278.

² Gardellini, *Instructio Clementina*, sect. 6, nn. 8-10. See also S.R.C. 15th March, 1698, n. 3315-3364. Baldeschi, *Ceremonial*, part 6, ch. 3, n. 1.

³ Rubricists distinguish between *public* and *private* exposition of the Most Holy Sacrament. The exposition is public when the Monstrance holding the Host is placed unveiled on the altar, or on the throne prepared for it; private, when the door of the tabernacle is opened, and the ciborium containing the consecrated Species exposed to the view of the worshippers.

⁴ S.R.C., July 9, 1678, n. 2715-2864, ad. 7.

⁵ S.R.C., Sept. 20, 1806, n. 4353-4503. *Instructio Clementina*, sect. 11.

⁶ *Instr. Clemen.*, *ibidem*.

⁷ *Ibidem*.

deacon and sub-deacon, with torch-bearers, &c. In the first two cases the Officiant may vest either in surplice, stole, and cope,¹ or, better still, in amice, alb, girdle, stole, and cope. The assistant priest or deacon vests in surplice, and, while engaged in the exposition or deposition of the Holy Sacrament, in stole as well. He should, however, assume the stole only when he is about to ascend the altar, and lay it aside immediately after he descends.² In the third case the Officiant must wear the amice, alb, and cincture, instead of the surplice. The deacon and sub-deacon are vested as at Mass, with the exception of the maniples. The Officiant wears the humeral veil while in the act of giving Benediction.

The Ceremonies to be observed in giving Benediction vary slightly with the variety of ministers. We shall take first the case in which the Officiant is assisted by clerks only, and having laid down what is to be observed in this case we shall point out the changes or additions to be made in each of the other cases.³

The Officiant vests in the Sacristy, and with the clerks—at least three in number, dressed in soutane and surplice—makes a profound inclination of the head⁴ to the cross, and proceeds to the altar. If there are only three clerks one carries the incense-boat, unless it has been previously brought to the altar, and the thurible: in the procession to and from the altar he goes before the other two, who carry lighted candles or torches. The Officiant follows.

Having arrived before the altar the Officiant takes off his berretta, genuflects *in plano*, kneels on the lowest step of the

¹ Baldeschi (*loc. cit.* n. 3) would have the Officiant to put on an amice with the surplice. This, however, seems to be entirely contrary to custom, and is not recommended by any other writer whose work we have at hand.

² “Stolam in actuali tantum ministerio adhibet: statim postquam exposuit sanctissimum vel porrexit celebranti, illam iterum deponit, et super brachium sinistrum portare potest.” Wapelhorst, *Compendium sacrae Liturgiae*, cap 21, art. 1, n. 218, 8°.

³ It is hardly necessary to say that we do not regard the method of giving Benediction here recommended as *the only* correct method. We claim, however, that it is *a* correct method, and in our judgment, formed after maturely considering the different methods mentioned by Rubricists, and the decrees of the Sacred Congregation bearing on the matter, *the most* correct method.

⁴ De Herdt, *Sacrae Liturgiae Praxis*, vol 1, n. 199.

altar, and, having said a short prayer¹ rises, and without any further genuflection ascends the altar. If the corporal has not been already extended on the altar, the Officiant now extends it, opens the tabernacle, genuflects,² takes from the tabernacle the pyxis or box containing the lunette, places it on the corporal, closes the tabernacle, having first genuflected³ if the Blessed Sacrament is in the tabernacle, otherwise without genuflecting.

The Officiant next places the Monstrance, which should have been previously brought to the altar, on the corporal, opens the box in which the lunette is preserved, genuflects on one knee, and having secured the lunette in the Monstrance, places the latter on the centre of the corporal so that the front part is next the people, again genuflects *on one knee only*,⁴ and rising, places the Monstrance, with the aid

¹ Baldeschi, loc. cit. n. 8. ² On one knee only. ³ On one knee only.

⁴ In the Appendix to the decrees of the Synod of Thurles *De ritu servando in expositione et benedictione Sanctissimi Sacramenti* the following directions, differing as will be seen from those given above, are put down, "Clauſo tabernaculi oſtiolo, collocat [Celebrans] oſtenſorium in medio corporali, genuflectit utroque genu, deinde reponit illud in throno, et faciens profundam reverentiam descendit ante infimum altaris gradum." Baldeschi (loc. cit.) gives precisely the same directions. Indeed it would seem that this "Appendix" was copied from Baldeschi. We do not, however, feel any hesitation in departing from the observances here recommended. Our reasons are: 1st. The genuflection on both knees as well as the profound inclination in the circumstances seems to be entirely without analogy. The rule regarding genuflections to be observed by the sacred ministers engaged in any function at an altar, on which the Blessed Sacrament is exposed, is, that the genuflections are to be *on one knee only*, with the sole exceptions of the genuflection made on arriving, and the one made when departing from the altar. Each of these genuflections—provided, of course, that the Blessed Sacrament is already exposed when they arrive, and remains exposed when they depart—should be on both knees. This rule Baldeschi himself lays down as a rule to be observed in the Mass of Deposition. "During Mass" he says (Part 6, chapter 1, n. 37), "the genuflection is always made *on one knee*, except that on approaching the altar, when it should be made on both knees." Nor is there any better support from analogy for the profound inclination which the priest is directed to make before descending to the foot of the altar. Such salute, unaccompanied by a genuflection is never, we venture to say, offered to the Blessed Sacrament.

2nd. The best authorities ignore these directions, and by giving directions which differ from these, tacitly, at least, reject them. Thus Wapelhorst (loc. cit. n. 217, 1^o), says "Tum (i.e. Hostia in ostensorio collocata) ostensorium in medio altari collocat, et unicum genu flectat. Deinde ostensorium in throno super corporali ponit. Postquam descendit in suppedaneum [the predella] genuflexionem iterat." Martinucci. *Manuale*

of a ladder if necessary, on the throne, descends the ladder, genuflects, again *only on one knee*, on the predella, and returns to the foot of the altar, taking care not to turn his back to the Blessed Sacrament. Having descended the officiant immediately kneels on the lowest step of the altar, inclines *his head* profoundly,¹ rises, steps back a little towards the Gospel side, and standing thus facing the Epistle side, puts incense without any blessing² into the thurible, again kneels on the lowest step and incenses the Blessed Sacrament with three swings, making before and after the incensation—that is, immediately after he receives the thurible, and immediately before he returns it to the thurifer—a profound inclination of the head.³

While the choir sings the Psalms, Hymns, Litanies, etc., which are usually sung in the presence of the Most Holy Sacrament exposed for Benediction,⁴ the officiant remains kneeling, unless when he has to sing a prayer, or when the *Te Deum* is sung by the choir. In the former case the

Sacrarum Caeremoniarum, l. 3, c. 8, nn. 21-22. “Deinde. . . convertet ostensorium ex parte anteriori, collocabit illud in medio altari et *genuflexionem faciet*”—on one knee only : otherwise the author would have added *utroque genu*, or some equivalent phrase. Postea surget recedet aliquantulum ad latus Epistolae, et posito a secundo clerico scabello, accipiet ostensorium dextera et conscenso scabello, ponet illud in throno. Postquam descenderit in suppedaneum iterabit genuflexionem et de altari descendet. See also Vavasseur, *Cérémonial*, part 9, nn. 51-52. Gardellini, loc. cit. sect. 24, n. 1. etc., etc.

¹ “Simul ac sacerdos descendit genuflectit utroque genu super infimum altaris gradum, *cum capitis, non autem corporis* inclinatione.” De Herdt, *Sac. Lit. Praxis*, vol. 2, n. 26. “Sacerdos antequam surgat ad imponendum incensum *caput profunde inclinatur, non autem corpus.*”—Bouvry, *Expositio Rubricarum*, pars. 3, sect. 3, appen. 2, sect. 2.

² “. . . imponit ter *sine benedictione* incensum.” Gardellini *Instr. Clem.* 24, 17.

³ “Celebrans ter incensabit sacramentum *cum profunda capitis inclinatione* ante et post.” Idem. ibi. 19, 13. S.R.C., March 26, 1859, n. 5284, 3.

⁴ The hymns, etc., sung in presence of the Blessed Sacrament should have episcopal approbation. The Bishop may approve of hymns and prayers composed in the vernacular, but not of translations into the vernacular of the *Te Deum* or similar liturgical prayers, which, if recited at all, must be recited in their Latin form. “*Quæritur*, an liceat adhibere publicam, quarundam precum recitationem vulgari sermone conscriptarum coram SSmo. Sacramento exposito. *Resp.* Affirmative, dummodo agatur de precibus approbatis. (S.R.C. August 14, 1867, n. 5381, 9.) *Quæritur*: utrum liceat generaliter ut chorus musicorum (id est cantores) coram

celebrant alone rises, and without genuflecting,¹ or saying *Dominus vobiscum*,² sings the prayer preceded by *Oremus*. In the latter case both priest and people stand up,³ and continue standing during the entire hymn, with the exception of the verse, *Te ergo quaesumus*, during the singing of which all kneel.⁴

During the singing of the verse, *Veneremur cernui*, all present including the Officiant, make a profound inclination of the head.⁵ At the *Genitori, Genitoque*,⁶ the Officiant again

SSmo. Sacramento solemniter exposito decantet hymnos in lingua vernacula? *Resp.* Posse; dummodo non agatur de hymnis *Te Deum* et aliis quibuscumque liturgicis precibus quae non nisi latina lingua decantari debent." (S.R.C., Feb. 27, 1882, apud Wapelhorst, loc. cit. n. 218, 11°.)

The *Tantum ergo* with the versicle, response, and prayer of the Blessed Sacrament should be sung *after* all the other prayers. When the *Te Deum* is sung it should come immediately before the *Tantum ergo*, and the prayer, "Pro gratiarum actione," should be sung, sub una conclusione, with the prayer of the Blessed Sacrament. The only versicle and response, however, are the "Panem de coelo," and "Omne delectamentum." (Vavasseur, loc. cit. n. 71, "Cérémonial des Evêques." expliqué, livre deuxième. ch. 33, art. 1, n. 5).

In Ireland the Litany of the Blessed Virgin—"Litaniae Lauretanae"—is usually sung at Benediction. The versicle and response, and prayer of the Blessed Virgin should be sung immediately after the Litany. The proper versicle and response would seem to be the "Ora pro nobis," and "Ut digni efficiamur." It is not usual to add the *alleluias* during paschal time. For a full statement of the reasons for this practice, see the I. E. RECORD, Vol. ii. (1881) pages 551-2. The prayer *Concede* is to be said during all seasons.

On the Feast of Corpus Christi, and during the Octave, only prayers in honour of the Most Holy Sacrament, should be sung at Benediction. (S.R.C., Sept. 22, 1837, n. 4666-4815, 6.)

The prayers at Benediction have the short conclusion. The short conclusion of the prayer "Deus qui nobis," is not, as some seem to think, "Qui vivis et regnas per omnia saecula saeculorum," but "Qui vivis et regnas in saecula saeculorum." (S.R.C., March 29, 1851, n. 5152, 6. Martinucci, loc. cit. n. 33, Wapelhorst, loc. cit. 217, 5°.)

¹ *Instructio Clementina*, sect. 31. ² *Ibidem*, S.R.C., June 16, 1663.

³ S.R.C., March 27, 1779, n. 4244-4393, 17. ⁴ Vavasseur, loc. cit.

⁵ "Ad veneremur cernui fit ab omnibus inclinatio capitis profunda." (Wapelhorst, loc. cit. 217, 4°. Martinucci, loc. cit. 30). According to Vavasseur (loc. cit. 58) the inclination of the head should continue during the first two verses. His words are—"A ces mots; *Tantum ergo sacramentum veneremur cernui*, on incline la tête." Gardellini would seem to be of the same opinion. He says (*Instr. Clemen.* sect. 24, 15): "Celebrans genuflexus manet ad primos duos versiculos, et interim cum populo circumstante profunde inclinatus, specialem cultum sacramento exhibit."

⁶ S.R.C., July 11, 1857, n. 5250. The profound inclination of the head is thus described by Rubricists:—"Profunda capitis inclinatio fit magna capitis depressione, quae secum trahit aliquam humerorum inclinationem." (De Herdt, vol. i. n. 121).

inclines his head profoundly, rises, puts incense into the thurible, and kneeling incenses the Blessed Sacrament, making, as already mentioned, a profound inclination of the head before and after the incensation.

At the proper time he rises to chant the prayer: when saying *Oremus* he bows his head towards the Most Holy Sacrament. Having concluded the prayer he again kneels on the lowest step of the altar,¹ the humeral veil is put on his shoulders by one of the clerks, he himself fastens it in front, and rising goes up to the altar, and placing his hands in the usual manner on the altar, genuflects on the predella *on one knee only*, without any inclination of the head,² and having taken down the Monstrance, and placed it on the corporal, again genuflects on one knee.³ Having turned the back part of the Monstrance towards himself, the officiant "takes it with both hands veiled, holding its *nodus* with his right and its foot with his left hand. Turning towards the people by his right shoulder with the Monstrance before his breast, he then gives Benediction, making over them the sign of the cross in the following manner, and without saying anything—he will regulate himself, however, according to the height of the Monstrance:—Turning towards the people as above, he will slowly raise the Monstrance on a level with his eyes, and then in the same manner lower it below his breast, then he will raise it again to his breast, and in this attitude turn a little towards the Epistle side; after which he will complete the circle by immediately turning to the altar by the Gospel side."⁴

¹ So Wapelhorst, who adds that according to custom and to the ceremonial of the United States, the officiant makes an inclination of the head before rising to go up to the altar. Martinucci and Vavasour, however, recommend the officiant not to assume the humeral veil until he has taken down the Monstrance from the throne. Following these authors the officiant having concluded the prayer, should genuflect on one knee on the first step of the altar, go up to the altar, again genuflect on the predella, take down the Monstrance, and kneel on the edge of the predella to receive the veil on his shoulders. This is a very convenient method, especially when the throne is lofty, and the candles many.

² Wapelhorst, 217, 7°. "Flectit unicum genu sine capitis inclinatione." *De Carpo Caeremoniale*, pars. 3ia. n. 190., etc.

³ Martinucci, loc. cit. 36. Wapelhorst et De Carpo, loc. mox cit.

⁴ Baldeschi, part 6, ch. 1, 58. There are other approved ways of imparting the Benediction.

Having placed the Monstrance on the corporal, the officiant genuflects on one knee¹ on the predella, while one of the clerks removes the veil from his shoulders. He then removes the lunette from the Monstrance, puts it into its case, genuflects, covers the case, opens the tabernacle and genuflects, if the Blessed Sacrament be in the tabernacle, otherwise without any previous genuflexion. He then places the lunette in the tabernacle, and, having genuflected, closes and fastens the door of the tabernacle. Before going down from the altar he folds the corporal and puts it into the burse. When he descends to the foot of the altar, if the choir is about to sing the *Gloria Patri*, he kneels, and bows his head profoundly until they have finished. At the end of the *Gloria Patri* he rises, receives his cap, genuflects, and returns with his clerks to the sacristy in the same order in which they came to the altar.

D. O'LOAN.

OUR ROMAN LETTER.

THE ROMAN CATACOMBS.

Who has not heard of that wonderful city of the dead, excavated beneath the walls of Immortal Rome, commonly known as "the Catacombs?" Yet there are few who possess any exact information about it. With a view of giving as accurate a description of it as I can within the narrow limits at my disposal, I have selected for the chief topic of this letter *Roma Sotterranea*—where the bodies of the earliest children of the Church, and of thousands of those glorious martyrs whose blood was the seed of Christianity, have lain side by side undisturbed throughout the long ages that have intervened since the Apostolic ages. I shall confine myself for the present to general information, for, indeed, the subject is so vast it would take a volume to give any details.

The most probable derivation of the word *catacomb* is that pro-

¹ "Ostensorio deposito Celebrans *unicum genu* flectit et a primo clerico velum humerale ei detrahitur."—Wapelhorst, 217, 8.

posed by De Rossi¹ that it is a combination of the Greek word *κατα* and the Latin *cubo*, thus giving the words *catacumbas*, *cataaccubitoria*—and *coemeteria* (*christianorum*)—"at the cemeteries" of the Christians; a derivation that is confirmed by the fact that this word, first used in the third and fourth centuries, and then applied exclusively to the catacombs of St. Sebastian, has the etymological form just named in nearly all the antique inscriptions found under that basilica; whereas the circus of Maxentius and his son, Romulus, close to St. Sebastian, was called the *Circus in Catacumbas*, and the catacombs under the basilica of St. Sebastian were known as the *coemeterium catacumbas ad S. Sebastianum via Appia*.² I said that the word was formerly used exclusively for those of St. Sebastian. In fact until the ninth century all the other necropolises round Rome were called *cemeteries*, from the Greek word *κοιμητήριον*, a dormitory, denoting that for the Christians death is but a sleep, and their graves last resting places where their bodies shall remain till the day of the final resurrection, a truth expressed by St. Jerome in the fifth century—*Inter Christianos mors non est mors, sed dormitio et somnus appellatur*. After the ninth century, however, all the underground cemeteries round Rome were known indiscriminately as "the catacombs," and it is in this sense that I shall describe them.

They consist of a close network of subterraneous passages, excavated in a species of soft rock called *tufa*—the colour of a piece of brown paper dipped in water—with which all the *Campagna Romana* is stratified. Several flats of these passages underlie one another, in some parts as many as five. Originally the different stories were quite separate, and the passages in each were excavated with some show of regularity; but as time went on the partitions between different passages got broken through (sometimes accidentally, at other times because of connections made by new excavations running into each other), so that before long the catacombs became an inextricable labyrinth of passages moving up and down, in and out, backwards and forwards through each other, in the most extraordinary manner. Sometimes when you think yourself far away from where you were half an hour before, you are in reality passing over the same ground, but on a different level, whilst, on the contrary, when you seem to have returned to the same point, you are far away.

These passages are of different sizes. Occasionally they are high

¹ *Roma sott.* iii. 428.

² *Vide Prof. Cav. Armellini, le Catcombi Rom.* c. i.

and sufficiently wide to let two persons stand side by side, but they are generally very low, and less than three feet broad.

An immense number of niches, cut out in rows like shelves in the *tufa*, line the sides of the passages, and each one of those recesses marks the last resting place of one or more of the early Christians. The cavities are made the length of a human body, and of various depths, so as to contain one or more corpses. The bodies were laid in them, with the arms, not crossed on the breast, but laid by the side. After the body had been deposited, wrapped in the winding-sheet, the recess was closed with a marble slab, which was cemented into the *tufa*. Many of these slabs are to be seen still just as they were placed by the early Christians. Others of them have been broken or taken out, so that one can see the bones of the bodies that had been laid in the recesses, sometimes reduced almost to a state of dust, but often well preserved.

Every now and then, as you proceed along those passages, you meet with doorways framed with marble, in some of which the brass hinges and the marks of the bolts are still preserved. These open into little rooms or oratories (*cubicula*), which are of the most varied sizes and shapes. Some are square, others rectangular, and sometimes they are circular. Some are like miniature rotundas with cupolas. Often times they have little pillars cut out of the *tufa* at the angles, and are ornamented with painted frescoes, whereas, others of them are roughly excavated, the marks of the picks and instruments being clearly discernible on the *tufa*.

These *cubicula* are of two sorts. They are either very small, and destined only as a vault for some Christian nobleman and his family—*sibi et suis*—or they were much larger, and built in the form of chapels or oratories, where the Christians met for religious ceremonies and prayer. In these latter, stone benches are generally cut out in the *tufa* all round, and sometimes square blocks of stone are found in them, evidently used as seats also. Occasionally to accommodate greater numbers there are several of these rooms around, and in connection with the central one, from which the faithful could join in the prayers and hear the homilies. Light is sometimes admitted into them through deep apertures in the roof. In the sides of these rooms we frequently find a species of sepulchre called *arcisolum* from their peculiar shape. They consist of a large urn excavated in the *tufa* called *solum*, surmounted by a semi-circular niche called the *arcus*, hence these sepulchres are known in most of the old manuscripts as *arcisolia*. They are found sometimes in the passages, and being

more important and costly than the simple *locus* generally show where either some celebrated martyr, or some distinguished Christian was buried.¹

The total extent of the passages in the catacombs is immense. A great portion of them has not yet been explored, but calculating as nearly as possible, Professor Armellini has concluded that the passages of all the Roman catacombs taken together, would extend over a distance of 580 kilometres, or about 405 miles. This immense extent is due more to the fact that they run under each other—sometimes five passages existing one under the other—than because they occupy any very considerable extent of ground. In fact all the Roman Catacombs lie within a radius of about three miles from the wall of Servius, whereas none of them pass under the walls of the city, it being strictly prohibited by the old Roman laws to bury the dead inside the walls.² Hence the popular belief that the catacombs are connected with the underground vaults of the Roman churches, or that they stretch off in all directions to the neighbouring villages, and even to the sea is quite false.

The catacombs on the different Roman roads are quite distinct. There is no underground connection whatever between one and the other, as it was equally prohibited by the Roman laws to excavate under the public roads. This law was so strictly observed that sometimes we find passages to terminate abruptly so as not to violate it, and if occasionally they pass under the public roads, it is because the excavations or roads were made at a much later period, or the course of the old road changed. In all probability every Roman Parish Church or *titulus* had its special cemetery or catacomb under the direct care of the parish priest. This seems all the more probable when we consider that the number of public churches existing in those days corresponded almost exactly with the number of catacombs, *i.e.* twenty-five.

Until recently it was believed even by distinguished archaeologists that the catacombs were originally old cave-quarries and sandpits used by the Christians after they had been abandoned by the pagans. This hypothesis has long since been shown to be without foundation. The *tufa* or stone in which the catacombs are excavated is for the most part the least adapted for building purposes, and is in fact in

¹ Vide Armellini, *loc. cit.*

² This was expressly commanded by one of the laws of the twelve Tables compiled by the decenvirs during the strifes between the Plebeians and Patricians, and which remained in vigour to the time of the Emperor Justinian. *Hominen mortuum in urbe ne sepelito neve urito.*

many parts quite useless as such, being too soft and brittle. Wherever they came across stratas of hard rock that would have been useful for building, it seems to have been immediately abandoned for the useless quality, which was easier to excavate. Then, again, the passages are so narrow and long, that only one man with a pick could have worked in them at a time, labouring under great difficulties to carry out the materials. This would have been eliminated by opening a broad cave with several men working together, as was done in fact in all the real sandpits and quarries of that time, the traces of which still remain. Moreover, why should they excavate several passages one beneath the other, if the object had been only to extract building materials? There is not the slightest resemblance between the old quarries and sandpits and the catacombs, neither as to the way in which they are worked, nor the materials extracted.

The real origin of the catacombs is to be traced to the fact, that some Christians amongst the wealthy Roman nobles, excavated vaults in their private properties or suburban villas for the burial of their families and friends, and extended the privilege of burial in them to many of their fellow-Christians. As religion increased the extent of these results naturally increased also, and many of them were left by the owners at different times to the various churches, to be used as a burial-place for all Christians. Now there were no points on which the Roman law was so strict as the right of property and respect for the dead. They had a sort of religious reverence for sepulchres. Hence they employed men to guard them day and night, and the most severe penalties were inflicted on all who would in any way violate them. Thus, although the Christians were hated and persecuted by the Gentiles, for a long time they were not excluded from the common law by which the private properties and sepulchres of families were defended. This is the reason why we find that the entrances to the Christian cemeteries or catacombs, each of which had the name of some rich nobleman attached to it, to whom it originally belonged, were often ostentatiously built along the most frequented roads without any misgiving that they would be interfered with.

As time went on the extent of the catacombs increased immensely, until finally the rulers of the empire began to wage war against them. But even then they did not attack them as sepulchres, but only as places of illicit meetings. The Christians were prohibited to enter them, and in the middle of the third century they were actually confiscated. Nevertheless they managed to enter them and to bury their dead there. They opened new secret entrances from

the dark angles of the old quarries and sandpits, traces of some of which remain to this day. Through these they were able to enter unmolested. They oftentimes assembled during the night to avoid suspicion. When they were persecuted in the city, they fled to the catacombs to meet for prayer, to receive and administer the sacraments, and thus to fortify themselves against the persecutions that awaited them outside. Though there is no truth in the old fables that the Christians lived like moles in the catacombs, they certainly made use of them as places of refuge from persecution, and no doubt, some of them whose lives were in peril, passed weeks and even months in them.

Whilst treating of the origin of the catacombs, it is well to mention that evidently they were not dug out at haphazard, but according to regular plans, which kept them from violating the law by encroaching on forbidden ground, and under the directions of experienced persons, who fearing inundations limited the excavations to the higher grounds, keeping clear of places near the level of the Tiber.

One thing strikes one immediately on entering the catacombs—the unexceptional equality of the graves of all classes. It illustrates the lively faith of the Christians in those early ages, when the Church was in its infancy. There the servant and his noble master are buried, often side by side, without any distinction. The rich man with the poor, the learned with the ignorant—all are buried promiscuously, because all were members of the same religion, all had the one faith, hoping for the same resurrection with Christ. There are no long inscriptions on their slabs: memory has raised no trophies o'er their tombs, for they were all equally followers of Christ, all united in the one faith, and hence buried also as equals in the catacombs.

Of the millions of sepulchres only a comparatively small number have any inscription on them, and even those are of the simplest kind. They are generally the bare name of the dead person, or else some symbol of faith, hope, or other Christian virtue.

Amongst the symbols those of the name of CHRIST are most frequently met with. They are twofold. The commonest is a monogram composed of the Greek letters X and P. The other also very frequently met with is a large fish. Sometimes a number of smaller fishes are represented round it to signify the Christians. In some of the painted frescoes, we find a number of people represented as seated round a table, with a large dish of fish in the centre, of which they are all partaking.

This is symbolic of the Eucharistic Supper. The sense of this symbol was explained by many of the Fathers. It will suffice to quote the beautiful words of Tertullian¹—*Nos pisciculi secundum ιχθυσ nostrum J. C. in aqua nascimur, nec aliter quam in aqua manendo salvissimus.* We little fishes (Christians) are born in the waters (of baptism), nor can we live (spiritually) except by remaining in the water (of grace that comes from Christ the fountain of all graces).

In fact the Greek word for fish ιχθυσ contains the five Greek letters, that are initials of the five words indicating the name of Jesus Christ—

Ιησοῦς	Χριστός	Θεοῦ	Υἱός	Σωτήρ
Jesus	Christus	Dei	Filius	Salvator. ²

Another favourite symbol is the anchor representing hope, firm and strong. Since the Christian's hope is founded on the cross of Christ, they placed the crossbar so as to give it the perfect appearance of a cross, the meaning of which was well understood by the Christians. Several other symbols are found also, such as the dove showing the soul liberated from the body, the palm, the olive, etc. : but we must return to our subject.

We have said that in the catacombs no distinctions, nor account of the dead person is to be found on the tombs. There is one exception made to this rule, and that is in the case of the martyrs. Many ancient documents give testimony of the great devotion of the early Christians to the martyrs. They collected their blood oftentimes at the risk of their lives, and preserved it as a most precious relic.³ Sometimes they placed small bottles of the blood hermetically sealed in the tomb with the body. These have been found intact in some of the tombs in recent years, and on examination are generally found to contain the elements of human blood. It is sometimes preserved perfect in a liquid state. If they are proved to contain or have contained blood, that is taken by the Church as a sufficient proof that the body with which it was found is that of a martyr. It often happens that little vases or bottles are found *outside* the tombs, but those were used only for holding oil or balms, with which they used to sprinkle the bodies when being interred especially during the periods subsequent to the peace of Constantine. Hence those bottles only, that are proved on analysis to have contained blood are accepted by the Church as a proof of martyrdom. As we pass through these subterranean passages, the thought cannot but strike us with awe,

¹ *De Bapt.* c.i.

² *Vide* Bergier, *Dict. Teol.* "pesce."

³ *Vide* Prudentius, *Hymn. de S. Vinc.*

that amongst the numberless bodies—the bones of which in many cases are visible—that line the passages, many are probably the remains of glorious martyrs. Certainly all are the bodies of Christians who died in the odour of sanctity, for burial in the catacombs was denied to all others.

Great was the desire of the Christians to be buried near the bodies of the martyrs. In life and death they flocked round the tombs. Altars were erected, and the holy sacrifice celebrated, over their bodies. This was probably what gave rise to the usage now universal in the Church, of having relics of the saints inserted in the altar-stone; and the gospel was preached to the faithful and the sacraments administered there. The desire to be buried near the martyrs, at times reached such a degree, that special rules and laws had to be made to prevent it, as they had begun to destroy some of the frescoes and paintings to open graves near them. In the Papal crypt of the catacombs of St. Callisto there is an inscription made by Pope Damasus, illustrative of this great desire to be buried near the martyrs, of which it will suffice to quote these two lines:—

“HIC FATEOR DAMASUS VOLUI MEA CONDERE MEMBRA,
SED CINERES TENUI SANCTOS VEXARE PIORUM.”

The Archdeacon Labianus wrote over his sepulchre the following lines in the fourth century, evidently with a view to diminish this desire to be buried near the martyrs:—

“NIL JUVAT, IMMO GRAVAT TUMULIS HAERERE PIORUM
SANCTORUM MERITIS OPTIMA VITA PROPE EST
CORPORE NON OPUS EST, ANIMA TENDAMUS AD ILLOS
QUAE BENE SALVA, POTEST CORPORIS ESSE SALUS.”

Another inscription that has been traced to the year 381, clearly states that the dead person had succeeded in getting what many desire but few obtain, a tomb near the martyrs:

“ACCEPIT SEPULCHRUM INTRA LIMINA SANCTORUM,
QUOD MULTI CUPIUNT RARI ACCIPIUNT.”

Some Protestant writers, amongst whom Burnet, Spanheim, and Basnagius, have asserted that the catacombs were formerly used by the pagan Romans as a burial-place for slaves and malefactors, to save the expense of cremation. That the Romans after their conversion to Christianity put Christian inscriptions and symbols on the pagan sepulchres, and that the catacombs having been lost sight of for several centuries, these inscriptions were afterwards taken to denote the places where the martyrs and Christians were buried!

This is a mere assertion, without even a shadow of proof to sustain it. It was evidently made, more with a view to throw discredit on Catholics and their veneration of the saints and relics, than with any respect for the truth. In fact the pagan Romans far from taking the trouble of burying their slaves, used to pitch them into common pits called *puticuli*, dug out expressly for that purpose, or else to burn great numbers of bodies together. On the other hand as we have already stated, the Christians abhorred common burial with the pagans, as Lucianus asserts in his account of the discovery of the relics of St. Stephen. St. Cyprian accuses a Spanish bishop, Martialis, of "the crime" of allowing children to be buried in profane or pagan tombs. Whilst some of the oldest Christian writers such as Prudentius, Paulinus, and others, attest that the Roman catacombs contain the bodies of thousands of martyrs—a truth which is corroborated by some of the oldest inscriptions—these few modern knownothings, without a shadow of argument, would make believe that they are all the bodies of pagan slaves! The catacombs were in fact exclusively used for the burial of Christians, so that neither pagans nor those who were not in communion with the Church when they died were ever buried in them. It was to procure such a burial place that the first Christians undertook such prodigious labours, instead of using the common pagan cemeteries. Of all the thousands of symbols and inscriptions found in the catacombs, there is not a single pagan one, though it was customary amongst them to inscribe the name and condition of the defunct on the slab, as can be seen in the pagan cemeteries. Not only were pagans never buried in the catacombs, but they did not even assist in digging them out. In fact it has been shown that the *fossores* or diggers were numbered amongst the clergy by the Christians—probably a sort of minor order—showing the great care they took to prevent the tombs that contained, or were to contain the bodies of the martyrs from being touched by the pagans.

It was during the first and second centuries of the Christian era that the catacombs began to assume the immense proportions they now present. Although the Christians themselves were sometimes persecuted during those periods, they were left in quiet possession of their cemeteries until Valerian confiscated them in 257, and prohibited the Christians to enter them under pain of death. They were restored to the Christians about ten years afterwards by his son Gallienus. They then enjoyed peaceful possession of them for about forty years, till the Dioclesian persecution, during which time they

became greatly enlarged. The pagans ceased to interfere with them after the peace of Constantine in 311, and the public entrances to them were again thrown open. Immense numbers of pilgrims began to flock from all quarters of the globe to visit the tombs of the martyrs, and to facilitate their access flights of stairs were made close to the tombs of the Saints. The sepulchres of the martyrs were richly adorned, and sometimes basilicas were built over them. Pope Damasus took a lively part in this work of beautifying the tombs of the martyrs, often composing the inscriptions for them himself.

Thus, the catacombs went on increasing in size and importance, until, in the beginning of the fifth century, the fall of the Roman Empire marked the beginning of new disasters for them. Rome was taken by Alaric in A.D. 410. At the head of his savage troops, who poured into the city "like a swarm of devouring locusts," he sacked the city, destroying everything he could lay hands on. The catacombs did not escape them. They carried off all the valuables to be found, and smashed everything they could not take away. The tombs were opened, marble slabs and decorations broken, and the relics of the saints desecrated. He left Rome after six days of savage devastation, and died shortly after in Calabria, whilst continuing his work of vandalism. When his brother-in-law, who succeeded him, concluded a treaty of peace with Pope Honorius the Eternal City was in a deplorable condition. The Christians had almost ceased to frequent the desecrated catacombs, and had made burial places in the open air over them, Pope Vigilius and his successors tried to remedy the damage, but the funds were wanting. In 756 Luitprand, King of the Lombards, marched with his horde on Rome and besieged it. Past experience had shown that the catacombs would be entered and desecrated. Hence, Pope Paul I ordered the bodies of the martyrs to be removed and placed in safety within the city. Pascal I followed his example. The broken and injured tombs were opened and the bodies of 2,300 martyrs were collected and deposited in the Church of St. Praxedis, near S. Mary Major, on the 20th July, 827, as the slab erected by him commemorates.

This caused the complete oblivion of the catacombs. The bodies of the martyrs—the principal object of the great devotion of the faithful—being removed, they had no longer any reason for assembling in them. They had churches and burial grounds innumerable outside, and full liberty to use them. Hence the ninth century marks the period when all the Roman catacombs fell into complete oblivion, except the crypts under St. Sebastian. It was not till the year

1578 that they began to be thought of again. In that year some workmen accidentally struck upon one of the most interesting districts of the catacombs. Numbers flocked to the spot, and the curiosity of all was stirred up. Many persons set to work to study and explore the catacombs. The celebrated Antony Bosius, after a life of study of them, published his celebrated *Roma Sotteranea*. When at the age of eighteen he descended into the catacombs for the first time he was lost in them, so he took good care to mark the passages on subsequent occasions. These marks, often with his name attached, remain to the present day. The work begun by Bosius was carried on by others, and especially by the celebrated Cav. De Rossi, still living, whose gigantic studies and researches have done so much to throw light on the catacombs. His celebrated colossal work, not yet completed, entitled *Roma Sotterranea* is known all the world over, and has gained for him the reputation of being the greatest living student of archaeology.

I have now completed this general description of the Roman catacombs. I may add, in conclusion, that the Italian government, always anxious to destroy everything in Rome that has an appearance of Christianity, and to promote anything to the contrary, are allowing all the ground round Rome over the catacombs to be sold for building purposes. Many huge six story houses have already risen over them, and others are being built. This of course means that the underlying catacombs are destroyed or buried for ever. One or two of the most beautiful *cubicula* or oratories, discovered in digging the foundations of houses, were almost miraculously saved from destruction. They are evidently anxious to destroy, as far as possible, these interesting necropolises where Christianity was cradled, where the early Christians assembled to fortify themselves by prayer and the sacraments against persecution, to bury their dead, and to adorn the tombs of their dear ones with fragrant balms and flowers; according to the words of Prudentius, the Christian Latin poet:—

“ Nos tecta fovebimus ossa
 Violis et fronde frequenti
 Titulumque et frigida saxa
 Liquido spargemus odore.”

THE *Popolo Romano*, as all the world knows, is one of the most bitter anti-clerical Roman papers. On the 16th of May it published a document purporting to be a letter from a *distinto personaggio*

Irlandese. This distinguished Irishman (?) dates his letter from Dublin. His object is to give Italians information about the Irish, and their present position, and to correct errors on that point that have recently appeared in some Italian papers. He thinks it prudent not to put his name to it, but, evidently with a view to giving his letter a force, which it has not in itself, he assumes the *nom de plume*, VERITAS! This individual begins his letter by representing the average Irish farmer as a very opulent individual, holding his land at less than half its real value, enjoying the benefits of land laws that do all but make him a present of his farm, in a far better condition than his English neighbours, and not having the shadow of a reason to complain! When he reached this point, he evidently recollected that a great deal of misery exists amongst the Irish farmers, and that must needs be explained. Here begins the most amusing part of his letter. "Veritas" tells us that all the misery existing in Ireland is due to the giddiness of the Celtic race, to their whimsical marriages, "and to the climate which tends to promote a too rapid propagation of the population" (*sic.*) But above all he attributes it to their habits of intemperance; and here he informs us that £10,000,000 worth of whiskey is consumed annually. Fearing this would not be understood he considerably gives the equivalent in Italian money, 250,000,000 of lire! "Veritas" continues his letter in the same style, but it would be waste of time to follow him any further. Birds of a feather flock together—a "Distinguished" anti-Irish Irishman writes to a well known anti-clerical journal in Rome. Nothing could equal the sympathy of the *Popolo Romano* for the Irish people as long as it entertained hopes that they would rebel against the authority of the Pope. Now that that hope is gone they have turned right about, and are publishing letters from "Veritas" showing that all they have said up to this was false! There is something exquisitely forcible that speaks more eloquently than words in the uncharitable, venomous tone of such letters. They are their own condemnation, and any unimpassioned reader sees at once that they are written without the slightest regard for truth. It is to be hoped "Veritas" will continue a series of such letters, as they do far more good, especially when published in that journal, than if he wrote in the most flattering terms of his countrymen. Years ago letters of that sort might have imposed on some Italians, but now-a-days there is not an apothecary in Rome who does not know enough about Ireland to show "Veritas" that his *nom de plume* is not appropriate.

Giordano Bruno was a heretic. He had been an Italian Dominican monk, but left his order, and joined the followers of Calvin at Geneva. His doctrines were so absurd, it would seem incredible that a sane man taught them. He said the world was an animal—*est animal sanctum, sacrum, venerabile, mundus*. He said God is everything, and tried to unify the Deity, the universe and individual intellects. He returned to Italy and spent two years at Padua, teaching his heretical doctrines. He was arrested and consigned, according the custom of the period, to the Roman Inquisition. Every effort was made to induce him to retract—but all in vain. He was then handed over to the secular tribunal in Rome with directions *ut quam clementissime et citra sanguinis effusionem puniretur*. His judges condemned him to be burned in the Campo dei Fiori, and on hearing his sentence he exclaimed “you are more afraid to pronounce sentence than I am to receive it.”

This man's death has always been used as an argument against the Papacy by its enemies, as if he had been condemned by an ecclesiastical tribunal. Hence the cry raised in Rome to-day for a monument to Giordano Bruno. He is the hero of the anticlerics and Freemasons. Crispi lately attended a meeting where it was resolved to erect a monument to him in the Campo dei Fiori. The municipality were asked to grant the site for it. A meeting of the council was held in the Capitol on the 13th, in which a battle took place. Twenty-nine were for, and thirty-five against it. The liberals failed in their attempt to insult the Pope, and Giordano Bruno must do without his monument. In this matter the municipality acted in concert with the popular feeling, not only in Rome but throughout Italy. Crispi disgraced both the king and the government that he represents, by showing himself to be the handle of the Freemasons. This shows how the Crispi Government represents the people of Italy!

The Vatican Exhibition is drawing to a close. It will end with this month. Everyone, even the most bitter enemies of the Papacy say that it is marvellous. Such a sight was never seen anywhere, nor would it be possible even according to the *Popolo Romano* to raise such an exhibition except in the Vatican! It would be almost impossible to exaggerate its extent. Every part of the world, all classes of people, are represented. The architect of the exhibition told me a few days ago that even with the large halls added lately, they can't find room to stow away all the gifts that have arrived.

Twenty cases lie in the magazine at present unopened. Others are coming; and still we are within a few days of the date fixed for the end of the exhibition. During all the time it was open there was no charge for entrance. The regulations were excellent. All the expenses were paid by the Pope. This exhibition differs from all others in two important respects. It is the most extensive, both for the number, variety, and intrinsic value of the objects; and after its close—unlike other exhibitions where people come to take away their things—all remains the property of one man.

M. HOWLETT.

CORRESPONDENCE.

DRAFT SCHEME OF EDUCATIONAL ENDOWMENTS COMMISSION, FOR THE FUTURE MANAGEMENT OF THE ROYAL SCHOOL ENDOWMENTS.

I.

OBJECTIONS.

1. Section 2 provides for the establishment of a Central Board of Commissioners, consisting of twenty-eight members. The proposed mode of constituting this Board, excludes all hope that Catholic interests would be fairly represented thereon. No definite and reliable guarantee is offered that more than *seven out of the twenty-eight* members will be men possessing the confidence, and able and willing faithfully to protect the educational interests, of those Catholics to whom the scheme purports to extend substantial advantages. Of course, it is to be presumed that the five members to be elected by the five local Catholic Boards, and the two to be chosen by the Governing Body of the Catholic University, will be efficient and reliable representatives. Beyond this, there is no certainty. No doubt, Section 4 contains a proviso to the effect, that in the appointments to be made by the Lord Lieutenant "regard shall be had to the due representation of the several religious denominations." This is, at best, a vague and unsatisfactory assurance; Lord Lieutenants have usually regarded the representation "due" to Catholics, as little more than nominal; and the history of the various phases and developments of the Higher Education question in Ireland, gloomy though it is, conveys one clear lesson—that Catholics should not

accept specious offers without insisting on definite and explicit provisions for having their interests adequately represented. But, perhaps, the Lord Lieutenant will appoint five unexceptionable Catholics, men thoroughly conversant with educational matters, likely to attend all meetings of the Board, untrammelled by any office or position, present or prospective? In the first place, a mere "perhaps" is cold comfort. Again, any intelligent student of Irish history, past or contemporary, would have little scruple in making his solemn affidavit that the Lord Lieutenant will do no such thing. And, thirdly, Section 3 makes it impossible for the Lord Lieutenant, even though he were so inclined, to give a fair representation to the Catholics on the Board of Commissioners. The existing (Clare-street) Commissioners are fourteen in number, all Protestants, with the single, accidental exception of the Lord Chief Justice. The section referred to provides, that "such and so many of the existing Commissioners as at the date of this scheme shall be able and willing to act, and shall have attended not less than one-fourth of the meetings of the Commissioners held during their tenure of office within three years next before the date of this scheme, shall continue to be members of the Body Corporate, and shall be deemed to be Commissioners appointed by the Lord Lieutenant, and shall hold office as if they were so appointed." Such a proposal, if carried into effect, would not merely render void the concessions, which the scheme professes to offer those hitherto debarred, by conscientious objections, from participating in the Royal School Endowments, but it would be an outrage on public justice. The evidence given before the Endowments Commission, showed utter inefficiency on the part of the Clare-street Board; yet, that Board is to be virtually continued and entrusted with additional powers.

To the University of Dublin Catholics cannot look for much sympathy.

The Senate of the Royal University and the Intermediate Education Board, have both a majority of Protestants; and, absolutely speaking, can send all Protestants as their representatives. But, even if we suppose that these bodies will nominate a Catholic or two, and that the Lord Lieutenant will appoint one or even a pair additional—and he cannot, as we have shown, appoint more—the Catholics will still have but a beggarly minority.

2. If further proof were required of covert securities in the Draft Scheme for perpetuating the monopoly of the Royal School grants in the hands of the privileged classes and denominations, it is

to be found in Section 7. "The Secretary and other officers in the employment of the existing Commissioners shall continue to hold office upon the same terms," &c. These may be all most excellent and competent officers, but they are part of an institution which has been declared unsound, and ought not to be retained, without evidence of merit at all events. The machinery of the Central Board will remain practically unchanged; the old Commission will form a large factor in the new; their tried and trusty officers will still serve them faithfully; they will be masters of the situation, and will be in a position to manipulate things to their own liking.

3. While freely recognising the justice of respecting vested interests, and admitting that the Rev. William Moore Morgan is an eminently successful Head Master, Catholics cannot regard the "Special provisions for Armagh Royal School" otherwise than as unduly partial and favourable to the Protestant interests. Any person who is under the delusion that absolute fairness and equality are guaranteed in regard even to the minimum grants, can easily discover his error by glancing at Sections 55 to 61 inclusively. During the period of tenure of office by the present Head Master, he is entitled to receive

Annual salary	£400	0	0
Free use and occupation of school.						
For repairs and other outgoings			...	£175	0	0
As salary for Assistant	£150	0	0
School fees.						

All these payments have priority over any other claims whatsoever and are to be discharged "in the same manner as if this scheme had not passed." Now while this institution is thus pampered and safeguarded, the Catholic Local Board is not secured even the minimum grant of 20 per cent. out of the Armagh Estate, but may be obliged to beg a few crumbs from the other Local Boards. Besides, even after the present Head Master shall vacate his office, "regard shall be had to the advantages which would accrue to education in the district from an arrangement by which the Armagh Protestant Local Board should retain the management of the said school." In plain English, the school and its immediate appurtenances are reserved in perpetuity to the Protestants of the district.

Nor ought the fact be lost sight of that the abnormal advantages thus accorded to this favoured school, permanently ensure for it the lion's share of results distributable under section 43.

The following is a simple question in the Rule of Three :

If a Protestant school, which has succeeded under exceptionally favourable circumstances and with superabundant endowments, be entitled to the aforesaid reward in perpetuity ; what reward is due to Catholic schools which have succeeded under the most adverse circumstances and without a farthing of endowment ?

4. There is a general provision in Section 54 for the payment of all exhibitions and scholarships, which are actually assigned at the date of the publication of the present Scheme. Moreover, in Section 56, the Armagh Royal School receives special and more permanent security. " So long as there shall be in the Armagh Royal School any pupil or pupils who having been a pupil at the date of the passing of the Act, would, if this scheme had not passed, have been entitled to compete for any exhibition or scholarship payable out of the Armagh Royal School Endowment under the same or the like regulations as were in force in and for the year 1887, the Commissioners shall provide such exhibition or scholarship for any qualified pupil to whom the same may upon competition, be awarded. The amount of such scholarship or exhibition shall be paid by the Commissioners out of the same funds and in the same priority as if this scheme had not passed." Now, seeing that at the dissolution of the Queen's University, degrees were conferred on men who were long dead, it is hardly to be expected that those interested in the endowments to be distributed, will not endeavour to exact more stringent conditions than those specified in the scheme for the obtaining or retaining of exhibitions and scholarships in the Royal Schools.

5. In Section 69, it is provided that " this scheme may be altered from time to time by the Commissioners of Charitable Donations and Bequests for Ireland in any matter whatsoever upon the application of the Commissioners, provided that such application shall be founded upon a resolution of the Commissioners specifying the alteration required, which resolution shall be passed by a majority, consisting of not less than two-thirds of the Commissioners, &c., &c." The meaning of this section, when looked at from a Catholic standpoint, is that, objectionable as the scheme is as it stands, it may be made more so at the request of two-thirds of the Commissioners attending a special meeting summoned for that purpose. Now the lamentably small number, that *must* be Catholics, affords no guarantee against the total reversal even of the tolerably fair provisions of the Draft Scheme.]

II.

EFFECTS LIKELY TO FOLLOW THE ADOPTION OF THE SCHEME AS IT STANDS.

1. The Catholic minority on the Central Board finding themselves outvoted and incapable of defending the interests they are elected to represent, will at first make an ineffectual protest, and afterwards many of them will resign, and the remainder cease to attend the meetings.

2. The "continuing" Commissioners and their "continuing" officers will contrive to diverge as little as possible from their traditional usages.

3. The Educational Endowments Commission, like many former Commissions of a similar character, will give their sanction to a plausible, but illusory scheme, and impart no material stimulus to the progress of Intermediate Education in this country.

III.

AMENDMENTS PROPOSED.

1. That there shall be a distinct and specific provision, that one half of the members of the Board of Commissioners shall be Roman Catholics, ten to be selected by the Local Boards, two by the Catholic University Governing Body, and two by the Intermediate Board of Education.

2. That there be no Continuing Commissioners, but that it be competent for the Protestant Local Boards or such corporate bodies as are entitled to representation, to elect such of the existing Commissioners as they may think fit, provided the total number of Protestant members do not exceed fourteen.

3. That it be left to the discretion of the new Commissioners thus constituted, to retain or discontinue the services of the officers of the Clare-street Commission, due regard being had to individual claims either to retention or compensation.

4. That the Armagh Royal School be made over to the Protestant Local Board for a fair consideration, and that the Armagh grant be in other respects dealt with precisely on the same terms as the other grants.

5. That in case of claims for exhibitions and scholarships in virtue of vested rights, all particulars be furnished to the Commissioners of Education.

The Educational Endowments Commission will receive any objections or amendments in writing, up to the end of June; and Catholics interested in the endowments referred to ought not to allow themselves to be deceived by the feigned cries of alarm and indignation raised by their hitherto privileged neighbours, who now pretend to feel terribly aggrieved.

SACERDOS.

CRANIOTOMY.

Franciscan Convent, Wexford.

VERY REV. AND DEAR SIR—I intend to reject, and condemn anything in the following document, not approved of by the Church, but at the same time venture to answer an article in the I. E. RECORD of last February on Craniotomy. I also subjoin a letter from a Theologian on the matter.

It would appear that the writer in the RECORD of February, '88 is too sanguine about his conclusion regarding craniotomy. After displaying a great deal of labour in the study and discussion of the matter, he seems to think that it is put to rest for ever, by the answer recently given to the Cardinal Archbishop of Lyons, viz., that the theory of craniotomy "*Tuto doceri non posse.*"

Every one must see the difference between the answer "*tuto doceri non posse,*" and the answer, "*Praxim in quaesito non licere.*" How many things there are that would be most imprudent, if not unlawful to preach or teach publicly, that in special cases we must act on, or do so *tuta conscientia*. Take, for example, some things in Ballerini "*de occasione proxima necessaria,*" etc.

Until, therefore, we have the *non licere*, I think the question not as yet finally settled.

If a medical doctor consulted me, what he was to do in the case I have data for telling him the practice is not lawful. But if he did not ask me, and moreover, if I had good reason to believe that he would not follow my advice, when given, I would be silent, and leave him in *bona fide*, and not interrogate him about his practice.

A Protestant doctor once told me that if he did not use the perforator, when hopes of succeeding with the forceps failed, that an action could be taken against him by the friends of the deceased. I

found, however, that by keeping him on, for some time, he succeeded with the forceps, which in other circumstances might not have been used by him.

Br. JOHN J. ROCHE, O.S.F.

THE THEOLOGIAN'S ANSWER (ENCLOSURE).

Quae suprema Sancti Officii congregatio resolvit circa craniotomiam, referuntur ad doctrinam, quae publice in universitatibus a professoribus, discipulis tradebatur. Responsio data fuit ad compescendam doctrinam, publice traditam, de liceitate usus craniotomiae, ita ut post decisionem amplius in scholis liceitas craniotomiae doceri tuto non potest. Quod vero spectat liceitatem in seipsa spectatam quamvis definita proprie loquendo non sit, tamen in ea sum sententia craniotomiae usum non esse licitum; quamvis illius non condemnarem qui se accusaret ea usum esse. Responsio Poenitentiariae post decisionem Sancti Officii amplius non habet locum.

Ad 1^{um}. ergo quaesitum, ego responderem confessorem, si interrogaretur, respondere debere, ut medicus se ab hujusmodi operatione, absteineat. Si non interrogetur, sileat, nec inquirat an exerceat, vel non craniotomiam, sed ipsum in bona fide relinquat.

Ad 2^{um}. Nullum existit decretum Pontificium circa liceitatem in se spectatam, vel illicitatem, implicite solummodo illicitus declaratus est usus craniotomiae, in decreto, tuto doceri non potest. Si dubium proponeretur Sancto Officio, puto quod resolutio esset ista: usus craniotomiae est illicitus.

DOCUMENTS.

“THE PLAN OF CAMPAIGN” AND “BOYCOTTING.”

The following is the text of the Circular addressed by the Congregation of the Holy Office to the Irish Bishops in reference to the Plan of Campaign and to Boycotting:—

ILLME. AC RMK. DOMINE,

Ex Suprema S. Romanae et Universalis Inquisitionis Congregatione editae sunt literae, sub die 20 vertentis mensis Aprilis, ad singulos Hiberniae Archiepiscopos et Episcopos transmittendae.

Earumdem literarum exemplar ad Amplitudinem Tuam heic inclusum transmittō; meoque officio functus precor Deum ut te quam diutissime servet ac sospitet.

Romae. ex Aed S. C. de Propaganda Fide
die 23 Aprilis, 1888.

A. T.

Addictissimus uti Frater,

JOANNES Card. SIMEONI, Praefectus.

✠ D. ARCHIEP. TYREN, Sec.

ILLME. AC RME. DOMINE,

Saepe numero Apostolica Sedes populo hibernensi, quem praecipua benevolentia semper prosequuta est, cum eius res postulare videbantur, opportuna monita et consilia praebuit, quibus iura sua defendere aut vindicare salva iustitia et incolumi publica quiete, posset. Nunc vero SSmus. D. N. Leo XIII. veritus, ne in eo belli genere, quod apud populum illum in controversiis inter locatores et conductores fundorum sive praediorum inductum est, quodque audit *The Plan of Campaign* et in ea interdictionis forma quae ob easdem controversias *Boycotting* nuncupatur, genuinus iustitiae et caritatis sensus in eo pervertatur, mandavit Supremae Congregationi S. R. et U. Inquisitionis ut rem serio ac diligenti examini subiiceret. Itaque Eminentissimis Patribus Cardinalibus contra haereticam pravitatem una mecum Generalibus Inquisitoribus, propositum fuit dubium: Utrum liceat in controversiis inter locatores et conductores fundorum seu praediorum in Hibernia uti mediis vulgo appellatis *the Plan of Campaign* et *the Boycotting*—et ab Emis Patribus re diu ac mature perpensa unanimi suffragio responsum fuit: Negative.

Quam profecto responsonem SSmus. Pater feria IV. die 18 huius mensis probavit et confirmavit.

Huius iudicii quanta sit aequitas facile quisque perspiciet, si animadvertat locationis pensionem quae mutua consensione statuta sit, privato unius conductoris arbitrio imminui, salva conventionis fide, non posse; praesertim cum certa tribunalia huiusmodi controversiis dirimendis statuta sint quae pensiones justo majores intra aequitatis limites cohibeant et moderentur, habita etiam ratione sterilitatis vel calamitatum quae incidere potuerint. Neque fasputandum, ut a conductoribus extorqueatur pensio et apud ignotos deponatur, locatore posthabito. Denique a naturali iustitia et christiana caritate est omnino alienum, ut nova quadam persecutione et interdictione saeviatur sive in eos qui contenti earum pensionum,

de quibus cum dominis praediorum convenerant, eas potius solvere parati sunt: sive in eos qui vacuos fundos, utentes iure suo, conducunt.

Quare erit Ampl. Tuae prudenter quidem sed efficaciter de hac re tum ecclesiasticos viros, tum fideles monere eosque exhortari, ut dum levamen afflictæ suae fortunæ quaerunt, christianam caritatem servent et iustitiæ fines non transiliant. Mihi interim gratum est fausta omnia Ampl. Tuae a Domino adprecari.

A. T.

Romæ die 20 Aprilis 1888.

Addictissimus in Domino,

R. Card. MONACO.

IMPORTANT DECISION REGARDING CROSSES BLESSED FOR THE
INDULGENCE "IN ARTICULO MORTIS, TOTIES QUOTIES."¹

SUMMARY.

A cross blessed by the Holy Father for the purpose of giving the Plenary Indulgence *in articulo mortis toties quoties*, is intended to be used only by the person for whom it was blessed. In the hands of another, the cross does not retain this special blessing.

EMO. ET REVMO. DOMINO JOANNI CARDINALI SIMEONI, S. CONG. DE
PROPAG. FIDE PRAEFECTO.

Episcopus Kingstoniensis sequens dubium in quorundam mentibus recens exortum reverenter exponit, ut, si visum fuerit, S. Congregationis declaratione solvatur: utrum nempe cruces quibus annexa est Indulgentia Plenaria in articulo mortis *toties quoties* lucranda eandem retineant vel amittant cum in plurium, sive clericorum sive laicorum, possessionem successive devenerint?

RESPONSUM.

Roma, li 26 Marzo, 1888.

ILLMO. E REVMO. Signore,

In riscontro alla sua lettera del 24 decorso Febbrajo mi affretto risponderle chè le croci alle quali é stata annessa l'indulgenza plenaria in articulo mortis, la perdono quando da chi l'ottenne passano in possesso di altri.

¹ We are indebted to the kindness of the Right Rev. Dr. Cleary, Bishop of Kingston, Canada, for an early copy of this interesting and important document.

Intanto prego il Signore ch  lungamente La conservi e La prosperi.

Di V. S.,

Affmo. come fratello,

GIOVANNI CARD. SIMIONI, Prefetto.

Mgr. GIACOMO VINCENZO CLEARY,

Vescovo di Kingston.

✠ D. ARCIVO. DI TYRO, Segretario.

INSTRUCTION AS TO THE POWER OF THE ORDINARY TO DISPENSE
*IN ARTICULO MORTIS, QUANDO TEMPUS NON SUPPETIT
 RECURRENDI AD S. SEDEM*, IN CERTAIN PUBLIC DIRIMENT
 IMPEDIMENTS OF ECCLESIASTICAL INSTITUTION.

INSTRUCTION AS TO THE EXECUTION OF DISPENSATIONS
 GRANTED BY THE HOLY SEE.

ILLME. AC REVME. DOMINE,

De mandato Sanctissimi D. N. Leonis XIII. Supremae Congregationi S. Rom. et Univ. Inquisitionis nuperrimis temporibus duplex quaestionum genus expendendum propositum fuit. Primum respicit facultates, quibus urgente mortis periculo, quando tempus non suppetit recurrendi ad S. Sedem, augere conveniat locorum Ordinarios dispensandi super impedimentis publicis matrimonium dirimentibus cum iis, qui iuxta civiles leges sunt coniuncti aut alias in concubinato vivunt, ut morituri in tanta temporis angustia in faciem Ecclesiae rite copulari, et propriae conscientiae consulere valeant: alterum spectat ad executionem dispensationum, quae ab Apostolica Sede impertiri solent.

Ad primum quod attinet, re serio diligenterque perpensa, approbatoque et confirmato Eminentissimorum Patrum una mecum Generalium Inquisitorum suffragio, Sanctitas Sua benigne annuit pro gratia, qua locorum Ordinarii dispensare valeant sive per se, sive per ecclesiasticam personam sibi benevisam aegrotos in gravissimo mortis periculo constitutos, quando non suppetit tempus recurrendi ad S. Sedem super impedimentis quantumvis publicis matrimonium iure ecclesiastico dirimentibus, excepto sacro presbyteratus Ordine, et affinitate lineae rectae ex copula licita proveniente.

Mens autem est eiusdem Sanctitatis Suae, ut si quando, quod absit, necessitas ferat, ut dispensandum sit cum iis, qui sacro subdiaconatus aut diaconatus Ordine sunt insigniti, vel solemnem professionem religiosam emisierint, atque post dispensationem et matrimonium rite celebratum convaluerint, in extraordinariis huius-

modi casibus Ordinarii de impertita dispensatione Supremam Sancti Officii Congregationem certiozem faciant et interim omni ope curent, ut scandalum, si quod adsit, eo meliori modo quo fieri possit removeatur tum inducendo eosdem ut in loca se conferant, ubi eorum conditio ecclesiastica aut religiosa ignoratur, tum si id obtineri nequeat, iniungendo saltem iisdem spiritualia exercitia aliasque salutare pœnitentias, atque eam vitæ rationem, quæ præteritis excessibus redimendis apta videatur, quæque fidelibus exemplo sit ad recte et christiane vivendum.

De altero vero quaestionum genere, item adprobato et confirmato eorumdem Eminentissimorum Patrum suffragio Sanctissimus sanxit :

1. Dispensationes matrimoniales omnes in posterum committendas esse vel *Oratorum Ordinario* vel *Ordinario loci*.

2. Appellatione *Ordinarii*, venire Episcopos, Administratores seu Vicarios Apostolicos, Praelatos seu Praefectos habentes iurisdictionem cum territorio separato, eorumque officiales seu Vicarios in Spiritualibus generales, et sede vacante Vicarium Capitularem vel legitimum Administratorem.

3. Vicarium Capitularem seu Administratorem eas quoque dispensationes Apostolicas exequi posse, quæ remissæ fuerint Episcopo aut Vicario eius generali vel Officiali nondum executioni mandatas, sive hi illas exequi coeperint, sive non. Et vicissim sede deinde provisâ, posse Episcopum vel eius Vicarium in spiritualibus generalem seu Officiale exequi dispensationes quæ Vicario Capitulari exequendæ remissæ fuerant, seu hic illas exequi coeperit seu minus.

4. Dispensationes matrimoniales Ordinario oratorum commissas, exequendas esse ab illo Ordinario, qui litteras testimoniales dedit, vel preces transmisit ad S. Sedem Apostolicam, sive sit Ordinarius originis sive domicilii, sive utriusque sponsi, sive alterutrius eorum; etiamsi sponsi quo tempore executioni danda erit dispensatio, relicto illius dioecesis domicilio, in aliam dioecesim discesserint non amplius reversuri, monito tamen, si id expedire iudicaverit, Ordinario loci, in quo matrimonium contrahitur.

5. Ordinario prædicto fas esse, si ita quoque expedire iudicaverit, ad dispensationis executionem delegare alium Ordinarium, eum præsertim, in cuius dioecesi sponsi actu degunt.

Haec quæ ad pastorale ministerium utilius faciliusque reddendum Sanctissimus Dominus Noster concedenda et statuenda iudicavit, dum libens tecum communico, bona cuncta Amplitudini Tuæ precor a Domino.

Datum Romæ die 20 Februarii, 1888.

RAPH. CARD. MONACO.

NOTICES OF BOOKS.

ST. PETER, BISHOP OF ROME. By the Rev. T. Livius, C.S.S.R.
London: Burns & Oates.

THE full title of this work—*St. Peter, Bishop of Rome; or, the Roman Episcopate of the Prince of the Apostles, proved from the Fathers, History and Archaeology, and illustrated by arguments from other sources*—gives a very good idea of its contents. Besides, in his introduction, Fr. Livius says:—

“The one historical point which, above all, I desire to prove and elucidate in this work is the Roman Episcopate of St. Peter.”

And setting forth the motive which induced him to undertake the work, he continues—

“Of course, it was not for its own sake principally that I set out to treat of this point of history. I did so on account of its important bearing on the succession of the Roman Pontiffs to the See of Peter and their inheritance of his Primacy. Consequently, once drawn within the sphere of theology, I determined to enter fully into the relations that exist between the See of Rome and the Primacy in the Catholic Church conferred by our Lord on St. Peter. This subject occupies an important place in my work” (page viii.)

The work is divided into three parts. The first part contains the arguments for St. Peter’s Roman Episcopate, furnished by the writings of the Fathers, Historians, Apologists, etc., of the first four centuries. Fr. Livius tells us that this part “is almost entirely a translation from Professor’s Jungmann’s *Dissertatio Prima, De Sede Romana S. Petri Principis Apostolorum*.” Had he wished to be very accurate he would have added “and from the *Dissertatio Secunda, De Romanis Pontificibus saeculi primi et secundi*” of the same learned Professor, for we notice that Jungmann’s first dissertation occupies only two of the three sections into which the first part of Fr. Livius’ work is subdivided, the third being translated, as we have said, from Jungmann’s second dissertation.

Professor Jungmann, as is well known, stands in the very foremost rank of living writers on History and Dogma. Everything coming from his pen displays the most careful and thorough research. Along with extensive knowledge, he possesses a mind so logical that his conclusions may always be taken to follow rigorously from the premises. In his dissertation on the Roman Episcopate of St. Peter, Professor Jungmann is at his best. Beginning with the testimonies

of writers of the fourth century, he proceeds downwards to the Apostolic age itself, citing numerous passages from writers of each century in which it is either expressly affirmed, or clearly implied that St. Peter was Bishop of Rome.

A distinction of very great importance to the issue of this controversy is made by Professor Jungmann. The *fact* of St. Peter's Roman Episcopate is admitted, and must be admitted by all Catholics. For, as we are told in this dissertation, "the truth of this fact is certain with the certainty of infallibility." But the *duration* of this Episcopate is still freely discussed by Catholics, and widely different views entertained. Thus while Papebroche and the two Pagii limit the time during which St. Peter presided over the See of Rome to fifteen and twelve years respectively, Baronius, Tillemont, and Catholic writers generally, extend this time to a little over twenty-five years. This distinction between the fact of the Roman Episcopate of the Prince of the Apostles, and the duration of that Episcopate, Professor Jungmann keeps clearly before him while drawing out his proofs, and thus avoids much confusion, and "anticipates sundry captious objections and cavils." Here are his own words as rendered by Fr. Livius (p. 11)—

"The question of the Roman Episcopate of St. Peter until his death is not to be confounded with that of its *duration*, or the length of time this Episcopate lasted. That St. Peter was Bishop of Rome twenty-five years is demonstrable by solid arguments, and this is the opinion we defend. But because some Catholic authors differ on this point, such difference cannot be objected, as rendering the fact of St. Peter's Roman Episcopate itself doubtful. As to the fact, at any rate, there is amongst Catholics an unanimous consent, which is quite unaffected by any difference of opinion about the length of its duration. There is, therefore, no sense or meaning in the attempts of Protestants to confuse the question, by making the most of some difference of opinion amongst Catholic writers as to the length of time the Episcopate lasted."

The first testimonies cited in this dissertation are taken, as has been said, from writers of the fourth century. The author starts from the fourth century, because it is admitted on all hands that at the close of that century "the lineal descent of the Pope from St. Peter," to use the words of Milman, "was an accredited tenet of Christianity." We will not attempt to follow the author through the many quotations he makes, or the convincing arguments he deduces therefrom, but will content ourselves by giving an extract from the general argument which he brings forward in support of his thesis. To those who are not conversant with the methods of historical criticism, and are therefore unable fully to appreciate the weight of

an historical argument, this general argument will perhaps be more convincing—

“ If some constant and universal fact cannot otherwise be satisfactorily and adequately accounted for than by recognising and affirming the truth of another fact as its foundation, then the testimony of the truth of this original and causal fact is not less a matter for current recognition, and common acceptance than is the truth of the fact which results from it. Now to apply this principle : the whole life and development of the Roman Catholic Church, together with the pre-eminent influence of the Roman See, is a universal fact unquestionably great and manifest. Moreover, during fifteen centuries the foundation of this well-known and great fact was acknowledged and admitted by all, to be the Roman Episcopate of St. Peter, and from this Episcopate, as from a source, the Doctors of the Church, were all used to derive the constitution and magisterial authority of the Church, and to vindicate these against heretics and schismatics, whilst heretics and schismatics on their side never ventured to deny, or to call in question this fact when opposed to them as being fundamental, but strove to defend their errors by other devices. Consequently, with the very same certitude that we have of the historical existence, continued life and strikingly manifest development of the Roman Catholic Church, depending as these do on the Roman Episcopate of St. Peter as their *causal* fact—with the very same certitude are we certain of this fact itself. And since the Roman Episcopate of St. Peter was believed with universal persuasion for fifteen centuries and admitted even by heretics and schismatics, it is absolutely repugnant to sound reason now, after all those centuries, to deny as to call that fact in question” (page 10).

The second part of Fr. Livius's work “ sets forth the evidences of St. Peter's Roman Episcopate derived from Archæology.” A large portion of this part, however, does not seem to have a very direct bearing on the question. We do not, therefore, feel surprised at what the author himself says (p. 128)—

“ It has occurred to us that perhaps some one on reading this chapter of details about the Catacombs and persons connected with them in the past, may ask why it is here at all, and what special relation has it with St. Peter and his Roman Episcopate?”

These details are, no doubt, interesting, but their insertion here seems to us to obscure, rather than illustrate the question at issue. Much more relevant is the chapter on the Chair of St. Peter preserved in the Vatican.

“ The third part,” says Fr. Livius, “ contains a series of chapters occupied with discussions and arguments of a more general character on various topics relative to St. Peter's Roman Episcopate.” Among these “ topics” the Primacy of St. Peter holds the chief place. That St. Peter received the Primacy from our Divine Lord, that the Primacy was to be of perpetual duration in the Church, and that it was to descend to the successors of St. Peter, Fr. Livius has no difficulty in clearly proving. The nature of the Primacy itself is

discussed, a comparison is instituted between the Primacy and the Apostolate, the Primacy and the Episcopate, and between the Apostolate and Episcopate, the relations between SS. Peter and Paul are reviewed, and the objections against St. Peter's Primacy taken from his reprehension by St. Paul are satisfactorily answered.

While on the one hand Fr. Livius's work contains nothing that is new, on the other it must be said that he has brought together into one handy volume a large and varied amount of information, which it must have taken much time and labour to collect and arrange. He has, every one must admit, firmly established his thesis. We can without hesitation then subscribe to the statement made on page 36—

“Now if all the testimonies we have brought forward are well considered together with the constant and universal belief and tradition of St. Peter's Episcopate and martyrdom at Rome, no one who at least is fair and impartial can, we think, fail to see that the fact we treat of is demonstrated by the most solid historical proofs such as it is simply folly to contradict.”

D. O'L.

PRAELECTIONES METAPHYSICAE SPECIALIS QUAS IN COLLEGIO Maximo Lovaniensi, S.J. habebat Gustavus Lahousse, E.S. Vol. I. et II. Lovanii: Car. Peeters, via Namurcensi, 22.

These two volumes are the first instalments of Père Lahousse's *Praelectiones*. Two others are to follow; one *de Theodicea*, the other *de Logica et Metaphysica Generali*. The author was for many years engaged in teaching philosophy to the scholastics of the Society of Jesus, in their famous college at Louvain. This, in itself, is sufficient commendation of the work. When it is known that such a man has published his thoughts on the great questions of the day, Catholic students will expect to find in his pages the latest and best information. And they will not be disappointed.

The author shows his colours in the third sentence of his preface:—

“Disciplinas philosophicas evolventes, scholasticorum, imprimis vero horum principis, Divi Thomae Aquinatis, nobiliorumque ejus interpretum, vestigiis pressius nos instituisse gloriamur.”

Taking up such a work as this, one naturally glances here and there at the more important questions of the day. The first volume opens with a plunge into the inquiry as to the nature of inorganic matter, in which the author vigorously defends the scholastic teaching, harmonizing it with the most recent scientific discoveries. As a matter of verbal criticism a person might object to the term *mixtis* in the 8th thesis: “In corporibus *mixtis* formae elementorum

non remanent secundum entitatem." We should prefer to say, "in corporibus compositis."

Passing to thesis xvii. we come to a question that is much discussed in our times. Are sound, heat, light, and such things, mere "modes of motion?" We know what Tyndal and the scientists say. Père Lahousse ventures to agree with the Schoolmen. The facts of science are not denied—the air, ether, and other waves; but is there anything behind to set the vibrating substance in motion? Phenomenists, like Tyndal, are true to their system; but that system is now seen to be ridiculous when pushed to its necessary consequences. Behind phenomena they cannot detect *force* or *substance*; no wonder they are blind to the *qualities* of matter.

Creation is a tempting subject to linger over; but we must pass on, noting merely that our author differs from St. Thomas—"reverenter ac grave." And, indeed, it can scarcely be denied that the Thomistic teaching on this point has made it very difficult to prove satisfactorily from reason that our world must have been created.

A chapter on *Miracles* closes the first volume. It is to be regretted that, in this connection, the author does not discuss the effect of prayer on natural laws. The possibility and convincing force of miracles are important questions, of course, but they are not so much so as that which has just been mentioned.

The second volume treats of Psychology, and includes ever so many questions of interest. Life and its origin, the genesis of species, the difference between intellect and sense, the freedom of the human will, the immortality of the soul—all these are discussed at length. Père Lahousse everywhere shows intimate acquaintance with modern thought, and never loses sight of the facts of science.

Everyone, however, will not admit that spontaneous generation is not only not actual but impossible; and many who agree with our author's condemnation of the view that all species are derived from one stock, will be disappointed with his rather imperfect treatment of the question whether brutes and plants may not all have been developed from some *few* primary species. Père Lahousse has evidently made up his mind that whatever may have happened "*aliis temporibus*," there is no longer a possibility of new species being developed.¹ Indeed, he seems to have very little sympathy with evolution in any form; this will undoubtedly, in the minds of many, weaken the force of his arguments against the special Darwinian system.

Our author touches on a very important aspect of the evolution

¹ Vol. ii., No. 274, B. 2.

controversy—its relation to Catholic faith. He has no doubt of our being at liberty to maintain that all species of *brutes* have been developed. There is no question as to the *soul* of man. With regard to the *human body* he decides, that whilst it is difficult to harmonize the text of Genesis with the hypothesis that the first human body was, by divine assistance, born of brute parents, “attamen dici non potest hanc hypothesin aperte adversari litteris sacris.”¹ He adds nothing about the Church’s teaching.

Père Lahousse follows throughout the scholastic method, believing that what he loses in vivacity of style, may be thus fully made up for in clearness of thought. His confidence is not misplaced. We welcome his work heartily, and venture to express a hope that the author will not leave it incomplete, but will add a fifth volume in which the great question of Ethics will be satisfactorily treated.

W. M'DONALD.

BIBLIA SACRA, juxta Vulgatae exemplaria et Correctoria Romana, denuo edidit, divisionibus logicis sensum illustrantibus, Aloisius Claudius Fillion, presbyter Sancti Sulpitii, in majori seminario Lugdunensi Scripturae Sacrae professor. Parisiis: Letouzey et Ané, 17, Rue du Vieux Colombier.

Many students of the Bible will welcome this new edition of the Vulgate published by M. l'Abbé Fillion. The arbitrary division of chapters, and often even of verses, that from various causes came to be adopted in the editions hitherto published, are sometimes inconvenient for those who study the Bible either from a historical or a doctrinal point of view. The author of the present edition evidently does not wish, in the least, to upset the venerable traditions of antiquity, nor has he the least desire to substitute generally his own divisions for those which have been handed down to us, at the same time he thinks that the reading of the Bible may be made much easier and more useful to students and ecclesiastics generally by following a logical division of the subjects contained in each book. After enumerating some of the inconveniences of the present distribution of chapters the author proceeds—

“Quapropter existimavimus omnes generaliter Scripturarum lectores ac praesertim lectores qui ad Biblia primum accedunt, multum commodi et fructus percepturos esse, si in quotidiana sanctorum librorum lectione dirigerentur divisionibus subdivisionion-

¹ *Ibid.*

ibusque logicis atque brevi et perpetua textus analysi quibus continenter cum processus eventorum tum colligatio rationum illustrarentur ac quasi prae oculis ponerentur.”

Whilst the learned editor divides each book into paragraphs according to the subject exclusively or principally treated in each division he preserves the present distribution of chapters and verses by prefixing the Roman numbers at the head of each chapter and small Arabian figures before each verse—

“Etsi capitulum et versiculorum veteres numeros retineremus, a quibus sane recedi non posset quin totus subverteretur usus et ordo allegandi Scripturarum loca, nunquam tamen textus continuum seriem interrupimus, nec ‘ad lineam’ ut dicitur, transivimus nisi quando divisiones a nobis usurpatae id requirebant; quod ceteroquin nos ad pristinum morem excudendi Libros Sacros reducebat, ut videre licet in antiquis Bibliis.”

With the Abbé Vigouroux of Paris, M. Fillion holds one of the highest places in France as a Biblical scholar. His valuable commentaries on the four Gospels and his essays of critical exegesis are besides a guarantee that the present work is well done and the object of the editor carried out with intelligence and ability. J. F. H.

IRISH MUSIC AND SONG. A collection of Songs in the Irish Language set to Music. Edited for the Society for the Preservation of the Irish Language by P. W. Joyce, LL.D., M.R.I.A. Dublin: M. H. Gill & Son, O’Connell-street, 1888.

WE wish to direct the special attention of our readers to this little volume of Irish Music and Song, edited by Dr. Joyce, under the auspices of the Society for the Preservation of the Irish Language and published by Messrs. Gill & Son, in a modest, though pretty and attractive, but thoroughly Irish garb. It is, moreover, the first of its kind ever published. Already, indeed, we have had many collections of Irish Songs, and not a few of Irish Music; but *in no case* have these Songs been set to Music—each syllable under its corresponding note. This, and the metrical English translations which, in most cases, accompany the songs, are special features of the volume before us. It consists of twenty songs, and forms Part I. of a contemplated collection of the best Irish Songs of the last two or three centuries, correctly set to their original airs.

We congratulate Dr. Joyce on a patriotic, though difficult, work well done, and the Society for the Preservation of the Irish Language on this latest addition to its series of useful books.





BX 801 .I68 1888 SMC
The Irish ecclesiastical
record 47085658

v.9 .

Does Not Circulate

